

**Language, Literature & Society 2016**  
**Paper proceedings of Third International Conference**

***Bangkok, Thailand***  
***18<sup>th</sup> - 19<sup>th</sup> January, 2016***



**Compiled by Muthududa Wijesuriya**

**Publisher**

International Center for Research and Development  
No: 858/6,  
Kaduwela Road,  
Thalangama North,  
Malabe,  
Sri Lanka

Email: [info@theicrd.org](mailto:info@theicrd.org)

Web: [www.theicrd.org](http://www.theicrd.org)

@ICRD- March 2016  
All rights reserved.

**ISBN 978-955-4543-33-1**

## **Language, Literature & Society 2016**

### **CONFERENCE ORGANISER**

International Center for Research & Development, Sri Lanka

### **CONFERENCE PARTNERS**

Department of Communication Studies, ITHACA COLLEGE, New York  
Jagadguru Kripalu University, India  
Unique Conferences Canada

### **CONFERENCE CONVERNER**

Prabhath Patabendi

### **CHAIR OF THE CONFERENCE**

Dr. Ramaratnam  
The Vice Chancellor, JK University

### **SCIENTIFIC COMMITTE**

Dr. Donathan Brown (USA)  
Dr. Ramaratnam (India)  
Dr. Dale Konstanz (USA)  
Prof. Dr. Monika Gomille (Germany)  
Dr. Lesley Ljungdahl (Australia)  
Dr. Anuradha Benerjee (India)  
Prof. Tennyson Samraj (Canada)  
Prof. YANG Xiaobin (China)  
Prof. Brinda j. Mehta (USA)  
Dr. Tomas Petru (Czechoslovakia)  
Dr. V.Raji Sugumar (India)

**Suggested Citation**

**DISCLAIMER:**

All views expressed in these proceedings are those of the authors and do not necessarily represent the views of, and should not be attributed to, the International Center for Research & Development, Sri Lanka, Ithica College, New York, Jagadguru Kripalu University, India and Unique Conferences Canada

The publishers do not warrant that the information in these proceedings is free from errors or omissions.

The publishers do not accept any form of liability, be it contractual, tortuous, or otherwise, for the contents of this book for any consequences arising from its use or any reliance placed on it.

The information, opinions and advice contained in these proceedings may not relate to, be relevant to, a reader's particular interest.

Portions of this work are copyrighted. Except as permitted under the Copyright Act, the copyrighted parts may not be reproduced by any process, electronic or otherwise, without the specific written permission of the copyright owners. Neither may information be stored electronically in any form whatsoever without such permission.

International Center for Research and Development

No: 858/6,  
Kaduwela Road,  
Thalangama North,  
Malabe,  
Sri Lanka

Email: [info@theicrd.org](mailto:info@theicrd.org)

Web: [www.theicrd.org](http://www.theicrd.org)

**Forward .....**

**Language, Literature and Society 2016 (LLS2016)**

The Third International Conference on Language, Literature and Society (LLS 2016) was held on the 18<sup>th</sup> and 19<sup>th</sup> of January 2016 in Bangkok. The two earlier conferences were held in Colombo (Sri Lanka) and Bhubaneshwar (India). LLS 2016 was the outcome of the efforts of International Conference for Research and Development (ICRD, Sri Lanka), the Department of communication Studies, Ithaca College (USA), Jagadguru Kriplau University (India) and Unique Conferences (Canada). Judging from the wide participation (as many as 70 participants), countries represented (32 in number) and the quality of the papers presented, LLS 2016 was a huge success. The proceedings began with the Key Note addresses by Dale Konstanz (*Glimpses of Classical Thai Literature in the contemporary 'Thai Culture'*), Dr. Donathan L. Brown (*The Global Diversity Crisis: Challenges and Expectations*) and Dr. S. Ramaratnam (*One theme, many languages- the Dance Drama traditions in India, China and South East Asia*) The Conference then broke into three parallel sessions – (i) Language and Literature (ii) Language, Linguistics and other studies, and (iii) Language and teaching methods, held in three different rooms simultaneously, from 10-30a m. to 5p m with a tea break and a lunch break in between. Papers were presented on various themes like Women studies, Identity crisis and Colonial influence on native traditions related to Language and Literature. There were papers on the contribution of African American writers to English literature, theories on literary appreciation, linguistic studies, the problems of non-native speakers of English, Comparative study of languages, English Grammar teaching, the problems of English language teachers, language and culture, language, body & mind, the contribution of contemporary writers, the problems of bilingualism, the problems of translations, the problems of language in relation to sciences and social sciences . The works of authors like Virginia Woolf and Tony Morison were also discussed. It was a rewarding experience for both the paper presenters as well as the listeners. The participants were taken on a tour on the second day of the conference. Many historical places in and around Bangkok were visited. The day ended with a river cruise which was a thrilling experience. The participants were so enthusiastic that they started asking about the venue and date of the next conference. The participants felt that the Conference brought together the people of different countries as one family transcending the barriers of caste, creed, languages, religions and nations. Thus the purpose of the conference was well and truly served.

*By Conference Chair*

***Dr. S. Ramaratnam***

**Table of Contents**

<b>No.</b>	<b>Titles</b>	<b>Publishing Authors</b>	<b>Page No.</b>
	<b>PAPERS</b>		
1	One Theme, Many Languages – The Dance Drama Traditions in India, China and South East Asia	Dr. S Ramaratnam	10
2	A comparative study of the literature of Women Saints in Maharashtra and other States of India	Bhakti Omkar Prabhudesai	15
3	Intrapersonal and Interpersonal Relationship between Teacher’s Beliefs and Practices Regarding Form Focused Instruction”	Shafaq Fayyaz	22
4	Convergence between Imagery in dreams and poetic-work	Shila Sheedfar	30
5	The Hispanic Culture of Kapampangan Novels during the Age of U.S. Imperialism	Loida Garcia	37
6	Learning Foreign Language in a Globalised World	Dr. Rounak Mahtab	43
7	Exploring the sociolinguistics of investment: mapping tensions between institutional discourses Vis-a-vis narratives of Filipino maritime professionals	Irish Sioson	48
8	A Critical study of Qur’anic Translations and Transliterations: Problems and Solutions	Dr. Bashir, Halliru Abdulhamid	55
9	Women’s Fiction: What’s in the name?	Jagdish Batra	62
10	The Thing around Your Neck	Bidisha Bhadury	69
11	“Reading: Synergize and Sharpen”	Deepti Bhide	73
12	Changing linguistic taboos: The relaxation of attitudes to swearing in the UK	Matthew Coomber	80
13	Contemporary Significance of Colonial History: A Postcolonial Reading of a Passage to India and Cry, the Beloved Country	Tulika Ghosh	88
14	The Importance of Writing & Some Innovative Methods to Learn, How to Write English Language	Dr. Ashish Gupta	94
15	Exploring Teaching Listening: Difficult Task Made Easy	Jaiprabha Gajbhiv	98
16	The Study of English Speaking Problems of the Immigration Officers Working at Suvarnabhumi Airport, Don mueang Airport and the Government Complex	Suthee Khamkaew	105
17	Cyber-culture and Popular Science: Utterances on Facebook	Artur D. R. Modolo	113
18	Retrieval Translation and Annotation of Yogad Folk Songs	Divina Gracia Sabio	119

19	Toni Morrison: Redefining the Black Component in the American Salad Bowl	Dr. Sonia V Oberoi	125
20	Cultural Pluralism and Christianity on Self-Space in <i>Gulliver's Travels</i>	In-kyung Hwang	133
21	Language and Culture: Exploring the Relation	Prof. Padmini Mane	136
22	Following Suit, Changing Suit, Border-Free-ness: Talk Relay Patterns and the Pro-life Vision in De Turkey and De Law	Jungman Park	142
23	Impacts of Culture and Society on Inter-Cultural Translation	Shahrzad Maghrouri	148
24	An Empirical Study on Acquisition of English Progressive	Chikako Takahashi; Akemi Matsuya	153
25	"I" and the "cosmic I": Understanding the dual discourse of the temporal and the transcendental self in Walt Whitman's 'Song of Myself'.	Sandeep S. Sandhu	160
26	Using a Trichotomus Translating Process to Analyze and Record Myanmar Proverbs	Na Torah	166
27	Reporting or Evaluating? : Representation of the Nigerian 2011 Post-Presidential Elections News Reports Through the Ideological Lenses of the Media	Hameed Tunde ASIRU	173
28	Shaikh Faried-ud-din masood	Asma Qadri	180
29	A corpus-based study of The Nation's and CNN's evaluation of Yingluck Shinawatra in political conflicts in Thailand: An appraisal approach to discourse analysis	Wimonwan Aungsuwan	182
30	Translating Greetings: The Igbo-French Example	Kate Ndukauba	190
31	Cognitive Metaphor of Vietnamese Perception Verbs	Phuong Nguyen Hoang	195
32	Language, Politics, Power: Terminology use of "gay" in the history of the Associated Press	Yang, YU	202
33	Listening Comprehension Problems of Thai University English Learners	Andy Noces Cubalit	207
34	Use of Metaphors in Conceptualizing Healthcare Policy Covering Obama's Affordable Care Act Speeches	Napaporn Panomrit	214
<b>ABSTRACTS</b>			
35	English-translated Japanese Animation as an EFL Material for Japanese College Students	Reito Adachi	222
36	Suggestions to increase the effectiveness of drawing nonverbal communication: A Japanese perspective.	Lyndon Small	222
37	Englicious: Presenting a New Platform for English Grammar Teaching	Bas Aarts	223

38	Effectiveness of Literature-Based Pedagogy in Enhancing Students' Attitude towards Literature Courses	Dr. Romeo Y. Martin	223
39	The Interdependent Nature of Language and Culture and the Emergence of a Hybrid Variety of Hindi and English – Hinglish	Sugandha Srivastava	224
40	"The Xanadu Decree: An Intercultural Reading of Coleridge's 'Kubla Khan'"	Dr. Robert Tindol	224
41	Role of Fate in the Theban Plays and Riders to the Sea	Sadia Afroz	225
42	Native and Non- Native English Teachers in Oman (who is teaching English better?)	Marou Al Zeidi	225
43	Learning a Native Language as a Second Language	Ahmad Haji Safar	226
44	Integrating Multiply Intelligence Assignments to Increase Reading Comprehension	Alex Monceaux	226
45	Ideology of Al Jazeera Political Debates of the 2011 Yemen Revolution	Raya AlKharusi	227
46	"The Portrayal of Indian Dalit's Stark, Simple and Heart-Breaking Life in Vibhavari Shirurkar's The Vitim"	Dr. Ashok M. Hulibandi	227
47	Language, Body and Mind: Exploring the Metaphoric and Metonymic Motivation in English and Cantonese Body-part Idioms	Danny Leung	228
48	From a Peer Tutor to a Teacher	Asma Al Ismaili	228
49	The resistance to relocation in the linguistic space of Hasan Azizul Hoque's novel, <i>Agun-Pakhi</i>	Dr. Tirthankar Das Purkayastha	229
50	Analysis of Language through First Person Pronoun - A research on Miyazaki Hayao's work of "My Neighbour Totoro" in Japanese, Turkish and English Versions-	Güliz ENBATAN	229
51	Language Appropriation Strategies in Constructing Gender Identity: The Case of Shazaf Fatima Haider's <i>How it Happened</i>	Fareeha Zaheer	230
52	Is Study abroad a women experience? A gender perspective of language learning abroad	Mar Galindo	230
53	The Body Politics of Idealized Perfection and the 'Omniopicon Gaze' in Indian Pop Culture	Christina Dhanasekaran	231
54	The use of Stream of Consciousness Technique in Virginia Woolf's Mrs. Dalloway	Eliza Binte Elahi	231
55	Grammatical Metaphor in Social Science and Life Science Research Articles: A Comparative Study	Md. Mehedi Hasan	232
56	Modality in Translation	Hyun-Hee Choi	232
57	Understanding Myth and Reshaping History through Anand Neelkantan's Asura : Tale of the Vanquished and Amish Tripathi's Scion of Ikshvaku.	Shubhra Joshi	233



58	Language Shift and Language Maintenance in Two Generations of Javanese Speakers in Malaysia	Maimunah Abdul Kadir	233
59	Relevance of Bilingualism in the Creative Translation of Nannul, the Tamil Grammar Compendium in English	Dr. Kanakaraj Sundaravadivel	234
60	The Overlapping of Genres between Rules and Transgression	Loui ali Khalil	234
61	Face-to-Face Dialogue to Talk about Vertical Space with Co-speech-co-thought Gestures	Tae Kunisawa	235
62	Strategies of Cultural Translation: A Look at The Translation of Sundanese's Short Story into English	Lia Maulia Indrayani	235
63	Idiosyncrasy in the Productivity of Word Formation (Based on Persian Data), Lexicalist Position or Non-lexicalist Position Which one?	Morad Bagherzadeh Kasmani	236
64	The <i>-ed</i> Allomorphs of Malay Speakers of English and Linguistic Knowledge Types	Maskanah Mohammad Lotfie	236
65	An Empirical Study of Negation Marker Types in Korean Social Media Texts	Jeesun Nam	237
66	The Inheritance of Dhamma Script from Lanna Kingdom	Rachanee Pornsi	237
67	The Use of Sanskrit in the Political language of Islamic Preaching in Urdu in Contemporary India	Dr. Ronie Parciack	238
68	Reaction Speeches as a Genre of Political Rhetoric: A Study of Obama's Speeches about Police Violence	Katja PLEMENITAŠ	238
69	A Comparative Study between Korean and English Online Texts Extracted from Political Debate Forums	Suzy Park	239
70	Language acquisition among Anatomy students	Jessie James Tolero	239
71	The Theory of Beauty and the Construction of Identity- a Comparative study of The Bluest Eye and Monsoons and Potholes	Tara Senanayake	240
72	A Feminist View toward Adultery in Thai Novels: The Victimization of Mia Luang and Mia Noi in Thai Context	Kosit Tipteimpong	240
73	Literature for Global Solidarity	Dr. Phani Kiran	241
74	Women, Sexuality and Language	Ruth Rymbai	241
75	Discussing the Dispossessed: Globalization and the Future of Indigenous Languages	Dr. Anant Dadhich	242
76	Public Symbols of Disabilities: An Intercultural Perspective on Inclusion	Donald Persons	242

## **One theme, many languages – the dance drama traditions in India, China and South East Asia**

Dr. S Ramaratnam

*Vice Chancellor, Jagadguru Kripalu University, Odisha, India*

### **Abstract**

*Archaeological evidences, particularly, the pottery shards in China dating from the 4th millennium BC (about 6000 years ago) depict dancers brandishing spears and other weapons that were used for hunting. As for the **Chinese folk dances**, mention may be made of the **Dragon Dance**, the **Fan Dance** and the **Lion Dance**. The Court Dance is more sophisticated than these. Chinese opera is a popular form of drama and musical theatre in China with roots going back to the early periods in China. In the Bhagavata Mela dance drama tradition of India men take the role of women characters, as in the Chinese counterpart. The 21<sup>st</sup> century has seen new developments in the Chinese Dance Drama as in *The Silk Road* and *the Legend of the Sun*. The Rāmāyaṇa theme is very popular in the dance dramas of India. Similarly in the Khon tradition of Thailand, the Ramkien theme is popular. The Indonesian Rāmāyaṇa dance drama attracts a large International audience even today. In Myanmar, it is Yamayana, in Cambodia it is Khol, in Bali islands, it is Kecak, in Java it is Wayang Wong – all representing the same theme, only the languages are different.*

**Keywords:** *Dance Drama, the Rāmāyaṇa, Court Dance, Bhagavata Mela*

### **Introduction**

Human evolution demonstrates group endeavours. They bring people together, educate, enlighten and entertain. In the field of art also, group presentations have greater impact on human mind. It is in this context that group productions of Dance dramas are discussed in this paper. Both India and China have a long history of Arts and Fine Arts. Though no corresponding written historical source exists, archaeologists have found pottery shards in China dating from the 4th millennium BC (about 6000 years ago) which depict dancers brandishing spears and other weapons that were used for hunting. The hunting was invariably followed by hunting dance. Much, much later, during the Han (BC206 – CD 220) Dynasty period, most of the folk dances of the many ethnic minorities of present-day China were developed. The dances were mainly meant for pleasing gods for a bountiful harvest. Both India and China have a profound influence on the life of the people of the South East Asian countries. While China has more influence than India on the social life of the South East Asian countries, India seems to have more influence on the cultural side. The present paper discusses the Dance Drama traditions of these countries. As for the theme, the Rāmāyaṇa still holds a sway over the dance dramas of South East Asian countries, though the languages differ.

### **The Chinese tradition of Dance Dramas and Dances**

China has 56 ethnic minorities, each of which has a culture that is characterized by, among other features, a set of unique folk dances. Since each ethnic group's folk dances reflect the peculiarities of that group's religious, cultural and historical narrative, as it were, the dances – their choreography and their colorful costumes – naturally reflect this ethnic narrative. That said, many of the dances of ethnic minority groups share common themes such as rivalry, jealousy and love – but also forgiveness – as well as matrimonial bliss and the communal bond. The communal bond plays an important role in many ethnic dances, and, indeed, one of the main reasons for the ritual performance of these ethnic dances on festive occasion is to

reinforce social cohesion among the group. The folk dance is one of the most cherished forms of artistic expression among the Chinese people. In a sense, the folk dance can be interpreted as the simplest and most immediately available form of informal theatre – and indeed, the **Chinese folk dance** has in many instances successfully made the transition to formal Chinese theatre.

Two of the main **Chinese folk dances** – the **Dragon Dance** and the **Lion Dance** – stem from the Han Chinese. The Court Dance is more sophisticated than these two. This dance celebrates the might and grandeur of the Imperial army of the early Chinese kings. Dai dance is presented during Water Splashing Festival held 13th to 15th each April. **NichangYuyi**, sometimes referred to as the Feather Dress Dance is quite famous. As for the Dragon Dance, the dragon, with its fierce looking head especially, symbolizes dignity, wisdom and power in Chinese society, including the power to terrify. The lion in the Lion Dance also has symbolic significance in Buddhism. Chinese opera is a popular form of drama and musical theatre in China with roots going back to the early periods in China. It is a composite performance that is an amalgamation of various art forms that existed in ancient China, and evolved gradually over more than a thousand years, reaching its mature form in the 13th century during the Song Dynasty.

The Tang is a popular form of Chinese dance drama. One of them narrates the story of a young hero who went after a tiger that killed his father. The Dancing and Singing Woman relates the story of a wife battered by her drunken husband. The song and dance drama was initially performed by a man dressed as a woman. In the Bhagavata Mela dance drama tradition of India also men take the role of women characters. In the beginning of 20<sup>th</sup> century experiments were made to present Western themes in the Chinese Dance Drama format. Masks are used in the opera; each color has a different meaning. They are used to portray a character's role and illustrate their emotional state and general character. For example, the hero will wear a red mask while the villain will sport a white one. Green represents violence, black, fierceness and blue, steadfastness. In the Koodiyattam, an ancient form of Dance Drama of India also, the colors mark the nature of the different characters. The 21<sup>st</sup> century has seen new developments in the Chinese Dance Drama. The Silk Road has been presented in over 30 countries and 400 cities. The Legend of the Sun is another famous Dance Drama coming from China.

### **Opera Artistes**

Zhang Jun, who passed away recently, was a famous Chinese dancer during the 50s of the 20<sup>th</sup> century. As part of the cultural exchange programme she was sent to India by the then Prime Minister of China Zhou Enlai to learn Indian dance and serve as a bridge between the two newly founded young nations. She learnt Bharatanatyam, Kathak and Odissi and taught them to hundreds of her students in China. She later helped found one of China's most celebrated dance troupes, the Oriental Song and Dance Ensemble, which still continues to travel across China and Asia performing classical dance forms, and is famous for the high technical skill of its elite members. In India, Zhang met Uday Shankar, regarded as the father of modern Indian dance and learnt a few techniques from him. She studied under Sri Brijum Maharaj for Kathak and went to Kalakshetra in Chennai for learning Bharatanatyam. She dedicated herself totally for dance and dance teaching, more particularly, the Indian dance.

In March 2015 a Chinese Delegation led by Secretary General of China Public Diplomacy Association, Mr. Song Ronghua were treated to Indian dance by Mahagami Gurukul. Members of the delegate were enthralled by the richness of Indian dance.

### **Zhao Qing**

Zhao Qing is a great dancer of international fame, the pioneer of Chinese dance drama and the vice president of the Chinese Dancers' Association. Born in Shanghai, she began studying ballet as a child, and was influenced greatly by her father, Zhao Dan, a famous movie star in China in the 20th century. After graduating from Beijing Dance Academy with excellent marks, she began her dance career.

Her first success came in China's first grand dance drama, Lotus Lantern, in which she was the leading actress.

### **Dance Drama Traditions of India**

The Dance Drama tradition of India, particularly in the South, has a hoary past. The ritual tradition, the epic narratives, temple arts and traditions (like the Bhagavata Mela, Araiya Sevai, Bhajana tradition and the Harikathā), literary works like the Gītagovinda, works on literary criticism like Bharata's Nāṭyaśāstra and the folk tradition have all contributed to the origin and development of the Dance Dramas. Sanskrit dramatic tradition like the Kudiyaṭṭam and certain other traditions like the Yakshagana also contributed their mite. The dances of India like Bharatanāṭyam, Kathakali, and Kuchipudi formed the basic foundation.

The 20<sup>th</sup> century saw a new trend in the development of Dance dramas in India. Kalakshetra which was established by the legendary, Rukmini Devi, was a pioneer in the field. Dr. Sudharani Raghupathy, Smt. and Sri Dhananjayan, Smt. Vyjayantimala, Dr. Padma Subramaniam, Smt. Chitra Visweswaran, Prof. C.V. Chandrasekhar, Guru Vempatti Chinnaṣaṭyam and several other senior artistes have rendered yeoman service to the cause of dance dramas in India. New and bold themes are presented by the present day artistes. India is a land of many languages and so in dance dramas, songs drawn from different languages are employed. Language is not a barrier in art. Art transcends languages.

Mythological Productions: Mythology is the perennial source of Indian Dance drama productions. The Kalakshetra presented the entire Ramayana in five dance dramas. The Krishna theme has been presented by almost all the artiste groups in different angles. Some pack several episodes on Krishna in a single production (eg. Krishan Vande Jagadgurum by Dr. Sudharani Raghupathy.); some concentrate on the birth of Krishna alone (Sri Krishna Jananam by Smt. and Sri. Dhananjayan, Sri Krishna Jananam by Smt. Vyjayantimala); and single artiste production (Krishnaya Tubhyam Namah by Dr. Padma Subramaniam). Sridhar and Anuradha presented the entire epic, the Mahabharata. There are also productions on saints and their works (Andal by Kalakshetra, Sankarah Lokasankarah by Dr. Sudharani Raghupathy, Tiruppavai and Sant Sakku by Smt. Vyjayantimala, Nandanar by Sri Dhananjayan, Annamacharya by Dr. Padma Subramaniam, Thiruneelakantar by Smt. Chitra Visweswaran and Purandaradasar by Smt. Krishnakumari Narendran, to mention a few). Literary works have been converted into Dance dramas (eg. Tirukkuraal Bharatam by Sri Dhananjayan, Rtusamhara and Meghasandesa by Prof. C.V. Chandrasekhar, Kiratarjuniya by Sri Vempatti Chinnaṣaṭyam, Panchatantra by Sri Narasimhachary and Vasantalakshmi and Sakuntalam by Smt. Lavanya Anant, with the script provided by Dr. S. Ramaratnam).

Historical Productions: The life and achievements of historical persons are also represented in Dance dramas. King Ashoka's life has been depicted by Sri Dhananjayan; other productions to be mentioned are, Akbar by Kalakshetra, Vardhamana by the Bombay group and Buddhavatara by the Singapore group.

Works of 20<sup>th</sup> century writers: Raabindranath Tagore's Shyama has been produced by Kalakshetra. Chitragadha by the same author has found the favour of Smt. Anita Guha. Bharatiyar's Panchali Sabatham has been presented by Sri Dhananjayan. Dr. Ambika Kameshwar has presented several dance dramas on the life and philosophy of Sri Ramana Maharshi.

Social themes: Many social problems have been depicted in the dance dramas. Solutions to such problems are suggested through subtle representations. Rabindranath Tagore's Chandaliika presented by Smt. Vyjayantimala talks about the untouchability. Other productions dealing with social problems are Ghanashyam by Sri Dhananjayan and Banyan tree by Smt. Lakshmi Viswanathan.

Productions on folk themes: A type of semi-classical, semi-folk literature called Kuravanji developed in Tamil Nadu, India during the 17<sup>th</sup>-19<sup>th</sup> centuries. Gypsies figure in prominent roles in them. They would meet the heroine by chance and foretell the success in her love. A number of Kuravanjis have been represented in dance drama format. Mention may be made of Kutralakkuravanji by Kalakshetra and Azhagar Kuravanji by Smt. Vyjayantimala.

Innovative themes: Artistes have found innovative themes for their productions. Dr. Sudharani Raghupathy produced Mammuda (on God of Love) mixing classical and folk dances. Sri Dhananjayan's Ekanta Sita consisted of three stories – mythological, historical and the story of a present day woman who fought against the evils of the society. Sri Dhananjayan converted the Jungle Book of Rudyard and Kipling into a dance drama format. Dr. Padma Subramaniam presented the Bhagavad Gita as a dance drama. Smt. Chitra Visweswaran glorified the river Ganges in her Jai Gange. Smt. Lakshmi Viswanathan presented the life of woman who lived for music, Nagaratnamma, in her Vidyasundari. Anit Ratnam focussed on the women's problems in her Million Sitas. Other productions include Jaya Jaya Bharatam, on national integration by Revati Ramachandran, Bhaja Govindam by Smt. Jayanti Subramaniam, Aimperum Kappiyam by Smt. Parvati Ravi Ghantasala and Shakti by Narendrakumar

Abstract themes: Sri Dhananjayan has produced Deiva Karunyam, which depicts the travails of a female deer undergoing the pangs of delivery. Prof. C.V. Chandrasekhar has presented the theory of creation and the power of the five elements in his dance dramas. Smt. Chitra Visweswaran's Maitrim Bhajata is on the principle of Universal Brotherhood and Nirantara is on the eternal cycle of human life. The Kalakshetra presented Man in the Iron Mask with the theme drawn from the life of Louis XIV. Other productions worth noting are Meenakshi Chittaranjan's Panchanubhava on the five emotions and Madhuvanti Arun's Agni, on the element of fire and Kartavyam on the sense of duty.

International Productions: The ASEAN group presented the Ramayana with artistes drawn from Brunei, Cambodia, Indonesia, Laos, Malaysia Myanmar, Philippines, Singapore, Thailand and Vietnam. The Director was Denisa Reyes of Philippines. The set consisted of platforms, and ramps dominated by a stylised giant white lotus that assumed multiple images and functions for every major scene. Ramli Ibrahim presents abstract themes like Spellbound with dancers drawn from Malaysia and Indonesia. Dr. Sudharani Raghupathy produced Silappadikaram collaborating with Colgate University, USA. Singapore Kanaka Sabha Performing Arts and the Lumbini Arts Academy of Canada collaborated to produce Buddhavataram. Madras Players and Pangea World Theatre combined to produce Aswaha on the theme of globalisation. Purushartha was an Indo-Japanese multi-media production.

#### **Dance Dramas of South East Asian countries:**

In Thailand, the Ramayana is called Ramkien. It is presented in the dance drama format called Khon. The main story revolves around Phira Ram and Hanuman and their efforts to retrieve Sita from the clutches of the demon king. Originally it consisted only male actors. But now a days female actors adorn female characters.

In Myanmar, the Ramayana is called Yamayana and Rama is called Yama. Ravana is Yavana. There are some changes in the story as compared to the Valmiki Ramayana.

In Cambodia, the Ramayana presentation is called Lekhon Khol. In Bali island the Ramayana presentation is called Kecak. In these dance dramas, the music is provided by the Gamelan ensemble. In Jawa the Ramayana dance drama is called Ketoprak. Laos has its own style of Ramayana dance drama.

Apart from the Ramayana dance dramas, we also have several ballet forms from South East Asian countries. In Cambodia the Royal Ballet of Cambodia is presented during public functions and festivals.

The Bangsawan, the Malay opera theatre depicting legends of nobles is popular both in Malaysia and Indonesia. The popular ballets in Bali, Indonesia are Gambuh and Chandra Kirana. The latter is almost extinct now. The Gambuh depicts the story of a prince from Jawa who is supposed to be an incarnation of the Hindu God, Vishnu. He is separated from his fiancée on the wedding night. After several ordeals they recognise each other on a battle front and get united. The Kuda Lumping of Jawa, depicts the life of a group of horsemen. The horses are made up of woven bamboo, decorated with paints and cloth. The Lenong is played by Belawi people of Jakarta. In it, the stories are adopted from the folklore and it is full of humour. The Ludruk of East Jawa is also a comedy oriented performance. The Randai is a folk theatre with a mixture of dances and martial art. Originally it was played only by men but now women also take part. The Reog of Jawa presents the story of a prince who proposes to a beautiful princess but he had to counter a battle before taking the hand of his bride. One of the attractions of this playform is a lion like creature called Singa Barong. The mask is made of tiger's skin. The ballet forms of Jawa include Ronggeng and Sandiwara. The Balinese ballet of Legong is full of intricate finger movements, deft foot movements and facial expressions. Generally the dance is performed by girls who have not reached puberty. In Malaysia, Kuda Lumping presents battles and heroic exploits while Mak Yong emphasises on spiritual advancement. The famous Menora draws the theme from the Buddhist Jatakas and preaches humanistic values. The Pangalay of Philippines is also of similar nature. In Vietnam, the court presentation of Nha Nhac is popular.

### **Conclusion:**

The present day trend is to bring about a fusion of classical dance, folk dance, martial arts, multi media techniques, classical, folk and western music, modern lighting systems and digital sounds in the dance drama productions. There is hardly any story line and even if there is one it is very abstract. There is no beginning, no ending, no chronology and no message. But there is emphasis on human experiences of trust, love, union, parting, death, tragedy, meditation and contemplation. There are less takers for classical dance dramas in the present day circumstances. We cannot say whether the trend is good or bad. Only the future can decide it. But the contemporary development is always a force to reckon with in any field. It applies to the field of dance dramas as well. One should live with the times. The accent is on – live in the present, forget about the past and the future will take care of itself. But what strikes one with respect to the modern day dance dramas is the lesser use of language and language oriented themes and songs. Crossing the barriers of language the theme of human upliftment is depicted in them which can be understood by all the people of the world, no matter where they are and what language they speak. In short, we can say that the dance dramas have become Universal and they strive to unite the people of the world.

### **References:**

- Barnham, Martin, *The Cambridge Guide to Theatre*, Cambridge University Press, 1995
- Bowers, Faubion, *Theatre in the East*, T.Nelson, New York, 1956
- Brandon, James R, *Theatre in South East Asia*, Harvard University Press, 1967
- Oxford Encyclopaedia of Theatre and Performance*, Oxford University Press, 2003
- Picard, Michael, *Cultural Tourism in Bali: Indonesia*, Vol. 49, Cornell University, 1990
- Ramaratnam, *Dance Drama in theory and practice*, MRML, Delhi, 2015
- Samuel L.Leitner, *Encyclopaedia of Asian Theatre*, Greenwood Press, London, 2007
- Terry Miller and Sean Williams, *The Garland Handbook of South East Asian Music*, Routledge, 2008
- Wayan Dibia, *Kecak, the vocal chant of Bali*, Denpasar, Hartanto Art Books, 1996

## A comparative study of the literature of Women Saints in Maharashtra and other states of India

Mrs. Prbhudesai Bhakti Omkar

Assistant Professor, Department of Marathi , S.N.D.T. Art's And Commerce College for Women,  
Pune, Maharashtra, India

### Abstract:-

*This paper aims at studying the literature of women saints in Mahārāṣṭra and other states in India during the 11<sup>th</sup> to 15<sup>th</sup> centuries. A comparative review of the literary contribution of these women saints will be done with reference to their socio-cultural background as well as their personalities, their thoughts and their journey which is reflected in their literary creations with a view to ascertaining causes behind their timeless creations. A sample of minimum five women saints of this period will be studied with a view to find the similarities and differences that are reflected in their literature. This study covers Muktabāī, Janābāī, and Kānhopātrā from Mahārāṣṭra; as well as, Akkā Mahādevī from Karnātak; Lāl Ded from Kāśmīr; Mīrābāī from Rājasthān. The paper is based on the primary data of the literature of women saints in Mahārāṣṭra and also on the secondary data about the literature of women saints of other states.*

**Keywords:** Abhaṅgas, Literary contribution, Women Saints

### Introduction:-

Muktābāī, Janābāī, Kānhopātrā, are three Mahārāṣṭrīyan women saint poets who share commonalities with Akkā Mahādevī, Lāl Ded and Mīrābāī of other states of India. This paper tries to explore these commonalities and differences in their poetry using exploratory case studies with qualitative method. This paper aims at identifying their personalities, their thoughts and their journey which is reflected in their literary creations. It is found that there is tremendous contribution by women saint poets between 11<sup>th</sup> and 15<sup>th</sup> century in Indian literature. This study mainly focuses on Mahārāṣṭrīyan women saint's poetry with the secondary data support of other language women poets of India.

In India and also in the Vārakarī sect, the main characteristic of saint is not only the realization of oneself but also realization of god's existence. They also have self-gratification; compassion; pity; peace; and love for everything.

Between 11<sup>th</sup> and 15<sup>th</sup> century there were two main dynasties in Mahārāṣṭra, the Yādav and the Bahāmanī dynasty. The two dynasties had differently impacted the literature of this period. The Yādav reign is considered to be the Golden Period of Marathi Literature while the Bahāmanī sultanate reign witnessed the downfall of the saint literature because of frequent fights for the throne, religious intolerance and economic depression. The major works of literature during this period is deeply rooted in the different spiritual movements. The poets derived their inspiration from the philosophy of the many sects. The three women poets from Mahārāṣṭra in this paper belonged to the vārakarī sect. Vārakarī sect is one of the most ancient sampradāy or sect in the spiritual tradition of Hinduism.

Vārakarī is a person who sets out on a pilgrimage to meet their presiding deity of Paṇḍharpūra, Lord Viṭṭhal. He believes that one does not have to go physically to worship Lord Viṭṭhal but can also be connected to the Lord through their inner consciousness. The vārakarīs believe that Lord Viṭṭhal comes into the world only to meet his devotees and eagerly waits to meet them.

Different studies on Lord Viṭṭhal have revealed that Viṭṭhal was regarded as a form of Kṛishna, and some times of Śivā; and, is respectably worshiped by different sects. As per the finding of Dr. R. C. Dhere, the noted researcher on Lord Viṭṭhal, the Lord is a 'Mahāsamanvay' (mega confluence) <sup>1</sup>.

The saint poets of Mahārāṣṭra composed their devotional poems mostly in the form of abhaṅgas and Ovī. The word 'Abhaṅga' comes from two words, 'A' means 'lack of something' and 'Bhaṅg' means which can be broken. So abhaṅga means something that is unbreakable and perpetual. In other words, it is a flawless continuous process. They are more exuberant expressions of the poet's experiences. Abhaṅgas are devotional poetry sung in praise of the Lord Viṭṭhal. They reflect the spontaneous out flow of the poet's inner voice. The abhaṅgas are sung during pilgrimage to the temple of Paṇḍharpūra by the devotees.

These abhaṅgas are passed on from one generation to the other and every Maharashtrian knows at least few abhaṅgas in lifetime. These songs are in praise of the Viṭṭhal by women poets, Janābāi, Muktabāi and Kānhopātrā are very popular among the Maharashtrian masses. Muktabāi, Janābāi and Kānhopātrā are honored even today and are highly regarded in vāraḱarī sampradāy.

### **Saint Muktabāi:**

The first poet in this paper is Muktabāi. Muktabāi was younger sister of Saint Jñāneśvar; who was instrumental in resuscitating the vāraḱarī sampradāy. She was religious mentor of great seeker Cānagadev who is believed to have lived for 1400 years. Muktabāi's life-span was only of a very brief period of 18 years. However, she was able to enlighten and transform thousands of people by her striking 125 compositions in number. Her elder brother Saint Nīvrūṭṭīnāth was her teacher or guru, while Saint Jñāneśvar and Saint Sopāndev were her two elder brothers. Three brothers and the sister lived for very short span of life but were able to give the world some of the magnificent, unimaginable literary creations in their life. Some of Muktabāi's notable compositions were 'Tāṭice Abhaṅga' – 'The songs of the door'; 'Cānagadev Muktabāi Saṁvād' – 'Preaching to Cānagadev'; 'Nīvrūṭṭī-Muktabāi Saṁvād' means 'Dialogs between Nīvrūṭṭīnāth and Muktabāi'; 'Janābāi Muktabāi Saṁvād' means 'Dialogs between Muktabāi and Janābāi'; 'Haripāṭha' are abhaṅgas which are in simplified language meant to be understood by ordinary masses; and some other compositions of 'Abhaṅgas'.

'Tāṭice Abhaṅga' - 'The Songs of the Door' are sung by Muktabāi. It was about the situation that prevailed during their time when the family was excommunicated from the society because of their father who despite being a sanyasi got married and had children. After the death of their parents, survival in the society became very difficult for the four siblings. One day frustrated and angry by this blame from society Jñāneśvar closed door and isolated from world. And 'The Songs of the Door' was sung by Muktabāi, urging her brother to forgive the offences of people, as a true ascetic will treat these remarks as true piece of advice. Every couplet in the abhaṅgas ends with "Please open the door, O, Jñāneśvara"- "Tāṭi ūghadā Jñāneśvara".

Muktabāi was considered to be the first mystical women poet in Marathi literature and she was also the only woman gurū (spiritual guide) in this period. Spiritual experiences and Vedānta Philosophy were reflected in her abhaṅgas. Her poems abound in poetic nuances and do not merely give dry philosophical preaching. The images and symbolism in her poetry draws the reader to unscramble the inner meanings. In 'The Songs of the Door' Muktabāi's definition of true saint is based on the Advaita Philosophy which addresses to the point that a saint must break away from the duality of one's own self and others or society and became 'One' who has all the following quality of humanity, equal in-sightedness, pity, compassion, forgiveness and peaceful tolerance and selfless service to mankind. This has been expressed by the poet in very spontaneous, lucid and aesthetic way. The philosophy of 'The Songs of the Door' was instrumental in turning around the course of Jñāneśvar's life. As a result, they have become one of the most significant compositions in Marathi literature.

Some of the verses in "The Songs of the Door" have been referred to as Subhāśit which literally means well-spoken or eloquent sayings. This is evident in the following verses of 'The Songs of the Door' - "a saint does not think oneself to be a special person in the society, but has to mingle equally in masses"; "Saint is one who can discard criticism"; "If the world is hot as fire owing to exasperation, a sage should



happily be cool as water”; “Great is a person who has overcome the sense of ego in himself”; “Greatness exists only where there is compassion”; “Purify your heart like that of the water of Gaṅgā, Open the your mind O, Jñāneśvara”.

Cāṅgadev who was a monk had heard a lot about this family. He wrote a letter to Jñāneśvara. He was confused about how to address him by using the greetings. So, he sent a blank letter to Jñāneśvara. Seeing this blank letter, Muktabāī commented that Cāṅgadev who had been seeking for 1400 years was still blank like a blank letter. When Cāṅgadev met the siblings, he was so attracted by her preaching that he became her disciple. The preaching between the teacher and the disciple are known as Cāṅgadev Muktabāī Saṁvād or “Preaching to Cāṅgadev”. Janābāī was contemporary of Muktabāī and the dialogues between the two appear in the abhaṅgas called Janābāī Muktabāī Saṁvād.

### **Saint Janābāī:-**

The revival of the Vāraṅkarī Saṁpradāy by Jñāneśvar was propagated further by Saint Nāmdev, who helped to spread this movement right up to north of India. Janābāī worked in his house as a maid servant was deeply influenced by his work and became his disciple. Though Janābāī belonged to the backward cast, she was given equal status among the ‘Santmelā’ means ‘Group of Saints’. She never had any formal education. Her compositions surpass the level of any literature written by scholars. This is evident in her parables compositions like ‘Kṛishna Janmā’- ‘The Birth of Kṛishna’, ‘Thālīpāk’, ‘Pralhādcharitra’- ‘Biography of Pralhād’, ‘Bālakṛīḍa’- ‘Child Kṛishna’s pranks’, ‘Dropadī Swayaṁvara’ and ‘Hariṣcandrākhyān’- ‘Parable of Hariṣcandra’. In the present time Janābāī is still remembered for all her innumerable impassioned abhaṅgas. About 350 abhaṅgas composed by Saint Janābāī have been published in a collection of saint poetry called “Sakalsaintgāthā”<sup>2</sup>.

Janābāī’s poetic composition is myriad in their themes. They talk about relentless uncontrollable love for Lord Viṭṭhal. Janābāī’s representation of the lives of her contemporaries like Jñāneśvar, Nāmdeva and Cokhāmelā had a deep understanding and love. The vivid portrayal of the Lord Viṭṭhal is evident in one of her abhaṅgas-“Viṭṭhal is portrayed as a mother with her multiple children like holding Nīvrūṭṭī on her shoulders, with Chokhāmelā, Baṅkā on her side, Nāmdeva holding her little finger, while Jñāneśvar followed by Muktabāī walking in front of the Lord, Janābāī sees this as the Lord’s celebration with his devotees.” Her poetry was a classic combination of erudite and fluidic. She had a big impact on the scholarly poets from the later period. Though her poems are immensely influenced by her guru saint Nāmdev, but she also has her own independent style which encompasses her soul’s journey.

### **Saint Kānhopātrā:-**

Saint Kānhopātrā was a 15<sup>th</sup> century woman poet in Mahārāṣṭra. She lived in the beginning of Bahāmanī period after the period of Saint Jñāneśvar. Kānhopātrā hailed from Maṅgaḷvedhā which had the reputation of giving some of the famous vāraṅkarī saint poets like Cokhāmelā and Soyarābāī. She was the daughter of a courtesan. In her short life span she was able to write around 23 abhaṅgas, which are autobiographical with element of pathos. Her style is described as unadorned by poetic devices, easy to understand, and with simplicity of expression. Her poetry talks about her devotion to Lord Viṭṭhal. The rural dialect and the rusticity of the village form the background of most of her poems.

Very little is known about Kānhopātrā’s life. But through her work, it is found that, like her predecessors, she had equal devotion to Lord Viṭṭhal and implored the Lord to be her savior and release her from the bondage of her profession, that is, courtesan. The element of being a rebel comes out very strongly in her poems and this is also found in the poems of Cokhāmelā, who came from the same village Maṅgaḷvedhā. Maṅgaḷvedhā is centrally located in between Karnātak and Mahārāṣṭra, so there were impact of both bhaktī movement led by Saint Basveśvar and Saint Jñāneśvar.

### **Saint Akkā Mahādevī:-**

After a brief retrospection of the three saint poets of Mahārāṣṭra, the following is a brief review of some of the women-saint poets of the other parts of India, namely, Akkā Mahādevī, Lāl Ded and Mīrābāī. Akkā Mahādevī the medieval kannāḍa saint poet belonged to Vīrśhaiva Saṃpradāy in Karnātak. She was a mystic and rebel poet. She composed 'Yogāṅgatrivedī' and 'Mantroḡopya'. She considers "sevā" or selfless service of the guru, God and other disciples as her supreme delight even though she was completely liberated from the dualities in her consciousness. Her compilation Yogāṅgatrivedī can also be reasonably described as a short poetic treatise on experiences of awakening of 'Kuṇḍalīnī Śaktī' or power.

Her vacanas are considered the greatest contribution to Kannāḍa bhaktī literature. She was the first woman poet in Kannāḍa literature who wrote about 430 vacanas. This period was also called period of 'Basveśvar' or period of 'Vacana Literature'. Under the guidance of the great viraśhaiva saint Basveśvar the bhaktī movement gained importance in Karnātak. This bhaktī movement led to the creation of the vacana literature. Vacana literature is prose- poetry and didactic poetry combination of work which deals with spirituality. All vacana literature is composition which is sung in the praise of Lord Śivā. Akkā Mahādevī's poetry is dedicated to Lord Śivā. Her poems have immense devotion and love for the Lord. At the same level, she portrays very detached impartial observation of her own self, physical body, experiences, and the world at large. Defiance towards societal norms is also reflected in the poetry of Akkā Mahādevī.

### **Saint Lāl Ded:-**

Lāl Ded lived in the 14 century. She was from Kāśmīr. At that time, Kāśmīr was center of mysticism and spirituality. Though she belonged to the śhaivaite sect, her poetry had a great influence of Sufism. She is known for her 'Vākhs' means speech or voice. Vākhs are generally four line statements of wisdom and truth.

Lāl Ded's poetry also talks of defiance against matrimony, rituals and customs. Her poetry also cares about common human values like togetherness, tolerance, fellow feeling and harmony. She promotes the feelings of courage, straightforwardness and fearlessness<sup>3</sup>. As a śhaivaite, Lāl Ded believed in Nirankār that is formless, limitless, boundless, timeless and changeless. Her poetry also has the rightful combination of the philosophies namely Trikā, Sufism, Buddhism and Hinduism. Scholar Ranjit Hoskote comments about her poetry as, "Lallā's poems shimmer with their author's experience of being a yogini, trained in the demanding spiritual disciplines and devotional practices of Kāśmīr śhaivaite mysticism. Since the school is itself the confluence outcome of an engagement with several philosophical traditions, she was receptive to the images and ideas of those other traditions. It would be most productive to view her as a figure whose ideas straddled the domains of Kāśmīr Śaivism, Tantra, Yoga and Yogācārā Buddhism, and who appears to have been socially acquainted with the ideas and practices of the sufis."<sup>4</sup>

### **Saint Mīrābāī:-**

Mīrābāī lived in the era of the Mughal dynasty in Delhi. She belonged to the royal family who was great devotee of Vaiṣṇava. Scholars acknowledge that Mīra was one of the central saint poet of the bhaktī movement during a difficult period in Indian History filled with Hindu-Muslim religious conflicts. In the Hindi literature there were three streams; Jñānyog means knowledge based literature; school of Sufism and the third, Bhaktī poetry. Prior to the 14<sup>th</sup> century, bhaktī writings were prevalent in the Hindī literature. Nāmdev was instrumental in spreading Hindī bhaktī poetry<sup>5</sup>.

Mīrābāī was born in the 15<sup>th</sup> century. Her literary creations are mainly in combination of Rājasthāni and Brajabhāshā languages but they have been translated in Hindi, Punjabi, and Gujarati languages. Some influences of two Indian medieval languages, a Prākṛūta and Apabhraṅśh are also reflected in her poetry. Among her notable works are Narsījī kī Māherī, Geet govīnd kī Tikā, Rāḡ Govīnd, Soratḡha ke pad, Garvā

Gītā, Mīrābāī Ka Malhār and her Padāvalī. The number of Mīrābāī's poems is assumed to be around 500 to 1300, but scholars believe that she might have composed at least between 102-203 poems. She became a widow at a very young age. Her piety to her Lord remained strong despite many obstacles from her family. Even after abandoning her home Mīra led her journey of spirituality all by herself alone seeking her Lord, like the other saint poets Akkā Mahādevī, Kānhopātrā and Lāl Ded who also had set on their spiritual journey alone. Scholar Nisar Ahmad Bhat says "she does not raise her voice against the male patriarchy directly. She rather raises her voice in love for Krīshna that is itself a voice against the earthly male patriarchy."<sup>6</sup>

Her poems celebrate her devotion towards Lord Krīshna and they also abound with the feelings of divine love for her lover Lord Krīshna. They express the emotions of lovelornness, waiting and finally the journey ends in the lover's divine meeting. A lot of her poetic compositions have been used to compose a rāga or bandīśa in Indian Classical Music. Thus they also have crossed over from Indian literature to the Indian Classical music domain.

### **Personalities and Journey:**

With reference to present time image of Muktabāī is that of fourteen year old girl. Nāmdeva's accounts on Muktabāī portray her to be mature and fully-grown person. Saint Nāmdev describes her to be very bright and straight from shoulder. Though she was of tender age she had an unimaginable sea of knowledge. In the preaching of Cāngadev she embodies the motherly feelings of advising in her sermons. In 'The Songs of the Door' she comes out as a very lively but profoundly preaching to her elder brother Saint Jñāneśvar.

Image of Janābāī is portrayed as grinding on a grinding wheel and Lord Viṭṭhal is giving assistance to her with his hand. It reflects two main aspects of her personality that are her friendly companionship with god and her devotion to her work. Her poetry also reflects positive approach towards the downtrodden and the women in society. She calls out to them saying they should not lament over their state. She is an embodiment of being emotionally contended and committed to her work. Kānhopātrā's portrait reflects imploring devotion to Lord Viṭṭhal. Her defiant attitude comes out from her poetry.

The portrayal of Akkā Mahādevī is that of her naked body covered with her long tresses, her face is serene and smiling, and she is holding the Śivāliṅga in her hands. The mystic poet Lāl Ded's image is seen as a bare bodied Yogini. These kinds of images are rare in India, and not very common sight among the women ascetics. As the two poets Lāl Ded and Akkā Mahādevī belonged to the Śaiva Sampradāy. Śhaivaitis worship Lord Śivā who is an embodiment of 'Bairāgya' means detached from every form of life. On the contrary, the vārakarī sampradāy worships Lord Viṭṭhal as symbol of 'Confluence' of Lord Śivā and Lord Viśhnū, which motivates everyone to approach life happily. This is also seen in the traits of Janābāī and many other poets in vārakarī sampradāy. Mīrābāī's image is seen as holding a cymbal in hand and wearing anklets in her feet and standing in a semi trance state. This musical quality of Mīrābāī can be associated with Lord Krīshna, who is also known to have played the flute.

Muktabāī's poems and compositions neither talk about the profoundness of her personal existence in the society, nor do they have the nuances of the progress of the spiritual journey towards her Lord. It seems as though the poet has always been in the fine and settled state of being. From the accounts of Saint Nāmdev on Muktabāī's life one can infer that she had been through loneliness, and un-acceptance in the society which resulted in her early maturity and understanding. The loneliness figures intensely in the poems of Janābāī. Unlike Muktabāī many of Janābāī's abhaṅgas sing about her personal and spiritual life's journey. She invokes to the Lord that she is alone in the world and tells him to take care of her as she is an orphan. The following quatrains tell about this feeling: "O, Lord, There is no one for me". Janābāī creates a picture of the Lord Viṭṭhal as being her friend and also has motherly love for her child. This results in creation of an enlightened world. In one of the abhaṅga she says, "I am in the basil forest trying to clean up my tresses. Then, Lord Viṭṭhal appears with some butter and massages my hair. The Lord expresses that 'my Janābāī has no one to look after, so I have to bathe her', I happily admit to all

people that he is my friend who cares for me and bathes me.” She overcame the journey of loneliness through devotion to Lord Viṭṭhal, being in the company of the Saints and with dedication to her work. She is en-mired with the Lord and cannot think of her life without him. She has completely surrendered herself from within and from outside. The mellifluous and melodic abhaṅgas are flowered with the fluidic experience in her life. She says, “What I eat is divine, what I drink is divine, my bed is also divine. The divine is here, and it is there. There is nothing empty of divine. Jani Says-Viṭhābāi (the Lord) has filled everything from the inside out.”<sup>7</sup> this reflects the combination of the form and formless devotion towards God. In one abhaṅga she says,

Cast off all shame,  
And sell yourself  
In the marketplace;  
Then alone can you hope  
To reach the Lord.<sup>8</sup>

Kānhopātrā’s twenty-three Marathi abhaṅgas tell about her struggle of being from the lower caste and also her profession of a courtesan and dancing girl. She pleads to Lord Viṭṭhal to save her from the unbearable bondage of her life, and wants to surrender to him rather than becoming a concubine. She talks about her condition as being hopeless and compares herself to food being devoured by wild animals. So she cries to the Lord to protect her and lift her out of this situation. She traversed her life’s journey by completely surrendering to Lord Viṭṭhal and believing in the teachings of her predecessor saint because she believed that Lord Viṭṭhal was the “Lord of the fallen”

Like Kānhopātrā, other three women poets Akkā Mahādevī, Lāl Ded and Mīrābāi also challenged the social and religious conventions and set out all alone on their spiritual journey. The viraśaiva bhaktī poet Akkā Mahādevī was also rebel like Kānhopātrā who never succumbed to the societal norms and nuances. Like Kānhopātrā stood up against the downtrodden, Akkā Mahādevī defied the society by shedding off her garments and treading the spiritual journey in nude. In one of Akkā’s poems she says that, “O Lord, if you envelope the world then what is there to be shy off”. Her conflict is between her married life and her love for her Lord Śivā, whom she considered as her husband. Lāl Ded also renounced her family at the age of twenty-six and became an ascetic and wanderer. She became a disciple of Siddha Śrīkānta. In her vākhs, she stood up against the institution of marriage and stressed upon the qualities of self development, self-reliance and freedom. Krīshna bhakt Mīrābāi too left her marital house and set on her spiritual path. Mīrā had a fearless disregard for social and family conventions. She treated Lord Krīshna as a lover and husband. Her devotion to him was endless. For this she was finally persecuted by her in-laws. Despite all this, she says in one poem, “O ascetic wanderer, why do you grieve, be contain in what you have and your inner happiness.” Mahārāṣṭrīyan women-saint poets did not look upon their Lord as a lover and husband. They looked upon their Lord as a friend or as motherly finger; where as Mīrābāi and Akkā Mahādevī looked upon their Lord more as a lover and husband.

### **Conclusion:**

After reviewing the literary contributions of these women saints, it is revealed that all these women saints have used different ways and methods for resisting against the societal norms that hampered the growth, in the following manner:

- Muktabāi openly and firmly commented on egoist seekers and tried to guide them towards the divine path.
- Janābāi adapted herself to the situations happily and showed that aim of life could be gained in any adverse situations.

- However, Kanhopātrā straight away rejected the situation in which she was living and she also achieved her goal of life.
- Akkā Mahādevī shattered gender related conceptions.
- Lāl Ded opposed the prevailing matrimonial, social norms. She culminated thoughts of different religions and spiritual traditions in one.
- Mīrābāī tried to overcome every difficulty that came across her divine devotion.

In comparison with women saints from other states, the literature of women saints in Mahārāṣṭra reflects more equality, co-ordination, togetherness which enriches one's day-to-day life. Despite of severe pains, and loneliness, the literature of these women saints, brings the myth of Lord Viṭṭhal into being in their lives. This literature reflects personalities of contemporary saints depicting togetherness amongst each other. All this has made their poems masterpieces of 'Emotive and Lyrical Poetry' in Marathi Literature. This could have happened because of 'Confluence' of Lord Viṭṭhal and that of the combination of ideologies of Nāth and Vārkarī sects, which resulted in the emergence of the philosophy of oneness of material and spiritual life.

The literatures of all women saints under the study have one common characteristic about their love for the divine. Their path towards this divinity is their devotion and their courage to stand against the norms, but in a very simplistic and very straight manner. They all achieved their divine goal. Every women saint poet had her own path of reaching this goal. They are known by different names and personalities but their inner being is found to be one. Their contribution to the world as a literary figure, their preaching through their poetry their expertise in the various literary forms will remain timeless piece of work.

#### References:

1. Dhare R. C. 1984. *Shree Viṭṭhal : Ek Mahāsamanvay*. Pune : Shreevidya Books.
2. Gosavi R.R. (ed.) 2000. *Sakalsantagāthā*. Pune: Sarathi Books, Pune.
3. Prakash A. *Women Bhakti Poets: Lāl Ded*. 1. [Online video]. November 2014. Available form-  
<https://www.youtube.com/watch?v=ufgQLNZyHnA>. [Accessed : 10 September 2015]
4. Hoskote R. 2011. *I, Lālla: The Poems of Lāl Ded*. Penguin Books, India. p.p.19
5. Chaturvedi Parshuram, 1983. *Mīrābāī Ki Padavali*. Prayag: Hindi Sahitya Samelan Books. pp. 16.
6. He Y and Bhat N.A. 2015. Comparing Meera with Lāl Ded and Habba Khatoon. *Arts and Social Sciences Journal*. [Online] pp.2
7. Katherine K.Y. 2000. Introduction. In: Sharma A.(ed.). *Women Saints in World Religions*. State University of New York press, Albany. pp.4
8. Tharu S. & Lālita K. 1991. *Women Writing in India, 600 B.C.To The Present, Volume I : 600 B.C. To the Early Twentieth Century*, New Delhi: Oxford University Press. pp.83.

## **Intrapersonal and Interpersonal Relationship between Teacher’s Beliefs and Practices Regarding Form Focused Instruction”**

Shafaq Fayyaz; Suyansah Swanto

*Faculty of Psychology and Education, University Malaysia Sabah, Malaysia*

### **Abstract**

*This paper addresses EFL/ESL teachers’ beliefs and practices about form-focused instruction - a grammar instruction approach. In this study, it is argued that teachers’ beliefs are both intrapersonal and interpersonal; they partly originate from the public theories, and partly from their life experiences, and are modified through their practical environments. A case study strategy was deemed appropriate for this study and it was adopted to explore and investigate the beliefs about grammar teaching that an individual teacher held. It is also expected that such a study would have some contributions to our understanding of teachers’ beliefs, especially with reference to teacher cognition and professional development in specific educational context where English is undertaken by non-native-English-speaking teachers. This research explored the beliefs about form-focused instruction held by a group of six English language teachers working in a Chinese secondary school. Observations of form-focused lessons from form one to form six (i.e. all grades of the secondary school level in Malaysian school system) followed by stimulated recall interviews had been conducted to collect the data. The audio-recorded data was fully transcribed in English, and subjected to a process of interpretative analysis. The findings of the research showed some methodological and theoretical implications in teacher development and in teacher education.*

**Keywords:** *Beliefs, practices, form-focused instruction.*

### **1.0. Introduction**

Regarding the form-focused instruction, there is considerable controversy in the field of second/foreign language teaching as to whether the grammar of the target language should be explicitly taught to students, and if so, how? Arguments in this area tend to be derived from theoretical explanations of language and language learning. Until recently, little is known about non-native speaker teachers’ actual practice in the area of grammar teaching. So it is, critical that this research gap be filled. It is necessary to uncover and examine teachers’ classroom practices regarding grammar pedagogy to gain insights into why they favour a particular strategy. Such an understanding may contribute to the attempts to narrow the gap between theory and practice. On the relationship between theory and pedagogical practice, Borg and Burns (2008) stated that “formal theory does not play a prominent and direct role in shaping teachers’ explicit rationales for their work” (p. 479). The reasons given for how and why conscious grammar was taught were based mostly on teachers’ perceptions of their own experience as teachers and learners (Eisenstein-Ebsworth and Schweers’ 1997). This justifies the need to gain insights into the teachers’ actual practices in the classroom. Those insights would help researchers to be more aware of the contextual situatedness of teaching and teacher learning. Without those insights, it is hard to devise appropriate professional development approaches that can contribute to the improvement of the classroom life.

### **1.1 Background of the Problem**

The role of FFI in language teaching has become a crucial issue in the field of SLA. According to Spada & Lightbrown (1993), Form Focused Instruction (FFI) and corrective feedback within the context of communicative interaction can contribute positively to second language development in both the short and long term (cited in Munir Shuib, 2009). According to Ellis (2001, p.1), Form-Focused Instruction (FFI) refers to “any planned or incidental instructional activity that is intended to induce language

learners to pay attention to linguistic forms”. Form-focused instruction “includes both traditional approaches to teaching forms based on structural syllabi and more communicative approaches, where attention to form arises out of activities that are primarily meaning-focused”. Long (1988, 1991) makes a distinction between two types of form-focused instruction: focus on formS (FoFs) and focus on form (FoF). The former, according to Long (1988), consists of the teaching of discrete grammar points in accordance with a synthetic syllabus where a linguistic target for a lesson is preselected. Language items are broken down into words, and grammar rules are presented as models to learners in a linear sequence. By contrast, focus on form (FoF) is defined by Long (1991) as “overtly drawing the students attention to linguistic elements as they arise incidentally in lessons whose overriding focus is on meaning or communication” (pp. 45-46).

It seems that although teachers of English hold beliefs about the value of communicative language teaching (CLT), they show reluctance to genuinely practise it as their main focus is grammatical skills and the text book. Consequently students are not able to use English communicatively as they are expected to undertake and learn grammatical rules and to do grammatical exercises in the text books. The focus on mastering and rote learning of skills and applying them in examinations, have inevitably eroded communicative competence of the students. Now the question is that how grammar should be taught, so that it can result in maximum accuracy and confidence regarding FL/SL development. This calls for an exploration of the teachers’ actual classroom practices and their underlying rationales behind that, as there are very few investigations in that field. The overall aim of this study is to explore the practices about form-focused instruction held by secondary school teachers. So this study is to examine how teachers’ held beliefs regarding grammar teaching (form focused instruction) influence their instructions and the implementation of instructional beliefs in classroom teaching of grammar, followed by the underlying rationales behind their instructional beliefs. Therefore the following questions were employed to explore and investigate the phenomenon under study.

- 1). How do the English language teachers practise their beliefs and thoughts regarding form focused instructions (FFI) in the classroom teaching of grammar?
- 2). How do the teachers express the kinds of knowledge and beliefs about grammar teaching through the meaning that they give to their work?

## **1.2 Materials and Methods**

A qualitative, context-sensitive and in-depth investigation employing a case study research approach was employed for this study with one of the private secondary school teachers in Sandakan district, East Malaysia. The strategies adopted in this study are classroom observation and stimulated recall interviews because of its similarity in nature to Borg’s study (Borg, 2006), and because of the advantages of the multiple-source qualitative approach (Denzin & Lincoln, 2005) in exploring a phenomenon in its natural setting and in assuming an interpretive epistemology (Phipps & Borg, 2009) over other strategies such as questionnaires. In order to explore how the teachers’ beliefs about form-focused instruction were transferred into their classroom practices, all participating teachers in this study had been observed two to three times, teaching three different grammar lessons to different groups of pupils. Moreover, stimulated recall interviews were conducted to elicit reflections and descriptions of the thinking informing classroom instruction and interactions (Burns, 1996). Phipps and Borg (2009) have argued that, a more realistic understanding of the relationship between teachers’ beliefs and practices can emerge when the analysis of what teachers do is the basis of eliciting and understanding their beliefs. Stimulated recall sessions were conducted immediately after each lesson observed to know the rationales behind their instructional beliefs.

## **1.3 Results and discussions**

### 1). Presentation of the target grammar point through word-level/ sentence-level/ text-level/ dialogue-based examples

According to the data, five (T1, T3, T4, T5, T6) out of six English teachers preferred the sentence-level examples to present the target grammar point. The teachers (T3 and T4) preferred the presentation through sentence level examples because they believed that it was an easy way and there was no other proper way to teach ‘inversion’ except sentence based exemplars. The T3 was also of the view of rule identification by the students as she thinks it’s an easy way of learning (T3.O2.Subject Verb Agreement.J3B.Line69-77). As she mentioned “I usually make the students to identify (recognize) the verbs in the sentences, rather than I give the explanation and identify the verbs. Because I think it’s an easy way to make them learn better” (T3.SR2.Line10).

The two most experienced teachers (T1 and T2) also supported a text-based approach as both of them believed that as the students reach the senior classes it is more important that they should focus on the skills rather than the grammar. Because according to them students have already learnt the grammar rules in the previous years and now it’s time for them to use those rules. Moreover they elaborated that explaining the text and relating it with the contextual examples is not only to reinforce and to let them know more, but it is the examination that demands how to write composition by using proper language (T1.O3.Essay Writing.GradeS3A.Line50-53).

*“By explaining the text and relating it with the contextual examples is to reinforce and to let them (pupils/students) know more. Because sometimes from the passage they might not get what you want to see. So by giving local context okay....., they can visualize it”.*

(T1.SR3.Line20)

*“Apart from the main points, one of the objectives of providing guided format for writing is to expose them (students) to vocabulary and sentence structure. Because students may know the vocabulary but their ability to use it in writing (composition) is limited”.*

(T2.SR3.Line7a.7b)

According to the data, three teachers (T1, T4, T5) practised the word level examples to present the target grammar items. The teacher four (T4) in her third observed lesson while teaching “Active and Passive Voice (Perfect Tenses & Models)” encouraged the students to make use of their prerequisite knowledge on perfect tense, so she could start the lesson in a simple way then finally moved on to the presentation of sentence level examples (T4.O3.Unit7.3 GradeJ3E.Line2-13). Similarly T5 in her third observed lesson (T5.O3.Unit, Prepositions of Time Grade J2B.Line2.4-25) also preferred the word level examples to show the comparison between few prepositions and gave the explanation in tabular form. She learnt through her teaching experience that without tables it is confusing for the students to understand (T5.SR3.Line34.36). Only teacher three (T3) presented the target grammar item through dialogue based example as she is of the view that to make the students attentive she pays attention to the presentation part.

*“I usually pay a lot of attention to the presentation part to grab their attention. To make the lesson relevant and practical, relate it to their surrounding examples. e.g. the dialogue that I used just now I relate it to house work, the simple and interesting examples from the surroundings to make them learn better.”*

(T3.SR1.Line12.13.17.18)

Three important points emerged from the data analysis regarding teachers’ grammar presentation strategies. Firstly, while a majority preferred presenting grammar through sentence-based exemplars, the two most experienced teachers supported a text-based approach. Secondly, teachers seemed to avoid



presenting grammar directed by the textbook. Thirdly, teachers' beliefs are shaped by their own teaching experience (experiential knowledge) and learning experience (experience as language learner). And finally the most noticeable feature of the observed lessons is that grammar presentation tends to be followed by students' prerequisite knowledge or by teachers' explicit explanation of rules.

## 2). Grammatical Rules and Terminology through Explicit way of Teaching

Observational data reflect all cases of this study had a tendency to integrate the explicit instruction of rules into their presentation by eliciting the students' knowledge about the grammar item being presented. Most of the teachers did not believe that students would be able to achieve their goal of learning English without good explicit knowledge of grammar. Therefore, they viewed memorization of grammar rules as necessary and important for effective language use. As teacher T3 and T4 were of the view that in English language learning knowledge of rules and its application in the four skills are closely related, as knowledge of rules leads to the correct usage of language (T3.SR3.Line22). She (T4) expressed that "I think following the traditional way of teaching is better. They can understand well because I think most of them they will prefer this way" (T4.SR2.Line28.30). Thus, for example, to avoid any kind of confusion when teaching the present perfect tense she stated that she would explain the grammatical rules in the beginning of the lesson (T4.O3.Unit7.3 GradeJ3E.Line37-53).

*"It is important to explain the rules to the students. If I do not explain the grammar rules then they will get so confused. Lets' say....., they will not know, okay today that we are talking about the perfect tense. According to the grammar rules, if you change perfect tense into passive voice you must add in the word 'been'. So of course to start the lesson you need to explain it to them. So they will be very clear about the perfect tense that they have to add in 'been', and for continuous tense they have to add in being".*

(T4.SR3.Line52.54)

Similarly teacher five (T5) teaching present perfect tense (T5.O1.Unit 7.4, 7.5Grade J2C.Line37-40.45-58) used the key words like 'time expression' to explain the rules. In this way, the students not only got the knowledge but also learned its application (T5.SR2.Line45.55.57.59.63). Moreover she claimed that encouraging students to describe the rules and its usage, not only didn't work well, but a waste of time because they could neither speak the English language well nor have the habit of reading. Hence, she preferred to give explanation instead (T5.SR3.Line68.70). Teacher six (T6) was of the view that writing the rules on the board and asking the students to jot down on the exercise book was a safety measure for them. This is not only easier for the students to understand but this can be a reference for them in the future especially in their preparation for examinations (T6.SR2.Line9).

The teachers in this study, in general, valued explicit knowledge more than implicit knowledge. Almost in all the cases, a common strategy employed by the teachers (T4, T5, T6) was an attempt to provide the knowledge (explicit knowledge) rather than getting the students to retrieve such knowledge from their long-term memory before the teachers had the final say about the rules. Later on they (students) were expected to write down the rules on their notes books for reference at home, when they need to consult a particular grammar rule while doing grammar exercises.

## 3). Explicit Knowledge of grammar through Practice

All teachers in this study emphasised the role of practice. For them practice helps to proceduralise students' explicit knowledge. Although they valued explicit knowledge of grammar and emphasised the importance of memorisation, they did not think that explicit knowledge alone would enable their pupils to use the language accurately and effectively. Memorisation of rules, they believed, was necessary but not sufficient. Students' still need practice, they were aware that memorisation was just rote-learning, not deep learning,

and practice would help to transfer rules that students had just stored in their short-term memory for their long-term memory knowledge. After letting the students completed the exercises, the question answer session was conducted to know the reasons for their answers (T3.O2.Subject Verb Agreement.J3B.Line139-143). As she (T3) stated in her second stimulated recall interview “The teacher should enquire the answers along with the reasons from the students, to ensure that the students participate. In learning the grammar rules, participation is very important. So later on students can apply these rules in their work and in real life as far as language skills are concerned” (T3.SR2.Line12.14.16).

Mostly the teachers made their students practise the grammatical rules by answering grammatical exercises in their workbook. The teachers then later discussed the answers and write them down on the board. And if the answer was wrong they would correct that and write the correct answer on the board along with the sentences. T2 stated that this form of activity generally was based on grammar practice in the student’s textbook. She elaborated “Generally follow the text book exercises for grammar practice. Sufficient to rely on text book exercises, because extra practice at times not possible because of limited time” (T4.SR2.Line2.20). Similarly in T5 first and second observed lessons ‘present perfect tense’ and ‘adjectives of comparison’ she made her students do exercises from the textbooks for practice (T5.O1.Unit 7.4, 7.5Grade J2C.Line63), (T5.O2.Unit, Adjectives of Comparison. GradeJ2B.Line55-58). Teacher six (T6) mentioned in one of the stimulated recall interview that to master the rules students should have extensive exercises and because of the limited time teacher could not do extra practices.

*“I make the students practice their knowledge to get familiarize with the rules, otherwise without exercise they will tend to forget it in the next lesson. Examples for the practice are not sufficient, need to have extensive exercises to master the rules. Formal grammar teaching what I am doing in the classroom is really not sufficient to encourage the students to use what they have learnt because we have very limited time when it comes to exercises, though extra exercises are important.”*

(T6.SR4.Line 32.34.48)

Most of the teachers (T3, T4, T5) mentioned that they always had very little time for extra and free practice and due to this they managed this problem through homework. As T5 elaborated “I don’t have that much time therefore we have to end in one lesson. We have no choice but to let them do the practice as homework at home from Grammar Builders 2, course book recommended by the school. Normally after lesson we do give them extra time to do the work and discuss together, but today we didn’t have that much time” (T5.SR3.Line71.80).

It appears from what is presented in this section that the teachers really valued explicit grammar knowledge, believing that by doing many grammar exercises and a little free practice, the students’ explicit knowledge would be proceduralised. Although time constraints were an obvious challenge, observational transcripts showed that the teachers spent a large amount of time explaining or having the students’ articulated explicit knowledge due to their strong beliefs about the value of explicit grammar knowledge.

#### **4). Correction of the grammatical errors**

The teachers although were positive about students errors, they all shared the view that errors, especially grammatical errors in grammar lessons should be corrected. They believed strongly in the impact of error correction on their students’ grammatical accuracy as they believed error correction would help students’ not to repeat the same errors. One of the strategies the teachers (T2, T3, T4) adopted in error correction was to ask the students to come to the whiteboard and write the answer so that the whole class would know and at times also corrected the students’ errors as they appeared on the whiteboard. The teacher T2

also corrected errors by writing the correct sentences next to the wrong ones and awarding marks to students for their effort as a form of incentive. Another strategy they had adopted was that either students or the teachers must explain the reasons for their answers to do the corrections (T3, T5, T6). As teacher five (T5) in her second observed lesson present perfect tense, she read the sentences from the text book, for first few sentences ask the students at random to provide the correct answers and then later on read all the sentences from the text book and provided herself the correct answers regarding present perfect and past tense (T5.O2.Unit, Present Perfect Tense. Grade J2B.Line 64-74).

*“The correction on the spot is much more beneficial. Firstly the whole class will come to know about the corrections....., secondly it will be less burdened on the teachers’ part. Normally, I pick the students randomly to answer the questions, the correction with the whole class.”*

(T5.SR2.Line33.36)

The teachers’ strict attitude towards grammatical errors is not surprising since they all highly valued grammatical accuracy and explicit knowledge of grammar. However, the strict attitude seems to be applied in grammar and writing lessons only. They believed that in the other skills’ lessons, i.e., speaking, listening, and reading, it was unnecessary to take students’ errors seriously, simply because accuracy was not the goal of those lessons. Regarding composition writing teacher two (T2) stated that: “...after marking the compositions normally make a note of the common errors and point out to them for the correction. Otherwise they will not bother they will just get the exercise book, look at the marks, and keep the exercise book. Encourage the students to do the correction on the board so they can revise” (T2.SR1.Line46.50.48).

### **5). Use of the First Language**

In the observed classes, it was noted that those who supported the extensive use of English in second language classrooms, did so, but whether or not this was their frequent practice or otherwise could not be ascertained. Meanwhile, those who did not like the idea of teachers’ frequent use of English used mainly Chinese in their classrooms. Below are the most dominant functions of their use of L1 in the classroom.

#### ***Explaining Grammatical Rules***

While explaining the rules of academic writing, teachers (T1, T2, T5) repeated the explanation in Chinese after the explanation in English (T1.O2.Unit Academic Writing.GradeS3B.Line1). And teacher two (T2) was of the view that a teacher should mostly speak English in the language class, unless she really needed to explain them in Chinese. She believed that students should adapt to her environment rather than she followed or adapted to their needs (T2.SR3.Line27.29). She (T2) also mentioned in her second stimulated recall interview that:

*“Because of the weak sections like D & E, during the group activity explained in Chinese to make them understand better. Though I try my best to conduct 90% of my lesson in English but at times explain in Chinese if they ask me, or give me a look that they don’t understand. During the group discussion students asked for the vocabulary words. I have to explain them in Chinese as they don’t understand in English.”*

(T2.SR2.Line26.28.30)

On the other hand teacher five T5 and T6 were the only teachers who made use of extensive Chinese while giving explanation in their lessons because both of them doubted that the students would understand it if they explained only in English. T6 mentioned in his first stimulated recall interview that in essay writing lessons he was able to conduct the lessons mostly in English. However, in grammar

lessons the teacher mostly used the mother tongue because the explanation of rules needed a language that the students were familiar with (T6.SR1.Line16).

It is indicated in the data that almost all the teachers (T1, T2, T5, T6) in the study used Chinese (Mandarin) more or less, while explaining the grammar rules except for teacher three (T3) and teacher four (T4).

#### ***Encouraging students for explanation***

Teacher six (T6) was the only male English teacher amongst others who not only explained the grammar rules in Chinese (Mandarin) but also encouraged the students to explain in Chinese (Mandarin) (T6.O2.Unit 3.4 Grade S1E.Line56-62). He encouraged the students to elaborate the reason for their answer in Mandarin, because he thinks that to encourage the students to give the explanation in Mandarin, at least the students not only can express better but can understand. “Of course it’s even better if they manage to answer in English, totally correct English even better but for this stage (W & G lesson) my main goal is to make them understand the grammar rules” (T6.SR2.Line27).

### **1.4 Discussion and Conclusion**

It appeared that the teachers were more positive about the instruction-then-communication sequence because for them the ability to communicate in English accurately was conditioned by a good knowledge of grammar. This could explain why they believed that formal grammar instruction is an indispensable part of foreign language learning. In other words, they believed that explicit grammar knowledge was useful to their students in that it influences the development of the implicit knowledge that underpins communication. Furthermore, there is rather more disagreement among these teachers about the integration of grammar into skills work or communication skills. All teachers were strongly in favour of a planned focus-on-form rather than incidental focus-on-form. This is understandable given the students’ immediate needs of learning English as a school subject in a context where opportunities to use the target language for daily communication are barely available. Finally, all the teachers in this study preferred a deductive approach to grammar as they greatly valued explicit knowledge.

Methodologically this study confirms the validity of using a qualitative case-study approach to examine the teachers’ stated theories for practice through observations and teachers’ thinking behind their actions or decisions through stimulated recall interviews. What is involved in teacher education is not only the mastery of new technical skills and knowledge by teachers, but, the development of teachers’ new beliefs and concepts. Teachers’ learning experience, experiential knowledge play an important role to their professional growth, but it’s not sufficient to develop their personal theories for practice. There is a need for an interaction between their personal theories for practice and theories of practice, by creating conditions for the interplay of expert theories of practice and experiential knowledge so that teachers can renew their personal theories for practice. Hopefully results of this study are useful firstly, teachers who could reflect their ideas and challenges in applying CLT (FoF) in Malaysian secondary schools. Secondly administrative executers can be benefited by revising the curriculum for in service training classes and finally the textbook designers to know teachers’ ideas about FFI features and adopting textbooks according to the teachers’ needs and the students’ requirement as being the non-native speakers of the target language.

## References

- Borg, S. (2006). *Teacher cognition and language education. Research and practice*. London, UK: Continuum.
- Borg, S. & Burns, A. (2008) Integrating grammar in adult TESOL classrooms. *Applied Linguistics*, 29(3), 456-482.
- Burns, A. (1992). Teacher beliefs and their influence on classroom practices. *Prospect*, 7(3), 56-66.
- Burns, A. (1996). Starting all over again: From teaching adults to teaching beginners. In D. Freeman, & J. C. Richards (Eds), *Teacher learning in language teaching* (pp. 154-177). Cambridge, UK: Cambridge University Press.
- Denzin, N. K., & Lincoln, Y. S. (2005). Introduction: The discipline and practice of qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds), *The Sage handbook of qualitative research* (3rd ed., pp. 1-32). Thousand Oaks, CA: Sage.
- Eisenstein-Ebsworth, M. E., & Schweers, C. W. (1997). What researchers say and practitioners do: Perspectives on conscious grammar instruction in the ESL classroom. *Applied Language Learning*, 8(2), 237-260.
- Ellis, R. (2001). Investigating form-focused instruction. *Language Learning*, 51(Suppl. 1), 1-46.
- Ellis, R., Loewen, S. & Erlam, R. (2009). Implicit and explicit corrective feedback and the acquisition of L2 grammar. In R. Ellis, S. Loewen, C. Elder, R. Erlam, J. Philp, & H. Reinders (Eds), *Implicit and explicit knowledge in second language learning, testing and teaching*, (pp. 303-332). Bristol, UK: Multilingual Matters.
- Long, M. H. (1988). Instructed interlanguage development. In L. Beebe (Ed.), *Issues in second language acquisition: Multiple perspectives* (pp. 115-141). Rowley, MA: Newbury House.
- Long, M. H. (1991). Focus on form: A design feature in language teaching methodology. In K. de Bot, D. Coste, R. Ginsberg, and C. Kramsch (Eds), *Foreign language research in cross-cultural perspectives* (pp. 39-52). Amsterdam, The Netherlands: John Benjamins.
- Munir Shuib, (2009), Grammatical Awareness Among Primary School English Language Teachers, *GEMA Online Journal of Language Studies* 35 Volume 9(1)
- Phipps, S., & Borg, S. (2009). Exploring tensions between teachers' grammar teaching beliefs and practices. *System*, 37(3), 380-390.
- Richards, J. C., & Farrell, T. S.C. (2005). *Professional development for language teachers. Strategies for teacher learning*. Cambridge, UK: Cambridge University Press.
- Spada, N. & Lightbown, P.M. (1993). Instruction and the development of questions in L2 classrooms. *Studies in Second Language Acquisition*, 15(2), 205-224.

## Convergence between Imagery in Dreams and Poetic-work

Shila Sheedfar <sup>1</sup>, Sepideh mahjoori<sup>2</sup>

<sup>1</sup> Department of art researching, Yazd branch, Islamic Azad University, Yazd, Iran

<sup>2</sup> MA students of Persian Language and Literature, Dept. of Persian literature, Shahid Beheshti University, Tehran, Iran

### Abstract

*Among the studies that have been conducted since the mid-twentieth century to the present day in the art, based on the science of psychoanalysis, we see the Presence of psychoanalysis in literary criticism, art, comparative and functional studies in Art and Literature. One factor why it is important is the ability of psychoanalysis to analyze and interpretation and understanding unconscious mental activities. Dream-work and the resulting imagery are the issues that many psychoanalysts, including Freud, have dealt with. On the other hand, (fantasy) is the element and fundamental condition of existence of poetry (fantastic words) and imagery action that its genetical background is psychological functioning that the source must be sought in the unconscious.*

*The main issue with this study is parallel & comparative attitude between two above categories (dream-work & poetry-work), also review common aspect of two activities, that is the imagery. The sub-project is answer to this question: Is the knowledge of psychoanalysis useful for analyzing literary texts?*

*Is critique of psychoanalytic literature useful in understanding Literary Techniques in the literature?*

*Present study is descriptive - analytical information collected through the library, Reviews the common aspects of illustration in the dream with an emphasis on classical psychoanalytic theories and Place and functioning of fantasy in Persian culture and literature and the convergence of these two processes.*

**Keywords:** poetry- work, Imagery - dreams

### Introduction

The rapport between psychoanalysis and literature began when Freud mentioned names such as Oedipus. Freud considered writers to be the elites of psychoanalysis and borrowed the principals of his concepts from literature; he opened a gateway to the unconscious kingdom of the mind for poets and writers as a way to repay his debt.

Freud often cites poets in his works and praises their observance. His main point in approaching poets and their poems is strengthening the concepts and opinions related to post psychology. With regard to his shuttling between the realms of psychoanalysis and poetry, it can be said that, compared to other art forms, he held poetry in higher regard; he especially emphasises the importance of poetic imagination and its common processes with dreaming process and some subconscious processes. In Freud's view, there are two important aspects in poetry: one in the poets' ability to delve into the deepest layers of the mind, and the other is the poets' institutive perception of the currents in those depths.

A literary work can be reviewed in various ways; for instance, it can be reviewed in terms of words, literary terms, structure or the social setting it reflects. Like following the roots of cancer in an ailing body, cultural patterns can be followed within a work, and it can be philosophically or historically critiqued which is a form of "psychoanalytic criticism."

Psychoanalytic criticism is not new; in fourth century BC, Aristotle used this method for his famous description of tragedy, and in twentieth century psychoanalytic criticism was based around the theories of

Sigmund Freud. Freud's greatest contribution to modern psychology was promoting the study of the unconscious aspects of the human behavior. After many years of observation and experimentation, Freud accumulated enough evidence to prove that many of our actions are caused by factors we are not aware of.

Through the expansion of Freud's views, critics were enabled to fathom deeper into literary works. In fact, the penetration of psychology into literature can be attributed to the works of Adler 1 and Yung 2.

Considering these, it can be deduced that Freud was keen on matching these processes (dreams and poetic activity). The questions that arise from this section are:

How can psychoanalysis be used in analyzing literature?

Is psychoanalysis useful in understanding the structure of literary texts?

And most importantly, do narrative and mental structures converge?

The belief commonly held today is that classical Farsi poetry has been deprived of such criticism and even when it benefits from it, it fails to reach a depth (based on principals of criticism) that can be referred to as psychoanalytical critique of the Iranian culture and literature.

In this paper, the author attempts to examine the use of psychoanalytic critique in literature with matching processes of dream and Literary terms, because mental processes play important roles in creation of artistic works.

With regard to the fact that in present society all fields are interconnected and benefit from one another, comparative study is under greater focus. This paper as well, it has been attempted to conduct a comparative study using the library method and reliable sources.

A literary work can be reviewed in various ways; for instance, it can be reviewed in terms of words, literary devices, structure or the social setting it reflects. Like following the roots of cancer in an ailing body, cultural patterns can be followed within a work, and it can be philosophically or historically critiqued which is a form of "psychoanalytic criticism." Despite the fact that for over century psychoanalysis has had a firm foothold in western countries; it has only been introduced to Iran during the past few decades; because, due to the characteristics of the Iranian cultural, it is thought that psychoanalytic criticism undermines the personality of the author. Therefore, critics avoid such critics. Yet, because of psychoanalysts such as Dr Sanatiand Dr Dadgostar, such critique has gradually found its place in the Iranian literature. This type of criticism, not only does not undermine the character of the author, but also tries to create a better understanding of the artist's reason for creating the art work. Therefore, even though psychoanalytic criticism of the works of authors such has Saddeqh Hedayat has been carried out extensively, yet, it has been carried out by critics who themselves where not psychoanalysts and were only exploiting the psychoanalytic principals as art critics. In this case, works of Dr Dadgostar which have been published during the past few decades can be pointed to.

### **Freud and the principal functions of sleep**

Through the expanse of his scientific and practicing life, Freud always had an eye for the fantastic realm of poetry and the visual treasure that it holds.

This testifies to Freud's passion for arts and literature in particular which heightened the sensitivity to poetry and poets in a number of psychiatrists and psychoanalysts. In Freud's view, in the realm of poetry,

two subjects are particularly significant and worthy of attention; one is the poet's ability to fathom the deepest layers of the mind, and the other is the initiative. And presence perception the latter refers to "intuition immediate." (Shariat Kashani, 1392: 164)

It is important to bear in mind that sleep is more abstract than an assortment of dreams that replaces it. Meaningful and rational dream is a desire that observably materializes [and] that which has been emphasized when one is awake. Truly, dreams foretell the future; yet, not in the way that it actually going to happen, but the way we desire it to unfold. The aim of dreams is set free from the mental stimuli by means of materializing dreams which are in fact the distressing dreams.

The language of unconscious is dreams. Dreams are the gateway into secrets, because, with their assistance, the unconscious reveals itself. Nonetheless, still, not much is known of dreams. It can be said that dreams are the most familiar strangers or vice versa. We do not dismiss what we see in our dreams as baseless and futile; therefore, we react to it. The unconscious language present in dreams is sometime a language of symbols. The unconscious never speaks clearly, [it] uses a language of signs and cyphers. In Freud's view, dreams are reflections of the subconscious which are symbols of the deep repressed desired. Dreams replace a set of thoughts arisen from our daily life, creating a completely logical continuum. "Dreams may unravel issues and similarities and can be aspirational for poets." (Freud, 1382:68). Dreams are incoherent, receiving the sweetest contradictions without objection, accepting the impossible. Dreams have access to memories inaccessible to most realms.

Freud believed that dreams are highly symbolic and include obvious meanings (manifest content) and unconscious thoughts (latent content). The manifest content of the dream is what we remember as the dream after waking which is not the actual process of the dream, but a superficial manifestation. The latent content of the dream is the actual process of the dream that is veiled by the manifest content. Two different factors can lead to the formation of dream, one is the instinctive impulse which is usually suppressed, or a strong desire that has remained from its life in the awake [mind] amplified by a subconscious element.

In Freud's view, dreaming is an activity that shares some aspects with poetic and imaginative activities. Freud considers four basic functions to be involved in the initiation of dreaming. The main role of these functions are altering the shape of the main contents of dream and distorting its meaning (and as the result, altering the general meaning of the dream). These four are consisted of:

1- **Condensation** is the mixing of several images into one condensed unified image or (like manifestation of one person in a dream which in fact is the representative of several other individuals). This on itself shows that the whole of a dream and its meaning is not reducible to the manifest content of the dream, and also, all that we remember from a dream is only a fraction of that dream and its faces and events.

2- **Displacement** is the replacement of a major subject with a secondary and even trivial subject. For example, the desire for coitus can be manifested as climbing up and down a stairways (which on the surface seems as an irrelevant activity). In such cases, the substitute elements bear no resemblance to the primary elements. The reason for this is that the main and hidden elements, under "ego" defensive reaction and mold inspection and censorship, continued to remain unconscious and could not get the chance to reveal their true nature and face

3- **Figuration** is transforming of emotions and urges (such as physical urges, emotions, imaginations, hallucinations and thoughts) into symbolic bodies. The subconscious cannot transfer an emotion, a desire, a thought or a hallucination to the realm of dream unless it is embodied and symbolized. For example, the



image of a person has of a highborn individual with higher social standing is reflected in his or her dream in an alternative form such as a tower (symbol of greatness) and appears from a high position.

4- **secondary revision** is the process that transforms the entirety of a dream which is in fact nothing but a scattered assortment of unconnected elements and inconsistent events – especially irrational and distorted – into a consistent and logical phenomena to a point that after waking it still appears as a sensible affair. Thus, our memory of a dream is decorated as a clear and acceptable meaning while the real meaning of that dream is the secret side of the same dream and the same true and primary meaning that is distorted through the transitions from the interior of the dream to its exterior. Freud maintains that is in fact the function of “secondary revision” is censorship and organization of the other three functions (condensation, displacement and figuration); because all that is transformed by these altering processes finally lose their empty, futile, and irrational façade and become significant and finally appear as comprehensible experiences. In such cases it is the ego that initiates the” secondary revision “process as a defense mechanism to keep the primary repressions hidden and exonerate itself. Secondary revision is also activated when we are conscious in form of attempts to superficially “rationalize” irrational behaviors and tendencies (like rationalizing irrational fears and compulsive behavior).

The result of these four processes form those make the dream-work is “manifest content” of dream and establish it’s superficial and distorted meaning.

### **Literary terms**

The first sparks of elocution can be traced back to the age of ignorance. Beautiful poems and essays testify to that. In the beginning, argument and elocution were not the center of attention, but these subjects gained importance during Omavid and Abbasid periods and elements such as literature of the age of ignorance, descent of Quran, poetry and lexical and syntactic arguments led to the development of elocution.

Elocution is classified in three categories: Meaning, expression and rhetoric. The Literary terms which we intend to attribute to with the four stages of sleep, which we previously mentioned, with the exception of ambiguity, are in field of eloquence. But, first a brief description of this discipline and some literary terms are required.

Elocution experts focus on how humans express their thoughts using words and descriptions, they call this capability elocution. Freud believes that the unconscious mind has an articulate aspect which replaces the inexpressible subconscious emotional content unacceptable to the subconscious, so that it can be introduced into the conscious mind in from of images in dreams.

No behavior displays the subconscious affairs in their primal and effective form, they release them in their final and complete form; these, indirectly and inevitably, finds a way to manifest themselves.

Expression is defined as discovery and description and in literature is consisted of expressing meanings using various methods on the condition that they all are based on imagination. So, the argument is about expressing a meaning in various different ways.

Literary terms subject to this paper include: *metaphor, metonymy, allegory and ambiguity*

**Metaphor:** Using a word in place of another due to similarity. In this poetry line

“Behind the house is a flowering tree  
The lawn cedars in their frame are inferior”

The term "flowering tree" is metaphor of "Pretty Face"

**Metonymy:** Using a word for that which the word is not intended for, of course, for reasons other than similarity and by presence of a symmetry that prevents the suggestion of the real meaning of the word; for example, when we say: "Iran loves the hero." by Iran we mean the people of Iran. It is acceptable in literary world and abstract expression.

**Allegory:** To speak covertly and to use word not for their superficial meaning but a reflection of the superficial meaning, e.g. "tearing -off one's shirt" is allegory of "restlessness".

**Ambiguity :** Ambiguity is part of "figures of speech" that is One of the three branches of rhetoric .rhetoric literary means" innovation" and its subjects are discussion about art of grace and make up the word. In ambiguity a word has at least two meanings and at first encounter the closer meaning comes to mind and after mental processing, the secondary meaning of the word comes to mind. E.g.

From weeping, the pupil of my eye seated in blood,  
Behold the state of men in search of Thee, how it is.

The term (people) has two meanings: 1. eyeballs 2- people

Based on the descriptions of the 4 literary terms and the 4 stage of dreaming, in the following we will attempt to match these subjects.

- As it was described in defining "*allegory*", it refers to use a phrase not for its superficial meaning. In describing the "*displacement*" stage, it was said that it is replacing a major issue with a trivial issue which is approximately the same thing as "*allegory*".

- *Metaphor*, the meaning of which corresponds with "figuration" stage of the dream which is embodying the emotional affairs in dream which corresponds with "metaphor" in poetry

- *Ambiguity*, which apparently can somehow be tied to "*condensation*" because in both cases the various figures or meanings are packed into a unit or a word. In ambiguity a word can have two meanings, one of which is far and another one may hardly come to mind. in condensation stage we also see that a figure can represent another figure and maybe the very figure may no longer be recognizable to us.

- *Metonymy* is very similar to allegory and their only difference is presence and absence of symmetry which leads us to the real meaning of the word. Therefore, metonymy can be matched with "*displacement*" where an issue is manifested in place of another issue or a word being used in place of another.

Therefore, Freud, due to the presence of a series of similarities between dreaming and imagining and poesy, compares "dream-work" with "poetic -work" and finds significant similarities. He believes that imaginative activates of a poet, same as the condensation function during dreaming process, has to do with compressing various images and mixing them in one image. This is a case of brevity in creating imagery and figures of speech. Displacement is also shared by both realms of dream and poetry and has similar result: In dreams the main images are replaced by secondary less important images, in poetry, an emotion, a thought, a vision, or an experience of the poet of an specific affair is transformed to allegory, metaphor and metonymy. In Freud's opinion, "displacement "in poetry not only includes the emergence of images, but also includes: by passing through the threshold of conventional, familiar and vulgar definitions, he or she enters into double meanings and interpretative meaning.

With regard to these observations, it can be said that, same as poetic imagery, the whole of suggestive words in poetry is in some way representative of words and the content present in the world of dreams, an expression that contain nothing but a distorted meaning. In this paper, by comparing the previously mentioned subjects in literature and psychoanalysis, we can say that these two realms have similarities and that this comparison can help improve the psychoanalytical critique of a given literary work.

### **Conclusion**

Even though, among the comparative studies from the twentieth century to the present day we find publications, in our age, there is not enough literature regarding the matter. With regard to the fact that psychoanalysis and literature are not separate, because they both deal with the same matters, and because the structure of literature is in some ways the same, in our country due to absence of proper understanding of psychoanalysis and misunderstanding Freud's ideas, psychoanalytic critique of art work is scarce.

Freud is the founder of psychoanalysis and is known as the starter of psychoanalytic critique of literary work.

Literary criticism is a creative work that requires having as much enthusiasm and creativity as the poet who might not be familiar with literary techniques, yet the critic has to be closely familiar with literary techniques so he or she can use them as tools of his or her trade. The important matter is not to neglect what lies beyond a literary text and a poem and to analyze its emotional roots. The manifestation of unconscious in literature and the recording the human relations are examined by authors. Authors as well explore the mind and write their mental turbulences on the paper.

Critic sometimes acts a medium between the author and the reader and helps the reader to comprehend the first grade ambiguous texts. In psychoanalytic views and finding the vantage points between "literary terms" and mental structure in regard to dream processes as an example and believe that psychoanalysis and literature are not separate ,help us to understand that structure of literature is same as the mind that Freud mentioned them. If we look at the similarities of literature and dreams from the perspective of psychoanalysis, we can say that the poet gives content to repressed desires which are acceptable within the cultural value system the same way it happens in dreams. Today, the relation between psychoanalysis and literature is that of two thought systems which are brought together through expression. When put side by side, not only some field seems more familiar, but also new elements are revealed e.g. the relationship between language and mind and literary work and the unconscious.

With regard to the subjects discussed herein, the comparison between psychoanalysis and literature, displacement of unconscious things by images and metaphor (placement of an image in the position of a thought) and their presentation like as metonymy, allegory and ambiguity , a similarity between these two realms can be observed. This comparison is in fact a way to psychoanalytic critique of literature and this study may be only one of the ways of psychoanalytic critique of literature. In Freud's view, as the founder of this type of critique, literary work is a means for understanding the unconscious of the author. This type of critique means paying attention to the text and extracting the relationships within the unconscious character of the author in a logical way. Therefore, comparisons such as this can lead to better understanding of literature by analyzing the psyche of the author because it uses the same methods as psychoanalysis and goes after subconscious that has forced the author to create the work. In some way it explores the mind of the individual and the society to reach the bare truth.

### **Resources (Persian language)**

1. Sanati, Mohammad, 2001, Psychological Analysis in Arts and Literature, Vol. 5, Tehran, Markaz Publication, Mehrkan

2. Freud, Sigmund, 2003, Collection of Papers, Arghanoun (21), translators: Hassan Payandeh, Yusef Abazari, Ali Mortazavian & Mahsa Karampour...4th Ed. Charity Affairs Publication Organization
3. Shariat Kashani, Ali, 2013, Psychology, Literature and Arts from Freud to Jack Dryads, 1st Ed. Nazar Publication, Tehran
4. Freud Sigmund, 2003, Collection of Papers, Arghanoun, (022) translators: Hassan Payandeh, Yusef Abazari, Ali Mortazavian & Mahsa Karampour...4th Ed. Charity Affairs Publication Organization
5. Freud, Sigmund, 2003, Dreams Interpretation, translated by Shiva Roygarian, 1st Ed. Markaz Publication, Tehran
6. Freud, Sigmund, Dreams, translated by Mohammad Hejazi, Ebne Sina Publication
7. Karazi, Mir Jaleddin, 2008, Dreams, Epics, Myths, 1st Publication, Markaz Publication, Tehran
8. Jung, Karl Gustav, Man and his Symbols, translated by Dr. Soltani, 8th Ed. Hesabi Publication, Tehran
9. Katvitch Tatar, 2013, History of Aesthetics, translated by Javad Fenderesky, 1st Publication, Elm Publication, Tehran.
10. Ahmadi Babak, 1995, Truth and Beauty, 25th Ed. Markaz Publication, Tehran
11. Brona, Frank, Psychology Descriptive Lexicon, translated by Farzaneh Taheri and Mahshid Yasaei, 3rd Ed. Nahid Publication, Tehran
12. Freud, Sigmund, 2008, Psychology of Leonardo Davinci, translated by Pedram Rasti, Nahid Publication, Tehran
13. Adams, Larry, Arts Methodology, translated by Masoumi, 2nd Ed. Nazar Publication, Tehran
14. Sassani, Farhad, Fundamentals of Thought and Metaphorical Beauty Creation Tools, Research Centre of Culture and Arts
15. Shaeiri, Hamidreza/ Safavi, Kourosh, 2010, Collection of Thought Alignment Papers, Arts Culture Centre
16. Barahani, Mohammad Taghi, Seyf, Aliakbar- Abedi, Jamal- Bateni, Mohammadreza- Karimi, Yousef Avadesians, Hamayk-Gahan, Mansian- Bamdadi, Jalali, Lexicon Psychology and Associated Grounds, 19th Edi. Farhang Moaser, Tehran

**Papers:**

1. Esfandiarpour, Houshmand, 2007, History of Literary Techniques and Skills, Mystic Literature and Mythology, Vol. 6
2. Yavari, Hora, 3rd Ear, Psychoanalyst and Psychotherapy Techniques in Iranian Novels, Iranname, 10, 371, 343, 357.

## The Hispanic Culture of Kapampangan Novels during the Age of U.S. Imperialism

Loida L. Garcia

*The Graduate School, University of Santo Tomas, España Boulevard, 1015, Manila, Philippine  
Bataan Peninsula State University, Dinalupihan, Bataan, Philippines*

### Abstract

*This study aims to probe and analyze the influences of the Hispanic culture among the extant Kapampangan novels authored by vernacular writers during the age of US imperialism in the first decades of the 20th century. The investigation is a pioneering attempt that hopes to provide a full-length study on the themes of the approximately century old manuscripts to show the cultural conditions that frame the stated fictions.*

*Initial inquiry implies that the extant novels have been published by parts and series which further show that they have been widely patronized; hence they warrant revival not only as an indigenous literary legacy but also as significant writings worthy of exploration. The manuscripts are representatives of a distinct Kapampangan culture which has been a product of the more than three decades of Spanish conquest which has later been succeeded by the American occupation.*

*It is professed that the novels would provide the contemporary readers a varied perception as to the extent of the colonial effects that Spain had exhibited and that a close reading method anchored on new historicism will shed a wide perspective on the significance of the Kapampangan novels in the dome of literature.*

**Keywords:** *hispanic culture, kapampangan novels, US imperialism*

### Introduction

The research is a revolutionary endeavor to explore and analyze the Hispanic culture of the Kapampangan novels during the American imperialism in the onset of the 20<sup>th</sup> century so this is intended to provide an available access to the extant Kapampangan novels that have failed to capture the interest of the reading public and the literary canon.

It is the objective of the study to identify the Hispanic culture of the early kapampangan novels written and produced during the US imperialism. The inquiry focuses on the themes of the novels that portray Hispanic influences specifically on their beliefs, traditions and symbols. The investigation specifically analyses the most customary themes in Spanish literature that have been adopted by vernacular writers when they started scribbling their fiction.

In the Spanish conquest that lasted for more than three centuries in the Philippines in which Pampanga was established as a province in 1571, the mighty lords have inevitably subjugated the literary sight of the early Pampango writings from the folk songs, folk verses, poetry, religious texts, zarzuela, plays and novels. The influences of the Spanish dominance are greatly exhibited on the tradition and orientation of the literary pieces which have remained rooted even after their occupation.

The Kapampangan novels, being the most unexplored literary form need to be investigated for the imprint and traces of the Hispanic culture as they were written and were published through series by the vernacular writers after Spain was subdued by the United States. The American imperialism and its territories are presumed to cover the periods of 1898-1930 and interestingly, these novels had flourished

right after the end of the Spanish rule and the beginning of the new foreign conquest in which would clearly manifest the dual cultural contexts that give distinction to the early manuscripts. From the present perspective though, this literary conquest was dim-lighted by the persistent dominion of the Hispanic culture and the early Kapampangan novels are verifications of it.

### **Material and Methods**

The study is focused on the extant and available Kapampangan select novels written and published between 1898-1921 that have been read and patronized during the American occupation. The novels are limited to those written by vernacular writers currently available in their original texts as holographs, typescripts or in microfilms.

The novels include *Lidia* (Lydia) published in 1907 by the renowned vernacular playwright Juan Crisostomo Soto (1867-1918), *Ang Buhok ni Ester* (Ester's Hair strand) -First Part, Second Part and Third Part which were published in 1911-1915 written by another prolific Kapampangan author Aurelio Tolentino (1867-1915), the novel *Maring*, published in 1913 also by Tolentino and the recently translated two-part novel *Ang Kapalaran* (The Fate), published in 1921 by the historian-playwright Zoilo Galang (1895-?). All the stated novels were published as serials in newspapers and have become popular among the reading public.

It is the ultimate goal of this study is to disclose the Hispanic culture imbued among the themes of the Kapampangan novels during the US imperialism period. In order to meet the stated objective, the inquiry engaged the literary close reading method anchored on the theory of New Historicism. This was done by close monitoring and investigating of the texts to observe reliable and accurate information and details that yield the Hispanic references of the manuscripts.

The literary close reading technique is employed because in so doing, the texts are analyzed not only on the literal level but importantly on the implied and sometimes hidden allusions that the novelists want to convey. Fisher and Frey (2012, p.8) stated that the practice of close reading is not a new one and in fact has existed for many decades as the practice of reading a text for a level of detail not used in everyday living. In this study, the focus is to see the connection of the texts and the contexts by taking into consideration the manner in which the texts were produced, how they were written and the prevailing cultural conditions that might have influenced the authors and their works. The 20<sup>th</sup> century manuscripts need to be close-read to operate cautious observations on the making of these novels and how they manifest the social, political, economic and cultural situations widespread during that time.

A most recent study of the close reading method was done by Smith (2014, p 81) who had found the strategy to be most effective in literary analysis. The author has employed this on her lessons about *The Odyssey* and got very satisfied on the responses delivered by her students. The readers were able to uncover the truth about the literary texts and accurately interpreted the implied details by using the techniques on close reading.

The study is anchored on the theory of New Historicism for its need to highlight the connection of the writer and his texts. The cultural inferences of the manuscripts as evolved by the novelists may well be resurfaced through the use of a theory that focuses on the socio-historical milieu of the author and his work. Stephen Greenblatt (1989, p. 12) as cited by Bertens (2001, p. 176) had detailed that 'The work of art is the product of a negotiation between a creator or class or creators equipped with a complex, communally shared repertoire of conventions and the institutions and practices of society.'

The century old kapampangan manuscripts then, are manifestations of the social, economic, political and cultural-historical conditions that dominated during those times. The authors are consequently molded or trapped in the context that governed their existence. As Bertens (2001, p.177) has

quoted, 'the literary texts are directly involved in history and literature is not simply a product of history but also actively makes history.' From this view, it is inevitable that the extant Kapampangan novels are actual incidents from the socio-cultural situations of the authors and the prevailing context of that time and the theory on new historicism will direct the proper perspective of the investigation.

## Results and Discussion

Cautious scrutiny of the manuscripts reveals the Hispanic culture of Kapampangan early novels as manifested by their themes. The universal themes of love, women, religion and family are anchored on the influences of Spanish customs and traditions existing in both the Philippines and Spain. The Spanish romanticism and realism in the 19<sup>th</sup> and 20<sup>th</sup> centuries have been depicted by the early novelists as they delve specifically on passionate love, women's honor, the Catholic religion and strong family ties that have become common subjects on the early fictions.

### THE SPANISH ROMANTICISM AND REALISM ON:

#### Passionate Love

In the first Kapampangan novel, *Lidia* which was published in 1907, Hector's love for Lidia has been depicted to highlight passionate love that leads to self-destruction. Deeply wounded by Lidia's closure of their relationship and in spite of all his efforts to bridge their gap, Hector finally realized that their love has turned hopeless so he committed suicide to end his misery. But the fiction was not all romantic but coupled with Spanish realism. The author, Crisostomo Soto, claims on his *Foreword* that his characters are real and although he does not give their real names can still be recognized from the accounts of the novel.

In Zoilo Galang's *Ang Capalaran* (The Fate) the characters of Luzing and Conrado are representations of a loyal and faithful love and when Conrado was accused in court by Luzing's mother, the misery and desolation had almost prompted the lovers' death. Yet, the lovers turned realistic when they resolved to face the wrath of the mother at the time that Luzing was ready to face her death. Their fate has not been dictated by destiny but by their own decisions.

Passionate love is likewise shown on the three-part novel *Ang Buhok ni Ester* (Ester's Hair strand) wherein the two pairs of lovers, Gloria and Ruben, also Ester and Oscar have preferred to face death just to prove their love for each other. Oscar has faced the guillotine to prove to Ester that there is love that goes forever and Gloria has turned savage and physical just to ward off the advances made by Gerardo and remained pure to be worthy of Ruben's love. Again, realism was installed in the novel as the lovers defied all their woes to be reconciled and get married.

In *Maring*, the main character has refused material pleasures and wealth to prove her fidelity to her ill-stricken husband. Maring has resorted to all sorts of self-sacrifices and even denied her own personal comforts to persist being a good wife but despite all these she calculated all her actions and faced her challenges to overcome them all.

#### Woman's Honor

The theme of woman's honor has been clearly detailed on the early Kapampangan novels as they depict the status of women as worthy of man's love and the society's recognition. It was the Spaniards who inculcated earnest regard for woman's honor when the missionaries published and spread the religious pamphlets and literature pertaining to the proper conduct of women. The first book ever published in the Philippines in 1593, *Doctrina Christiana* was all about the teachings of the Church and

in the 19<sup>th</sup> and 20<sup>th</sup> centuries, women solemnly regarded the book of conduct *Urbana and Feliza* as their mirror to proper womanhood.

In the novel of Soto, *Lidia* has wallowed in silent misery against her fiancé Hector for she preferred to believe that he had deliberately flaunted her love letters for others to read which caused her deep shame and stripped her of decency. The woman's honor and unblemished reputation has been emphasized to show what it means to live in shame and depression once it becomes tainted.

Similarly, in the novel *Ang Capalaran* (The Fate), Luzing has preferred to stay in her house and not talk to anyone when Conrado was jailed because her mother has discovered their plan to run away. The woman suffered from illness and wished for death because of the 'talks' that she had caused in her community. Even Conrado acknowledged the humiliation and pain that the girl endures due to their aborted plan of elopement. The moral values of women had been a treasure kept and cherished by each family.

Correspondingly, in the novel *Ang Buhok ni Ester* (Ester's Hair strand), Gloria would prefer death over her loss of dignity as the rejected lover Gerardo kidnapped and tried to rape her. She was willing to kill to save her honor and she remained vigilant on her fear that her captor might succeed on his plans.

Moreover, in *Maring*, the lead character has repeatedly protected herself from the sexual attempts of men who thought of her succumbing to their offer. Regardless of her poverty-stricken condition, Maring has remained firm and turned physically violent in her need to save her honor. All the novels emphasize that a woman's honor is like a crystal that once broken could never be the same again.

### **The Catholicism**

Strong faith in God brought about by the Catholic religion from Spain has scrupulously centered on the lives of the characters. The novels are full of details on the religious activities which have been a trademark of Spanish culture. The lavish fiesta celebrations, the dancing during special occasions, the processions of patron saints, the kneeling and praying before the altar, the Christmas celebration, attending mass, advice of confessions, the images of Catholic saints, are all manifestations of a strong faith in the Catholic Church.

Lidia has often prayed to the *Virgen de Correa* to ask guidance from what she believed Hector has done that was a disgrace to her womanhood. The families of Gloria and Ruben would often call for God's help whenever they are faced with problems and hoped for His guidance. The mother of Luzing asks Conrado who their patron saint is in their town to gauge if he is a devout catholic like her family. Maring would always hope for God's helping hand during the times that she loses hopes.

The utterances of the different patron saints in every town during fiesta celebrations and of *santas* and *santos*, the ritual of prayers and church attendances are all indicative of a firmly-ingrained religious tradition that the novelists spontaneously displayed. There was neither an account of loss of devotion nor a minor detail in all novels which will prove otherwise the strength of the Catholic faith in the 20<sup>th</sup> century.

### **Family Ties**

'Family First' is another theme that is clearly detailed in the novels like what is common in the Spanish culture in which it is the most important unit in their society. As reflected in the fictions, parents are the most important authority in a person's life and children were not supposed to defy their parents as this was a great sin to God. The whole family is affected when a member suffers or is confronted with any complications. Lidia's uncle hit Hector upon knowing that the lover had emotionally hurt his niece and it



was the final blow for Hector knowing that when the family decides against him, then there is not a slightest chance of reconciliation.

Ester has agonized over the false accusations hurled against her brother and her father is suffering from illness while Ruben is deeply hurt for tainting the good image of his father. Gloria's mother always passes out whenever she thinks of the ill fate of her daughter. Although Luzing's mother hinders the love of her daughter, the lovers could only respect the parent's decision, nonetheless their parting cause them misery and depression. Conrado even writes in his letter to Luzing that although he her heart, her mother owns not only her heart but her life and soul.

Moreover, the story of *Maring* aptly calls for the strong family ties which have prompted the main character to make sacrifices on behalf of her husband and two children. Maring is the sole bread winner but has remained dignified in providing for her children and attending to the medical needs of her ill husband. All the stated novels have become popular and well acknowledged by the reading public mainly because of their realistic portrayal of the themes familiar with them and in the community.

### **Conclusions**

The common themes of passionate love, women's honor, the Catholic religion and strong family ties as depicted on the 20<sup>th</sup> century novels are manifestations of the Hispanic culture. All these themes are presented in a manner that would expose the situations of the characters in that particular period of time. Passionate love which has been a product of Spanish romanticism has been widely expressed that focused on love as the ultimate happiness that makes life worth living for. Along with romance is the portrayal of realism that man's actions contribute to his happiness and destruction. The novels depict life as something man earns by living it the way he chooses.

The high esteem for women's honor and dignity has been vividly established that shows the resilient impact of Spanish religious literature that built the innate tendency of women to value their dignity and which has been part of their symbol for many generations. The society has been molded to show their worth as human beings by showing proper manners from the characters shown by the fictions.

The deeply-seated impact of the Roman Catholic doctrines is undoubtedly given emphasis as the events and conditions called for strong faith in God no matter how great the tribulations are. The personalities may appear to be realistic but they are readily motivated to seek first God's guidance through religious rituals. And lastly, the familial love, which has been a classic description of Spanish culture, is rooted in the novels as the characters persist in giving priority to their family. Personal comfort and interest are set aside to give way for the family honor and the bond is tightly woven that leads to self-denial.

The characters are brought to life on the actual situations that readers are very familiar with like the details on the religious and social activities encouraged by the Spaniards. The texts show the fiesta celebration, the procession of patron saints, the dancing and entertainments, the amusement attractions like theaters, the cock fighting; all depict the Hispanic culture that up to the present are still avidly observed and looked forward to by both Filipinos and Spanish.

### **Acknowledgments**

I am greatly indebted to the Commission on Higher Education (CHED), Quezon City, Philippines for the full scholarship grant with the support of my institution, the Bataan Peninsula State University, Dinalupihan, Bataan. Likewise to the Graduate School of the University of Santo Tomas, Manila, Philippines for making the research and presentation possible.

## References

- Bertens, Hans. 2001. *Literary Theory, The Basics*. Routledge, London and NY.
- Brizee, et. al. New Historicism, Cultural Studies (1980s-present) last edited 2012-03-16, viewed Aug.17,2015, <https://owl.english.purdue.edu/owl/resource/722/01/>
- Connors, Clare. 2010. *Literary Theory, A Beginner's Guide*. Oneworld Publications
- Fisher, D., & Frey, N. Jan.2012. Engaging the adolescent learner: Text complexity and close readings. *International Reading Association*.
- Greenblatt, Stephen. 1989. Towards a Poetics of Culture in H. Veese (ed), London & NY: Routledge.
- Henson, Mariano A. 1955. *The Province of Pampanga and Its Towns*. Villanueva Book Store. Manila.
- Larkin, John A. 1993. *The Pampangans*. New Day Publishers, Q.C., Philippines.
- Manlapaz, Edna Z. 1975. *Aurelio Tolentino Selected Writings*. UP Press, Q.C.
- Reyes, Soledad S. 1992. *Kritisismo. Mga Teorya at Antolohiya para sa Epektibong Pagtuturo ng Panitikan*, ANVIL Publishing, Inc., Pasig, M.M.
- Soto, Juan Crisostomo. *Lidia*. American Philosophical Society. Library. 31 August 2015  
<<http://name.umdl.umich.edu/apz7294.0001.001>
- Tolentino, Aurelio. 1915. *Maring, Dangal at Lakas. Ulirang Buhay Tagalog*. Limbagang Noli, Maynila.
- Tolentino, Aurelio. *Ang buhok ni Ester*. American Philosophical Society. Library. 31 August 2015.  
<<http://name.umdl.umich.edu/APU0970.0001.001>
- Tolentino, Aurelio. *Buak nang Ester, Agpang King Salukuyan A Panaun, Kaduang Dake*.  
<http://www.gutenberg.org/files/43902/43902-h/43902-h.htm>
- Tolentino, Aurelio. *Maring*. Project Gutenberg EBook. 31 August 2015.
- Vidal, Lourdes H., trans. 1991. *Ang Kapalaran ni Zoilo Galang. Isang Nobelang Kapampangan*. ADMU Press, Q.C.

## Learning Foreign Language in a Globalised World

Dr. Rounak Mahtab

Assistant Professor of French, Department of Foreign Language, Gauhati University, Assam, India

### **Abstract**

*Globalisation has been rapidly doing away with existing international frontiers, turning our world into a global village. The process has been further accelerated by the advent of technology and the subsequent digitalisation which has virtually shrunk the world today.*

*An aspect of globalization is increasing international interaction transcending diverse language, ethnicity, culture and social construct. The learning of foreign language is one catalyst that can facilitate the process.*

*Learning a foreign language makes one aware of the linguistic diversity that exists in this world. Apart from empowering the learner with a new language, it enables one to appreciate cultures, beliefs and traditions that are alien thus eroding pre-existing prejudices and intolerance.*

*Professionally, learning of foreign language enhances the employability of the learner. In the contemporary global economy that is dominated by multinational corporations and international flow of capital, enhanced empowerment in the form of an aptitude in foreign languages does offer a competitive edge in career choices. This has given shape to the concept of Global Education which seeks to focus on building up the competences necessary to function in the globalised environment. With international communication skill as one of the core components, learning of foreign language assumes great significance in the greater scheme of things.*

**Keywords:** Globalisation, Learning, Foreign Language

***‘Language is not a genetic gift, it is a social gift. Learning a new language is becoming a member of the club -the community of speakers of that language.’ – Frank Smith***

### **1. Introduction**

The world of today is increasingly being globalised. The process of globalisation has turned our world into a small village with political and cultural frontiers disappearing gradually. The advent of technology and the subsequent digitalisation has virtually shrunk the world we live in.

Globalization has facilitated communication, which in turn has increased accessibility worldwide. Moreover, in the 21st century the new age transportation system has made global movement of the people faster and easier. The advent of electronic communications, most notably mobile phones and the internet has connected billions of people across the globe.

To connect with the people from the four corners of the world, it has been found to be greatly advantageous to learn a foreign language. “If you talk to a man in the language he understands, that goes to his head. If you talk to him in his language that goes to his heart” observed Nelson Mandela. Hence the knowledge of a foreign language helps one to reach out to millions of people living across the world.

Learning a language that is grammatically, phonologically and structurally new to us makes us aware of the linguistic diversity that exists in this world. Apart from providing the learners with new language skills it also helps them to adopt a positive attitude and shed all prejudices towards people who are

different. The cultural education gained in the process of learning a new language helps to broaden one's understanding of the world.

The knowledge of a foreign language which entirely belongs to a different linguistic community enables one to gain a profound understanding of one's own culture too. That eventually makes one participate more effectively and responsibly in a multi cultural society.

Learning a foreign language develops a sense of the past: culturally and linguistically. It also inculcates a sense of history and makes one aware of the process of evolution it undergoes. As a result it fosters an understanding of the relation of language with human nature. It broadens one's mental horizon, and by liberalizing his or her experiences makes one more tolerant and flexible. Thus it ushers one into a completely different world: its art, music and literature helping him or her appreciate the diversity of a multilingual world.

## **2. Foreign Language in the Global Job Market**

From the perspective of employability the knowledge of a foreign language offers a competitive edge in career choices. Today employment in diverse sectors like business , travel, tourism medicine, law, technology, industry, military etc is gradually becoming global in nature and those who speak more than one language surely have some advantages over those who do not. As the leading nations in the world today are working together as members of a globalised community, the role of multilingualism in facilitating cooperation among them in matters like trade, finance , policy and environment etc cannot be overlooked. Under the circumstances companies in industries like information technology (IT) and IT enabled services , automobile manufacturing chemicals, electronics, pharmaceuticals, consumer goods and hotel and tourism are exhibiting an inclination in recruiting professionals who are proficient in a foreign language.

## **3. Foreign Language and the Global Citizen**

Today as a result of the rapid globalisation some people tend to identify themselves as global citizens. They share a sense of belonging with a larger world community putting aside all differences. This growing global identity has further been reinforced by the forces of modern information, communication and transportation technologies. Thus a global citizen connects to the rest of the world sitting at home. He or she participates in the world affairs-political, economic, and social, empathises with the victims of natural or manmade disasters taking place all over the world and shares his or her views with fellow global citizens (Ronald, 2012).

In this way a global citizen is able to rise above all parochial forces to connect to the greater world community. And this can be facilitated if one is able to communicate in languages spoken in other corners of the world. This is an important tool with which the global citizens play an active role towards building a strong world community. In fact this ability to communicate in a foreign language will go a long way in helping the influential citizens in their efforts to play active roles, at the local and international level formulating policies and offering solutions that address global issues; participating in the supervisory functions of world governance organizations; advocating actions that help protect the earth's environment; contributing to global charity programmes; and organizing events that uphold and emphasise the diversity in world music ,art, culture and traditions.

Thus from the perspective of global citizenship, the knowledge of a foreign language is an important means that can support the emerging world community and hence encourage greater citizen participation in the institutions of global governance. Citizens from across the globe can come together and share their views without any communication barriers if they are able to understand each other's languages. Thus it turns out to be a sustainable device for connecting with those who share our common humanity.

#### **4. The Foreign Language Learner and Global Education**

Global education is a new concept in the field of education which prepares the students to view things from a global perspective (Kates, 2002) As the world of today is getting more and more interconnected, it has been deemed necessary for the learners to reach out to the larger world to share their views and ideas. Hence global education seeks to focus on building up the competences necessary to function in the globalised world, with communication skill being one of them. It aims to enable the students to acquire the necessary knowledge and skill to effectively communicate in a foreign language which will enhance their global exposure.

Global education also seeks to promote international understanding which in turn calls for a global perspective at all levels of education, respect for other cultures and a willingness on the part of the citizens to take active roles in solving the problems of his or her community, nation, and the world. Acquiring communication skills in a foreign language will largely contribute towards its realisation.

Moreover, global education seeks to develop global competence which overtly requires the ability to understand one's own culture as well as that of others. Since language is the reflection of a civilization and manifests the human experiences influenced by it, learning another language opens a door to understanding the people who speak that language and the culture in which they live, in ways that cannot be substituted by any other means.

#### **5. The Foreign Language Learner in the Age of Multimedia**

In the recent past, foreign language curricula all over the world have focused on building proficiency through a functional approach providing the students with the vocabulary, structures, and phrases needed to communicate at a basic level. The emphasis was mostly to teach the target language so as to enable the learner to communicate during his travels on foreign shores. In the 21st century, as computer and the internet have invaded our lives, the needs of our language learners have changed dramatically. The use of social media has brought this new generation of learners closer with their global counterparts. Language is no more perceived by them as a means of communication, but rather a tool for empowerment and cooperation. To facilitate communication among them in a more interactive manner there is a need for a deeper and more nuanced understanding of cultures that are alien to each other. This can materialise with the knowledge of one or more foreign languages as it imparts awareness on how values and norms of different cultures influence global communication.

Furthermore, the use of multimedia including computer and internet has become an indispensable part of modern education methodology that has revolutionised the whole process of language learning. The internet plays an important role in providing the students with new ways of communication, as well as diverse sources of authentic materials. This in turn has provided the learners with an exposure to world languages and opportunities to use them in authentic settings.

Today, the language learners can easily access all sorts of authentic materials in the form of books, articles, newspapers in the internet. They can converse with native speakers of a particular foreign language in a virtual environment. This shows that the new technology has minimised the sense of distance by bringing the whole world together.

The on line learning programmes offered by some language sites are found to be very effective for language learners as they help to create the learning atmosphere by indulging the students in authentic settings. This way they get a feel of the target language in the comfort of their homes. Some programmes offer a range of materials to meet the specific needs of language learners, while others are designed to help the learners to assimilate easily the main grammatical structures, key expressions and vocabulary while exposing them to authentic sounds and accent of the language. In this way through the various learning programmes of the multimedia, the learner can actually participate in the whole process helping them to connect the learning with real life situations.

Furthermore, the advantages of different online programmes are manifold, as they are programmes meant for learners of all age groups – children, adolescents and adults. Learning resources in the forms of movies, songs, texts, cartoons, language games are exploited and categorised keeping in mind the level of difficulty and the age of learners. Thus learners of all age groups can participate in these kinds of online activities without hesitation.

In this way, the multimedia offers a complete package for language learners incorporating all the methods and approaches to language learning. As rightly observed by Alexander von Humboldt, a German philosopher “A language cannot be taught. One can only create conditions for learning to take place” (Ryan and Sercu. 2003) The use of multimedia is instrumental in creating such conditions.

## **6. The Role of Foreign Language Educators in a Globalised World**

Today, in the 21<sup>st</sup> century, educators assume great responsibility in preparing the students to meet the challenges of a globalised world. Especially the language teachers play a significant role as facilitators of learning and mediators of cultural exchange. In today’s shrinking world the latter role is gaining importance because the language teacher while teaching a new language introduces the learner to a whole new world. Hence “the objective of language learning is no longer defined in terms of the acquisition of communicative competence in a foreign language. Teachers today are required by circumstances to teach multicultural communicative competence”.

As a result, a foreign language teacher, besides imparting communicative skills, is expected to develop the ability to deal with intercultural communication, to sensitize the learners to the cultural nuances of a different civilization and to inculcate the quality to empathize with people with different cultural background. He or she might help the students gain important skills that can easily be transferred to other areas and the same time, enhance their ability to engage as global citizens.

## **7. Conclusion**

Learning a foreign language plays a significant role in developing an appreciation of the variety and diversity of cultures and languages in a rapidly integrating world. It promotes communication and facilitates interaction among people separated by language, but who seeks to reach out to one another. Seeking to leverage the forces of convergence, learning of foreign language catalyses the process of globalisation which is relentless and irreversible.

**.References:**

1. Ryan. P.M. & Sercu, L. (2003) ‘ Foreign Language Teachers and their Role As Mediators of Language-And Culture A Study In Mexico’ , *Estudios de Linguistica Aplicada* , July, Vol-21, Issue 037, pp. 99-118.
2. Cates, K. A. (2002), ‘Teaching for a Better World: Global Issues and Language Education’, *Human Rights Education in Asian Schools* , Vol-5.
3. Israel. R. C. (2012), ‘What does it mean to be a global citizen?’ *Kosmos*.

## Exploring the sociolinguistics of investment: mapping tensions between institutional discourses vis-a-vis narratives of Filipino maritime professionals

Irish SIOSON<sup>1</sup>; Dr. Paolo Niño VALDEZ<sup>2</sup>

<sup>1</sup>Faculty member, Western Languages Department, Thaksin University, Thailand

<sup>2</sup>Associate Professor, Department of English and Applied Linguistics, De La Salle University, Philippines

### Abstract

*While a sociolinguistics of globalization entails examining the manner in which mobile resources are regulated, there is a growing need to determine the process on how investments on the individuals' part are made to become part of the global workforce. This paper argues that globalized professions such as the maritime industry are not only governed in terms of institutional forms of control emanating from powerful centers of regulation but is also greatly shaped by the agency of individual workers. It then proceeds with examining the concept of investment in the current theory of sociolinguistics of globalization. Drawing from narratives of Filipino maritime professionals, it argues that while local agents of the state forward an ideology of compliance with global institutional demands, these maritime professionals perform acts of investment which have material consequences, effectively endowing them with the needed capital to be workers of the world. This paper emphasizes that though globalization is characterized by unequal distribution of mobile resources, the manifestations of individual agency of maritime workers are (de)centered not only to satisfy requirements of the state but are also grounded on the daily struggles of their personal conditions. It seeks to extend scholarship on the notion of investment as a key factor to accessing resources in transforming individuals into servants of globalization.*

### Introduction

Contributing to the rise of migration, along with global developments, are humans' desire to better their status. One specific situation in which migration is realized is in the maritime industry which has become instrumental in advancing globalization as it makes economic trade, international relations, and movements not only possible but also as a strong means to establish and maintain power.

Filipino seafarers comprise 25% of the world's maritime workers (Villegas, 2013), playing a significant role in the Philippine economy in the forms of remittances.

To achieve the goals of the state's national development, education then becomes a very significant factor as students undergo trainings to acquire and develop skills, attitudes, and values that allow them to cope with the demands posed by globalization. Education then becomes a site of hegemonic practices that distinguishes what Rassool (2007) identified as the dichotomy between the employed and unemployed, and the employable and the unemployable, taking into consideration various levels of income and terms and conditions of employment. In this regard, employability depends on how much an individual invests (capital) in education, skills training, and language. It is then essential to examine it further in the context of an educational setting which is one of the primary modes that perpetuate the said phenomenon.

As trainings spell better opportunities and higher income for workers, the human capital refers to the acquirable knowledge, skills and experience (Jauhiainen, 2008), which leads more people to invest in it for higher earning, reminiscent of Bourdieu's (1986) cultural capital which, as institutionalized by education sectors, eventually may be converted into economic capital. Hence, those who invest in the human capital tended to move to cities for better return of investment, not only for financial gain, but also for further investments such as meeting other well-educated people to update their skills and improve in their fields of specialization (Jauhiainen, 2008). These same skills and knowledge then serve as a nation's



cultural, symbolic, and human capitals that enable its citizens to be competitive at both national and international levels.

Drawing on the role of training institutions in the propagation and formation of students for overseas employment, the study attempts to explore specific acts of investment which have material consequences for maritime professionals, providing them the needed capital to be workers of the world. This study further identifies the motivations these maritime workers have that drive them towards the profession.

### **Material and methods**

With its qualitative-ethnographic nature, the study collected data primarily through interviews with trainees and instructors, and classroom observations, with the hope of documenting a slice of discursive practices of the community. Written documents (e.g. policies, curriculum, instructional materials) were also consulted as supplement to the data obtained from interviews and observations.

The study involved three maritime training institutions in Manila. These institutions specialized in maritime training i.e., preparing the trainees for sea-based industries, and the courses under study included Culinary, Housekeeping and General Tanker Familiarization (GTF) as these were the common courses in at least two of the three training centers. These courses, however, were short-term courses that would range from 3- 6 days, and were designed both for new and old trainees who were usually combined in the same classes.

These institutions were purposively selected based on certain criteria that implicitly answer the objectives of the study. The following criteria were considered: 1) number of years the institution has been existing (at least 5 years), 2) consistency in the production of graduates employed overseas, 3) accessibility to varied resources, and 4) accessibility to the physical location of the sites.

Instruments employed in the study included a modified version of Sioson's (2011) language background questionnaire, observation logs, and interview schedule for trainees and instructors.

In terms of data collection, actual classroom observations, and audio recording of sessions and interviews were done over a period of time (December 10, 2012- June 10, 2013). The interviews and classroom observations were done depending on a number of factors such as accessibility to lecture and training sessions, duration of the course, and the schedule given by the respective contact persons of each training center.

### **Results and Discussion**

Based on the policies and practices observed in the curriculum, instruction, and pertinent data on homogeneity, hierarchy, global competitiveness of Filipino seafarers in relation to employability, their sacrifices and personal qualities, the hazards of the work, and service-orientedness were generated. Moreover, such practices entail different forms of capital to prepare them for overseas work.

Areas such as curriculum, materials, duration of courses, assessment and pricing are regulated by a local agency, which in turn, answers to the shipping companies' needs. These companies subject themselves to the International Maritime Organization (IMO) standards, illustrating the hierarchical scheme for overseas employment.

Two local agencies, Maritime Industry Authority (MARINA) and Technical Education and Skills Development Authority (TESDA) hold power over training centers, especially for accreditation purposes. This particular relationship further illustrates what Agar (1985, in Benwell & Stokoe, 2006) describes as an institution which assumes the production of "binary and asymmetrical roles" (p. 88), i.e., between the

‘expert’ who represents the institution (i.e., the administrators and assessors of the agencies), and the ‘non-expert’ who is generally the client (i.e., the training centers). At another level of the hierarchy, however, are the training centers which assume the expert role over their trainees (the non-expert) as the latter are subjected to the rules and procedures imposed by the former. Yet, in this level of the training center- trainee relationship, the roles might be reversed at certain points, as the training centers thrive on their clients who in turn may have power over the training institutions as the training centers are only as good as the number (and quality) of their clients.

This means that both the training institutions and their clients are engaged in social communication which not only considers their orientation but also the expectations of larger social institutions or evaluative authorities such as TESDA and MARINA. MARINA is the agency that monitors seafarer’s courses such as Tanker, Safety and Security, and Simulator, among others, while TESDA is in charge of “soft skills” training such as Food and Beverage, Messman, and Housekeeping.

The Filipino maritime (would-be) workers are then subjected to the training institutions which in turn, answer to MARINA, creating a hierarchical and homogeneous scheme for overseas training and employment brought about by the standardization of the process and policies in the hope to achieve MARINA’s mission: “To effectively administer an integrated and sustainable maritime industry”. And while Blommaert (2010) argued that scales evoke stratification and hierarchical ranking, which conjure a vertical image of space, indicating power-invested phenomenon this phenomenon may be further expanded to integrate a more permeable, mobile stratification and hierarchy. For example, a person’s employment of a wide range of repertoires becomes sources of both power and inequality. Hence, while the practices in the maritime industry do illustrate such asymmetries, there are incidents of role reversals. While local agencies assert their power over the training institutions, which in turn subject their trainees to their institution’s policies, the trainees as clients become sources of income for both training institutions and to these local agencies. The government also stands to gain from the remittances of the seafarers.

Primarily motivated by financial gains, the trainees subject themselves to training as act of investment. Evidently, this training entails monetary and time investments.

An average Ordinary Seaman (OS) is estimated to spend P80, 000 (about USD 1, 900) for training alone and may include daily expenses such as food and transportation. Hence, maritime workers, regardless of their socioeconomic status, should be able to have the means to access this financial form of capital, in which case they are usually being supported by their relatives or become working students. In terms of the payment scheme, the training centers allow payment on an installment basis, provided that the full amount has been paid by the time the students complete the program; otherwise, they will not be issued the Certificate of Competency (COC), a requirement for becoming a seafarer. This kind of mechanism is typical of educational institutions in which students may be allowed to take examinations, but certain documents may be withheld by the school. This further illustrates that the applicants are put in the position of utilizing financial capital in exchange of a much bigger gain in the future. In this regard, employability depends on how much (literally) an individual invests (capital) in education and skills training as the trainees should be able to afford the access to training. This also rather supports Villegas’s (2013) point that a primary motivation for most overseas workers are not necessarily poverty or unemployment, but the much more attractive salary abroad, especially considering that financial investments may cost as much as P100, 000.00 (about USD 2, 400).

As mentioned, the main reason these workers decided to work in the said industry is monetary benefit. A point raised by the instructor is the increase of professionals deciding to work in sea-based industry as opposed to the land-based work due to the differential rate in sea-based industry brought about by the extra dangers of the work environment. For instance, Monette, a Commerce graduate, opted to work in

the shipboard culinary industry because with a short-term job in the maritime industry one can earn double the salary of what can be earned from a land-based job. Johnny, an IT graduate who would be working as an IT assistant in a maritime company, thinks his salary in the sea-based industry is three times more than the salary he would receive as an IT support staff in a call center company in the Philippines.

Yet, there might still be another reason for the employability rate of Filipino seafarers:

Linguistic capital. With the 1995 amendments to the IMO Convention on Standards of Training and Watchkeeping for Seafarers (STCW) emphasizing training in the English language, the need for communicating in a common language is now increasingly being recognized. This language requirement, interestingly, depends on the type of maritime position, adding to the hierarchical nature of the maritime industry not only in terms of procedures and policies; it is also specifically realized in linguistic proficiency. For instance, personnel on passenger ships should be able to communicate using Basic English vocabulary, at least using simple instructions in the event of an emergency in case there is no common language in a multilingual environment (International Shipping Federation [ISF], 2013).

For instance, in the areas of service-oriented industries such as housekeeping, or messman, their interaction with clients deals with establishing rapport and interpersonal relations, though this may not necessarily mean the use of verbal form of communication. For example, when discussing the lesson on Communication in Food and Beverage course, the instructor, Ms. Melissa, stresses friendliness with passengers as this spells extra income for them in the form of tips. She emphasizes to her students the importance of smiling and of body.

Another example is how to get tips from the passengers, as cited by Ms. Melissa, the President of the training center and at the same time, the instructor for the orientation of the trainees on the lesson “Moves to Communication”. She advises the students to always establish eye contact with the customers, smile at them because “a smile goes a long way”, and address them by their names also emphasizing the monetary value of establishing congenial relations with the passengers because “pera yon, day” (that’s money). This illustrates that good social relations become another site of social and economic struggle as the maritime workers are subjected to the approval not only of their employers, but also their clients igniting competition even among themselves for the attention and appreciation of the clients; otherwise, the extra income especially coming from the well-to-do clients may dissipate. This illustrates Bourdieu’s (1977) notion of linguistic capital which not only denotes fluency in the language of higher status, but also spells economic benefit on the user of that language. A great deal of this approval largely depends not only on their competencies in getting their jobs done efficiently and effectively, but also on their ability to communicate with the passengers in verbal (greetings, social encounters) and non-verbal (eye contact, smile) modes. Hence, while satisfactory work efficiency is credited in the workplace, social and communication skills become an advantage.

This investment on linguistic capital, however, is reduced to formulaic expressions which are also taught to the students as supplementary to the materials, this time coming from the instructor. For example, expressions like “How would you like your steak be done?” and always addressing the customer with “enjoy your [name of the dish/ course]”, by identifying specifically the food served are taught.

Physical investments also apparently figure in in the process of transforming these maritime workers into servants of globalization. For instance, words of caution from the trainers seem to permeate instruction brought about by the perils and ordeal one may encounter onboard, citing working conditions on the ship in relation to the irregularity of work hours, especially because of the lack of staff onboard, with two messmen, on the average, and therefore shifting at times may not even be possible. According to the instructor, there are only two messmen on the average in a ship, which means limited manpower, indicating irregular work hours and erratic schedule of rest. This then paints a double-edged sword, since

every hour of work spells monetary reward but at the expense of one's health. Physical strength gets sacrificed. Bodily limitations of the workers, age requirements and physical conditions are also considered, such as vision acuity and physical strength to endure the perils of the job and onboard living. Hazards and dangers brought about by work (e.g. weather disturbances, chemical hazards for Tanker ships, among others).

Psychological risks for these individuals are also entailed in the nature of work. Aside from health risks, limited number of staff and unhealthy work hours, other emotional and psychological factors surface which includes homesickness, work relations with people of different nationalities, and threat to security (e.g. rape or even death) Despite these risks and the knowledge of such hazards, maritime workers are willing to invest their time, energy and resources to subject themselves to training and get the necessary the documents for employment.

With the risks that the job entails, Filipinos seafarers are then presented as brave, heroic individuals who readily sacrifice their personal happiness (being away from loved ones) and safety. This common theme of heroism dubbed as the "bagong bayani" (new heroes) for overseas Filipinos workers is very much seen in the literature, reflecting the "suffering heroines" and "victimhood" assumed representations discussed by Cruz (2012), highlight the concept of servitude.

While the common assumption of monetary reward seems to be the driving force, driven by the high wages as compared with local jobs, this economic motivation is born out of their aspirations. Their aspirations may be classified in three general categories as the motivation for their decision to work in the sea-based industry: filial, travel, and personal.

While most of the informants have maritime background, that is, graduates of maritime-related courses, there are also a few who come from various fields such as nursing, commerce, information technology, tourism and hotel management. Such courses usually belong to land-based industries, and yet these participants opted to work in the sea-based industry and are willing to take maritime courses. This group prefers to work in the sea-based industry, due to the more attractive salary and opportunity for travel. Generally, they think of maritime work as the easiest, fastest and most convenient way to earn. The typical reason for overseas workers, a more lucrative salary seems to entice the workforce, Despite the prospective employment locally, Villegas (2013) pointed out that, rather than unemployment or poverty, it is the differential rate of the salary one may receive when working abroad which may amount to even ten times more for seafarers that motivates most workers to find jobs elsewhere. Hence, while the trainees could spend as much as Php70, 000.00- Php 80, 000.00 for the trainings and application expenses, they are able to recognize the long-term value of what they are aiming for and therefore pursue this kind of path. They are very willing to invest their money, time, and energy to pursue a career path different from what they have originally planned. In this regard, an individual's capacity to employ his or her own capital to access other forms of capital (e.g. education, skills training, language) would also afford more and better employment opportunities and economic rewards. However, the fulfillment of these goals is only possible if they also have the means for such educational investments.

Hence, while the promise of bigger return of investment is guaranteed when hired, the amount of capital to pursue this kind of training seems to be directly correlated with the type of work, company and salary in which one engages. This is no small feat because the trainees undergo personal financial constraints as well since most of them support their own families and have to sustain their daily needs. Most of them are also products of internal migration as they moved to Manila from provinces and therefore have to adjust to the cost of living in the city.

Hence, economic capital, which according to Bourdieu (1986) involves direct and immediate convertibility to money, requires much time, energy and resources to build. This further makes for another hierarchical scheme that as would-be overseas workers build on their personal resources for their family, they are also simultaneously building on their economic capital to gain access to higher income.

For example, Erwin, who hails from Bacolod, has been working in Manila since 2005 to gain income for his family. The youngest of the four children, he wants to pursue a better future. His father died after he was born and was raised by his mother who used to be a factory worker. Because of financial constraints, he was not able to finish his course in BSMT and then later decided to move to Manila and worked as a house helper. He recalls the most challenging part of living in the city: experiencing hunger on the streets, without money and without anybody to turn to. At the time of the study, he was working as a security guard at a mall at night time and was taking the training by daytime.

This case, along with a few other participants', illustrate that while all of them come from families with financial limitations, they continue to pursue their ambition to become seafarers to provide for their families. Poverty drove them to internal migration (moving to Manila) which in turn, served as the link between their life in the province and their life at sea since it is in Manila that they saw an opportunity for their dreams. In this sense then, there seems to be a geographical hierarchy as well since the participants viewed the city life as a stepping stone to their dream of becoming seafarers since this place provides them more opportunities for work.

However, this promise of higher income also comes with a price since the cost of living was much higher in cities than in their hometown. This makes their expenses directly correlated with their economic capital in investing on their education to sustain human capital. Moreover, the more distant people are from the city the more resources are made available to them such as linguistic and economic resources as they adapt to another environment. Hence, apart from the language of their hometown, they adapt to the language and lifestyle of the city, exposing them more to opportunities for work and education or training. Filial Motivations may be categorized into two: those driven by family's circumstances (whether by their own parents or they have a family of their own); and those who are influenced by their relatives and friends who are also working in the field of maritime, and who could help them secure a job in the same shipping company. Many of the informants' remarks on monetary benefits attribute to family their choice for maritime work.

Ironically, it is this family that drives them to work and at the same time drives them away, which is the common setup for families engaged in overseas work.

These testimonials demonstrate further the hierarchical nature of maritime employment in that driven by various motivations, their investment in training for employment depends on factors such as economic resources, job titles, type of vessels, and the work environment one may find himself/herself employed in. Employability, therefore, comes with a price, literally and otherwise.

## **Conclusion**

By capitalizing on the notion and image of global competitiveness, Filipino seafarers are then presented as competent workers who answer to international standards, producing a homogeneous group of maritime workers, situated in a hierarchical setting. Hence, at least in terms of training and skills, Filipinos are no different from other maritime workers because all of them subject themselves (and are subjected) to the standards set by an international agency, locally realized in government institutions. This global competitiveness supposed to have been held by Filipinos may be attributed to their high employability rate, accounted for their linguistic, economic, physical and psychological investments.

Primarily driven by the attractive financial benefits, the participants' underlying motives also include filial motivations that influence them to engage in a sea-based industry. In this sense, then, there seems to be a match between the training institutions' presentation of adhering to the hopes, dreams and ideals of their trainees in presenting the economic, geographical and social benefits of a maritime career. The testimonials demonstrate further the hierarchical nature of maritime employment in that driven by various motivations, their investment in training for employment depends on a number of factors such as economic resources, job titles, type of vessels, and the work environment

Moreover, not only are the overseas workers represented as victims but as powerful agents as well as they utilize linguistic, economic, and semiotic tools to assert their position and empower them. Their participation in the larger scheme of things though shaped by external factors, are voluntary and volitional by nature, driven by their personal motivations, resources, personal attributes and plans. Therefore, while a top-down perspective puts them at a seemingly disadvantaged position as they are relatively popularly represented as "victims" of circumstances, a bottom-up view provides them a space of their own since their action may be explained by their decisions, beliefs and own representations. The multi-directionality of the nature of globalization is made possible by a myriad of interactions between among external and internal factors.

## **References**

- Benwell, Bethan & Stokoe, Elizabeth. 2006. *Discourse and identity*. Edinburgh, UK: Edinburgh University Press Ltd.
- Bourdieu, Pierre. 1977. *The economics of linguistic exchanges*. Available from: [http://webspace.qmul.ac.uk/sbaumgarten/Pierre%20Bourdieu\\_The%20Economics%20of%20Linguistic%20Exchanges.pdf](http://webspace.qmul.ac.uk/sbaumgarten/Pierre%20Bourdieu_The%20Economics%20of%20Linguistic%20Exchanges.pdf) [Accessed 12<sup>th</sup> September 2012].
- Bourdieu, Pierre. 1986. *The forms of capital*. Retrieved from <http://econ.tau.ac.il/papers/publicf/Zeltzer1.pdf> [Accessed 12<sup>th</sup> September 2012].
- Cruz, Resto. 2012. Figures of migration, gender, kinship, and the politics of representation. In *Philippine studies: Historical and ethnographic viewpoints* (pp. 513- 534). Quezon City, Philippines.: Ateneo de Manila University Press.
- Jauhiainen, Signe. 2008. Regional concentration of highly educated couples. In J. Poot, B. Waldorf, & L.V. Wissen (Eds.) *Migration and human capital*. Glos, UK: Edward Elgar Publishing Limited.
- Rassool, Naz. 2007. *Global issues in language, education and development: Perspectives from postcolonial countries*. Clevedon, UK: Multilingual Matters Ltd.
- Villegas, Bernardo Malvar. 2013. Our overseas Filipinos workers: Promoting the common good. In V.E. Ramirez (Ed). *Working overseas: Diaspora that sustains the nation*. Pasig City, Philippines: Center for Research and Communication.

## A Critical study of Qur'anic Translations and Transliterations: Problems and Solutions

Bashir, Halliru Abdulhamid

*Principal lecturer, Arabic Medium Dept., Sa'adatu Rimi College of Education, Kano – Nigeria*

### Abstract

*Quran unlike other divine scriptures maintains its original language centuries after its revelation; this is because Muslim scholars believe that any Quranic translation is just an approximate interpretation intended as machinery for the study and understanding of the original text. The need for translating Quran became imperative when non Arab speaking nations began to accept Islam; because there is need for them to understand the message of Islam.*

*Considering the above fact, the need for Quranic translation became obvious, but it is unique, in the sense that one cannot translate word by word or alphabet by alphabet, rather he can only look at the verse, understand it and sum up the whole meaning. This is because some words, phrases and expressions in one language do not have exact equivalent in another language likewise semantic difference, Lexico-semantic duplication and redundancy may make translation and transliteration difficult and perhaps qur'anic translation more difficult.*

*This paper will discuss some of the problems noted in some Qur'anic translations and transliteration such as those of euphemism, lexical, semantic, ambiguity, etc and highlight solutions and ways to avoid them in Qur'anic translations and transliteration.*

**Key words:** *Critical study, Translation, Transliteration.*

### INTRODUCTION

All praise is to Allah, peace and blessings be upon the Messenger of Allah, his family and his companions and those who followed them exactly in goodness till the day of recompense.

There is obviously an exigent need for translation from one language to another. This arises as a result of language differences between continent and countries or even between towns and cities in some countries.

Pertaining the Holy Qur'an, the need for translation is even more pressing because prophet Muhammad (PBUH) was sent to the whole mankind. Allah (SWT) says:

" وما أرسلناك إلا كافة للناس بشيرا و نذيرا و لكن أكثر الناس لا يعلمون " السبأ: 28

“And we have not sent you (O Muhammad SAW) except as a giver of glad tiding and warner to all mankind” (Saba; 34:28)

The Qur'an was revealed in Arabic language and it is not possible for each individual to learn the Arabic language, not even having its deep knowledge and understanding, especially through understanding; with which one can comprehend its rhetoric, fluency and semantics. And we are all commanded to believe in the Qur'an and practice its teachings in all aspects of our lives. For this reason, there is need for its translation and interpretation.

The translation of the Qur'an – being word of the Lord of the worlds – is not the same as the translation of the word of any human being. Therefore, there is need for setting out rules and guidance for it. This is what this paper aims at.

### METHODS:

The need to translate the Qur'an into English arose when non-Arabic speaking people had embraced Islam, but also in rebuttal to the European- translated version of the Quran which included often hostile commentary on past of the Europeans.

According to a Abdul-Raheem Kadiwai, an established author of translating the untranslatable: a survey of English translations of Qur'an: “the Early English translations of the Qur'an by muslims

stemmed mainly from the pious enthusiasm on their part to refute the allegations leveled by the Christian missionaries against Islam in general and the Qur'an in particular (Kidweli i). It can be concluded that the main reason Muslims translated the Qur'an to English at all was to provide a 'faithful' Qur'anic translation and an authentic summary of Islam for Europeans. Rather, the Quran was eventually translated by Muslims not to spread the Qur'anic message in other languages, but to correct fallacies that have been made in other translated versions.

## RESULTS AND DISCUSSIONS: Problems Facing the Translation of the Quran

### A. lexical problems in translating the Quran

#### 1. The word الله (Allah)

There is a sort of disagreement among the translators, Muslims and non-Muslims, as to the appropriate translation of the word Allah الله i.e. whether to use transliteration or render it into "God". Among the translators who opt for the word 'God' are A.Y. Ali, M. Pickthal, M.Asad, Rodwell, Sale, Palmer, Arberry and Bell, where as those who use the word الله are Hilali and Khan, and King Fahd Holy Qur'an printing complex (The Holy Qur'an, English translation of the meaning and commentary)

#### 2. The Beautiful names of Allah

No unanimous agreement has been reached by the translators as regard the translation of the Beautiful names of Allah, a case which demonstrates the insurmountable difficulty of assimilating their meanings. Stephen straight (1979) remarks that "the most important factors contributing to the success of the translation is the translator's knowledge. Flaws or gaps in knowledge of the cultural context of the author of the original will keep the translator from understanding it (quoted in Rose, 1981-p41) for instance, he name السلام 'Assalaam' has been rendered into the following;

THE TRANSLATOR	THE RENDERING
Asad	The One with whom all salvation rests
Sale	The Giver of peace
Palmer	The peace giver
Rodwell	The peaceful
Bell	The perfect
Pickthal	Peace
A.Y Ali	The source of peace land perfection
Hilali and Khan	One free from all defects

### 3.Lexical problem in translating some Quranic terms:

The major problem encountered by the translator of the Qur'an is the difficulty in rendering some lexical terms. One of the lexical problems is the lack of equivalence or the absence of the equivalent of some Islamic terms. These terms have no direct counterpart in English; compelling the translator to convey them in a communicative manner. The followings are some examples of these Islamic terms; Taqwa (piety-تقوى) kufr (disbelief-الكفر) shirk (associating other gods with God-الشرك), haq (truth-الحق) ma'aruf (charity-المعروف) munkar (wrong-المنكر) ghaib (the unknown-الغيب), zakah (alms giving-الزكاة) and tawbah (repentance-التوبة). The English translations of these terms only give approximate meanings. They do not convey the full semantic and liturgical scope of the Qur'anic terms (El-Iman 2009, p 40). For instance, the English word "prayer" does not convey adequately what the Qur'anic word الصلاة 'as-salaat' signifies, and so are 'charity' or 'charity' obligatory' and زكاة 'zakat'. The limitations imposed on on translaitability are usually due to the absence in the target language of a situational feature functionality relevant for the source language (Catford, 1985:99)

### B. Syntactic Problems

The many differences between Arabic and English cause various syntactic problems when translating the Holy Qur'an to English. Tense is an obvious syntactic problem that translators usually encounter in



translating the Holy Qur'an, tense means the grammatical realisation of how location in time can be expressed in language (Sadiq 2010 p 20).

According to Abdelhaleem (2) in the Qur'an, there is shift from he past to the imperfect tense to achieve an effect, which can pose some problems in translation for example:

15 (إذ جاؤوكم من فوقكم و من أسفل منكم و إذ زاغت الأبصار و بلغت القلوب الحناجر و تظنون بالله الظنوننا" الأحزاب: 15)  
"Behold! The come on you from above you and from below you, and behold, the eyes grew wild and the hearts reached to the throats, and you imagined various (vain) thoughts about Allah".( Yusuf Alis translation,2000) Al ahzab 33:10.

The verb (جاؤوكم) 'comes against you' (زاغت) grew wild and (بلغت) 'reach' are in the past tense. This shift is for the purpose of conjuring an important action in the mind as if it were happening at the present.

### C. Semantic Problems

Semantic problems encountered by the translators of the Holy Qur'an are of two kinds. The first kind is common to all translations, languages lexicalize things differently (though there are some linguistic universals) and they differ in the cultural and social orientations. The second kind, on the other hand, is peculiar to the translation of the Holy Qur'an itself.

i) Difference of Semantic field for two words which seem to be synonymous. This can be manifested in two aspects.

#### a. *Semantic extension of a word in one language versus its semantic intention in another.*

As an example for this is the word أب as used in the Qur'an which can stand for الأب (father) and الجد (forefather). The Qur'an says:

22 ( و لا تنكحوا ما نكح آباؤكم من النساء إلا ما قد سلف إنه كان فاحشة و مقتا و ساء سبيلا) النساء: 22  
(Nisaa 4:22)

In this Qur'anic verse, the lexeme أب is equivalent to (father) in English as its translation equivalent. Elsewhere in Qur'an, the same lexeme has the word (forefather) as its translation equivalent in English. The Qur'an says:

38 "و جاهدوا في الله حق جهاده هو اجتباكم و ما جعل عليكم في الدين من حرج ملة أبيكم إبراهيم " الحج: 38  
Al-Hajj 23:38)

b. *using a word in more than sense in a particular language.* The word آثار as used in the Qur'an is a good example, such a word can be rendered into (effects) in the verse:

50 "فاتنظر إلى آثار رحمة الله كيف لايحي الأرض بعد موتها " الروم : 50

Into (traces) in:

21 "كانوا هم أشد منهم قوة و آثارا في الأرض " الغافر: 21  
(40:21)

And into (footsteps) in:

6 "فلعلك باخع نفسك على آثارهم " الكهف: 6

Also, the word أجور can be rendered in to (rewards) in the verse:

"و أما الذين آمنوا و عملوا الصالحات فيوفيهم أجورهم " آل عمران: 57

Ali-Imran 4:57

And into (dowers) in the following verse:

"فآتوهن أجورهن فريضة و لا جناح عليكم فيما تراضيتن به من بعد الفريضة إن الله كان عليما حكيما" النساء:

#### 1. Taboo and euphemistic words

Some words are better not to be expressed plainly but compensated by less plain words. Put differently, some taboo words are to be expressed by using euphemistic words. By way of example, the word **pregnant** is replaced by some euphemistic words, such as **expectant mother** and **mother to be**. Being unaware, some translators render a word into another word without taking into account the degree of euphemism between them. In the Qur'an euphemistic can be obviously seen in the following verses where the Arabic word جماع 'sexual intercourse' is replaced by more euphemistic expressions:

"قالت أنى يكون لى غلام و لم يمسنى بشر"

(Maryam 19:20) (

" فتحرير رقبة من قبل أن يتماسا "

(Mujadala 58:3)

"فأتوا حرثكم أنى شئتم"

(Al-Baqarah 2:228)

"فاعتزلوا النساء في المحيض ولا تقربوهن حتى يطهرن"

(Al-Baqarah 2:223)

"و لا تباشروهن و أنتم عاكفون في المساجد"

(Al-Baqarah 2:187)

"فلا رفث و لا فسوق و لا جدال في الحج"

(Al baqara 2:197)

## 2. Difference of Lexicalization

As mention earlier, languages differ in lexicalizing thing around it. Some languages lexicalize certain thing which other languages do not. This would lead to the existence of "lexical gap", that is the presence of words in one language for which other language do not have equivalents. For instance, the following Arabic words have no exact equivalents in the English:

السبب ، العم ، الخال ، الاسم ، الأشهب ، الأكل ، العشرة ، الخلافة ، الإمامة ، الزكاة ، الظهر ، القارعة ، الماعون ، المونودة ، العشار الخ الحاققة ، الواقعة ، الحطمة... الخ

On the other hand, Arabic does not have exact equivalent for the following words attitude, aspect, ideology, senate, dictatorship, democracy, fascism, boyfriend.... etc.

## 3. Metaphor

A metaphor is the application of a word to a usage to which in original import, it cannot be put (which, 1996:9). more often than not it is used to include any use of a word or a sentence to convey something other than its literal meaning. Such a meaning is regarded metaphorical according to the modern tendency of the usage of the term and to our early traditional condition (Cooper, 1986:12-13).

The following is an example:

"اقتلوا يوسف أو اطرحوه أرضا يخل لكم وجه أبيكم"

"Kill you Joseph, or cast him forth in to some land, that your father's face may be free for you, and thereafter you may be righteous people (Arberry's Literal)( Surah Yusuf 17:9).

Arberry's literal translation of the metamorphical expression: **يخل لكم وجه أبيكم** is completely out of the context. Therefore, the recipient may not comprehend the literal translation (your father face any be free for you). The metamorphical expression in the above verse means that the attention and care of Prophet Jacob will be passed on to his sons after killing Joseph, who received more care from his father.

To address the problem of translating "metaphor from the Holy Qur'an, Almisend (2001) investigated how translators interpret the metaphors in Surah Al-Hajj. He found that the appropriate way to translate the metaphor is to explain or paraphrase the translation to make it more comprehensive for the target audience.

## 4. Metonymy

Naomark, (1988 p. 125) pointed out that metonymy occurs where the name of an object is translated to take the place of something else with which it is associated; this substitution is considered by the existence of a contiguity relation between the literal and the figurative meaning and the existence of an implicit clue indicating that the literal meaning is not intended. Metonymy in the Holy Qur'an is not a useless solution because it usually serves a purpose. Consider this example of metonymy from the Holy Qur'an:

"و أرسلنا السماء عليهم مدرارا" الأنعام" 6

"From whom we poured out rain from the skies in abundance (Yusuf Ali's translation, 2000) (Surah Al-Anam 6:6)

In this verse, the word **السماء** (the sky) is used to refer to the intended meaning "rain" which serves as an indication of the heaviness of the rain. Arberry translated the verse as follows:

"and how we loosed heaven upon them in torrents".

Arberry adopted literal translation to convey the verse, but he failed to express the metonymic phrase **و أرسلنا السماء** which does not mean (loosed heaven). Instead, it means “we sent or poured heavy rain upon them;

Al-Salem (2008) studied the ways of translating metonymy in the Holy Qur’an. She found that the best method to translate metonymy in the Qur’an in most cases is literal translation. However, the translation still depends on the type of metonymy and the type of the clue.

## 6. Ellipsis

According to Al-Samira’iy (1983) ellipsis refers to the omission of some parts of a sentence that can be understood either from the surrounding text or the situation itself. In the translation of the Holy Qur’an, due to the way English uses ellipsis, it is sometimes necessary to add the elided words (which usually appears in brackets) to complete a sentence in the translation.

Sadiq, (2010 p.35) claims that the language of the Holy Qur’an has many ellipses, for example:

**”و اسأل القرية التي كنا فيها و العير التي أقبلنا فيها و إنا لصادقون” يوسف:82**

“ Ask the town, where we have been and the caravan in which we returned, and (you will find) we are indeed the truth ”. (Yusuf Ali’s translation, 2000) (Surah Yusuf 12:82). In this verse, there is a deletion or ellipsis of the word (people), the complete sentence can be formed as : **واسأل أهل القرية**

(Ask the people in the town), but the word “people” is deleted, as its deletion will not affect or change the meaning of the verse. However, in English, it is better to retrieve the deleted word to understand the deep meaning of the verse. Literal translation or word-to-word translation is not applicable here.

## 7. Polysemy

Polysemy is one of the semantic and linguistic feature in the Holy Qur’an. The Chambers 21<sup>st</sup> century dictionary (2007) defined polysemy as: “the existence of more than one meaning for a single word”. The formulator will encounter obvious differences when he/she tries to convey the intended meaning of the polysemous words because he/she will be confused by the various meanings and senses of these words.

The Holy Qur’an features many polysemic words in its structure, for instance, the word **Ummah - أمة** (people) has nine polysemic meanings. It can mean a period of time, as in surah Yusuf :

**”و قال الذي نجا منهم و ادكر بعد أمة أنل أنبئكم بتأويله فإرسلون”**

“But the man who had been released, one of the two (who had been in prison) and who now bethought him after (so long) a space of time, said; “I will tell you the truth of its interpretation, send ye me therefore””. (Yusuf Ali’s translation, 2000) (Surah Yusuf 12:45).

However, in some cases the word Ummah refers to the leader of the people who teaches or guides the believers to the right path in their religion and life, as in Surah An-Nahl:

**”إن إبراهيم كان أمة قانتا لله حنيفا و لم يك من المشركين”**

“Abraham was indeed a model, devoutly obedient to Allah (and) true in faith and he joined not gods with Allah (Yusuf Ali’s translation, 2000) (Surah An-Nahl 16:120).

Arberry (1967) translated this verse as follows:

(Surely, Abraham was a nation obedient into God, a man of pure faith and not idolator).

Arberry’s translation is completely out of context and meaning, as the word (**Ummah أمة**) refers to a man educated in the Islamic rules and who teaches rules to the people; it does not refer to (nation).

In other polysemic meanings, the word (Ummah ..... ) refers to a religion that some people follow, as in the following verse:

**”بل قالوا إنا وجدنا آباءنا على أمة و إنا على آثارهم مهتدون”**

“ Nay, but they say “We found our father upon community, and we are guided upon their traces” (Arberry’s translation, 1982) (Surah al-zukhruf 43:22).

Arberry used literal translation to render the meaning of this verse. However, his translation is not communicative. It does not express the polysemic meaning of the word ( ummah) which means (religion or belief) not a community).

In this respect, the translator must be aware and understand the phenomenon of polysemy in the Qur’an to translate better the intended meaning of the verses to the target audience.

## **CONCLUSION**

Conclusively, translation of the Arabic Qur'an should be considered the Qur'an not 'the Qur'an translated' for a variety of reasons. The Quran itself is unambiguous, and opens to translations in nature, and it seeks to apply its relevance to a broad spectrum of people because of Islam's fundamental goal to spread, like most religions, it cannot do so without the act of translation. Non-Arabic speakers should be able to access the text and be able to consider it "the original word God". Most importantly, in today's modern society, with the proliferation of connectivity and shared ideas, translation spread as rapid a rate as it currently does, the Qur'an, if considered in its true form in any language, will be able to spread just as it aims to do. Essentially, considering translations of the Qur'an to be as significant as the Qur'an itself will not detriment but only serve as means to accomplish a goal of Islam and spread the words of Prophet Muhammad.

## **TRANSLITERATION**

### **a. Definition**

Transliteration means to translate something into another alphabet; that is, to represent letters or words written in one alphabet using the corresponding letters of another. For instance, representing words written in Arabic alphabet using Latin alphabet.

### **b. Rulings on Transliteration**

It is overwhelmingly agreed upon by the scholars that it is compulsory to write Qur'anic text according to the Othmans' format (Ar-rasm Al-Uthmany). It is the writing style which Muslims have been using in writing the Qur'an right from the time of the companions. Even by using Arabic alphabets, it is not allowed to write Qur'anic text using the contemporary writing formats. Ashhab said "Malik was asked; "is it allowed to write Qur'anic text using the new writing styles that people developed?" he replied ' No! it must be written using the writing style of the first days" (Pattan, 2000). Therefore, it could be concluded from the view of the majority of scholars that it is not permissible to write the Qur'anic text by using any alphabet other than Arabic and must comply with the writing style of Othman (Ar-rasm al-Uthmany).

### **c. Problems of Transliteration**

There are a number of problems associated with transliteration as applied to the Qur'an:

- i) Some Arabic letters have no equivalent in Latin or other alphabets. For instance, the letter **ح** and their like have no equivalents in Latin alphabets. In fact the letter **ض** has no equivalent in other alphabets that exists; it is unique to Arabic only.
- ii) There is no consensus on how to represent the Arabic letters that have no equivalent in the target alphabets. That is why every transliteration follows its own style since there is no universal standard.
- (iii) Transliteration causes those that rely on it in reading the Qur'an to read it incorrectly, since no alphabets can exactly represent the Arabic alphabets.
- (iv) It hinders students from learning Arabic alphabets.

## **Recommendations**

There is an exigent need for translating the Qur'an into several languages so as to spread its message as far as possible. Therefore, it is recommended for scholars as well as researchers to put more effort in the field of translation. It is necessary that the translation should be made in international languages such as English and French, it could be even in local languages in their respective domains. Where there is more than one dominant language in a locality, the translation should be made in the dominant languages of the locality, so as to spread the message of Allah. Moreover, it is recommended for all and Sundry to leave Arabic alphabets so as to read the Qur'an correctly and not merely rely on transliteration.

**References**

Ahmed M.F. (2006); Investigatng some semantic Problems in the translation of the Holy Qur'an; ADAB AL-RAFIDAYn vol. (43).

Ali A. et al, (2012); Some Linguistic Differences in Translating the Holy Qur'an from Arabic into English; International Journal of Social Science and Humanity, vol. 2, No. 6 November 2012.

Fong C. (Undated); The Qur'an, Translation and Controversy

GALE Program, (2010); Arabic to English Translation Guidelines version 2 9/7/2010.

Sharifabad E.D (2012); Linguistic Ambiguity in the Holy Qur'an and its English Translations.  
International Journal of linguistics, vol. 4, No, 3 2012

مناع القطان (2007\1427) مباحث في علوم القرآن ، مكتبة وهبة، القاهرة، مصر.

## **Women's Fiction: What's in the Name?**

Prof. Dr. Jagdish Batra

*Jt. Director, English Language Centre, O.P. Jindal Global University, Sonapat, Haryana, India.*

The term Women's Fiction is normally aligned with the writing by women and is supposed to address issues related to women. It touches upon women's hopes and fears, aspirations and fantasies. Another interpretation marks this kind of fiction with having women as the target audience. Still others view romantic novel or the chick-lit as the in-thing in Women's Fiction.

All these, however, are found to be delimiting and conservative approaches, and the term Women's Fiction seems to be directed at propping up the women an otherwise male-dominated domain. However, the notion of gender construction has removed what was hitherto considered woman-specific and the stereotypes of women have become unrealistic. Similarly, the subject matter in fiction written by or for women need not conform to any stereotype. In the fiction produced by women, the writers have successfully handled varied themes like individual psyche and family, social and political problems, thrillers and mysteries, science and history, etc. This paper surveys a number of Indian English novels produced by women since 2000 AD and points out the multiplicity of themes and styles and the volume of production, all of which impels us to have a re-look at the nomenclature 'women's fiction'.

Some novelists like Linda Goodnight take the patriarchal viewpoint for granted. Advising prospective writers, she says, "Women's fiction almost always belongs to the female. The male point of view can be included, but the issues, and thus the story, belong to the female." Another critic describes women's fiction as "literary fiction told from a female perspective" And most of the fiction falling in this category is taken to be chick-lit or romance fiction! (Flood). But, as Eric Enders comments, "I don't have to be the one to tell you that novels that get slapped with the labels 'chick lit' or 'women's fiction' carry with them a pretty bad reputation. These books are looked upon by literary readers as the book choices of bored housewives and basic bitches, and writers and readers of women's fiction can't seem to get a break from judgement." (Enders)

Now that is surely a very uncharitable remark. If one looks at the subject matter and the depth in fiction written by or for women, one will find that it does not necessarily conform to any stereotype concerning love and romance or home and hearth. As pointed out above, the women writers have successfully handled varied themes like individual psyche, familial relations, social and political problems, thrillers and mysteries, science and history, etc. and have thrown fresh light on them.

The viewpoint need not be woman's in Women's fiction and vice versa. We have a good number of cases like Samuel Richardson, Nathaniel Hawthorne, Sharatchandra writing like women and Charlotte Bronte, Jhumpa Lahiri et al writing like men! Again, it would be preposterous to believe that it is women only who read this kind of fiction and men abstain from enjoying fiction produced by women. What is of especial interest is that their literary output matches well with that of male writers. For case study, I have taken up the genre of Indian English novel produced by women since 2000 AD and analyzes their thematic and stylistic concerns and the volume of production.

In order to be more focussed with regard to the volume of production, I have marked the novels written by Indian women writers in the first decade of the 21<sup>st</sup> century and found that out of the total 397 novels produced between 2000-2010 – and these do not include of short stories or works translated from regional languages into English -- 168 have been produced by women writers which is 42.3%% of total

fiction produced. <sup>1</sup> The figure of 42.3% is a sizeable segment and cannot be called a fringe by any stretch of imagination so that the nomenclature Women's Fiction comes out as misfit.

Now, if we consider the thematic variation in the fiction produced by women, we find that the perception that women's fiction is only chick-lit or romance fiction is also a gross mis-judgement. As this paper will show, the multiplicity of themes is a potent characteristic of a broad, anti-stereotypical women's writing. Then, there are certain stylistic markers which are considered specific to women's writing, like open-ended narratives, which is true of male writing as well. The much-touted Point of View too, need not be feminist. It may be male-centric as we see in Pulitzer awardee Jhumpa Lahiri's novels. The well-known Indian writer Shashi Deshpande says that her novels are not intended to be read as feminist texts. This is evident from what she says : "Is writing by women only for women? . . . when I sit down to write, I am just a writer – my gender ceases to matter to me. . . . We are different, yes, but once again the factors which unite us are far more important than the gender differences which divide us . . . I'm a novelist, I write novels, not feminist tracts. Read my novel as a novel, not as a piece of work that intends to propagate feminism" (Deshpande 2003 : 143). To start with, let us take up first the novels written by women and dealing with women's exploitation. This enquiry however, begins with the caveat that similar treatment is to be found in novels written by men also.

**Family and Feminism:** A large number of novels relate to women's experience in the Indian context. The plight of married women in our country is far from satisfactory. Incidents of heinous crimes against women are almost daily reported in newspapers, but more widespread and unreported is the suffocating atmosphere within the family where one finds suppression, marginalization and neglect, thanks to the patriarchal system. Even in the matriarchal societies as in Kerala, the women's exploitation is not absent as brought out in Arundhati Roy's *The God of Small Things*. This phenomenon is quite old and novelists like Kamala Markandaya, Shashi Deshpande, Nayantara Sahgal, Shobha De, Manju Kapur, Anita Nair, et al have very ably dealt with this theme.

The feminist proclivities of Shashi Deshpande are well known. Of late, she seems to have forsaken her earlier focus on Indian reality. In *Small Remedies* (2000), Deshpande explores the lives of two women with different tastes and aptitudes who come close as they break away from their families to seek fulfilment in public life. Now, breaking away from families for the sake of fulfilment of one's talent is a revolutionary idea for Indian women. Deshpande's novel *Moving On* (2004) dwells on societal expectations from women which pays scant regard to their needs. The novel *In the Country of Deceit* (2008) is the story of self-realization by the protagonist Devyani who leads life according to her own notions and without caring for social restrictions. Deshpande delves deep into female psyche to underline the agony of suppressed women at various levels, yet there are a number of male characters, particularly in her later novels because of which her concern transcends the gender barrier. Her latest novel *Shadow Play* is all about relationships. Three generations of a Brahmin family with extended relatives are described here.

Manju Kapur is known for challenging the traditional family values in her writings. In *A Married Woman*, her protagonist Aastha revolts against maladjustment in marriage and establishes lesbian relationship with another depressed woman Pipeelika. In Kapur's novel *In Custody*, the custody of children is contested between contending divorced parents. The novel has a take on Shagun's extramarital affair with Ashok, the boss of her husband Raman that leads to divorce and the consequent union between Raman and Ishita, also a divorcee. The feelings of suffocation felt by Shagun and of insecurity felt by Raman along with the commodification of children is masterly portrayed in the novel.

Namita Gokhale has depicted various women characters tenderly and authentically. While Paro has a female seducer of upper class gentry as its protagonist, her novel *Gods, Graves and Grandmothers* puts

spotlight on a religious-minded woman whose abode becomes a temple. Shakuntala re-writes the legendary tale. *The Book of Shadows* takes up the plight of an acid attack victim. The sister of a college lecturer, who committed suicide, throws acid on the girl who has spurned Ananda. However, the major part of story takes up the later life of this girl with a deformed face – something not common as protagonist of a novel.

Chitra Banerjee Divakaruni's novel *The Mistress of Spices* is set on the writer's humanist profile. Here is a good Samaritan who foregoes her own pleasures of life. In her novels *Vine of Desire* and *Sister of My Heart*, she confirms her faith in cooperation among women as the solution to their predicament. Shobha De shows the inside story behind the making of a heroine in the celluloid world in her novel *Starry Nights*. Anita Nair in *Ladies Coupe* calls upon women to recognize their inherent powers and lead an authentic life. She has also written a murder mystery titled *Cut Like Wound*. Namita Devidayal, like Manju Kapur has written of a business family that is obsessed with money in her novel *Aftertaste*.

For one, the analysis of these works shows that the dominance of patriarchal ideology in fiction produced by male writers is sought to be corrected through the depiction of strong women characters and their point of view. In this, these works are in line with the current feminist trends, according to which issues related to women, re-writing of old classics/myths from the standpoint of female characters and attempts to bring fiction close to literary theories like Gynocriticism are taken up.

**Individuals/Relationships:** Anita Desai is well known as a trend-setter in Indian fiction through her portrayal of women characters with a psychological conditioning. But if Maya, Monisha, Nanda, Sita and others of their ilk are the women characters, then she has also crafted Nirode, Deven et al – well known male characters with a different mindset. *The Zigzag Way* (2004) ushers in a pleasant change in that the setting and characters are non-Indian. Eric is an American who locates his roots in Mexico. Eric learns about the festival of the dead spirits and sets out to locate the grave of his grandfather but has a mystical meeting with his grandmother who recognizes him as Paul (Eric's father). The meeting appears as hallucination or dream image only. Desai brings into play the Indian humanist sensibility while describing the travails of Eric's grandparents who were miners destined to die toiling in pits.

Kiran Desai is among the Indian English writers who have taken up the life of the immigrant as the focus area of their fiction. It is not that the characters are not part of the family life, but the stress is on their individuality rather than their status as part of family. In her Man Booker awarded novel *The Inheritance of Loss*, we find that the family is either not built up or does not sustain. The novel has a wide canvas stretching from India to U.S. and encompassing the lives of the middle class elite judge as also of the poor servant and his starry-eyed son Biju who returns to India and inherits loss in the form of his dream career while Sai does in the form of loss of parents as also her lover. Acclaimed for its impressionistic style and a mix of literary-colloquial language, it puts a question mark on the fruits of a globalized world.

Individuals can have a life of imagination, so Ramchand, the protagonist of Rupa Bajwa's novel *The Saree Shop* dreams of settling down with her dream girl after learning a bit of English. The loneliness of individual existence is the theme of Anjum Hasan's debut novel *Lunatic in My Head*. One also includes the bildungsromans like *The To-let House* by Daisy Hasan which has four characters based in Shillong. Similarly, Dona Sarkar's *How to Salsa in a Sari* targets the adolescent reader and goes through the travails of high school life in a privileged American school. Clearly, the characters in such diasporic works would be of mixed blood. Sarita Mandonna's *The Tiger Hill* portrays a contemporary character who casts his life in the mould of the ancients. Assamese writer Janice Pariat's *Seahorse* is a bildungsroman which is entangled with the myth of Poseidon and Pelops. The novel was shortlisted for The Hindu Best Fiction award 2015.



**History:** Indu Sundaresan has made her name as a historical novelist. Three of her novels, viz., *The Twentieth Wife* (2002), *The Feast of Roses* (2004) and *The Shadow Princess* (2010) deal with the lives of Mughal era princesses Meherunissa, Mumtaz Mahal and Jahan Ara respectively. The novel *Splendor of Silence* (2007) is the love-story of the British era. The narratives are well-researched and succeed in transporting the reader to the bygone times.

Jaishree Misra, though adept at churning out romantic novels, has touched upon historical theme in her novel *Rani*, which is based on the life of Manikarnika aka Rani of Jhansi. Another novel in which she has made use of history is *A Love Story for My Sister*. As the title indicates, here is Pia trying to find out why her sister did not leave her captor even when she had chance. In order to find answer, she studies the journals of one Margaret, who, during the 1857 turmoil in Kanpur, was abducted by a Muslim soldier whom she eventually married due to what has come to be known as the Stockholm Syndrome. Thus, there is parallelism drawn with a historical event touched from the New Historicist angle.

Madhulika Liddle, who hails from Assam, has written four novels which fit in the category of murder mysteries. What is more, she recreates the 17th century and enlists the services of a Mughal era detective, Muzaffar Jang. He features in Liddle's all novels, viz., *The Englishman's Cameo* (2009), *Engraved in Stone* (2012) and *Crimson City* (2015), as also stories.

**Socio-political:** By her own admission, Gita Hariharan's main concern has been the study of power politics. Her novel *In Times of Siege* (2003) revolves around the life of a professor of history. Apart from focussing on the process of recording of history, she also rakes up contemporary issues like religious fundamentalism, freedom of speech etc. Her *Fugitive Histories* (2009) is woven around the Godhra carnage and has political overtones. The narrative relies on memory rather than history. In that sense, the approach may be called postmodern. Nayantara Sehgal published her *Lesser Breeds* (2003) which surprisingly talks of non-violence and politics rather than race, gender and sex which formed the themes of her earlier works.

Kota Neelima's *Shoes of the Dead* is the third novel by the US based writer of Indian origin. Devoid of digressions like sub-plots, it is a quite focussed novel that makes an intensive study of the problem of insolvency of farmers leading to suicides in a large number of cases. Set in the fictional Mityala district, it is the story of Sudhakar Bhadra, a peasant, who commits suicide because he cannot pay loan on land due to the draught. It is left to his brother Gangiri Bhadra, an educated government employee, to unravel the truth of the politician-moneylender nexus aimed at grabbing agricultural land for selling it later at much higher rate to MNCs. Interestingly, Gangiri employs blackmail to trap the evil forces, and though he also commits suicide finally but not before converting the villain to the right path.

Suravi Sharma Kumar's novel *Voices in the Valley* is suffused with ecological overtones as it highlights the topography, climate, flora and fauna of Assam in a big way. Besides, there is a sharp focus on local customs, food and dress habits, taboos, etc. The protagonist of the novel is Millie, a young girl, who lives in an Assam village with her joint family that includes three brothers, their wives and many children. This is a family of priests whose duty is to foster respect for religion, rituals and traditions. But not all children toe their line. As they grow up, the young birds crave for freedom and experiment with their lives in different ways. Millie joins student politics and rises to be an M.P. The problem of influx of Bangladeshis and the consequent ethnic strife, rise of militancy are touched. However, the novel has a loose structure and references to too many problems take their toll on its unity.

**Multiculturalism:** Bharati Mukherjee who shot to fame with her novel *Jasmine* depicting the coming-of-age of an innocent Punjabi immigrant from India in America, deals with similar problem in her novel *The Tree Bride* even as she links it to Indian history. But before this, her novel *Desirable Daughters* had

autobiographical element. Tara Chatterjee, the protagonist comes from the Bengali *bhadralok* family steeped in conservatism. Married to an Indian expatriate in the U.S., she is stung by the American cultural bug and goes in for a makeover, divorces her conservative husband, takes on an American lover, winks at the gay proclivities of her son but after sometime when she meets her ex-husband, the deep-rooted Indian sensibility asserts itself, hinting at the incompleteness of the cultural metamorphosis. Bharati's eighth novel *Miss New India* depicts the life of a contemporary working woman Anjali Bose, who shifts from a small town in Bihar to Bangalore and re-invents herself there.

Chitra Banerjee Divakaruni's *One Amazing Thing* (2010) tells the story of nine persons gathered in the Indian embassy to get visa. Suddenly, a quake demolishes the building and all of them are trapped. Without any hope of early escape, Uma suggests that they all share one amazing thing from their lives, to pass time, a la *The Canterbury Tales*. The characters are a mixed lot – Indian, Chinese, American, English et al. However, the ending is inconclusive. Divakaruni is committed to dissolving boundaries between people of different backgrounds. The latest novel *Oleander Girl* deals with Korobi, a Bengali girl brought up by over-patronizing grandparents, who faces adversity while trying to search her father and identity.

Anita Desai has done in-depth studies of the psyche of characters placed between two or more than two cultures. In *Bye, Bye Blackbird*, Adit, the Indian youngman married to a British girl Sarah, looks forward to being part of the British life, what with his education and years of stay in Britain, but no, he finds, to his horror, that his wife also becomes a persona non grata socially in England as she has married an Indian. Similarly, Hugo Baumgartner of *Baumgartner's Bombay*, a German Jew is unwanted in his own country because of his race and unacceptable in India because of his colour. The existential trauma of such characters provide a potent ground of study to Desai. One has yet to find an equal among male writers of Indian English literature! Anita Desai has stayed on in America for a long time now and her latest novel *The Zigzag Way* ushers in a pleasant change in that the setting and characters are non-Indian. Eric is an American who locates his roots in Mexico. Like Desai's earlier novel *Journey to Ithaca*, this one also deals with the occult.

Jhumpa Lahiri in her debut novel *The Namesake* (2003) weaves a story covering three decades of the Ganguli household in the USA and displays a fine-tuned sensibility along with psychological realism. The Ganguli couple's immigrant experience is contrasted with the acculturation of their America-born children. In her second novel *The Lowland*, Lahiri gives equal space to the Indian and the American locales when she draws the character of her Bengali protagonist Gauri. There is wide coverage of the Maoist insurgency rocking Bengal and the effect it has on the youth. Easterine Kire's *When the River Sleeps* gives a riveting description of the beauty of Nagaland. It also takes up the lifestyle, beliefs and cultural mores of the people of this region. The novel was shortlisted for the Hindu Best Fiction Award 2015.

**Popular Fiction (SEX);** A large proportion of popular fiction hinges on love, romance and sex. The subject of sex was a taboo for women novelists. No longer now. The trend setter is Shobha De. The Sethji of the eponymous novel penned by Shobha De recently is a politician whose daughter Amrita is put in charge of things when these go out of control. There are the Bollywood producer MK and a godman. Sex and violence provide the bulwark for this novel.

Namita Gokhale's protagonist Priya of the novel *Paro: Dreams of Passion* is shown as having a crush on her boss, the great B.R. He is also attracted to her leading to a brief fling, but within a month, B.R. marries Paro who is a from Delhi. Priya herself gets married to a small time lawyer from Delhi, Suresh. The two of them try for 'contacts' with the rich and the mighty. This Priya returns in the second book *Priya in Incredible Indyya*, 25 years later as a middle-aged woman with two sons of marriageable age. Her husband, Suresh, is a junior minister now. The other set of characters is also there. It is Poonam now

who steps in Priya's shoes. The novel gives the reader a glimpse into the artificial life of the high society in Delhi.

In her novel *The Immigrant* (2008), Manju Kapur tells the story of a thirty year old English lecturer, married to an Indian settled in Canada. The novel touches in detail the sexual life of her husband who is administered treatment for deficiency by female therapist who also acts as a live stimulator. Kapur boldly portrays action in titillating detail. The present generation writers have touched upon the theme of sex in all its variations and depth. Some of the titles are tell-tale. The novel *Of Course I love you...! Till I find Someone Better* written by Maanvi Ahuja jointly Durjoy Dutta does not rise above the level of soft porn.

**Romance:** Journalist Anuja Chauhan's *The Zoya Factor* is a novel of chick-lit category, high on romance between an advertising executive and a cricket player. *The House That BJ Built* is the story of high class swashbuckling, philanderers and equally spirited women of different ages. *Right Fit Wrong Shoe* by Varsha Dixit is a racy thriller of contemporary liberated lifestyle. Swati Kaushal's *Piece of Cake* has an Indian working girl as the central character in an interesting plot that is imbued with humour. The category of Chick-lit subsumes many of Jaishree Misra's novels like *Secrets and Lies* and *Secrets and Sins*, though a murder mystery gives a different turn to the former.

At the young age of 24, Nikita Singh has seven novels to her credit, written in the short span of last four years only. These are: *Love @ Facebook*, *Accidentally in Love... With Him? Again?*, *If If it's Not Forever... It's Not Love* (co-authored), *The Promise*, *Someone Like You* (co-authored), *The Unreasonable Fellows*, *Right Here Right Now* and *After All This Time*. She has co-authored two novels with an equally popular novelist Durjoy Dutta. Preeti Shenoy has established herself as a fine story teller with four novels: *Life is What You Make It*, *Tea for Two and a Piece of Cake*, *The Secret Wish List*, and *The One You Cannot Have*. These deal with the theme of love in its various mutations: innocent first love, extramarital affair, abandonment of wife many years later, search for love long lost, etc., etc.

**Thrillers:** Manreet Sodhi Someshwar has created a female protagonist Mehrunisa Khosa in her thrillers -- *The Taj Conspiracy* and *The Hunt for Kohinoor* published by her. Orvana Ghai has co-written a novel *You were My Love! Till You said You Love Me* with Durjoy Dutta who has become the heartthrob of young readers. It may be mentioned here that Manavi Ahuja and Neeti Rastogi had also joined hands with him to write novels. Monabi Mitra has produced two murder mysteries: *FIR* and *The Final Report*.

**Fantasy & Myth:** Chitra Banerjee Divakaruni has also dabbled in fantasy as in a trilogy based on the 'Brotherhood of the Conch'. In *Shadowland* (2009), the last offering of this trilogy, fantasy and time travel combine in a thrilling adventure. Talking of fantasy, Nilanjana Roy's *The Wildings* is an illustrated fictional work in which the world is seen through the eyes of a cat. Namita Gokhale, the driving force behind the famed Jaipur Literary Festival, has six novels and an anthology of short stories to her credit. She took up myth for her early novels like *The Book of Shiva* and even the later ones like *The Search of Sita*. In the first novel, she also describes the twelve jyotirlingas dotting the Indian landscape. Besides, she also wrote *The Mahabharata*.

The science fiction segment is gaining popularity steadily. Anuradha Roy's *Sleeping on Jupiter* is a futurist tale about life on the planet Jupiter. It has been longlisted by the DSC Prize for South Asian Literature and shortlisted by The Hindu Prize for Best Fiction 2016. Aayushi Pandey's *Okozbo: The Fights* also talks about other worlds.

**Conclusion:** It can be seen that there is no limit to the themes and styles chosen by women novelists. There is no area which has solely been dealt with by male writers. The stereotypical view of women's fiction being tied to women's concerns does not hold true. There is indeed consternation in feminist

circles on this count. “If there is women's literature”, points out Joanne Harris, the writer of *The Gospel of Loki*, “Why not men’s literature?” (Flood) It is as simple as that. The question is why does fiction have to be gendered if not for the outdated approach of looking at writer through the prism of sex? What it means to suggest is that men are the norm, but women form a sub-category!

The well-known Indian novelist Shashi Deshpande comments in this connection: “My writing has been categorized as ‘writing about women’ or ‘feminist’ writing. In this process, much in it has been missed. I have been denied the place and dignity of a writer who is dealing with issues that are human issues, of interest to all humanity” (Jain 37).

There is, it seems, the market compulsion to project the women’s writing as a distinct category. In fact, the publishing houses have been forcing women writers to fall in line with the old viewpoint. For example, “if you want to publish on Amazon, you must pick a category from a wide-ranging list of possibilities that includes 10 subgenres of women's fiction and zero that are labeled ‘men's fiction’” (Flood). This is corroborated by a number of writers including Yael Goldstein Love who comments about presuming a writer to be male if the book drives in a particular direction: “If [...] the bold, typeface-dominated design you find on men’s book covers, but rarely women’s, declares, ‘This book is an event,’ then you can see why publishers might shy away from pairing that design with a woman’s name. Sweetness and light is a better tact to take, rather than risk putting off readers with a promise they might find presumptuous even before they crack open the book.”

#### NOTES

<sup>1</sup>The calculation of number of novels in Indian English Fiction for the time period 2000-2010 has been done on the basis of the document appended to the ‘Introduction’ section of the book *21<sup>st</sup> Century Indian English Novel in English* edited by the writer of these lines.

#### WORKS CITED

Batra, Jagdish. 2012. *21<sup>st</sup> Century Indian Novel in English: Emerging Issues and Challenges*. New Delhi: Prestige.

Deshpande, Shashi. 2003. *Writing from the Margin and other Essays*. New Delhi : Penguin.

Enders, Eric. “7 Reasons We Shouldn't Write Off ‘Chick Lit’ and ‘Women’s Fiction’”  
<<http://www.bustle.com/articles/52168-7-reasons-we-shouldnt-write-off-chick-lit-and-womens-fiction>>

Flood, Alison. “Women's fiction is a sign of a sexist book industry”  
<<http://www.theguardian.com/books/booksblog/2014/may/16/women-fiction-sign-sexist-book-industry>>

Goodnight, Linda. <<http://www.writersdigest.com/editor-blogs/guide-to-literary-agents/womens-fiction-or-romance-the-differences-and-5-reasons-why-they-matter>>

Jain, Naresh K. ed. 1998. *Women in Indo-Anglian Fiction: Tradition and Modernity*. New Delhi: Manohar Publishers.

Love, Yael Goldstein. “Should Women’s Fiction Have Its Own Category”, Speakeasy, *Wall Street Journal*. 15 Jan. 2014. <http://blogs.wsj.com/speakeasy/2014/01/15/should-womens-fiction-have-its-own-category/>

## The Thing around Your Neck

Bidisha Bhadury

English Faculty, English Language Teaching Institute of Symbiosis, Symbiosis International University,  
Pune, India

### Abstract

*Political unrest in any country results in a breakdown of economy, subsequently, a part of the population immigrates to different lands. A desperate need to belong to the new land and concurrently an unsatiated craving for roots, cause an identity crisis for immigrants. This is especially manifold for a woman, since, unfortunately, the gender roles in the society are still patriarchal.*

*Chimamanda Ngozi Adichie, like Buchi Emacheta and Sefi Atta belongs to the group of African women writers who feel the helplessness of the migrants who try unsuccessfully to adapt and blend into an alien milieu. Adichie's identification with her Igbo ethnicity permeates in her work. The attempt of the Igbo tribe in holding on to Biafra is a direct parallel to the characters' attempts to cling on to the roots, in her work. Another major concern of Chimamanda is the issue of gender appropriation. Adichie, like Sefi Atta and Toni Morrison, refuses to let society define the gender roles of a woman, and her protagonists, who are women, are mostly unabashedly feminists.*

*My paper entitled "The Thing Around Your Neck" is a study of three short stories of Adichie. The protagonists are women who relocate to America, the illusionary 'dreamland' of many. This paper will deal with the trials and tribulations of African diaspora in America. More interestingly, it will deal with women who challenge the gender roles and emerge as individuals who make their own choices.*

### Key Words- diaspora, gender-role, migration

The term 'diaspora' has acquired prominence in recent times. When we talk about African diaspora, it brings with itself the baggage of post colonialism. If we delve further into the diasporic experiences and look at African women writers narrating the story of people who have had to leave their homeland, we get a significant perspective, that of gender. This challenges the male voice of storytelling and centres more on the history of women talking about their vicissitudes in a land not their own. These characters do not only struggle with their subservience to a race in a foreign land, but also with that of being the 'second sex'. This paper titled 'The Thing You Wear Around Your Neck', intends to explore these two very important aspects of African women who have left their motherland for a reason. I have chosen three short stories from 'The Thing Around Your Neck', an anthology of short stories written by the renowned Nigerian author, Chimamanda Ngozi Adichie. The short stories are: 'Imitation', 'The Arrangers of Marriage' and 'The thing Around Your Neck'. The paper will walk the path of the varied experiences of the three protagonists who live the lives of individuals who are unmoored in a foreign land and who are also under the absolute authority of patriarchy. The paper will most importantly show how Adichie's women characters break the shackles of the gender roles, made by society and evolve into women who decide to live life on their own terms.

The African diasporas in the American history include the descendants of the survivors of the infamous 'Middle Passage', where slaves were brought from Africa. However in the last fifty years, more and more Africans have immigrated to the land of opportunities, for various reasons. The African Americans, the descendants of the slaves have been joined by the new generation of African immigrants. Chimamanda's characters have come to get away from the strife torn country and definitely for a better life. 'You thought

everyone in America had a car and a gun; your uncles and aunts and cousins thought so too. Right after you won the American visa lottery, they told you; in a month, you will have a big car, soon a big house' Akunna realises very soon that the happiness of a big car comes at a premium, and American culture or adapting to it may not be a pleasant experience to say the least. It can be as nauseating as the yellow mustard on the big hotdog as she stepped into the so called land of dreams.

Chimamanda said in one of her interviews, 'I am very interested in gender and how it affects life choices, just how gender affects things and I think it does to a large extent. I'm interested also in immigration-Also the sense of leaving home, that odd thing where you leave home but the new place isn't really home and you realise the old place can never really be home again.' As new generation story tellers both Adichie and Seffi Atta chronicle this new reality of change which completely changes the lives of African women in a global arena. Their work showcases the lives of modern young African women who grapple with the challenges of migration and displacement. The women have to find bearings in a new land and renegotiate their place amidst an already existing male dominated world. The narratives generate rich experiences of what it is to be a woman and black, in a land not their own. Seffi Atta's Deola in 'A Bit of Difference' is beset by a feeling of 'boredom and a sense of unbelonging' even after living in London for twenty years, and returns to Nigeria, which again she cannot possibly call home.

Adichie analyses the psyche of her women protagonists who have not only been culturally dislocated, but also geographically so. Akunna, Nkem and Chinaza all go through this sense of not being able to belong to a completely different social milieu. The rented house of Obiora in the 'lovely suburb' in Philadelphia or the smell of fresh green tea in 'Imitation' is 'plastic' life for a Nigerian family, which Obiora knows. Ironically he also knows he would never be respected as a 'big man' in a foreign land, and nobody would rush to dust his seat before he sits down. These are the people who have reached the land of opportunities and know what the reality is. Chimamanda's deep concern of losing the original Igbo identity as some of her characters try hard to become Americans, is powerfully expressed as Nkem presses her face to the 'cold, heavy, lifeless' Benin mask, which itself is an imitation. Obiora, in the same story 'Imitation', is an interesting sketch of Adichie. He is a self assured Nigerian who knows, 'We never appreciate what we have', an uncanny echo of the author's voice in fact. He knows he can only buy imitations of his own rich culture which he has disowned conveniently to take advantage of the country he has come to. At the same time he is well aware that he is 'stupidly blinded' by the 'glossy pamphlets featuring a balding Benjamin Franklin'. This is almost in complete contrast to the new husband of 'The Arrangers of Marriage'. Odophile Emeke Udenwa over pronounces the 'r' and under pronounces the 't' as he is extremely eager to blend into the new culture. He renounces his Igbo identity and cultural values which come with it, and changes his name to Dave. He is ready to trade his name, his identity, his language and any semblance to his roots, as if he wants to absolve himself of any connections to his motherland.

Chimamanda is pained, as she tells the story of some immigrants who show a clear disconnect with the culture and values which defined them in the first place. 'This is not Nigeria, where you shout out to the conductor', a Nigerian sneers. To be a part of the mainstream, Odophile introduces his wife to 'cookies' and advises his wife not to cook Nigerian food at home as he doesn't want to 'be known as the people who fill the building with smells of foreign food'. The author subtly interposes the American view as Shirley, an American says, 'The problem with us here is we have no culture, no culture at all.' The starkness of the remark is in sharp contrast to the hankering of Odophile to adopt the American culture. Destiny mocks, as after all these attempts to adapt the American culture, the identity of Odophile is

unresolved, as his American wife, who he had married to get a green card, threatens to report him to the immigration authorities for marrying again and the Nigerian wife is ready to leave him. Adichie has always held Biafra and her Igbo roots very close to her heart. Her early works, 'Half of the Yellow Sun' in particular, is preoccupied with the Biafran identity and her ethnicity. Adopting another culture and completely disengaging oneself from the ancestry of her characters, is a parallel to the socio political situation of Biafra, in Nigeria, which is still not given the status of a country. The third male character in the short stories I have chosen is Akunna's uncle, from 'The Thing Around Your Neck.' He is perhaps the least idealistic and most worldly immigrant of the men characters in the chosen short stories. He understood, 'The trick was to understand America, to know that America was give and take. You gave up a lot but you gained a lot too'. Basking in his status of an immigrant being diverse, as the company he worked for, and wanting an image, he is the perfect picture of an opportunist.

The experience of migration for a woman is far more complex than that for a man. It is an intensely emotional ordeal for a woman to be uprooted from her culture and her origins. The women characters of Adichie live the pain of being lost in a world they can never call their own. They are in a constant state of flux; they cringe at the discrimination and are unable to enunciate their fear as 'the thing around their neck' tightens. The 'sterility' and 'coldness' of American life gets them. America might have 'snaked its roots under her skin', Nkem still misses 'the cadence of Igbo and Yoruba and pidgin English spoken around her' in Nigeria and the glaring sun of Lagos. This feeling of being unmoored deepens as the woman doesn't only have to deal with an unfamiliar culture but also the gender roles which have been defined by the society. The African women like many of their sisters in the world have carried the burden of patriarchy to the foreign land. Subsequently Adichie's protagonists have to deal with the additional pressure of being a woman in America.

'Feminism' as a concept in Africa, probably goes back to an age even before the word was coined in Europe. Minna Salami, a Nigerian-Finnish author shows her exasperation as she reacts to the common belief that 'feminism' is 'unAfrican'. She says, 'The truth is that feminism is an absolute necessity for African societies. We rank lowest in the global gender equality index, have some of the highest numbers of domestic violence.' The African women were the proto feminists who believed in feminism much before the ideology existed. The string of African women writers who challenged the disturbingly patriarchal system were Buchi Emecheta, Flora Nwapa, Bessie Head, Mariamma Ba, Ama Ata Aidoo and others. It is very convenient for men particularly, to deny the fact that feminism as an ideology exists in Africa or even the fact that women are suppressed in their country. In Adichie's 'Jumping Monkey Hill', Ujunwa's short story of how women are exploited, is dismissed as 'agenda writing' by Edward, as he says, 'It's never quite like that in real life...women are never victims in that sort of crude way and certainly not in Nigeria....' goes on to say exactly how men have selective vision, which is so convenient. It is this denial which is not accepted by the African women writers. Buchi Emecheta and Flora Nwapa advocated feminism too, but it was more 'Womanism'. This concept was made popular by the African American writer Alice Walker. It was a more inclusive concept as opposed to the radical concept of white feminism, which did not really take into account the voices of black women. Hence 'womanism' was the evolution of African feminism, a voice against the oppression of race, class and gender; it was an equality of the gender roles, not breaking away from the other gender.

Both Buchi Emecheta and Flora Nwapa refused to be in the confines of the term 'feminist'. In the works of Sefi Atta, the women characters survive harsh conditions, like Enitan in 'Everything Good Will Come',

who controls her own space even in her marriage. Chimamanda on the other hand says, 'I am a happy feminist.' Her protagonists don't want to exclude men from their world. They would like to include them in fact. However, they are very clear what they want and voice their opinions in any situation which perpetuates the power play between genders. Nkem, in 'Imitation' was 'proudly excited because she had married into the coveted leagues of the Rich Nigerian Men Who Sent Their Wives To America To have Their Babies League' or the ones who owned houses in America. Adichie is not of the opinion like Sefi Atta, who feels marriage and freedom are mutually exclusive. Nkem goes through jealousy too, a stereotypical picture of a wife, and goes on to cut her hair to become like Obiora's girl friend. Nevertheless, she doesn't walk out of her marriage, instead asserts her rights as she tells her husband of her decision to join him in Lagos. In her speech, 'We should all be Feminists', Adichie accepting that marriage can be a source of joy and love and mutual support asks a very candid question, 'Why do we teach girls to aspire to marriage and we don't teach boys the same?' Even in, 'The Arrangers of Marriage' Chinaza, refuses to accept that her new husband has an American wife. However common polygyny may still be in Nigeria, Adichie's lady refuses the inadequate justifications of her new husband, a person who she thought she knew, but who turned out to be a complete stranger. She takes a stand of going back but is prudent enough to wait. The third character of Adichie is from 'The Thing Around Your Neck', Akunna. She refuses to give in to the unbroken rule of being a sex object, she refuses to accept the maxim that 'America is give and take' and walks away. She has a relationship on her own terms and has the gumption to walk away when she feels in any way compromised or condescended.

Chimamanda beautifully explores the anguish and dichotomy of the characters that either blend in or refuse to lose their identities in a land, which differs in every possible way. All her main characters leave their country in search of something and return to their motherland to get what they had been searching for, in an existential way. The women protagonists all stand up to their rights, in an inclusive notion of the feminism of black African women writers, particularly Chimamanda, who feels a feminist is 'A person who believes in the social, political and economic equality of the sexes', which she so candidly expresses through her work.

## **References**

1. <http://www.africanmarriage.info>
2. [https://www.ted.com/talks/chimamanda\\_adiche\\_the\\_danger\\_of\\_a\\_single\\_story/transcript](https://www.ted.com/talks/chimamanda_adiche_the_danger_of_a_single_story/transcript)
3. <https://www.unilorin.edu.ng/studproj/arts/0715CD032.pdf>



## “Reading: Synergize and Sharpen”

Deepti Bhide

*Language Trainer, English, Symbiosis International University, Pune, India*

***“To learn to read is to light a fire; every syllable that is spelled out is a spark.”***  
***- Victor Hugo***

### **Abstract**

*Reading is the richest source of knowledge. It not only helps a language learner to learn new vocabulary and phonetic sounds, but does much more than that. But every learner is different, bringing different abilities, strengths and challenges to the classroom. Therefore, keeping the spirits of EFL learners high in reading classrooms remains a challenge for the teachers teaching this receptive skill. Keeping this view in mind, this paper focuses on exploring various ways in which reading classes can be made stimulating for EFL learners. The paper is divided into three parts:*

*The first part dwells upon effective cognitive strategies like inferring, monitoring and clarifying which work best for EFL learners.*

*The second part unravels the activities which can make the process of reading enjoyable for EFL learners. It delves deeper into making the best use of available resources as well as illustrates several ways of teaching the same text.*

*The third part ponders over how integration of Reading Skill with other skills helps in better learning and also consolidating learners' achievement. The presenter will share her hands-on findings on this integrated approach in a multi-ability classroom with students from more than 25 different countries.*

**Key Words:** *Available Resources, Reading Strategies, Integration of Skills*

*“Delights of reading are legendary. We can travel in time, transcending our own culture and our own day.”*

Books are storehouses of ideas, thoughts, facts, opinions, descriptions, information and dreams but no good book can do anything decisive if the reader is not prepared for deeper receptivity and absorption.

When we say that she/he is a good reader, we should also understand that good readers are better at monitoring their comprehension than poor readers. They are more aware of the strategies they use than poor readers, and they use strategies more flexibly and efficiently too. As Baker & Brown say, *good readers distinguish between important information and details as they read and are able to use clues in the text to anticipate information and relate new information to information already stated.* (Baker & Brown, 1984; Garner, 1980) Poor readers on the other hand fail to do so. Not being able to comprehend the text maybe frustrating to them. This may even lead to lack of interest in reading any new text or information. Here the role of a teacher is very important. Teachers can teach poor readers how to use effective strategies while reading a text. This will make the process of reading enjoyable and keep the students motivated to read more.

Since the late 1970s, many ESL researchers have begun to recognize the importance of strategies ESL students use while reading. Several experiential surveys have been conducted on reading strategies and their relationships to successful and unsuccessful second language reading.

Keeping this in mind the presenter aims to investigate the theory and practice of teaching reading, with special emphasis on meeting the needs of **EFL** students. Her study dwells upon putting theory into practice and giving more training to students in dealing with unknown words or ideas by using

appropriate **strategies** like **Inferring, Monitoring and Clarifying**, so that they become sufficiently confident to tackle authentic texts, both inside and outside the classroom.

Given below are the strategies and some innovative ways to teach them.

### **A) Inferring:**

Inference is a "foundational skill" in a reading process. It is a prerequisite for higher-order thinking. Some researchers describe it as the heart of the reading process. Researchers have found that readers improve their abilities to construct meaning when they are taught to make inferences.

Inferring helps the reader to get involved with the text and appreciate it. It is rightly said:

*“A fully explicit text would not only be very long and boring, but it would destroy the reader’s pleasure in imposing meaning on the text – making it their own”*

Drawing an inference requires willingness to look at the evidence in the text and come to a conclusion that has not been expressed in words by the author. Inferring in everyday life requires the same skills. Only in reading, the evidence for inference consists solely on words rather than actual events, expressions, or gestures.

Inferring is actually putting together and reconciling four different sources of information or knowledge:

1. What is written in the text
2. What is not written in the text
3. What is known by the reader in the form of background knowledge from prior learning
4. What is known from reader’s personal experiences

Teaching inference as a reading strategy can be great fun. Here are some ideas which can be used while teaching inference:

- **Reading Emotions:**

The objective of this pair activity is to make students aware of the evidences that they use to infer emotions of a person from his/her facial expressions.

To start with, create a chart of feelings that illustrates facial expressions associated with certain emotions— happy, sad, angry, disappointed, frightened, frustrated, and so on. Design cards featuring each of the emotion words. Use one emotion per card. Ask the students to match the cards with the right emotions.

The difficulty level of the words can be raised as per the level of the students.

This activity is much effective as students understand how to use evidences to make an inference.

- **Identifying sleuths:**

This group activity can be carried out with purpose of awakening the hidden sleuths in students.

Challenge students to be detectives. Give them a riddle and have them brainstorm possible answers. Explore how they reached different conclusions about what the correct answer might be and probe them on their analysis process.

As an extended activity, students can be asked to make their own riddles and give them to other students to solve.

Through this activity students learn to put together and reconcile written as well as unwritten information in the text and their prior knowledge.

- **Being a critic:**

The purpose of this activity is to develop critical thinking and inquiring attitude in students. This activity can be carried out on an individual basis.

Teach students how to create inferential questions.

Few questions readers should ask themselves as they read are:

- What questions do I have about the topic?
- What did the author mean . . . ?
- What was I thinking as I read the material?
- What clues from the story/passage help me understand the meaning?
- What was the big idea of this story/passage?

While questioning, students get involved with the text and start appreciating it.

- **Extensive reading:**

The objective of this activity is to demonstrate the use of strategies that increase the efficiency of reading.

Each day, read a short passage out loud to the students using the Think-Aloud and demonstrate how to make inferences. These passages can be selected from a story book, a magazine, a novel, or a newspaper.

**For example:**

It might be winter time  
↓  
It was very cold outside, but in the lobby of Conway Arena,  
it was quite warm. I had just finished my lesson  
and taken off my brand-new ice skates. They were very  
comfortable and supportive with stainless steel blades.  
I went to the snack bar to get some hot cocoa. ← Must be for warmth  
But just as I was handing the lady \$2 for the cocoa,  
the lights went out. Then, as I turned around to find  
the switch, I heard the door, then footsteps.  
↑  
It might be dark  
in the room  
↑  
someone must be  
entering the room

Make sure that students know the synonyms for the word ‘infer’ so that when they read or hear people saying ‘I deduce’ or ‘I gather’, they will understand that it is an inference of some idea or context.

There are many synonyms which can be used to write or express an inference, though their dictionary meanings might find some differences between them. Some of the synonyms which can be used in place of 'infer' are:

Conclude	deduce	suppose	gather	assume	understand	extrapolate
reckon	reason	ascertain	derive	figure out	believe	
collect	draw	arrive at	reach	conclusion		

## B) Monitoring and Clarifying:

*“Reading without reflecting has been compared to eating without digesting.”*

- *Edmund Burke*

Monitoring and clarifying are the activities that inevitably happen in our life. For example, when we want to buy a phone we monitor or observe it carefully. We compare it with the phones of different companies and before buying it, we clarify or clear our doubts and confirm its specifications such as inbuilt memory and resolution of camera.

The same applies to a reading process. When we read, we construct meaning. There goes an inner conversation with the text. We ask questions, make speculations, connect ideas and try to understand the author's point of view.

Effective readers monitor the text and clarify their doubts with an ease but the beginners are to be taught this strategy.

The 'Monitoring and Clarifying' strategy teaches students to recognize when they don't understand parts of a text and to take necessary steps to restore meaning. This strategy helps students to know their own thought process during reading. It helps students learn to be actively involved and monitor their comprehension as they read. It also helps them to focus their attention on the fact that there maybe reasons why the text is difficult to understand.

To teach this important strategy following technique can be adopted:

- Quote some example of our day to day life. For example, ask students whether they were ever lost while searching for an address? If yes, then how did they reach the correct place?

OR

Discuss the problems that students face while reading any text. Ask them what do they do when they do not understand the meaning of any word or a sentence.  
In this way introduce the techniques of Monitoring and Clarifying.

- Then select a text as per the level of students.
- Model how to Monitor and Clarify doubts.
- Teach how we try to clarify by fixing up the part we are stuck on by trying out some strategies such as rereading, visualizing, chopping up the word parts, thinking about what we know, or even using a dictionary or asking a friend.

It is important for students to realize that all readers, even proficient ones, struggle with words and ideas. The difference is that proficient readers use a variety of strategies or fix-up tools to help them clarify. Struggling readers can also be equipped with these strategies.

Ask students to begin reading an assigned text and use the following steps as they encounter difficulties:

- Stop and think about what you have already read.
  - Reread the part that is not understood.
  - Adjust your reading rate: slow down or speed up.
  - Try to connect the text to something you read in another book, what you know about the world, or to something you have experienced.
  - Visualize.
  - Reflect on what you have read.
  - Take help of print conventions - key words, bold print, italicized words, and punctuation marks.
- Provide students ample time and opportunities to practice.

In a learning process when these strategies of Inferring, Monitoring and Clarifying are repeated consciously and systematically, they become skills that help us fill the gaps in understanding a text.

Along with this strategic approach, a teacher should think of some more innovative ways to keep the students stimulated. The key is remembering the fact that learners like to learn by doing the things.

### **Importance of Activity Based Teaching:**

During an activity-based learning a learner is mentally and physically involved. He actively participates in the process of learning. His senses are stimulated, he learns more and retains longer. Apart from this, activities break the monotony in teaching. Here are some activities which can be adopted in classroom teaching.

### **❖ Making best use of Available Resources**

This activity requires low-cost and authentic material which is easily available. It can be used to practice skimming, scanning and intensive reading.

- Collect some food packets with recipes written on them. Also look for the useful information written on the packets.
- Take multiple copies of this information or scan it.
- Create a worksheet based on the information you have gathered.
- Divide the class into groups of three to four students each. Give a photocopy of a packet and a worksheet to each group. Then ask the students to read the information on the packet and complete the worksheet by filling in the missing information. This can be carried out as a competition in groups. The group which gathers the correct information first becomes the winner.

Task Sheet				
Name of the product	Name of the manufacturer	Ingredients	Price	Expiry date (If any)

❖ **Budding Authors:**

This activity can be used for extracting key information and predicting storyline.

- Select a short story with an unusual end.
- Hide the end of the story.
- Now give this story to each pair of students and ask them to come up with their own end.
- Once they have finished writing the end of the story, collect the sheets and make a collage. Put the original end of the story in the center.
- Allow the students to read the original end of the story and the ends written by the other pairs. They can compare and decide whose end is closer to the original end.

This activity helps students to find the prompts given in the story to reach the desired conclusion.

Students find this activity very interesting as they get involved with the text.

As an extended activity, students can be given only the end of a story and asked to write a suitable story for the end.

- Another way of teaching a story is – cut the strips of the story and mix them up. Now give these strips to the groups of students and ask them to put them in correct order. It is expected that students know the linkers as well as signal words before conducting this activity.
- One more way of teaching a story to basic learners is to discuss all the difficult words in the story first. Then find out the words which can be associated with different sounds. For example sound of birds, breeze, splashing of water, walking on leaves, thunderstorm, foot steps, opening or closing of the door, laughter, crying or weeping. Assign a group of students to make these sounds when a reader is reading the story loud to the class. These sounds will help students visualize the incidence and understand the story better.

**Effectiveness of Integration of Skills:**

Apart from such activities, reading classes can be more enjoyable when students get the feel of the language they are reading. To acquire a new language, they need a source of natural communication which gives them a broader picture of the richness of the language. When reading is associated with related listening, speaking and writing topics, it becomes more effective. It also helps students to experience the integration of skills that we witness in our day to day life.

While teaching EFL students coming from more than 25 countries, over a period of time the researcher has observed that when ‘reading’ is supplemented with listening, speaking and writing activities, students find more interest in reading. The combination of active and passive skills create a balance in learning. This way they learn better.

To affirm this, the presenter conducted an experiment in her reading class. The students in this class were of intermediate level and they came from Afghanistan, Ethiopia, Iraq, Japan, Oman, Thailand and Yemen. The students were divided in two groups. Both the groups were given a worksheet based on the famous TV series ‘Friends’. They had to read a passage and answer the questions. The teacher discussed some important vocabulary with the students in group one. She conducted some pre-reading activities and made the students to answer the questions. Whereas second group students, in addition to the activities mentioned earlier, were allowed to have a discussion based on the topic. They were also shown an

episode of the series and then they were made to answer the questions. After a week, in her course of teaching, the presenter again touched upon the description given in the passage to check the retention of knowledge. At the end of the experiment, it was found that the students in the second group had a better understanding of the series and its characters than the students in the first group.

To conclude, learning to read effectively is like opening the gates to freedom; finding new solutions to old problems. Suitable strategies and fitting activities used in teaching reading skill bring out merit in the students. Hidden skills in students need only to be sharpened.

Swami Vivekanand's thought explains this well:

*"Everything that is excellent will come when sleeping soul is aroused to self conscious activity".*

Worthy guidance from a teacher awakens dormant readers in the students. Sky is limit to these newly awakened readers.

#### **REFERENCES:**

McEwan, Elaine, 2004, 7 Strategies of Highly Effective Readers: Using Cognitive Research to Boost -8 Achievement, Corwin Press  
Mikulecky, Beatrice, 2011, A Short Course in Teaching

Reading: Practical Techniques for Building Reading Power, Second Edition, Pearson Longman

Wallace, Catherine, 2010, Language Teaching: A Scheme For Teacher Education, Oxford University Press

Willis, Dave and Willis, Jane, 2010, Doing Task Based Teaching, Oxford University Press

Watkins, Peter, 2014, Learning to Teach English, Delta Publishing

Adiar, John, 2009 The Art of Creative Thinking, India: Kogan Page India Private Limited

## Changing linguistic taboos: The relaxation of attitudes to swearing in the UK

Matthew COOMBER,  
Faculty of Business Administration, Ritsumeikan University, Japan

### Abstract

*Our use of language helps to define who we are, as individuals and as a society: people thus care deeply about both the language they use, and that which they experience. Unsurprisingly therefore, both taboo words in general, and swearing specifically, are elements of language about which strong views are held. However, the extent to which a particular word is considered taboo is situationally determined, shifting according to time, place, and the context of the discourse. Reflecting this, this paper analyses newspaper articles from the Daily Mirror reporting on two similar cases of televised public swearing set thirty years apart: The Sex Pistols' interview with Bill Grundy in 1976, and Joan Rivers' appearance on Loose Women in 2008. Both were broadcast live, before the watershed, and involved the same two swearwords. In light of the similarities of the two incidents, an analysis of their treatment in the media reveals how perceptions of taboo language in British society have changed.*

**Keywords:** *taboo language, media discourse, attitudes*

### Introduction

Allan and Burridge (2006) claim that 'there are probably people who don't swear; but you can bet they have passive knowledge of almost all swear words' (p. 89). Moreover, it seems likely that, given the ubiquity of swearing in everyday speech (Jay, 2009), those people who refrain from swearing do so as the result of a conscious decision. Swearing is clearly an element of language about which people feel strongly; amongst swearers and non-swearers alike, swearwords are certainly not regarded with indifference. Despite this, swearing has been largely neglected by academia (Davis, 1989; Jay, 2000; Wajnryb, 2005), with Jay suggesting that 'the topic of taboo speech is so taboo that it has not been regarded as a legitimate topic for scholarly examination' (p. 10). While Jay, a psychologist, has himself done much to address this deficiency, sociolinguistic studies of swearing remain surprisingly thin on the ground. This paper situates swearwords within the broader area of taboo language, before examining how attitudes towards it appear to be changing.

### Taboos and taboo language

A concise definition of taboo as 'a proscription of behaviour that affects everyday life' is provided by Allan and Burridge (2006, p. 1). While some such taboos are enshrined in law, others rely on the disapproval of the community to maintain their power. As such, taboos can be seen as a sub-set of behavioural norms: the implicit rules which govern our social behaviour at all levels (Aronson, Wilson & Akert, 2007). Over the centuries, blasphemy, racial slurs, and references to sex, death, or excretory bodily functions have been subject to varying degrees of taboo in British society, and determining which words can be considered taboo in which contexts is therefore far from straightforward. To simplify this, Allan and Burridge (2006) propose the concept of the middle-class politeness criterion, whereby 'in order to be polite to a casual acquaintance of the opposite sex, in a formal situation, in a middle-class environment, one would normally be expected to use the euphemism or orthophemism, rather than the ... dysphemism' (p. 35). While this raises almost as many questions as it answers, it is nonetheless a useful rough guide by which to judge what language is broadly considered taboo by society as a whole.

Dysphemism, in the above paragraph, refers to a word with a deliberately unpleasant connotation; it is the semantic opposite of the more familiar euphemism. It is important to point out that the correlation



between taboo words and dysphemisms is not a precise one. In many cultures the name of god is a taboo word (Hughes, 1998); it is not, however, a dysphemism. Conversely, cur and mutt are dysphemisms for dog, yet they are by no means taboo words. Nonetheless, the euphemism-orthophemism-dysphemism division provides a useful framework through which to consider taboo language.

### **Defining swearing**

While all taboo language is not swearing, all swearing involves taboo language: that much is clear. However, to come to a succinct and precise definition of swearing is surprisingly difficult. Andersson and Trudgill (1990) propose that swearing is language use which “a) refers to something which is taboo and/or stigmatized in the culture; b) should not be interpreted literally; c) can be used to express strong emotions and attitudes” (p. 53). While useful, this definition raises certain issues. On the basis of point b), the sentence *This game is shit* would be viewed as swearing, yet *I haven’t had a shit today* would not, although the word *shit* is both dysphemic and taboo in each example, and the second sentence seems no less likely to violate the middle-class politeness criterion than the first. Jay (1981) suggests that although a swearword may have both denotative and connotative meanings, the latter is dominant, while for non-swearwords the reverse is true. Perhaps by replacing Andersson and Trudgill’s second criterion with a more nuanced phrase, such as ‘likely to be non-literal’, a more workable definition could be achieved.

A second issue arises when considering discriminatory language such as racist, sexist, or homophobic abuse. While terms such as *nigger* and *poof* are clearly both dysphemic and highly taboo, whether they constitute swearing per se is debatable. McEnery (2006) distinguishes between swearwords and terms of abuse, subdividing the latter category into animal, sexist, racist, homophobic, and intellect based words. Similarly, Ofcom’s 2010 report divides offensive language into strong language, such as *fuck* and *cunt*, and discriminatory language, such as *spastic* and *gay*. While certain words may straddle the categories, and much discriminatory language may fit the above definition of swearing, this nevertheless seems a useful distinction.

The linguistic category of ‘swearwords’ thus remains a fuzzy one (Davis, 1989). It seems possible, however, to identify a core group of prototypical swearwords. Jay’s (2009) analysis of 20 years of data revealed that ten words accounted for 80% of taboo word usage. Of these, nine had religious, sexual or scatological referents. Similarly, corpus analyses have identified a large majority of English swearing as deriving from these three areas (McEnery, 2006; Thelwall, 2008). The remainder of this paper will consider only terms within this ‘inner circle’ of swearwords.

### **Attitudes towards swearing**

From a historical perspective, Hughes (1998) notes the significance of several instances in which swearing in the public domain has led to a media backlash: the inclusion of *bloody* in a 1914 stage production of *Pygmalion*, Kenneth Tynan’s 1965 use of *fuck* for the first time on television, and the Sex Pistols expletive-laden interview with Bill Grundy in 1976 all generated great controversy. But it seems in recent times our capacity for shock has been in decline, with public swearing not causing the outrage it once did (Gorji, 2007). Social values are both reflected in, and shaped by, media discourse. Thus, to investigate this view further, the following section briefly analyses newspaper articles written in the aftermath of two similar cases of public swearing, set thirty years apart: the Sex Pistols interview from 1976, and Joan Rivers’ appearance on *Loose Women* in 2008. The two incidents were shown before the watershed on live TV, and included the same swearwords, *fuck* and *shit*. Both articles are from the *Daily Mirror*, and are provided in Appendices One and Two respectively. Words directly quoted in the following section are underlined in the appendices.

### **Media reactions to public swearing: an analysis**

Cotter (2001) identifies three main approaches to the analysis of media discourse – discourse analytic, sociolinguistic, and ‘non-linguistic’ – noting that researchers often combine elements of all three in their analyses. The following analysis draws on elements of the first two traditions. When analysing media discourse, a wide range of topics can be considered (Conboy, 2007; Fairclough, 1989); due to space limitations, this paper focuses on only four.

### **Lexical choices**

With respect to the vocabulary used to describe the two incidents, the headlines and first two paragraphs are more striking for their similarities than their differences. The Sex Pistols’ swearing is described as ‘rock cult filth’, ‘the filthiest language heard on British television’, and ‘a string of four-letter obscenities’. Three decades later, the phrases ‘four-letter rant’, ‘a string of swear words’, and ‘an explosive foul-mouthed tirade’ show that the house style has changed little. Furthermore, in both articles, verb choices associate swearing with loss of control: the Sex Pistols ‘hurl’ obscenities, Joan Rivers ‘unleashes’ and ‘launches’ swearwords, and in 1976 viewers ‘flood’ and ‘jam’ the switchboard with complaints. In 2008, however, complaints are simply ‘registered’, a rather more neutral lexical choice.

### **Narrative structure**

According to Conboy (2007) the function of narrative in a news story is to create perspective, provide emphasis and imply cultural preferences. Blommaert (2005) states that narratives are ‘always structured into units, segments, episodes’ (p. 84). The narrative structure of these two articles shows broad similarity. Both can be divided into three clear segments, indicated by colour in the appendices: an explanation of what happened (blue), reactions to the incident (red), and a brief closing (green), with the length of each segment similar relative to the length of the article as a whole. Aspects of the first two parts are dealt with in greater detail below. The function of the third segment of the narrative is to set each article in broader context, allowing the audience to ‘make sense of how they fit in culturally’ (Conboy, p. 44). The 1976 article finishes with a summary of the ethos of punk rock, clearly focusing on its anti-establishment stance, and offering the implicit suggestion that the televised swearing formed part of an agenda in direct opposition to mainstream social values. Emotive vocabulary choices such as ‘despise’, ‘destruction’ and ‘shock’ leave the reader in no doubt of the danger this ‘cult’ presents to civilised society. In contrast, the 2008 article ends by pointing out, in measured language, that ‘less than 50’ complaints had been received by the broadcaster, a conclusion which de-emphasises the seriousness of the incident, inviting readers to view it as fundamentally trivial.

### **Naming strategies**

Not once, in the entire 1976 article, is a single Sex Pistol referred to by name. When mentioned individually, the phrases ‘one member of the group’, ‘another Sex Pistol’, and ‘a punk rocker’ are used. Bill Grundy, on the other hand, is named ten times in the article. Grundy, the establishment figure, is throughout presented as the main actor; the anonymous Sex Pistols as bit-part players, goaded into swearing by an all-powerful interviewer. Two of the three members of the public quoted blame the interviewer for the incident, and the article specifically mentions the consequences he faced. Power relationships are both reproduced in, and reinforced by discourse (Fairclough, 1989; Paltridge, 2006; van Dijk, 2001). Here, the young, working-class Sex Pistols appear implicitly absolved of responsibility for their own words, with both the people and their language represented as marginal elements of society.

Joan Rivers, in contrast, is clearly credited with agency in her own swearing, reported as giving instructions and warnings to the broadcaster about how to deal with the incident. In a far shorter article, she is named five times, and is characterised as the central player in the drama, allowed to justify her swearing in a way that dismissively represents the show bosses who ‘hauled [her] off set’ as out of touch

prudes. Yet Rivers, although an established celebrity, was in some ways as much an outsider as the Sex Pistols were: it is swearing itself which seems to have moved from the fringes to the centre of society.

### **Use of quotations**

Wooffitt (2005) argues that reported speech, both direct and indirect, can be used to add authority and immediacy to what otherwise may be a neutral reporting style; similarly, Smirnova (2009) suggests that reported speech plays a key persuasive role in media discourse. Both articles make extensive, but selective, use of quotation. In each case, the offending language is quoted verbatim (although fuck is not printed in full), along with apologies and excuses from representatives of the respective television companies. Here, the similarities end. In 1976, the Daily Mirror chose to include reactions from three members of the public, all of whom, unlike the Sex Pistols themselves, are mentioned by name, perhaps to emphasize their status as respectable members of society (it is surely no coincidence that one is identified as a police constable). The quotations from all three, including a lengthy one from a viewer who kicked in his own TV screen in disgust, present a uniform view of the incident. No alternative voices are admitted, pre-supposing all readers share the newspaper's sense of outrage. Neither the Sex Pistols nor Bill Grundy are given chance to offer their version of events.

In 2008, in contrast, Joan Rivers is quoted widely, and allowed to both explain and justify her swearing. To an extent, Rivers' words serve to negate the impact of the lexical choices of the Daily Mirror: far from appearing contrite, she characterises the incident as 'hilariously funny', and claims to have been 'thrilled' at the outcome. While we learn indirectly of the presenters' shock, and the audience's gasps, none of these actors are quoted in the article. Rivers' unchallenged view of events is thus allowed to downplay the seriousness of the swearing, a position implicitly endorsed by the newspaper.

Alternative interpretations of the texts are of course possible, and while the content of the articles gives some indication of how attitudes to swearing have altered, it is necessary to look beyond the features of the text itself to find the most significant difference. The 1976 article appeared as the lead story on the front page of what was then Britain's biggest selling daily newspaper. However, by 2008, Joan Rivers' lunchtime 'tirade' was not even sufficiently newsworthy to make it into the print version of the Daily Mirror, let alone as front page news, appearing only on the website. The sacking of Sky Sports presenters Richard Keys and Andy Gray in 2011 suggests that certain types of taboo language, even when off air, can still generate media outrage; nevertheless, it appears that in the UK unscripted swearing is now cause for only minor concern. While beyond the scope of this paper, evidence suggests that terms of abuse, as defined by McEnery (2006), are replacing swearwords as the dominant linguistic taboo of the times (Hughes, 1998; Ofcom, 2010).

### **Conclusion**

Many studies of swearing have focused on how people use swearwords (McEnery, 2006; Thelwall, 2008); fewer have considered in any detail how people react to them. Yet as Thomas (1995, cited in Cameron, 2001) points out, meaning is created through the interaction of speaker, hearer and context – it is not something which can be assumed from the words themselves, divorced from the reality of who was speaking to whom, when, where and for what purpose. Nevertheless, research into swearing has often attempted to do just that.

Perhaps in the past the specific usage of a swearword was not central in determining the level of offence at which it was perceived. In the controversial line from *Pygmalion*, bloody was used conversationally, as an emphatic adverb, not directed abusively at a third party; Tynan's pioneering fuck was a carefully considered meta-linguistic one (Gorji, 2007; Hughes, 1998). Yet in each case the very presence of the word was enough to cause scandal. Viewed in the present day, even the Sex Pistols' Today interview seems more childish banter than offensive swearing. Now, it would seem, attitudes are more finely

nuanced, with respondents in a 2010 Ofcom study identifying the intent with which a swearword was used as a key factor in how offensive they found it. Words used in aggression, or to make fun of a third party, were found to cause greater offence than those used for comedic or educational purposes.

Attitudes to swearing in the UK appear to have undergone a sea-change in recent times. Throughout history, the tabooess of particular swearwords has varied: cunt was an acceptable medical term during the middle ages (Silverton, 2009; Wajnryb, 2005); conversely, religious swearwords such as hell and damn have lost the potency they once had. Fuck is now widely regarded as one of the strongest swearwords in British English, yet despite this, its use on afternoon television seems cause for only minor concern. The tabooess of specific words certainly seems to be declining, but perhaps, over and above this, the very act of swearing is in itself becoming less taboo.

## **References**

- Allan, Keith & Burridge, Kate. 2006. *Forbidden Words: Taboo and the Censoring of Language*. Cambridge: Cambridge University Press.
- Andersson, Lars & Trudgill, Peter. 1990. *Bad Language*. London: Penguin.
- Aronson, Eliot, Wilson, Timothy & Akert, Robert. 2007. *Social Psychology*. Upper Saddle River, NJ: Pearson Education.
- Blommaert, Jan. 2005. *Discourse*. Cambridge: Cambridge University Press.
- Cameron, Deborah. 2001. *Working with Spoken Discourse*. London: Sage.
- Conboy, Martin. 2007. *The Language of the News*. London: Routledge.
- Cotter, Colleen. 2001. *Discourse and Media*. In D. Schiffrin, D. Tannen & H. Hamilton (Eds.) *The Handbook of Discourse Analysis*. Malden: Blackwell.
- Davis, Hayley. 1989. What makes language bad? *Language and Communication*, vol. 9, pp. 1-9.
- Fairclough, Norman. 1989. *Language and Power*. Harlow: Longman.
- Gorji, Mina. 2007. *Rude Britannia*. London: Routledge.
- Hughes, Geoffrey. 1998. *Swearing: A Social History of Oaths, Foul Language and Profanity in Britain*. London: Penguin.
- Jay, Timothy. 1981. Comprehending Dirty-Word Descriptions. *Language and Speech*, vol. 24, pp. 29-38.
- Jay, Timothy. 2000. *Why We Curse: A Neuro-psycho-social Theory of Speech*. Philadelphia: John Benjamins.
- Jay, Timothy. 2009. The Utility and Ubiquity of Taboo Words. *Perspectives on Psychological Science*, vol. 4, pp. 153-161.
- McEnery, Tony. 2006. *Swearing in English: Bad Language, purity and power from 1586 to the present*. London: Routledge.

- Ofcom. 2010. Audience attitudes towards offensive language on television and radio. Research study conducted by Synovate Research Reinvented on behalf of Ofcom. Retrieved 9th October 2010 from <http://stakeholders.ofcom.org.uk/binaries/research/tv-research/offensive-lang.pdf>
- Paltridge, Brian. 2006. *Discourse Analysis*. London: Continuum.
- Silverton, Peter. 2009. *Filthy English: The How, Why, When and What of Everyday Swearing*. London: Portobello.
- Smirnova, Alla Vitaljevna. 2009. Reported speech as an element of argumentative newspaper discourse. *Discourse and Communication*, vol. 3, pp. 79-103.
- Thelwall, Mike. 2008. Fk yea I swear: Cursing and gender in a corpus of MySpace pages. *Corpora*, vol. 3, pp. 87-107.
- van Dijk, Teun. 2001. Critical Discourse Analysis. In D. Schiffrin, D. Tannen & H. Hamilton (Eds.) *The Handbook of Discourse Analysis*. Malden: Blackwell.
- Wajnryb, Ruth. 2005. *Expletive Deleted: A Good Look at Bad Language*. New York: Free Press.
- Wooffitt, Robin. 2005. *Conversation Analysis and Discourse Analysis*. London: Sage.

### **Appendix One**

#### **TV FURY OVER ROCK CULT FILTH**

By Stuart Greig, Michael McCarthy and John Peacock, Daily Mirror, 02/12/1976

A pop group shocked millions of viewers last night with [the filthiest language heard on British television](#).

The Sex Pistols, leaders of the new “punk rock” cult, [hurled a string of four-letter obscenities](#) at interviewer Bill Grundy on Thames TV’s family teatime programme “Today”.

The Thames switchboard was [flooded](#) with protests from angry viewers. Nearly 200 telephoned the Mirror. One man was so furious that he kicked in the screen of his £380 colour TV.

Grundy was immediately carpeted by his boss. Thames broadcast an official apology and Grundy will make a personal apology in tonight’s programme.

#### **Shocker**

The show, screened live at peak viewing time, turned into a shocker when Grundy asked about £40,000 that the Sex Pistols are said to have received from their record company.

[One member of the group](#) said: “F---ing spent it, didn’t we?”

Then when Grundy asked about people who preferred Beethoven, Mozart and Bach, [another Sex Pistol](#) remarked: “That’s just their tough s---.”

Grundy did not quite hear “tough s---” and insisted on its being repeated until it was loud and clear.

Later he said: “Go on, you’ve got a long time. Say something outrageous.

A punk rocker replied: “you dirty bastard”.

“Go on. Again” said Grundy.

“You dirty f---er”.

“What?”

“What a f---ing rotter.”

At that, Grundy said: “Well, that’s it for tonight.” He then told the viewers: “I’ll be seeing you soon.” Then, turning to the group, he said: “I hope I’m not seeing you again.”

As the Thames switchboard became jammed, viewers rang the Mirror to voice their complaints. Lorry driver James Holmes, 47, heard the swearing being listened to by his eight-year-old son Lee and kicked in the screen of his TV.

“It blew up and I was knocked backwards,” he said. “But I was so angry and disgusted with this filth that I took a swing with my boot.

“I can swear as well as anyone, but I don’t want this sort of muck coming into my home at teatime.

“It’s the stupidest thing I have ever done. I dread to think what my wife will do when she finds out about it.”

Mr. Holmes, of Beechfield Walk, Waltham Forest, Herts, added: “I am not a violent person, but I would like to have got hold of Grundy.

“He should be sacked for encouraging this sort of disgusting behaviour.”

Stuart Simcox, of Palmers Green, London, said: “An apology is not enough. Something more needs to be done.”

Police Constable Alan Brown, of Hemel Hempstead, Herts, who was watching the programme with his wife and daughters, aged two and six, said: “Grundy was encouraging them to say the words.”

## **Sorry**

Thames TV’s current affairs controller, John Edwards, will hold an inquiry today.

He said: “Because the programme was live we could not foresee the language which would be used. We apologise to all viewers.”

*An IBA spokesman said: “It’s inexcusable. We are sorry.”*

Punk rock groups and their fans despise “establishment” pop stars and specialise in songs that preach destruction.

They dress as outrageously as possible with the aim of causing maximum shock.

Retrieved 30th January 2011 from <http://www.ukpressonline.co.uk/ukpressonline/>

## Appendix Two

### **Joan Rivers taken off TV's Loose Women after four-letter rant at Russell Crowe**

By Jody Thompson, Mirror.co.uk, 17/06/2008

Risque comedian Joan Rivers was taken off this lunchtime's Loose Women live chat show on ITV after [unleashing a string of swear words](#).

The American [launched an explosive foul-mouthed tirade](#), claiming actor Russell Crowe was "a f\*\*\*ing shit" when asked about interviewing celebrities on the red carpet as [shocked](#) presenters Jackie Brambles, Coleen Nolan, Jane McDonald and Carol McGiffin looked on.

Rivers, believing the show to be pre-recorded, simply told producers to "bleep that out" afterwards to [gasps](#) from the studio audience. Instead, show bosses went to an ad break and hauled the ageing star off set.

The 75-year-old later said it was the first time she had been taken off a television show – and she was ["thrilled"](#).

She said: "I'm certainly not mellowing with age. Viewers, people have heard the word f\*\*\*. People have heard it in Sex And The City, it's such a common word.

She said she had warned the show "get ready to bleep", adding it was not her fault if there wasn't a bleeper.

Rivers said she had been having a great time on the panel when she made the comments about Crowe. "I said: 'I apologise'. Everyone apologised. It was [hilariously funny](#)."

ITV sent a statment to Mirror.co.uk which said: "We would like to apologise to Loose Women viewers for the inappropriate language used by Joan Rivers on today's show.

"Presenter Jackie Brambles immediately apologised to viewers and reiterated this apology later in the show. An editorial decision was taken that Joan Rivers should not appear in the final part of the programme. Loose Women guests are always briefed that it is a live daytime show and as such are reminded not to swear or use inappropriate language."

Ofcom meanwhile told Mirror.co.uk that so far 11 viewers had complained about the language used and ITV themselves said ["less than 50"](#) complaints had been registered with them.

Retrieved 2nd February 2011 from <http://www.mirror.co.uk/celebs-old/celebs-front-page/2008/06/17/joan-rivers-taken-off-tv-s-loose-women-after-four-letter-rant-at-russell-crowe-115875-20610887/>

## Contemporary Significance of Colonial History: A Postcolonial Reading of *a Passage to India* and *Cry, the Beloved Country*

Tulika Ghosh

Department of English, National P.G. College, Lucknow, Uttar Pradesh, India

Colonies do not exist today. It is apparent that all the nations are free from any kind of foreign imperial rule. But the effect of the colonial control is persistent even in the present times. Physically everybody is free but the psychological bondage still remains. Not only the colonized are under the effect of the colonial past but also the colonizers. They still think themselves to be superior to the colonized. Such attitude may not be overt but it is present in a subtle manner.

To understand the effect of colonialism as it is today, we must know what colonialism is and how it gave rise to the colonial consciousness. Colonialism is one of the most important phenomena that happened in the world. Colonialism refers to the establishment, exploitation, maintenance, acquisition, and expansion of colonies in one territory by people from another territory. The unusual relationship that exists between the colonized and the colonizer comes under the process of colonialism. Colonialism gave rise to the colonial consciousness which denotes the feelings of inferiority within the societies once under the colonial rule. The colonial consciousness appears as a result of acceptance by the colonized that the doctrines and cultures of the colonizer are more worthy or superior.

The two novels dealt with in this study are *A Passage to India* and *Cry, the Beloved Country* written by the great authors E.M. Forster and Alan Paton respectively. This study aims to bring out the colonial consciousness and its contemporary significance as represented in the two novels in India and South Africa. Today both the countries are free from the colonizers yet the effects of colonialism have not evaporated completely.

*A Passage to India*, by E.M. Forster begins and ends by posing the question of whether an Englishman and an Indian can ever be friends, at least within the setting of British colonialism. The colonial consciousness is explored through the difficulty in friendship between an Indian and an Englishman. Throughout the novel, the bond between the Indian and the Englishman is continuously threatened because of failure in understanding. There is no mingling of the races and both the communities are as disunited in the end of the novel as they were in the beginning. The story of friendship between the two defines great races with different heritage and history, with no desire to understand them. Fielding and Aziz with their different cultures are thus unable to continue their friendship. However, their friendship, though futile, at least is an attempt to try to understand each other. Forster points out the separation of race from race, sex from sex, culture from culture. The concluding pages of the novel depict the pain of the rupture of two diametrically opposite worlds, brought together by force. (Haque 2012)

The response of the colonized to the colonizers' hegemony paves the ground of the relationship between them. Many a times the colonized accept the colonial hegemony under the notion that it was their own. Living under the influence of the outsiders for a long time makes natives absorb their thoughts, ceremonies, rituals, dress pattern and many other phenomena. Consequently there comes a time when the native people look and think of themselves from the point of view of the colonizers. This sense of likeness with the outsiders makes them mimic men. *A Passage to India* depicts both the deterioration and the formation of relationships between Anglo-Indians and natives. The rulers thought of themselves to be the torch bearer for the natives and it had made them masters of the Indians. The character Ronny, in course of his conversation with his mother, represents the colonial rulers as god. This shows that the colonizers attitude towards the natives act as an obstacle in promoting the colonial relationship between the rulers and the ruled. With the practice of coercion and tyranny as the strategy of the colonizers, it is



impossible to reconcile East and West. In the novel when East and West try to come closer it only results in disaster. As a consequence, hospitality of Aziz towards the members of the picnic party, especially Mrs. Moore and Adela, does impress the English. In fact the situation reversed and proved to be quite opposite to his expectation. (Hossain 2012)

*Cry, the Beloved Country* is written by Alan Paton. The South Africa of *Cry, the Beloved Country* was already suffering from the effects of racial segregation, enforced inequality, and prejudice. The crime rate was high, and the black agitators were attacking the whites. This caused a panic among the white citizens as the innocents were murdered. The novel depicts the particular social conditions in its contemporary South Africa. It takes place in the time immediately before the institution of apartheid in the nation. The background of *Cry, the Beloved Country* is the tense and fragile society, where the breathtaking beauty of the nation's natural landscape stands in contrast to the fears of its people.

The colonial consciousness develops through the plight of the people. Kumalo's search for his son takes place against the backdrop of massive social inequalities, which, are somewhere definitely responsible Absalom's troubles. Like Gertrude and Absalom, there are many people who are victims of the social injustice. Hence their stories recur on a large scale in Johannesburg. As a result the city is crowded with slums and the black gangs who direct their wrath against whites. In order to get rich quickly, the poor burglarize white homes and terrorize their occupants. The white population then becomes paranoid, and the little sympathy they do have for problems faced by the non-whites. Blacks find themselves subjected to even more injustice. Hence it is a vicious cycle of injustice. Both sides explain their actions as responses to violence from the other side. *Cry, the Beloved Country* has special significance because it is meant not just to entertain but to make people think and do something to change the unjust situations. It is a commentary on events happening yesterday, today, and tomorrow. (sparknotes 2003)

The novel corresponds to colonialism and its effects on the country. The plot of the novel deals with Stephen Kumalo trying to reunite his family by bringing back his sister Gertrude and his son Absalom back to Ixopo. But the novel takes larger dimensions when we consider all the events taking place. The theme is broken families in South Africa which is obviously depicted by Kumalo's family but further relates to many broken families of black due to the migration to Johannesburg. Embedded in these ideas is the contrast between the old and the new generations. Kumalo recognizes that if there is to be a permanent change, it must come through the new generation, and he places all his hopes on Gertrude's boy and the child that is to be born to Absalom's wife. Even Jarvis' grandson also provides a peep into a hopeful future.

Every dark cloud has a silver lining- This is the message conveyed by the two celebrated writers E.M. Forster and Alan Paton in their books *A Passage to India* and *Cry, the Beloved Country* respectively. Both the novels explicitly exhibit the colonial consciousness, Eurocentrism, the struggle between the colonizer and the colonized, along with a hope of reconciliation. Reading both the novels in the post colonial context brings out explicitly how integral the social and political history of a place is for an individual. An individual is not only affected by what he does at the personal level but also by the events that take place at a larger level.

*A Passage to India* depicts India under the political control of the British administration. The colonial consciousness is brought out through the unrealized friendship between an Indian doctor, Aziz and a British principal of a government school, Fielding. The attitude of the British towards the native people is marked by snobbery and hauteur. In the very beginning there is a question about whether or not an Indian can befriend a British and the conclusion is not plausible. Even so Forster also introduces us to characters like Mrs. Moore, Miss Adela Quested and Cyril Fielding who evince their kindness towards the Indians. The best example of a considerate British is Fielding. He and Aziz become very good friends

in the course of the novel but have to undergo the test of time. Aziz, we find, never feels himself to be inferior to the English. Probably it is for this reason that he is easily able to befriend some of the English.

Paton's *Cry, the Beloved Country* portrays the deplorable conditions of the black South Africans. The whole novel is a limning of the colonial consciousness developing through social injustice. The blacks had an access only to a limited quantity of land and hence these areas were exhausted. Therefore a large number of people move to the city of Johannesburg which is already bursting at the seams. Paton shows the plight of the poor colonized who leave their house and move to cities in search of better living. But their dreams of a stable life remain unfulfilled. After all the jostling with the hard conditions they turn to burglary and murder of the whites. This is undoubtedly the resultant anger of the blacks against the white. Hence we see that the relationship between the two communities is totally directed by violence. This is the result of actions of some whites but the effect has to be endured by everybody.

Unlike *A Passage to India* where Forster shows the colonized victim to be wealthy, Paton's victim in *Cry, the Beloved Country* is marred by poverty. Forster gives us an idea that the gulf between the colonizer and the colonized is not that of status but lack of consideration. Forster has written about a time when the relation between the two communities is undoubtedly sour but it does not take a violent turn outrightly. But Paton clearly depicts that no kind of equality prevails between the colonizer and the colonized. The blacks are extremely poor and violence is very common. The colonized as a result of the tortures inflicted upon them turn to various despicable activities such as prostitution and murder. There is a wide gulf between the colonized and the colonizer which cannot be filled easily. The characters too in the above mentioned novels belong to very different social domain. Nevertheless both the novels deal with the negative effects of colonialism and we find a conflict between the communities that periodically come together and move apart. The two novels have been written in two different periods, about two different places and two different social and political backgrounds yet the theme of colonial consciousness runs through both.

Religion plays a very important role in *Cry, the Beloved Country*. Paton alludes to the corrupt practice of Christianity in it. The Europeans forced their religion on the ignorant, native people who accepted it. As more and more people were converted into Christians by the missionaries, they began to spread their religion even more rapidly. But still it was far from relief for the natives. As Paton depicts in his novel the black priests were less paid than the whites. Religion never became an agency to terminate the racial discrimination. Even after following the European religion, the disconnection between the colonizer and the colonized still remained.

In India the colonial consciousness developed not majorly due to religion but exploitation. Hence in *A Passage to India* Forster mentions the religion but it is not forced upon the characters. In fact he shows the dispute among the religions already present in India. Aziz is seen condemning Godbole as he is a staunch Hindu. Though the reprobation is subtle yet it is present. There is no denying the fact as the history says that the gulf between the two religions was a result of the British policy of divide and rule. But Forster never enunciates it in the novel plainly. Religion had always been and still is an integral part of India. Christianity was spread in India as well among the more vulnerable people and there are many Christian converts in India as well. But it was not an integral part of colonialism as it was in South Africa because India already had a rich cultural past. In fact Forster shows people of all religion coming together. People who were to visit the Marabar Caves were an amalgamation of all religion. Forster also tries to universalize the religion as he narrates how Godbole sees the vision of Mrs. Moore, a Christian lady during the festival of *Gokul Ashtami*. This implies that God is at the pinnacle of all humanity and religion is just a source for the union of God and man.

Along with the portrayal of the entire struggle between the colonizer and the colonized, both the authors end their novels with a ray of hope. Forster in *A Passage to India* brings out the obstacles in the

path of a healthy relationship between colonizer and the colonized. The two communities come together but are unable to unite. Aziz's amiable approach to Adela and Mrs. Moore substantiates that both the communities want to be free from the shackles of different place, religion and culture. Fielding's friendship with Aziz is the epitome of breaking the physical borders. They are so attached to each other from the very first meeting that it is difficult to believe that they would ever part their ways. In Paton's *Cry, the Beloved Country* we are moved to see the plight of the colonized. Simultaneously we are also aware of the problems faced by the innocent whites. Some Europeans are responsible for the miserable conditions of all the blacks and whites. The blacks have become the pusillanimous pawns of their painful circumstances leading them to go for murder, prostitution and burglary. The whites who are innocent are looted and murdered. Amidst all this there are people like Arthur Jarvis who plans and genuinely works to uplift the conditions of the suffering blacks. Stephen Kumalo the black priest is amongst those blacks who want such violence to come to an end. He brings his sister out of the puddle of prostitution. In the whole novel he is seen struggling to bring back his son from the malpractices he had turned to. The novel is filled with people with different mindsets. There are the Harrisons who wholly blame the blacks for the murder of Jarvis. But we also find some whites who help the black priest Stephen Kumalo. The character of James Jarvis, father of Arthur Jarvis is the biggest hope himself. He knows that his son has been killed by a black yet he carries on the work of his son to improve the condition of the blacks. It is possible that he knows the ground reality behind such behavior of the black or he wants to carry further the dreams of his dead son nonetheless he does it. The whole novel has patches of hope. Stephen Kumalo wants to help people. He along with his sister also saves his son Absalom's girlfriend. In his struggle he is also helped by white men. Jarvis knows that his son was killed by Kumalo's son and Kumalo too knows that it is because of this that his son is going to be hanged. Yet there is no animosity between the two men. Jarvis asks Kumalo about the execution of his son. On the death of Mrs. Jarvis due to the grief of her son's death, Kumalo sends a wreath to him who in turn gets a thank you note and a promise of building a new church in their locality. Another spark of hope is seen in Arthur Jarvis's son. He is bright and comes to Kumalo to learn *Zulu*. His innocence seems to dissolve all the borders. The evening before the execution of his son, Kumalo encounters Jarvis. They talk for a while and then Kumalo weeps on the mountain for his son. No doubt that the novel is a picture of degeneration of mankind yet it is that of hope. There is a monetary gulf between the whites and the blacks yet there is a hope for better future. People like Kumalo and Jarvis can make the society a better place. They rise above their personal grief to achieve something greater. Paton asserts that we must strive for the better. Both men lost their sons but life did not come to an end for them. They go on working for better relations and conditions of the blacks as well as white as everything is interconnected.

Thus we see that both the novels strike the note of hope. We must always hope and work for better future of mankind. In the darkest corner of our heart hope persists. This hope can culminate into reality by the efforts of man. The message given to us by both the novels is universal. We must try to dissolve the physical borders that separate us globally. We must have faith and try to achieve universal brotherhood which is definitely not impossible.

As Forster said that we can hope for a healthy relationship between the Indians and the British when British leave India, we find that this is what happened. Fighters like Mahatma Gandhi strived hard to attain freedom of the nation and foster a healthy relationship between the two communities. India became free from the colonial rule officially in 1947. Indians born years after the end of colonial rule do not even know what colonial consciousness was for their forefathers. They do not know the nature of the discrimination experienced by the Indians directly under the colonial control. Hence we see that ostensibly the colonizers and the colonized have come to amiable terms with each other. But the inevitable question that arises is that whether the racial discrimination against the Indians has completely been driven out of the minds of the British. Another question concerning the contemporary times is that whether the Indians themselves are entirely free from the physical and more importantly mental slavery. I think the answer is not an inviolable 'yes'.

There have been reports of discrimination and ill treatment of the Indians by the English in the United Kingdom. The discrimination is not widespread but there are people who even today look down upon the Indians. Sometimes jobs are not given to the Indians because of their race. They are thought to be ignorant and unintelligent. They are not considered capable enough for some works. The old sense of superiority is not dead. It seems it is dormant in the minds of the colonizers and erupts at times. Their favorable position in the society is asserted.

An example of discrimination against the Indians was witnessed by the world in the show called *Celebrity Big Brother* where an Indian actress was discriminated on the basis of her race. Even her accent was made fun of. The white contestants were even seen making fun of certain Indian cultures. This implies that the minds of the whites are still not free from their arrogance and snobbery. The lordliness continues to stay in their thoughts. In India too the effect of colonialism persists. The Indians lost the roots of their cultures and tradition due to the colonial rule. They follow a mixed culture of India and the English. They take pride in speaking the English language of the colonizer. Sometimes they are not even properly aware of their native regional language. The importance of the regional languages has been subdued. Indians are still mimicking the English under the notion that it makes them powerful.

Hence we find that slavery- if not physical then psychological still prevails in Indian minds. The colonizers left but the Indian society is not emancipated from the colonial consciousness completely. The children since their birth are deliberately made to learn the so called modern ways of living. The cultures followed by Indians today are those distorted by British ideologies. Are not the Indians still being Macaulay's children? Apart from this, the Indians are always more than ready to go to the foreign land to earn money. They do undergo psychological trauma due to the pernicious discrimination nevertheless they behave like rational fools taking pride in going abroad unnecessarily finding the grass greener on the other side. The intellectuals cause a brain drain in their own country and serve that nation a part of whose population still does not accept the Indians as their equals. Forster's expectation as depicted in the novel *A Passage to India* is not entirely met. There exists a good relationship between the colonizer and the colonized; however they are still do not share the plane of equality.

Alan Paton in his novel *Cry, the Beloved Country* advocated the termination of racial discrimination between the whites and the blacks. To achieve such equality Nelson Mandela of South Africa strived hard against the system of apartheid. He wanted to splice the two communities together. After he became the president of South Africa he convinced the white population that they were very much a part of New South Africa. He made efforts to make them believe that the attitude of the black government would not be that of revenge as historically the whites had ill treated the blacks. It was the efforts of Mandela that converted the system of South Africa from that of tyranny to democracy. This too he achieved not by violence but by persuasion. The rule of law, freedom of speech, free and fair elections are gifts Mandela gave to his nation. He was the one who managed to unite a fiercely divided country marred by sheer inequality and violence. Though the end of Apartheid opened the door for equal opportunities of all the South Africans irrespective of their race, yet today's South Africa suffers from the inequalities created by decades of apartheid.

The end of apartheid system left the country socio-economically divided by race. Till date poverty in South Africa is defined by skin colour with black constituting the poorest layer. The spatial segregation of the black Africans is correlated to poor, rural areas with higher levels of poverty. Even today a large part of land in South Africa is owned by whites. This is the situation after the African National Congress promised to redistribute 30% of the land from the whites to blacks.

This is related to the low literacy rates of the blacks in South Africa. The spatial segregation of apartheid continues to affect the educational opportunities. The black students also face geographical barriers to good schools as the schools are located in expensive neighborhoods. The South Africans who

enter the higher education mark a stark difference in racial distribution of the students where black students constitute a very meagre percentage. The root of these problems is unemployment which is mainly concentrated among unskilled blacks which is the result of the declining manufacturing industries.

When such inequalities exist in the nation, the question that continues to remain unanswered is whether the two communities have actually accepted each other. The whites with their inherited advantages are definitely at a higher level psychologically. We do not know how much they accept even the wealthy blacks, leave aside the poor. The blacks who study along with the white citizens are probably still under the impact of the colonial past. We find the blacks and the whites living together in the New South Africa. But the vicious cycle is persistent. The whites think themselves to be superior somewhere round creating a sense of resentment in the blacks against the whites.

We find that Paton's appeal for better conditions of the black in the novel has been heard, but the equality of blacks and whites is questionable. The blacks today who have not known the colonial consciousness of their ancestors may find it even more difficult to accept that they are not compeers of the whites who just constitute another part of the same society in which they are living. No doubt the blacks are born in a free and democratic nation but equality is the issue they are still struggling with years after the abolition of apartheid.

Hence we see that the two novels discussed have a great significance in the contemporary times. The issues dealt with in both the novels are very much an integral part of the two countries till date. The mesh of hegemony is very much evident in both the countries. The countries are free today physically but mentally, the communities still need to come together to foster healthy relation. The situation is dubious today but we must never give up the hope of a better future.

## References

- Forster, E.M. 1989. *A Passage to India*. London: Penguin Books Limited.
- Haque, Md. Ziaul. 2012. *Colonialism in E. M. Forster's "A Passage to India"* [online]. Available form: <http://www.articlesbase.com/fiction-articles/colonialism-in-e-m-forsters-a-passage-to-india-6044519.html> [Accessed 30 Aug. 2015].
- Hossain, Muhammed Elham. 2012. The Colonial Encounter in a Passage to India. *ASA University Review* [online]. Vol. 6 No. 1, January–June. Available form: <http://www.asaub.edu.bd/data/asaubreview/v6n1sl25.pdf> [Accessed 11 Jan. 2016].
- Kundu, Rama. 2007. *The Ending. E.M. Forster's A Passage to India*. New Delhi: Atlantic Publishers& Distributers Private Limited.
- Paton, Alan. 1973. *Cry, the Beloved Country*. England: Penguin Books Limited.
- SparkNotes Editors. 2003 *SparkNote on Cry, the Beloved Country* [online]. Available form: <http://www.sparknotes.com/lit/cry/themes.html> [Accessed 21 Dec. 2015].

## The Importance of Writing & Some Innovative Methods to Learn, How to Write English Language

Dr. Ashish Gupta

Assistant Professor (English), J.H.Govt.Post Graduate College, Betul (M.P.) India

### Abstract

*Written language differs from oral language. Writing is graphic representation of a language. It is a universal activity through which an authentic communication takes place. Writing actually has been regarded as an alternative medium of language, as it gives permanence to utterances. All writing can be classified into two categories, creative and non-creative. Creative writing tends to reveal the writer's feeling or thoughts. The creative writer takes help of his imagination and creates a new world of his own. He interacts with life around and writes about social situations or events in his work. Non-creative writing deals with ideals not necessarily his own and its chief purpose is to inform, to widen the knowledge of his readers. It is the useful writing like essays, reports, letters, reviews etc. Books on history, religion, geography, science etc. belong to this category.*

*Learning of second language writing is not an easy task. In the process of writing, there are number of factors which influence the learner's writing both positively and negatively at every stage of learning process of writing. Focusing on writing as an independent skill help us to identify the specific needs of the learners relating to writing. Mechanics of writing are distinct from the mechanics of other skills such as speaking and reading. While reading involves seeing and pronouncing, writing involves association of sounds with mental composition of thoughts and their orderly presentation. Writing can be viewed and taught as developmental process just as reading.*

**Key Words** - *graphic representation, creative and non-creative language*

As we all know the importance of English. In this changing scenario of globalization English has assumed as much importance as it had been the only means of communication for making the western world realize the greatness of our religion and our culture. In language, teaching plays prime role. Well-adopted materials without effective method of teaching are practically useless. But with proper tools and instructional material, a good teacher encourages each member of the class to participate directly in the learning experience.

English language teaching especially in rural areas is a matter to be taken very seriously because there is always a strange fear for English among the students. Being a teacher I have observed that the rural students treat English like a strange ghost. So our task is to make it interesting and also easier, so that we can create interest about English among them. Because English language teachers themselves are not confident rather they are inactive, inert and indifferent. Second is that the teachers still believes in the old ways of teaching and learning. Third is that teaching is given priority over learning. Fourth the last but not the least is that the teachers can't use English as a language of communication for effectively communicating their ideas.

### Writing and writing skill: -

Man has an innate urge to explore and express himself. He wants to establish relationship with others through his communication. We speak and write to express our thoughts, ideas, feelings, expressions and our experiences. Perhaps, each one of us has some time or other, dreamt of being a writer and a famous one too. But it is also equally true that most of us have not been able to achieve anything like that. As soon as the pen touches the paper, there appears a sea of difficulties. True writing does not come easily. Rare is the power of expression even at the level of simple every day matters. There are, of

course, some favored, but, for most of us, writing demands a lot of efforts, hard work and practice, in order that the pen, mind, and words work together. All our thoughts tend to fly off to different directions and the paper gapes at us and it seems that we may never be able to write. But it is not so writing is a skill and like all others it can be learnt with patience and practice.

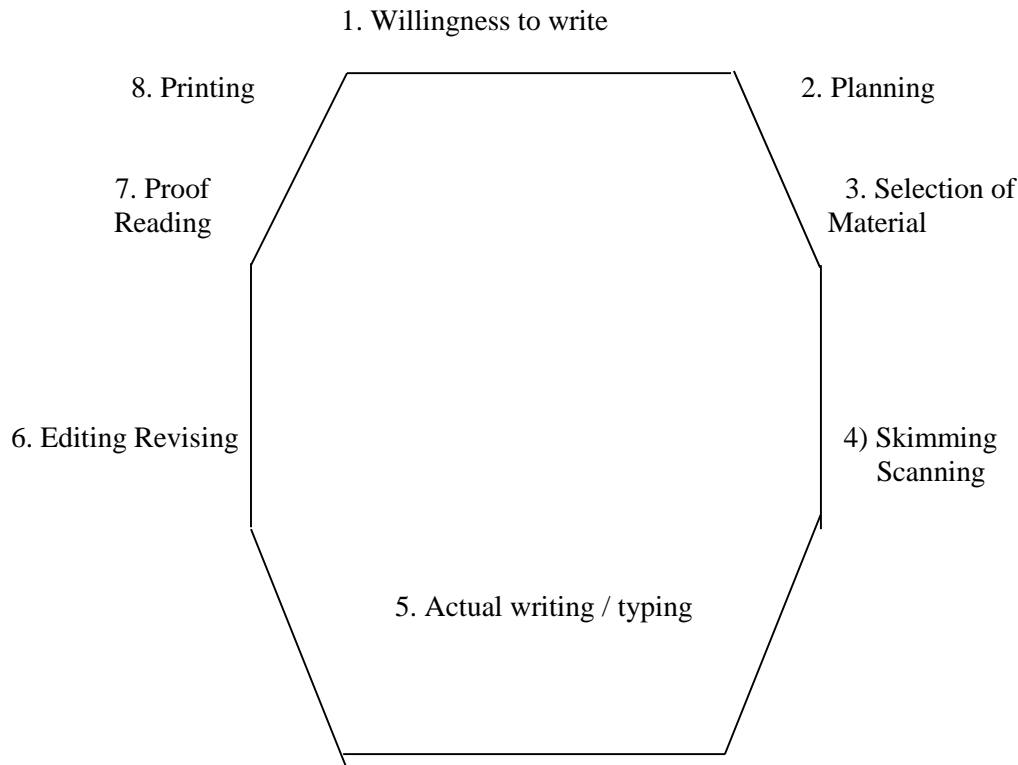
Writing is actually a graphic representation of a language. It is a universal activity through which an authentic communication takes place. Writing is as a kind of ‘Magic’ that can be performed by any one who is involved in and believes in his tale. It implies the fact that the mental representation by means of lexical manipulation is given in the form of script or marks in the process or writing. The process of translating the abstract ideas into a concrete form is the art of writing (the abstract into concrete) writing is a system for representing utterances of spoken language by means of permanent visible marks. It is a permanent mode. Using this mode, knowledge and information can be preserved. It is a form of encoded symbols in the form of print or impression.

To enable the student’s learning in rural areas to meet the challenges in the changing scenario of globalization and to prevent their lagging behind the counterparts in urban areas the teachers teaching English in rural areas must bring about a change in their method of teaching English.

Writing is a chaotic mental process. Writing involves a lot of mental and manual planning. The first draft is never the last draft; conversely, it is usually garbage, all nonsense. The writer always mentally oscillates between meaning and nonsense till he publishes his book or dispatches his letter. The process of writing involves several stages; willingness, planning or prewriting is the stage of getting-ready-to write. In this stage, the student or writer chooses a topic, considers function, form and audience and generates and organizes ideas for writing. Next is selection of material, skimming/scanning, actual writing/typing, editing/revising, proof reading printing, or posting.

### Stages of writing

The diagram below shows clearly how the art of writing is a tedious process.



### **A few general suggestions:-**

A few general suggestions for the selection and presentation of listening comprehension exercises may be in order to do.

- 1- As already we have discussed and it is pointed out, teacher should select teaching points for listening comprehension from various language component while the presentations is made, we should help the students focus their attention on the presentation. Teacher may alert the student to what they are going to do we may give them written material to complete the task before they listen to the passage. This will help them understand what they are expected to do after listening to the passage.
- 2- Are they going to answer comprehension questions? Are they going to involve others in doing tasks, or are they going to tell the answers (oral answers). Are they going to write the answers, or are they going to put together and narrate? It is important that you give a model question and a model answer in the beginning of the exercise. While asking students to listen and complete a set task, your presentation should be given in normal speed and intonation. Do not reduce the speed. However, read the exercise over again, if demanded. The length and difficulty of exercise will decide the number of repetitions. If you focus upon recalling facts, you may repeat the exercise several times.
- 3- Feedback on the performance of students in listening comprehension exercise is better done by giving an answer key so that students themselves will check their answers you may discuss the progress with students so that they will know how well they are progressing in listening to native English.

Remember that listening is an important skill which facilitates the mastery of other language skills. Continued exposure to native English speakers both in face to face communication and audio-visual means will help foster the listening skill. The use of writing skill differs according to mental ability and language proficiency of the writer.

### **Teaching to write Better English:**

Mechanics of writing are distinct from the mechanics of other skills such as speaking and reading. While reading involves seeing and pronouncing, writing involves association of sounds with mental composition of thoughts and their orderly presentation. Writing can be viewed and taught as developmental process just as reading.

### **The use of pictures in the classroom: -**

Before we examine in detail how to use some actual pictures in a classroom or other side, some suggestions for general strategies for using any pictures might be useful :-

- i) Whole-class discussion, which then leads to writing, can be generated by many types of pictures, such as posters, textbook pictures, magazine pictures etc.
- ii) To provide a student audience for student writers, give half the class one picture, the other half another. A range of communicative tasks for small groups opens up now, with students conveying real information to others.
- iii) With students working in pairs or small groups, give each student of the pair or give each group a different picture to work with. It provides students with a real communicative task.
- iv) Real communicative tasks can be developed by using in the classroom pictures that the students themselves provide. There is double advantage here. The teacher is relieved of the task of finding a picture and the students have something that has personal meaning for them to answer question about the write about in the classroom. Students can be asked to provide



their favorite advertisements, their own drawings, a reproduction of their favorite work of art etc.

- v) The teacher always remembers that the students can make inferences, predictions, and suppositions about the world beyond the frame of the picture. Ask the students to use their imagination to visualize what happened just before the moment in the picture etc.

**Correcting and evaluating expressive writing: -**

The following guidelines have emerged from the experience of many teachers: - One learns to write sequential prose by writing sequential prose. Practice exercises are merely muscle flexing. What one does correctly in structured practice, one does not necessarily observe when trying to express one's own meaning.

- i) It is better to draw the attention of students to a few important faults in their writing at a time and to encourage them to improve these, rather than to confuse them with a multiplicity of detail which they can not possibly assimilate immediately.
- ii) The persistent errors of a number of students lead to group discussions and practice. At the intermediate and advanced levels these errors provide a logical framework for a review of grammar based on existential frequency of commission.
- iii) Students should be encouraged to keep checklists of their own weakness, since these, as with errors in spoken language, will vary from individual to individual.
- iv) Time should be taken in class for students to check their work before submitting it for grading. Editing is a normal part of native language writing and should be equally normal for second or foreign language writing. Research has shown that students can reduce their grammatical and mechanical errors including spelling and capitalization more than half by learning how to correct errors before submitting their papers.
- v) Similarly, class time should be given to the perusing and immediate correction of scripts in which the errors have been marked, so that students may ask questions and receive explanation, as they need them.
- vi) An active correction process is more effective than the passive reading by the student of corrections written in by the instructor.
- vii) Several active correction processes have been proposed: -  
Errors are merely underlined. Students, alone or in groups, should be shown their faults individually.

The importance of English as an international language can be judged from the fact that there is no country in the world where a speaker of English can't be understood. It is through English that we have shared the wisdom of the west and that the west has shared with us our intellectual and spiritual heritage. It is through English only that our prodigies like Ramanujan, J.C.Bose, Raman, Bhabha and other scientists and literary giants have got world recognition. In the present scenario, English is no more limited to elite or the government officials. It has become a part and parcel of the middle and the lower middle class. For them English has become a vehicle of earning bread and butter. Over the years English language has become one of the principle assets in getting a global leadership for books written by Indian Authors and for films, made by Indians in English language. Rather we can make use of English to promote our world view and spiritual heritage through the globe. English has become an effective means of promoting Indian view of life and of bolstering our culture identify in the world. Thus in my view We must promote our students to write English language without any fear and fault, as now it has become the world language.

## Exploring Teaching Listening: Difficult Task Made Easy

Jaiprabha Gajbhiv

Language Trainer, English, English Language Teaching Institute of Symbiosis, Pune, India

### Abstract

*Listening is one of the most complicated skills to learn when it comes to learning a foreign language. Elementary level students, who have problem in interpretation and have limited vocabulary, find listening extremely difficult. Moreover, numerous exercises given in the prescribed books deal with sub-skills like understanding the main idea, drawing inferences, predicating and summarizing. Such exercises at the initial stage of learning could be depressing and frustrating. In fact, exercises based on listening for specific information, recognizing cognates and word patterns are more beneficial at the elementary level. This paper will discuss the effective use of activities based on the Bottom Up and the Top Down approaches in EFL listening classes and how they could help students comprehend and solve difficult listening texts.*

*The paper will be divided into three parts. The first part will discuss the Bottom up and the Top down approaches. The second part will discuss experiments conducted by the presenter in EFL classes, her observations, findings and conclusions. The third part will suggest pedagogical implications of the experiment.*

*The paper is based on the presenter's firsthand experience of eight years of teaching international students from more than thirty countries. The presenter will share some of the activities she carried out in her class and the effects it had on the learners.*

**Key Words:** Listening, Bottom up approach, Top Down approach, EFL.

### Introduction

*Listening is not merely not talking.... It means taking a vigorous human interest in what is being told to us. You can listen like a blank wall or like a splendid auditorium where every sound comes back - and fuller.*

*Alice Duer Miller*

### Part- I

Listening is an integral part of communication and is defined as the ability to receive and interpret messages. Listening is also one of the most important skills in the acquisition of a foreign language because being a good listener is considered to be the first step to becoming a good speaker.

As the above quotation suggests listening can be done in a narrow or limited way, or it can be done in a way that enriches communication. The purpose of listening might vary from class to class. Students present in an EFL class come with a varied exposure to the language. Some may have heard less in English and some might have heard more and they might use different strategies to understand while listening to a text. So it is very important for a language teacher to consider these factors before preparing for a class.

In early stages of language learning, identifying the topic accurately enough to make an immediate relevant reply is apparently a very hard task. As a result, the students need to listen and understand in

chunks. In an EFL class, a teacher plays an important role of presenting the text in an easy or difficult manner.

There are many approaches and strategies used by students to comprehend listening. The main approaches of listening are as follows:

**1. Top - down teaching approach** involves using larger- scale clues such as knowledge of the topic a speaker is talking about, the setting he or she is speaking in, or the gestures he or she makes, in order to make deductions about what is being said. Top-down strategies focus on the ‘big’ picture and general meaning of a listening text. Often the starting point is to discuss the topic and then to use a ‘gist’ or ‘extensive’ task to listen for the overall meaning. This is an essential skill -given that, in a real-life listening situation, even advanced learners are likely to come across some unknown vocabulary. By using their knowledge of context and co-text, they should either be able to guess the meaning of the unknown word, or understand the general idea without getting distracted by it.

Top-down strategies include

- listening for the main idea
- predicting
- drawing inferences
- summarizing, etc.

**2. Bottom up teaching approach** involves recognizing small bits of language, such as sounds, words. Sometimes, the bottom – up approach skills are also called ‘micro’ skills. The beginning is with the text. It assumes that by working on a combination of different aspects of the written or spoken text, the learners can increase their abilities to comprehend it. These might be very “micro” elements, such as the fact that we tend to insert a “w” sound between certain vowels; or they could be at a more “macro” level, such as searching for synonyms within a text. The key idea here is **decoding**.

Bottom-up strategies are text based; the listener relies on the language in the message, that is, the combination of sounds, words, and the grammar that creates meaning.

Bottom-up strategies include

- listening for specific details
- recognizing cognates
- recognizing word-order patterns, etc.

## **Part-II**

### **Experiments:**

This paper is based on the presenter’s experience of teaching the listening skill – by the effective use of the Bottom Up strategies. She conducted many experiments in the lower level classes by using listening texts provided in the ‘Q-Skills for Success -Listening and Speaking Book1’ by Jaimie Scanlon. This book is prescribed for Basic levels of Certificate in English courses at the English Language Teaching Institute

of Symbiosis (ELTIS). The listening exercises given in it are mainly based on Top Down Approach and are difficult to solve in the beginning.

The Basic classes at ELTIS are multi-cultural, including students from different countries. The Basic classes are divided into three sections. Basic one (B1) includes students of Pre basic level. Basic two (B2) comprises of students of Basic level and B3 consists of students of Pre-intermediate level. The above mentioned book was very challenging for the B1 class - although medium for B3 class. The same book was prescribed to all the levels to have uniformity. The exercises were primarily modified for B1 students but they were also shared with other Basic classes.

The presenter taught listening to B1. Like other teachers, she tended to follow a number of familiar steps in a 'listening lesson' which had become comfortable and familiar. The steps involved conducting a warm up of a set some gist of questions for the students to answer; ask them to open the book, play the tape and ask them to solve exercises given in the book.

**A sample exercise from the prescribed book is as follows:**

**Listen for Main Ideas**

*Read the sentences. Then listen to the discussion. Check (✓) the main ideas.*

- 1. People sometime change their names.
- 2. The way you say your name can change someone's opinion of you.
- 3. People connect names with personality.
- 4. Names are important for business.
- 5. Names in some cultures are very long

The above exercise is based on Top-Down Approach which chiefly consists of answering questions for main idea. The students found these exercises extremely difficult. When the presenter played the track for the first time, the students did not understand anything.

In her second class, she discussed additional vocabulary and instructed them to read the tape script first but when she played the track again, she realized the class was going nowhere and students still the students were unable to understand. After the class, some students told her they were afraid of listening classes.

The presenter discussed the above issues with her listening mentor. The mentor, Ms. Sushama Kapur advised her to expose the complete script to the students before they solved the exercises in the book. And after that she should make her own exercises for the said listening tracks with the focus on listening for specific details such as filling the gaps, true or false, comprehension questions, etc.

**A sample exercise made by the presenter is as follows:**

***Q1. Listen to a track about "Given Names and Nicknames" and fill in the blanks.***

**Hasan:** Ok. \_\_\_\_\_ to today's study \_\_\_\_\_ ..... Let's talk about the \_\_\_\_\_ on names. Can anyone tell me \_\_\_\_\_ about it?

**Jim:** \_\_\_\_\_ the article is about \_\_\_\_\_ and. For example, Tom is a \_\_\_\_\_ for Thomas and Liz for Elizabeth. It says that the way you \_\_\_\_\_ your name can give people \_\_\_\_\_ opinion about you. For example, when I \_\_\_\_\_ myself with my given name, James, \_\_\_\_\_ think differently about me than when I \_\_\_\_\_ my nickname, Jim.

**Emiko:** Yes, the article is \_\_\_\_\_. It also says that people \_\_\_\_\_ name with type of personality, like an \_\_\_\_\_ personality.

**Hassan:** \_\_\_\_\_ you say more \_\_\_\_\_ that, Emiko?

**Emiko:** Well, for \_\_\_\_\_, if you use your given name, people think that you are \_\_\_\_\_. And using your given name also \_\_\_\_\_ people feel that you are \_\_\_\_\_.

**Jim:** Yes, and if you use your nickname, people think you are \_\_\_\_\_ or popular.

**Emiko:** So people have different opinion of you, \_\_\_\_\_ on your name.

**Q2. Listen to the next part of the track and say whether the sentences are true or false.**

1. The article is about given name and nick name.
2. Tom is a nickname for Elizabeth.
3. According to the article people connect name with type of personality.
4. According to Emiko if you use your give name people think you are dishonest.
5. According to Jim if you use your nick name people think you are friendly and popular.

**Q3. Listen to the next part of the track and answer the following questions in one or two words.**

1. What is the article about?
2. What is Thomas's nickname?
3. What do people connect names with?
4. What will people think if you use your given name?
5. What do people think when someone uses their nickname?

The above worksheet is based on Bottom Up Listening Approach. The purpose of making such a worksheet was to help the students to listen to each word individually and comprehend the text first. For the first two units of the prescribed book, the presenter prepared gap filling exercises which made the entire listening text easier to comprehend for the students and made them get the habit of listening to long texts. At a later stage, she made exercises like match the following, true or false and comprehension question to have variety in the class.

Thus, the presenter first made the students answer exercises based on the Bottom Up Approach i.e. Listening for specific information and once they understood the text properly she made them carry out exercises based on Top Down Approach i.e. listening for the main idea.

### Part III

#### Observations:

#### The Presenter:

It was very difficult for the students to answer the exercises based on main idea at the initial stage and this had discouraged them. When the track was played for the first time the students were not able to understand much. Their reaction was that '*the listening is extremely difficult and we cannot do it*'. They were unable to answer the presenter's questions and there was always a pin-drop silence in the class – of incomprehension!!

At the later stage, when the students were given the worksheets with simpler questions made by the presenter, they were able to understand most of the track- because the tape script given in the worksheet was in form of fill in the blanks. Moreover, the presenter has already practiced the pronunciation of difficult words in Pre-teaching, so they were able to recognize the difficult words.

The students were also in a confident frame of mind because they were able to answer almost all the questions given in the worksheet. They understood the listening text completely and after that it was easy for them to answer exercises based on main ideas.

During the class the presenter paused occasionally and played the track whenever and wherever necessary. In 'pre teaching' she discussed the meanings of difficult words from the text. This helped the students to recognize the words as well as figure out the meaning in context.

The track was played many times but the students did not get bored because each time they were answering a different set of questions. There were questions like fill in the gaps, match the following, true or false, comprehension questions, etc.

#### Mr. Vishwanath Kakulde, Mentor ELTIS:

Mr. Vishwanath Kakulde was a teacher of B2 class. The students of his class had average level listening skills. According to him, the ESL text books follow Top- Down Approach. As a teacher, he would like to state that some of the teaching methods mentioned in the prescribed book were not suitable to his students. These students are not extensively exposed to the English language. Obviously, they are at the elementary level when they start studying at his language institute.

The presenter, Ms. Jaiprabha Gajbhiv, had made a few changes to the activities in the book. Like instead of using Top Down Approach she opted for Bottom Up Approach first. This method worked well with the students even in his class. This way he could introduce simpler words and grammatical structures.

The exercises designed by the presenter were very appropriate to the level of the students in both these classes. Both teachers used the fill in the blanks worksheet first. The blanks were mostly nouns and adjectives. This was easy for the students to complete in the beginning.

**Ms. Surashree, Faculty ELTIS:**

Ms. Surashree Joshi was a teacher of B3 class. Her class was of Pre-intermediate level. According to her, there were some tracks in the book which her students found complicated. At that time questions based on specific information were more useful. The simplified exercises given in the beginning helped them grasp the listening text as the tape-script was in form of fill in the blanks. She also observed that there were a variety of exercises and students enjoyed doing different kinds of question based on the same track.

**Case Studies:**

**1. Edresullah Habib [B1 October specify]:**

Edresullah Habib was from Afghanistan and he was smarter than other students in his class. According to him he did not understand anything in his first listening class. He was unable to do exercises based on main ideas though in his earlier reading classes he had already learnt the trick of completing the questions.

Later on, when the teacher gave him modified exercises, it was much easier for him to understand. He felt the track was too long and he didn't have patience to listen to it. So when the teacher gave him exercises divided into different parts he enjoyed the listening. First he understood the listening text completely with the help of worksheet given by the teacher after that he was able to solve exercises based on main ideas successfully.

He further said the teacher conducted simpler exercises on a tape in the classroom and she took them to a computer laboratory to do exercises of main ideas. In computer laboratory, he could listen to each and every word clearly. This has helped him a great deal and towards the end of the course, he was able to attempt exercises of main ideas without using simplified worksheets.

**2. Yahya Hussein Ahmed Al-Sharif [B1 October]:**

Yahya Hussein Ahmed Al-Sharif was from Yemen and he was weak in listening. In fact he had failed in the first listening examination. According to him, listening is still the most difficult skill of all. He was not able to apprehend a single word when the teacher played the listening track for the first time.

The vocabulary, accent, sentence structure were completely new to him. He was so depressed initially that he wanted to leave the course and go back to his country. He thought he will never be able to understand listening texts but when the teacher conducted sessions on questions like fill in the blanks, true or false etc. it was much easier to grasp.

The teacher played the track many times and paused whenever the students were unable to understand. This helped him become a better listener. Initially, he was not able to solve exercises of main ideas at all but with time and with additional exposure to the language, he was able to solve exercises of main ideas towards the end.

**Part IV:**

**Conclusion:**

To conclude, the presenter feels that a class should be student-oriented not text or teacher-oriented. First of all the students should gain in confidence in their own ability to attempt any exercise. So a good teacher should alter exercises according to the need of her students. At the same time, a good teacher

should also be able to make difficult teaching text easy instead of replacing **them**. As per the presenter's experience the exercises based on Top Down process are difficult for lower levels. On the contrary, exercises based on Bottom up process are easier to solve. It also helps students to understand words individually which is of utmost importance while learning a foreign language. The teachers should try to develop Bottom Up and Top Down skills especially at lower levels because the main aim of teaching listening is to make students adept at listening in real life situations. The Bottom Up and Top Down approaches should be developed simultaneously at the initial stage and the Bottom Up approach should be introduced first followed by Top Down approach.

## **Part V**

### **Pedagogical Implications:**

1. A teacher should be able to simplify the given text according to the proficiency levels of the students.
2. At the elementary level courses it is advised to use the Bottom Up listening approach; and followed by the Top Down listening approach for the benefit of the students.
3. The pronunciation and meaning of difficult words in the text should be discussed during Pre-teaching.
4. Most of the authentic listening texts are rich. A teacher should make a variety of exercises based on the same text. It will help break the monotony in the class.
5. The main aim of teaching listening to students is to prepare them for listening in real life situations and to be able to take exams successfully. The teacher should consider these things before modifying exercises.

### **References:**

- Mark Bartram, 2014. Bottom- Up Decoding: Reading and Listening for the future: Oxford University Press
- Anne Anderson and Tony Lynch, 1998. Listening: Oxford University Press
- Jamie Scanion 2011. Skills for Success Listening and Speaking 1: Oxford University Press
- Goodith White 1999. Listening: Oxford English



## **The Study of English Speaking Problems of the Immigration Officers Working at Suvarnabhumi Airport, Don Mueang Airport and the Government Complex**

Suthee Khamkaew

*Ph.D. Candidate (English Language Teaching), Assumption University, Thailand*

### **Abstract**

*With the increase in tourism all over the world, the problem of communication has assumed greater importance. The problem starts from the time people land at the airport. This study focused on exploring speaking problems of the 22 immigration officers working at Suvarnabhumi and Don Mueang Airport and the Government Complex. Based on the open-ended interview data, the problems are lacking opportunity (10), comprehending some unknown vocabulary (8), being afraid of making mistakes and perceiving various foreign accents (6 each), speaking in complete sentences (5), being shy and afraid of losing face (2 each), and understanding the questions asked and saying basic expressions (1 each).*

*They solve the problems by using Google translation (5), asking boss and colleagues for help (3), asking the foreigners to speak slowly (3), speaking mix English and Thai (3), applying body language, and opening dictionary to find out the vocabulary (2 each), memorizing vocabulary list (1), and speaking regardless grammatical rules (1).*

*The first three real situations/problems are asking directions (8), explaining documents details (7), and giving tourism information (4). 15 officers have decided to ask their boss and colleagues for help, use uncomplicated vocabulary (7 persons), speak regardless grammatical rules (6 persons), and speak with simple sentences (5 persons). While memorizing and writing down the necessary expressions and using body language have been chosen by three officers each. Two of them have spoken mix English and Thai. Using the Google translation, finding the key words and avoiding contact with the foreigners have represented one person each.*

**Keywords:** *English Oral Communication, Speaking Problems, Transactional Communication*

### **INTRODUCTION**

#### **Background**

The tourism industry is one of the largest national income sources and plays a crucial role in the Thai economic system. Moreover, the ASEAN Economic Community (AEC) will become a reality in 2015. One common theme has been the need for Thailand to improve the English language skill of its people. English language proficiency is therefore one of the most important skills as it is a fundamental language used in this era of globalization (Kanitpong, 2010). The improvement in English language proficiency is an essential key characteristic to ensure that the Thai workforce will benefit from economic liberalization.

#### **Statement of Problem**

The ability to communicate in English is seen as one of the important elements in developing human capital (Bureau of International Cooperation of Ministry of Education, 2005; 2006). While English will inevitably become part of Thai people's lives, English teaching and learning in Thailand is likely to be ineffective in producing perfect Thai English users. Therefore, the English language skills and competencies are more urgent. It is about today's Thai adults in all industrial, business, commercial, and educational sectors waking up to the reality that shortly they are going to be challenged for their jobs and

their livelihoods by English speaking immigrants from Singapore, Malaysia, the Philippines and the other ASEAN nations where English-language competencies are ahead of Thailand.

Due to Thailand's fame and the road map of ASEAN Economic Community (AEC), the immigration officers are required to have sufficient English speaking skill to provide accurate information. As Richards (1985) pointed out, the English language is needed for people who work in tourism, business, and the civil services. Several studies (Boonkit, 2010; Carter and Nunan, 2001; Forey and Lockwood, 2007; Seong, 2007; Vasavakul, 2006; Zaremba, 2006) confirm that English especially speaking seems to be the most important skill required for communication. Therefore, speaking is considered to be the most significant attribute for the immigration officers to provide information and solve the problems for the foreign tourists during their stay in Thailand.

### **Rationale**

Even though all immigration officers have worked for many years, they feel uncomfortable when dealing with foreign tourists. Since the immigration police attend the training program, they cannot make use of coursebook. The immigration officers have to memorize all the English patterns but they cannot apply in their position after completing the training program. The barriers the immigration officers faced during conversation are:

1. The immigration officers are not sure which words are appropriate for them to use.
2. Some of the immigration officers have a limitation of vocabulary, so they take a long time to think of vocabulary. Promrat (1998) pointed out that when the immigration officers speak to a foreign tourist, they must have a large vocabulary in order to reflect ideas. Limited vocabulary is one of the great barriers in communication.
3. The immigration officers should reduce common pronunciation errors and develop more natural stress and intonation patterns. If the words are unclear, the tourists will fail to understand.

Previous studies (Khamkaew, 2009; Mehta and Mehta, 2007; Pornpetcharat, 2001; and Tangniam, 2006) showed that English speaking skill was essential for the tourist police officers and the tourism agents in communicating with the foreign tourists. As a result, this study focused on speaking problems of the immigration officers at Suvarnabhumi Airport, Donmueang Airport and the Government Complex. Consequently, the results from the study can be implications for the immigration officers who need to improve their own English proficiency and for the Immigration Bureau or educational institutions to design effective English training course for the immigration officers.

### **Objectives**

- To explore speaking problems of the immigration officers at Suvarnabhumi Airport, Donmueang Airport and the Government Complex.

### **LITERATURE REVIEW**

Many educators defined the definition of oral communication in various concepts. Angwatthanakul (1994) and Ur (2006) suggest that speaking combines thinking, intelligence, feeling and knowing the goals of the speakers. Speaking skill is important in the daily life as well as in foreign language teaching. Speaking skill is important and necessary because speakers share messages and understanding. However, speaking skill is complicated and needs practices. Brown (1994); Burns and

Joyce, (1997); Gower, Phillips and Walters (2005) said that speaking is an interactive process of constructing meaning that involves producing, receiving and processing information. Rivers (1981), Savignon (1997), and Scott (1981) suggest that speakers interact with others to exchange knowledge, information, opinion, feeling, and gesture and to create understanding and give the meaning in social and cultural contexts.

In Thailand, due to the large number of students typically found in Thai classrooms (30-40), the classroom culture supports a more teacher-centered approach than classrooms in the West. As a result, many EFL classes in Thailand traditionally focus on lessons that emphasize retention skills with the pedagogical aims of developing accuracy and knowledge about aspects of the language such as grammar and vocabulary. There is less emphasis on teaching students how to use language meaningfully in oral form.

According to Boonkit (2010), the finding of Boonkit's study revealed that the main problems among Thais were the pronunciation and the grammatical structure of English sentences. According to Vasavakul (2006) and Tipmontree (2007), the problems found from their studies on the oral communication skills of the Thai staff who communicated with foreign customers were (a) a lack of understandings of the questions asked, which required a lot of repetition from the interviewer, (b) long pauses during conversations, (c) low fluency, (d) poor English grammar, (e) misunderstanding the foreign accents, and (f) low confidence and nervous when speaking due to the lack of opportunity to practice English.

Many scholars and researchers have studied the problems of English Language Teaching in Thailand focusing on speaking of Thais. For example, Aunreun (2005), and Jaisutthi (2006) conducted a study to investigate the English listening and speaking skills of hotel front office staff and tourism agents as observed by non-Asian and ASEAN guests. The study showed that the greatest barriers to oral communication of the hotel front office staff were accents and speaking styles, word choice and a lack of vocabulary. They were unable to use words properly or to fluently express their ideas. In addition, the findings also indicated problems with the incorrect use of grammar and mispronunciation.

Pornpetcharat (2001), Meemark (2002), and Tipmontree (2007) studied the opinion of the tourist business towards the operation of Thai tourist police officers in Phuket, in Pattaya, at the radio call center at the Patrol and Bangkok Airport, in Chiangmai, and in the Lower Central Region of Thailand. The study clearly revealed that Thai tourist police officers had problems communicating in English with foreign tourists. The feeling of embarrassment that Thai Tourist Police officers felt when they could not understand or reply was also identified as another problem in the study. It was suggested that the Thai tourist police officers clearly needed to improve their speaking and they also needed to have intensive English training courses especially practicing the conversation with foreigners in real situation they faced while carrying out their duties.

English has been used as a major medium for communication in the workplace. One who has good English language skills will have more opportunities to achieve his/her career advancement. Therefore, the use of effective English is one of the essential components in developing oneself to be more successful in achieving goals (Crystal, 1997). Although substantial efforts have been made to the reform of English language curriculum in Thailand, Thai learners' English performance does not meet the standard required. In this regard, as pointed out by Foley (2005), factors responsible for limited success of ELT in Thailand include lack of proper curricula, dry teaching styles that overly focused on grammatical details, students, learning media, inappropriate texts, and testing and evaluation.

Many Thai and foreign research projects over the past twenty years have investigated communicative activities in the classroom. Many researchers (Phuphanpet, 2004; Kethongkum 2005;

Promshoit, 2010) who have conducted research on students' listening and speaking abilities agree that students have deficiencies in their speaking ability. They cannot communicate in English. The researchers also indicate that the causes of their deficiencies come from many sources: first, students have few opportunities to use English outside the classroom; second, students cannot apply the knowledge learnt from the classroom to use in real life situations; third, students do not have confidence in their ability to speak in English; fourth, many English teachers do not focus much on speaking because it takes time to practice; fifth, schools do not provide effective teaching materials for teaching speaking ; and lastly, students have a negative attitude towards learning English based on their past experiences.

## **METHODOLOGY**

### **The Participants**

The participants in this study are focusing on the immigration officers working at Donmuang and Suvarnabhumi Airport and the Government Complex accounting for 22 immigration officers. The immigration officers work on behalf of the Thai government to enforce national security and maintain the immigration system's integrity. They can be employed in many different locations, but the main role of the immigration officer is to detect potential security threats and fraud attempts through interviewing immigrants.

Fluency in the English language can be an advantage because this area of work is open to graduates of any discipline. The immigration officer will need to show evidence of the following: 1) oral and written communication skills, 2) interpersonal skills - firmness allied with courtesy and tact, 3) common sense, 4) patience, 5) the ability to listen attentively, 6) organizational skills, 7) the ability to analyze and interpret information quickly and accurately to reach sound decisions, 8) attention to detail, 9) calmness under pressure and the ability to meet tight deadlines, 10) reliability, 11) a confident and responsible approach to work, and 12) the ability to work independently and as part of a team. However, only some immigration officers can fluently communicate in English, though they have had at least 16 years of learning English in school and university.

### **Methods of Data Collection**

To collect the data of the study, the interview is applied. The purpose of the interview in this study is to explore the views, experiences, and beliefs of the immigration officers and to find out speaking problems of the immigration officers at Suvarnabhumi Airport, Donmueang Airport and the Government Complex. The questions are:

1. What are your problems in speaking English at work?
2. Which real situations/problems did you face while carrying out your duties?
  - Could you please tell me the situations/problems in which you had problems in communicating in English?
  - How did you deal with difficult situations/problems?

The 22 immigration officers were interviewed for 10 minutes at the Phranakhon Language and ASEAN Center (PLACE). If the immigration officers cannot answer the interview questions clearly and fluently, the Thai version interview will be conducted to eliminate misunderstandings and make the immigration officers feel free and comfortable to answer the questions (Vasuvakul, 2006; Khamkaew, 2009). The open-ended interview will be recorded and taken note to recall the conversation by asking for permission from the immigration officers.

### **Findings and Discussion**

In order to investigate the English speaking problems and how to solve the English speaking problems, the question "What are your problems in speaking English at work?" was raised.

**TABLE 1** English Speaking Problem at Work

<b>Topics</b>	<b>Results</b>	<b>Total (Person/People)</b>
1. English Speaking Problems	- Lacking of the opportunity to speak in the real life	10
	- Comprehending some unknown vocabulary	8
	- Being afraid of making mistakes	6
	- Perceiving various foreign accents	6
	- Speaking in complete sentence	5
	- Being shy to speak English in front of the foreign tourists	2
	- Being afraid of losing face	2
	- Lacking of understanding of the questions asked	1
	- Saying basic expressions	1
2. Job Responsibilities	- Working on the documents	14
	- Working at the counter services	8
3. How to Solve the English Speaking	- Using the Google translation program	5
	- Asking boss or colleagues for help	3
	- Asking the foreigners to speak slowly	3
	- Mixing English and Thai	3
	- Using body language	2
	- Opening dictionary to find out the unknown vocabulary	1
	- Memorizing vocabulary list	1
	- Speaking regardless grammatical rules	1
	- Repeating the questions asked	1

From table 1, the main problem of the immigration officers in speaking English at work is lacking opportunity to speak in the real life (10). This could be because the interview data revealed that the totals of 24 immigration officers who participated in this study can be classified into two main groups which are 1) the immigration officers who work on the documents, accounting for 14 persons and 2) the immigration officers who work at counter services accounting of 8 persons.

Second comprehends some unknown vocabulary (8), third shares the equal portion between being afraid of making mistakes and perceiving various foreign accents (6), fourth is speaking in complete sentence (5). Fifth is being shy to speak English in front of the foreign tourists and being afraid of losing face (2). While the last two issues have the same equal portion which are lacking of understanding of the questions asked and saying basic expressions (1) accordingly. All mentioned obstruct the immigration officers' English oral communication. This could be because English teaching in Thailand concentrates on grammar and accuracy and teachers primarily deliver English lessons using the Thai language; therefore, students are not sufficiently introduced to speaking skill. As a result, Thais have problems with English language speaking (Simpson, 2011).

Moreover, the immigration officers have stated the following solutions that have been implemented while working and encountering such difficulties. Five of the immigration officers have decided to use Google translation program from the computer. Three of them each have asked boss and colleagues for help, asked the foreigners to speak slowly, and spoken mix English and Thai accordingly. In addition, two of them have applied the body language while opening dictionary to find out the

unknown vocabulary, memorizing vocabulary list, speaking regardless grammatical rules, and repeating the questions asked have been chosen by one immigration officer in each respectively.

In order to investigate the real situations/problems faced and how to deal with the English speaking problems, the questions “Which real situations/problems did you face while carrying out your duties?”, “Could you please tell me the situations in which you had problems in communicating in English?” and “How did you deal with difficult situations?” were raised.

**TABLE 2** Real Situations/Problems Faced while Carrying Out the Duty and How to Deal with the English Speaking Problems

<b>Topics</b>	<b>Results</b>	<b>Total (Person/People)</b>
1. Real Situations/Problems	- Asking directions	8
	- Explaining documents information	7
	- Giving information about tourism	4
	- Giving directions	1
	- Phoning for visa information	1
	- Giving information about immigration regulations	1
2. How to Solve the English Speaking	- Asking boss or colleagues for help	15
	- Speaking English with easy vocabulary	7
	- Speaking regardless grammatical rules	6
	- Speaking English with simple sentences	5
	- Memorizing and writing down the necessary expressions for future conversation	3
	- Using body language	3
	- Mixing English and Thai	2
	- Using the Google translation program	1
	- Finding the key words during the conversation	1
	- Avoiding contact with the foreigners	1

As shown in Table 2, the real problems at work while carrying out duty reflect the first three situations that many of the immigration officers have been encountering are asking directions (8), explaining documents information (7), and giving tourism information (4). Also, the situations/problems related to giving directions, phoning for visa information and giving information about immigration regulations are minorities which were faced with one of each.

At the same time, when asking how to deal with the real problems while carrying out duty, the finding showed that more than half of the immigration officers, which are 15 persons, have decided to ask their boss and colleagues for help. This could be because their boss and their colleagues might have been experienced before, so they could give some useful suggestions or solve the real problems the immigration officer faced. Besides, the immigration officers have tried to speak English with easy vocabulary (7), speaking regardless grammatical rules (6), and speaking English with simple sentences (5). While memorizing and writing down the necessary expressions for future conversation and using body language are the secondary solutions which have been chosen by three officers each. Few of them chose to speak mixing English and Thai (2), using the Google translation program, finding the key words during the conversation and avoiding contact with the foreigners (one each) accordingly.

### **Conclusion**

Speaking practice in the training course is vital for the immigration officers’ achievement for their work and also seems to be crucial since most immigration officers claim that they speak very little

English outside the training course. The best way to acquire a language is by engaging in real conversation, pointing out how common they are among foreign tourists and providing more opportunity for them to practice. As a result, the immigration officers can benefit from learning by setting their goals and own progress in speaking.

## REFERENCES

- Angwattanakul, S. (1994). *English Teaching Methods*. Bangkok: Chulalongkorn University Press.
- Boonkit, K. (2010). Enhancing the Development of Speaking Skills for Non-native Speakers of English. *Procedia Social and Behavioral Sciences*, 2, 1305-1309.
- Brown, H. D. (1994). *Principles of Language Learning and Teaching*. Englewood Cliffs, NJ: Prentice-Hall, Inc.
- Burns, A. and H. Joyce (1997). *Focus on Speaking*. Sydney: National Center for English Language Teaching and Research.
- Carter, R. and D. Nunan (2001). *The Cambridge Guide to Teaching English to Speakers of Other Languages*. Cambridge: Cambridge University Press.
- Crystal, D. (1997). *English as a Global Language*. Cambridge: Cambridge University Press.
- Foley, J. (2005). English in Thailand. *RELC*, 36(2), 223-234.
- Forey, G. and J. Lockwood (2007). "I'd love to put someone in jail for this": An Initial Investigation of English in the Business Processing Outsourcing (BPO) Industry. *English for Specific Purposes*, 26, 308-326.
- Gower, R., D. Philip, and S. Walter (2005). *Teaching Practice: A Handbook for Teacher in Training*. Thailand: Macmillan.
- Jaisutthi, K. (2006). *A Study of English Verbal Communication Skills of Hotel Front Office Staff as Observed by Non-Asian Guests*. Unpublished Master's Thesis, Srinakharinwirot University, Bangkok, Thailand.
- Kanitpong, T. (2010). The Competitiveness of Thailand in the Challenges AEC. *NIDA Business Journal*, 7, 71-92.
- Kethongkum, R. (2005). *The Effect of Using English Supplementary Materials on Developing Listening and Speaking Competence of the Third Year Vocational Level Students in Tourism and Hotel Section at Premruetai Administration Technology School*. Unpublished Master' Project. Srinakarinwirot University, Thailand.
- Khamkaew, S. (2009). *Needs and Problems in English Listening and Speaking Skills: A Case Study of the Metropolitan Police Officers at Counter Service at Chana SongKram*. Unpublished Master's Thesis, Srinakharinwirot University, Bangkok, Thailand.
- Meemak, M. (2002). *An Analysis of Needs and Problems of English for Tourist Police*. Master's Thesis M.A. (Language and Culture for Communication and Development). Bangkok: Graduate School Mahidol University.

- Mehta, D. and N.K. Mehta (2007). *Communication Skills for Engineering Professionals* Retrieved on 10<sup>th</sup> November 2009 from <http://www.adit.ac.in>.
- Phuphanpet, U. (2004). *The Effect of Using Oral Communication Activities to Develop English Speaking Ability of the First Year Certificate Vocational Students*. Unpublished Master's Project. Srinakharinwirot University, Thailand.
- Pornpetcharat, Y. (2001). *The Welfare Needs and Problems of Tourist Police Officers*. Master's Thesis M.A. (Social Work). Bangkok: Graduate School Thammasart University.
- Promshoit, V. (2010). *The Use of English Language Activities in Developing Listening and Speaking Abilities of Second Year Vocational Students Majoring in Hotel Management of Samutprakan Institute of Commerce and Technology School*. Unpublished Master's Project. Srinakharinwirot University, Thailand.
- Rivers, W.M. (1981). *Teaching Foreign Language Skills (2<sup>nd</sup> Ed.)*. Chicago: University of Chicago Press.
- Savignon, S.J. (1997). *Communicative Competence: Theory and Classroom Practice*. New York, McGraw Hill. Addison Wesley Publishing Company Inc.
- Scott, R. (1981). *Speaking in Communication in the Classroom*. New York, USA: Longman.
- Seong, M. (2007). *Teaching Model for the Improvement of Oral Communication Skills focused on Tourism English*. Retrieved from <http://paatjapan.org/resource/proceedings/PAAL7/pdf/18Myeong.pdf>
- Simpson, J. (2011). *Integrating Project-based Learning in an English Language Tourism Classroom in a Thai University* (Doctoral Dissertation, Australian Catholic University, Sydney, Australia). Retrieved from <http://dlibrary.acu.edu.au/digitaltheses/public/adt-acuvp309.29062011/02whole.pdf>
- Tangniam, T. (2006). *An Analysis of English Language Needs for Thai Airways Ground Staff*. Master's Thesis M.A. (English for Specific Purposes). Bangkok: Graduate School Kasetsart University.
- Tipmontree, S. (2007). *The Use and the Problems of English and Intercultural Communication Skills of Thai Tourist Police Officer*. Unpublished Master's thesis, University of the Thai Chamber of Commerce, Bangkok, Thailand.
- Ur, P. (2006). *A Course in Language Teaching*. Cambridge, England: Cambridge University Press.
- Vasavakul, A. (2006). *Business English Oral Communication (BEOC) for Customer Services Staff at the International Banks: Translating Needs Analysis to a Course Development*. Doctoral Dissertation, Faculty of Graduate School, Chulalongkorn University, Literacy Education.
- Zaremba, A.J. (2006). *Speaking Professionally*. Canada: Thompson South Western.



## **Popular Science on Facebook: how users like, share and comment**

Artur Daniel Ramos Modolo

*PhD researcher, University of Sao Paulo, Brazil,  
Currently in a split-side PhD program in Queen Mary - University of London, U K*

### **Abstract**

*In this study, 100 posts of popular science magazines are evaluated regarding their content and reaction of the readers. This study quantitatively analyses these pages considering the main forms of feedback available to the Facebook users (like, share and comment). We gathered posts published by Cosmos, Galileu, New Scientist, Scientific American and Superinteressante during the period of 3 days (6<sup>th</sup> November 2015 – 8<sup>th</sup> November 2015) and observed the comments done by their readers. We found that the most popular tool among the fans of the page is the liking feature and the comments the least frequent used. In this paper, we discuss reasons for this prominence, as well as the impact of posts with advertising and humour in the reaction of the readers.*

**Keywords:** *Popular science; Facebook; social media; reader reaction; speech genres.*

### **Introduction**

Internet has become a valuable tool for several human activities (working, studying, e-commerce, entertainment, etc.). The growing importance of Internet in our daily lives has resulted in many changes to the possibilities for acquiring new knowledge and skills, interacting with friends, playing videogames and so forth. In addition, it must be pointed out that Internet has condensed several forms of communication: written, oral and visual (Bargh and McKenna, 2004).

Before the popularization of the Internet, popular science magazines used to be one of the main sources of dissemination of scientific information for laypeople. Nowadays, however, these magazines are forced to share the attention of the readers with many online groups and plenty of sites sharing free content and information.

The dark side of some part of these sites is that Internet users very often cannot be completely certain about the credibility of the statements published on the Internet pages (Fogg et al., 2003). On the other hand, the popular science magazines still are a more reliable source of scientific findings and knowledge by virtue of their editorial controls and professional scientific journalists.

At the same time, popular science magazines are in a threshold between several human activities. According to Grillo (2013), these kinds of magazines are far from being purely scientific in its statements because other social forces and interests influence it. The willingness of increasing the number of readers and consequently the number of magazines sold are an example of the blurred line between science, journalism and commercial areas.

Popular science magazines have been trying to adapt their content to other platforms as Facebook and Twitter. The most part of these magazines has created pages on Facebook in order to create a bigger number of potential readers and a better possibility of interaction with them. The main goal of this paper is to point out some results of this attempt, especially regarding to the reader reaction in its possible expressions: liking, commenting and sharing.

### **Material and methods**

Prior to data collection, five official popular science Facebook pages were selected. Of these pages, 3 are originally published in English: Cosmos (Australia), New Scientist (United Kingdom), Scientific America (United States of America) and 2 pages are published in Portuguese: Galileu and

Superinteressante (both Brazilian)<sup>1</sup>. Furthermore, these pages have a different number of fans in total; this feature is necessary to evaluate in which degree the amount of fans are related with other quantitative aspects analysed (likes, shares and comments).

Twenty posts were collected from each page; these posts were published on Facebook during the period of three days (6<sup>th</sup> November 2015 – 8<sup>th</sup> November 2015) on each page. Part of these pages published more than twenty posts during this period. For methodological reasons, however, the same amount of posts were collected in each page, by order of publication, keeping equivalent material for analysis. This material provided us one hundred posts on Facebook by popular science magazines in two different languages and four different countries. This diversity resulted in posts with different styles and reactions of several readers from various backgrounds.

Similarly Gerolimos (2011), the quantitative approach is applied to compare the number of reactions in each post selected by us (likes, shares and comments). These reactions are the most valuable data for understanding the relations between the written and visual content posted on Facebook and the user answer to them. Our hypothesis is that these comparisons can clarify some links connecting the use of humour and videos with an increase in the above-mentioned reactions.

Another main point of analysis is how impactful are posts with advertisings in influencing the feedback of Facebook users. Part of these aspects were previously investigated by Malhotra et al (2013) in the corporative pages on Facebook, which creates the possibility of comparisons between their and our final results.

## Results

Of the one hundred posts analysed, all of them were liked or shared at least once. Almost the same pattern appeared in the comments; only one post by Cosmos has not received any comment. Within just one exception – a post by New Scientist – the number of likes is superior to shares, and the number of shared posts is bigger than comments. By consequence, the total amount of likes, shares and comments presented in table 1 followed the same trend.

**Table 1:** Reader reaction

Page name	Likes	Average	Shares	Average	Comments	Average	Total fans
Cosmos	21652	1082,6	4690	234,5	304	15,2	363740
Galileu	31356	1567,8	11223	561,15	2193	109,65	1112011
New Scientist	20815	1040,75	4886	244,3	554	22,7	2757192
Scientific American	11403	570,15	3681	184,05	510	25,5	2340043
Superinteressante	28148	1407,4	7812	390,6	2276	113,8	3585746

---

<sup>1</sup> Official page on Facebook: <https://www.facebook.com/COSMOSmagazine/?fref=ts> (Cosmos Magazine);

<https://www.facebook.com/newscientist/?fref=ts> (New Scientist);

<https://www.facebook.com/ScientificAmerican/?fref=ts> (Scientific American magazine);

<https://www.facebook.com/revistagalileu/?fref=ts> (Galileu magazine);

<https://www.facebook.com/ScientificAmerican/?fref=ts> (Superinteressante magazine).

The results presented in the table 1 show that even being possible to perceive some degree of relation between the total fans of the pages and the number of likes shares and comments, it can't be used as a single factor to determinate them. Despite having the lowest number of fans (363740 people liked), Cosmos had more post likes in total than New Scientist's posts.

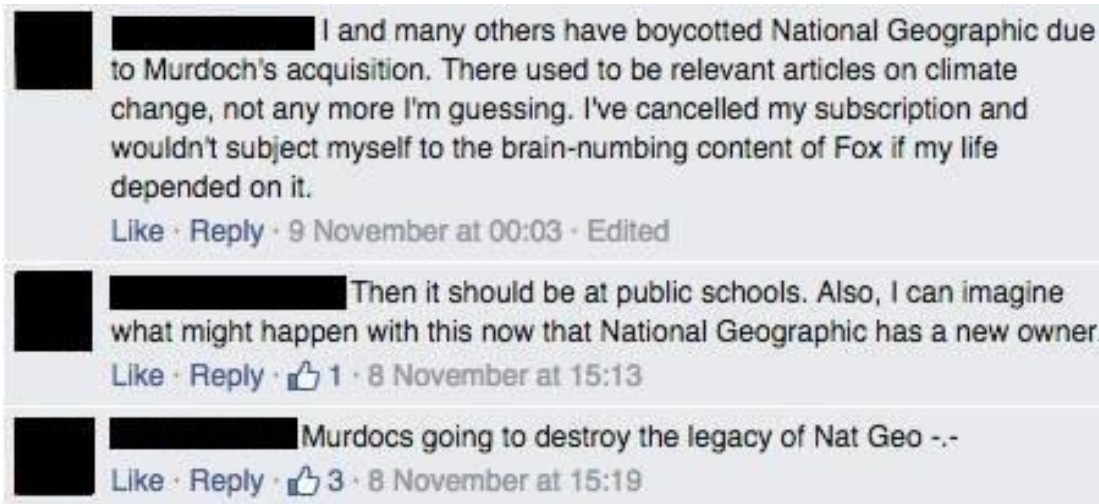
Another important aspect is that the posts published on the pages of Brazilian magazines, Galileu and Superinteressante, had much more comments in average (109,65 and 113,8) than the posts of the English-language magazines, Cosmos, New Scientist and Scientific American (15,2; 22,5 and 25,5). It's necessary to highlight that the number of comments are not completely related to the number of fans, considering that, in average, Galileu and Superinteressante had similar results, despite the fact that Superinteressante has more than three times the number of fans on Facebook than Galileu.

The post by Scientific American liked the least (figure 1) was an announcement of a show that would be broadcasted on National Geographic Channel and on Fox Network (liked 176 times, whereas the average post of Scientific American received 570,15 likes in our data).



**Figure 1:** Scientific American announces the event (Facebook)

The reactions published by the readers on the comments section condemned the fact that National Geographic abandoned non-profit status since Rupert Murdoch – founder of News Corporation and the creator of FOX Broadcasting – has bought the publication. Half of the comments on this post criticized somehow this change and the fact that the focus on scientific issues as the “climate change” could be potentially eclipsed by other topics aligned to Murdoch’s interest. Scientific American has not replied these comments, the same pattern occurred with other critics on the other posts collected.

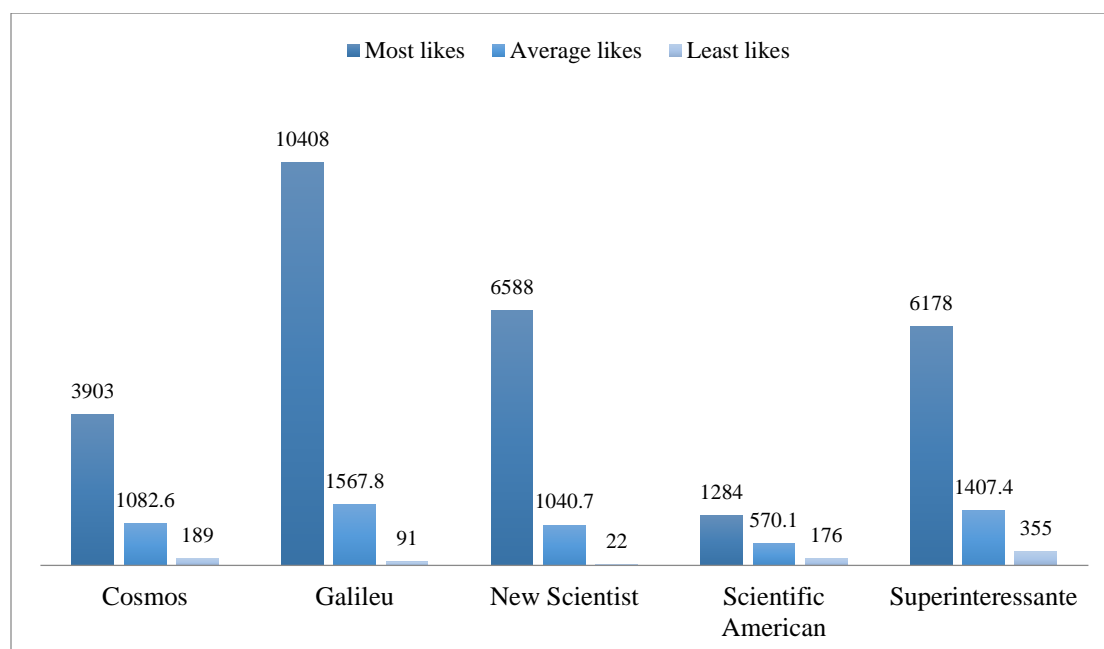


**Figure 2:** Comments criticizing National Geographic (Facebook)

On the other hand, a hip-hop video explaining the sodium-potassium pumps and active transport was the most liked (1284 likes), shared (601 shares) and commented (109 comments) post, much more than the average post of the Scientific American’s page (respectively, 570,15 likes; 184,06 shares and 25,5 comments). This video creates a parody of the well-known video clip of the song Hotline Bling from Drake to create humour, mixing scientific and entertainment content.

The same kind of oscillation in the amount of the feedback was observed in all other pages. It’s possible to highlight a big gap of public engagement between the most and the least liked posts of each page; some of the possible reasons of this gap will be further discussed in the next section.

**Table 2:** Most, average and least likes per post



Similarly, in most of the cases, the posts that had less positive engagement (likes, comments and shares) were advertisings and announcements. Nevertheless, some posts published articles via hyperlinks and received fewer likes and some criticism in the comments section. This criticism is associated to posts considered unscientific by the users. The reasons why advertisings and “unscientific” content received little positive feedback and more criticism will be discussed in the next section of this paper.

## Discussion

When evaluating the user preferences of interaction with popular science pages on Facebook, the data exposed the fact that Facebook users prefer liking rather than sharing, and sharing rather than commenting. Similar results were observed by Malhotra et al (2011) in their study about the pages of big companies on Facebook, suggesting that this can be a regular trait in all kinds of pages. The quickness and simplicity of liking posts on Facebook may explain some of the reasons why this preference occurs.

Volochinov (1976) states that the only way possible to understand the ideological use of language and utterances is when the social and historical context is comprehended as well. Zarella (2011) affirms that the high volume of content published on social media as Facebook creates a competition for the reader's attention. The results indicate that the number of "fans" is, in some degree, relevant to amplify the number of potential readers but, per se, are not a guarantee of positive feedback.

Considering this scarcity of attention, the regular reader of social media does not have enough spare time available to comment in details all the content available on their news feed. On the other hand, up to now, it's only possible to users express negative reactions by commenting page's post. Other feasible action would be to unlike this page, but this action could probably be less effective considering the great amount of "followers" that these magazines have.

Facebook users can frequently produce more aggressive utterances on the social media than in regular communication. Communication scholars and theorists of politeness and courtesy oftentimes refer to the way digital communication, especially the chats with strangers, are more likely to have improper content and hostility (Champoux et al., 2012).

The "speaker" is much more interrupted during a chat compared to a traditional conversation (Modesto, 2011). The pages haven't replied any of the critical comments done by their readers. As reported by Dekay (2012) this is a recurring issue because even big corporations fail to answer negative feedback of their followers and fans on Facebook.

The results of this research also support Grillo's (2013) idea that popular science is, in fact, a dialogical communication between several areas: science, journalism, entertainment and education. In agreement with Bakhtin (1986) each discursive genre is related to one or more spheres of human activity. Considering the diversity of areas involved with popular science, the content published on pages are likewise heterogeneous.

Usually, posts on popular science pages can use various styles and discursive genres: humour (entertainment), report studies (science) and publish news about discoveries (journalism). According to Chan (2011), the use of humour can be very successful to enhance sales revenue, this is certainly one of the factors that explains why some content as the hip hop video had the most likes among the analysed posts of Scientific American.

In spite of not having a complete predictable style, the statements posted by the magazines have the intention of amplify the scientific interest and, by consequence, the number of readers and potential subscribers. However, the results show that positive feedback (likes and shares) is more likely to occur in posts without advertisings and with free content.

## **Conclusion**

This study concludes that the like feature on Facebook is the most popular form of feedback among the readers of popular science pages. As expected in the first hypothesis, the results demonstrate that the kind of content published by magazines is very important to determine how much and which type of feedback they will receive on Facebook.

Despite of having commercial interest in publishing on Facebook, advertisings were usually the least liked type of post. Posts with humour or references of popular culture, as the hip-hop video explaining sodium-potassium pumps, had big and positive engagement of the Facebook users.

Popular science magazines are in a threshold of several areas (journalism, science, education and entertainment), which creates blurred lines in the communicative intention and heterogeneous content. In

future studies further analysis of the visual content can be done in order to comprehend the relations between written and visual utterances and what are the users answer to them.

### **Acknowledgements**

The author gratefully acknowledges the financial support granted by FAPESP.

### **References**

- Bakhtin, M. (1986). *The Problem of Speech Genres*. In: *Speech Genres, and Other Late Essays*. Austin: University of Texas, pp. 60-102.
- Bargh, J. A., McKenna, K. Y. A. (2004). The Internet and social life. *Annual Review of Psychology*, n.55, 573–590.
- Champoux V., Durgee J., McGlynn, L. (2012), "Corporate Facebook pages: when “fans” attack", *Journal of Business Strategy*, vol. 33 n. 2 pp. 22 – 30.
- Chan, F. Y. (2011). Selling through entertaining: The effect of humour in television advertising in Hong Kong. *Journal of Marketing Communications*, vol.17 n.5, pp. 319-336.
- Dekay, S. H. (2012). How large companies react to negative Facebook comments. *Corporate Communications: An International Journal*, vol. 17 n.3, pp. 289-299
- Fogg, B. J., Soohoo, C., Danielson, D. R., Marable, L., Stanford, J., & Tauber, E. R. (2003) How do users evaluate the credibility of Web sites?: a study with over 2,500 participants. In: *Proceedings of the 2003 conference on Designing for user experiences*, pp. 1-15.
- Gerolimos, M. (2011). Academic libraries on Facebook: An analysis of users' comments. *D-Lib Magazine*, vol.17 n.11, pp. 4.
- Grillo, S. V. C. (2013). *Divulgação científica: linguagens, esferas e gêneros*. São Paulo: University of Sao Paulo.
- Malhotra, A., Malhotra, C. K., & See, A. (2013). How to create brand engagement on Facebook. *MIT Sloan Management Review*, vol.54 n.2, pp.18-20.
- Modesto, A. T. T. (2011). *Processos interacionais na Internet: análise da conversação digital*. São Paulo: University of Sao Paulo.
- Voloshinov, V. N. (1976). *Freudianism: A marxism critique*. New York: Academic Press.
- Zarrella, D. (2011). *Zarrella's Hierarchy of Contagiousness: The Science, Design, and Engineering of Contagious Ideas*. New York: Do You Zoom.

## Retrieval Translation and Annotation of Yogad Folk Songs of Echague, Isabela

Divina Gracia S. Sabio, MAEd  
University of Santo Tomas, Espana, Manila, Philippines;  
Commission on Higher Education (CHED) Faculty Development Program II (FDP-II), Quezon City,  
Philippines

### Abstract

*This study endeavors to retrieve, translate and annotate the Yogad folk songs of Echague, Isabela. The retrieval process employed ethnographic tools such as surveying the locale, participant observation, interviewing of informants and recording of and transcribing Yogad folk songs.*

*The materials collected were translated to English using the Meaning-Based Translation (MBT) approach by Mildred Larson (1984) to ensure that the meaning of the source language will not get distorted in the process of translation. The translation process participates in the “afterlife” of the foreign text, enacting an interpretation that is informed by a history of reception.*

*After translation, the sources were classified according to topics and themes. The structural approach purported by Claude Levi-Strauss which espouses that the nature of every element in any given situation has no significance by itself, and in fact determined by all other element in any given situation. The full significance of any entity cannot be perceived unless and until it is integral into the structure of which it forms a part. Hence, the Yogad folk songs, being part of the oral traditions of the indigenous people, will be analyzed based on its entirety (themes, purposes, variants, influences, etc.) in relation to the material culture and the life experiences of the Yogad tribe. This process envisions to establish the Yogad’s identity as indigenous peoples reflecting their cultural heritage and the significant role of folk songs in their life.*

*The materials were also be compared with Philippine folk songs in particular and the characteristics of folk songs in general. The output of the study is a collection of Yogad folksongs that mirror the life and cultural traditions of the Yogads of Echague, Isabela through which the identification of folk consciousness is established in relation to worldview.*

**Keywords:** *folk songs, regional literature, Yogad language, indigenous people, ethnography, structuralism, translation*

### Introduction

Folk song lives in oral tradition and has no original text or a standard form. As such, it has been handed down orally from one generation to the next. When a song had passed from one singer to another for a few generations and had taken a bit of change each time it is sung, then a song becomes a true folk song. Both words and tune are essential elements of folk song for they are inseparable and considered the organic whole of the genre. The tune gives life to the song, while the words give meaning to it.

In the Philippines, folk song plays a vital role in the life of a Filipino. Almost every stage in the human life cycle is marked by a song. Folk song mirrors the cultural traditions and history of peoples. Thus, the serious study of folk song as part of regional literature is greatly encouraged, more so because the retrieval and study of Philippine folk songs is very sparse. Most of the existing Philippine folk song collections include only the major languages spoken by Filipinos. The folk songs of the ethnic groups are left within the periphery and considered literature of the margins for they are not understood by many. These folk songs are on the verge of extinction together with the language and the cultural heritage of the indigenous peoples.

## **Objectives and Locale of the Study**

The locale of the study is a town called Echague, some 60 kilo-meters away from Ilagan, the capital town of Isabela Province in the Cagayan Valley Region of the Philippines. Echague is called the Yogad country because majority of the Yogad tribe still reside there although some had moved to other neighboring towns. Yogad, which refers to both the original ethnic group of Echague and their language, is listed as one of the Northern Cordilleran languages along with Ibanag, Itawis, Gaddang, Atta and others.

The Yogad tribe is rich in oral tradition and cultural heritage. The Yogads are fond of singing and dancing. In fact, folk song is like a mantra that accompanies a Yogad from womb to tomb. That is, songs are used to mark occasions like birthing, wedding, death, courting, during planting season and even in times of sickness and misfortune.

However, nowadays, these folk songs are rapidly vanishing and no longer sung as much as before. Even the Yogad language could only be heard spoken by the older people. The Yogads' oral traditions and cultural heritage is nearly extinct.

Thus, this study endeavored to retrieve whatever text/s that could still be salvaged on Yogad folk songs. The retrieved materials were translated and analyzed. This is a simple act of preserving the Yogad folk songs before time could completely bury and erase them for the next generation to have a glimpse of a collection of cultural heritage.

## **Materials and Methods**

This is a three-pronged qualitative research that made use of retrieval, translation and annotation processes.

Retrieval and preservation of oral traditions have been going on for centuries now. Allan Dundes, a well-known folklorist of the United States have done several studies on this area and have come up with guidelines for amateur and professional folklorists to follow which the present study have also utilized.

The retrieval process depended on extensive archival research and field work which include personal interviews of informants and digital and electronic documentation of folksingers' performances. Each of the folksingers' performances were video recorded for preservation. The DVD's were distributed to the municipal and provincial libraries for future use and keep safe. Others were given to the libraries of the universities and schools in the municipality of Echague.

Other studies that also employed the same ethnographic practices were the works of Hornedo in collecting and preserving the oral tradition of Ivatan in Batanes. Likewise, Camposano's study on Tagakaulo Oral Literature succeeded fairly. These studies influenced greatly the retrieval and preservation processes of the Yogad oral tradition.

Transcription of source texts was done right after the field work. The transcribed materials were translated using Meaning-Based Translation (MBT) purported by Mildred L. Larson (1984). The MBT approach acknowledges a work of translation involving texts growing out of an ancient culture into highly diverse languages spoken all over the world. MBT ensured that the nuances and socio-cultural meanings of the source texts was preserved and remained uncompromised.



The source texts were analyzed based on the folk songs system of classification of Damiana L. Eugenio (1996) who divided folk songs into narrative and non-narrative. However, since some of the classifications of the two divisions were overlapping, this study used the non-narrative sub-classifications which are: Children songs, songs about nature, Didactic songs, Love, Courtship and Marriage songs, Serenades, Wedding songs, songs of Family Life, songs of Friendship and Conviviality, Humorous songs, Occupational songs, Social Protest songs, Religious Festival songs and Death and Funeral songs.

## **Results and Discussion**

### *The Yogad Folk Songs of Echague, Isabela: Reflections of Life and of Love*

#### *Children Song*

In general, Philippine Children songs have soporific tune and repetitive words. They reflect the carefree nature of children and picture their kind of upbringing.

The Yogad song “Wara Lobu Cu” (I Had a Balloon) however, shows that a child could also be thoughtful and mature in nature. The song talks about a child whose balloon flew away. In regret, the child realized that it would have been better if he/she bought food instead.

Some Yogad children songs are adaptations of English nursery rhymes like “I Have Two Hands” (Addu Kamat Ku), although some words have been modified. This clearly shows that the tribe was not free from the influences of colonization.

The Yogad children songs instead of having a soporific tune has livelier melody for they are often used as means to enliven the classes of grade schoolers. The words are repetitive for the pupils to easily remember and often suggest an action for the children to perform. They are not just sung in schools but also at home when parents or older siblings and even neighbors play with children like in the song “Mak Kansyon Quitam” (Let Us Sing).

#### *Song About Nature*

Songs about nature talk of the natural world. They also reflect the relationship of the folks to their natural environment and habitat. The nature world is personified in nature songs. Plants, animals, body of water, are given life that they can talk and commune with the folks.

The Yogad song “Balansinat, Kamatis, Parya (Eggplant, Tomato, Bitter Gourd) is a typical nature song because the vegetables could talk. The singer according to the song could hear the eggplant bragging that it is the tastiest of them all. Bitter gourd in reply gives the moral of the song saying that eggplant should be careful with its words. The song also reflects friendship when bitter gourd addressed eggplant as friend. It also pictures the backyard and the simple life of the folks.

#### *Didactic Song*

Didactic songs are heavy on moralizing. The moral is simply shown in the situation for others to detect easily. Didactic songs encourage folks to ponder on the moral to avoid being in the same predicament. Usually it is in a form of an advice.

In the Yogad song “Yu Taddan” (The Advice), a lady who experienced falling into the superficial attitudes and the deceptive demeanor of her suitor gives advice to her friends to be very careful in choosing a potential beau. This folk song is sung on the eve of a wedding when friends of the bride and

the groom come together to celebrate the last night of the couple being single. The occasion is a festive social gathering where the ladies and the gentlemen take turns singing some songs. “Yu Taddan” (The Advice) is usually a response to the song “Yu Lappao” (The Flower).

#### *Love, Courtship, Serenade and Marriage Songs*

The most popular Yogad folk songs collected fall on this classification. Even children in the past could easily sing songs of this kind. Apparently, they were also used as lullabies. Through these Yogad folk songs, one sees the profile of a Yogad lover and the attributes of a Yogad lady being courted.

Romantic qualities of the Yogad lover is evident through the words of “Yu Lappao” (The Flower). The man addresses the woman he loves as the flower. The words bear exaggeration as in any courtship song to describe the man’s love for the woman to the extent of saying that the lady is the only cure to his fatal wound.

The Yogad love song “Yu Tamba” (The Promise) speaks of a broken vow. The lady in the song made a vow never to fall in love as she had already padlocked her heart. But because of the man’s sweet words of promises, she had unlocked her heart only to be broken when the man left her for someone prettier than her.

Another Yogad love song entitled “O, Bulan” (Oh, Moon) has a melancholic tone that expresses the fear of losing a lover. The singer is asking for the moon to listen to their fears and to guide them every day. The lover is telling the moon that it would be better to die than to lose his/her love one.

#### *Songs of Family Life*

The Yogads also have songs of family life that express the ideals of a Filipino family much like any Filipino folk songs of this kind. The Yogad song “Anac” (Child) advises a child to be mature, to think of the sacrifices of the parents and be grateful for their love. The singer could be the eldest of the siblings.

“Manggan Da” (Time to Eat) is revealing of the simple Yogad family life. This song could even be considered as didactic song for it moralizes, too. The mother in the song could only afford a smoked fish for the family. The singer tells the family to be content of the dish for surely the next day when they have money, they would have some meat. Noteworthy in this song is the typical role of the mother to cook for the family.

#### *Social Events Song*

The Yogads are fond of fiestas. During social gatherings like town and patronal fiestas, folksingers and other performers would always sing a farewell song that expresses apology for whatever shortcomings they had on their performances and that they pray that the town’s folks would be back again in the coming year to watch them. The entire town would end up joining in the singing which makes it a sort of a closing song.

“Appacammu” (Permission to Leave) shows the humility, faith and gratitude of the Yogads. The song is similar to a prayer where the singers ask for indulgence for their shortcomings, hope for good health and better year ahead for them to be able to meet and celebrate again. The ending of the song expresses a faith in God for another good year to come and a blessing and gratitude to everyone who attended the affair.

### *Humorous Songs*

The Filipinos have innate sense of humor. This could be sensed even in their folk songs. The Yogad folk songs also bear these characteristics based on the songs “Nattalebag Kan” (I Passed By) and “Wara Tata Agaw” (One Day). These songs are humorous in that the scenarios they picture show one’s silliness and human frailty.

The Yogad song “Nattalebag Kan” (I Passed By) tells a story of friendship and of rumor mongering of some sort. The singer describes how he came back to life upon hearing the name of a friend who backstabs him but in times of need would still call him friend. This song could also be classified as didactic and friendship song.

“Wara Tatta Agaw” (One Day) is a song that tells the experience of a suitor who was bitten by a dog when he went to serenade a lady called Ana, a teacher. This song confirms that serenade is a custom dominant in the Philippine culture.

### **Conclusion**

The retrieval process of folklore studies is rigorous. There must be proper coordination between the researcher and the relevant agency that take care of the indigenous peoples rights. The documentation process also possess a hindrance at times when technology fails. Thus, paper and pen and keen observation are still the best means of data preservation. The archival research also was a daunting experience to the researcher because records and other source materials from the Echague Municipal and Isabela Provincial Libraries were long before condemned due to natural calamities and termite pest. Hence, data collection of this study depended largely on interviews of primary informants.

The accuracy and veracity of ethnic language studies and translation would depend much on the personal knowledge of the researcher on both the language and history of the peoples. The use of other translators may affect the outcome of the studies.

The Yogad folk songs of Echague bear traces of colonization and language accommodation, The songs were influenced by other ethnic languages of neighboring towns and provinces and have several variants depending on the barangay where the informants live. The folk songs show that the Yogad peoples are romantic in nature and had practiced serenades in courting. They also mirror simple folk life and reflect Philippine national identity. The Yogads are described in the songs as religious, humble, humorous, and resilient, loving and family oriented. The folk songs carry the characteristics of true folk literature.

There is still a bulk of Yogad folk songs waiting to be retrieved. Literary researchers should endeavor more to study this ethnic oral tradition. The preservation of ethnic languages, culture and oral traditions of a country would help identify the origin of its peoples thereby establishing the National Identity of the country. The corpus of the Yogad folk songs presented in this study although just a representative of the entire collection, is a story of life and of love.

### **Acknowledgment**

This paper was funded by the Quirino State University Research & Development Department through Prof. Fredisminda Dolojan, Ph.D., Director of R&D.

## **References**

- Dundes, Alan. (1980). *Interpreting Folklore*. The Association of University Presses, USA.
- Eugenio, Damiana. 1996. *Philippine Folk Literature Series Volume VII: The Folk Songs*. De La Salle University Press, Manila, Philippines.
- Gantioque, Lordes M. 2001. *The Lost Tribe*. ISU Journal of CAS Research, New Series Vol. 1 No. 1.
- Hornedo, Florentino. 2000. *Culture and Community in the Philippines Fiesta and Other Celebration*. UST Publishing House, Manila, Philippines.
- Larson, Mildred. 1997. *A Guide to Cross-Language Equivalence, Second Ed*. University Press of America.
- Lopez, Mellie (2006). *A Handbook of Philippine Folklore*. The University of the Philippines Press, Quezon City, Philippines.

## Primary Informants:

Mrs. Angelita Alindada (88), Cabugao, Echague, Isabela (Yu Lappao, Yu Taddan, Pappakammu)

Mr. Alejandro Dumon (84), Soyung Echague, Isabela (Yu Lappao, Yu Taddan, Appacammu, O, Bulan)

Miss Socorro Quiseng (86), Annafunan, Echague, Isabela (Yu Lappao, Yu Taddan, Pacammu, Natta Lebad Kan Nuani)

Mrs. Teresita Macadaeg (61), Taggappan, Echague, Isabela (Yu Lappaw, Yu Taddan, (Ap)pacammu, Wara Tata Agaw, Addu Kamat Ku, Wara Lobu Ku, O, Bulan, Nattalebad Kan, Mangngan Da, Anac, Balansinat Kamatis Parya, Mak Kansyon Quitam)

## Toni Morrison: Redefining the Black Component in the American Salad Bowl

Dr. Sonia V Oberoi

M 401, Purva Fountain Square, Marathalli, Bangalore, India

### Abstract:

*Toni Morrison, the first black woman to receive the much-coveted Nobel Prize for Literature, leads the cult of the black women writers who around the second half of the twentieth century have taken the onus of reviving the black culture, re-narrating the black history and rectifying the hitherto distorted image of black women and, thus, redefining the Black component in the American Salad Bowl. The stimulus behind Toni Morrison's fiction as well non-fictional writings is that as a black woman she feels that there has been a feeling of loss and void around 1960-70s as she has realized around that time that she is missing in the literary kaleidoscope of the American literature. She, a real black woman, is not there anywhere in the books written till that time, so she has decided to write the books which she, a real black woman, wants to read. As we know that nothing has been more beleaguering for the mammoths of anthropology, sociology, cultural studies and literature than the question of IDENTITY in one or another form from the time immemorial and the debate becomes even more excruciating and challenging in the contemporary globalized and post-colonial world influenced by post-modernism; so Toni Morrison also tries to redefine the African-American (Cultural) Identity through her novels. The present paper is an endeavor to study how Toni Morrison, herself a victim of double-consciousness like all the other fellow African-Americans, tries to balance the black and white polarities in the African-American persona. She removes and resolves the overshadowing misconceptions and misapprehensions which often eclipse the true African-American character.*

**Key Words:** *African-American identity, Double Consciousness, African-American Literature.*

### Introduction:

Nothing has been more beleaguering for the mammoths of anthropology, sociology, cultural studies and literature than the question of IDENTITY in one or another form from the time immemorial and the debate becomes even more excruciating and challenging in the contemporary globalized and post-colonial world influenced by post-modernism. It is believed that in the postmodern world there is no stable anchorage as far as one's identity is concerned and because of the de-centering of the notion of a fixed/stable identity there is general feeling of Identity Crisis. What happens when the contemporary African-Americans, whose multiple generations have been the victims of the brutalities of colonization and who are exposed in abundance to the concept of the fragmented identities of post-modernism, want to tackle this question of identity crisis. W E B Du Bois in his book *The Souls of Black Folk* (1903 p 8), tried to explain the question of identity crisis faced by African-Americans and the phrase used by him is: Double Consciousness. W. E. B. Du Bois was the first African-American to receive a Ph. D. from Harvard University in 1896. The above-mentioned book, seminal work of the activist and the author, discusses the situation of African-Americans at the end of the twentieth century in the United States of America. He states that black people in America are born with a veil that later becomes a cause to develop double-consciousness. He uses the word 'veil' in three ways – first, it refers to the colour of the skin of the blacks; second, it refers to the psychological shroud because of which whites are unable to consider blacks as the true Americans; third, it refers to the tendency of the blacks to look at themselves through the eyes of the whites. The third one harms the most as it results in measuring one's worth on a wrong scale; and then failing badly to score good. And in doing so, an African-American, in fact, develops not self-consciousness – that leads to defining one's identity, but double-consciousness – the twoness i.e. illusion of two identities that leads to identity crisis. The double aim of maintaining his African past and embracing his present American-ness exhausts him and he has half a heart in either of the causes; and his life become a paradox. Thus Du Bois talks about the angst of African-Americans created by identity crisis.

**Discussion:**

When Du Bois wrote about this angst of his fellow blacks then the word used to describe the multiethnic society of America was ‘Melting Pot’ that meant the Americanization of all the citizens of America irrelevant of their own ethnic and racial identity. The concept of ‘Melting Pot’ promoted assimilation. However, around 1960s in the wake of the concept of multiculturalism the term ‘Melting Pot’ was looked at as oppressive and unreal because complete assimilation can never happen. A more apt and positive term has been coined during that time to describe the motley crowd of the country. The new term is: Salad Bowl (developed around 1960s) as it is believed that in a salad bowl every ingredient maintains its own individuality as well as mixes with the other ingredients to give the salad its delicious flavour. By this time another two factors, postmodernism and globalization, became important points of discussion in US with lots of other issues. The issue of identity has always been burning hot. This was also the time of the rise of black women writers and the most famous one of them, Toni Morrison, and her work is the subject of discussion of my paper. The stimulus behind Toni Morrison’s fiction as well non-fictional writings is that as a black woman she feels that there has been a feeling of loss and void around 1960-70s as she has told in an interview with Sandi Russell that *she* has been missing in the literary kaleidoscope of the American literature till then: ‘There were no books about me, I didn’t exist in all the literature I had read. . . . This person, this female, this black did not exist centre-self’ (It’s OK to Say OK 1988 p 45). So she has decided to write the books which she, a real black woman can relate to and wants to read. Moreover, she feels that novels can do what music used to do for blacks. That means they can heal the pain as she conveys to Bessie W Jones: ‘Fifty years ago, novels were not important for the black community. . . . I mean a novel written in a certain way can do precisely what spiritual used to do. It can do exactly what blues and jazz or gossip or stories or myths or folklore did . . . [and] shared history’ (An Interview with Toni Morrison 1985 p145-146). As a novelist she considers it her prime responsibility to put forward the painful saga of African-Americans from the very beginning of the institution of slavery, when almost four hundred years back the first slave-ships full of human cargo in the form of Africans reached New England, to the present day when in spite of all the freedom and liberty racism haunts their lives time and again. She tells it frankly that she cannot expect the whites to write for blacks and present their life and them as they are. Toni Morrison is also critical of the black writers who write novels keeping white readership in mind and thus fail to do justice with their black, especially women, characters. In the beginning of her literary career Toni Morrison declares in an interview with Alice Childress: ‘I think all good art has always been political,’ so black writers must concentrate on ‘the political plight of Black people’ (Conversation with Alice Childress 1994 p 3). She believes that a novel ‘should be beautiful, and powerful, but it should also *work*. It should have something in it that enlightens; something in it that opens the door and points the way’ (2008 p58).

The present paper is an endeavor to study how Toni Morrison, separates out the black component of African-American identity, revives and redefines it by explaining, discussing and re-recording history; and presents through her novel the real black people, their real life and their real day to day problems in the country and eventually suggests to balance the black and white polarities in the African-American persona.. Toni Morrison must have experienced the dilemma of double-consciousness like all the other fellow African-Americans. Her early life in which she has experienced poverty, hatred and racism; and then her ultimate success as an American novelist is no less than a fairy tale. Her own life is full of paradoxes –like she writes about black people and history; but has a very strong white readership. She has got the most prestigious awards and honours of the country while being a woman and a black whose books are often a slap in the face to an America for its negative practices. She is a myth basher in a country where writers have been canonized for creating and perpetuating the myths. How does she do it? She does it by simultaneously including and excluding, appropriating and rejecting many of the recognizable elements of white hegemony. In fact, she does not believe in extremes. She maintains a balance. First strategy that she uses to revive the Black identity is – **her selective rejection of the hegemonic culture**. She makes it very clear in her novels that all things white will not work for blacks and she starts from the very beginning and in her very first novel, *The Bluest Eye* (1970), she presents the

eleven-year-old Pecola . Toni Morrison knows that nobody will write about the poor little black girls so she has to tell their stories to the entire world and to prove that whatever happens in childhood remains with individuals the rest of their lives as she tells in her latest novel *God Help the Child* (2015) also. She conveys through these stories how the life is for the little black children in America and by describing their lives she comments on the family-structures (working mothers and unemployed/inappropriately employed fathers) of blacks. Her first novel *The Bluest Eye* starts with a Jane and Dick primer. First she presents the normal primer and then she removes all the punctuation and shows the distorted version of the primer and conveys that the beautiful description of the white family and their house is real contradictory to the ghastly life and house of black Pecola Breedlove. The novel blatantly shows how the little black Pecola lives a loveless life and suffers throughout. The primer loses its meaning in the context of black people, as rejected by her mother and raped by her father Pecola loses her sanity and becomes schizophrenic in the end of the novel and lives happily ever after with her illusion of having blue eyes:

Here is the house. It is green and white. It has red door. It is very pretty. Here is the family. Mother, Father, Dick and Jane live in the green-and-white house. They are very happy. See Jane. She has a red dress. She wants to play. Who will play with Jane? See the cat. It goes meow-meow. Come and play. Come play with Jane. The kitten will not play. See Mother. Mother is very nice. Mother, will you play with Jane? Mother laughs. Laugh, Mother, laugh. See Father. He is big and strong. Father, Will you play Jane? Father is smiling. Smile, Father, smile. See the dog. Bowbow goes the dog. Do you want to play with Jane? See the dog run. Run, dog, run. Look, look. Here comes a friend. The friend will play with Jane. They will play a good game. Play, Jane, Play.

Here is the house it is green and white it has red door it is very pretty here is the family mother father dick and jane live in the green-and-white house they are very happy see jane she has a red dress she wants to play who will play with jane see the cat it goes meow-meow come and play come play with jane the kitten will not play see mother mother is very nice mother will you play with jane mother laughs laugh mother laugh see father he is big and strong father will you play jane father is smiling smile father smile see the dog bowbow goes the dog do you want to play with jane see the dog run run, dog run look look here comes a friend the friend will play with jane they will play a good game play jane play

Hereisthehouseitisgreenandwhiteithasreddooritisveryprettyhereisthefamilymotherfatherdickandjaneli veinthegreenandwhitehousetheyareveryhappyseejanesheshasareddressshewantstoplaywhowillplaywit hjaneseethecatitgoesmeowmeowcomeandplaycomeplaywithjanethekittenwillnoplayseemothermother isverynicemotherwillyouplaywithjanemotherlaughslaughmothelaughseefatherheisbigandstrongfather willyouplayjanefatherissmilingsmilefathersmileseethedogbowbowgoesthedogdoyouwanttoplaywithj aneseethedogrunrundogrunlooklookherecomesafriendthefriendwillplaywithjanetheywillplayagoodga meplayjaneplay (p 1-2)

Pecola, the eleven-year-old protagonist in *The Bluest Eye*, is the most shocking and thought-provoking female character of Toni Morrison's fictional world. She is the one, who at once wins the reader's sympathy and makes him think about a very important feminine concern – physical beauty. We wonder to see how the concept of beauty can be so destructive, negative and fatal. Pecola is rejected by everybody, including her own mother for her ugliness, but as Claudia tells in the novel that Pecola is not ugly. This explains that in fact Pecola has been rejected by her mother not for being ugly but for being too black. Her ugliness proves to be a severe hindrance in her life. Throughout her life she suffers for a sin that she has never committed. She is scared and oppressed, waiting for some miracle to happen as Claudia comments, 'thrown, in this way, into the binding conviction that only a miracle could relieve her, she would never know her beauty. She would see only what there was to see: the eyes of people' (*The Bluest Eye* p 35). Everybody denies the presence, in other words, the identity of a little black girl. Nobody really cares for her. Obviously, she asks a very painful question that further highlights the loneliness and the

misery of a little black girl: 'How do you do that? I mean, how do you get somebody to love you?' (The Bluest Eye p 23). After seeing a distaste and an absence of human concern in the eyes of the grown-ups, the child longs for beauty as she has noticed that with beauty comes love, care and affection of others. Pecola wants blue eyes to become beautiful and lovable. She prays very hard because she wants to change the cruel and ignorant world around her. However, the narrator discloses that Pecola is actually not ugly. The real problem is that Pecola equates beauty with blue eyes. Why does she do it? Because everyone else around her does the same. Anyhow Pecola is just the beginning, Toni Morrison's novels have a full bunch of black girls whose lives are devastated and they suffer acutely because of being too black to be tolerated by their own mothers. Even in her latest novel, *God Help the Child*, Toni Morrison presents Bride Lula Ann who has been brought up unlovingly and sternly by her mother Sweetness because Sweetness within the one hour of giving birth to Bride realizes that she hates her. She even does not allow Bride to call her mother. These mothers hate their daughters' blackness so much that they categorize their black daughters as too ugly to be taken care of and almost disown them. Thus, Toni Morrison shows the uselessness of the Anglo-Saxon concept of beauty in relation to Blacks. The little black girls are given white dolls as their Christmas presents and their own mothers try to reduce the blackness in them by putting cloth-pegs on their noses, straightening their hair, and instructing them to stand in a way that their too big bums should be hidden. Thus the message here conveyed by Toni Morrison to African-Americans is that come out of psychological slavery and she also explains that lives of blacks *are* different from whites so their requirements and ways are also different.

Second method is **Toni Morrison's peculiar style to re-record history in her novels as the characters tell their own stories.** Two of her novels are particularly known as historical novels: *Beloved* (1987) and *A Mercy* (2008). I shall focus on her comparatively less discussed historical epic that is: *A Mercy*. *A Mercy* is written much after *Beloved* but it's a kind of prequel to *Beloved*. In *A Mercy* she digs deep in the dark recesses of history and takes the reader back in times to the late seventeenth century when the monster of slavery is yet to spread its tentacles to the full in the colonial America. In other words, she talks about the time when slavery system has not yet become a central institution in America's economy and society. As she tells Bob Thompson, '*A Mercy* was a sort of pre-racial to me' (Windows to the Soulful 2008) because she wants to separate race from slavery. The main time-frame of the plot of the novel is spread from 1682 to 1690 and the place of action is Virginia. The story revolves round a *nouveau riche* Dutch landlord Mr. Jacob Vaark, his wife Rebekka (bought by Jacob from her parents) and three female slaves namely Florens (black), Lina (Native American) and Sorrow (mixed race daughter of a British Captain). The core of the plot is an act of mercy which eventually turns out to be the initiation of race-based slavery. The story told here is not only the story of a handful of characters, their lives and their uncertain destinies but it is much more than that. In fact, Toni Morrison gives a chance to Americans to think about their history again and from a different point of view as she scrutinizes the stereotyped belief about slavery that categorizes all the Blacks as the oppressed and all the Whites as the oppressor. She explains that this axiom is *true* but not *the complete truth*. Things are much more complicated than this cliché. That is why, she starts from the very beginning of this tradition, from the prelude. She proposes that race-based slavery was not the consequence of the sins like Lust, Gluttony and Greed only; it was also the outcome of certain virtues like Charity, Diligence and Kindness. Slavery became race-based only gradually and slowly as the blacks could not run and hide themselves, because of their skin colour, in the crowd. So she suggests that slavery could have been the misfortune of any of the races settled in America; but somehow it narrowed down to Blacks. Toni Morrison also suggests that the race-based slavery has harmed both the races as it has not only stereotyped the Black as the exploited, oppressed and unprivileged; it, also tagged the White as the selfish, heartless and cruel fiend lurking over the entire world like an ill-omen. Thus slavery has devastated both the races: the Blacks by impoverishing them and the Whites by empowering them. It was started not only because the Whites did it but also because the Blacks helped them to do so. As the mother of Florens in *A Mercy* explains about the Middle Passage: 'The man guarding we and selling we are black' and most probably, 'the men who were told to break we in' (*A Mercy* 166) and who did 'the mating' (*A Mercy* 165) are also black. Slavery blossomed



to its full and thrived for so long not only because the Whites exploited the Blacks but also because the Blacks, knowingly unknowingly, helped the Whites to do so. The White granted *a mercy* and the Black accepted *a mercy*. That means one became the Master, another became the Slave — the simplest, the easiest and the most cost-effective formula of economic growth and materialistic progress.

What happened after the horrifying institution of slavery was well settled in America that is recorded in her novel *Beloved* (1987). The plot of the novel is based on a true story that Toni Morrison read in a nineteenth century newspaper while editing *The Black Book* (1974). According to the news Margaret Garner, a runaway black slave, tried to kill her children to save them from the cruel hands of the slave-catchers. However, she was captured before killing any one of her children and was ironically convicted for the unpardonable crime of deceiving her master but not for trying to kill her children. The novel opens in 1873 in Ohio where an ex-slave, Sethe, lives with her daughter, Denver, in a house haunted by the ghost of her elder daughter who was murdered eighteen years ago by Sethe to save the child from the hands of her white master. The novel presents many horrifying pictures of the monster of slavery. *Beloved* also tells how she has been taken as a slave in her childhood along with her mother from Africa. Both of them are captured by the slave-dealers. They are taken to America by a ship. This journey, called Middle Passage in History, unfolds the height of cruelty and inhumanity of the slave-dealers and extreme atrociousness of the monster of Slavery. *Beloved* narrates the saga of the unbelievably pathetic and horribly sad journey. She tells how they are huddled and chained like animals in a cramped place on the ship. There is not even space to stand, sit or lie down. They are given nothing to eat, except rocks so some of them try to eat their own 'nasty' (*Beloved* 248) and; nothing to drink except the morning urine of whites. Their condition is so bad that they cannot even vomit or die easily. The novel tells about the vestiges of slavery that have been troubling blacks even decades after the end of the institution. Toni Morrison accepts that it has been very difficult for her to write about the ravages of slavery, but she feels that the book is more than a personal triumph as she tell it to Gail Caldwell: 'When I had problems, I thought: If they can live it, I can write about it. I refuse to believe that that period, or that thing [slavery] is beyond art. Because the consequences of practically everything we do, art alone can stand up to' (Toni Morrison Discusses her Latest Novel *Beloved* 1994 p 244). Thus she re-records the history of slavery in her books and conveys if their ancestors can cope up with so much, then obviously the present generation *should* be able to deal with anything as their ancestors have proved that blacks can survive anything and everything. In one of her interviews with Bill Moyers she admires the insuperable and undefeatable spirit of black women and tells that black women *are* extraordinary as 'we've been walking on water for four hundred years' (A Conversation with Toni Morrison 1994 p 270).

Third point of discussion is that **Toni Morrison feels it her duty as a writer to dust off the black myths first, and then to pass them on to the next generation.** African myths and folklores make the backbone of many of Toni Morrison's novels, for example *Song of Solomon* (1977) and *Tar Baby* (1981). She thinks that myths and folklores of a culture are very important for its existence and survival. It is the moral responsibility of the present generation to pass the myths and the stories to the next generation so that the ethnic group can remain culturally coherent and can face the blows of the dominant culture. However, she feels sad that the black people of her generation have forgotten their myths to a large extent or they have changed the meaning of those myths due to the influence of white supremacy. She laments while talking to Thomas LeClair because readers relate the flying myth presented in *Song of Solomon* with Icarus; but her meaning, she tells, is specific in the novel that it is about black people who could fly (The Language Must Not Sweat 1994 p 122). That was always part of the folklore of her life; flying was one of the gifts of her predecessors long ago Another black myth that has got corrupted and she wants to correct is the myth of Tar Baby as she tells that for whites Tar Baby means a trap but in African mythology Tar Lady is a black woman who can hold her culture and community together. In Africa a tar pit has been considered a holy place because tar is used to build things. In novel, she presents Jadine as black woman who fails to become a Tar Baby. Toni Morrison not only corrects Afro-American myths, but also revises and appropriates Biblical myths to apply them to the black life. Cynthia Dubin Edelberg (1986 p 223) observes that Toni Morrison gives her characters Biblical names to show that the Bible is

the wrong book for blacks. Lauren Lepow compares *Tar Baby* with Milton's *Paradise Lost* (1667) and calls the novel a revision of the myth of Eden (1987 p 365, 366). A special mention of her novel *Paradise* (1997) in which Toni Morrison embraces a postmodernist stance to criticize the hegemonic paradigm of philosophizing everything and the religious predisposition of dividing the entire world between the binaries like good and evil, moral and immoral, right and wrong, religious and irreligious, male and female, etc. Toni Morrison refers to John Milton's *Paradise Lost*, implicitly; and thus criticizes the Christian fundamentalism. In the book, Ruby is a town where people follow Christianity and the Convent, an abandoned school for girls which now is the home for a small group of women, actually is presented as a replica of Hell with its sensuous artifacts and chaotic lifestyle of the inhabitants. A pandemonium is created by Connie as she rejects Christianity and follows paganism and witchcraft. Milton describes that the original sin has been caused by disobedience, Morrison shows that disobeying the traditional norms can lead to the path of redemption and self-realization. Connie shows that it is better to reign in Hell than to serve in Heaven as expressed by Satan. Banished from the symbolic black Paradise that is Ruby, these women experience bliss and salvation in Hell that is Convent; and finally they come back to the Earth that is their own cities to create a Paradise of one of their own. Thus, Toni Morrison conveys again and openly in this novel, as she has partially suggested in *Sula* and *Beloved* already, that terms like heaven and hell, good and evil, moral and immoral, faith and skepticism are connotative and relative. Christianity cannot control all the faiths throughout the world. What is called paganism by them is religion for others, what is called witchcraft by them is ethnicity for others and what is defined as immoral by them is a ritual for others. Supernatural and paranormal elements in Toni Morrison's novels have attracted many critics. However, the signs, the symbols, the magic, the ghosts incorporated in her fiction are not used to thrill the reader but because she knows that magic, superstitions and visions have always been a part of black experience as she explains to Mel Watkins, 'Once a woman asked me, "Do you believe in ghosts?" I said, "Yes. Do you believe in germs?" It's part of our heritage' (Talk With Toni Morrison 1994 p 46). In this way she clearly revives the practices and beliefs of her black roots.

The fourth and the last point highlighted is **her portrayal of the Black Neighborhood**. She emphasizes many problems faced by African-Americans and gives a glimpse of the reality of their lives. She talks about hard-working mothers who do not have time to cuddle their kids because they have to work hard to keep them alive like Mrs. MacTeer in *The Bluest Eye*. In many of her books Toni Morrison talks about the black sisterhood that is the lifeline for black women and the ritual of quilt making that is a way of being related to the black roots. She presents elderly black women who are wise, knowledgeable and experienced enough to give advice to the young, and cure and mend the hurt and wounded bodies as well as souls of blacks like the group of women friends of Aunt Jimmy who give a summary of a black woman's life in a nut shell when they talk about the various pains and miseries they have to tolerate as black women: 'Their voices blended into a threnody of nostalgia about pain. Rising and falling, complex in harmony, uncertain in pitch, but constant in the recitative of pain' (*The Bluest Eye* 107). Another example is Baby Suggs in *Beloved* who earns her freedom and then becomes a kind of spiritual leader for the people of her neighbourhood and motivates the blacks to take good care of their hearts as their hearts are the only thing that cannot be taken away by whites and announces the lesson she has learnt from sixty years of working as a slave: "There is no bad luck in the world but white people." (*Beloved* 105). And Miss Ethel and the group old women who cure Cee and her womb in the novel *Home* (2012) of the damage the white doctor has caused. Toni Morrison also talks about the disturbing issues like black youth and violence, teenage pregnancies amongst the girls, the lives of poor blacks and their wretched living conditions, the lives of rich blacks and their apathy towards poor blacks, the indirect ways of showing racial discrimination etc. in almost all of her novels. Another aspect she has highlighted is unemployment or inappropriate jobs for black men. Claudia in *The Bluest Eye*, appropriately depicts the situation of blacks and comments on the peripheral existence of blacks in the socio-economic structure of America. Another novel *Sula*, that opens in 1919 and ends in 1965, also reflects a similar situation. The Bottom, an all-black town, is an example of the helplessness of blacks. In this novel Toni Morrison reveals the problem of unemployment (or unsuitable employment) for blacks. Black men have very limited

opportunities as they do not get work according to their physical strength and capability. The work they get is a mockery of their manhood. Consequently, in a bid to prove and maintain their manhood they either try to overpower and control the women or they run away from all their responsibilities. Another truth of their lives is that as compared to black men it is easier for black women to get employment and this practice results in broken families. Gerda Lerner explains: '[B]ecause the lowest status, lowest paid jobs in white society are reserved black women, they often can find work even when black men cannot. In fact, one can say quite definitely that white society has economically pitted black women against black men' (1973 p xxiv).

### Conclusion:

Thus, Toni Morrison's fictional world presents the insider's view of the lives of African-Americans from the pre-slavery times to the present. She removes and resolves the stereotypical misconceptions which often eclipse the true African-American character and life through her novels as she believes that it is not only her moral responsibility towards her people, but also an important contribution as an African-American writer to the rich multicolored, multi-flavoured American literary canon. Meanwhile, by the beginning of the twenty first century the definition and description of IDENTITY changes again and Stuart Hall, the famous sociologist, announces the concept about identity fluidity that the fully unified, complete, secure and coherent identity is a fantasy (1996). He further explains that as the systems of meaning and cultural representation multiply, we are confronted with a fleeting multiplicity of possible identities, and one should try to choose to identify with one of these identities at one point of time. This change in the definition of IDENTITY and the shift from purism to pluralism is as important as the shift from defining America as a Melting Pot to a Salad Bowl in the twenty first century. Morrison also conveys that for African-Americans separatism is impossible and assimilation is unrealistic so hybridization is the only option left. They should accept the truth that double-consciousness and multivalent identity is the special and inevitable aspect of an African-American's life. To conclude, Toni Morrison, the first black woman to receive the much-coveted Nobel Prize for Literature, comes to term with her dual consciousness by reviving the black culture, re-narrating the black history, reviving the black myths and rectifying the hitherto distorted image of blacks and, in fact, by redefining the Black component in the American Salad Bowl. She conveys the message through her novels that the best method to reduce the angst caused by the dilemma of double-consciousness is: to keep the black past always handy, select from it and beautify the present and one should know how to balance and where to stop.

### Works Cited:

- DuBois, W E B. (1903) Of Our Spiritual Strivings. *The Souls of Black Folk* . [Online] Electronic Classic Series Publication:2006-2014. Available on <http://www2.hn.psu.edu/faculty/jmanis/webdubois/duboissoulsblackfolk6x9.pdf>. p 8. [Accessed on 23 December 2013].
- EDELBERG, CYNTHIA DUBIN. (May 1986) Morrison's Voices: Formal education, the Work ethic, and the Bible. *American Literature*. 58.2. p 217-237
- HALL, STUART. (1996) [Online]. Cultural Identity and Diaspora. Available on [www.unipa.it/michele.cometa/hall\\_cultural\\_identity.pdf](http://www.unipa.it/michele.cometa/hall_cultural_identity.pdf). [Accessed on 28 December 2013]
- JONES, BESSIE W. and VINSON, AUDERY L.(eds. (1985) *The World of Toni Morrison: Explorations in Literary Criticism*. Iowa: Kendall/Hunt.
- LEPOW, LAUREN. (Fall 1987) Paradise Lost and Found: Dualism and Edenic Myth in Toni Morrison's *Tar Baby*. *Contemporary Literature* .27.3. p 363-377.

- LENER, GERDA. (1973) LENER, GERDA (ed.). *Black Women in White America: A Documentary History* New York: Vintage. p xvii-xxvi
- MCKAY, NELLIE Y. (ed.) (1998) *Critical Essays on Toni Morrison*. Boston: G K Hall & Co.
- MORRISON, TONI. (2008) DENARD, CAROLYN C (ed.). *What Moves at the Margin: Selected Nonfiction*. Jackson: University Press of Mississippi.
- MORRISON, TONI. (2008) *A Mercy*. New York: Alfred A. Knopf.
- MORRISON, TONI. (1987) *Beloved*. New York: Vintage International.
- MORRISON, TONI. (1970) *The Bluest Eye*. London: Picador p 1-2.
- MORRISON, TONI. (2015) *God Help the Child*. Chatto & Windus: London.
- MORRISON, TONI. (2012) *Home*. Chatto & Windus: London.
- MORRISON, TONI. (1997) *Paradise*. London: Vintage.
- MORRISON, TONI. (1997) *Song of Solomon*. London: Vintage.
- MORRISON, TONI. (1973) *Sula*. 1973. London: Vintage.
- MORRISON, TONI. (1981) *Tar Baby*. London: Vintage.
- MORRISON, TONI in interview with Bob Thompson. *Windows to the Soulful*. [Online] *Washington Post*. Available on <http://www.washingtonpost.com/wp-dyn/content/story/2008/11/07/ST2008110701571.html>. [Accessed on 14 June 2009].
- TAYLOR-GUTHRIE, DANILLE (ed.) (1994) *Conversations with Toni Morrison*. Jackson: University Press of Mississippi.

## Cultural Pluralism and the Christianity in *Gulliver's Travels*

In-kyung Hwang

Translator, Literature Critic, Christian Language and Literature Association of Korea, Republic of Korea

### Abstract

*For Jonathan Swift, he was confronted with the intersection between the nationalism and the imperialism. The eighteenth-century was a transitional period, as the political conflict and religious fractions in British Society. The commercial trade had been developed, since 1588, with capitalism, in 18th Century. The crucial social change was the rise of the gentry. Most of them were middle class who believed in Protestant in England because individualism was respected. The class or status shift made his self-space get lost. Jonathan Swift was Anglo-Irish. He was "other/otherness" and outsider in either land, Ireland or England. He was still on the hybrid space. It was difficult to communicate either society. He was always a vagabond, or wanderer anywhere. Swift tells his mind and thought in Gulliver's Travels during unstable period about Irish colonial policy against England as a Mennipean Satire on his Anglo-Irish style.*

*In his Gulliver's Travels, Gulliver tries to learn the exotic language to communicate as the social man to adapt the cultural pluralism.. Finding out the self-space to identity himself, he who is mediocritized even by his family would go to the stable at his home, with making horses as his friends. It is the horse barn, where Jesus Christ was born. The self- space is the solitary space already abandoned by God.*

**Keywords:** Cultural Pluralism, Gulliver's Travels, 18th Century of British novel

For Jonathan Swift, he was confronted with the transition period and nation. The eighteenth-century was a transitional period, as the political conflictions including Irish colonial policy and religious diversity in British Society those days.

Jonathan Swift (1667-1745) was born in Dublin, Ireland, From 1689 to 1699, he worked as secretary to Sir William Temple in Moor Park, Surrey, England, returning for a short period to Ireland in 1694, where he was ordained an Anglican priest. . . . From 1708 to 1714, much of his time was spent on ecclesiastic missions in London, where the brilliance of his political pamphleteering, earned him the respect of the leading governmental figures of his day. For the remaining thirty-odd years of his life, he served as Dean of St. Patrick's cathedral in Dublin. (Rich,2008)

Since Queen Elizabeth had defeated the Spanish Armada Invincible in 1588, England began to take the imperial policy to extend the territory and sea power.

The Queen's confidence in God and her people were rewarded. In the English channel, the Spanish were suffering a humiliating defeat. The weather was dreadful, with the wind and rain against them, and they were not able to complete with the superior English ships and war tactic. They fled in terror when fire ships were aimed at them. The only way back to Spain was the perilous journey around the coast of Scotland, and many a Spaniard never saw his home country again. The battle was over, the English had won. The Queen and her people were jubilant. No more were they a second rate sea power, for they had conquered the fleet of the mighty Spanish Empire. . . . They believed that the storm that had besieged the Spanish ships was no ordinary storm, but the work of a Protestant God. (<http://www.elizabethi.org/contents/armada/>)

She was confidence in God and those who're engaged in the commercial and trade was increasing

gradually.<sup>2</sup> Most of them were middle class who believed in Protestant in England because it was a Protestant country and Spain and Ireland was a Roman Catholic. In 18<sup>th</sup> century, they made the rise of gentry with unstable social categories. According to Robert Bernard, the writers lived in the aftermath of chaotic political disruptions and damaging religious divisions. And they baled stability in political institutions, and their religion tended towards Deism or a rational, non-miraculous style of faith in 18<sup>th</sup> century because of the Enlighten.

There were economic and religious struggles both, of course, within Ireland and, within England, however, Swift felt the political and religious confliction between English and Irish by himself. He thought Ireland to be an “other” existence against the England Government because of Irish antagonism towards England. The England’s hegemony occupied the Ireland. He was a solitary man living in London with an entanglement of being ruptured to be a Whig at the beginning of Queen Anne’s reign but a Tory by the end of it. He was a Whig party politically, but a Tory in religion. It was perplex for his culture or nature to be in his mind. His inner confliction might hesitate to choose Deism or the miraculous with God.

Politically the age was remarkable stable. The Hanoverians established themselves with surprising ease on the throne, and the Jacobi rebellions of 1715 and 1745 never presented any serious threat to their permanent tenancy of it. The age saw the consolidation of the two great political parties, the Whigs and the Tories, which had been germinating since the time of the Popish plot- or perhaps since the civil War. (Bernard, p.65)

The chaotic century made him is a political writer and a brilliant controversialist. His peripheral knowledge about his own perplex environment were the very space to write on.

By the summer of 1709, it was clear that his mission on behalf of the church had failed and, after a long visit to his mother in Leicester, he took the boat home to Ireland. . There he devoted a good deal of his time to the material improvement of his Labrador vicarage. In May 1710, he received news that his mother had died. This must have completed Swift’s sense of the end of an era, at which point he had no longer any close family connection with England; his first foray into the world of London politics and literature seemed to have been his last. This, however, proved to be one of several false endings in the dramatic pattern of his life, one which would soon be replaced by the years of his greatest political, if not literary, triumphs.

In the fall of 1710, swift sailed back to England, having been asked by the Church of Ireland to make fresh representations about the first Fruits. The Whig government was not as secure as it had been when Swift had made his first unsuccessful inquiries, and it was now hoped that someone, either Whig or Tory, would be more sympathetic. In the general election of October, the Tories were swept back into favor and power, and Swift found a very willing listener in the New chancellor of the Exchequer, Robert Harley, This time the suggested *quid pro quo* offered a remarkable exchange of favors, one which could not compromise Swift’ religious convictions. (McMinn, p.21)

Swift experienced the meandering life with the twists and turns between England and Ireland. The uncertainty can be found in his language and style.

His account of linguistic and literary history and proposals for correcting and settling the English language drew contemporary attention precisely because they were a political confrontation to cultural views being propounded by Whig writers. (Higgins, p.14)

---

<sup>2</sup>I have alluded to the act that toward the end of the Middle Ages, the peerage was separated from the rest of the nobility by the creation of the ranks of duke, marquess, viscount, and baron, a “greater nobility” that is sharply distinguished from the “lesser” by being here’ditary in title and by entailing the legal right to sit in the House of Lords. (Mckeeon, p.159)

It is hard to say what his own language style is because there are many rhetoric expressions in his works. It was important to value the honor and virtue in the 18<sup>th</sup> of the British society. It was natural for the individual citizens to be qualified with civic virtue and civil refinement. In this real, the religious and political controversy is still today around the world including England those days. In order to avoid it, the language style has to be written as the social refinement to reconcile the opposite party. The capitalism made it possible to shift the social class. In the society deeply rooted in an aristocratic ideology, we don't say the social developments were not social mobility. The class shift didn't stabilize the social mood. The gentlemen, however, thought what "true nobility" was and they tried to join in the group of the upper class, aristocratic class.

One crucial dilemma that can, with hindsight, be seen at the heart of the gentry controversy was this: should social mobility be taken to alter the group identity of those undergoing movement and to swell the ranks of the group toward which movement is directed, or do the socially mobile bring their former group identity with them to the new locale? For the sake of simplicity these might be called, respectively, the "absorption" and the "retention" models of social mobility. The gentry's controversy began in close accord with assumptions of the retention model. And although it did not end in a clear victory either for the absorption model or for its implicit conclusion –that the gentry failed to rise –some of the most telling arguments along the way pointed in that direction. . . (McKeon, p.160)

The gentry divided into the various kinds of categories: merchants, yeoman and rural entrepreneurs, successful urban merchant's rural renters- conservative landowners . . . , etc... What is fundamentally definitive of group identity, aristocratic class, Whig group, and Tory group from status to class, Protestant including Puritanism and Anglican Church, Catholic in this view, culturally with many perspectives, there were many respects and controversial implication but to reconcile and solve the problem or dilemma, Christian culture required it not only as a moral virtue but also to encourage, over all competing kinship ties, the "spiritual" kinship of the church and its enrichment as alternative beneficiary.<sup>3</sup> So Swift wondered what each culture was and wandered to look for the stabilized the ideal land and he would like to communicate and compromise the differences between the various cultures within the Christianity on *Gulliver's Travels*. His reliability of writing might have the evidence of it on a variety of different and complex voices for causing and provoking the various critics to match his work and his life about 18<sup>th</sup> century.

The period is sometimes labeled the Age of Reason (reason was indeed much praised and valued, but chiefly because writers respected and feared the power of unreason), or the Augustan Age (several writers drew the parallel between their own age and that of Augustus Caesar, but they differed widely in their estimate of that age). On the whole labels only obscure the variety of what was written in these four generations of accelerating change. (Grundy, p.200)

There were many cultural trends, those days; however, he might hope to look forward to a community of his minds and to be rooted in his strong government society (the inflection of Thomas Hobe's *Leviathan* published in 1651)<sup>4</sup> as a Social man, not a solitary man. To adapt the changeable society, his *Gulliver's Travels* shows the cultural pluralism and the utopia-like or ideal land he might pursuit.

---

<sup>3</sup>(McKeon, p.157)

<sup>4</sup> Indeed, its materialist philosophy, and psychology based on the endless competitive pursuit of power, seem to permeate the mental literary climate of the Restoration just as John Locke's *Essay concerning Human Understanding* (1690), with associative faculty, permeates that of the eighteenth century. (Grundy, p.207)

## Language and Culture: Exploring the Relation

Prof. Padmini Mane

DBNP Arts and SSGG Commerce and Science College, Lonavla, Pune, India

### **Abstract**

*Ethnolinguistics studies the relationship between language and culture. Culture is a comprehensive concept and language is an integral part of it. The very nature of human culture is linked inherently to language. Culture influences the structure, content, codes and rules of linguistic communication and vocabulary of a language and in turn the numerous dialects within a language are a part of cultural diversity. Language develops from culture and thus it follows no culture can be acquired, expressed or transmitted without language.*

*We come across different people and different situations throughout the day, and the manner in which we respond to others from different cultures will determine our harmonious relationship with them. Globalization has made culture an essential part of language learning at the same time there is a need for developing cultural awareness, intercultural learning, empathy and tolerance.*

*Language and culture are dynamic, complex and ongoing processes where in language is the set of sounds and symbols used by a community and culture refers to shared patterns of behavior, beliefs, knowledge, attitudes and values. Culture provides the environment in which a language develops at the same time it also influences the way it is used and interpreted. The vocabulary found in any language tends to emphasize the words that are important that culture.*

**Keywords:** Language, Culture, Ethnolinguistics

### **Introduction**

Linguists and anthropologists have studied the relationship between language and culture and have found the two to be closely interrelated. This connection raises a few questions. Is our view of the world dependent on what language we speak, or does language depend on culture? How closely are language and culture related? Is it possible for us to understand a culture fully without knowing the language? These are certain questions the researcher attempts to answer through this paper.

Language as defined by Merriam Webster dictionary is the system of words or signs that people use to express thoughts and feelings to each other. Language is not a culture free code, different from the way people behave and think but rather it has a foremost role in the upholding of culture, both in the written and verbal form.

### **Exploring Culture**

As teachers we have experienced cross-cultural interaction and studied about various languages and cultures. The English Language classroom constitutes a place where different cultures interact.

Culture is a far-reaching dynamic concept and an elaborate, ever-changing phenomenon. Anthropology, sociology, psychology, linguistics and communication have all contributed to our understanding of culture and intercultural communication. Each discipline has provided its own perspective to the way we view culture. While anthropologists view culture from the perspective of the study of human beings; sociologists view it from the standpoint of the study of social relationships between people and groups, linguists consider it from the standpoint of human language.

Culture is defined as shared beliefs, norms and attitudes that guide a group of people's behavior and help explain their world. Robert Kohls (1996, p 23) offers the following comprehensive definition:



Culture is an integrated system of learned behavior patterns that are characteristic of the members of any given society. Culture refers to the total way of life of particular groups of people. It includes everything that a group of people thinks, says, does and makes—its systems of attitudes and feelings. Culture is learned and transmitted from generation to generation.

### **Culture and Language: The Intereaction**

A special relationship exists between culture and language. Claire Kramsch (1998, p3) highlights three ways in which language and culture are bound together: First, “**Language expresses cultural reality**” in that the words a person uses for a common experience are shared by others and reflect the beliefs, attitudes and worldview of the speaker. Words also reflect their author’s attitudes and beliefs, their point of view that are also those of others. Second, “**Language embodies cultural reality**” in that the choice of the spoken, written or visual form generates meanings that are understood by a person’s cultural group. Members of a community or social; group do not only express experience; they also create experience through language. They give meaning to it through the medium they choose to communicate with one another, for example, speaking on the telephone or face-to-face or writing a letter or sending an e-mail message, reading the newspaper or interpreting a graph or a chart. Third, “**Language symbolizes cultural reality**” in that language is a system of signs that is seen as having itself a cultural value. Speakers identify themselves and others through their use of language as language reflects a person’s social identity. The ways that we perceive, believe, evaluate, and act are a reflection of our culture.

Members belonging to social groups like family, neighborhood, professional life or ethnic affiliation, nation acquire similar ways of viewing the world as they interact with other members of the same group. These views are reinforced through the numerous sites of socialization like the school, church, workplace and government. Common attitudes, beliefs, and values are reflected through the way the members of the group use language—for instance what they choose to say or not to say and how they say it.

Not only the grammatical, lexical and phonological features of their language differentiate them from others, but also the topics they choose to talk about, the way they present information, the style with which they interact. For instance, Americans have been socialized into responding ‘Thank you’ to any compliment, as if they were acknowledging a friendly gift: I like your sweater!—‘oh Thank you!’ The French who tend to perceive such a compliment as an intrusion their privacy, would rather downplay the compliment and minimize its value: ‘oh really? It’s already quite old!’ The reactions of both groups are based on the differing values given to compliments in both cultures. This is a view of culture that focuses on the ways of thinking, behaving, and valuing currently shared by members of the same discourse community. Kramsch (1998, p7)

Institutional mechanisms such as museums, schools, public libraries, governments, corporations that are part of culture preserve the material culture. The Eiffel Tower or the Statue of Liberty exist as material artifacts, but they are kept alive and given the cultural value they have through what artists, art connoisseurs, poets, novelists, writers, tourists have said and written about them.

Another layer that constitutes discourse communities apart from facts and artifacts is dreams, fulfilled and unfulfilled imaginings. These imaginings are mediated through language, which over a period of time, reflects, shapes and is a symbol for its cultural reality. Thus, the city of London is an inseparable aspect of the cultural imagination of its citizens, Shakespeare and Dickens. The Grecian urn and its beauty have been immortalized in the poetry of John Keats and rose gardens in the French imagination by Ronsards poetry. Consequently, language is closely related not only to the culture that is part of history or the present culture but it is intricately linked to the culture of the imagination that governs people’s decisions and actions.

Cultures, especially the national cultures are full with the voices of the powerful and with the silences of the powerless. Both words and their silences contribute to shaping one's own and other's culture. Edward Said describes how the French constructed for themselves a view of the culture of the 'Orient' that came directly from such writers as Chateaubriand, Nerval and Flaubert and that only served, he says to reinforce the sense of superiority of the European culture. The orient itself was not given a voice. Accepting the fact that knowledge itself is colored by the social and historical context in which it is acquired and disseminated. In this respect, language study is an eminently cultural activity.

Moran(2001) claims that language not only symbolizes the products, practices, perspectives, communities and people of a culture but the language itself is also a product of that culture. He also extends, "the words of the language, its expressions, structures, sounds and script reflect the culture, just as the cultural products and practices reflect the language. Language therefore is a window to culture." Moran regards language and culture as two sides of the same coin, each side mirroring the other.

Culture is an integral part of the interaction between language and thought. Cultural patterns, customs and ways of life are reflected in language: culture specific world views are reflected through language. Each culture has a different way of dividing the color spectrum, signifying different world views on what color is and how to identify color. In certain countries such as Liberia, there are fewer color categories than speakers of European languages and they divide the spectrum at different points. Every language provides a different label to the color which differs from culture to culture. Similarly, owing to the climatic variation, the Eskimo tribes have seven different words for snow to distinguish among different types of snow ( falling snow, snow on the ground, fluffy snow, wet snow etc.) while certain African cultures in the equatorial forests of Zaire have no word for snow at all.

Each culture uses its own language to communicate among its members. The language is learned as the child grows up and becomes socialized into the culture. Aspects of a language reflect the ideas and value of that culture and its subgroups. To describe the interconnected nature of language and culture, Agar (1994) proposed the term *languaculture*.

When a person lives in a new culture, the language of that culture is everywhere; the person is surrounded by it and immersed in it. It can be heard on the street in the restaurants in the movies and the music. It is heard and seen on the road and subway, in the supermarket and the coffee shops. The language-learner who lives in this new culture begins to absorb the new language by listening to it, practicing it and trying to use it in real situations. Language and culture are fused together and reflect each other.

Teaching speaking and listening to a class of international students, the researcher has noticed certain cultural differences which may not seem to be there in a class of with students from the same culture. A case in point is students from the Middle East countries. The girls would always sit in a separate row and would not mix or would feel shy to share a place with boys. When asked they would say it is uncommon and not acceptable in their culture for boys and girls to sit together in a class. This example highlights the issue of cultural sensitivity.

Language and culture are closely related and interactive. Culture is conveyed through language and cultural patterns are manifested through language. For instance when a person who has been nurtured by one culture is placed in juxtaposition with another, his reaction may be anger, frustration, fright, curiosity, entrancement, repulsion, confusion. If the encounter is occasioned by the study of another language, the reaction may be all the stronger because he is faced with two unknowns simultaneously causing language learning to be blocked.

Culture can pose as a hindrance to language learning. Simultaneously it can assist in language learning and this can be achieved if one is aware of how language and culture affect one another in the human

mind. Considerable knowledge of cultural differences per se, specific traits of several different cultures can aid in acquiring a language in a new culture.

In a class of a solid cultural block of students of a single background studying a foreign language in their own linguistic environment, it may seem cultural instruction may seem less important, but nonetheless it is essential to any depth of understanding of the language, to the motivation and attitude of the student, and to the interest of the course.

That culture affects the language learning process is recognized by the organizers of teacher-training programs and thus they provide their prospective language teachers with specific courses relating to a study of the background culture, as it affects the language learning teacher, and therefore the language curriculum. A case in point is the Refresher Courses of Rajasthan University for the English Language teachers provide a course in studying the culture of Rajasthan.

Incorporating studying of culture in the teaching of language is essential, it is equally important to avoid chauvinism in teaching it. While learning a language in a new cultural environment, what the student is required to accomplish is knowledge of the culture- to understand the behavior, not necessarily to become a part of it.

Research has concluded that integrative motivation( the intention of becoming a part of the target culture as well as speaking the target language) resulted in more effective language learning than did instrumental motivation( the intention of learning a language to serve a purpose, such as getting a job, with no wish to mix socially with the speakers of the language). Language meaning is obscured without some recognition of cultural values.

Language and culture together effect thought particularly, the vocabulary of the language. Words are suited to the environment in which they are used. A child born and brought up in America within the environment of American culture when travels to India are unable to neither communicate nor understand with other children owing to the language and cultural difference.

The influence of language on thought and behavior can perhaps best be seen in the world of advertising. The culture- beliefs, attitudes, overt and covert aspirations, pragmatic designs and fantasies, actions and reactions- is studied by advertisers around the world to find the basis for the concepts and language that will inspire the people of any given locale to buy a product of one manufacture rather than that of the other. What sells in Chicago may also sell in Kyoto, but not through the same advertising. Although the linguistic influence of advertising on the people is undeniable, the culture and thought of the people influence advertising. The interdependence between language and culture cannot be denied and thus the essentiality of including culture in the study of a language which is not their own.

The idea that language affects the thought process of its users is known as the **Principle of Linguistic Relativity** or the **Sapir-Whorf Hypothesis**. Speakers of different languages perceive the world around them differently because of the ways in which language influences a person's thinking and behavior. Because languages differ in grammatical structures, in linguistic categories and in other ways, Sapir and Whorf, conclude that the speakers of different languages have different ways of viewing the world. Language serves as a filter of its speakers perceptions and influences the way that a cultural group categorizes experience.

Students from different cultures are asked to consider the concept of relationship and family and how it works in their own cultures. The results were: English has only word for sister and brother whereas many languages use different terms that also include birth order, for example older sister and younger sister. In some languages, one honorary title is used for a whole group. For example in Philippines all older relatives are called aunt or uncle. If people are quite bit older, they are called grandma or grandpa.

In certain cultures the language use is defined by the gender who is using it and sometimes may depend upon the situation. Differences exist in the men and women communicate. Men are likely to view interactions in a hierarchal way, where one person is superior to the other and women expect a sense of closeness through empathy. In Japanese culture, the male and the female users are required to use different forms: Men use one set of verbs and women another. In other languages such as Thai, the speaker is required to use a different form depending on whether he or she is addressing a man or woman.

Non-verbal communication and interpretation of non-verbal culture differ from culture to culture and understanding its different forms and functions is an important part of learning to communicate across cultures. If language is the key to the core of a culture, non-verbal communication is indeed the heart of each culture. Stella Ting-Toomey (1999) believes non-verbal communication is omnipresent throughout a culture-it is everywhere.

In certain cultures nodding the head up and down may be a sign of permission or show affirmation but in some countries like Greece this non-verbal gesture means no. This is so as most non-verbal is culturally based; and thus a particular gesture or action symbolizes, only the meaning the particular culture has attached to it.

The values, norms, beliefs of a group are reflected in their patterns of verbal and non-verbal behavior. Non- Verbal behavior often carries a heavy affective load, but the meaning of an emotional gesture varies from one person to another. For example, the Japanese smile when they are angry, feel sad, or fail, where else Americans smile to signal joy, happiness and contentment. When the meanings attached to the non-verbal cue- in this case the smile - are not understood in the same way by the same way by the speaker and the listener, there is the possibility that one of the communicators, may feel disrespected.

People provide context and clarify the meaning of verbal messages through the use of facial expression and hand gestures. However, miscommunication can occur when a non-verbal signal means different thing to people in other cultures, such as the common hand gesture in which the thumb and the middle finger are brought together in a circle. In the United States this sign means “okay”, in Brazil it is an insult, and in Japan it is a symbol for money. Birdwhistell (1970) contends that no body movement has the same social meaning in all societies. Thus, non-verbal communication is affected by cultural, situational, and individual variations.

It is commonly observed that the manner in which an idea or fact is stated affects the way we conceptualize the idea. Words shape our lives and this is best illustrated through the world of advertising. A world that plays upon words, though differently in different cultures, to shape, persuade or dissuade.

Every individual assumes their own culture’s values that are a norm and these underlying values have a strong influence on behavior which in turn defines the way a person uses language.

## **Conclusion**

Culture in the learning of language is not an expendable fifth skill in addition to the four skills of learning any language namely speaking, listening, reading, and writing. It is integral to the skill of language learning and affects all aspects of learning.

Understanding our own culture and that of others will help us achieve intercultural competence, the skills, knowledge, attitudes and cultural awareness needed to interact successfully with someone from another culture. Language reflects a cultural world view and lack of acceptance of artificial languages such as Esperanto may be explained by the isolation of language from culture

**Bibliography**

Agar, M. (1994). *Language Shock*. Newyork: Morrow.

Kohls, L.R. (1996). *Survival kit for overseas living*. Yarmout, ME: Intercultural Press.

Kramsch, C. (1993). *Context and Culture in language Teaching*. Oxford: Oxford University Press.

Moran, P. (2001). *Teaching Culture: Perspectives in practice*. Boston: Heinle & Heinle.

Kohls, L.R. (1996). *Survival kit for overseas living*. Yarmout, ME: Intercultural Press.

Sapir, Edward. (1958). *Culture, Language, and Personality*. Berkley: University of California Press. Reprinted in 1964.

**Following Suit, Changing Suit, Border-Free-ness:  
Talk Relay Patterns and the Pro-life Vision in *De Turkey and De Law***

Jungman Park

Assistant Professor, Hankuk University of Foreign Studies, South Korea

**Abstract**

*Zora Neale Hurston, a Harlem Renaissance African American female writer in the 1920s, grew up at Eatonville, an all-black community in Florida. Her three-act play *De Turkey and De Law* (1930), set in Eatonville, is the writer's recollection of her childhood. Eatonville folks in the play are talk masters. They congregate on the front porch of Joe Clarke's general store, loading their mouths with various repertoires of talks. In no time, the porch turns into a verbal battlefield. The everyday verbal contestation on the front porch represents the Eatonville townspeople's survival strategy as black and individual. The shrewd oratorical skills practiced in the contestation reflect the playwright's assertive individualism and strategy for survival as a black and a woman. Of interest is that such verbal contestation functions as driving force for humor and comic elements prevalent in the play and, therefore, reveal independently or collaboratively the town folks' will for survival and way of affirming life. Throughout *De Turkey and De Law* are discovered recurring types of verbal contestation. Among them the two talk relay or turn-taking patterns, respectively 1) 'following suit' and 2) 'changing suit,' are remarkable. This paper examines the dynamism within which Eatonville folks' will for survival mingles with the mentioned verbal efforts and develops into an affirmative vision of life.*

**Keywords:** Zora Neale Hurston, *De Turkey and De Law*, turn-taking patterns

**Introduction**

Zora Neale Hurston, African American female writer in the 1920s, grew up at Eatonville, an all-black community in Florida. Her three-act play *De Turkey and De Law* (1930), set in Eatonville, is the writer's recollection of her childhood. Eatonville folks in the play are described as talk masters with "folksy humor" and "shred oratorical skill" (Peters 1998: xiv). Every day they gather at the front porch of Joe Clarke's general store, loading their mouths with various repertoires of talks. When one mouth broches a talk, it is immediately followed by counter talks by other mouths. In no time, the porch turns into a verbal battlefield. The everyday verbal contestation represents the Eatonville people's survival strategy as black and individual. The oratorical skills reflect the playwright's "assertive individualism" (Peters 1998: xii) and her survival strategy as a black and a woman. Of interest is that the verbal contestations serve as the driving force for comic elements prevalent in the play, subsequently expressing the town folks' collective life affirmation. Throughout *De Turkey and De Law* are discovered recurring types of verbal contestation. Among them, the two remarkable turn-taking or talk relay patterns, respectively 1) 'following suite' and 2) 'changing suit' tactics, are remarkable. This paper examines the dynamics in which these two verbal contestation pattern mingle with the Eatonville folks' will for survival and consequently reveal their collective vision of affirming life.

**Talk Relay**

Talk Relay, the most prominent verbal contestation pattern in the play, relies on 'turn-taking' techniques, that is, "an A-B-A-B-A-B distribution of talk across two participants" (Levinson 1983: 296). The ultimate goal of turn-taking is to control the talk session by discontinuing or interrupting the current talker and, instead, bringing up his or her talk. In pragmatic linguistic terms, every talk relay session has its own set of rules shared by the participants of conversation, and the rules of talk require syntactic units

such as sentence, clause, phrase and lexicon to be shared by the talkers (Sacks 1974: 702, 720-21). Likewise, the turn-taking rules in the talk relay determine the rights or obligations to participate in verbal contestation. And the talk relay takes a form of game that requires such elements as player, rules and competition.<sup>1</sup>

The talk relay pattern in the play allows onlookers, both characters and readers, to hear multiple versions of tales about a single topic. For each talk session, contestants in most cases tell stories of an identical topic, with trivial differences in word choice and sentence style. Given the virtually identical topics, the matter is not the difference in contents among the stories but in the turn-taking action itself. Consequently, the primary concern in every talk relay is put on a series of ‘who’ questions: Who is the current talker? Who is the turn-taker? Who is the last turn-taker or winner of the turn-taking game?

### Following Suit

The most frequent method of turn-taking employed in the play is the ‘following suit’ technique. This tactic is to imitate the current talker’s narrative pattern including word choice and sentence style. A good example is found in the trial scene in the Second Act where Sister Lewis and Sister Taylor are swearing at each other.<sup>2</sup>

SISTER LEWIS. (*Jumping up and starting across the aisle. She is restrained, but struggles hard.*) Lemme go, Jim Merchant! Turn me go! I’m goin’ to stomp de black heifer till she can’t sit down.

SISTER TAYLOR. (*Also struggling*) Let her come on! If I get my hands on her I’ll turn her every way but loose.

SISTER LEWIS. Just come on out dis church, Lucy Taylor. I’ll beat you on everything you got but yo’ tongue and I’ll hit dat a lick if you stick it out. (*to the men holding her*) Turn me go! I’m going to fix her so her own mammy won’t know her.

(Act 2, scene 2, 14; underlines added)

Sister Lewis opens the talk session with two similar expressions, “Lemme go” and “Turn me go.” The following sentence begins with the ‘I’m going to-’ form. Sister Taylor takes her turn and responds beginning with “Let her come on!” She immediately adds a sentence beginning with the ‘I’ll~’ form. Sister Taylor composes her talk with the identical narrative styles the opponent employs, with some modification, to suit her own taste. For instance, she replaces ‘me’ and ‘go’ with the opposite word choices like ‘her’ and ‘come.’ In addition, she substitutes ‘I’ll~’ for ‘I’m going to~’ and fills the following space with her preferred slandering expression. Sister Lewis’s opening and Sister Taylor’s response present a set of turn-taking rules: 1) to begin with a clause in the imperative mood, containing ‘me’ and ‘go’ or opposite word choices; 2) to add a clause that contains ‘I’m going to~’ or similar sentence form. Taking her turn, Sister Lewis repeats the ‘following suit’ tactic employed by Sister Taylor, according to the rules.

Another example of following suit is found in the argument of Reverend Singletary (Baptist) and Reverend Simms (Methodist) during the same trial of Dave (Baptist) and Jim (Methodist). Singletary and Simms appear in court to take a brief for Dave and Jim, respectively. First, Singletary mounts the pulpit to read his Bible. He quotes a passage that will, as he wishes, prove the defendant Jim guilty.

SINGLETARY. (*Reading*) It says here in Judges 18:18 dat Samson slewed three thousand Philistines wid de jawbone of an ass.

SIMMS. (*On his feet*) Yeah, but dis wasn’t no ass. Dis was uh mule, Brother Mayor. Dismiss dis meetin’ and less all go home.

SINGLETARY. Yeah, but he was half-ass. A ass is uh mule’s daddy and he’s biggern uh ass, too. (*Emphatic gestures*) Everybody knows dat – even de lil chillun.

(Act 2, scene 2, 33; underlines added)

Singletary's interpretation of the biblical passage is summarized into the following syllogism: 1) the jawbone of an ass is a guilty weapon; 2) Jim hit Dave's head with the mule bone; 3) Therefore, Jim is guilty. As a response, Simms broaches his talk with an opening expression 'Yeah, but.' It is a tactful trick. The assent term 'Yeah' delivers an expectation that Simms agrees with the previous talker Singletary and, therefore, there will be no more turn-take. However, the following word 'but' immediately frustrates the expectation, revealing Simm's real intention. Right after the word 'but,' he pinpoints a loophole in Singletary's logic and turns the opponent's weak point into a favorable factor for his own argument. Accordingly, Reverend Simms unfolds his own syllogism: 1) an ass bone is a guilty weapon; 2) Jim hit Dave not with an ass bone but with a mule bone; 3) Therefore, Jim is not guilty. To survive the talk session, Singletary needs to serve a talk at least equal to Simms's in terms of power and effect. Upon the unexpectedly roundabout and surprising attack from Simms, and having no time for consideration, Singletary hastily picks up Simm's tactic.

### Changing Suit

Another remarkable and interesting turn-taking pattern found in the play is the 'changing suit.' This verbal technique is to provide new narrative styles, rather than repeating the styles used in the precedent talk, and then to maintain the differentiated styles all the way through the talk session. The best example of this turn-taking technique appears during the 'Chick Mah Chick Mah Craney Crow' game played by Eatonville children. With the rise of curtain in the first act, a group of children gathers at the front yard of Joe Clarke's general store and begins to play 'Chick Mah Chick Mah Craney Crow' game. A boy takes the role of Hawk, and 'a short twig' in his hand becomes the imitation of a beak. The 'hawk' boy squats in the center, waiting for a chance to catch the 'chicken' boys. The largest girl in the group plays the role of Mother Hen protecting the chicks. Whenever the hawk darts to catch the chickens, the hen keeps off his attack by flapping her wings defensively. The hawk and hen's physical tug-of-war is paralleled with their verbal confrontation.

HAWK. I shall have a chick.

HEN. You shan't have a chick.

HAWK. I'm going home. (*flies off*)

HEN. There's de road.

HAWK. I'm comin' back.

(*During this dialogue the hawk is feinting and darting in his efforts to catch a chicken and the chickens are dancing defensively.*)

HEN. Don't keer if you do.

HAWK. My pot's a boiling.

HEN. Let it boil.

HAWK. My guts a growling.

HEN. Let 'em growl.

HAWK. I must have a chick.

HEN. You shan't have nairn.

HAWK. My mama's sick.

HEN. Let her die.

(Act 1, 3-4; underlines added)

The hawk opens the talk session by saying, "I shall have a chick." Taking up her turn, the hen repeats the same sentence structure with a small word replacement. She substitutes 'You' for 'I.' The hen apparently employs the following suit technique. However, a careful examination yields a discovery



somewhat contrary. The hen is not just copying the hawk's narrative style. Rather she provides a new and totally opposite narrative which is characterized by the insertion of 'not.' Borrowing a baseball term, the hawk throws a fastball ('I shall'), and the hen takes the ball and returns it in the seemingly same grip but in fact a different spin and speed ('You shall not'). We call such a type of ball 'change-up.' The hawk tells a reason why he should have the chickens by saying, "My pot's a boiling." Thereafter the hawk repeatedly throws a series of 'My something' balls in the same grip: "My guts a growling" and "My mamma's sick," for instance. This time, the hen presents a more daring change in the turn-taking. Responding to each of the hawk's 'My something' balls, the hen persistently throws the balls in an utterly different grip of 'Let it be': "Let it boil," "Let 'em growl" and "Let her die," for instance.

The verbal exchange between the hawk and the hen takes the 'adjacency pairs' form. In pragmatic terms, adjacency pairs refer to the patterns of two successive utterances, produced by different speakers, in which the second utterance is a logically or conventionally expected follow-up (Schegloff and Sacks 1973: 295-96). There are prototypes of adjacency pairs: questions require answers; greetings require greetings; offers require acceptances or rejections; apologies require minimizations (Levinson 1983: 303). Here, it is interesting to discover that the hen's changing suit tactic turns the adjacency pairs into a new dimension that goes beyond the logical and conventional relevance, and therefore frustrates the first speaker's expectation. When the hen says 'no' it results in a reverse effect. As seen from the first half of the talk session above, the hen's response "you shan't" stimulates more the hawk's desire to 'have' the chickens. The hawk pretends to retreat, but soon repeats his attack on the chickens. On the contrary, the hen's second turn-taking technique, namely the 'Let it be' response to the hawk's reason for having the chickens leads the hawk-hen confrontation to a totally different phase. The hen's 'Let it be' response creates a subtext which is paraphrased that 'I don't care' or 'So what?'. It goes beyond the hawk's expectation, baffling his fighting spirit. Consequently the hawk retreats passively and gives lame reasons for having the chickens, rather than resuming his attack. Sticking to the 'Let it be' tactic, the hen keeps a safe distance from the hawk and effectively makes herself a stranger to him, standing outside the relationship with him. The 'Let it be' narrative puts the hen outside the Yes-or-No domain in which the hawk's narrative works. Neither negating nor affirming, the hen nicely shuns, ridicules, and baffles the hawk.

This result is predicted even in the beginning of the children's game. The hawk's 'short' twig beak does not appropriate to his reputation as the king of birds. On the contrary, the hen, a potential prey, has a bulky body. In fact, the hen is played by 'the largest girl' of the children. The result is a piece of comic and rather grotesque relief in which a poor-looking hawk of a short beak is threatening a much larger hen who has a commanding presence. Philip Considering that the grotesque comes from the "clash of incompatibles" and "the co-presence of the laughable and something which is incompatible with the laughable" (Thomson 1972: 3, 29), the confrontation of the two birds here presents embodies what the grotesque is by suggesting two visions, ontological and epistemological, simultaneously: the hen, as disprivileged and feminine, at the presence of the hawk as privileged and masculine; and the vulnerability of the hawk who is easily ridiculed by the hen's size and mouth. Likewise, the grotesque relief of the hawk and the hen bitterly but humorously laughs at the men-centered gender formation and related taboos in the black community role convention of the times.

### **Conclusion: Border-Free-ness and the Pro-Life Vision**

The verbal contest pattern of turn-taking and related tactics examined so far reveal some traits that penetrate the everyday life of Eatonville folks. Among them is the 'border-free-ness.' The turn-taking techniques effectively dramatize the procedure within which the fixation of power is persistently hindered in the course of verbal games and contestations. The act of talking, rather than the message of the talk, generates power. A person who tells a tale possesses power and the power structure is constructed around the current talker. However, the power structure turns out to be ephemeral: it maintains for a few seconds at most. Every time a new talker takes his or her turn, power is displaced to the new talker immediately.

As nearly everybody rises to clear his or her voice to be a witness, the power drifts from mouth to mouth, failing to find a home to settle down with, and persistently refuses the fixation of residence. In this way, the border-blurring strategy exhibits effectively deconstruct the hierarchical dichotomy in the established power structure.

The verbal contest between the hawk boy and the hen girl best illustrates the deconstructivist vision conceived by the border-free-ness. The two birds' confrontation in the play also takes the form of subversive sexual contest where the male-centered status quo and gender-role formation is made fun of and overthrown. In the play, the 'Big Girl' playing the role of the hen contrasts with her younger sister 'Little Girl's 'good deed code' assigned by the black male to those of the opposite sex. While the Little Girl is blaming her elder sister for her boyish and therefore 'bad' action, the Big Girl continues to play with boys and calls her little sister, who is faithful to her role as a woman, a fool. Likewise, the hawk-hen confrontation visually blurs the established border between and within the gender dichotomy. It is rather pitiful to see the hawk, the king of birds, persistently begging for food from the hen. On the contrary, the hen takes the control throughout the talk session, and enjoys the privilege of veto power. Having superiority over the hawk in both size and mouth, the hen laughingly overthrows the generic preconception of gender role. Here, the hen's volubility or shrewd oratorical skill turns out to be the survival strategy for women, which successfully frustrates the hawk's attack while preventing the loss of her chickens.

The Eatonville folks always have weak points in their talks. As a result, they easily give a handle to the opponents and frequently become a laughingstock to others. Nevertheless, they do not bother themselves about making mistakes and subsequently being laughed at by others. Instead, they are willing to make themselves ready to tell another talk and become the laughingstock of townspeople again. At the same time, they are always ready to find others' mistakes and laugh at them. Thus, the verbal contestation of Eatonville people takes the form of a 'flaw-finding' relay. However, their fault-finding efforts are neither evil nor dangerous since they do not have bad intention. Instead, it results in a sense of humor and good feeling, making the readers smile and laugh. Their willingness to openly laugh at others' flaws, rather than to feel pity for them, stimulates the enthusiasm for the production of additional flaws, which eventually forms an environment within which flaws are accepted as natural not regarded as taboos. Flaws and laughs, becoming the cause and the effect each other, cooperate to create the 'pro-life' mechanism leading to the life affirmation.

Related to the border-free-ness and the life affirmation discovered in the Eatonville folks' verbal efforts and activities, Homi Bhabha concept of dwelling in the 'beyond' is insightfully suggestive. In *The Location of Culture*, Bhabha defines the dwelling in the intervening space 'beyond' as the way to "be part of a revisionary time" in which we "re-describe our cultural contemporaneity" and "re-inscribe our historic commonality" and "touch the future on its hither side" at the same time. Bhabha concludes that the intervening space 'beyond' is none other than "a space of intervention in the here and now" (Bhabha 1994: 7). Foreshadowing Bhabha, the Eatonville folks' verbal efforts manifests their unique attitude of affirming and surviving life as a way of dwelling in the 'beyond,' which is best embodied in the 'border-free-ness' penetrating their everyday verbal interaction, shred oratorical skill, and folksy humor.

## Endnotes

1. Ludwig Wittgenstein, in his posthumous publication *Philosophical Investigations*, gives serious thought to the definition of game. He admits it impossible to say something common to all forms of game, but he induces "similarities overlapping and criss-crossing" among what we call game, which are playing, competition and rules (Wittgenstein 2001: 27-28, 48-52, 61-72).
2. Two town's young men, Dave and Jim, are in love rivalry each other over Miss Daisy. They go out hunting to get her a turkey and to win affection from her. After successfully killing an old gobbler turkey, they begin a fight over the ownership of it. In the course, Jim strikes Dave on the head with a hock-bone

of a mule, found on the ground. The personal quarrel develops into the trial at court. The court becomes a battlefield between the two opposite sides in personal and social levels: Dave vs. Jim; Baptist Church vs. Methodist Church where each of the young men belong. The two religious factions take places on either side with an aisle between them, supporting their own brother, Dave and Jim, respectively.

### **Works Cited**

- Bhabha, Homi K. 1994. *The Location of Culture*. London: Routledge.
- Hurston, Zora Neale. 1930. *De Turkey and De Law*. Original typescript deposited with the Copyright Office. The Zora Neale Hurston Plays at the US Congress Library American Memory Site. Retrieved from <http://memory.loc.gov/ammem/colections/hurston/>
- Levinson, S. C. 1983. *Pragmatics*. Cambridge: Cambridge University Press.
- Peters, Pearlie Mae Fisher. 1998. *The Assertive Woman in Zora Neale Hurston's Fiction, Folklore, and Drama*. New York: Garland.
- Sacks, Harvey, Emmanuel A. Schegloff, and Gail Jefferson. 1974. A Simplest Systematics for the Organization of Turn-taking for Conversation. *Language*, vol. 5, no. 4, pp. 696-735.
- Schegloff, Emanuel A., and Harvey Sacks. 1973. Opening Up Closing. *Semiotica*, vol. 8, no. 4, pp. 290-327.
- Shibles, Warren. 1985. *Lying: A Critical Analysis*. Whitewater, WI: Language Press.
- Thomson, Philip. 1972. *The Grotesque*. London: Methuen & Co. Ltd.
- Wittgenstein, Ludwig. 2001. *Philosophical Investigations*. Trans. G. E. M. Anscombe. Oxford: Blackwell.

## **Impacts of Culture and Society on Inter-Cultural Translation**

Shah Maghrouri

*French Language Teacher and Translator, Allame Tabatabari University – Tehran, Iran*

### **Abstract**

A text is a linguistic structure woven from words and signs, contains meaning and content which is open to interpret. So it is composed of a body and a soul. The body is a complex of words, sounds and grammatical rules and the soul consists of concepts, meanings and the hidden sense behind them.

The translation process is influenced by culture and society of both original and target languages and the translator is involved in culture, beliefs and religion of the society, where the audience comes from. The difficulty of the translation is where the translator is not able to transfer the soul of the source content into the target language and this happens because of the translator insufficient awareness and knowledge or religious and cultural differences and restrictions in the target society.

This study concerns about weaknesses of the inter-cultural translation and accordingly inter-communication failures. In another word a professional translator must have a proper perception of the culture and the social elements of the original text and possess the art of how to minimize the differences and cross the social barriers, the cultural restrictions and the religious constraints of the target society.

### **Introduction**

The translation is considered as a human activity that has always acted like a bridge in cultural exchange between two or several cultures but nowadays the translation is evaluated from another angle, which is a synonym of globalization. The word “inter”, which is a prefix in interaction makes a meaning of exchange and elimination of obstacles confirms this fact.

The translation is not as easy work as it seems, because it is not just finding the meaning of a word. In simple terms, the translation works not only on the meaning of each word, but also on the other hand it has to transfer the message that is carried by any string of the words. The translator is expected to transfer this message from the original language into the target language. The duty of translation concerns the de-verbalization of a word and consequently re-expresses it in the target language.

In view of the fact that, there is a cultural interaction between cultures that brings nations closer, but the problematic of transfer always persists and consequently this cultural interaction and proximity face many obstacles.

Since words are the symbols for cultural phenomenon, the problematic of transfer appears where the correlation between words and that phenomenon is interrupted and they are separated from each other. At that point words cannot be understood. (Mounin, 1963)

The role of translation, as an important factor in the formation of national languages-cultures in Europe and creation of intercultural relations in this continent, is a subject of the linguistics’ investigations. (Cordonnier, 1995)

This is why “Signes Discours Société” journal has dedicated its first number to study cultural and social obstacles which can impede intercultural translation.

Without considering cultural, social and religious phenomenon of a language, a simple and verbatim translation could be expected, but it is not possible to transfer the hidden message from one culture into another one, therefore intercommunication fails. (Mounin, 1963)

## **Material and Methods**

### **Theoretical aspect of cultural transfer:**

Translation means to realize two conditions at the same time that any of them is necessary but not sufficient. The first condition is the language study and the second one is the study of the community of those people who speaks that language. (Mounin, 1986)

Translation process is an operation, by use of that the translator relives a text in the cultural context of the target language.

In order to a proper operation the translator must have some tools, the tools such as proper awareness of both languages, comprehension of the content of a text, logical method, sufficient knowledge and good reflexes during the translation. (Mounin, 1963)

All those tools help the translator transfer the message which the author has hidden inside the strings of the words. One of the most important roles of the translator consists of finding the best semantic equivalent in the target language. The translator must be also aware of the technology, structure of life, society and the culture of original language.

Each text is rich in meanings and concepts which permits various interpretations. If the resulting text wants to be loyal to the original text, therefore it must consider all those varieties and refer them to the same referential, cultural and polysomic elements from the original text into the target text as much as possible.

In fact during the translation process a text crosses the mimesis borders and goes into the semiosis. The translation must cross over the boundaries of linguistics and linearity of syntax. (orphanidou-freris; 2006).

In this process, in order to a good comprehension of the context it is required to accept the context of the original text instead of the target language. So that is why the translator imagines the expressions, styles and images which are in the context of the original language and consequently the reader of the target language receives an unreliable message or at least a different message compared to the original text.(orphanidou-freris; 2006)

When a translator is working on a text which is polysomic, he must take a look at the culture and society of the original text and considering culture and society of the target text in order to the best translation.

### **The connotation and problem of the translation:**

Due to presents of some principals problems at the moment of translation the process can be oriented in the wrong way and harm the process. The connotation is considered as a most important obstacle on the way of realization of intercommunication which would have been the result of an intercultural translation.

This phenomenon concerns words, the value of style, and register of a context. Americans linguists studied this phenomenon for the first time and afterwards European linguists like R.Barth, P.Guirand, G.Mounin and A.Martinet reviewed this problematic.

Referring to G.Mounin, the connotation in linguistics is one of the new directions that the investigation will be continued. R.Barthe believes in the future when there will be a linguistic of connotation.

Language is symbolic in that we use to represent ideas, objects and feelings; because language is only a reprehensive and you can interpret any given statement in more than one way.

Denotation and connotation are two more tools you can employ to discuss the meaning of an unfamiliar term. For a translator to re-express the original context in the target language both denotation and connotation must be understood and considered.

Denotation is the strict definition of a word and refers to the actual thing or idea it represents. Connotation refers to the emotional or psychological association that word carries.

The connotation of a word goes beyond its feelings, thoughts and images the word suggest or evokes.

In French a word like "chien" which means dog in English, has several connotations for example: fidelity, affections and of course lowness. When we say "un temps de chien" which means "awful weather" and "il n'est pas chien" that means "he is not stingy". (Ladmiral Jean-René 1994.p.120)

All those explications prove that when one word can have several connotations, so it is impossible to translate it in the same way the word means. The translator must consider other factors like stylistic value and the language register of the original text.

### **Translation activity and the cultural exchange block:**

In order to respond to the demand of one or several cultural groups, translation activity is produced; however the relation between cultures is not always definite.

During this process in each text some culturèmes disappear and somethings new appear in the new context.

Culturèmes are the best tools to study the complexity of cultural transfer.

The issue is to know which important factors we should consider in order to the cultural exchange and keep alive culturèmes.

Some factors eliminate culurèmes and are divided in two factors: Internal factors and External factors.

Internal factors: insufficient awareness and knowledge of translator.

External factors: cultural and social constraints and religious restrictions.

**Internal Factors:** Because of insufficient knowledge, lack of experience, translator manipulates some parts of the original text and changes it in his own manner. This manipulation causes some problems and the reader of the resulting text will be disoriented.

**External factors:** In countries where religion and ideology are based on civil decisions, therefore culture of people, society, beliefs of those countries are influenced by religious factors. In this situation even writers and translators face so many constraints and restrictions which influenced the translation and the way they write or translate.

In order to make those factors concrete, there are some examples from a French novel "je voudrais que quelqu'un m'attende quelque part" translated into Persian. This novel is written by Anna Gavalda and translated in Iran.

In this translation there are several examples for each issue.

### **Elimination of connotations**

The main subject of this novel concerns a woman who wants to find a long and real relation and put an end to her loneliness.

In a paragraph of the mentioned novel we have:

*“Vous adorez les petits **Bluettes**. Quand on vous titille le coeur avec ces soirées prometteuses ces hommes qui font croire qu'ils sont célibataire et un peu maleureux.”* (Page 7)

Bluette has some meanings in French: Cornflower, Spark, and Fleeting love. The translator has chosen cornflower as a best equivalent.

By having a look at the novel, it shows that it begins with the view of a single woman who is looking for a deep love. She is walking in Saint-Germain-des-prés avenue, where is a symbol of romance in French culture.

As a matter of fact, there is no cornflower exists in this avenue and the author is referring to the fleeting love in the French culture. But the translator has done a verbatim translation without referring to the cultural connotations, due to the lack of knowledge.

And again another paragraph of the novel says:

*“Quoi sans blague? Vous ne connaissez pas la rue Eugène Genon? Attendez-vous me faites marcher la?”* (Page 35)

“Faire marcher” is a French idiom means “to pull someone's leg” but due to unfamiliarity with the language and idioms of the original text, the translator has opted the verbatim translation or the denotation of this expression which is “make some body to walk”.

### **External factors:**

Elimination of taboo subjects is one of the most important and usual realities considered as an external factor. There are so many taboo subjects in countries like Iran. The subjects like sex, alcohol, women and their femininity are subjects to regulations and considered as unspeakable matters in Iran.

In each part of the novel where the author talked about a taboo subject like sexual relationship, body of a woman, alcohol, etc., the translator has opted for silence, manipulation and elimination of those subjects.

In such a country like Iran, the translation is always confronted to obstacles, established by social constraints and religious restrictions.

### **Conclusions:**

Translation is not only taking place between two languages but also between two cultures and people. The result of this interactivity is intercommunication.

The translator must act as a mediator of intercommunication between the original and target languages. In ideological and religious countries like Iran, cultural activities such as art, painting, and cinema are all restricted by religion, social beliefs and lots of constraints and restrictions. At this step the role of mediator which is transferring the message and intercommunication will not be accomplished.

At the first step, each text while being translated, it will lose a part of its authenticity and cultural entirety.

Consequently, the external factors in addition to the internal factors destroy the translation process seriously.

An intercultural translation in countries where the society is living in a cultural solitude far from other cultures can be considered as a miracle to bring nation closer in spite of difficulty.

Lack of knowledge, insufficient awareness of cultures or any other factors blocking intercommunication are the real fact which persists during the translation process but the translation is continuing to do its duty and offer to countries the possibility to access new horizons and develop their cultural power.

### **References:**

CORDONNIER jean-louis, Aspects culturels de la traduction:journal des traducteurs / Meta: Translator 's Journal, vol. 47, n 1, 2002, p.38-50

ORDONNIER Jean-Louis,Traduction et culture,Paris,CREDIEF/Hatier-Didier, 1995.

Gavalda Anna "je voudrais que quelqu'un m'attende quelque part", Paris, J'ai Lu. 1999.

MOUNIN George,Les problèmes théoriques de la traduction, Gallimard, 1963.

ORPHANIDOU-FRERIS Maria, Les jeux de l'écriture ou les culturels à travers la traduction, Rilune, n 4, 2006, p.64-70.

MOUNIN George, la préface de D.Aury, 1963.

LADMIRAL Jean-René, Traduire: théoriques pour la traduction, Paris, Gallimard, 1994.



## An Empirical Study on Acquisition of English Progressive

<sup>1</sup> Chikako TAKAHASHI; <sup>2</sup> Akemi MATSUYA

<sup>1</sup> Department of Nursing, Tokyo Junshin University, Tokyo, Japan

<sup>2</sup> Department of Human Sciences, Takachiho University, Tokyo, Japan

### Abstract

*The aim of this study is to suggest an effective method of teaching English aspect, specifically focusing on the progressive, from the cognitive linguistics perspective. The acquisition of the English progressive is difficult for Japanese speakers because of the difference between the aspect systems of the two languages. Under the framework of cognitive linguistics, which emphasizes the link between our linguistic and cognitive faculties, we developed a systematic teaching methodology with moving pictures and voice recordings. Using three groups of verbs, activity verbs, achievement verbs, and stative verbs, which reflect the difference in aspectual systems between English and Japanese, we conducted experimental lessons on Japanese college students that demonstrated the link between the progressive forms of these verbs and their meanings. The statistical analysis of t-test indicates that our experimental lessons yield a significant effect on the acquisition of English aspect.*

**Keywords:** cognitive linguistics, English progressive, second language acquisition

### Introduction –

English Progressive is thought to be one of the easiest grammatical forms to acquire, however, there are many Japanese learners of English who find it difficult in terms of forms and meanings (Terashima & Goto 2010). This paper aims to present an effective and systematic instructional approach to teach English progressive to Japanese learners of English through audiovisual aids. First, we briefly review previous studies concerning English progressive and analyze three negative factors hindering Japanese learners' acquisition of the English progressive. Then, we will present our teaching method with moving pictures and voice recordings, which is designed to stimulate cognitive functions, and explain the details of the procedure of our experiments on the adult L2 subjects. Finally we will prove the effectiveness of our method statistically and state its implications.

### Literature Review –

The authors have found that three negative factors might prevent Japanese L2 learners from acquiring English progressives: (i) its confused presentation in teaching materials; (ii) L1 transfer; and (iii) different properties according to verb types. Most English textbooks for secondary schools in Japan deal with 'Progressive' and 'Past Tense' separately, so that students do not learn to differentiate Tense and Aspect (Ito & Terashima 2010). For example, in the unit that focuses on progressive aspect, they usually introduce present progressive only. On the other hand, learners encounter simple past sentences in the unit about the past tense. Therefore, some learners erroneously conceive of the progressive aspect as a kind of tense. Moreover, the Japanese counterpart of the English 'V-ing' form, '*teiru*,' covers Simple Present, Present Progressive, and Present Perfect. Moreover, '*teita*,' the past form of '*teiru*,' means either Past Progressive or Past Perfect as (1) shows (Sohmiya (2007), Teramura (1984), Washio & Mihara (1997)).

(1) Kare-wa chooshoku-o tot-tei-ta.

He-Top lunch-Acc have-progressive-past 'He was eating lunch.'/ 'He had eaten lunch.'  
Sohmiya (2007:12)

Regarding the contrastive analysis of Japanese aspect systems and English ones, Osato compared using the following diagram.

(2)

(Diagram 1: Aspect Types) Osato

2012 p.35



Osato claims that English progressives cover from I to III. This diagram is as above.

I	II	III	IV
start	progressive	end	perfect

English progressives cover from I to III. This diagram is as above.

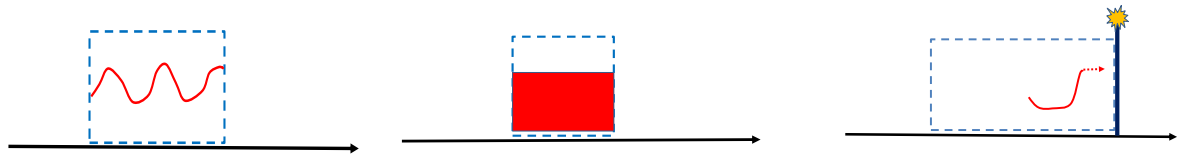
From the viewpoint of lexical aspects, Vendler (1967) classified English verbs into four types based on their characteristics and properties: (i) stative verbs, (ii) activity verbs, (iii) accomplishment verbs, and (iv) achievement verbs. Examples include ‘know,’ ‘swim,’ ‘reach,’ and ‘eat,’ respectively. Sohmiya (2007) claims that the progressive of (ii) expresses repeated action while those of (iii) and (iv) signify the state changing toward the completion of the event. In addition, she claims that the progressive of (i) is possible when it means change in state, e.g. ‘He is resembling his father more each year.’ Thus English progressive forms are reduced to three types, combining (iii) and (iv) as one type. Therefore, we divided the verbs into three types: activity verbs, achievement verbs, and stative verbs. Stative verbs were excluded from the present study. Notice that the comparable Japanese example of the progressive of ‘resemble’ with ‘teiru’ seems odd, as (3b) exemplifies. Replacing ‘teiru’ with ‘tekita,’ it will be more acceptable as in (3c). The event is interpreted as one in the past semantically: the reference time in the past is focused in tense. In order not to confuse our students, we decided to target progressive forms of active verbs and achievement verbs only.

- (3) a. He is resembling his father each year. Sohmiya (2007:10)
- b. \*Kare-wa maitoshi otoo san-ni ni-tei-ru. - he-Top each year father-Dat resemble  
-progressive-present.
- c. Kare-wa maitoshi otoo san-ni ni-teki-ta. - he-Top each year father-Dat resemble  
-progressive-present perfect  
‘He has been resembling his father each year.’

**Method –**

In order to see how our material can motivate our students and lead them to acquire English aspect systems, we conducted our experimental lessons from April to June, 2015. 72 Japanese college students participated in this study. They attended a 90-minutes regular English class once a week. The first 30 minutes of each lesson was used for the tense-aspect lesson. We divided the subjects into two groups: a control group and an experimental group based on a grammar & vocabulary test, so that the average scores of each group student were almost the same. As for teaching materials, we used three different kinds of verbs in terms of aspects. Namely ‘activity verbs’ which do not specify starting point nor ending point; ‘stative verbs’ which are imperfective and are rarely used as progressive; and finally ‘achievement verbs’ which focus endpoint. Experimental group students were presented moving pictures representing simple present, present progressive, past, or past progressive. The following image schemas of the progressive of active verbs and achievement verbs, and simple present of stative verbs are given to the learners.

(4) a. present progress of activity verb b. simple present of stative verb c. present progress of achievement verb



(Diagram 2: diagrams of 3 types of verbs)

(4a) illustrates ‘incomplete’ property of activity verbs while (4c) focuses achievement verbs’ ‘toward the completion’ characteristics. (4b) shows the ‘stable unchanging aspect’ of stable verbs.

After watching the audio-visual material, the students were asked to choose the most appropriate sentences on their handouts. After that, teachers suggested different behaviors of different group verbs in terms of the progressive. Then, in groups they examined sentences with other verbs in the same category as in the moving pictures. Every other week, class time was spent checking homework from the previous lessons, so that students were able to absorb what they had learned. Each time, reading material containing the target verbs and comprehension questions were included in the homework materials. In total six lessons were presented in addition to a pre-test and post test. The control group peers were given exactly the same material except for the audio-visual materials. Instead of visual images, they were given printed materials with the same contents. The same amount of lesson time was spent on them as well. The following table shows the contents of our lessons.

(5)

	<b>Experimental Group</b>	<b>Control Group</b>
1 <sup>st</sup> week	Stative verbs with audio-visual materials (know, understand, have)	Stative verbs with printed materials (know, understand, have)
2 <sup>nd</sup> week	Checking reading materials containing stative verbs	
3 <sup>rd</sup> week	Activity verbs with audio-visual materials (sew, pack, eat)	Activity verbs with printed materials (sew, pack, eat)
4 <sup>th</sup> week	Checking reading materials containing activity verbs	
5 <sup>th</sup> week	Achievement verbs with audio-visual materials (reach, arrive, find)	Achievement verbs with printed materials (reach, arrive, find)
6 <sup>th</sup> week	Checking reading materials containing activity verbs	

(Table 1: Contents of each lesson)

For pretest and posttest, we used ‘grammaticality judgement’ test. The subjects had to judge each sentence is grammatical or not. Out of 50 sentences 14 sentences were distractors, such as comparative, adjective, relative clause, or preposition (see the Appendix). Based on the pretest, we made a post test, controlling the number of items and difficulties, but with different vocabulary.

### Result and Discussion –

In order to investigate how effective our teaching method with audiovisual aids and image schemas of three types of verbs, two progressives and one simple present, we undertook a statistical analysis of the result of pre and post tests, which we carried out to the subjects. To be specific, we conducted t-test,

which assumed the homoscedasticity between two samples. The t-value was 1.33 and significant at the 10 percent level, which implied that our pedagogical method, to which we applied cognitive hypotheses concerning the progress of three groups of verbs, helped Japanese college students acquire English progressive.

We would like to touch on a few implications of this result. Let us turn to a semantic difference observed in the present progressive between English and Japanese achievement verbs, as the following examples cited from Sohmiya (2007:14) illustrate. Japanese examples (5a) - (5b) express continuance of completed event, whereas the actions are moving toward achievement in English case (5c) – (5d): the events are not completed during the speech time.

- (5) a. Kare-wa Everest-o touchousi-tei-ru.                      b. Kare-wa (1980 nen-ni) nakukhat-teiru  
he-Top Everest-Acc reach-progress-present                      he-Top(1980 year-in) die-progress-present  
‘He has reached Everest.’    ‘He died (in 1980).’
- c. We are reaching the summit at any time. d. John is dying.

Sohmiya (2007) attributes the different interpretations to the relation between the speech time and reference time. The former is equal to the latter in English while it isn't in Japanese: speakers of Japanese are inclined to view events closely regardless of the tense. Our audio-visual materials, which synchronize the speaker's voice and moving pictures, indicate that the speaker utters in the real world and could have a beneficial effect on making the learners experience the perspective particular to the English progressive. Furthermore, our scenarios, which were composed along the chronological order, and our motion pictures, might have Japanese learners understand the flow of time where events are progressive to achievement. (6) are voiced recording sentences of an activity verb 'sew' and an achievement verb 'reach'. Both of (6a) and (6b) show 'continuity' of each verb: while (6a) illustrates 'in the middle of', (6b) suggests 'toward the end.'

(6) a. Progressive of activity verb, 'sew': Mari is sewing a dress to wear to a party.

Mari likes to sew. At 11:00 she begins to sew a dress to wear to a party.

At 12:00 she sews a pocket on the skirt. (She continues sewing)

b. Progressive of achievement verb, 'reach':

Tom's dream is to climb Mount Fuji. On Tuesday morning he begins to climb.

At noon, Tom stops along the way to eat lunch. (Then he starts and continues to climb.)

### **Summary**

In conclusion, our study have proved the effectiveness of our audio-visual lessons statistically. Since we used the same sample sentences both in the experimental group and the control group, the statistical difference solely derives from the effect of our material. The combination of moving pictures and voiced recording is an ideal way to teach English progressive since it can clearly present the repeated feature of activity verbs and achievement verbs' changing state toward the endpoint, those features Sohmiya points out (2007).

**Appendix 1** Sample sentences of pre-test and post-tests

Pre-test (Grammaticality Judgement Test, the first 10 sentences)

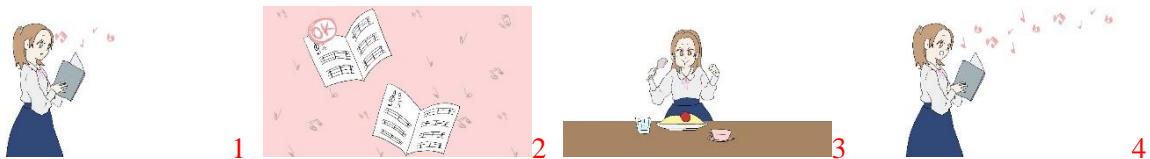
1. Her grandmother baked a fancy cake for her tenth birthday.
2. John stood under the submarine in the clouds next year.
3. Mary's mother is dying each Friday at 7am.
4. Bringing a cake to picnics were a bad idea.
5. The teacher have questioned all of the students about the missing class hamster.
6. The three boys is standing in the middle of the river.
7. Mike was told to go to the store to buy milk.
8. Our history professor visited Tokyo last summer.
9. The baby is crying because he is hungry.
10. Mary is beautifuler than the girl who lives in the house across the street.

1. Henry ate four cupcakes at Sofia's graduation party.
2. It snowed for 12 hours straight on Monday.
3. The dentist pulled my tooth next month when I visits him.
4. My aunt found her car keys under the newspaper.
5. My younger sister died of a heart attack in 2001.
6. My mother married my father when she is 21 years old.
7. The baseball player hit the ball out of the stadium.
8. The judge entered the courtroom.
9. The little boy drew a perfect picture of Snow White.
10. Jane loved her fourth grade teacher.

**Appendix 2** Illustrated pictures used for moving pictures

1. Stative verb 'know'

Incomplete: Mary is learning to sing two songs. At noon she finishes studying the first song. Then she eats lunch.

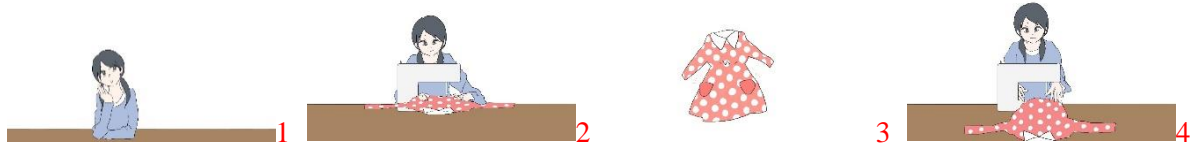


Complete: Mary is learning to sing two songs. At noon she finishes studying the first song. At 2:00 she finishes studying the second song.



2. Activity verb 'sew'

Incomplete: Mari likes to sew. At 11:00 she begins to sew a dress to wear to a party. At 12:00 she sews a pocket on the skirt.

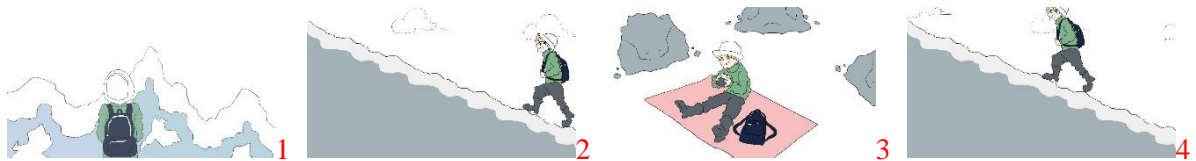


Complete: Mari likes to sew. On Wednesday she begins to sew a dress to wear to a party. On Saturday she goes to the party wearing her dress.



2. Achievement verb 'reach'

Incomplete: Tom's dream is to climb Mount Fuji. On Tuesday morning he begins to climb. At noon, Tom stops along the way to eat lunch.



Complete: Tom's dream is to climb Mount Fuji. On Tuesday morning he begins to climb. On Tuesday afternoon, Tom is at the top of Mount Fuji.



**Acknowledgement**

This work was supported by JSPS KAKENHI Grant Number 26370676. Our special thanks go to Linda Lombardi and Frederic Savarese for their helpful suggestions and comments. All remaining errors are ours.

## Referances

- Comrie, Bernard (1976). *Aspect: An Introduction to the Verbal Aspect and Related Problems*, Cambridge University Press, Cambridge, London, Ndw York.
- Croft, W. (2005). 'A Cognitive Analysis of lexical Aspect' *Proceedings of Japan Cogitive Linguistic Assosiation*, vol.5, pp.498-513.
- Gabriele, Alison (2005), *The Acquisition of Aspect in a Second Language: A bidirectional Study of Learners of English and Japanese*, ProQuest Information and Learning company, MI.
- Langacker, R. W. (1991). *Foundation of Cognitive Grammar, vol.II*, Stanford University Press, Stanford, California.
- Osato, Yasuhiro. (2012). 'A Study on Japanese English Aspects' *Nagasaki Wesleyan University Collection of Papers* pp.31-38. Nagasaki
- Salaberry, R. & Shirai, Y. (2002). 'L2 Acquisition of Tense-Aspect Morphology' *The L2 Acquisition of Tense-Aspect Morphology* ed. By Salaberry & Y. Shirai, John Benjaminns Publishing Company, Amsterdam/Philadelphia, pp.1-20.
- Sohmiya, Kiyoko (2007). 'Eigo to Nihongo no Jisei Sou ni tsuite (Tense and Aspect in English and Japanese,' Tokyo University of Foreign Studies Collection of Papers 73, pp. 1-19.
- Teramura, Hideo (1984) *Nihongo no Shintakusu to Imi [Syntax and Semantics in Japanese]* vol. II, Tokyo: Kuroshio Shuppan.
- Vendler, Zeno (1967). *Linguistics in Philosophy*, New York: Cornell University Press.
- Yamazaki, Tae (2004). 'Acquisition of Verbal Morphology by Japanse Learners of English: Association of Lexical Classes of Verbs with tense and Aspect Morphology in L2 Input and L2 Output' *Waseda Daigaku* pp.15-29.
- Washio, Ryuichi & Kenichi, Mihara (1997). *Voisu to Asupekuto [Voice and Aspect]*, Tokyo: Kenkyusha Publishing Company.

**“I” and the “cosmic I”: Understanding the dual discourse of the temporal and the transcendental self in Walt Whitman’s ‘Song of Myself’.**

Sandeep S. Sandhu  
*Independent Scholar, Chandigarh, India*

***“I help myself to material and immaterial,  
No guard can shut me off, no law prevent me.”***

**—Walt Whitman (Song of Myself)**

**Abstract**

*Walt Whitman’s persistent fetish for “I” in the poem is not vacuous solipsism but a conscious effort, a rhythmical rhetorical device to alternate his persona between all knowing self-reflexive cosmic consciousness and an authoritarian and autonomous individual identity. In the process, there are spontaneous eruptions, emotive releases, deliberate contradictions, affirmations, alienations, catalogical ramblings, and spiritual and normative proclamations bordering on stubborn insistence. The essay is an inquiry to approximate Whitman’s discourse of the two “I”s and study the accompanied tension; unravel their paradox and situate them in the mind of the reader through close reading. The essay stays in proximity to the text and studies how the use of “I” puts energy and vigour into the poem and lends it a rich texture and congruous structure.*

**Keywords:** *Transcendental, temporal, structure, form, tension, cosmic, epic, discourse*

**Introduction**

‘Song of Myself’ has been thoroughly discussed and scrupulously evaluated for its historical, metaphysical and philosophical importance. Its epistemological and ontological relevance has been of considerable interest to the scholarly community. The moral instructiveness, omnivorous inclusiveness, spatiality, organic form, metre (or its absence), poetics and semantics of the poem and the intentionality of the poet have been vigorously critiqued. The supposed looseness of its form keeps it open to varied interpretations. Yet, this meaning-defying poem is as much an enigma as it was when written more than a century and a half ago. Its dogged criticism is caught in sterile pursuit of elusiveness of its theme and in the incomprehension of its structure.

The poem is in a dynamic symbiotic relationship with the poet, in a state of animation, to give him identity (or identities) and, in turn, deriving its impelling force, life and invigoration, from the bellows of an accumulative polymorphous temporal “I” and expansive transcendental cosmic “I”, of whom ‘Song of Myself’ is but an eternal glorification and celebration. How do these rhythmic contractions (temporal “I”) and expansions (cosmic “I”) act as wellsprings of the dual discourse? How does the poet achieve his ‘dance of roles’ as understood by Bloom (1976, p.12)? How has he been able to rid the poem of contemporary, historical and cultural contexts, and succeed in his grand ambition of making ‘Song of Myself’ a free standing independent work of art? How does the poet subject his vivid sense of materials, his vague abstractions, to a deliberate design to create ‘anarchy of words’ with far-reaching literary consequences? How does the poet impart a drawing power to the poem that makes it fertile and extant to varied and ever new interpretations? How do the binaries of the temporal and transcendental in ‘Song of Myself’ make what Emerson came to refer to as a curious blend of New York Herald and Bhagavad Gita, in a response that became its first illustrative criticism, and was later much valued and vaunted by the poet? How does Whitman fulfill the greater ‘bardic purpose’ in the poem as enunciated in the 1855



Preface to *Leaves of Grass*, of which ‘Song of Myself’ formed a substantial part? How are the spontaneous outpourings of excessively expressive and imperious self, rendered concise, cognizable and worthy of grand estimation across times and cultures? If the poem most certainly is not an ode to eloquence, then what makes us stop and listen to what it has to say?

The poem appeared as an uninterrupted run of verse in the first edition of *Leaves of Grass* published in 1855. It got divided into 52 sections in the 1867 edition of the book and got the title of ‘Song of Myself’ in the deathbed edition. Over various editions, Whitman also made structural as well as changes of content. As most sections of the poem are self-contained with independent strands of thought, being poems in themselves with an abiding affinity with one another through the pervasive presence of “I”, it would not be out of context to briefly explore the trope of selfhood and its concussions in ‘Song of Myself’. It may also help us explain away the apparent solipsism and narcissism that have frequently drawn the critics’ attention. Browsing the enormous corpus of critical commentary allows us to deduce that ‘Song of Myself’ is the most credible attempt of Whitman in realizing ‘himself’, which finds a parallel in Jopling’s (cited in Zahavi 2005, p.105) view that selfhood as an ongoing project “serves as a response of how to be”. Zahavi (2005, p.3), perhaps, helps us understand his endless cataloging, expositions, enumerations, images and apostrophes when he says that to know the self we have to focus on the experiential givenness of the self. Since first-person givenness is an ineliminable part of what it means for the state to be conscious, any investigation of the self, self awareness and its ‘experience’ has to be an integrated exercise. As “I”s and their discourses enrich each other, complement each other, and are intertwined with each other, they cannot be studied in isolation from each other.

Walt Whitman’s “I” is not just an accomplishment but a continual process in self-realization. When the Christ-like bard of humanity is in the throes of a crisis of identity, he asks the reader, “What am I?” (390). Ricouer (cited in Zahavi 2005, p. 105), commenting on self and self-reflexivity, says, “When confronted with the question, “Who am I?”, we will tell a certain story and emphasise aspects that we deem to be of special significance, to be that which constitutes the leitmotif in our life”. Verily, ‘Song of Myself’ — the epic of self — is a story fantastically told as the leitmotif of the poet’s infinite being and as the exegesis of his past, present and future, through dialogical and dramatic unfolding of selfhood. Giving a frame of reference to the poem, Chase (1964, p.160) says, “It is a fantastic world in which it is presumed that the self can become identical with all other selves in the universe, regardless of time and space”. Much like what Heidegger (2008, 362) says from a phenomenological perspective, “The ‘I’ seems to ‘hold together’ the totality of the structural whole” of the phenomenal world, the “I” of Walt Whitman supports the universe and structure of the poem, and in the words of Chase (1964, 157), gives it a “Godlike stability”. “I” is both the substance as well as the subject. This is perhaps the most conspicuous element of the poet’s conscious art that gives unity and completeness to the poem.

The passages corresponding to the two “I”s, the temporal “I” and the cosmic “I”, are distinct and discernible from one another. The transcendental musings of the cosmic “I” are more of proactive promulgations as if a cosmic superpower is pouring life into the being of the universe to which he alludes in the preface also. “If he (the poet) breathes into anything that was before thought small, it dilates with the grandeur and life of the universe” (Whitman 1986, p. 715). On the other hand, the temporal “I” passages are cumulous and restive sweeping strokes of universal sympathy, where the “I” bubbles with observations, narrations and speculations. Together the “I”s, through “an intensely personal pulsations and periodicities of the meditative act” (Pearce 1964, p. 172); set up the dual discourse, which interfuses

in the overarching spirit of the poem; and yet maintain their independent valence. The “I” in both the cases is not annihilated but celebrated and glorified. Whitman talks of this dialectic unfolding of his identity in Section 3:

“Out of the dimness opposite equals advance, always  
substance and increase, always sex,  
Always a knit of identity, always distinction, always a breed  
of life.” (38-39)

The poem realizes its balance and disposition in the reconciliation of the impulses set forth by dual discourse through the principle of inclusion. These opposing impulses are reconciled, but also truly, through a strange paradox, remain irreconcilable, which is beyond the purview of this essay, as much has been left for the cognition ability of “you”, the reader, for the harmonizing of opposing impulses in pronominal romance of “I” and “you”.

Eliot, in ‘Individual and Talent’ (1985, 39), says, “Honest criticism and sensitive appreciation is directed not upon the poet but upon the poetry”. According to Strauch (1964: 115), “All great poems of the world have something to say, an argument to make or a structure to possess, which the talent of the poet achieves by organizing ideas into well-shaped and coherent masses.” Having considered the reciprocal relation of the poem with the poet, we now scrutinize the poem closely to discover the pivotal device, which makes it a deeply riveting work of art. Musical progression or linear sequence of the poem has often been discussed, but the apparatus of tension set up by the poet between the temporal “I” and the cosmic “I” and its effects have not hitherto been explored. This tension in ‘Song of Myself’ comes across as a compelling and cohering constructive principle at work, giving the poem its romantic immediacy and natural spontaneity. The temporal “I” and cosmic “I” passages set up tension between the materiality and ephemerality of the temporal and abstractness and eternity of the transcendental. It is the point of entry into the consciousness of Whitman and guides us into the world of the poem’s material aggregates and cosmic enfoldments. It makes the poem an evocative experience, which exerts a mystifying influence on the reader, who is given the company of the poet through his enduring presence made possible by the “I”s. Though this tension pervades in all the sections, a few passages have been taken up here for representative and elucidative purposes.

There are two underlying tensions in the poem: the overarching, which progresses with the poem, and the local, which is embedded in different passages. The overarching tension helps build up the argument of the poem, while the local tension in various passages coordinates the “wave like flow of motion” of the poem, giving it a “climax to climax movement” (Strauch 1964, p.121).

The overarching tension of identity gradually builds up in the first half of the poem, till Section 24, and runs to Section 48 to help set up the mainframe of the poem’s structure.

The overarching tension of the poem is set up between the temporal and transcendental through spectacles and parables, where the temporal “I” is an ‘observer’ of spiritual episodes, and cosmic “I” is a ‘doer’. The poet is at the farm, “I am there...I help...I came stretched atop of the load”; attends the marriage, “I saw the marriage of the trapper”; hosts the “runaway slave”, sees the twenty eighth bather bathe, “Where are you off to, lady? I see you”; admires the Negro, “I behold the picturesque giant”; and shares a light moment with the captain engaged in a frigate fight.

The transcendental “I” senses the fragrance, “Houses and rooms full of perfumes”; and participates in a sexual-spiritual experience with God, calling him, “the loving bedfellow who sleeps at my side”; “leaves for me baskets covered with white towels”; “visits the orchards of Gods”; “is whirled wider than Uranus”; and “afoot with vision skirts sierras and covers continents”; “walks the old hills of Judea with the beautiful gentle God by my side”; “takes exact dimension of Jehovah and lithographs Kronos and Zeus”.

The temporal “I” has a marked accent in the first half, as it actuates the argument of the poem. Midway, Whitman changes gears and there is a swerve towards transcendental passages. According to Strauch (1964, p. 119), the appearance of Walt Whitman, the “Kosmos” in Section 24, is not only critical but also well timed, as occurring at the halfway mark, it fits admirably well into the scheme of the poem. This spiritual proclamation occurs after a long catalogue of mystical interpenetration. The proclamation is preceded by the declaration of his cosmic *raison d’être* in, “moistening the roots of all that has grown”, in Section 22.

Similarly, an equally interesting section-wise study can also be made of the local tensions. The poem begins with the line, “I celebrate myself”, which could well have been the poem’s climactic last line. Here, the ‘subject I reflexes’ on itself, i.e., “myself”, through celebration of emotion that is at once cosmic and sensual. A literary marvel, the line is the point of the highest tension, and the poem can be read as its systematic control and release. In Section 2, while on one hand the poet is intoxicated by the spiritual fragrance, he also consummates the sense of sight, touch, hearing, speech and smell (Miller 1964, p. 136).

The famous chant of Section 5 deserves a special treatment in the light of poetic tension. It has been variously studied as a “*yogic samadhi*”, an “esoteric physical experience” or “a myth of Whitman’s creative imagination” (Allen 1970, pp. 129-30). The intercourse of the soul with the body has overt sexual connotations as well, but unmistakably, it is the temporal “I” “loafing on the grass” and liking “the hum of the valved voice” on a “transparent summer morning”, making love with the soul and rising in his cosmic avatar, realizing that the “hand of God is the elderhand of my own” and “the spirit of God is the eldest brother of my own”. The extreme tension between the physical and spiritual is set off through a feeling of kinship with all the worldly beings: “And that all the men ever born are also my brothers...and the women my sisters and lovers.” (85)

In Section 7, he prides himself on not “being contained between his hats and boots”; takes delight in the “companionship of people”; and realizes the “immortality and fathomlessness” of every being: “They do not know how immortal, but I know.” (129)

In Section 15, he articulates the mystical interpenetration:

“And these one and all tend inward to me, and I tend outward to them.” (324)

He accomplishes the “thoughtful merge of myself” through somatic “press of bashful hand”, “touch of lips” and peruses “the reflection of his face”, and releases tension of the corporal and cerebral spontaneously with “the outlet again”. Again in Section 19, there is a declaration, “And I know I am solid and sound”, and an equally powerful counter affirmation, “And I know I am deathless”.

Similarly in Section 20, the temporal “I” is hitched to the material world, “My foothold is tenoned and mortised in granite”, and simultaneously the cosmic self is able to “laugh at dissolution”. In Section 24,

he speaks “the password primeval”, “gives the sign of democracy” in one breath and insists, “Divine am I inside and out, and I am make holy whatever I touch or am touched from”. In Section 43, he participates in myriad religious rituals and emphasises his knowledge of the divinity of Christ. In Section 44, he assumes a forceful transcendental stance, striking a balance with the preceding catalogical temporal passages, thereby releasing the dominant tension of the poem. He begins by “launching all men and women forward with into the unknown”, with an equally emphatic, “I am acme of things accomplished, and I am encloser of things to be”. He further says:

“Immense have been the preparations for me.  
Faithful and friendly the arms that have helped me.” (1158-59)

In Section 51, the self realizes his temporality and spatiality, “I know I have the best of time and space”, and finally, in Section 52, he declares his own impossibility:

“I too am not a bit tamed...I am too untranslatable”. (1322)

His “barbaric yawp”, an act of reality, is heard “over the roofs of the world” through a supernal ability.

Before we conclude, a word is necessary regarding the essential items of Whitman’s tropical tool box. The leaf is the essential metaphor of the temporal world and the soul is the vehicle of the transcendental experience. While the leaf is tangible and palpable, the soul is invisible and abstract. In the first section, the poet invites the soul to share a spiritual excursion inwards, while he is observing a spear of grass. The transcendental “I” follows the flights of the fluid soul and finds the “grass no less than journey work of stars”. He “stands robust with the soul” and finds the grass, “childlike babe of vegetation”. The tension steadily built up in the poem in the dual discourse is released when the soul is equated with the body, and “grass” is given the attribute of transcendence, as it becomes the “beautiful uncut hair of the graves” in Section 48. After “grass”, the most powerful metaphor employed by the poet is that of the “sea”. In Section 22, the physical self is “rocked in billowy drowse” and “dashed in amorous wet”; and the cosmic self finds himself one with the ethereal “sea of brine of life” and admires its “partaking of influx and efflux”.

### **Conclusion**

A close reading of the poem doesn’t reveal a single meaning, or perhaps, even multiple meanings. It is all the more difficult to ascribe a genre to the poem. Through the dual discourse the poet accomplishes for the poem a wide posture on the genre spectrum. In the metaphysical tradition, he yokes together heterogeneous ideas by the violence of his art, in order to establish an inclusive status. Like a Neo-Platonist, he writes poetry of transcendence that seeks to embrace the divine truth from the mundane. As a Symbolist, he celebrates the consummation of senses, helping him project his inner being onto the world outside, while objective realities penetrate his consciousness, giving him a universal and ambient persona that in turn erupts in tallying and enumerations, each opening up multiple levels of signification, giving the poet a wide embracing psycho-spiritual inclusive stance. Wimsatt (2000, p. 44) famously remarks, “A poem should not mean but be”. It is in the full-blooded being of the poem, its roots, stalks, leaves and flowers included that we come to realize its actual aesthetic. With a sweeping genre ambit, and a clear and contained copious spread, infinite creativity, the poem can be best understood as an epic in which the poet, as a “one complete lover”, intuits the “unseen”, the transcendental, which in turn gives life and existence to the “seen”, the temporal.

## References

- Allen, G.W. (1970) *A Reader's Guide to Walt Whitman*. New York: Farrar, Straus & Giroux.
- Bloom, Harold (1976) *Wallace Stevens: The Poems of Our Climate*. Ithaca. Cornell University Press.
- Chase, R. (1964) "Song of Myself" as Comedy (1964). In James E. Miller, Jr. (eds) *Whitman's "Song of Myself" Origin, Growth, Meaning*. New York. Dodd, Mead & Company, pp. 157-167.
- Eliot, T.S. (1982) Tradition and individual talent. *Perspecta*, Vol 19, pp.36-42.
- Heidegger, M (2008) *Being and Time*. 3rd ed. New York. Harper Perennial Modern Classics.
- Miller Jr, J. E. (1964) "Song of Myself" as Inverted Mystical Experience. In Miller Jr, J.E. (ed) *Whitman's "Song of Myself" Origin, Growth, Meaning*. Ed. New York. Dodd, Mead & Company, pp. 134-156.
- Pearce, H.R. (1964) "Song of Myself". In Miller Jr, J.E. (ed) *Whitman's "Song of Myself" Origin, Growth, Meaning*. New York. Dodd, Mead & Company, pp. 168-178.
- Strauch, C.F. The Structure of Walt Whitman's "Song of Myself". In Miller Jr, J.E. (ed) *Whitman's "Song of Myself" Origin, Growth, Meaning*. New York. Dodd, Mead & Company, pp. 115-122.
- Wimsatt, W.K. Jr. (2004) The Structure of the Concrete Universal. Rivkin, J. and Ryan, M. (eds) *Literary Theory: Anthology*. 2<sup>nd</sup> Ed. Malden. Blackwell Publishing, pp. 40-49
- Whitman, W. (1986) Preface 1855. In Bradley, S. and Blodgett, H.W. (eds) *Leaves of Grass*. New Delhi. Prentice-Hall of India Private Limited. Pp.711-731.
- Zahavi, Dan (2006) *Subjectivity and Selfhood: Investigating the first person perspective*. Cambridge. MIT Press.

## Using a Trichotomus Translating Process to Analyze and Record Myanmar Proverbs

Na Torah

*School of Liberal Arts, Mae Fah Luang University, Thailand*

### Abstract

*This study focused on translating Myanmar Proverbs into English using three translation methods proposed by Newmark (1988) to find the most appropriate translation method to translate Myanmar proverbs into English. 38 final year English major students from the Myanmar Institute of Liberal Arts participated in this research by answering a survey. The participants were selected by using purposive sampling. The qualitative instrument used to categorize proverbs into five categories namely, Synecdoche Proverbs, Metaphoric Proverbs, Metonymic Proverbs, Hyperbolic Proverbs, Paradoxical Proverbs was proposed by Norrick (1985). Each categorized proverbs was then translated using Newmark's three methods of translation namely, Literal Translation (LT), Semantic Translation (ST) and Idiomatic Translation (IT). The questionnaire comprised selected proverbs following the categorization of the translated proverbs. Quantitative data was analyzed by using simple descriptive stats to determine the percentage in order to elect the most preferred translation method. The result of the study revealed that the most appropriate and understandable translation method out of the 5 types listed above is the Idiomatic translation method.*

**Keywords:** Myanmar Proverbs, Translation, Translation methods

### 1. Introduction

Myanmar was cut off from the rest of the world for 50 years (Hays, 2014). This has had a huge impact on the development of Myanmar literacy internationally since not many of Myanmar literature works are being translated into other languages. Very few pieces of Myanmar literature were translated into other languages, especially during the past few decades. Only 24 works of any genre have been translated into other languages and among them two were short story collections published in the past 10 years and they are Myanmar Short stories translated by Ma Thanegi and Classic Night at Café Blue's by San Lin Tun (Atlas. P, 2013). No matter how rich in literary works Myanmar is, without a means of sharing them to the rest of the world, the majority of them, as well as the development of new literary pieces, would be limited to domestic readers only. One important means of sharing Myanmar literature, and with it Myanmar culture, with the outside world is translation. Sagaboun which are also known as proverbs are at least as old as, and almost certainly older than the written language. Ever since Myanmar was first put into writing perhaps during the early part of the 12<sup>th</sup> century A.D. they have enriched and embellished the literary as well as the everyday styles. Myanmar literature, whether in prose or verse or in 'mixed style', abounds in proverbs; they formed the main ingredient of a number of literary epistles submitted to the kings of Myanmar by Buddhist monks. (Pe . H, 1963, pg 10) Many Myanmar citizens still use Myanmar proverbs in daily conversations as well as in formal speeches (Hle Pe, 1962 , p -10). Meider (1995) defined proverb as "a short generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical fixed and memorable form and which is handed down from generation to generation." Honeck (1997) talked about how proverbs fascinate the scholar as well as the people according to the history of proverbs. He continued and described how important the study of proverbs is by pointing out the that different people from all walks of life are using the proverbs in their daily life and this shows how important proverbs are. Moreover, Samover et al (2009) pointed out the fact that in every culture we can see how proverbs communicate colorfully with vivid languages and very few words. Proverbs do not only communicate beautifully but also they reflect the wisdom, culture and superstitions of a country.

Proverbs consist of the culture value and language patterns that can be learned for people who do not speak Myanmar language and it is amazing how we can see so much of a country from a single sentence or phrase. That is why the researcher decided to choose proverb as a subject to study when it comes to translating Myanmar language to English. When it comes to translating proverbs, translation methods play a vital role.

## 1.2 Translation Methods

Out of all the translation methods that Newmark introduced, there are three significantly different translation methods that the researcher used to conduct this research. The three translation methods that the researcher used to analyze Myanmar proverbs translating into English are (1) Literal translation, (2) Semantic translation and (3) Idiomatic translation.

### 1. *Literal translation*

Literal translation, the translator is supposed to translate the SL (source language) using the nearest equivalent from the TL (Target Language) without consideration of the context of the specific text. However, the grammar construction will be converted to the TL (Target Language).

### 2. *Semantic translation:*

Semantic translation is based on the translator's target on specific text with the main concern being to convey the meaning of the phrase and sentence. The balance of the semantic translation can be maintained by paraphrasing or translating literally.

### 3. *Idiomatic translation:*

Idiomatic translation is one of the freest translation methods proposed by Newmark in which the translator can use colloquialisms and idioms that do not exist in the SL (Source Language) in order to translate the text.

## 1.3. Categorization of proverbs

Provided above translation methods are the three most significant translation methods that chosen by the researcher and before the researcher used these translation methods to translate the chosen proverbs, the proverbs were categorized into five categories based on the characteristic of the proverbs. The five categories were proposed by Norrick (1985) and they will be.

### 1.3.1 Synecdoche Proverbs

Synecdoche proverbs are ones in which the literal reading and standard proverbial interpretation or SPI "stand in a relation of macrocosm to microcosm". The literal meaning of these proverbs is quite different from the figurative meaning. ( Norrick, 1985)

Myanmar Proverb: ဘမ္မိဝိဝိဝိဝိ ဘိဝိဝိဝိဝိ | (bh - m/ oÜ/: - bh/oÜ/: - t/ü) (Omniglot)

Literal Translation: Grandfather act similarly with his fathers.

In this example the word ဘ (bh) and ဘိုး (bh/oŭ:/) means grandfather however the word does not only represent grandfather but it represents all the male elders from the family just like bread represent food in English language. That is why this ဘမိဉ်း၊ ဘိုးတူ၊ ၊ proverb is considered to be synecdoche proverb.

**1.3.2 Metaphoric Proverbs**

In metaphoric proverbs, a nominal becomes metaphoric due to its interaction with another proverb constituent, or the nominal symbolizes some characteristic attribute. In these types of proverbs we can see an expression that normally denotes another.

- 1. Myanmar Proverb: အိပ္ပံ့ဝဲရာဝဲဆာဝဲလူနီဝဲရဲကု၊ ၊ (Ø/ eĭ- kh/ ei- ð/ r- ð /ch - t/ aĭ - l/u - n/ ui: - r - kh /ε) (Omniglot)

Literal Translation: It’s hard to wake up someone who’s pretending to fall asleep.

The word အိပ္ပံ့ဝဲရာဝဲဆာ (Ø/ eĭ - kh/ ei- ð/ r- ð /ch- ) means pretending to sleep but in this proverb the expression denote ignorance. That is why the proverb အိပ္ပံ့ဝဲရာဝဲဆာဝဲလူနီဝဲရဲကု၊ ၊ is considered as metaphoric proverbs according to its characteristics.

**1.3.3 Metonymic Proverbs**

This type of proverb is based on association between something literally named and the thing intended. One example of a metonymic proverb is

- Myanmar Proverb: ငါ့ပုမုးငါစိုင်း၊ စကိုင်းဝဲရာကုဝဲရာကု၊ (ñ/ā- m/r/i:- ñ/ā- c/aī/: - c - k/aī/: - r/au - r/au) (Omniglot)

Literal Translation: I’ll ride my horse to Sagaing or wherever I have a mend to go.

In this proverb the word စကိုင်း (c - k/aī/: ) is the name of a city in Myanmar. However, the word does not intend to mean its literal meaning but intended to mean wherever. That is why this proverb is considered as a Metonymic proverb.

**1.3.4 Hyperbolic Proverbs**

According to Norrick "hyperbole has traditionally been considered a rhetorical figure along with, if not quite of the same importance of synecdoche, metaphor and metonymy." In fact hyperbole counts as amplification. Amplification says more than necessary.



Myanmar Proverb: တစ်ခွံတု၊ တစ်ခွံထူပူ။ (t/i - ch/eI - t/i - Ø/eI - l/ou) (Omniglot)

Literal Translation: Blown up a pitch to a whole bagful.

The whole proverb expresses an exaggeration by saying that a person can create a pitch to a whole bag.

### 1.3.5 Paradoxical Proverbs

Paradoxical proverbs are seemingly contradictory but nonetheless possibly true.

Myanmar Proverb : ပါးစပွဲဘုရားဘုရား၊ လက္ကားရားကားရား။ (p/a: - c/eI - k - bh/u - r/a: - bh/u - r/a: - l/ε - k - k/a: - r/a: - r/a: ) (Omniglot)

Literal translation : His mouth say “god, god” while his hand move around.

In this proverb the first phrase ပါးစပွဲဘုရားဘုရား၊ (p/a:- c/eI - k -bh/u -r/a: -r/a:)

his mouth say god god is the opposite of the second phrase လက္ကားရားကားရား။ (l/ε -k -k/a: - r/a: -k/a: -r/a:) hands move around with dishonesty shows the contradiction of the proverbs. That is why this proverb is considered to be paradoxical proverbs.

In the author’s experience of categorizing proverbs, there are proverbs that contain characteristics of more than one type of proverbs mentioned above. Those types of proverbs that do not belong to one specific category were not included in this research.

## 2. Methodology

### 2.1 Data Collection method

The participants of this research were 38 final year English major students from Myanmar Institute of Theology (Liberal Arts Department), Yangon, Myanmar. All the participants were fluent in both English and Myanmar languages as it was necessary for them to understand the questionnaire. The questionnaires composed of translated proverbs were handed out to the participants.

### 2.2 Instrumentation

This research used a mixed methodology to gather both qualitative and quantitative data.

### 2.3 Quantitative

For quantitative method, the researcher categorized proverbs into five categories which are Synecdoche Proverbs, Metaphoric Proverbs, Metonymic Proverbs, Hyperbolic Proverbs, Paradoxical Proverbs proposed by Norrick (1985).

### 2.4 Qualitative

Qualitative data consisted of using translation methods proposed by Newmark (1988) to translate Myanmar proverbs into English. The qualitative method was used in two purposes and they were

1. **To translate the classified Myanmar proverbs into English using the methods identified;**
  - a. Literal Translation
  - b. Semantic Translation
  - c. Idiomatic Translation

The researcher used the three translation methods that mentioned above to translate selected proverbs that were categorized into each category.

2. **To test the comprehensibility of the Myanmar proverbs translated into English.**

The comprehensibility of translated proverbs was tested using a questionnaire. The questionnaire asked the participants decided which translated sentence was the most suitable understandable and comprehensible. The questionnaire did not mention translation methods were used for each translation to avoid clouding the participant's judgement. One example question from the questionnaire is provided below

1. သစ်တစ်ပင်ကောင်း ငှက်တစ်သောင်း  
 One good tree, ten thousands birds.  
 One good tree can shelter ten thousands birds.  
 If you are a leading light you can help so many people.

Figure 1.1

## **2.5 Data Analysis**

Descriptive statistics or the data collected from the questionnaire were calculated using simple statistics for the percentage on electing the most appropriate translation method. The participants were selected by using Purposive sampling as the participants needed to be fluent in both English and Myanmar languages.

## **3. Results**

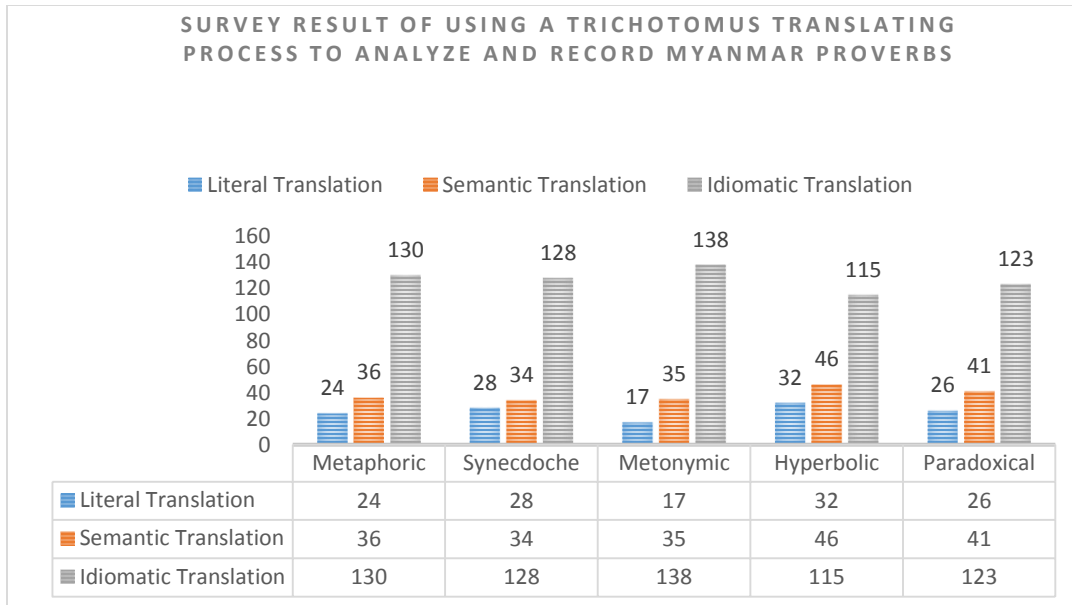


Figure : 2.2 Survey result of Using a Trichotomus Translating Process to Analyze and Record Myanmar Proverbs

The bar chart above illustrates the results of the research. It can be seen that Idiomatic Translation is the most appropriate translation method for every type of proverbs which are ; (1) Metaphoric Proverbs, (2) Synecdoche Proverbs, (3) Metonymic Proverbs and (4) Hyperbolic Proverbs. The highest scores of Idiomatic Translation was 138 scores for Metonymic Proverbs Category and the lowest score is 115 for Hyperbolic Proverbs Category and the participants votes between 120 to 130 for Metaphoric, Synecdoche and Paradoxical Proverbs.

According to the result, Semantic Translation method is the second most favored by the participant and in the Hyperbolic Proverbs category we can see the highest score of Semantic Translation method with the score of 46 whereas Idiomatic Translation method received the lowest score among other categories as mentioned above. The participants voted between 34 to 36 scores for Metaphoric, Synecdoche and Metonymic Proverbs.

Literal Translation received the lowest scores in every category of proverbs. The lowest score for Literal Translation method was 17 for Metonymic Proverbs category and the highest score was 32 for Hyperbolic Proverbs category. For Metaphoric, Synecdoche and Paradoxical proverbs the score concerning Literal Translation method was steady between 24 to 28.

#### 4. Discussion

The researcher used three significant translation methods proposed by Newmark (1988) to find out the most appropriate translation method for the translation of Myanmar proverbs into English and according to the result, participants prefer Idiomatic translation over two other translation methods which are; Literal translation method and Semantic translation method. When it comes to studying proverbs we may encounter the similarity between proverbs and idioms at some points. However, there are a few differences between idioms and proverb and according to Mairs (2013) an idiom is a phrase that has a meaning of its own but cannot be separated since individual words of the phrase stand for different meaning. Despite the differences between idiom and proverbs, both idioms and proverbs cannot be translated literally as they are both figurative language.

The researcher focused on finding out the most appropriate and understandable translation method in the research and the participant chose Idiomatic translation method as the best translation method when it comes to the translation of Myanmar proverbs into English. Even though Idiomatic translation can convey the general message of the proverb to the reader, when the researcher encountered non-equivalent problem during the translation period using the Idiomatic translation method the researcher used the nearest idiom to carry the nearest meaning of the proverb. Sometimes, the original meaning of some cultural specific word will be translated into the nearest meaning of Target Language (TL) and the cultural aesthetic that the word carrying can be lighter or even lost.

Semantic translation was the most appreciated translation method and according to the analysis of Semantic translation during the translation period, the researcher discovered that Semantic translation can illustrate the original meaning and culture value of the Source Language (SL). However it may fail to bring up the message for readers to understand easily. The least appreciated translation method is Literal translation method and this is the proof that you cannot translate proverbs literally as it will complicate the metaphorical message of the proverb with the literal meaning.

## **5. Conclusion**

Overall, the most understandable and appropriate translation method to translate Myanmar Proverbs into English is Idiomatic translation method even though Idiomatic translation may fail to carry the cultural aesthetic of some specific word, the participant considered Idiomatic translation as the most understandable translation method for translating Myanmar Proverbs into English. This research can be applied to proverbs from different languages for further studies.

## **References**

Atlas, P. (n.d.). The hidden languages of Burma - English PEN. Retrieved June 25, 2015, from <http://www.englishpen.org/pen-atlas/the-hidden-languages-of-burma/>

Burmese . (n.d.). Retrieved November 29, 2015, from <http://www.omniglot.com/writing/burmese.htm>

Hays, J. (n.d.). EDUCATION IN MYANMAR. Retrieved June 25, 2015, from [http://factsanddetails.com/southeast-asia/Myanmar/sub5\\_5f/entry-3117.html](http://factsanddetails.com/southeast-asia/Myanmar/sub5_5f/entry-3117.html)

Honeck, R. (1997). *A proverb in mind: the cognitive science of proverbial wit and wisdom*. USA: Lawrence Erlbaum.

Lwin, S. (1996). ဂျပန် စကားပုံများ (Myanmar Proverbs). Retrieved June 25, 2015, from <https://www.scribd.com/doc/39541605/ဂျပန်-စကားပုံများ>

Mairs, J. (2013, January 14). What's the difference between idioms and proverbs? | Ask The

Editor | Learner's Dictionary. Retrieved August 27, 2015, from <http://www.learnersdictionary.com/qa/what-s-the-difference-between-idioms-and-proverbs>

Mieder, W. Dundes, A. (1995). *The Wisdom of Many: Essays on the proverb*, (Ed). Newyork: Garland.

Norrick, N.R. (1985). *How Proverbs Mean? Semantic Studies in English Proverbs*. Amesterdom: Mouton.

Newmark, P. (1981). *Communicative and semantic translation*. In *Approaches to translation*. Oxford: Pergamon Press.

Pe, H. (1996). *Myanmar Proverbs*. In *Myanmar Proverbs* (Second ed., p. 15). Yangon: Daw Aye Thant.

Samovar, Larry A., Richard E. Porter, and Lisa A. Stefani. (2009). *Communication between Cultures*. Edited by Randall Adams. Third ed, *Wadsworth Series in Communication Studies*. Belmont, CA: Wadsworth Publishing.

## **Reporting or Evaluating? : Representation of the Nigerian 2011 Post-Presidential Elections News Reports Through the Ideological Lenses of the Media**

Hameed Tunde ASIRU and Emily A. Ogutu

*English and French Department, Umaru Musa Yar'adua University, Katsina, Nigeria*  
*English and Linguistics Department, Kenyatta University, Nairobi, Kenya*

### **Abstract**

*This study examines the linguistic resource of lexicalization in the media representation of the Nigerian 2011 Post-Presidential election news reports with the aim of establishing media bias and how structure of the micropropositions consequently shapes and controls how individual and societies understand the post-presidential election newsreports. This study is based on the assumption that news report in the media is not a value-free exercise but one imbued with value judgments or opinions which may convey certain ideological leanings. This owes, partly, to the fact that media space is a contested vacuum where several political and social contestants, with unequal power, struggle to influence media production. Also, the prominent role that media play before, during and after political processes in shaping of perceptions and direction of attitudes of the electorate is another pointer to media underlying ideologies. The decision to select or reject potential news items for publication, and the choice of diction will also contribute to the exercise of power by the media. The study is hinged on the theoretical framework of Critical Discourse Analysis.*

**Keywords:** *Media, CDA and Lexicalization.*

### **Introduction**

Media is, undoubtedly, one of the agents of socialization in the twenty-first century because most of the information we gather, on a daily basis, is from the media and, unconsciously, the information forms the attitudes and perceptions we have about things and people around us. What cannot also be underrated is the fact that our identities are also subconsciously created for us by media; all these point to the power that media can potentially wield in our present world. There are several avenues where media can wield its supposed power and control the perceptions and attitudes of the people; one of such avenues is political processes. Since the business of governance is important to everybody as stakeholders because it directly translates to how their living conditions would be depending on the choices they make, media seizes this platform to inform the general public and shape the agenda of political actors. Media is also able to set the stage for political news, manage their agenda, source and control the information to be communicated to the public (Devaney, 2013). Similarly, it is expected that mere setting the agenda of political issues and activities for the public, the range of perspectives and arguments are streamlined, obviously, because the attention of the public would now be focused on the agenda set by the media.

Consequently, media may conceal some certain truths that need to be told in some particular representations and may also legitimize particular label or identity in the interest of certain people or government (Chiluwa, 2011). In Africa, just like other continents in the world, the role and freedom of the media has never been profound in the history of humanity like we have in the twenty-first century. And based on their social function as institutions bestowed with the responsibility of informing the masses, they are supposed to be neutral and objective in their reportage as a mark of their freedom. However, this is not the reflection of media that we have; media still 'suffers' and 'enjoys' official control in Africa (Barton, 1979), (Hyden & Leslie, 2002). In Nigeria, media is still being seen as a ready tool to be used in the hands of powerful groups and government (Ojo and Adebayo, 2013). Therefore, the representation of different political events by media in Nigeria may not be objective but laden with bias based on some ideologies of powerful groups or institutions. Meanwhile, this bias is not just about selecting what news item makes it to the pages of newspapers but how such news items are lexically represented paradigmatically and syntagmatically. This is because word selection and arrangement could determine how what is being represented is understood by various readers. This process is what Fairclough (1992:190) refers to as 'wording' It is a linguistic tool that can be wielded in the service of ideology in discourse analysis.

### **Lexicalization**

This is the vocabulary or the choice of words deployed by a writer. Fowler (1991) defines lexicalization as the use of specific words or classes of words, such as verbs, nouns, adjectives to represent reality. According to Richardson (2007) 'words convey the imprint of society and value judgements in particular'. This is especially done through nouns, adjectives, verbs and adverbs because of their connotative tendencies in addition to their denotative meanings. These classes of words frame news story in direct or indirect ways. Contributing also to this, Oyeleye and Osisanwo, (2013:3) posit that 'lexical items overtly and covertly give clues to the ideology of the text producer'. That is, the ideological underpinnings of the text producers, in this case, the media, can be made implicit or explicit through lexical items. Lexical items, apart from constructing ideological representation of experiences, also have expressive functions by examining the producer's positive or negative evaluation of events and persons (Min, 1997). This can consequently affect people's perception of the persons and events just as Wareing (2004) observes that words can have a strong influence on attitudes. As a result, the analysis of

lexicalization in this study adopts the following categories: expressive value of verbs as lexical items, nominal expressions, and categorial perspective to the function of lexical structure.

### **Literature Review**

Oyeleye and Osisanwo in the year 2013 explore the linguistic feature of lexicalization in media representation of the 2003 and 2007 general elections in Nigeria with the aim of accounting for how different ideologies that permeated the representation of the elections are lexically anchored. In their findings, they contend that lexicalization helps to unveil some of the ideologies of the selected magazines in respect to the general elections. Some of which are: election is fraudulent, rigged, dirty game and that the power of incumbency plays a crucial role in dictating the pendulum of the election. The findings here confirms the earlier study conducted by Alo and Ogungbe in 2011. They also studied lexicalization in news stories of some Nigerian national newspapers so as to unmask the ideological bias which are likely embedded in the news stories. This decision is based on the assumption that a reporter's language and style can have profound influence on the opinions of the readers, either positively or negatively. The consequence of which may lead to misrepresentation of the people or events based on the writer's prejudice and most times, being dictated by the institutions or owners of the media organizations. Their findings reveal that lexical patterns lead to differential judgemental stands which consequently control the attitudes of the readers towards the people and various events depicted in the news stories. Similar conclusion can be drawn from the study conducted by Mahfouz (2013). The study examines the linguistic structures of two Egyptian newspapers, '*Al-Gomhuria*' and '*Al-Dostour*' in their framing of police news story. He takes a comparative look at a totally state-controlled newspaper and an independent newspaper using CDA framework to explore the nature and scope of the newspapers' ideologies. The study, therefore, examines the words of the headlines, the lead and the structure of the news stories to decipher ideological polarity between the newspapers. The findings in this study are further evidences that news reporting is shaped by the ideologies of the owners which in turn usually have elements of bias against the other group. That is, news reporting is never neutral and ideology free and this informs the careful construction of news headlines, lead paragraphs and structures of news stories in order to reflect the ideological slant of the writer.

### **Theoretical Framework**

Understanding textual analysis requires a holistic approach which does not only consider linguistic resources but also the social, historical and political backgrounds that inform the choices of the linguistic tools in a discourse. A framework that is able to combine both the linguistic and social considerations in the analysis of discourse is Critical Discourse Analysis, (CDA). This approach is relevant because it can be operationalised in doing a critical analysis of political and media discourses so as to uncover hidden meanings in language use, ideology and power relations in discourses which the present study aims to achieve. Moreover, Bell & Garrett (1998) opine that CDA is the standard framework for analyzing media texts. CDA may not be said to be a theory but a framework for doing a committed and critical analysis of discourse.

### **Analysis**

Verbs as lexical items possess expressive value. They can be used to signal approval or disapproval of participant's actions in discourse and it will ultimately reveal positive or negative presentation of the participants or the events. For instance:

Verbal groups such as '*queried*', '*claimed*', '*discredited*', '*protested*', '*cast aspersion*', '*cause instability*', '*will not recognise*' were used to signal the actions of the main opposition party, (CPC) while verbs, such as '*would extend*', '*to calm*', '*build consensus*,' '*foster unity*', '*will urge*', '*appealed*', '*said*' (**Excerpt 5**) were used to represent the actions of the (PDP) -the ruling party. All the verbs that are used in this example to represent the actions of the opposition party are in negatives to show that they do not support the outcome of the exercise and these ideologically place the opposition as being aggrieved. This is in sharp contrast to the verbs that are used to represent the ruling party; they are represented in positive light with verbs that are warmly and assuring. In relation to the event, the next example also shows a positive side of the representation.

The following verbal groups portray or show the approval of the Presidential elections by the Nigerian Labour Congress. This is evident in, '*has commended the INEC, were successful, salutes Nigerians, laud the orderly process, commends the sacrifices, commended the hard work, lauded the police, commended the President, etc*' (**Excerpt 1**). These examples portray some participants, such as INEC, the Police, Nigerians and the President in positive light which consequently means that the outcome of the elections is acceptable to the Congress. There are equally instances of sensational and emotive verbs which are used to 'exaggerate and propagandise [the report to ideologically favour a group] without actually lying but are cunningly loaded with biases' (Alo and Ogungbe, 2011). For instance: Jonathan ***sweeps*** Presidential poll (**Excerpt 8**)

The choice of '***sweeps***' to depict how Jonathan won the Presidential election may suggest a landslide victory for him and that he is the right choice made by Nigerians. This may be sensational because it portends that other aspirants were not serious contenders in the election. Going by the lexical and connotative meaning of '*sweep*' which is 'to clear something away completely', we can assume, bearing in mind the context of usage, that '*sweep*' is intentionally used to make Jonathan's victory appear total and devoid of electoral irregularities. Similarly, the same opinion might be intended in '***Jonathan cruises to victory***' (**Excerpt 5**). This shows that he wins the election without much stress because the word '*cruises*', in the context of the election, connotes a smooth and pleasurable exercise devoid of contest.

**Jonathan *floors* Buhari, Ribadu (Excerpt 6).**

The verb '*floors*' arouses in the minds of readers, a scene of physical combat where Jonathan knocks down his opponents. This allusion is a conscious one and it is capable of informing the opinions that readers would have about the contest. Similar, thoughts can be provoked in '***Hurricane Jonathan knocks out Buhari, others***' (**Excerpt 4**). '*Knockout*' is a jargon associated with boxing bout and it is carefully used in this election context to mean a situation of helplessness on the part of fellow contestants because Jonathan's knockout has rendered them unconscious and defeated. This also helps to reiterate the dominance of President Jonathan in the election which is the opinion that the writer wants the readers to have. All these verbal groups are loaded and are capable of evoking a train of thought and emotions about the exercise. In the study conducted by Joris de Graaf (2008) on Aljazeera and CNN concerning the withdrawal of the Jewish settlers from Gaza strip in 2005, he tries to find out if Aljazeera English



produces a counter-ideology so as to oppose the dominance of Western World-view in news reporting. Among other parameters used is predication and his findings show that there is attribution of negative qualities to the (pro-) settlers by Aljazeera English, using predicational strategies mostly relating to extremism/radicalism. This supports the idea that verbs play important role in media representation because it can signify the presence of ingroup and outgroup depending on the choices of verbs used.

### **Choice of Nominal Expressions:**

There is always a conscious and careful deployment of nominal expressions to refer to a person and event depending on the intention of the writer and the thoughts and actions he wants to evoke from the readers. Some nominal expressions are explicitly derogatory and offensive, for instance referring to a person living with HIV/AIDS as ‘HIV Man’, or referring to an aggrieved group as ‘noisemakers’. These nominal expressions can make the referents to lose their reputations or may have negative impact on their personalities. These expressions can also inform a reader’s negative attitudes towards the referents or make the readers to develop a contemptuous behaviour towards the labeled. A man referred to as ‘HIV Man’ would feel stigmatized and this is borne out of the nature of the disease which is widely known as terminal and incurable. Similarly, it is derogatory, for instance, when an aggrieved group shows their grievances over an unfair treatment meted on them by another powerful group and only to be termed ‘noisemakers’. The feelings that will arouse in the minds of that group is that they have been belittled, while generally in the minds of the readers, ‘noisemaking’ is unpleasant and can be attributed to pupils who are possibly ignoramuses and have nothing serious to think about.

*‘His closest rival, General Muhammadu Buhari of CPC... (Daily Trust)*

*‘...he got 1.8million votes to the combined 32,000 votes secured by all his opponents combined.*

In these examples, the other contestants are labeled as ‘*rival*’ and ‘*opponents*’ of the President, Goodluck Jonathan. There is no instance in the whole data where these labels are attributed to the President himself. The only conclusion deducible from this is that the labels are intentional because they portray other contestants as the ones trying to wrestle power from the incumbent President Jonathan. These labels are significant in the news reports because they contribute psychologically and politically to how the other contenders are viewed by the readers of the newspapers.

The use of extravagantly and consciously showy or glamorous words and expressions can also influence the attitudes and behaviors of the readers. Writers make use of these words without clarifying what they really mean and end up sweeping the audience or manipulating them into the writer’s ideological fold.

*‘Hurricane Jonathan knocks out Buhari, others’ (Excerpt 4).*

In the above example, the use of ‘*Hurricane*’ is glamorous as it would register in the minds of the readers, the extent of the defeat to other contestants. The allusion to hurricane portends a violent or stormy wind which sweeps everything in its path. In the context of the election, President Jonathan is the hurricane, who defeats completely all other contestants in the elections thereby achieving a landslide victory. Similarly, in the lead paragraph of the same excerpt, Jonathan having an ‘unassailable lead’ is a biased

expression which is geared towards coercing the readers into believing that the election was a ‘one-man-show’, whereas, in many other newspapers, the election was depicted as a tight race between President Jonathan of PDP and General Buhari of CPC.

### **Functional Lexical Taxonomy**

This is a categorial perspective to the function of lexical structure where words can be grouped into different taxonomy, like what Halliday (1971: 335) refers to as ‘Taxonomic Organization of Vocabulary’. For instance:

Lexical items, such as ‘*alleged*’, ‘*foul-play*’, ‘*compromise*’, *driven away*, ‘*claimed*’ and ‘*chased away*’ portend an aggrieved group, hence ‘the losers’. The other structural opposition of lexical items, ‘*confident President*’, ‘*upper hand*’, ‘*promised*’, ‘*impressive showing*’, ‘*transparent*’, ‘*prayed*’, ‘*new dawn*’ and ‘*happy*’ relate to the other group; ‘the winners’ (*Excerpt 3*). The ideological implication of this is that the ‘losers’ are portrayed as aggrieved and in negative terms while ‘the winners’ are portrayed positively thereby supporting their dominant culture.

### **Conclusion**

In conclusion, the choice of lexical items in the reports seemingly appear as helping to give information or reporting the election, but in actual fact, they have ideological intentions. They give judgment about the exercise and the major participants and groups. Ultimately, the judgment controls the attitudes and actions of the Nigerian newspapers’ readers so as to see the outcome of the elections and the major contenders from either sensational or uncomplimentary perspectives. It is pertinent to state that these creations are, most times, conditioned by the values and norms of the various institutions that the journalists work for (Pan, 2002). Therefore, the media representation of the post-election news reports ensures that the news reports are placed in a dominant frame of interpretation, while other facets of reality are obscured or underplayed. This, of course, is not devoid of ideological implications. Similarly, the study proves that language is a medium for hidden interpretation in what seems to be just neutral reporting of political event.

This study would, therefore, create a form of awareness on the part of media consumers about how different ideologies permeate news reports and how they are implicitly constructed. Also of significance is the issue of dominance informed by biased media representation of the election. What this does is to control the interpretation the readers would have about the election so as to view the election from a particular point of view. That is, apart from giving information about the event, media also evaluates or gives judgement through the lexical items employed in the reports. The form of power that is wielded by media representation commences from the selection stage of what should constitute news reports and consequently makes it to the pages of the newspapers and what is discarded. The difference that is observed in this study is that generally the representation, though judgemental, is used more to maintain the dominant power structure of the ruling party than other political parties. Also, the issue of news objectivity and difference of opinions, as expected, should have been solved by merely reading the outcomes of the election from different newspapers but that was not the case as all the newspapers examined presented the news reports from almost the same point of view; the point of view which does not go in consonance with what was observed as the aftermath of the exercise in terms of post-election crisis.

## **References**

- Barton, F. (1979). *The Press in Africa*. London: McMillan Press Ltd.
- Chiluwa, I.E. (2011). Media representation of Nigeria's Joint Military Task Force in the Niger Delta Crisis. *International Journal of Humanities and Social Science*, 1(9), 197-208.
- de Graaf, J.J. (2008). Al-Jazeera English: The opinion and the other opinion. A Master thesis in 'Communicatiestudies', University of Utrecht.
- Devaney, H. (2013). Perceptions of media bias: Viewing the news through ideological cues. A Senior Honor Thesis, University of California, San Diego.
- Fairclough, N. (1992). *Discourse and Social Change*. Cambridge: Polity Press.
- Fowler R. (1991). *Language in the News: Discourse and Ideology in the Press*. London:
- Halliday, M. A. K. (1985). *Introduction to functional grammar*. London: Edward Arnold
- Ojo & Adebayo, (2013). Many 'sins' of the mass media in Nigeria: A critical appraisal of the media in a decade of nascent democracy. *Journal of media and communication studies*, 5(8), pp. 95-102.
- Oyeleye and Osisanwo, (2013). Lexicalisation in media representation of the 2003 and 2007 general elections in Nigeria. *World Journal of English Language*, 3(2), pp.1-9.

Pan X. (2002). Consensus Behind Disputes: A Critical Discourse Analysis of the Media Phillips D. Roberts N. Benjamin S. (1999). *Political Coverage of the Right-of-Abode Issue in Post Colonial Hong Kong. Media, Culture, and Society*, 24(1): 49-68.

Richardson, J.E. (2007) *Analyzing Newspapers: An Approach from Critical Discourse Analysis*. New York: Palgrave Macmillan. Routledge.

*Excerpt 1: The Guardian Newspaper of Monday, April 18, 2011, Vol. 28, No.11, 800, Pgs. 1-2*

*Excerpt 2: The Guardian Newspaper of Monday, April 18, 2011, Vol. 28, No.11, 800, Pg.6*

*Excerpt 3: SUNDAY PUNCH Newspaper of April, 17, 2011, Vol.17, No. 19,634.Pg.2*

*Excerpt 4: The Punch Newspaper of Monday April, 18 2011, Vol.17, No.20, 863, Pg. 2*

*Excerpt 5: This Day Newspaper of Monday, April 18, 2011, Vol.16, No.5838 pages 1 and 8.*

*Excerpt 6: Nigerian Tribune No.15182 of Monday April, 18, 2011.pg1*

*Excerpt 8: New Nigerian Monday, April 18, 2011 No. 14,482.pg1*

## **FARID UD DIN AND NIZAM UD DIN—Life and Work**

**Asma Qadri**

### **ABSTRACT**

*I intend here to introduce you very briefly to the life and work of Sheikh Fariduddin Masud (1178-1271) a celebrated sufi thinker and poet. In this age of religious militancy when Sufiism is frequently referred to as an alternative ideology, one needs to know more about the actual way of living of influential Sufi masters of past.*

Our source of information is the book Fwaidul Fwad.

Fwaid ul Fawad is a collection of memories. The form and presentation is a traditional one: a devotee recorded what his master told him in a series of meetings. The devotee in this case is Amir Hasan Sijzi and the master, Nizam Ud Din. The book was written over a period of thirteen years, from 28th January to 5th September 1322. Amir Hassan Sijzi a resident of Delhi was born in 1254 at Badaun a town in the present Uter Pradesh, India. He discovered his literary talent quite early when he started writing poetry at the age of 13. Later he developed as a scholar of Arabic and Persian. His presently available writings include a Diwan (collection of verse); a discourse "Mukhul Maani" and an elegy in prose of a prince named Mohammad Khan. Sijzi died on 26th September 1337. He was around 55 when he wrote Fwaid Ul Fawad.

Amir Hasan Sijzi became a disciple of Nizam Ud Din a renowned sufi master who lived from 1238 to 1325. Nizam too was born in Badaun and came to Delhi in quest of higher learning. He had heard of Sheikh Farid a well known sufi master and had developed an inner bond of reverence for him. In Delhi he lived in the neighborhood of Shaikh Najibud Din Mutawakal a brother of Sheikh Farid. This deepened the inner bond and Nizam's yearning to meet Farid became more urgent. In 1269 he went to Ajodhan a town in

south eastern Punjab(now known as Pak Patan)near the river Satluj to meet Farid.

Farid was a disciple and succesor of Sheikh Qutbuddin Bakhtiar kaki who in turn was a disciple and successor of famous Sheikh Muinuddin of Ajmer the founder of Chishtia order of Sufism in India.

Nizam's intense devotion was responded by deeply affectionate consideration from Farid.Nizam formally become a disciple in his first meeting.Nizam went to Ajodhan thrice to meet his master.Those were the last years of Sheikh Farid.The last meeting took place in 1270.Nizam would spend Ramazan(fasting month)in Ajodhan and then return to Dehli.The relationship culminated in Farid's nomination of young Nizam as his successor.

Nizam noted down all he observed in Farid's thought and practice.He followed his master's way till his last breath and did whatever he could to fulfill the mission assigned to him.

In 188 majalis(meetings)recorded by Sizji in Fawaid ul Fawad, Nizam frequently recalls Farid, quoting him or citing a relevant practice of his,to make a point.These brief but insightful references put together constitute a fairly comprehensive account of Farid's social ideology and its relation with his way of living.We present here the seventh majlis (meeting)from the third volume of the book and then give our comments.We also attempt here to relate the Farid reference to one of his well known couplets.(Farid is the first known poet of Punjabi language.His poetry consists of two liners known as Dohras.)

Nasir uddin the Sultan of Delhi passed through Ajodhan on his way to Multan.He sent Alagh Khan(who later succeeded him as Ghias uddin Balban)to Farid with some cash and an order assigning him revenue of four villages."The cash is for your attendants and the revenue assignments is for you",said Alagh Khan."Farid laughed and said, Leave the cash for the attendants and take the assignment back.There are many who long for it,give it to one of them."This incident was cited by Nizam when he himself refused the offer of two gardens from a noble."I don't want to be known as the owner of lands and gardens",said Nizam.He then quoted a Hadith.Prophet Mohammad(PBUH)saw ploughs in the home of one of his followers and said that when these instruments of land ownership enter a house they are accompanied by humiliation.Nizam recalled that Jalaluddin Tabraizy wrote in a letter to Bahauddin Zakria that the owner of women or land is a prisoner of the world.(Both of them were respected Sufi masters).

It is obvious that this account of the Majlis is intended to emphasise the deep aversion to landed property in the tradition to which Farid and his followers belonged.But why did Farid accept the cash from the sultan.Was it a tactical gesture to balance the bland refusal of the royal gift of a jagir?.But the satirical streak in Farid's response marks another point.The money in the royal treasury belongs to the poor who have produced it,and it should return to them.Farid finds no harm in acting as a means of this return.To accept the virtual ownership of land would,however imply becoming a functionary of the prevailing socio-economic system.This system is rooted in and grows on acquisition and possession.What people produce from land is taken away by owners of land and finally accumulates in royal treasury.The state functions on that accumulation.The tradition that Farid represented and lived is one of dispossession.Whatever Farid got from any source he gave to the deprived,keeping absolute minimum for personal maintenance.Personal maintenance for him was not in anyway distinct from collective maintenance of the total creation. Separate individual ownership was for Farid the root cause of all evil.The rulers were in Farid's time,as always,in considerable anxiety about the alternative being preached and practiced by people like him.They could not physically eliminate such people because of their deep acceptance amongst the working classes.The tried to subvert them by incorporating them into the prevalent system.Moves like the two mentioned here were frequent and were often successful.Farid's vision and way of life followed to the core by his disciples like Nizan Uddin can best be illustrated by a deep study of his poetry.

Farid's available poetic work consists of Dohras.His Dohra is a rhymed two liner.It has two significant features:its brevity and its dramatic form.These features with time were absorbed by later poets writing in

other genres. Farid's verse uses ordinary speech of working people to convey complex and subtle meanings.

We have space here to discuss just one Dohra and that too rather briefly.

فریدا ایہ وس گندلاں دھریاں کھنڈ لواڑ  
اک راہیندے رہ گئے اک راہی گئے اجاڑ

Farida aih vis gandlan, dharian khand livar.  
Ik raheende reh gaiye ik radhi gaiye ujjar.

O Farid, see these sugar coated stems of poison! There are those who ruined themselves in tilling and sowing. And there are others who ruined what was tilled and sown.

Workers and owners have been brought before the readers through their function and history in the second line. The verbs rhythm and sound patterns join hands to present depressing and exhausted reality of production relations. And we have the product in the first line: stems of poison fully sugar coated as a sumptuous object of consumption. In rejecting the offer of land ownership Farid and Nizam are asserting their role as radical opponents of the prevalent socio-economic system and practicing upholders of an alternative.

I hope this fleeting glimpse of Farid's mode of life, thought and its reflection in his poetry can open ways of deeper analysis of what is loosely termed as Sufisim and help foreground its current significance.

Our source of information is the book Fwaidul Fwad.

**A corpus-based study of The Nation's and CNN's evaluation of Yingluck Shinawatra in political conflicts in Thailand: An appraisal approach to discourse analysis**

Wimonwan Aungsuwan

*Ph.D. student, English Department, Thammasat University, Thailand*

**Abstract**

*This paper aims to analyse and compare representation and attitudes of the media towards Yingluck in the political conflicts in Thailand between The Nation and CNN. Political online news in Thailand written in English from Thai news agency, The Nation, and foreign news agency, CNN published from 31 October, to 31 December 2013 were compiled. Yingluck was selected because of getting high frequency in keyness, and playing key role. Collocations, and connotations were employed to analyse media attitudes. Appraisal (Martin & White, 2005) focusing on attitudinal positioning: affect, judgement, and appreciation were used in this study.*

*Yingluck expressed affect: desire, and undesire in The Nation and CNN; and happiness, unhappiness, security, and insecurity in The Nation. She expressed affect to political tension, defusing political tension, and political activities in The Nation and CNN; and support to Yingluck in The Nation. Types of judgement included: capacity, tenacity, and untenacity in The Nation and CNN; incapacity, veracity, inveracity, and impropriety in The Nation. Yingluck was appraised by government, opponent, and news reporter in these media. In terms of implications, Corpus Linguistics and Appraisal are beneficial for textual evaluation.*

**Keywords:** *Corpus Linguistics, Appraisal, Discourse Analysis, and Yingluck Shinawatra*

**Introduction**

After investigating the previous studies, Appraisal framework has been found in many text types including news (<sup>1</sup>Biro 2008; <sup>2</sup>White, 1998), email discussion (<sup>3</sup>Don, 2007), wine tasting notes (<sup>4</sup>Hommerberg, 2011), the student texts, and published research papers (<sup>5</sup>Hood, 2004), and legal texts (<sup>6</sup>Körner, 2000; <sup>7</sup>Miller, 2002). In addition, the previous work has dealt with the comparison of news reports among various news agencies (Biro, 2008)

In addition, corpus-based approach has been employed in some previous studies including computer based data compilation, tagged data, and the use of concordancing tool, (Don, 2007; Hommerberg, 2011).

The previous research has focused on attitudinal positioning including affect, judgement, and appreciation (Biro (2008; Hommerberg, 2011; Hood, 2004; White, 1998). In addition, the previous studies have been concerned with dialogistic positioning including engagement, and negotiation such as persuasion, argumentation, and expository (Don, 2007; Hommerberg, 2011; Körner, 2000; Miller, 2002; White, 1998). Besides, the previous work has involved intertextual positioning including reported speech (White, 1998).

However, the previous work in Thailand has been inadequately concerned with appraisal of news report comparison among news agencies and little attention has been paid to corpus analysis, and Appraisal framework. Thus, this paper aims to analyse and compare representation and attitudes of media towards Yingluck Shinawatra in the political conflicts in Thailand between Thai News agency, The Nation, and foreign news agency, CNN. This paper has implication in providing guidance for using corpus –based analysis of evaluation in text.

## **The concept of Appraisal framework**

The Appraisal framework conducted by Professor James Martin means a particular approach to exploring, describing and explaining the way language is used to evaluate, to adopt stances, to construct textual personals and to manage interpersonal positionings and relationships. (<sup>8</sup>White, 2012) Appraisal focuses on attitudinal positioning, and dialogistic positioning.

In Appraisal, this paper focuses on Attitudinal positioning dealing with how to express positive or negative assessment of people, places, things, happenings and states of affairs (White, 2012). It includes affect or writers' and speakers' emotions, judgement referred to evaluation matrix for human behavior, and appreciation referred to evaluation of human artefacts, and natural objects (<sup>9</sup>Martin, 2003; <sup>10</sup>Martin & White, 2005; White, 2012).

In terms of types of attitudinal positioning, Martin (2003), and Martin et al. (2005) they contain affect, judgement, and appreciation.

### **1. Affect**

Affect can be classified as four main types:

**1.1 Happiness and unhappiness** - According to Martin et al. (2005), Happiness focuses on many emotions such as cheer: laugh, rejoice, and cheerful. In terms of affection, it focuses on shake hands, hug, loving, and adoring. In addition, Unhappiness relates to misery found in whimper, cry, sad, and miserable. In terms of antipathy, it includes rubbish, abuse, dislike, and hate.

**1.2 Desire and undesired** - Desire includes want, and request; and undesire contains not want.

**1.3 Security and insecurity** - Security involves confidence: declare, confident, and assured. Besides, it involves trust: commit, entrust, confident in, and trusting. In terms of insecurity, it is concerned with disquiet such as restless, shaking, anxious, and freaked out; and Surprise involving start, cry out, surprised, and astonished.

**1.4 Satisfaction and dissatisfaction** - Satisfaction is concerned with interest involving attentive, busy, involved, and absorbed. Besides, pleasure is found in many terms including compliment, reward, satisfied, and pleased. In terms of dissatisfaction, it involves ennui such as fidget, yawn, flat, and stale; and displeasure including scold, castigate, angry, and furious.

## 2. Judgement

Judgement can be divided into five main types:

**2.1 Normality and abnormality** - Normality focusing on how special contains lucky, fortunate, and charmed; and abnormality includes unlucky, hapless, star-crossed, and odd.

**2.2 Capacity and incapacity** - Capacity contains powerful, healthy, and educated; and incapacity focuses on mild, weak, and uneducated.

**2.3 Tenacity and untenacity** - Tenacity focuses on how dependable containing brave, heroic, and patient. Untenacity involves timid, cowardly, and impatient.

**2.4 Veracity and inveracity** - Veracity is concerned with truth and how honest such as truthful, honest, and credible; and inveracity: dishonest, deceitful, and lying.

### **2.5 Propriety and impropriety**

Propriety dealing with ethics contains good, moral, and ethical: impropriety focuses on bad, immoral, and evil.

## 3. Appreciation

Appreciation can be divided into three main subtypes:

**3.1 Reaction** - Positive terms involve arresting, loving and beautiful. In addition, negative terms deal with dull, plain, and ugly.

**3.2 Composition** - Positive terms are concerned with balanced, harmonious, and simple. Besides, negative terms relate to unbalanced, discordant, and extravagant.

**3.3 Valuation** - Positive terms contain challenging, deep, and innovative. Negative terms include shallow, insignificant, conservative, and reactionary.

## Research methodology

According to <sup>11</sup>Baker (2006, pp. 10-12; <sup>12</sup>Baker, 2011, pp. 21-24), and <sup>13</sup>Channell,(2003, pp. 39-55), Corpus has strengths in terms of investigating semantic prosody, decreasing researchers' certain cognitive and possibly ideological bias, linguistic intuitions and chancy, systematic observation of naturally occurring data, and the test of hypothesis. Due to these strengths, corpus is employed in this study.

The data in this study were in the form of online newspaper because of consumers' habit and the research methodological benefits. <sup>14</sup>Globescan (2006, cited by Sriwimon & Jimarkon, 2014), and <sup>15</sup>Pew Research Center (2009, cited by Sriwimon et al., 2014) explain that online news appears to reach a wider audience, and readers are keener online than in any other media. Nowadays, news consumers' habits have changed dramatically because readers tend to get their news from online news sources rather than newspapers. In terms of research methodological benefits, News websites were used as the data source for corpus compilation because they provided downloadable archives of news articles. Using data from online news sources were methodologically appropriate for this study and was more suitable for a computer-assisted analysis than the printed sources. The data from online newspapers were easily saved and the form of text file and easily used with antconc 3.2.1 which was the monolingual concordancing tool required in this study.

In terms of the news agencies, the data were selected from English daily newspaper in Thailand including *The Nation* and foreign online newspaper, CNN. *The Nation* is English daily newspaper in Thailand founded in 1971. It is free from media censorship. After Prime Minister Thaksin Shinawatra was elected in 2001, companies associated with Thaksin started discontinuing advertisements in *The Nation*, in order to put pressure on the newspaper for more favorable reporting. However, *The Nation* reported on the advertising cuts and still criticized Thaksin's government (<sup>16</sup>The Nation, 27 February 2008; <sup>17</sup>The Nation and Bangkok Post newspapers in Thailand, 2010). In terms of CNN, The site attracts growing interest and is now one of top 15 most popular News Websites on June 2015 (<sup>18</sup>Top 15 most popular news websites, 2015).



This paper is a part of pilot study of my dissertation so the data has been collected for two months from 31<sup>st</sup> October to 31<sup>st</sup> December 2013. This period was the beginning of political conflicts in Thailand between Yingluck’s government and the opponent. In terms of participants, Yingluck was selected because she played key role in these conflicts and got high frequency of wordlist. In addition, the data from online political news were compiled and saved into text files. The Nation included 716 files, and 867 tokens of Yingluck. CNN contained 39 files, and 162 tokens of Yingluck.

In terms of analysis parts, they contained many steps: Firstly, conduct corpus analysis and study co-texts of the key words such as collocation to explore connotations and structures of the appraising items of Yingluck in the political conflicts in Thailand. Secondly, categorize words or phrases that carry evaluation meanings using the Appraisal framework. Thirdly, compare similarities and differences between *The Nation*, and *CNN*.

## Results of the study

The results of this study focused on Yingluck’s affect and judgement of Yingluck between The Nation and CNN as mentioned below.

### 1. Affect

The results in The Nation revealed that Yingluck expressed many types of affect including 72 evaluative items using Appraisal framework classified as 46 tokens of desire (%63.89), 7 tokens of unhappiness (%9.72), 6 tokens of happiness, undesire, and insecurity (%8.33), and 1 token of security (%1.39).

In CNN, the results uncovered that Yingluck expressed many types of affect including 10 evaluative items classified as 5 tokens of desire, and undesire (%50.00). (See Table 1)

**Table 1**

**Frequency comparison of Yingluck’s affect**

Types of affect found in The Nation	Tokens	Percentage	Types of affect found in CNN	Tokens	Percentage
Happiness	6	8.33	Happiness	0	0.00
Unhappiness	7	9.72	Unhappiness	0	0.00
Desire	46	63.89	Desire	5	50.00
Undesire	6	8.33	Undesire	5	50.00
Security	1	1.39	Security	0	0.00
Insecurity	6	8.33	Insecurity	0	0.00
Total	72	100.00	Total	10	100.00

As we have seen, the frequencies of happiness, unhappiness, desire, security, and insecurity found in The Nation got higher than those in CNN, but the frequency of undesire in The Nation got lower than that found in CNN.

The results uncovered evaluative terms expressing Yingluck’s affect discussed as follows:

#### 1. Happiness and unhappiness

(1) *Yingluck enjoyed* much on familiar ground, where everyone and everything appeared to comfort her and greet her with a homecoming welcome. (The Nation December 15, 2013-3.txt)

(2) *Yingluck cheered* by welcome from supporters in home town; returns to face the music today. (The Nation December 15, 2013-3.txt)

In The Nation, the results showed evaluative terms expressing Yingluck’s happiness with welcome from supporters including enjoy (example 1), and cheered (example 2).

(3) The last appearance of Prime Minister **Yingluck** Shinawatra seen in Bangkok was when **she could not hold back her tears** during a press interview about demands from anti-government protesters that she and her family leave the country. (The Nation December 15, 2013-3.txt)

(4) CARETAKER Prime Minister **Yingluck** Shinawatra **fought back tears** yesterday when asked by reporters to respond to the anti-government group's demand that the whole Shinawatra clan leave the country. (The Nation December 11, 2013-7.txt)

In The Nation, the results revealed evaluative term such as tears (example 3-4) showing Yingluck's unhappiness with the anti-government group's demand

## 2. Desire and undesire

(5) **Yingluck** ... **calls for** elections (The Nation December 9, 2013-8.txt)

(6) Earlier, in a live televised interview, Prime Minister **Yingluck** Shinawatra said **she was willing to** "open every door" for negotiations to try to find a peaceful resolution to some of the worst political turmoil in years. (The Nation December 3, 2013-2.txt)

The results in The Nation uncovered evaluative terms such as calls for (example 5) expressing Yingluck's desire for elections, and be willing to (example 6) showing Yingluck's desire for negotiation.

(7) ... even after Thailand's PM, **Yingluck Shinawatra, called** a snap election in attempts to defuse the kingdom's political crisis. (CNN December 4, 2013-2.txt)

(8) **Yingluck Shinawatra** has responded to the escalating situation with **a call for ...** respect for law. (CNN November 25, 2013-1.txt)

In CNN, the results showed evaluative terms including called (example 7) expressing Yingluck's desire for snap election, and call for (example 8) expressing Yingluck's desire for respecting for law.

(9) Prime Minister **Yingluck** Shinawatra yesterday **rejected** the anti-government protesters' demand for a "people's council", (The Nation November 29, 2013-3.txt)

This example in The Nation uncovered Yingluck's undesire for protesters' demand for a "people's council" expressed by rejected.

(10) Yingluck says **she doesn't want** the country "to suffer from more losses" (CNN December 9, 2013-2.txt)

(11) **Thai Prime Minister Yingluck Shinawatra dismissed** calls by protesters for her to step down by Tuesday, (CNN December 2, 2013-2.txt)

In CNN, the results showed evaluative terms such as doesn't want (example 10) expressing Yingluck's undesire for losses, and dismissed (example 11) showing Yingluck's undesire for stepping down.

## 3. Security and insecurity

(12) **Yingluck** also **expressed confidence** government officials would continue to work to serve the people even though the protests were making their work harder. (The Nation November 28, 2013-15.txt)

In The Nation, this example focused on Yingluck's security of her government showed by confidence.

(13) Prime Minister **Yingluck** Shinawatra **expressed concern** yesterday about protesters occupying the Finance Ministry compound. (The Nation November 26, 2013-1.txt)

As illustrated in this example in CNN, Yingluck expressed insecurity of protesters' political activity expressed by concerned.

## 2. Judgement

In The Nation, the results showed 28 evaluative items including 9 tokens of tenacity (%32.14), 7 tokens of untenacity (25.00), 5 tokens of inveracity (%17.86), 2 tokens of incapacity, and impropriety (%7.14), and 1 token of capacity, veracity, and propriety (%3.57).

In CNN, the results revealed 13 evaluative items classified as 8 tokens of untenacity (%61.54), 3 tokens of capacity (%23.08), and 2 tokens of tenacity (%15.38). (See Table 2.)

Table 2

Frequency comparison of Yingluck focusing on judgement

Types of judgement found in The Nation	Tokens	Percentage	Types of judgement found in CNN	Tokens	Percentage
Capacity	1	3.57	Capacity	3	23.08
Incapacity	2	7.14	Incapacity	0	0.00
Tenacity	9	32.14	Tenacity	2	15.38
Untenacity	7	25.00	Untenacity	8	61.54
Veracity	1	3.57	Veracity	0	0.00
Inveracity	5	17.86	Inveracity	0	0.00
Propriety	1	3.57	Propriety	0	0.00
Impropriety	2	7.14	Impropriety	0	0.00
Total	28	100.00	Total	13	100.00

As we have seen, tenacity got the highest frequency in The Nation, but untenacity got the highest frequency in CNN. Incapacity, tenacity, veracity, inveracity, propriety, and inpropriety found in The Nation got higher frequencies than those found in CNN. However, Capacity, and untenacity in The Nation got lower frequencies than those in CNN. Both The Nation and CNN expressed more negative towards Yingluck than positive attitudes, but The Nation expressed more negative attitudes than CNN.

The results revealed evaluative terms of judgement focusing on Yingluck mentioned as follows:

### 1. Capacity and Incapacity

(14) *Yingluck* led the ruling Pheu Thai Party to *victory* in 2011 elections. (The Nation December 11,

In The Nation, Yingluck was appraised by news reporter concerned with capacity expressed by evaluative term such as victory.

(15) *Yingluck* Shinawatra *became Thailand's first female PM after a landslide victory* in 2011. (CNN November 4, 2013-1.txt)

In CNN, Yingluck was appraised by news reporter focusing on capacity expressed by evaluative term including victory.

(16) As for remarks from opposition MPs that *she* was "*stupid*", (The Nation November 27, 2013-5.txt)

(17) "The prevailing political crisis has occurred because the country has *a leader* with *low intellect ...* (The Nation November 20, 2013-1.txt)

As shown in these example in The Nation, Yingluck was appraised by the opponent dealing with incapacity expressed by evaluative terms such as stupid (example 16), and low intellect (example 17).

### 2. Tenacity and untenacity

(18) *Yingluck* says she *not relying* on Thaksin. (The Nation November 6, 2013-12.txt)

In The Nation, Yingluck indirectly appraised herself focusing on tenacity expressed by evaluative term such as not relying on.

(19) ... but she insists *she has always been independent*. (CNN November 26, 2013-4.txt)

The example in CNN showed that Yingluck appraised herself involving tenacity showed by evaluative term independent.

(20) "The prevailing political crisis has occurred because the country has a leader ... who is a puppet of another," he said. (The Nation November 20, 2013-1.txt)

(21) The protesters say Yingluck is a proxy for her billionaire brother, former PM Thaksin Shinawatra, (The Nation December 14, 2013-8.txt)

In The Nation, Yingluck was appraised by the opponent concerned with untenacity shown by evaluative terms such as puppet (example 20), and proxy (example 21).

(22) That move added fuel for critics who accuse Yingluck of being nothing more than Thaksin's puppet. (CNN December 2, 2013-2.txt)

In CNN, Yingluck was appraised by the opponent focusing on untenacity shown by evaluative terms including puppet.

### 3. Veracity and inveracity

(23) Prime Minister Yingluck Shinawatra Tuesday denied that she has tolerated corruption practices ... (The Nation November 26, 2013-12.txt)

The results in The Nation showed that Yingluck indirectly appraised herself concerned with veracity expressed by evaluative term denied corruption.

(24) Abhisit denounces Yingluck as 'centre of comprehensive corruption practices' (The Nation November 26, 2013-10.txt)

(25) He said Yingluck is not sincere in making the offers and distorted the information to make people think his party was the cause of the coup d'état in 2006. (The Nation December 8, 2013-11.txt)

In The Nation, Yingluck was appraised by the opponent focusing on inveracity expressed by evaluative terms such as corruption (example 24), and not sincere (example 25).

### 4. Propriety and Impropriety

(26) In her defence, Yingluck said she had performed her job responsibly, (The Nation November 29, 2013-5.txt)

The results in The Nation uncovered that Yingluck appraised herself concerned with propriety expressed by evaluative term such as responsibly.

(27) Somkiat Homlaor, leader of the Business Club for Democracy (BCD), added that Yingluck was just avoiding her responsibility and passing the buck on to the Senate. (**The Nation November 7, 2013-8.txt**)

In The Nation, Yingluck was appraised by the opponent focusing on impropriety shown by evaluative term such as avoiding her responsibility.

## Conclusion and discussion

The purpose of this paper is to analyse and compare representation and attitudes of media towards Yingluck in the political conflicts in Thailand between The Nation, and CNN. The frequencies of happiness, unhappiness, desire, security, and insecurity found in The Nation got higher than those in CNN, but the frequency of undesire in The Nation got lower than that found in CNN. Incapacity, tenacity, veracity, inveracity, propriety, and inpropriety found in The Nation got higher frequencies than those found in CNN. However, Capacity, and untenacity in The Nation got lower frequencies than those in CNN.

The results of this study revealed similar types of attitudinal positioning to those described in Martin (2003), and Martin et al. (2005) including affect and judgement. However, appreciation is not found in this study. It may be because the key participant in this work deals with human so the attitudinal positioning may focus on affect and judgement more than appreciation.

In terms of media representation, Yingluck is positive and negatively represented. The results from The Nation show that she is positively portrayed as a person who loves democracy shown by desire for elections; capable person expressed by victory; independent person shown by not relying on; honest person indirectly expressed by denied corruption; and moral person shown by responsibly. However, she

is negatively represented as low intellectual person expressed by stupid, and low intellect; dependent person shown by puppet, and proxy; dishonest person expressed by corruption, and not sincere; and immoral person shown by avoiding her responsibility.

In CNN, Yingluck were also positively represented as a person who loves democracy expressed by Yingluck's desire for snap election; capable person shown by victory; and independent person expressed by independent. In terms of negative representation, she is portrayed as dependent person expressed by puppet.

Further studies can be conducted to explore appraisal of news reports on other key participants such as government members including Thaksin Shinawatra, red-shirts, and Pheu Thai Party, and anti-government members: Suthep Thaugsuban, protesters, Abhisit Vejjajiva, and Democrat Party.

## References

- <sup>1</sup> Birot, S. 2008. *Evaluation in media reporting: A comparative in BBC, CNN and Aljazeera reports*. Unpublished master's thesis, University of Liverpool, Department of English Language and Literature, Applied Language Studies.
- <sup>2</sup> White, P.R.R. 1998. *Telling media tales: The news story as rhetoric*. Unpublished doctoral dissertation, University of Sydney, Linguistics.
- <sup>3</sup> Don, A. 2007. *A framework for the investigation of interactive norms and the construction of textual identity in written discourse communities: The case of an email discussion list*. Unpublished doctoral dissertation, University of Birmingham, School of Humanity, English Language and Literature.
- <sup>4</sup> Hommerberg, C. 2011. *Persuasiveness in the discourse of wine: The rhetoric of Robert Parker*. Unpublished doctoral dissertation, Linnaeus University, School of Language and Literature, Language and Literature.
- <sup>5</sup> Hood, S. 2004. *Appraising research: Taking a stance in academic writing*. Unpublished doctoral dissertation, University of Technology, Faculty of Education.
- <sup>6</sup> Körner, H. 2000. *Negotiating authority: The logogenesis of dialogue in common law judgment*. Unpublished doctoral dissertation, University of Sydney, Department of Linguistics, Semiotics Program.
- <sup>7</sup> Miller, D., 2002. Multiple judicial opinions as specialized sites of engagement: Conflicting paradigms of valuation and legitimation in Bush v. Gore 2000. In M. Gotti, D. Heller, & M. Dossena (Eds.), *Conflict and negotiation in specialized texts: Selected papers of the 2nd Cerlis conference* (pp. 119-141). Bern: Peter Lang.
- <sup>8</sup> White, P.R.R. 2012. Appraisal website homepage. Retrieved 20 June 2014 from [www.grammatics.com/appraisal](http://www.grammatics.com/appraisal)
- <sup>9</sup> Martin, J. R. 2003. Beyond exchange: Appraisal systems in English. In S. Hunston, & G. Thompson (Eds.), *Evaluation in text: Authorial stance and the construction of discourse* (pp. 142-175). Oxford: Oxford University.
- <sup>10</sup> Martin, J.R., & White, P.R.R. 2005. *The language of evaluation: Appraisal in English*. Basingstoke: Palgrave Macmillan.
- <sup>11</sup> Baker, P. 2006. *Using corpora in discourse analysis*. London; New York: Continuum.
- <sup>12</sup> Baker, P. 2011. Social involvement in corpus studies. In V. Viana, S. Zyngier, & G. Barnbrook (Eds.), *Perspectives on corpus linguistics* (pp. 17-28). Amsterdam; Philadelphia: John Benjamins.
- <sup>13</sup> Channell, J. 2003. Corpus-based analysis of evaluation lexis. In S. Hunston, & G. Thompson (Eds.), *Evaluation in text: Authorial stance and the construction of discourse* (pp. 39-55). Oxford: Oxford University.
- <sup>14</sup> Globescan. (006. Trust in the Media. Retrieved from [http://www.globescan.com/news\\_archives/bbcreut.html](http://www.globescan.com/news_archives/bbcreut.html), cited by Sriwimon, R., & Jimarkon, P. (2014). Representing social actor in political discourse: The case of Thailand first female Prime Minister. *Proceedings of The Fifth International*

- Conference on Language and Communication 2013: Innovative Inquiries and Emerging Paradigms in Language, Media and Communication*, Bangkok, Thailand, pp. 414-424.
- <sup>15</sup> Pew Research Center Publications (2009). Newspapers Face a Challenging Calculus. Retrieved from <http://pewresearch.Org/pubs/1133/decline-print-newspapers-increased-online-news>, cited by Sriwimon, R., n Jimarkon, P. (2014). Representing social actor in political discourse: The case of Thailand first female Prime Minister. *Proceedings of The Fifth International Conference on Language and Communication 2013: Innovative Inquiries and Emerging Paradigms in Language, Media and Communication*, Bangkok, Thailand, pp. 414-424.
- <sup>16</sup> The Nation. 27 February 2008. The Nation creates history. Retrieved 21 June 2015 from [http://www.nationmultimedia.com/2008/02/27/headlines/headlines\\_30066589.php](http://www.nationmultimedia.com/2008/02/27/headlines/headlines_30066589.php)
- <sup>17</sup> The Nation and Bangkok Post newspapers in Thailand. 2010. Retrieved from 21 June 2015 from <http://www.thailandguru.com/newspapers-bangkok-post-the-nation-thailand.html>
- <sup>18</sup> Top 15 most popular news websites. (2015). Retrieved 21 June 2015 from <http://www.ebizmba.com/articles/news-websites>

## Translating Greetings: the Igbo-French Example

Kate Ndukauba

*Department of Foreign Language & Translation Studies, Abia State University, Uturu, Nigeria*

### Abstract

*Greetings are an essential part of living and an important part of culture. Greetings are expressed in languages and there are about 6,800 of them in the world today by conservative estimates. They bear messages. They are statements of wishes, feelings and emotions. They vary with time, activity, place and manner. Age also plays a role in greetings. Translating greetings goes beyond the words that make them up. The feelings, emotions and the culture in which they are expressed are put into consideration. Understanding the cultural undertone of greetings is essential to its correct use and translation. This paper intends to examine and compare some greetings in Igbo and French languages in order to establish their equivalents in the two languages.*

**Keywords:** *greetings, translation, culture.*

### Introduction

Different languages and cultures have their modes of greeting. The forms of greetings and the gestures that accompany them also differ from culture to culture. Greetings can be time-specific, activity-specific, weather-specific or occasion-specific. Sometimes, they take the form of questions and answers. Very often, they are an expression of wishes and regards, of feelings and beliefs. They can be verbal or non-verbal. They may involve gestures and gesticulations. Greetings have their role in culture and culture plays a role in greetings. Understanding the cultural undertone in greetings is imperative to the correct

translation of greetings from one language to another. The intention of this write-up is to find equivalent greetings in Igbo and French languages and identify the problems of translating greetings from Igbo to French.

### **What are Greetings?**

Chambers 21<sup>st</sup> Century Dictionary defines greeting as a friendly expression or gesture used on meeting or welcoming someone; a good or fond wish, a friendly message. To greet is to address or welcome someone especially in a friendly way.

Webster's New Collegiate Dictionary says it is a salutation at meeting, an expression of good wishes; regards. To greet is to address with kind wishes, to hail, to meet or react to in a specified manner.

So greetings imply friendliness, thoughtfulness and are expressed in a specified manner depending on the place, time, circumstances and the individuals involved. They vary from place to place. Igbo (African) culture and French (European) culture are far apart in terms of space and time. From the above two definitions, greeting is about welcoming or wishing somebody well in a friendly way. But in the African setting, it is more than that. In addition to well wishes, it has to do with activities (different kinds of work or engagements), age (elders and youths), emotions (feelings – joy, sorrow, anxiety etc), place (market, palace, mourning house, wedding venues etc), status (Chiefs, Ezes, Kings, titled men, subjects, the wealthy, bosses, educated etc) and the like.

Languages are a way of establishing and displaying group identity. (Wikipedia) They also have varieties as is the case with Igbo language. Different parts of Igboland (e.g. Ngwa, Ubakala, Owerri, Ohafia, Anambra) speak different dialects.

### **Context of Greetings**

Various situations have specific greetings that go with them. Some situations can even modify the greetings. The situations include time, weather, activity, relationship, age, place, status, gender etc.

Examples:

Time (morning): Ututu oma, I boola chi (good morning) : Bonjour

Weather: Unu ahula miri? (Greeting on a rainy day): Quel temps pluvieux!

Activity: Jisie ike (greeting to somebody at work): Bon travail

Relationship (between friends): Kedu ka eke si anya anwu? (How are you?) : Ca va?

Age (younger to older): Dee, mmamma oo: Bonjour monsieur.

Place (meeting): Umuibe Kwenu! (Brethren, I greet you): Mesdames et messieurs, bonjour

Status: Eze, i ga-adi ooo (Your Royal Majesty, Long live the King): Vive le roi!

Greetings can be expressed verbally or non-verbally. Verbal greetings convey specific meanings in words and expressions.

e.g. Nnoo (welcome): Bienvenu  
Ndeewo nu o (I greet you, Hello): Salut

Non-verbal greetings are expressed through gesticulations (e.g. when titled men used their fans to touch the others' fans twice on one side and once on the other side, or when a king or a queen uses his or her cowtail to touch somebody prostrating or kneeling before him or her, or still when a king or titled man raises and waves his fan or cowtail in greeting the crowd. Greeting by gesticulations include waving goodbye with the hand, holding up the two hands or palms or fists in acknowledgement of cheers. Non-

verbal greetings can be in the form of gestures like giving gifts (symbolic or plain), giving a helping hand, or even a handshake, a pat on the back, a bow etc.

### Cultural Context of Greetings

In the Igbo Culture, the younger greets the older first. The untitled greets the titled first. The wife greets the husband first. The subordinate greets the boss or the leader first. A child greets the parents first. The individual greets the group first and the one coming in greets those already seated first. There is however, no law against the greeting going the other way round. That could just be out of love or fondness or familiarity or friendliness. A person who greets people very often is considered well-brought up and is liked by many. Greetings are always accompanied by smiles or radiant joy which infects the person being greeted thereby creating an atmosphere of happiness.

The Igbo say: *E kwee ekele, ihu aghaa* (Greetings brightens the face). So a social function of greetings is that it brightens people up and creates opportunity for further interactions. In fact, a young lady of marriageable age who does not greet people, may find it difficult to have a suitor. The habit of greeting adds to the good character that sells the lady. Greeting as part of culture does not seek to achieve a specific result but is part and parcel of the people, it is a way of life. For example, a young girl does not go greeting people because she wants a husband, rather she greets people because it is a habit she formed through her good upbringing in the culture of her people. However, it is possible for unscrupulous persons to use greeting as a tool to manipulate relationships.

Greetings are peculiar to every people and race. For the Igbo, greeting can mean you are welcome or you appreciate the effort being put into a particular work or activity. It means respect for the other person, it means good wishes, it means empathy, it means blessings. That is why there are various greetings at various times and occasions. They serve different purposes. They can be used to hail, to boost morale, to motivate into action, to affirm honorifics. According to Adewole and Abraham (2012), greetings perform the under-listed social functions:

- Used to open a sequence of communicative acts between two persons irrespective of their positions.
- As a means of defining and affirming both identity and rank.
- Because the standard forms of greeting contain an element of deference which is status enhancing, greeting becomes a mode of entering upon or manipulating a relationship in order to achieve a specific result.

One indisputable fact is that greetings are an essential part of a people's way of life especially in Africa. Some of them have direct equivalents in French; others do not for cultural reasons.

### French Equivalents of Igbo Greetings

		Igbo	English	French
Time-specific greetings	Morning	I bọọla chi I saala chi	Good morning	Bonjour
	Evening	Ka chi foo	See you tomorrow	A demain
Activity-specific greetings	Work	Jisie ike Kedu maka oru? I ruwala? A na-arụ kwa	How is work? How are you doing?	Bon travail/ Bon courage
	Eating	I riwala?	Enjoy your meal	Bon appetit
Welcome		Unu abiala I lola	You are welcome	Soyez les bienvenus
Parting		Ka ọ di.	Good bye	Au revoir



		Nọdụ nu mma oo. Ka emesia		
Weather-specific greetings		Unu ahụla anwụ?	It's a sunny day.	Quelle chaleur!
Blessings/Good wishes		Ya gazie oo Ije ọma oo Chukwu ọzie gi oo.	Good luck Safe journey God bless you.	Bon chance Bon voyage Que Dieu vous bénisse.
Context-specific greetings	Mourning	Ndo o.  Kasie obi. Kaanụ ọma.	I'm sorry What a pity! Accept my sympathy	Désolé Quel dommage! Mes condoléances
	Achievements	I gbaliala,	Congratulations	Félicitations!
Honorifics:	At gatherings, in the palace	IgwEEEEEEEE!!! Agụ na-eche mba!!! Ọnwa na-etiri ọha!!!	-	-
Group greetings:		(a) Amụzụ Kwenu .....Iyaa Rie nụ.....Iyaa Ñuonụ.....Iyaa Mụọ nụ.....Iyaa Zuọ nụ.....Iyaa Kwezuo nụ oo.....Iyaa.  (b)Ndeewo nu...Ndeewo (c)Daalụ nūoo...Daalūsọ (d)Unu anọdula ee?...Ee (e)Mma mma nū...Iyaa (nwa m)	Amụzụ people, I greet you	Les gens d'Amụzụ, je vous salue. ou bien Bonjour
General greetings		Kedụ ka ọ di?  Ulo kwanu?	How are you? How is the family?	Comment ça va? Et la famille?

### Problems of Translating Igbo Greetings into French

According to Davanineshad (2009), there are often more problems in cross-cultural communication which happens between people of different cultural backgrounds than in communication between people of the same cultural background. Each participant may interpret the other's speech according to his/her own cultural conventions and expectations. If the cultural conventions of the speaker are widely different, misinterpretations and misunderstandings can easily arise, even result in total breakdown of communication. Given that both languages and the cultures they express are worlds apart there are bound to be problems in translating greetings from one to the other. French belongs to the Indo-European family of languages while Igbo belongs to the Kwa family of the Niger-Congo phylum. Hence there is little or no resemblance or relationship between them. Some of the problems encountered include:

#### 1. Dialectical differences

It has already been mentioned that Igbo language has many dialects as see in the examples below.

Comb: nvuvo, nbubo, asara

Oil: manu, mara

Husband: di, ji

Money: ikpeghe, ojomma, okpogho, ego, nwa ohuu

These variations can constitute problems for a translator who does not know or speak the dialects. He can get round it by asking questions and contacting native speakers.

## 2. Greetings in fixed expressions or clichés

Jennifer's Language Page agrees that some greeting words and phrases have standardized forms. This is very true of Igbo language where some greetings are in fixed expressions and vary from one part of Igboland to the other. These greetings cannot be translated into French because a literal translation would make them meaningless. The only way to get closer to an acceptable translation would be to look for an equivalent situation and what the French would say in that situation. For example, in Ngwa land, the younger person greets while the older responds thus:

Mazi.....Nde (nne, nna, nwa m etc),  
Nawu.....Na nwa afo,  
Ka nka.....Nka mu na gi,  
Dabiri.....Ekwewara Chi.

Olokoru people say: mma mma o.....iyaa (nwa m)

Ohafia people say: Kaa nu.....Ka nnule

Item people say: Juo kwa.

These greetings call attention of the ones involved, wish them long and enjoyable life. The person responding wishes the one greeting the same. No French translation can capture the whole picture with all the nuances contained therein.

## 3. Cultural undertones

In Igboland, people have salutation names, honorifics, which do not exist in the French culture. These honorifics become greetings when the bearer is hailed. How does one translate the following salutation names or praise names when they serve as greetings?

Igweeeee

Onwaaaaa

Gaa ga a n'ogwu

Ideeee

Agu na-eche mba

O chiri o zuo

Oke osisi

As an example, Igwe literally means sky or heaven, onwa (moon), agu na-eche mba (the tiger that watches over the people). The cultural perception of the Igbo is seen in these expressions with different symbols. One wonders whether the French can hail an individual by calling him heaven or moon. The cultural context comes into play here and poses a problem for an uninformed translator. Greetings are culture-specific. Jennifer's Language Page explains that some cultures have very lengthy complex greetings while others do not. Besides, what may be polite and appropriate in one culture may not be in another. These constitute problems in translating greetings.

### **Conclusion**

It is an established fact that different people greet in different ways, though greeting in itself is universal. Some greetings have equivalents in other languages while some do not. This is because languages and cultures differ. The cultural context and undertone in greetings give specific meanings to the greetings in the language in which they are expressed. Hence language and culture play a very important role in greeting. It is worthy of note that when people get to a foreign land, one of the first things they learn is how the people they are visiting greet. This warms them up to their hosts and makes their stay more welcome. It is however very necessary to understand the greetings in order to give the appropriate response in the appropriate way. The world would be a better place.

### **References**

- Adewole, Alagbe and Abraham, David. 2012. "The Implications of Socio-cultural Meaning of Yoruba Greetings" in *Issues in Language and Human Development, A Festschrift for Jerome Ikechukwu Okonkwo*. Enugu: San Press Ltd.
- Chambers 21<sup>st</sup> Century Dictionary. 2001. India: Allied Publishers Private Limited.
- Davaninezhad Forogh Karimipur. 2009. Cross-cultural Communication and Translation. *Translation Journal*. vol.13 no.4. Oct. <http://translationjournal.net/journal/50culture.htm>
- Jennifer's Language Page: About Translating Greetings. 28 Apr 2015. [users.elite.net/runners/jennifers/abouttranslatinggreetings.htm](http://users.elite.net/runners/jennifers/abouttranslatinggreetings.htm)
- Webster's New Collegiate Dictionary*. 1981. U.S.A.: G.&C. Merridian Co.
- Wikipedia, the free encyclopedia. "Language families" [en.wikipedia.org/wiki/language.families](http://en.wikipedia.org/wiki/language.families)
- Wikipedia, the free encyclopedia. "Languages in West Africa" [en.wikipedia.org](http://en.wikipedia.org).

### **Cognitive Metaphor of Vietnamese Perception Verbs**

Phuong Nguyen Hoang

*Dept. of Literature & Linguistics, Hochiminh City University of Social Sciences & Humanities, Vietnam  
National University - Hochiminh City, Vietnam*

#### **Abstract:**

*The semantics of Vietnamese perception verbs is very diverse, subtle, and complicated. In this article, we research and study the cognitive metaphor semantics of Vietnamese perception verbs and their semantic cognition transfer between Vietnamese and English. We collected data containing perception verbs in popular Vietnamese and English bilingual works. Then with methods of statistics, we tracked down cases of specific semantic cognition transfer between Vietnamese and English. Simultaneously, with linguistic methods we have found out the basic ways these verbs can convey cognitive metaphor meanings. This research result can help learners, users, translators and interpreters, etc. of the two languages - Vietnamese and English - very much with their effective and exact bilingual interactions.*

**Keywords:** *cognitive metaphor, cognitive semantics, semantic cognition transfer.*

## **1. Cognitive metaphor mechanism of the perception verbs**

### **1.1. Cognitive metaphor mechanism**

As traditionally understood, metaphor is the transfer of nomination based on the similarity in color, shape, movement characteristics...

Broadly speaking, it is the mechanism of speech expressed in the use of words representing a certain class of objects, phenomena... to qualitative or names the object of a different class, similar to the given class in a certain relationship. It is a very popular form of synecdoche, in which the individual words or expressions chained close together due to the similarity of meaning. It is constructed on the principle of personalized; materialized, abstracted ... It enhances the expressiveness of speech. So, what is the metaphor mechanism of the perception verbs like?

## 1.2. Cognitive metaphor mechanism of the perception verbs

Based on the meaning features, the similarities or the elements within the same meaning field or having meaning proximity within each cognitive stage, each group of meaning that the perception verbs have formed unique and diverse cognitive metaphor types, which enrich the semantic elements of the verbs themselves

For instance, the verb *thấy* (see) is a verb in the third phase of the cognitive process – the cognitive outcome stage and is also a verb used to describe the experience. Therefore it has some features that are relatively close to the verb *biết* (know). So, we have a cognitive metaphor: *thấy là đã biết*. (*seeing is understanding*)

Ex: Nhưng qua cô gái ấy, tôi *thấy* yêu được ai quả là một điều vô cùng hạnh phúc. [III, 518] But looking at her, I *knew* that being love must be extremely joyous. [IV, 467]

## 2. Cognitive metaphor of Vietnamese perception verbs

### 2.1. Cognitive metaphor of *nhìn* (look)

#### a. *Nhìn is watching*

Ex: *Nhìn* họ nói chuyện với Tây, với Tàu, với Nhật mà khoái. [III, 495] It was satisfying to *watch* them speaking to Europeans, Chinese and Japanese. [IV, 444]

#### b. *Nhìn is judging*

Ex: Đó là nhược điểm chính của hắn; còn *nhìn* chung thì hắn rất được việc. [I, 42] That is his main fault, but on the whole he's a good worker. [II, 47]

#### c. *Nhìn is facing*

Ex: *Nhìn* mặt nhau suốt ngày ở phòng làm việc. [III, 490] We *faced* each other at work in the office. [IV, 440]

#### d. *Nhìn is turning to certain direction*

Ex: Cái điểm nhỏ trống hoang, tường xây bị lở từng mảng lớn, cửa điểm *nhìn về phía* bãi sông. [III, 292] From its doorway, where they sat, they could see *down to* the riverbank. [IV, 261] *longing to certain direction*

#### e. *Nhìn is accepting*

Ex: Có người không lấy chồng cho thỏa nghiệp, có người như đào Hồng có con rồi, vì mê hát, vì chiến tranh mà gởi con cho người ta, đến nước nó không thềm *nhìn* mình nữa. [III, 630]

She had remained true to her vow, and remained single for the sake of her art, even though finally her own son had *rejected* her because of her insistence on following her talent. [IV, 576]

## 2.2. Cognitive metaphor of *thấy* (*see*)

### a. *Thấy* is *thinking*

Ex: Ừ, cô cũng *thấy* nên để má con toàn quyền! [III, 46] I *think* we should give your mother complete authority here. [IV, 32]

### b. *Thấy* is *finding*

Ex: Nhưng dạo này Duyên bỗng *thấy* mình hay soi gương. [III, 51] But during these days, Duyen suddenly *found* herself looking in the mirror. [IV, 36]

### c. *Thấy* is *hearing*

Ex: Từ khi sống bên nhau, lần đầu tiên, Ngoan *thấy* Mi to tiếng. [III, 223] It was the first time since they had lived together that Ngoan had *heard* Mi raise her voice. [IV, 208]

### d. *Thấy* is *understanding*

Ex: Các ông *thấy* đấy, cảnh sống mà tôi vừa kể khiến chúng tôi không còn thích giao du với bất cứ ai cùng trang lứa và địa vị. [I, 240] You can *understand* that, living the life which I have described, we were little likely to see anyone of our own age and position. [II, 217]

### e. *Thấy* is *noticing*

Ex: Mình có *thấy* cách chi tiêu của hắn không? [III, 369] Have you *noticed* the ways he spends money? [IV, 330]

### f. *Thấy* is *watching*

Ex: Tôi lặng nghe Muôn hát, *thấy* giọt nước mắt lăn trên gò má của cô. [III, 533] While she sang I listened in silence, *watching* the tears spill down her cheeks. [IV, 479]

### g. *Thấy* is *catching*

Ex: *Thấy* tôi nhìn bàn tay, Mi bỏ xuống cười xòa. [III, 150] *Catching* me looking down at that hand, she dropped it, and smiled apologetically. [IV, 130]

### h. *Thấy* is *meeting*

Ex: Tôi chưa *thấy* cô nào được như vậy. [III, 154] I've never *met* a woman like that. [IV, 134]

### i. *Thấy* is *knowing*

Ex: Nhưng qua cô gái ấy, tôi *thấy* yêu được ai quả là một điều vô cùng hạnh phúc. [III, 518] But looking at her, I *knew* that being love must be extremely joyous. [IV, 467]

### j. *Thấy* is *observing*

Ex: Trên mái tai hắn ông có *thấy* hai lỗ đeo hoa tai không? [I, 54] Have you ever *observed* that his ears are pierced for earrings? [II, 57]

### k. *Thấy* is *perceiving*

Ex: Tôi *thấy* mọi cái đều ổn. [I, 46] I *perceive* that all is as it should be. [II, 51]

**l. *Thấy is realizing***

Ex: Nhớ lại cái ngày mới vào đây, lầy xe đạp đạp vung các nơi, ông *thấy* mình đã thành ông lão rồi. [III, 618] Remembering his early days in the city, when he would go everywhere on his bicycle, he *realized* how old he had gotten. [IV, 566]

**m. *Thấy is having***

Ex: Không *thấy* kinh nó lại giúp mình đỡ phiền hà. [III, 81] Not having our periods actually simplified things for us. [IV, 67]

**n. *Thấy is having impression***

Ex: Tôi *thấy* trong ít phút qua mà má như đã trải thêm hàng mấy năm trời, lưng còng thêm xuống. [III, 99] I had the impression that the last few minutes had aged her many years; she seemed even more bent over now. [IV, 84-85]

**o. *Thấy is agreeing***

Ex: Đến thế mới *thấy* giỏi ngoại ngữ tức là giỏi nhất. [III, 495] To that extent, one would have to *agree* that the best qualified were those who were good at foreign languages. [IV, 444]

**p. *Thấy is witnessing***

Ex: Lần đầu tiên tôi *thấy* một vẻ buồn đàn ông. [III, 146] This was the first time I had ever *witnessed* such sadness in a man. [IV, 127]

**q. *Thấy is imagining***

Ex: Vâng, các ông *thấy* đó, thật là khó mà trở lại làm một công việc nặng nhọc để có lương 2 bảng một tuần. [I, 194] Well, you can *imagine* how hard it was to settle down to arduous work at 2 pounds a week. [II, 180]

**r. *Thấy is distinguishing***

Ex: Tôi *thấy* rõ dấu của một bàn chân còn ướt trên bờ cửa sổ. [I, 364] I could *distinguish* the outline of an instep where the wet foot had been placed in. [II, 328]

**2.3. Cognitive metaphor of *nghe* (listen)**

**a. *Nghe is obeying***

Ex: Ông tôi không *nghe*. [III, 674] My grandfather refused to *obey*. [IV, 613]

**b. *Nghe is understanding***

Ex: Đấy, thế đấy, chú *nghe* rõ chưa? [III, 296] Do you *understand*? [IV, 264]

**c. *Nghe is consulting***

Ex: Tôi đi thẳng từ Praha đến đây để *nghe* lời khuyên của các ông. [I, 18] I have come incognito from Prague for the purpose of *consulting* you. [II, 18]

**d. *Nghe is knowing***

Ex: *Nghe* nói, hồi đó, nhà ông giàu có khét tiếng xứ Bạc Liêu. [III, 628] It was well *known* that he came from a very rich family in Bac Lieu. [IV, 574]

**e. *Nghe* is *distinguishing***

Ex: Mà vui thật, vui ra phết, bà *nghe* rõ tiếng từng con một, mỗi con một giọng, mỗi kiểu gáy. [III, 130] And lift her spirit it did, it was downright humorous, she could *distinguish* clearly the sound of each cock, each one had its own distinct voice, its own way of crowing. [IV, 112]

**f. *Nghe* is *feeling***

Ex: Tôi bắt chợt *nghe* lạnh suốt lưng. [III, 453] I *felt* suddenly chilled to the spine. [IV, 408]

**g. *Nghe* is *catching***

Ex: Đây chính là từ mà người hấp hối thốt ra, nhưng anh con trai chỉ kịp *nghe* có hai âm tiết cuối cùng. [I, 124] That was the word the man uttered, and of which his son only caught the last two syllables. [II, 120]

**h. *Nghe* is *finding***

Ex: Thầy chưa *nghe* nói gỗ đá thành Phật bao giờ. [III, 577] I've never *found* a stone or a piece of wood that could become a Buddha. [IV, 529]

**i. *Nghe* is *thinking***

Ex: Ông cũng *nghe* như thế ư? [I, 316] You *think* so, too? [II, 285]

**j. *Nghe* is *checking***

Ex: Sáng hôm sau, nhà lại vắng như mọi hôm, bà lão Tứ *nghe* ngóng xung quanh im ả, rồi lần lần vào bếp. [III, 656] But the next morning, when everyone was out of the house again, Mrs. Tu *checked* to make sure no one was around, and then groped her way back to the kitchen. [IV, 597]

**k. *Nghe* is *sounding***

Ex: *Nghe* mù mờ mà hấp dẫn quá. [III, 664] It *sounded* so vague and yet so attractive. [IV, 604]

**2.4. Cognitive metaphor of *nghe thấy* (hear)**

**a. *Nghe thấy* is *received***

Ex: Thành tích này của ông chúng tôi đã từ khắp nơi *nghe thấy*. [I, 12] This account of you we have from all quarters *received*. [II, 14]

**b. *Nghe thấy* is *seeing***

Ex: Về phần cô ta, tôi không *nghe thấy* gì. [I, 24] Of her I could *see* nothing. [II, 26]

**c. *Nghe thấy* is *catching***

Ex: Cha tôi có lấp bắp mấy tiếng không rõ, tôi chỉ *nghe thấy* một từ hình như là “A rat”. [I, 102] He mumbled a few words, but I could only *catch* some allusion to a rat. [II, 104]

**2.5. Cognitive metaphor of *ngửi* (smell)**

***Ngửi* is *taking***

Ex: Kê ăn trộm gà, người hàng xóm đơn độc, suốt ba trăm sáu mươi lăm ngày qua vẫn ngồi ủ rũ ngó qua, âm thầm *ngửi* mùi hương khói nhà bà. [III, 132] The rooster thief, her solitary neighbor, sat disconsolate throughout the three hundred and sixty-five days and gazed across, silently *taking* in the fragrance of the incense in her house. [IV, 113]

## 2.6. Cognitive metaphor of *ngửi thấy* (smell)

### *Ngửi thấy* is existing

Ex: Bầu trời xanh nhạt, những đám mây trong, trôi êm ả từ tây sang đông, mặt trời chói lọi, có thể *ngửi thấy* mùi nhựa sống trong không khí. [I, 378] It was an ideal spring day, a light blue sky, flecked with little fleecy white clouds drifting across from west to east. The sun was shining very brightly, and yet *there was* an exhilarating nip in the air, which set an edge to a man's energy. [II, 344]

## 2.7. Cognitive metaphor of *nếm* (taste)

### *Nếm* is experiencing

Ex: Nhưng chúng ta sẽ còn phải *nếm* đủ mùi khủng khiếp chừng nào đêm nay còn chưa trôi qua. [I, 262] But we shall have horrors enough before the night is over. [II, 237]

## 2.8. Cognitive metaphor of *sờ*

### a. *Sờ* is reaching

Ex: Tỉnh dậy, *sờ* lên mặt chỉ thấy máu. [III, 115] When I woke up and *reached* up to wipe my face, I felt that it was covered in blood. [IV, 98]

### b. *Sờ* is noticing

Ex: Tôi tự *sờ* lên đầu mình để kiểm tra, không còn nghi ngờ gì nữa, cú đánh như vậy chỉ có thể thực hiện từ phía sau lưng nạn nhân. [I, 112] I *marked* the spot upon my own head. Clearly such a blow must have been struck from behind. [II, 111]

### c. *Sờ* is feeling

Ex: Tôi bò quần mãi, chỉ *sờ* mó thôi chứ mắt có thấy gì nữa đâu! [III, 115] I crawled all over, feeling the ground, unable to see anything. [IV, 98]

## 3. Modes of Vietnamese perception verbs cognitive metaphor

### 3.1. Metaphor due to the affecting of the elements of the perceived

This is the kind of metaphor formed according to the semantic characteristics and requirements of the dominant perceived. Such as:

Ex: Mi *nhìn* tôi ăn chăm chú nhưng tôi biết rõ cô không nhìn thấy gì hết. [III, 144]

In this example, the perceived of the action *nhìn* is *tôi ăn*. This is a perceived that is a process. Therefore, *nhìn* here has a metaphor of *theo dõi* (watching). That's why we have the English version of the above sentence is : Mi *watched* me eating attentively, but I knew clearly that she was not seeing anything. [IV, 125]

### 3.2. Metaphor due to the affecting of the elements of the perceptor



This is the kind of metaphor formed according to the semantic characteristics and requirements of the dominant perceptor. Such as:

Ex: Ừ, cô cũng *thấy* nên để má con toàn quyền! [III, 46]

With this example we can see the verb *thấy* is used to describe the thinking of the perceptor *cô*. Therefore we have the English corresponding translation of the above sentence is: I *think* we should give your mother complete authority here. [IV, 32]

### **3.3. Metaphor due to being in the same cognitive stage**

The percentage of metaphor due to being in the same cognitive stage in Vietnamese is 93.61% and in English is 98.47%. The metaphor due to not being in the same cognitive stage only accounts for a small percentage as in the following table.

### **3.4. Metaphor due to cognitive space conversion**

This is the kind of cognitive metaphor of the perception verbs which is formed due to the conversion of the cognitive spaces. It is the transition from a real space into an assumption space (Ex: *nhìn* is judging, *nhìn* is accepting...), assumption space into awareness space (Ex: *thấy* is thinking, *thấy* is understanding...), real space into experience space (Ex: *thấy* is knowing, *thấy* is realizing...).

### **3.5. Metaphor due to switching cognitive outcome**

This is the kind of cognitive metaphor of the perception verbs which is formed due to the switching of the cognitive outcome of the other verbs with the perception verbs, such as *thấy* is finding, realizing, perceiving...

### **3.6. Metaphor due to switching perceptual organs**

This is the kind of cognitive metaphor of the perception verbs which is formed due to the switching of the perceptual organs. In Vietnamese, the two perception verbs *thấy* and *nghe* can be used to express the results of many different perceptual organs, not just vision and hearing.

## **4. Conclusion**

Through the investigation we can see that the cognitive meaning of the Vietnamese perception verbs are really diverse and rich. Among which, the metaphor accounts for a large percentage.

The polysemy and subtlety of the Vietnamese perception verbs enriches the language but, meanwhile, brings big obstacles for learners and those who work using this language. Therefore, when teaching, learning or dealing with the language, we have to take good care of identifying the exact meaning of those verbs in each certain unit.

More research on these verbs as well as contrastive comparison of them with those of many other languages are really vital and have significant meaning not only for language research but also for language teaching, learning, translation, and other related activities.

## **Corpus**

I. Doyle, Arthur Conan. 2009. *Những cuộc phiêu lưu của Sherlock Holmes*, Văn học Press.

- II. Doyle, Arthur Conan. 1999. *The adventures of Sherlock Holmes*, The Project Gutenberg.
- III. Karlin, Wayne & Thái, Hồ Anh (edited). 2004. *Tình yêu sau chiến tranh*, Hội Nhà văn Press,
- IV. Karlin, Wayne & Ho Anh Thai (edited). 2003. *Love after war*, Curbstone Press.

### **References**

1. Fauconnier, Gilles. 1995. *Mental Spaces, 2nd ed.*. Cambridge University Press.
2. Fillmore, Charles J.. 1982. *Frame Semantics. Towards a descriptive framework for spatial deixis. Speech, place and action*. New York.
3. Geeraerts, Dirk & Cuyckens, Hubert. 2007. *The Oxford Handbook of Cognitive Linguistics*. Oxford University Press.
4. Lakoff, George & Johnson, Mark. 1980. *Metaphors We Live By*. University of Chicago Press.
5. Leech, Geoffrey N.. 2004. *Meaning and the English Verb (3rd edition)*. Longman.
6. Rojo, Anna & Valenzuela, Javier. 2005. *Verbs of sensory perception: An English – Spanish comparison/ John Benjamins*.
7. Vendler, Zeno. 1957. *Verbs and Times. The Philosophical Review, Vol. 66, No. 2, pp. 143-160*. Cornell University.

## **Language, politics, power: Terminology use of “gay” in the history of the Associated Press**

Yang, YU

*Research Assistant, Academy of Film, Hong Kong Baptist University, Hong Kong*

### **Abstract**

As we know, language is about politics and power. My paper speaks to one particular area that has been undeservedly neglected by communication scholars in the past-offensive language about lesbian, gay, bisexual and transgender (LGBT) in the news. When reporting on LGBT lives, issues and stories, it is often challenging for journalists and editors to be fair, accurate and inclusive to expand public awareness and understanding of LGBT lives. The Associated Press, leading media outlet in the United States, now widely adopts the regulation that “Include sexual orientation only when it is pertinent to a story.” In its 2014 edition stylebook published in May, “LGBT” became a new term in the Associated Press’ stylebook, which means the Associated Press accepts “LGBT” on first reference for lesbian, gay, bisexual and transgender, a new politics in language use for embracing bisexual and transgender, those marginalized in the marginalized LGBT groups. In view of this significant change in journalism reporting standards, it would be noteworthy to examine the different stages of the terminology use of LGBT in the

press. The paper aims to retrospect the history of the Associated Press' terminology use of "gay" in different years and discuss its implications.

## **Introduction**

Language is about politics and power. My paper speaks to one particular area that has been undeservedly neglected by journalism and communication scholars in the past-offensive language about lesbian, gay, bisexual and transgender (LGBT) in the news. When reporting on LGBT lives, issues and stories, it is often challenging for journalists and editors to be fair, accurate and inclusive to expand public awareness and understanding of LGBT lives.

Discriminatory or stereotypical language exists for the LGBT community because we have dozens of words that insult and demean gay men and lesbians. This phenomenon exists in multiple societies, for instance, in English, fag, fairy, dyke, and butch (Kessler & McDonald 2012, p.166); and in Chinese, sissy, abnormal, shemale, etc<sup>1</sup> (les+ 2011, p.10). Modern journalism standards require journalists to reduce sexism and heterosexism in their reports, primarily because journalists today face the challenge of global changes that requires global thinking, writing and editing (Brooks Pinson & Wilson 2010; Kessler & McDonald 2012) Kessler and McDonald (2012) point out that, "Just as sexism in language assumes maleness, heterosexism assumes wholesale heterosexuality." (p.166) Therefore, journalists should be aware of stereotypes and exceptions in the LGBT community and understand the existence of diversity (Kessler & McDonald 2012, pp.166-167).

Leading media outlet in the United States, such as the Associated Press, the New York Times and the Washington Post, all have their regulations on how to report gay topics, for example, the term "homosexual" is restricted because of its pejorative connotations (cited in Gay & Lesbian Alliance Against Defamation [GLAAD] 2010, p.15). The Associated Press now widely adopts the regulation that "Include sexual orientation only when it is pertinent to a story." In its 2014 edition stylebook published in May, "LGBT" became a new term in the Associated Press' stylebook (Associated Press [AP] 2014), which means the Associated Press accepts "LGBT" on first reference for lesbian, gay, bisexual and transgender, a new politics in language use for embracing bisexual and transgender, those marginalized in the marginalized LGBT groups.

However, these standards are not new phenomena. Capsuto argued that, following the Stonewall uprising of 1969, newly formed LGBT coalition groups such as the Gay Activist Alliance (GAA), the National Gay Task Force (NGTF), and Lesbian Feminist Liberation (LFL) initiated the first organized efforts to combat negative media representations of the community, which were rampant at the time (cited in Penny, 2015, p. 219). Gross (cited in Penny 2015, p.3) pointed out that, GLAAD, one of the most well-known and high-profile media watchdog groups representing minority communities, was originally founded in 1985 by a small group of New York City-based LGBT activists in response to news media coverage of the AIDS crisis, who would like to challenge articles in newspapers such as the *New York Post* that vilified gay men as a public danger and portrayed AIDS as a justified punishment for immoral sexual behavior.

## **Material and methods**

The research object of this paper is the Associated Press. Founded in 1846, the Associated Press self defined in its website as a not-for profit news cooperative owned by its American newspaper and broadcast members who maintains single-minded focus on newsgathering and commitment to the highest standards of objective, accurate journalism (AP 2015).

The research methodology adopted in this paper is theoretical research. The study starts with researching in the library. It involves perusal of and compiling data from mostly published works like researching through published academic journals, newspapers, reports, and books.

## Results

The Associated Press turns out to be the news agency that has its frequent self-reflections and updates on its guidelines on LGBT terminology throughout time. A most vivid example goes with the history of the Associated Press' terminology use of "gay" in different years.

Table 1

*Terminology Use of "Gay" in the History of the Associated Press*

<b>Year</b>	<b>Usage of the word "gay"</b>
1982	Do not use as a noun meaning a homosexual unless it appears in the formal name of an organization or in quoted matter. In a story about homosexuals, "gay" may be used as an adjective meaning homosexual. (Hood, Kalbfeld & Associated Press 1982)
1992	Acceptable as popular synonym for homosexual (n. and adj.). (Goldstein & Associated Press 1992)
1998	Acceptable as popular synonym for homosexual (n. and adj.). (Goldstein & Associated Press 1998)
2001	Acceptable as popular synonym for both male and female homosexuals (n. and adj.), although it is generally associated with males, while lesbian is the more common term for female homosexuals. Avoid references to gay, homosexual or alternative "lifestyle." (Goldstein & Associated Press 2001)
2003	Acceptable as popular synonym for both male and female homosexuals (n. and adj.), although it is generally associated with males, while lesbian is the more common term for female homosexuals. Avoid references to gay, homosexual or alternative "lifestyle." (Goldstein & Associated Press 2003)
2004	Acceptable as popular synonym for both male and female homosexuals (n. and adj.), although it is generally associated with males, while lesbian is the more common term for female homosexuals. Avoid references to gay, homosexual or alternative "lifestyle." (Goldstein & Associated Press 2004)
2005	Acceptable as popular synonym for both male and female homosexuals (n. and adj.), although it is generally associated with males, while lesbian is the more common term for female homosexuals. Avoid references to gay, homosexual or alternative "lifestyle." (Goldstein & Associated Press 2005)
2007	Used to describe men and women attracted to the same sex, though lesbian is the more common term for women. Preferred over homosexual except in clinical contexts or references to sexual activity. Include sexual orientation only when it is pertinent to a story, and avoid references to "sexual preference" or to a gay or alternative "lifestyle." (Goldstein & Associated Press 2007)
2009	Used to describe men and women attracted to the same sex, though lesbian is the more common term for women. Preferred over homosexual except in clinical contexts or references to sexual activity.

---

	Include sexual orientation only when it is pertinent to a story, and avoid references to “sexual preference” or to a gay or alternative “lifestyle.” (Goldstein & Associated Press 2009)
2011	Used to describe men and women attracted to the same sex, though lesbian is the more common term for women. Preferred over homosexual except in clinical contexts or references to sexual activity. Include sexual orientation only when it is pertinent to a story, and avoid references to “sexual preference” or to a gay or alternative “lifestyle.” (Goldstein & Associated Press 2011)
2012	Used to describe men and women attracted to the same sex, though lesbian is the more common term for women. Preferred over homosexual except in clinical contexts or references to sexual activity. Include sexual orientation only when it is pertinent to a story, and avoid references to “sexual preference” or to a gay or alternative “lifestyle.” (Goldstein & Associated Press 2012)
2013	Used to describe men and women attracted to the same sex, though lesbian is the more common term for women. Preferred over homosexual except in clinical contexts or references to sexual activity. Include sexual orientation only when it is pertinent to a story, and avoid references to “sexual preference” or to a gay or alternative “lifestyle.” And the usage of “phobia”: an irrational, uncontrollable fear, often a form of mental illness. Do not use homophobia in political or social contexts. (Goldstein & Associated Press 2013)

---

## **Discussion**

As shown in Table 1, the history of the Associated Press is also the history of its continuous self-examination and self-revision in its terminology use of “gay,” which promotes the de-stigmatization of sexual minority groups. Table 1 indicates at least three threads of major shifts of social change. First, from the year 2001, the recognition of the existence of lesbians, which challenges the hegemonic discourse that “gay=gay men.” Second, the term “homosexual,” which has clinical connotations, was questioned since the year of 2007. The latter was partly due to the pressure from GLAAD, who has put “homosexual” on its list of offensive terms and in 2006 persuaded the Associated Press, whose stylebook is widely used by many news organizations, to restrict use of this word<sup>i</sup> (Peters 2014). Third, since 2007, “Include sexual orientation only when it is pertinent to a story” became the Associated Press’ journalistic standard.

In its latest 2014 edition published in May, “LGBT” became a new term in the Associated Press’ stylebook, which means the Associated Press accepts “LGBT” on first reference for lesbian, gay, bisexual and transgender, a new politics in language use for embracing bisexual and transgender, those marginalized in the marginalized LGBT groups (Associated Press 2014). Today, the term “gay” is widely preferred to “homosexual” because the former is already a known adjective meaning joyful and could be used as a way to communicate same-sex desires to others who are in the know (Peters 2014). A Google Books scan shows a sharp decline in the use of “homosexual” in recent years after peaking around 1995 (Peters 2014).

## **Conclusions**

Leading media outlet in the United States, such as the Associated Press, the New York Times and the Washington Post, all have their regulations on how to report gay topics, for example, the term “homosexual” is restricted because of its pejorative connotations (cited in GLAAD 2010, p. 15). Particularly, the history of the Associated Press is also the history of its continuous self-examination and self-revision in its terminology use of “gay,” which promotes the de-stigmatization of sexual minority groups. Current data shows that there are at least three threads of major shifts in the Associated Press’ attitude towards gay. First, from the year 2001, the recognition of the existence of lesbians, which challenges the hegemonic discourse that “gay=gay men.” Second, the term “homosexual,” which has clinical connotations, was questioned since the year of 2007, partly due to the pressure from GLAAD. Third, since 2007, “Include sexual orientation only when it is pertinent to a story” became the Associated Press’ journalistic standard.

## References

- Associated Press 2014, 2014 AP stylebook. Available at: <https://www.apstylebook.com/?do=product&pid=978-0-917360-58-9> [Accessed November 14, 2015].
- Associated Press 2015, About us. Available at: <http://www.ap.org/company/about-us> [Accessed November 14, 2015].
- Brooks, B.S., Pinson, J.L. & Wilson, J.G. 2010, *Working with words: A handbook for media writers and editors* 7th ed., Boston: Mass: Bedford/St. Martins.
- Gay & Lesbian Alliance Against Defamation (GLAAD) 2010, *Media reference guide (8th ed.)*, Available at: <http://www.glaad.org/files/MediaReferenceGuide2010.pdf?id=99>.
- Goldstein, N. & Associated Press 1992, *The Associated Press stylebook and libel manual: including guidelines on photo captions, filing the wire, proofreaders' marks, copyright*. Addison-Wesley, Reading, Mass.
- Goldstein, N. & Associated Press 1998, *The Associated Press stylebook and libel manual: including guidelines on photo captions, filing the wire, proofreaders' marks, copyright*. Perseus Books, Reading, Mass.
- Goldstein, N. & Associated Press 2001, *The Associated Press stylebook and briefing on media law*. The Associated Press stylebook and briefing on media law.
- Goldstein, N. & Associated Press 2003, *The Associated Press stylebook and briefing on media law*. The Associated Press stylebook and briefing on media law.
- Goldstein, N. & Associated Press 2004, *The Associated Press stylebook and briefing on media law*. The Associated Press stylebook and briefing on media law.
- Goldstein, N. & Associated Press 2005, *The Associated Press stylebook and briefing on media law*. The Associated Press stylebook and briefing on media law.

- Goldstein, N. & Associated Press 2007, *The Associated Press stylebook and briefing on media law*. The Associated Press stylebook and briefing on media law.
- Goldstein, N. & Associated Press 2009, *The Associated Press stylebook and briefing on media law*. The Associated Press stylebook and briefing on media law.
- Goldstein, N. & Associated Press 2011, *The Associated Press stylebook and briefing on media law*. The Associated Press stylebook and briefing on media law.
- Goldstein, N. & Associated Press 2012, *The Associated Press stylebook and briefing on media law*. The Associated Press stylebook and briefing on media law.
- Goldstein, N. & Associated Press 2013, *The Associated Press stylebook and briefing on media law*. The Associated Press stylebook and briefing on media law.
- Hood, J.R. Kalbfeld, B. & Associated Press 1982, *The Associated Press Broadcast news handbook: incorporating the AP libel manual*, Associated Press, New York.
- Kessler, L. & McDonald, D. 2012, *When words collide: a media writer's guide to grammar and style*, 8th edn, Wadsworth/Cengage Learning, Boston, MA.
- Les+ 2011, *LGBT media suggestion guide*. Available at:  
<http://www.chinagender.org/UploadFiles/20120328075307.pdf>LGBT\_media\_suggestion\_guide.pdf
- Penney, J. 2015, "Responding to Offending Images in the Digital Age: Censorious and Satirical Discourses in LGBT Media Activism", *Communication, Culture & Critique*, vol. 8, no. 2, pp. 217-234.
- Peters, J.W., 2014, The decline and fall of the "H" word. *New York Times*. Available at:  
[http://www.nytimes.com/2014/03/23/fashion/gays-lesbians-the-term-homosexual.html?\\_r=0](http://www.nytimes.com/2014/03/23/fashion/gays-lesbians-the-term-homosexual.html?_r=0).

## **Listening Comprehension Problems of Thai English Learners**

Andy Noces Cubalit

*Doctor of Education Candidate, Lecturer at Naresuan University, Thailand.*

### **Abstract**

*This research investigated, identified, and analyzed listening comprehension problems of EIC students in RMUTL, Phitsanulok Campus. It also answered the following questions: 1) What are the listening comprehension problems encountered by EIC students related to the listening text, the speaker, and the listener? 2) What strategies do EIC students use to resolve their listening comprehension problems? While schools and universities are trying to put efforts in developing English education in Thailand, a number of studies have shown that the achievement of Thai learners was unsatisfactory. As English is being used as an international medium of communication, numerous factors hamper the success of English language learning. Emphasis is given more to reading, writing, and grammar than to listening and speaking. Students had very minimal opportunities to exercise spoken English resulting to having a poor listening and speaking skills. The findings indicated that most participants encountered English*

*listening problems related to the listening text, the speaker, and the listener at a high level. Other factors contributing to listening difficulties of EIC learners were the lack of opportunity to practice and use their English skills.*

**Keywords:** *Listening comprehension problems, listening skills, communication problems*

## **1. Introduction**

Listening has emerged as an important component in the process of second language acquisition. It is the first language mode that children acquire. Language learning depends on listening since it provides the aural input that serves as the basis for language acquisition and enables learners to interact in spoken communication. It provides the foundation for all aspects of language and cognitive development and it plays a life-long role in the process of communication (Feyton, 1991; Malkawi, 2010). The view of listening would involve the learner in listening to the message without paying attention to its component elements. Anderson and Lynch (1998) stated that oral communication directly involves both listening and speaking—people need to listen to what their interlocutors say and respond to it. If they are unable to listen effectively, their communication will break down. On a daily basis we work with people who have different opinions, values, beliefs, and needs than our own. Our ability to exchange ideas with others, understand others' perspective, solve problems and successfully utilize the steps and processes presented in this training will depend significantly on how effectively we are able to communicate with others (Windle and Warren, 1999). At present, people are drawn closer with the use of technology like face time, video chat and the like. It requires real time face-to-face interaction, which uses listening and speaking skills.

In a country where English is learned as a foreign language, EFL learners are less exposed to listening materials. Listening lags behind other skills though listening skills are also of crucial importance in language acquisition. Low level learners of the EFL have problems in listening comprehension and listening seems the most demanding skills. Most educators test listening and consider it as a product without regarding the processes and skills through which listening takes place. Unfortunately, teachers, especially in EFL contexts, often are not aware about the process of listening and learners' problems in listening comprehension. As a result, the common practice in the class is that teachers and educators focus on the outcome of the listening rather than listening itself i.e. the process of listening (Rezaei & Hashim, 2013).

English as we all know is the common language used internationally for communication. Along with the realization of ASEAN Economic Community (AEC), the importance of the English language is highlighted especially here in Thailand, and to the rest of the ASEAN member state, as English will be the lingua franca within the community. With the rise in the number of English users, English language teaching professionals have increased. The demand for English proficiency among students is rising. To cope with the demands for English skills, the Ministry of Education funded programs and projects such as English Development Program (EDP), which were adapted, modified and implemented by schools and universities. Though programs have been implemented, Thailand is still low in English language proficiency. In spite of the fact that students having studied the basic elements of English from kindergarten to university levels, particularly in grammar and vocabulary, their listening and speaking are still generally weak compared to other ASEAN member state. The Nation (June 2014), reported that within the ASEAN countries, Thailand is among the bottom three with an average score of 76 followed by Cambodia and Laos with an average score of 69 and 68 respectively.

The researcher focused on listening comprehension rather than other skills resulting from the low scores from the pre TOEIC mock test held in January 2014. According to the personnel in-charge of the Learning Center who administered the test, most students were not able to get the required passing mark



for the listening part. Students got an average score of 180 over 495. By 2020, RMUTL requires all graduating students to get at least 500 TOEIC marks as it will serve as their exit exam from the university.

This research is designed to investigate English listening comprehension problems of EIC students of RMUTL. One way to help students develop their listening skills is to identify and highlight areas where learners have listening difficulties.

## **2. Methodology**

The respondents were Thai students taking Bachelor of Arts in English for International Communication (EIC) under the Faculty of Business Administration and Liberal Arts (BALA), RMUTL, Phitsanulok, Campus. At the time of study, 30 students were randomly selected from second to fourth year to participate in the study. There were 7 males and 23 females, from ages 19 to 23.

The respondents underwent a video demo class and a real demo class in a length of 15 minutes each on a separate time and day. The researcher used a questionnaire developed based on the study made by Sriprom (2011), as related for the purpose of the study. The Questionnaires were distributed to the respondents after having attended the last demonstration class and were collected by the researcher right after the students finished answering. Data gathered were collated and tabulated. Descriptive statistics (frequency and percentile) were used to analyze the data.

## **3. Results and Discussion**

The result of the study will be presented in three main parts:

- 3.1 English listening comprehension problems
- 3.2 Strategies used by students to improve their English Listening Comprehension.
- 3.3 Opinions and suggestions to resolve the listening comprehension problems.

Of the 30 respondents, 47% have been studying English for more than 16 years. Nevertheless, those long years of study are not sufficient. Khamkhien (2010) discussed few reasons why teaching and learning English is limited in Thailand. First, for Thai students, speaking English is rather difficult since English is not their native language. Second, they give importance to accent rather than correct pronunciation which limits them to speak English. Third, since Thailand has never been colonized by any country, the opportunity of English language learning is limited. Lastly, the pronunciation of Thai English teachers affects the listening practice of the students from primary grades. Sriprom (2011) stated in her study that the process of studying English in the Thai education system still places less emphasis on listening and speaking skills and put more emphasis on the use of grammar, writing and reading skills. She also observed that English is taught by having students memorize new words and sentence structures and then responding to the teacher only when called upon. In addition, most Thai English teachers use Thai in explaining English grammar rules. Therefore, students have less opportunity to listen and speak English resulting to having poor listening and speaking skills.

### **3.1 English Listening Comprehension Problems**

Listening is an active process which we receive, that is to hear and understand what a speaker has spoken. It involves more than just hearing sounds. A listener cannot remain passive while listening. A listener has to react to what he or she listens in order to comprehend the meaning of what is spoken. In order to acquire listening skills, background knowledge is vital because it leads to the awareness towards a particular topic. As they listen further, they make expectations and add on their own judgment to be more competent listeners. Thai students may face difficult problems in listening comprehension due to many factors. It may involve: 1) the listener; 2) the speaker; 3) the content of the message; and 4) any accompanying visual support (Grognet and Van Duzer 2003).

In this study the respondents were requested to complete the questionnaires indicating listening problems in three main areas: the listening text, the speaker, and the listener.

Listening deals with almost all walks of life and many learners find it more difficult to listen to a recording than to read the same message on a written page because the listening passage comes directly into the ear, whereas reading material can be read as many times as the reader prefers to read it.

#### Listening problems related to listening text

The respondents felt the problem with the highest percentage were unfamiliar vocabulary and difficult grammar structure at 90%, followed by unfamiliar situations (87%), long spoken text (83%), and slang and idiomatic expression (77%). Saengpakdeejit (2014) stated that vocabulary learning plays an important role in language teaching especially in the context where English is taught as a foreign language. The reason she mentioned is that lexical competence is now seen as the heart of language learning and the ultimate goal of language teaching is to improve the language competence of learners. Vocabulary has been recognized as an important factor for language learning because insufficient vocabulary knowledge leads the learners to encounter difficulties in language learning. Learners can significantly improve their language competence by developing their ability to use vocabulary learning strategies (VLSs).

Thai students tend to just respond with a smile whenever they cannot comprehend what the speaker is talking about. In Thai culture, questioning authority is very impolite. In the classroom, students nearly never ask questions to their teachers. It can be implied that even students didn't understand the lesson or the subject, they will never ask a question even when they are encouraged to do so. Thus, pushing the students to ask question equates to encouraging them to be impolite.

#### Listening Comprehension Problems Related to the Speaker

Most statements regarding the problems in listening comprehension related to the speaker were all at a high percentage. The biggest problem of the respondents is the difficulty in understanding native speakers speaking at a normal speed at 93%, followed by difficulty in understanding different accents from different speakers at 90%, difficulty in understanding speakers with a lot of pauses and hesitations (87%), difficulty in understanding speakers using reduced form such as gonna (going to), wanna (want to) etc. (83%), difficulty in understanding without seeing the speakers' body language and difficulty in listening and understanding unclear pronunciation (80%).

According to Yule (1998), most Thai schools prefer "farang" (usually western foreigners) teachers due to more informal teaching styles but also because a speaker of the native tongue can address pronunciation issues in a way non-native speaker cannot. Scott (2006) added that lifetime knowledge of conversational English is more relevant than the rigid, sometimes rarely used vocabulary and structure used in textbooks. Primarily the main problem Thai students are facing is that the Thai alphabet is entirely different to the Roman alphabet. Opportunely, Roman alphabet is taught in Matthayum (secondary school) so most Thais are familiar with Roman scripts. There is a problem though in the Romanization for Sanskrit names in Thailand that many foreigners find confusing and that Thai learners of English may find it confusing as well. For example: the word "สุวรนภุมิ" the Romanized word is "Suvrnabhumi" but it is pronounced as "su-wan-na-phum." Another problem is that, Thai speakers often have problems in pronouncing /r/, /l/, /v/, /w/, /s/, /z/. For example: Liverpool is pronounced as "Ri-we'- poo", schedule is pronounced as "saked-yun" and lotus as "lo-tat." As some of these letters do not occur in Thai language, students find them strange to pronounce. One Stop English suggested that to correct pronunciation errors, 3x3 choral reading

is used. The teacher says a problem word three times while the students listen, then the class as a whole says it three times, finally students say it individually until the right pronunciation is used.

### Listening Comprehension Problems Related to the Listener

The study reveals that the biggest problem encountered by the respondents is difficulty in getting a general understanding from the first listening and poor grammar knowledge at 90%. It is followed by difficulty in listening to a recording than listening to a teacher (87%), lack of listening strategies and listening training (80%), lack of background knowledge on difficult topics (83%), concentrating on every detail to get the main idea and feeling worried not understanding what they hear (77%). Poor grammar knowledge is seen to get the highest percentage together with the difficulty to get a general understanding from the first listening. Thai grammar is very different to English because Thai is an uninflected language. Forms for numbers, gender, case or person when used as nouns or verbs do not change, instead separate words are used. Inflection confuses Thai students. In the subject-verb-object structure, the subject and object are often left out in Thai. Thai learners tend to apply this to English so sentences are rendered with no subject or object. Articles are not used in Thai noun phrases so adjectives occur after a modified noun. Many adjectives in Thai act as verbs which can lead the student to omit the verb (e.g. that food good). Thai students need to hear a lot of English words before they can develop a feel for the sounds of English. Teaching aids such as pictures, video materials, tape recordings etc. serves as a motivation and provides positive reinforcement in the classroom (Mohamad 2013). According to Van de Bogart (2006), role play and conversation provides the learner with a quick reference by which he/she familiarizes himself or herself with specific situation of the English language.

### 3.2 Strategies Used by Students to Resolve their Listening Comprehension Problems

How do the respondents resolve their listening comprehension problems? The study shows that 40% of the respondents listen to English songs, but only 7% could really comprehend to what they listen to. Twenty three (23%) among the respondents resort on listen to English classroom lectures, while 20% watch English movies, though only 7% can fully understand what they watch. Seventeen percent said they tried to talk to foreign friends.

English language is not commonly and widely used in Thailand. Most television programs, advertisements, movies, magazines and other print media are all in Thai. Though almost everything is dubbed or translated in Thai, 30% of the respondents claim to have been using English to communicate.

The British Council stated that singing songs and watching movies are great ways to get better at listening and speaking English. Songs and movies are very popular to teenagers. Pearson Education (2011) also confirmed that listening to songs, watching TV programs, films and news are common and effective strategies for teaching and reviewing grammar, vocabulary (including idioms and useful expressions), pronunciation, culture and social issues. Most importantly it is a great tool to improve listening and reading comprehension skills. Watthajaukiat, Chatupote, and Sukseemuang (2012), recommended that cognitive (e.g. using grammar or prior knowledge, and summarizing), and metacognitive (e.g. practicing intonation and pronunciation, practicing listening to news, and reviewing in advance) strategy training should be exercised since they have great influence on listening comprehension.

### 3.3 Opinions and Suggestions to Resolve the Listening Comprehension Problems

After analyzing the collected data from the questionnaire and with the gathered information from the respondents, the problems and suggestion in the open-ended questions are discussed as follows:

Related to Listening Text. Students complained about the speed of speech of the teachers. Students think that most foreign teachers speak too fast and that they cannot catch up with what the teachers are talking about. Ninety three percent (93%) of the respondents suggested that during first meetings, teachers should slow down their speed. Respondents commented of having difficulties in understanding some teachers' pronunciation and intonation. Ninety percent (90%) of the respondents admitted that in high school, they never had foreign teachers. Students get used with their Thai English teachers. Students are having difficulty in adjusting their listening skills to the new environment. Meanwhile, it should be noted that Thai language is a tonal language. In basic terms, the same word with the same spelling has a number of different meanings when spoken in a different tone. Thai language has 5 tones. As an example the word "kaao" (pronounced cow) can mean rice, white, news, knee and beard when spoken in a different tone. Therefore, listening to an American teacher and a British teacher confused the students and can obstruct their listening comprehension. In some cases students do not only have difficulties in understanding teachers' pronunciation and intonation but it also includes accent. The foreign teachers (native speakers and non-native speakers) have different accents. Despite of the difficulty in making adjustments to their hearing, 83% of the respondents said they were grateful having different exposures to accents, pronunciation and intonation from their different teachers.

Related to the Listener. Listening ability is very important in communication. Most tertiary EFL students feel hard to improve their listening ability when studying English because there is no English language environment. The right way of practice is very useful for students to improve their listening skill (Mohammad 2012). Learners with less or low background of English knowledge admitted that they had difficulties in listening comprehension. Twenty three percent (23%) of the respondents suggested that teachers should be more patient in repeating difficult lessons and/or activities. Students with a very low English grammar background find it difficult to grasp the idea or meaning of what they are listening. Students rely on Electronic dictionaries in translating Thai to English or English to Thai. When trying to translate English grammatical structures with the aid of electronic dictionary, most of the time the translation states different ideas. Seven percent (7%) of the respondents suggested that application of the learned grammar rules should be integrated in the listening skills. Students admitted that they don't have much time to practice English in everyday life. The students are also thankful for having foreign teachers to whom they practice their English skills. Twenty nine percent (29%) of the respondents think that fun activities such as English games in class, more listening activities such as listening to English songs and guided English movie class, English Camps, and excursion abroad should be offered to enhance and develop their listening comprehension skills and their English skills as a whole.

Other Related Problems. Problems regarding physical environment such as soft voice of some teachers and technical problems with the sound systems and equipment affects their listening comprehension. Ten percent (10%) of the respondents suggested the use of microphone when teaching and the constant checking of the conditions of the sound system might help in their listening comprehension development.

#### **4. Conclusion**

As a result of the study, most respondents encountered listening comprehension problems related to the listening text, the speaker, and the listener are identified. Students are having difficulty mostly in understanding native speakers speaking at a normal speed as students considered it too fast to listen to, unfamiliar vocabularies, and followed by difficult grammar structure. Students are also having difficulty in understanding accents of different speakers, and difficulty in getting a general understanding from the first listening among others.

Moreover, the opportunity to practice English listening skills is lacking. Students feel hard to improve their listening ability when studying English because the English language environment is limited. However, the presence of foreign teachers in the university allows them to use and practice their English skills. Activities such as English Camps, Travel Abroad Programs etc., are also suggested by students' to be offered in order for them to develop and enhance their English skills. The right way of practice is very useful for students to improve their listening skill.

On the other hand, materials should be reliable. The listening materials should reflect real discourse, including hesitations, rephrasing, and a variety of accents. The language needs to be comprehensible but does not necessarily need to be constantly modified or simplified to make it earlier for the learner. Most importantly, listening should be relevant. To keep motivation high, listeners must have a purpose for listening.

### **5. Recommendations**

Based on the results of the study, the authors' recommendation is for EFL teachers to raise learners' awareness about different listening skills in their listening classes. Teachers may also enhance listening comprehension strategies and techniques in teaching listening courses.

The study focused merely on problems students encountered on listening comprehension. Further study should be conducted on teaching strategies implemented by the teachers.

The English Development Program (EDP) through the University Language Center (LC), may consider to create and develop listening courses to help willing student to develop their listening skills as most courses being offered at the Language Center are focused on grammar and speaking.

Further study should be conducted to investigate the needs of EIC students in order to appropriately design and develop listening and speaking related courses.

### **6. References**

- [1] Anderson, A., & Lynch, T. 1998. *Listening*. University Press, London
- [2] Feyten, C.M. 1991. The Power of Listening Ability: An Overlooked Dimension in Language Acquisition. *The Modern Language Journal*, 75, 173-80
- [3] Grognet, A. and Van Duzer, C. (2003) *Listening Skills in the Workplace*. Center for Applied Linguistics. <http://www.springinstitute.org/Files/listeningwkplc.pdf>
- [4] Hashim, F. & Rezaei, A., (2013). Impact of Awareness Raising about Listening Micro-skills on the Listening Comprehension Enhancement: An Exploration of the Listening Micro-skills in EFL Classes. *Australian Journal of Teacher Education*, 38 (8). <http://dx.doi.org/10.14221/ajte.2013v38n8.4>
- [5] Howatt, A. & Dakin 1974. *Language Laboratory Materials*. Oxford University Press, London.
- [6] Khamkhien, A. 2010. *Thai Learner's English Pronunciation Competence: Lesson Learned from Word Stress Assignment*. Academy Publisher, Finland
- [7] Malkawi, Abeer H. 2010. Listening Comprehension for Tenth Grade Students in Tabaria High School for Girls. *Journal of Language Teaching Research*, Vol1, No.6 pp.771-775.
- [8] Marzano, R., Pickering, J., and Pollock, J. 2001. *Classroom Instruction that Works*. V.A.: ASCD, Alexandria.
- [9] McErlain, T. 1999. The Nature of Listening: The Need for Listening in EAP. *IBERICA*, 1,77-82

- [10] Ministry of Education, (2001) retrieved from [http://www.moe.go.th/English/article/article\\_eng.htm](http://www.moe.go.th/English/article/article_eng.htm)  
A Research paper presented and submitted to the University of the Cordilleras, Baguio City, Philippines  
2014
- [11] Mohamad Ali N. 2013) A study on Problems Faced by Thai Students in Learning English in UNISZA, Malaysia <http://www.scribd.com/doc/171672204/A-Studyon-Problems-Faced-by-Thai-Students-in-Learning-English>
- [12] Scott, R. (2006). TEFL Problems faced by Thai students learning English. Article 46.  
<http://www.teflcorp.com/articles>
- [13] Sriprom, Chaisri. 2011. A Study of Listening Comprehension Problems for EFL Learners at the Faculty of ICT Silpakorn University. Language Institute, Thammasat University, Thailand
- [14] Saengpakdeejit, Rakchanok. 2014. Strategies for Dealing with Vocabulary Learning Problems by Thai University Students. <http://www.tcithaijo.org/index.php/sujsha/article/view/13451>
- [15] The Nation, 2014. Thailand Still Low In English Language Skills. Retrieved from: <http://www.nationmultimedia.com/national/Thailand-stillvery-low-in-English-language-skills-30236123.html>
- [16] Pearson Education. 2011. Teaching with Music.  
[www.pearsonlongman.com/insync/.../Using%20songs%20in%20class](http://www.pearsonlongman.com/insync/.../Using%20songs%20in%20class)
- [17] Pickard, A.J. 2007. Research methods and Information. London: Facet
- [18] Van De Bogart, W. (2006) An alternative approach using Role Play for ESL Students. Language Center, Nakhon Sawan, Rajabhat University
- [19] Watthajarukiat, Thitipat, Chatupote, Monta & Sukseemuang. 2012. An Investigation of English Listening Strategies Used by Thai Undergraduate Students in Public Universities in the South. [fs.libarts.psu.ac.th/journal-4-2-22/1](http://fs.libarts.psu.ac.th/journal-4-2-22/1)
- [20] Windle, Rod and Warren, Suzanne. 1999. Communication Skills. Oregon, U.S.A.
- [21] Wiriyachitra, A. (2003). Thai teachers' roles in teaching English: Motivating students and guiding their learning. *Thai TESOL Focus*, 16(2), 25-27.
- [22] Yule, George. 1998. Explaining English Grammar. Oxford University Press;  
[www.onestopenenglish.com](http://www.onestopenenglish.com)

**Use of metaphors in conceptualizing healthcare policy covering Obama's Affordable Care Act speeches**

Napaporn Panomrit

*Graduate Student, Department of English, University of Phayao, Thailand*

**Abstract**

*Much of the research that discusses Obama's use of metaphors within cognitive framework, such as his approach with Middle Eastern policy, has been the object of scholarly research (Charteris-Black, 2011, Lakoff, 2013, Scacco, 2009). His speeches on healthcare before the enactment of the law have also been*

*analyzed for their use of metaphors (Lakoff, 2012). However, less attention has been focused on how these speeches are analyzed since the Affordable Care Act came into effect and how his use of metaphors in these speeches, structure the ways in which healthcare policy is conceptualized as well as debated (Lee, 2004). This study aimed to fill this gap by analyzing and assessing the metaphorical expressions used in Obama's Affordable Care Act speeches on November 14, 2013, as well as on April 1, 2014. As metaphors are pervasive in political discourse and vital to the language of leadership, it also seeks to reveal the real intention behind the incorporation of figurative language within Lakoff and Johnson's conceptual metaphor theory and political discourse analysis. The analytical framework is based on inductive data analysis. The scope of the research consisted of corpus containing two of Obama's speeches on healthcare. Their intended impact on the audience in terms of enhancing the acceptance of the proposal on the changes to the healthcare system will involve analysis of both the range and uses of metaphors. The findings show that Obama made extensive use of journey metaphors portraying a spectrum of political problems with carefully chosen metaphors to defend his healthcare law, the technical project and political process to move it from a faltering website to something fairer that provides accessible healthcare. The linguistic and conceptual metaphors occurring in his speeches play a significant role in the construction of Obama's self-image as a political leader for persuasive purposes aligned with American values.*

**Keyword:** *metaphors, conceptual metaphors, metaphorical expressions, Affordable Care Act, healthcare policy, political discourse*

## **1. Introduction**

Use of metaphors is a tool to enable an individual politician to stand out from the political crowd by their style of content delivery, especially considering how rare this style of speech is among speakers (Randal, 2004). Aside from having to deal with major crisis, as the first African-American president he also needed particular strategies to convince Americans of his authority. Therefore, his metaphorical invocations needed to deploy language as a tool of legitimization. This subsection will deal with Obama's metaphors in the healthcare domain.

### **1.1 Healthcare**

In the domain of healthcare, Obama's use of metaphors diverged somewhat from other presidents. Annas (2004) even attributes the failure of Clinton's campaign to inappropriate metaphorical mappings. Clinton used metaphors concerning shipwrecks and the military. Annas (2004) suggested that both those of warfare and market metaphor were inappropriate and argued that an ecological metaphor had not yet been articulated. Pennington (2010) argues that Obama used three metaphors: nature/natural disasters, journey, and national character. His purposes included aligning what is arguably 'big government' healthcare provision to the character of the American people. This fighting of an ideological battle involved trying to shape reasoning about healthcare. Obama thus reconciled the arguments for big government and democracy by selling his idea of healthcare as a commodity and as part of a free market (Lakoff and Wehling 2012).

As healthcare is not only about big versus small government, but also about the everyday lives of the American people, metaphors are key ways of structuring how health policy can be conceptualized as well as debated (Lee, 2004). As with the economic crisis and the international policy target domains, source domains are drawn upon journey as well as natural disasters. Each of these serves different but interconnected purposes.

The journey metaphor represents a coherent extension, as health is an important part of democracy. Besides, it represents a move from crisis to calmness (Darsey, 2009). The crisis of unequal and, therefore, undemocratic access to healthcare will reach a calm at the end of Obama's journey. On this journey, the national character is invoked (Pennington, 2010). National character becomes a metaphor, as it enables

political coherence. For example, government provision of healthcare and self-reliance can be reconciled. This transcendental metaphor designates the character of American people as self-reliant and thriving on rugged individualism, but also who have a sense of solidarity when a fellow member is in need. The recognition that an American, for example, ‘if fortune turns... American offers a helping hand’. The word ‘fortune’ denotes lack of agency or responsibility on the part of an American. Even rugged, hard-working people may fall victim to misfortune and need that helping hand. Although the best size and the role of the government have been contested, government intervention can be construed as that of a helping hand. By using the words “large heartedness” to mean universal, Obama brings up a sense of community and this phrase creates a position in the construction of social good metaphors.

A “helping hand” metaphor can deflect accusations of socialism. By conceptualizing that the helping hand culture as being part of the very character of Americans, this type of collectivity could replace socialism driven by heavy government control. Thus, Obama can narrow the gap between government and the people, hence allowing them to feel both responsible and yet approving of a comprehensive healthcare bill. Pennington (2010) also argues that this national character metaphor enables transcendence. Again, there is unification of all Americans across partisan loyalties, where the enemy is neither outside nor within, but simply arrives over the course of life, somewhat like a natural disaster.

The final metaphor of healthcare as a commodity poses problems within a democracy. Lakoff and Wehling (2012), point out that such a metaphor creates a major conflict for democratic America. By mapping healthcare as a commodity available in a free market, Obama runs up against constitutional rights. Making the acquisition of a product compulsory is unconstitutional. These authors see the possibility of healthcare as a tax, which can be levied by the government legally. However, the emotions behind the images of a tax would not be appealing and would position Obama on the side of big government and socialism.

## **2. Problem Statement, Research Objectives and Research Questions**

The use of metaphors has been established as a fundamental tool for effective communication and explanation of policy. They frame arguments and suggest particular conclusions. However, politicians tend to use metaphors more often in their speeches than other leaders in order to inspire as well as present conceptualizations of current visionary and transformational agendas.

Therefore, the research objectives are to gain an understanding of the use of metaphors in Obama’s Affordable Care Act speeches on November 14, 2013, as well as on April 1, 2014. Furthermore, the paper will seek to establish the role, power and importance of metaphor use, particularly in politics and the public speaking arena, specifically in relation to Obama’s healthcare reform.

Therefore, the two interrelated research questions are:

- A) What is Obama’s repertoire of metaphors in terms of source domains?
- B) What are the apparent purposes underlining Obama’s speeches in terms of the specific challenges he was facing, and how appropriate and effective were they?

## **3. Methodology and Discussion**

In order to carry out our research, first we compiled a corpus of two Affordable Care Act speeches taken from the Whitehouse archives, which are publicly available at <https://www.whitehouse.gov>. Our selection criteria were related to the content of these speeches (their topic focuses on the key moments in the life cycle of this policy). Of the total corpus of speeches accessed online, a decision to choose two specific speeches relating to Obama’s Affordable Care Act were made and they are listed below:

- Speech One: Statement by the President on the Affordable Care Act in November 14, 2013
- Speech Two: Remarks by the President on the Affordable Care Act in April 1, 2014



The analysis of a corpus containing two of Obama's speeches on healthcare was carried out in three stages. The initial stage of our research involved multiple thorough readings with the aim to identify metaphoric expressions that conceptualized healthcare policy in both speeches. The process involved recognizing where the two constituent elements of source and target domains were different and involved a conceptual mapping from the former to the latter. Such conceptual mapping, or metaphors, used in both speeches were identified and coded inductively rather than deductively. They were grouped into clusters around a theme, e.g. journey. At this stage, we identified 11 metaphorical expressions. Then, these metaphorical expressions were classified according to the source domain they belong to: journey (11).

The emphasis is based solely on the results of the observations of the uses of metaphors within the speech text. No hypothesis based on existing theories was being confirmed or rejected, nor was there an attempt to validate a certain concept. However, links will be made between existing theories of the use of metaphors in political discourse (Charteris-Black, 2004, Charteris-Black, 2013) in order to offer clarification on the specific uses of metaphors by Obama in the healthcare domain. **The second stage** involved dividing the clusters, e.g. journey, into sections, e.g. point of departure, conflicts on the trajectory and the point of arrival. These different aspects of the cluster were studied for their complexity or the simplicity and the degree of variation in their applications. **The third stage** is more linked to interpretation where patterns in the uses of metaphors are considered. They are put into the context of the particular conversation going on to confirm or emphasize the acknowledgement of the problem and their connection to the current state of affairs of the health sector and what was being done to correct the situation. To ascertain the degree of effectiveness in the adoption and implementation, we use the cognitive notion of metaphors for reference (Charteris-Black, 2004, Charteris-Black, 2013). A presentation of each of these source domains together with its metaphorical mappings is provided below.

### *3.1 Healthcare Policy Is A Journey*

The heavy presence of journey metaphors in political communication has been highlighted in recent metaphor literature (Beer, 2004, Charteris-Black, 2004). There are 11 examples of such a metaphorical use of journey metaphors in our analyzed corpus. Metaphors with the source domain of journey are the most widely used conceptualizations of Obama's healthcare policy in both speeches. As previously stated, the different stages in the process of implementation of the law posed different challenges. However, the first speech was located at a bottleneck point in the perilous journey and the second speech after some degree of success. The very opening of Speech 1 begins with the metaphor denoting a pace change on the journey as exemplified by the sentence (1).

(1) *Switching gears, it has now been six weeks. (Speech One)*

(2) *...the rollout has been rough so far. (Speech One)*

The notion of 'switching gears' implies a change of pace, in particular, one of speeding up, and thus, responds to the criticism of the system being so slow. Secondly, gears are part of a vehicle which acts as a carrier throughout the journey. Thirdly, this mechanical metaphor enables the driver to control it and, therefore, the electorate can be empowered to move forward.

The second journey metaphor is the description of the journey as the contrast between the vehicle where the ability and willingness to use gears to take control and the weather, which is beyond control, underlines alternating moves between lack of agency and responsibility to an implicit promise of a move away from the roughness by switching gears. The aspect enables Obama to give past and future perspectives and to attribute the cause of the problem as being beyond his control, rather than denying the problem altogether. The other pair of journey metaphors involves the place of departure and the place of arrival. By making the destination so worthwhile, it enables the trials of the **rough** journey to diminish. The travellers can even be glorified as heroic survivors. Obama is the leader, almost reminiscent of the biblical Moses in the Book of Exodus, who had responsibility for direction and leadership from slavery

and oppression to the Promised Land of milk and honey. Obama is leading the people to a wonderful place, walking with his people as he upholds them.

- (3) *But I also want everybody to remember that there are still 40 million Americans who don't have health insurance at all. I'm not going to walk away from 40 million people who have the chance to get health insurance for the first time, and I'm not going to walk away from something that has helped the cost of healthcare grow at its slowest rate in 50 years. (Speech One)*

His commitment is not to abandon those 40 million of hitherto uncovered people, but to accompany them. It implies that this significant number of people has already started on the journey and that seeing them to the end is important. He encourages the flagging troops on to a specific destination by appealing to the contrast to the places of departure and arrival.

- (4) *We've got to move forward on this... to move into the marketplace (Speech One)*

In contrast, the place of departure is portrayed negatively:

- (5) *...the old individual market was not working well. And it's important that we don't pretend that somehow that's a place worth going back to. (Speech One)*
- (6) *...drag us back into a broken system (Speech One)*

However, he does allude to the Republican opposition and the desire to repeal the law. Those who would **drag us back** into a **broken system** are the enemies on the journey.

The journey metaphor cluster in the second speech marks a different point in the implementation of the Healthcare Act. Obama accepts the flawed departure point and late start caused by the website, but vigorously defends the substance of the law. As the purpose of the second speech was to avoid repeal, Obama needed to find evidence that the system uptake had been high and had been beneficial to all social classes. He quickly moves the focus in on substantive issues, such as the popularity of the program.

Having used the journey metaphor cluster in the first speech largely to focus on the rough journey to a dream destination, the focus now changes to the users travelling in such huge numbers as to cause queues.

- (7) *And anybody who is stuck in line because of the huge surge in demand over the past few days. (Speech Two)*

The website problem can be deflected as being due in part to the 'surge in demand' rather than any inherent failure on the part of the president. Another journey metaphor deflecting attention from the website failure is blaming.

- (8) *old political battles that keep us gridlocked (Speech Two)*
- (9) *Nobody remembers well those who stand in the way of America's progress or our people. (Speech Two)*

Besides the blocks on the journey, old and new places, such as those of departure and the current position, if not arrival are mentioned. Basically, the journey metaphor can be subdivided into two: going back and going forward. The uncertainty of the new place is dealt with.

(10) *And there's no good reason to go back (Speech Two)*

With reason being a key element of democracy, he provides evidence in the form of a case study of an inhabitant of the new destination. As a bartender, Jeanne Goe belongs to a profession not covered by health insurance, but she got cancer. However, under Obamacare she has no fears of the affordability of CAT scans or other necessary treatments. She is quoted in a letter to Obama as saying:

(11) *...it's going to be a long tough road to kill this cancer; but I can walk that road knowing insurance isn't an issue. (Speech Two)*

Overall, the journey metaphor cluster enables Obama to accompany his people on a long heroic journey to progress. He is with them on that march to progress whereas the narrative of the villain, Republicans, will be a hindrance of the progress.

#### 4. Conclusion

In this corpus of two speeches on healthcare, the first and second speeches furnished a range of linguistically-mediated responses to a spectrum of political problems. A suite of metaphors was carefully chosen to give this law, technical project and political process in order to move it from a cold system, a faltering website, to a warm and welcoming experience. The portrayal of Obama, not as the enemy of Americans or even of a group of Americans but as a heroic leader, needed a user-friendly and customized approach.

The journey metaphor cluster is linked to notions of Obama's personal perceptions of the admission of shortcomings but largely of providing evidence of success. The underlying political feat of persuading and convincing the electorate that his signature legislation, Obamacare, was an appropriate configuration needed a solid approach. Although customized for the American people, it was also aligned to global ideals of fair access to healthcare. The key journey metaphor is depicted as a tour journey to reach this glorified destination. This conflicting journey is portrayed as to where the purposes of admitting responsibility can be conveyed without damaging the leadership of Obama.

#### References

- ANNAS, G. J. 2004. *The Rights of Patients : The authoritative ACLU guide to patient rights*, Carbondale, IL Southern Illinois University Press.
- BEER, F., GR BOYNTON 2004. Path through the minefields of foreign policy space: Practical reasoning in the U.S. Senate discourse about Cambodia. In: LANDTSHEER, B. D. (ed.).
- CHARTERIS-BLACK, J. 2004. *Corpus Approaches to Critical Metaphor Analysis*, Basingstoke, Palgrave Macmillan.
- CHARTERIS-BLACK, J. 2011. *Politicians and rhetoric: The persuasive power of metaphor* London, Palgrave Macmillan.
- CHARTERIS-BLACK, J. 2013. *Analysing political speeches: Rhetoric, discourse and metaphor.*, Basingstoke, Palgrave Macmillan.

- DARSEY, J. 2009. Barack Obama and America's Journey. *Southern Communication Journal* 74, 88-103.
- LAKOFF, G. 2012a. Metaphor and Health Care: On The Power to Make Metaphor into Law. *The Huffington Post* [Online]. [Accessed July 30, 2014].
- LAKOFF, G. 2013. Obama Reframes Syria: Metaphor and War Revisited. *The Huffington Post* [Online]. [Accessed July 30, 2014].
- LAKOFF, G. A. E. W. 2012b. *The Little Blue Book: The Essential Guide to Thinking and Talking Democratic*, New York, Free Press.
- LEE, N. 2004. Metaphor and the Health Policy Debates in Canada and the United States. *Annual meeting of the International Communication Association*. New Orleans Sheraton, New Orleans, LA.
- PENNINGTON, N. 2010. *Bringing-Before-the-Eyes: The Power of Metaphor in Presidential Healthcare Rhetoric*. Masters.
- RANDAL 2004. *Mind, Metaphor And Language Teaching*, Great Britain, Penguin Books.
- SCACCO, J. M. 2009. Shaping economic reality: A critical metaphor analysis of President Barack Obama's economic language during his first 100 days. *Gnovis*, 10.

**ABSTRACTS**

**English-translated Japanese Animation as an EFL Material for Japanese College Students**

Reito Adachi

*Department of Early Childhood Education and Care, Kurashiki City College, Japan*

The purpose of this paper is to shed light on the possibilities and problems of using English-translated Japanese animated works in English as a foreign language (EFL) classes at a Japanese college. A growing number of Japanese animated works, whether officially licensed or not (e.g., fansub), are translated into English as a lingua franca. Those English-language versions have great potential to work as effective materials for teaching EFL to Japanese college students. One reason for their potential effectiveness is

that many Japanese students feel a strong personal attachment to the original Japanese animated works, which are unique in their popularity not only among young children but also among adults in Japan. Another possible reason is that by using their own content schema, students can focus mainly on understanding the linguistic aspects of the English-language versions without suffering from a lack of presupposed cultural knowledge. This paper discusses important characteristics of English-translated Japanese animated works as EFL materials, thereby contributing to the development of research and instruction in the field of EFL. The use of Japanese animated works as materials for teaching Japanese language and culture to non-Japanese-speaking students is also touched on.

**Keywords:** Japanese animation, EFL, translation

### **Suggestions to increase the effectiveness of drawing nonverbal communication: A Japanese perspective.**

Lyndon Small

*Associate Professor, Language Education and Research Centre, Fukuoka University, Japan*

The presentation focuses on aspects of nonverbal communication in the form of drawings by Japanese university students. The pictures were part of English speaking assessment to explain a cross-cultural communication problem from the experience of students. One of the main points of the presentation is to ask whether such pictures add to or detract from the comprehension of English by a Japanese audience. This will be explained in terms of understanding the visual components of pictures as opposed to listening for information in English. If drawn gestures represent those used in non-Japanese cultures, there is more onus on comprehending speech, rather than visual cues. The opinion is that this is also a more accurate way to use pictures to represent non-verbal communication, in preference to culturally familiar representations. The presentation will include numerous pictures that show common Japanese gestures and how these represent emotional expression in Japanese. There will be suggestions how students can represent their experiences with drawings of gestures familiar to a non-Japanese audience. There will also be advice about English lexical choice, syntax and prosodic elements of speech to accompany the drawings.

**Keywords:** nonverbal, drawings, Japan

### ***Englicious: Presenting a New Platform for English Grammar Teaching***

Bas Aarts

*Survey of English Usage, English Department, University College London*

*Englicious* is a new website which has been designed at University College London (UCL) for teachers at all levels of education and contains free innovative English language teaching resources, including lesson plans, projects, games, grammar test practice and Continuous Professional Development materials. In this

presentation I will discuss the English language teaching resources available on the new *Englicious* website.

For teachers and lecturers the *Englicious* website offers the linguistic subject knowledge that they need for confident grammar teaching. The resources on the *Englicious* website use real examples drawn from UCL's linguistic research and corpora, and are designed to help teachers teach grammar in a fun, interactive, and investigative fashion.

Time permitting I will also present a demonstration of *Englicious* and its resources.

**Keywords:** English, grammar, teaching

### **Effectiveness of Literature-Based Pedagogy in Enhancing Students' Attitude towards Literature Courses**

Dr. Romeo Y. Martin

*Department of English, University of the East, Philippines*

This study was conducted to determine the effectiveness of literature-based pedagogy in enhancing students' attitude towards literature courses. This is significant to literature professors to strategically prepare lessons in literature, to the students to perform well in literature courses by showing positive attitude, to the Department of English to modify the syllabi in literature courses aligned with the Outcomes-Based Education (OBE). The quasi-experimental design was used with attitude questionnaire, survey questionnaire, Midterm and Final examinations as the most important instruments utilized to gather needed data. Pretest and post -test were also used in this study.

Findings of the study show that the experimental group has higher level of attitude of the students towards literature courses compared with the control group. It also shows that the two groups have comparable results of pre attitude survey. The study also reveals that the group who experienced the interventions of literature-based pedagogy got higher grades in midterm examination. On the other hand, in finals, the control group who did not experience the interventions got higher grade in the final examination.

It is concluded that the level of attitude of the students towards literature is not a guarantee to get high grade. Literature-based pedagogy as interventions has significant impact on the students' interest or attitude to learn, but not a guarantee to get satisfactory scores in written examinations. Finally, the level of intelligence of the students emerged to be the most essential factor to excel in a literature class.

**Keywords:** Literature-Based Pedagogy, Attitude, Literature courses

### **The Interdependent Nature of Language and Culture and the Emergence of a Hybrid Variety of Hindi and English – Hinglish**

Sugandha Srivastava

*Department of English, National P. G. College, Lucknow., India*

Language and Culture have been a strong influence on one another since formal language, an advanced version of which we use today, first started to take shape. However, over the years the cultures of people

living across the globe has evolved which has directly affected the change and development that language has gone through. The etymological study of language reveals that man started communicating by emulating animal sounds and delineating meaning to them. With the passage of time the sounds that humans used to communicate kept becoming more and more complex. This can directly be related to the constant growth that the cultural atmosphere of humans has witnessed. Hindi has always been the most commonly spoken language in Northern India and with the change in the cultural set up of India, a distinct change in the use of language can be observed quite distinctly. The influence of the western culture, which includes the ever advancing use of the English language, has led to the use of a hybrid variety of the Hindi and the English language which has conveniently been christened Hinglish. This paper will try to assess the dependence of language and culture on one another and the resultant hybridization of language that is now popularly used by people in general in India.

**Keywords:** Interdependence of language and culture, Hinglish, Hybridization of language.

### **"The Xanadu Decree: An Intercultural Reading of Coleridge's 'Kubla Khan'"**

Dr. Robert Tindol

*Faculty of English Language & Culture, Guangdong University of Foreign Studies, Guangzhou, China*

Abstract: Samuel Taylor Coleridge's 1798 poem "Kubla Khan" begins with the famous lines "In Xanadu did Kubla Khan/A Stately Pleasure Dome Decree," referring to the summer capital of China during the Yuan Dynasty. "Kubla Khan" has been the subject of countless studies through the years, and is of continued interest to Romantic specialists to this day. Traditionally, scholars have typically focused on the imaginary aspects of the poem, while those who focus on China within a postcolonial context have generally neglected the poem in favor of other Romantic works. What is missing, therefore, is an investigation of the imagery of "Kubla Khan" from a Chinese historical perspective. The present study revisits the poem within a postcolonial context, invoking the theoretical work of Homi Bhabha, Edward Said, and Fredric Jameson to provide a new understanding of what precisely the poem has to say about England's attitude toward China. Though Coleridge never traveled to Asia during his lifetime, he relied on the early travel narratives of Marco Polo and Samuel Purchass for inspiration. Thus, the study also addresses the specific character of the historic Xanadu, particularly the evidence that Kubla Khan displayed a high degree of tolerance for other cultures. Kubla Khan's eclecticism, therefore, ultimately engendered the interesting amalgamation of physical and intellectual riches that so inspired these early travel writers, and in turn, Coleridge himself.

**Keywords:** Postcolonialism, Coleridge, "Kubla Khan"

### **Role of Fate in the Theban Plays and Riders to the Sea**

Sadia Afroz

*Department of English, Stamford University, Bangladesh*



Fate plays a significant role in ancient Greek tragedies. In *the Theban Plays*, all the major characters are the victims of fate. Sophocles has dawn despondency and sufferings of every tragic personality with predefined lot. Aristotle gave emphasis on the role of fate in ancient Greek tragedies because it plays a vigorous role in the tragedies of the then time. In this famous trilogy, Delphic oracle and prophecy of Teiresias overlap all the attempts of protection taken against destructive fate of Oedipus, for that reason, whole dynasty encountered a threat of existence. In *Riders to the Sea*, the role of fate performs a major character of bringing up the utmost misery of human existence. Maurya, the protagonist, suffered a lot because of the devastating grasp of fate in disguise of nature. Maurya and her daughters lost all of their dear ones in the lap of the horrifying sea. Unsatisfied mind of Maurya left with no hope, no aspiration, and no desire. Aran Islanders could predict many unpleasant things witnessing nature but they couldn't control them. I will demonstrate how Forster and Aristotle exhibited the role of fate and prophecy in their criticisms and how far they are appropriate in *The Theban Plays* and *Riders to the Sea*.

**Keywords:** Fate, Prophecy, Sufferings

### **Native and Non- Native English Teachers in Oman (who is teaching English better?)**

Marou Al Zeidi

*Lecturer, University Rustaq College of Applied Sciences, Muscat, Oman*

Teaching English Language in EFL and ESL countries has numerous issues which can be discussed worldwide to figure out the possible solutions which can be applied within each context. From the Omani Context, the issue of Native and Non Native- English teachers and who is better in teaching English has been a question which has no final answer yet. Hence, there will be a search for answers from sample of students from Colleges of Applied Sciences whom study English for three years within their major specialization. In Oman, Colleges of Applied Sciences employ English teachers with different qualifications. These different qualifications along with the different backgrounds have issued different preferences with Omani students.

This study aims to find out which group of teachers do Omani students prefer in learning English skills. Furthermore, the issue of using Arabic (the first language in Oman) while learning English and the lack of students' L1 with Native teachers' group and some other Non-Native English teachers from non-Arabic background. The third issue is regarding the two teachers groups' cultural backgrounds and how can these different backgrounds influence the students' learning process.

The data collection is through applying an interview with the sample of each college. The findings of the study showed different preferences along with each English skill learning, the use of L1 and the culture of each group of teachers. The full paper of my study has a table of detailed results.

**Keywords:** Native teachers, Non-Native teachers

### **Learning a Native Language as a Second Language**

Ahmad Haji Safar

*Assistant Professor and Academic Advisor, Dept of Arabic Language, College of Arts & Sciences, Qatar University, Doha – Qatar*

The teaching of the Arabic language in academic and university institutions becomes a dilemma, both in terms of linguistic planning and at the methodological level.

The Arabic native speaker practices his ordinary life in an environment that uses the dialect as the primary means of daily communication, Arabic standard, or fusha, is used to communicate academic or intellectual information. This cohabitation of dialect and standard is maintained for religious and cultural reasons, but it poses more and more problems.

This research tries to make an almost complete description of this phenomenon and offers two ways to reconcile these problems.

At first, we will give a quick historical overview of this issue; in a second time we will focus on the current state of cohabitation, especially in multi dialectal countries like Syria.

The perspective that we think is the most intelligible returns to a white tongue that accepts in its communications system and its grammar more flexibility.

**Keywords:** language teaching, Arabic language, code switching, diglossia

### **Integrating Multiply Intelligence Assignments to Increase Reading Comprehension**

Alex Monceaux

*TIEP AT LAMAR, Lamar University, USA*

Since Gardener introduced his work on multiple intelligences, teachers have sought a way effectively integrate these intelligences into the curriculum. For English Language Learners in higher ed., this often becomes more complex due to norms and student expectations of the course, i.e. traditional learning vs. creative or innovative approaches to learning. This session will reflect on a polite study of 12 graduate bridge students in a required reading/writing course. To facilitate efficacious language learning, researchers introduced Gardener's intelligences, evaluated student intelligences, and offered adaptations to traditional assignments styles for the student to select and reflect on. After the student selected and completed six assignments, using his/her intelligence styles, the student completed six traditional assignments – read and summarize a short story. Each student reflected on this process – engagement levels, difficulties encountered, and learning perceptions to bring a greater understanding to themselves and researchers of learning styles and their effect on student engagement and learning. Researchers will present this pilot study's findings and offer a discussion for further study.

**Keywords:** Reading, Comprehension

### **Ideology of Al Jazeera Political Debates of the 2011 Yemen Revolution**

Raya AlKharusi

*English Language Unit, Arab Open University, Oman*

For the purpose of this study, I assume that mass media constitutes discourses which mirror aspects of ideologies and beliefs. This study aims at uncovering how language is used to formulate and circulate

hegemonic political ideology in Al Jazeera TV political debates of the 2011 Yemen revolution, how ideology is used as a tool of hegemony. As the corpus of the study, I use fifteen debates from five live debate programs staged at Al Jazeera Arabic TV channel between 2010 and 2012. Two sides of the debates are identified: pro- and anti-government. The research draws on two analytical paradigms: qualitative and quantitative analysis. Qualitatively, the study analyses verbal aspects of language of four episodes, one episode from each program, using aspects from the Social Actor Network modal and further linguistic features which fit with the nature of Arabic language and debates used for analysis. Computer assisted corpus linguistics is the quantitative analysis framework employed in this study, where the software AntConc is used to give statistics such as keywords, word concordances and frequencies across the debates.

**Keywords:** power, ideology, mass media

### **“The Portrayal of Indian Dalit’s Stark, Simple and Heart-Breaking Life in Vibhavari Shirurkar’s *The Victim*”**

Dr. Ashok M. Hulibandi

*Associate Professor, P.G. Department of Studies in English, Karnataka state, India*

This paper highlights the life of Indian dalits in Vibhavari Shirurkar’s *The Victim*. It is the first Dalit novel in India, it portraits of Indian dalit’s stark, simple and heartbreaking life. The Dalit literature is emerging literature in India. The word "Dalit" may be derived from Sanskrit, it means "ground", "suppressed", "crushed", or "broken to pieces". Aaba is a protagonist of the novel; he is spirited away from the Chorbasti (The Criminal Settlement) by his uncle at the age of five. He was educated at Gandhi Boarding school. After completing his education, he returns to the Chorbsti and determined to use his newly learned ideals of cleanliness, honesty, and to make a difference in the lives of his brethren. The Chorbasti reeling under the harsh rules imposed on it, the British, the Missionaries, the Communists and the Mill owner exploits them because the Chorbasti people were uneducated and illiterates. The several nomadic tribes that existed in India, they were labeled as “Criminal Tribes” by the British Government and they incarcerated in specially erected settlements, called ‘Chorbasti’. It was supervised by the missionaries appointed by the British. The tragic end of Aaba in the novel, he was a freedom fighter; he fought for freedom of India as well as his own people. But Indian society cannot tolerate the progress of the dalits. Vibhavari Shirurkar narrates dalits painful, suffering and heartbreaking incidents in the novel.

**Keywords:** Indian dalits, Dalit literature

### **Language, Body and Mind: Exploring the Metaphoric and Metonymic Motivation in English and Cantonese Body-part Idioms**

Danny Leung,

*School of Education and Languages, Open University of Hong Kong, Hong Kong*

Figurative language has attracted a great deal of attention in Cognitive Linguistics (CL) in recent years. Idioms, a type of conventionalized use of figurative language, have become the focal centre of interest among cognitive semanticists and applied cognitive linguists – the former studies idioms as a language form whose meaning is motivated by metaphor and/or metonymy while the latter capitalizes on such metaphoric/metonymic form-meaning relatedness and investigates L2 idiom processing and pedagogy. Emerging as a meeting point between the two approaches to idioms is grounding idioms within a conceptual framework emphasizing the interplay of language, body and mind.

This study adopted the CL approach and conducted a cross-linguistic analysis of body-part idioms in English (L2) and Cantonese (L1). This presentation will mainly focus on: 1) the explication of five types of correspondence in body-part idioms in the two languages; and 2) in what ways body-part idioms in English and Cantonese are metonymically and metaphorically motivated. This presentation will conclude by discussing why physical bodies, which are owned by all human beings and constitute the most directly experienced source domain, give rise to such conceptually-divergent body-part idioms in the two languages. The understanding of such ‘divergence arising from convergence’ not only explains the intriguing relationship between language, body and mind but also bears significant L2 idiom pedagogical implications.

**Keywords:** Applied cognitive linguistics, Figurative language, Metaphor and metonymy theory

### **From a Peer Tutor to a Teacher**

Asma Al Ismaili

*Language Centre, Sultan Qaboos University, Oman*

In English as a foreign language (EFL) classes, it is not only students who face a lot of challenges, but teachers also find it challenging to cope with the different needs and abilities of learners. Peer tutoring has emerged as an effective way to boost the academic performance of EFL learners. The use of peer tutoring significantly contributed to better motivation and attitude for both peer tutors and tutees. The aim of the presentation is to tell the implications of peer tutoring exemplified by the Tutorial Centre (TC) at Sultan Qaboos University. The TC was started three years ago and it has been a success. Peer tutors, who are senior university students, get professional training on how to give one-on-one tutorials to junior students who struggle with different language skills. The presenter reveals how being a peer tutor was an enriching experience that gave a good employment opportunity as a teacher and shows some tutees' success stories.

**Keywords:** peer tutoring, Tutorial Centre

### **The resistance to relocation in the linguistic space of Hasan Azizul Hoque's novel, *Agun-Pakhi***

Dr. Tirthankar Das Purkayastha

*Dept. of English, Vidyasagar University, India*

The present paper invokes the problem of translation mainly from two perspectives. First, there is the problem, faced by a translator, of the resistance offered by a text to all attempts at translation, particularly to efforts to replace the cultural registers embedded in one language with those of another. More insidious, however, is the process by which translations are made hand-maidens of cultural imperialism. The selective translations of texts emanating from the farthest reaches of the global market produce an artificial hierarchy based on their availability to the English-speaking readership. Against the above background, the present paper undertakes to consider Hasan Azizul Hoque's novel, *Agun-Pakhi* (The Fire-bird) mainly as a text of cultural resistance. The novel is deliberately couched in an outlandish version of Bengali language that resists translation. Dealing with a Partition-story centred on the issue of dislocation, the story highlights the many cultural ties that bind one to one's motherland. The protagonist, a Muslim woman, refuses to relocate, despite the pressures mounted on her, and justifies her resistance on the grounds of personal conviction. The paper views the novelist's choice of language as an extension of the resistance embodied in the protagonist.

**Keywords:** translation, resistance, dislocation.

### **Analysis of Language through First Person Pronoun - A research on Miyazaki Hayao's work of "My Neighbour Totoro" in Japanese, Turkish and English Versions-**

Güliz ENBATAN

*Language, History & Geography Faculty, Japanese Language and Literature Dept, Ankara University, Turkey*

Great work of Miyazaki Hayao's anime "My Neighbor Totoro" is analyzed in the term of first person pronoun usages in three versions. First one is Japanese called "*Tonari no Totoro*", and the others are "*Komşum Totoro*" in Turkish and "My Neighbour Totoro" in English. Each of these three languages has their own personal pronouns and their usages. This study is centered the original "Tonari no Totoro" anime in Japanese and characters' first person pronoun usages. In Japanese anime, each character refers himself/herself with different pronouns. Selected sentences with first person pronoun usages in Japanese anime are compared to English and Turkish. These three languages are different from each other in the concept of construal in cognitive linguistics. Japanese and Turkish languages are tend to subjective construal and English is tend to objective construal. Thus it is important the term of construal in first person pronoun usages. This article is about that how different construals effect the pronoun usages in different languages.

**Keywords:** First Person Pronouns, Cognitive Linguistics, My Neighbour Totoro

### **Language Appropriation Strategies in Constructing Gender Identity: The Case of Shazaf Fatima Haider's *How it Happened***

Fareeha Zaheer

*Lecturer English University of Engineering & Technology Taxila, Dept of Basic Sciences and Humanities, Pakistan*

Contemporary Pakistani writings in English share various aspects of postcolonial literatures emerging in the former colonies as well as in the western metropolitan centers. This phenomenon has resulted into a language change that is variously known as indigenization of English. One of the benefits of this rising trends has been the popularity and acceptance of postcolonial literary texts since they are rooted in the local cultural capital. For a nuanced politics of identity and culture, the post-colonial writers are using language appropriation strategies. This paper studies such textual strategies employed by Shazaf Fatima Haider in her debut novel *How it Happened*. The analysis of the novel is based on language appropriation strategies suggested by Kachru and Ashcroft. This paper also foregrounds how the use of these strategies reveals and expresses Muslim women's identity and their role in domestic life. The key language appropriation strategies are divided into two major categories i-e inter-language and code-switching. On one hand inter-language is stated syntactically, semantically and phonologically, While Code-switching includes, loan words, un-translated words, Glossing, Lexical innovations Syntactic fusion, and usage of indigenous discourse markers are sub categories which are investigated in this paper. Furthermore, this paper explores above mentioned strategies sand their role in construction of gender and identity.

**Keywords:** Construction of Gender Identity, Language appropriation strategies

### **Is Study abroad a women experience? A gender perspective of language learning abroad**

Mar Galindo

*University of Alicante & CIEE Alicante Study Center, Spain*

As a language learning experience, study abroad is under the influence of different variables, widely studied in SLA (age, students' attitudes and beliefs, learning strategies...). More recently, gender has started to be considered (Norton & Pavlenko, 2004; Abu-Rabia, 2004; Aslan, 2009), exploring its interaction with affective factors (Jiménez, 2010), learning strategies (Shakouri & Saligheh, 2012) and learning beliefs (Bernat & Lloyd, 2007).

It has also been incorporated into the study abroad research (Pérez-Vidal, 2014) but has not received as much attention as some other factors.

To explore the role of gender in study abroad, we started a project at CIEE, an American exchange program. We focused on three host institutions in Spain, which get US university learners to spend a semester. There, we are currently collecting data about how the study abroad is experienced by men and women, in terms of the kind of study abroad, academic and language goals, social and (inter)cultural expectations and behaviors and attitudes and beliefs towards the target language and culture. Preliminary results indicate the gender does establish significant differences in the study abroad experience.

In this conference we are presenting the results of the three institutions, where around 300 students are taking our survey. We will address the intercultural aspects of the study abroad, showing that gender influences cultural perception and behaviors in an immersion language program.

**Keywords:** gender, study abroad, language learning

### **The Body Politics of Idealized Perfection and the 'Omniopicon Gaze' in Indian Pop Culture**

Christina Dhanasekaran,

*Assistant Professor of English, Madras Christian College, Chennai, India*

This paper attempts to study the various harnesses of perfection laid on the natural growth of the physical body by investigating ‘subliminal encoding’ found in Indian Popular Culture. The representations of the ‘body’ in media bifurcate the Image from ‘the Imaginary and the Corporal’. From stereotypical portrayal of gender in advertisements to the big hero and size zero heroines of Bollywood; the ‘omniopicon gaze’ of the black box/ silver screen spectators to the ‘gendered gaze’ of cyber-addictive trolls, we encounter a severe simulation of the Ideal BOD. The elephantine, voluptuous beauty of the average Indian female is looked down upon and the anorexic Barbie is venerated instead. The dark complexioned male bodies yearn for a fair and hence handsome body/skin-mask. The male and the female have transformed unrecognizably into the masculine and the feminine, creating real life G.I.Joes and human Barbies. The main purpose here, will be to highlight and critique the elements that permeate the real and online spaces of our surrogate socio-cultural personalities today.

**Keywords:** Subliminal encoding, Omniopicon gaze, Ideal BOD.

### **The use of Stream of Consciousness Technique in Virginia Woolf’s Mrs. Dalloway**

Eliza Binte Elahi

*Assistant Professor, Dept of English Literature & Culture, University of South Asia, Dhaka, Bangladesh*

Virginia Woolf has been regarded as a most energetic and diligent experimenter of English fiction and has made great achievement in the development of the “stream of consciousness” school of modern literature. One of her most representative works Mrs. Dalloway has vividly demonstrated the beauty and attraction of “stream of consciousness” approach of literature creation. She did not concentrate upon the contemporary social problems but indulged in dissecting and revealing the inner world, which is consciousness. Virginia Woolf is the most remarkable modern female fiction novelist who sought a new direction, a new form, and a new technique of novel which is most praiseworthy. The action of the novel is confined within a narrow frame work of a single day in the life of the five major characters moving round each other in two concentric circles- Clarissa , Peter Walsh and Richard Dalloway in one and Septimus, Rezia Warren Smith in the other . This paper deals with the use of modern” stream of consciousness literary techniques: indirect interior monologue and free association.

**Keywords:** Virginia Woolf, stream of consciousness, Mrs. Dalloway

### **Grammatical Metaphor in Social Science and Life Science Research Articles: A Comparative Study**

Md. Mehedi Hasan

*Department of English Language and Applied Linguistics, University of Birmingham, UK*

Since the development of Halliday's (1985) Systemic Functional Grammar as a meaning-making resource, the theory of grammatical metaphor embedded in this semantic-functional approach has received enormous attention of the functional linguists. As grammatical metaphor has the power of packaging grammatically intricate language into lexically denser clauses increasing the difficulty in understanding the texts, particularly in scientific texts (Halliday,1993), a great number of studies have used this theory to explore how the language of science is construed. But very few linguists have applied this theory in different disciplines related to sciences, such as social sciences. Moreover, studies that compare this grammatical phenomenon in the academic texts of social sciences and other branches of sciences such as life sciences has remained unexplored. Therefore, this paper takes into account the research genre from social sciences and life sciences in order to investigate the frequency and types of nominalisation, which is the single most powerful resource for creating grammatical metaphor (Halliday, 2014). In the corpus of four research articles, two from each of the disciplines, it was found that life sciences and social sciences behave the same way in terms of the frequency of grammatical metaphor, but disciplinary differences were revealed when different types of grammatical metaphor were considered. These findings can be used to help the undergraduate and postgraduate students overcome the linguistic complexity of these two disciplines.

**Keywords:** grammatical metaphor, linguistic complexity, research genre

### **Modality in Translation**

Hyun-Hee Choi

*Dept. of English Language and Literature, Pusan National University, South Korea*

Translators use various strategies when translating the text, so they inevitably engage in the text and leave and show their voices in the text. In this way they engage in the interaction between the original author and the readers in the target culture. This can change and influence the interaction between the author and the readers.

The aim of this study is to show the translators' engagement in the text in terms of the modality and its appraisal. As a mediator between a source text (ST) and its target text(TT), a translator engages in the text and they leave his or her voice. This study focuses on the use of modality and its appraisal and shows the tendencies in English ST and Korean TT.

This study is an empirical one based on modality and appraisal theory in linguistics. It is a qualitative study analyzing and showing the engagement through the use of modality and its effect. The data discussed will be primarily from a novel and editorials in newspapers

Finally, I would like to contribute to understanding the difference of the use of modality and its appraisal in Korean and English and its implication in translation.

**Keywords:** modality, appraisal, translation

### **Understanding Myth and Reshaping History through Anand Neelkantan's Asura : Tale of the Vanquished and Amish Tripathi's Scion of Ikshvaku.**

Shubhra Joshi

*Research Scholar, Dept of English and Modern European Languages, Banasthali University, India*



Literature and History are interrelated in every sense. With the help of literature, the history of a time can be easily reported and studied. History is all about facts whereas literature is a creative form. The dual combination of fact and creativity results in some marvelous creations. If one talks about India then myths and mythology are highly valued in this country. With the change in time and modern outlook various myths are being reinterpreted. It is true that we cannot rewrite but we surely can reinterpret a myth. It provides a person with various approaches to view a certain situation.

This paper is an effort to study the myths revolving around Lord Rama and Ravana through the individual works of Amish Tripathi and Anand Neelkantan. Both the writers managed to reinterpret the story of Ramayana with the projection of their respective protagonists in a different light altogether. Their intention was to present the age old myths with a slight twist.

Through this paper a detailed emphasis will be drawn towards the myth of Sage Valmiki's *Ramayana* which is reinterpreted by the two writers. The two books will be a part of this paper to understand the contribution of literature in reshaping the history. Through their works they brought forward the culture and society which prevailed at that time. An effort will be made to understand the manner in which the history unfolds.

**Keywords:** - Amish Tripathi, Anand Neelkantan & Indian Mythology.

### **Language Shift and Language Maintenance in Two Generations of Javanese Speakers in Malaysia**

Maimunah ABDUL KADIR

*Dept of English Language and Literature, International Islamic University Malaysia, Malaysia*

Many third generation immigrants have fully assimilated in the new country and have adapted the lifestyle and culture of the local people. One element of culture that they have become accustomed to is the choice of language. The languages that were foreign to their forefathers have become their mother tongue. Their extensive use of these languages has ultimately caused them to abandon their forefathers' mother tongue. This study examines the reasons for language shift to occur among third generation speakers of Javanese in Malaysia. Qualitative data were collected through interviews with eight adults from two generations. The findings indicate that the older generation is proud that they could still use Javanese with friends and family but realise that it would eventually disappear with the passing of time. They would like the language to be maintained to sustain its permanency within the family circle, if not the larger community, but understand why the younger generation is reluctant to learn and use the language. The younger generation insists that it is too late and while they appreciate it as part of their culture, there seems to be no reason to learn the language as they do not use it every day. However, a lost language will negatively affect the culture and history of the speakers so steps must be taken to preserve the language.

**Keywords:** language shift, language maintenance, cross generational awareness

### **Relevance of Bilingualism in the Creative Translation of Nannul, the Tamil Grammar Compendium in English**

Dr. Kanakaraj Sundaravadivel

*Senior Professor and Head (Retd), Dept. of English, DDE, Madurai Kamaraj University, India.*

Translation is a creative work. This process involves entering into the minds and art of the author of the text in the source language. The translator is not a mere copier or imitator. He has to create the feel of the original in the target language. The essential requirement to be met by the translator is that he must have the language sensibility and complete mastery over the SL and TL. This paper aims at establishing the relevance of bilingualism in the translation of Nannul, the Tamil Compendium of the past into English. A thorough and an indepth knowledge of Tamil and English is a prerequisite to effectively translate Nannul into English creatively and satisfactorily. The cognitive system and the response buffer of the Tamil and English have to be mastered. The translator is expected to have mastery over the nuances and intricacies in the spheres of phonology, morphology, etymology, syntax and lexis. The semantic values of the words in Tamil and English must enjoy levels of correspondence in the translated work. It is recommended that the Cohart method of William Maslen Wilson be taken into consideration. The Cohart model warrants a word's lemma specifies its basic meaning, its syntactic category, its conceptual argument structure, its grammatical profile and its diacritic parameters of variation. A mental lexicon has also to be developed. Only then the translation of Nannul into English will be satisfactory.

**Keywords:** language sensibility, cognitive system, lemma

### **The Overlapping of Genres between Rules and Transgression**

Loui ali Khalil,  
*Associate Professor, Qatar University, Qatar*

The issue of the overlap of genres in critical thinking can barely be separated from the rest of the phenomena that embody new and metamorphic nature of the development of human thought, during the transition from the twentieth century to the twenty-first century, that nature whose harbingers took a form more crude and clear since the last decade of the last century; it seemed clear at that time that the movement of development of societies, and especially the advanced among them, strived to relax, consciously or unconsciously, the normative form of systems of reasoning which were prevalent previously, throwing away every system that required a path of strict rules, including the holy systems, heading towards free unrestricted systems; as though mirroring in its inner essence: a revolution against the hegemony of rules.

This study attempts to look at the issue of the overlapping of textual genres from the perspective of its link with the revolution against normative thinking given their importance of focusing on this issue from a different perspective.

**Keywords:** Genres, transgression twenty first century

### **Face-to-Face Dialogue to Talk about Vertical Space with Co-speech-co-thought Gestures**

Tae Kunisawa  
*Educational linguistics, The University of New Mexico, USA*

The research question of this study is: What role does teaching iconic-co-speech-co-thought-gestures (ICSCTGs) with listening-practices play when learning about vertical space in a Japanese English as a foreign language (EFL) class?

Fundamental differences between Japanese and English regarding vertical axes operations are:

- English speakers express vertical space with binary semantic categories (i.e., contact vs. noncontact). Conversely; Japanese employ a single semantic category to express it (i.e. Contact only).
- English use repositions in describing vertical space. However, Japanese utilizes a relational noun and a postposition (e.g., *relational noun ue +locative ni = on, over and above*).

Despite the fact that “In recent years, there has been much interest in the challenges faced by L2 speakers of spatial language” (Coventry et al., 2012, p. 222), only a few studies involve L2 spatial language learning. The studies indicate considerable difficulty learning about prepositions for FL learners (e.g. Ijaz, 1986). The theoretical back-ground of this study is reference-point-constructions (Langacker, 2000) in cognitive linguistics. In mathematics class at an elementary school, children who were asked to produce co-speech gestures learned more than ones who were asked not to generate gesture (Goldin-Meadow et al., 2009). Teaching ICSCTGs can provide a foundation for language acquisition.

Conclusion: Statistical analyses suggest that ICSCTGs with listening-practices play the role in the re-conceptualizing of vertical spatial coordination system when expressing vertical relationships in the EFL class.

**Keywords:** gesture, reference-point-constructions, vertical-space

### **Strategies of Cultural Translation: A Look at the Translation of Sundanese’s Short Story into English**

Lia Maulia Indrayani

*Faculty of Humanities, Universitas Padjadjaran, Indonesia*

The choice of translation strategies is not haphazard but context-bound. One of the greatest challenges for the translator is the rendering of culture-specific items (CSIs) — traditionally regarded as a potential source of untranslatability. It is a duty of every translator to use an appropriate method in dealing with CSIs. Producing translated texts of quality which can successfully deliver the message as intended by the source text is crucial in the field of translation. With this in mind, a preliminary research on a Sundanese short story translated into English from the genre of daily experience was carried out. English and Sundanese being two different languages from different language families contribute towards cultural differences due to differing world views. Thus, the focus of this research is on the cultural translation method used in translating this short story. This study is based on a comparison of the Sundanese’s short story *Neng Maya* which is translated as *Miss Maya*. The main objective of this paper is to examine translation strategies employed in Watson’s “*Miss Maya*”.

**Keywords:** translation strategies, cultural-specific items, cultural differences, cultural translation methods

### **Idiosyncrasy in the Productivity of Word Formation (Based on Persian Data), Lexicalist Position or Non-lexicalist Position Which one?**

Morad Bagherzadeh Kasmani

*English Language Department, Islamic Azad University, Chalous Branch, Chalous, Iran*

In this descriptive, analytic, and library research study, after giving some accounts of Persian productive morphological processes and rules based on the data gathered via going through all complex words (derivations and compounds) covered in a monolingual Persian dictionary and some grammar books, the researcher exerted to give an account of a variable of constraints imposed on word formation processes and also tried to explain the different irregularities/idiosyncrasies in the Persian morphological processes and word formation rules. The researcher, then, categorized the irregularities/idiosyncrasies as semantic, phonological, and morphological ones which could not be explained by any word formation processes, rules and constraints. This is evidence in support of lexicalist position more than non-lexicalist position. Furthermore, on the basis of the findings, it can be concluded that these irregular/idiosyncratic items have to be stored in the mental lexicon of speakers, and that the findings can be of use for lexicographers, material developers, and teachers of Persian to the speakers of other languages

**Keywords:** Morphological Productivity, Irregularity, Persian, Lexicalist Position

### **The *-ed* Allomorphs of Malay Speakers of English and Linguistic Knowledge Types**

Maskanah Mohammad Lotfie; Maimunah Abdul Kadir; Zahariah Pilus

*Department of English Language and Literature, International Islamic University Malaysia, Malaysia*

Malay is a language from the Austronesian family and unlike the Indo-European-originated English; it generally does not have inflections as temporal markers. Problems are observed in the production of *-ed* allomorphs – [d], [t], [ɪd] or [ed] – they are pronounced differently from the Standard English variety or dropped altogether. This paper presents a study on Malay speakers' use of *-ed* allomorphs in English and the relationship between the use and two types of linguistic knowledge. Data were collated from 50 respondents who were social science undergraduates. Four instruments were used to gauge the respondents' verbal use of *-ed* allomorphs as well as their implicit and explicit knowledge of the said allomorphs. Results indicate that respondents' had some knowledge of both implicit and explicit knowledge of the allomorphs. Students' verbal usage of the English language indicates lack of approximation of the allomorphs to Standard English pronunciation. Results also suggest moderate relationship between implicit and explicit knowledge of the allomorphs and their verbal production by Malay speakers of English. The finding illuminates acquisitional problem of English language speakers whose mother tongue does not share inflectional features. The findings also provide insights to possible pedagogical solutions in helping learners of the English language to approximate Standard English and in the long run, enhance employability and effective communication.

**Keywords** linguistic knowledge, *-ed* allomorph, past-time inflection

### **An Empirical Study of Negation Marker Types in Korean Social Media Texts**

Jeesun Nam

*Department of Linguistics, Hankuk University of Foreign Studies, South Korea*

In this study, I examined various negation markers occurring in Korean social media texts and discussed how to classify them and to interpret properly the sentences conveying these devices.

Despite the abundance of studies on antonymy (Leech 1974, Lyons 1977 and Jones 2002) and negation (Quirk et al. 1985) in linguistic literature, the distinction between these two notions has hardly been elucidated. While antonymy has been discussed on conceptual levels (e.g. male/female, hot/cold), negation has usually been considered a device that turns an affirmative utterance into its denial (e.g. happy/not happy). In this respect, previous studies on negation seem to be restricted within grammatically (i.e., syntactically) negated sequences. Nonetheless, this definition is not sufficient to analyze online user-generated corpora, since certain devices such as fail, un- or –free also make utterances approximately synonymous with those negated by the explicit negator not. In this study, the former (Implicit Negation Markers: INM) and the latter (Explicit Negation Markers: ENM) have been examined through social media texts: 4 types of implicit negation markers and 3 types of explicit ones were discerned.

This study provides two empirical findings. First, it revealed that INMs occur more frequently than ENMs. Second, they co-occurred with positive-meaning-conveying predicates more frequently than with negative-meaning-conveying ones, which seems to be related to certain colloquial tendency of avoiding the direct use of negative terms in Korean.

**Keywords:** Korean Negation Markers, Social Media Corpora, Empirical Study.

### **The Inheritance of Dhamma Script from Lanna Kingdom**

Rachanee Pornsi

*Research Service Center, Dhammachai Tipitaka Project, Wat Phra Dhammakaya, Thailand*

The paper is to study the inheritance of the northern Thai script known as Lanna Dhamma script (*Tua Tham*) that was widely used in the region. In the period of Lanna prosperity, there were the sharing of religious beliefs and traditions of arts and culture through the relations with the cultural boundaries of Lanna. In the study the result obtained showed that the cultural boundaries do not correspond to the political boundaries of modern Thailand: the culture of Lanna — whose territory and status have been changing over the centuries — extends well into neighboring countries that are Myanmar, China and Laos. It is the common use of a single script to write texts fully understandable from one region to the other that allows us to define an extended area of civilizations. It can call this shared culture area “Culture of the Region of the Dhamma Letters”. This area extended to the cities and kingdoms of Luang Prabang in Laos (Lan Chang), Chiang Tung in Myanmar (the Khuen country in the Easternmost Shan States) and Chiang Rung in Chinese Yunnan (the Lue country of Sipsong Panna).

**Keywords:** inheritance, Dhamma script, Lanna Kingdom

### **The Use of Sanskrit in the Political language of Islamic Preaching in Urdu in contemporary India**

Dr. Ronie Parciack,

*Dept. of East-Asian Studies, Tel Aviv University, Gilman Building, Tel Aviv, Israel*

This presentation examines the permeation of Sanskrit vocabulary, codes and religio-national conceptualizations often identified with the ideology of Hindu nationhood, into the Urdu language, rhetoric and worldview of popular Islamic preaching in contemporary India.

While the discourse of nationalism is universally associated with secularization, the nation-state of modern India follows a unique model, establishing nationalism on religious grounds. Hindu reform movements transformed Sanskrit/Brahmanical models to adjust to modernity (Nandi 1970). The cornerstone of the Indian ethno-nationalist ethos is an ideology known as *Hindutva*. This ideology conjoins religious and national identities, acknowledges the Sanskrit culture and language as supremacist, and treats the Indian Territory as a sacred geography seen as a divine incarnation (Bhatt 2001). Despite being formally defined as a secular democracy, Indian public and political culture are highly influenced by this ideology, whose predominance creates an exclusive discourse of citizenship from which non-Hindus are excluded (Pandey 1999). Nevertheless, Indian Muslims are actively seeking political and cultural participation and the dynamic arena of popular Islamic preaching (*Da'wah*) in Urdu is a powerful tool for the rewriting of Islamic narratives into the nation. This presentation focuses on the preaching of Syed Muhammad Hashmi Miyan Ashrafi al-Jilani. His unique terminology employs Sanskrit vocabulary and Brahmanic codes and embroiders them into the Urdu language and Islamic worldview.

**Keywords:** India, Sanskrit, Urdu

### **Reaction Speeches as a Genre of Political Rhetoric: A Study of Obama's Speeches about Police Violence**

Katja PLEMENTIŠ

*Department of English and American Studies, Faculty of Arts, University of Maribor, Slovenia*

The article discusses the characteristics of modern American presidential political rhetoric with special reference to the presidential speeches given as a reaction to concrete negative events. Particular attention is given to the analysis of linguistic features and functions of the speeches that have been given by President Obama as a reaction to the killings of unarmed black citizens by the police. The linguistic study of the speeches is based on an analysis combining traditional rhetorical concepts and categorizations with functional linguistic concepts such as the appraisal framework. The stylistic features of the analysed speeches are considered in the general context of presidential speeches with a similar function from other periods of American history. An attempt is made to discern linguistic and structural patterns and functions that could be the basis for the general categorization of reaction speeches as a particular genre of presidential political rhetoric.

**Keywords:** political rhetoric, reaction speech, Obama

### **A Comparative Study between Korean and English Online Texts Extracted from Political Debate Forums**

Suzy Park

*Humanities, Hankuk Academy of Foreign Studies, South Korea*

This study aims to compare Korean online texts with English ones that have been written in online

political debate forums during the campaign period of presidential elections in Korea and in USA respectively.

A 30,000-token-sized Korean corpus and an equal-sized English one have been constructed in this study, via extracting colloquial sentences from online political forums (<http://agora.media.daum.net> for Korean and <http://www.debatepolitics.com> for English). By using a multi-lingual corpus-analyzing tool named UNITEX ([www-igm.univ-mlv.fr/~unitex](http://www-igm.univ-mlv.fr/~unitex)), the most frequently occurring keywords in each corpus were analyzed. While in the Korean corpus, phyenghwa ‘peace’, hoysa ‘company’, mincwuhwa ‘democratization’, saep ‘business’ and cencayng ‘war’ are top-ranked among others, in the English one, security, country, wealth, nation and revenue are among the most frequently used ones. In this study, the similarities and differences of Korean and English online texts have been examined and the correlations between the frequent keywords and people’s main concerns about political leaders were analyzed.

This study provides twofold outcomes: first, statistical information on the most used words can reveal underestimated, but significant knowledge on people’s current thoughts and accordingly a society’s actual trends. Second, sizable and diverse corpora of each language and multi-lingual analysis tools should be developed to provide more reliable information.

**Keywords:** Comparative Study, Korean & English Online Political Texts, Frequent Keyword Analysis.

### **Language acquisition among Anatomy students**

Jessie James Tolero

*Assistant Professor, Health Sciences, University of Buraimi, Sultanate of Oman*

Anatomy subject in tertiary education in Oman adheres to the Arabian Gulf implementation of the English language as medium of instruction (EMI). Therefore, every student has equal opportunity to study Anatomy in what is perceived as the world’s language: English. Anatomy students who are the subject of this study use the Arabic language in school until the 8<sup>th</sup> grade. Basic English is only introduced as one of the subjects when they reach the 9th grade. And, in fact, it is only during this time that students start to read and write in English. The 4 years of learning the language is not sufficient and obviously does not guarantee that they will be able to understand the more complex subject matters in colleges. It is in this regard, that this paper will attempt to address student’s language acquisition, a topic which continuing investigation deems necessary because of its complexity.

**Keywords:** Anatomy subject, anatomy students, English language

### **The Theory of Beauty and the Construction of Identity- a Comparative study of *The Bluest Eye* and *Monsoons and Potholes***

Tara Senanayake

*English Language Teaching Unit, University of Peradeniya, Sri Lanka*

Identities are constructed and destroyed, and at times there is resistance towards the creation of stereotypical identities. Racialised and gendered identities abound in fictional texts, hence it is important to analyze how these identities are fashioned and re-fashioned, specifically in fiction by women writers.

It may also be true that beauty is a central focus of many women, and according to Naomi Wolf, this is a very powerful myth. Yet, since the ideal of beauty is and has been largely depicted as a woman with light skin and blue eyes, it is even less possible for women of colour than for white women to achieve this ideal.

This paper will attempt to delineate the theory of beauty and the experiences of marginality and issues of identity created by this theory, through a study of different but comparable novels. Toni Morrison's *The Bluest Eye* is a novel of growing up young, black and female in America. In contrast, *Monsoons and Potholes* by Manuka Wijesinghe is a narrative that is "feminist in that it foregrounds gender and the gendering of the female subject and the nation in the process of 'becoming'."

I shall also examine the issue of resistance to and the rejection of hitherto constructed stereotypes and how authors and their characters cope with the crisis of identity in African-American and postcolonial settings.

**Keywords** – Beauty, Identity, African American, Sri Lankan

### **A Feminist View toward Adultery in Thai Novels: The Victimization of *Mia Luang* and *Mia Noi* in Thai Context**

Kosit Tipteimpong

*School of Language and Culture Studies, Tokyo University of Foreign Studies, Japan*

Polygamy is unacceptable in modern Thai society. However, it is not uncommon to hear stories about Thai married men having an affair. In many cases, such an affair does not only lead to a domestic trouble, but also social criticisms in various aspects.

Aware of such a common problem, two great Thai female novelists decided to write novels about how women suffer from adultery conducted by men, but from an arguably different point of view. Kritsana Asoksin's *Mia Luang* (The Legal Wife) and Thommayanti's *Mia Noi* (The Mistress) are two of the most well-known Thai novels that deal with adultery. Although written more than twenty years ago, both have been adapted into television series from time to time and are still in print.

Based on the feminist theory, this paper aims to analyze the two novels with the main objective of examining women's suffering and social standing due to men's adultery in the Thai context through literary lens. The analysis leads to the conclusion that while marriage is not the definite answer for a happy life as mostly depicted in Thai contemporary novels, women, both the lawful wife and the mistress, tend to become victimized by men's adultery. In addition, while the mistress is usually the object of criticism, the man conducting adultery is relatively overlooked.

**Keywords:** adultery, Thai novel, feminism

### **Literature for Global Solidarity**

Dr. Phani Kiran

*Asst. Professor, Department of English, Al-Jouf University, Kingdom of Saudi Arabia*



This paper analyses some important issues related to teaching and learning literature in the global context. Globalization constitutes both a challenge and an opportunity, depending on the point of view of the observer. The recent educational reforms have focused heavily on studying mathematics, science and computer education. Though these subjects are important, they are not enough to provide the knowledge of world regions, global issues, cross-cultural skills, and values which are so important for living and working in this present day world. The need of the hour is preparing learners as Global citizens and they should demonstrate characteristics like respect for fellow humans, regardless of race, religion, gender or age. And literature brings awareness of all these issues and broadens the vision beyond narrow borders. The conspicuous characteristic of literature in global context is its striving to break down all barriers of language, culture and race to become world literature. Literature not only mirrors life but it also shows the new possibilities of future. The writer wants to discuss the unique opportunities literature provides in turning the learners as global citizens and expanding the concept of education and build a sense of belonging with the entire community and nurture a feeling of global solidarity, identity and responsibility.

**Key Words:** global citizens, solidarity, a sense of belonging

### **Women, Sexuality and Language**

Ruth Rymbai

*Department of Linguistics, North Eastern Hill University, Shillong, India*

The academic relationship between feminist theory and Language is anything but new. Many, in recent years, have divulged the different types of textual manipulation used in this area to serve specific cerebral agendas and offer a wide spectrum of cogitation in academic community. Clamouring for the invisibility of women is an exigent feminist enterprise in this area. The principal objective of this paper will be to expound and elaborate on the fact that languages may also display shortage of words for things that matter a great deal to women. This sort of fissure is another way that a language can be seen as encoding a male worldview. Moreover, feminist work on language has also indicated that there may be problems which are simply not pliable to fragmentary linguistic rectification. Some difficulties that have been raised go well beyond a handful of problematic terms or gaps. There is sexism in language, it does enhance the position of males, and males have had control over the production of cultural forms. For the purpose of this research, empirical evidence will be sought from some select writings on the languages found in the Indian subcontinent.

**Keywords:** Feminist Theory, Language, Sexism

### **Discussing the Dispossessed: Globalization and the Future of Indigenous Languages**

Dr. Anant Dadhich

*Lecturer, Department of English, MLV Govt. College, Bhilwara (Rajasthan) India*

In the diffusion of culture language is an important carrier of cultural globalization. Today, the English Language, particularly in American form, has become the prime language of the emerging global culture. The diffusion of global culture is evident from the point that the English language has entered the day to day colloquial forms of communication. The import of language is a part of globalization of culture which impacts the lifestyles and enforces local people to follow western patterns of behaviour. Apart from this the English carries a highly globalized American spirit to affect the local vocabulary leaving it helpless to yield. With language goods, techniques and fashions enter the regional market. One major impact of the shift of English as a global language is that except English other languages are on the verge of extinction in different parts of the world. They are struggling even for their existence. Many languages of the world community are dying or have disappeared for the lack of speakers. Modern ideological states, with pretensions to electoral democracy and in the name of inclusion, impose the culture of the dominant over the native cultures following the marginalization of the indigenous languages. The present paper attempts to understand the exertion and protest on the part of humanities to voice and represent the sinking communities and their languages since the loss of language is the loss of culture.

**Keywords:** Inclusion, Extinction, Ideological.

### **Public Symbols of Disabilities: An Intercultural Perspective on Inclusion**

Donald Persons

*Ratchasuda College, Mahidol University, Thailand*

Disabilities have been imagined by the public in various public symbols or images. This paper presents the background of public symbols of disabilities, their significance across cultures and reflects on issues for building disability awareness in society.

The background of symbols of disabilities is being studied through literary criticism dating back to the time of the Ancients of Greece, the Ancient Near East, India and China. In the modern period, the wheelchair symbol was adopted universally as a way of not only including persons with disabilities, but so the public would provide greater access to public parking lots, elevators and a wide variety of public buildings in the context of rights of PWDs. Currently, this symbol is being revised to better provide social access, mobility and orientation for a variety of situations involving persons with disabilities. In a dynamic Asian context these cultural influences and borrowing can reduce social barriers and develop greater intercultural awareness and inclusion of persons with disabilities. These symbols are adopted and need to create semiotic meaning by three primary audiences with unique perspectives: policy makers in government and industry, PWD organizations and the general public. Strategies for training the stakeholders about these symbols are considered.

**Keywords:** public symbols, intercultural awareness

---

<sup>i</sup> Sissy stands for “*niangniangqiang*,” abnormal stands for “*biantai*,” and shemale stands for “*renyao*.” See Les+ (2011). *LGBT media suggestion guide*. Available at:

<http://www.chinagender.org/UploadFiles/20120328075307.pdf>LGBT\_media\_suggestion\_guide.pdf

ii Peter (2014) discussed the original use of the term “homosexual” and its implications in detail. See Peters, J. W. (2014). The decline and fall of the “H” word. Retrieved from [http://www.nytimes.com/2014/03/23/fashion/gays-lesbians-the-term-homosexual.html?\\_r=0](http://www.nytimes.com/2014/03/23/fashion/gays-lesbians-the-term-homosexual.html?_r=0)