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Assimilation in the Hausa Language

Dr. Abdu B. Mukhtar,

Abstract
The paper entitled, ‘Assimilation in Hausa Language’ discusses issues on meaning of language, the Hausa Language and its assimilatory process. Specifically, the paper examined obligatory and optional forms of assimilation in Hausa. And also, segmental and suprasegmental assimilation were outlined while tone and vowel length were indicated, low/falling tones were marked and high tone syllable remain unmarked.

1:0 Introduction:

Language is the process of communication by means of speech, either spoken or written in which sounds are combined into words. Words are combined into sentence, this combination answering to that of ideas into thought by the whole community (Britannica, 1968, Wallwork, 1974, Gimson, 1980, Encyclopaedia, 1995).

Hausa Language belongs to the family of languages in sub-saharan African, spoken to the east, south and west of Lake Chad: *Hausa is by far the largest grouped with others in *Afro-Asiatic. Hausa is spoken in the Northern States of Nigeria as well as in Niger Republic as a first language and its is far and away the most important language of West Africa, a situation comparable to Arabic and Swahili in North and East Africa respectively. The popularity of Hausa internationally cannot be overemphasized. It is common knowledge that apart from teaching it at every level of university education, the language is used as a medium in radio broadcasting. America, the United Kingdom, Germany for instance, are all engaged in both teaching and broadcasting in Hausa, (Dustan, E. 1969, Katzner, 1975, Bargery, 1993, Matthews, 1997 and Sani, 2001).

2:0 Assimilation:

Assimilation refers to the change of one sound into another in view of phonetic environmental influence. When phonemes occur in sequence and some aspect of one phoneme is taken or copied by the other, the process is known as assimilation. In assimilatory process, a segment takes on features from a neighboring segment. A consonant may pick up features from a vowel, a vowel may take from a consonant, (Schene, 1973, Sani, 1989 and Yule, 2002). Assimilation can be divided into segmental and supra-segmental forms. Segmental assimilation may further be divided into obligatory and optional.

2:1:0 Segmental Assimilation:
Segmental assimilation is a tier in phonological representation at which features are associated with a single consonant and vowel, example in the representation of end a feature of nasality might be associated only with a segment realized by –n and feature ‘plosive’ only with one realised by –d (Matthews, 1997). Segmental assimilation can be divided into obligatory and optional forms.

2:1:1 **Obligatory (mandatory) assimilation:** Obligatory is the type of assimilation in which the speaker was no option, i.e. its mandatory to pronounce as it is without freedom. Obligatory assimilation includes nasalization, palatization, labialization, etc.

a) Nasalization with a sign ~ on top of a vowel is a process by which vowels or consonants become nasal or nazalized. Hausa Language has nasal consonants as [m, n, n, ɲ] and has no nasal vowels, but vowels can be nasalized when precede or followed by a nasal consonant. And also, vowels may be nasalized either progressively or regressively or in a multiple form. For example:

- [han] → hany a (road) = /a/ is nasalized regressively.
- [mo] → leemo (orange) = /o/ is nasalized progressively.
- [mᵣn] → manjarga (rake) = /a/ is nasalized multiply

b) Palatilization with raised y after a consonant [ç] is a change or process resulting in a sound articulated broadly in the ‘palatal’ or ‘palato-alveolar region’. In Hausa sound that are palatalized are plain velars - /k/, /q/, /g/ and alveolar sounds - /s/, /z/, /t/, /d/ and labio-velar /w/ when followed by a front vowel /i/ or /e/. Example:-

- /k/ + /i/ → [kᵣi] as in kiifii – kifi (fish).
- /q/ + /i/ → [qiyyy] as in qiyayyaa (hatred).
- /g/ + /i/ → [gᵣi] as in giwwa (elephant).

- /k/ + /e/ → [kᵣe] as in keekee (bicycle).
- /g/ + /e/ → [gᵣe] as in geeroo (millet).

- /q/ + /e/ → [qᵣe] as in qeeyaa (nape of the neck).
- kwaasaa → *kwaasii = kwaashii (removed).
- saataa → *saatii = saacii (steal).
- kaaza → *kaazii = kaajii (hens).
- gurzaa → *gurzii = gurji (scraped).
- waawaa → *waawaawee = waawaayee (fools).
- kabeewaa → *kabeewee = kabeeyii (pumpkin).

- /k/ + /o/ → [kᵣo] as in kookoo (pap).
- /k/ + /u/ → [kᵣu] as in kunu (gruel).
- /q/ + /o/ → [qᵣo] as in qoqo (small calabash).
- /q/ + /u/ → [qᵣo] as in qusaa (nail).
- /g/ + /o/ → [gᵣo] as in bargoo (blanket).
- /g/ + /u/ → [gᵣu] as in gunguni (grumble).
2:1:2 Optional form of assimilation:
The word optional or option means freedom of choice where the segment can be pronounced with or without influence in the word (Fagge, 1996). This type of assimilation whereby the speaker can choose to express the word with the influence or without. The following example can be divided into progressive or regressive, and contact or distant assimilation:

<table>
<thead>
<tr>
<th>Option (A)</th>
<th>Option (B)</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. tunkiya</td>
<td>tinkiya</td>
</tr>
<tr>
<td>ii. arziki</td>
<td>azziki</td>
</tr>
<tr>
<td>iii. yumvuu</td>
<td>yinvuu</td>
</tr>
<tr>
<td>iv. kindûrmîo</td>
<td>kindûrmîo</td>
</tr>
</tbody>
</table>

/u/ change to /i/ distance and regressive

3:0 Suprasegmental Assimilation:
Suprasegment is a unit or feature whose domain extends over more than one successive minimal element. Thus *stress, tone and intonation are suprasegmental feature whose domain is a syllable not an individual consonant or vowel within it. (Koenroad, 1996: 123, and Matthews, 1997: 374).

Hausa is a tone language, in that it uses tones to show the minimal differences between certain pairs of words whose meanings are contrast. Hausa is a language with two basic tones: HI | / | indicated a (or aa on a long vowel), and LO | \ | indicated a (or aa). Falling | ^ | tones are surface manifestations of HI + LO on a single heavy syllable, e.g.g. [caa] = /caa/ HL [can] = /can/ HL, etc. Hausa falling tone, is a combination of high and low on a vowel in a single syllable and does not have rising tone, (Newman, 1986:249-250 & Yalwa, 2002:26-27).

3:1 Progressive assimilation:
Progressive assimilation is a process in which elements are changed to match features of elements and precede them. In Hausa Language we have the following examples:

<table>
<thead>
<tr>
<th>Option (A)</th>
<th>Option (B)</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Àkwàatì (LLH)</td>
<td>Àkwàatì (LLL)</td>
<td>(a box)</td>
</tr>
<tr>
<td>ragargàza (HHLH)</td>
<td>ragargàza (HLLL)</td>
<td>(to destroy)</td>
</tr>
</tbody>
</table>

3:2 Regressive assimilation:
Regressive assimilation is a kind of assimilation in which elements are changed to regressively to match features of elements that follows. The following example from Hausa Language represent regressive assimilation:

<table>
<thead>
<tr>
<th>Option (A)</th>
<th>Option (B)</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>gyàaree (LH)</td>
<td>gyàaree (HH)</td>
<td>(a large cricket)</td>
</tr>
<tr>
<td>shaaràa (LH)</td>
<td>shaaràa (HH)</td>
<td>(sweepings)</td>
</tr>
</tbody>
</table>

Conclusion

Finally, the paper observed that there are two types of assimilation in Hausa – segmental and suprasegmental assimilation. Segmental assimilated is also of two types i.e. obligatory and optional forms. And this type of assimilation (segmental)
only affects consonants and vowels. While suprasegmental deals with only tone in the case of Hausa and also optional. And also, issues with regards to regressive, progressive, contact or distance where examined in the relevant examples.

References


The Reality of Reader Response in Literature Classrooms

Angeline Ranjethamoney Vijayarajoo

Despite reader response being an aid in the meaning making process of students, it is hardly used in classrooms. Questionnaires given at random to teachers and lecturers revealed that they believed in reader response but lacked time to engage in discussions to hear out students’ personal opinions. Educators lament the need to prepare students for standardized examinations. The grave consequence is to reduce literature teaching and learning to providing and expecting correct answers. The researcher undertook a study at tertiary level to confirm the benefits of reader response despite time and curricular constraints. In the constant comparative method, the Control group went through the syllabus the usual way— that is, receiving input comprising standardized interpretations while the Experimental group was exposed to reader response pedagogy, where students were encouraged to express and exchange their views freely, without being given a set interpretation. The students in both groups were given a question to answer based on two short stories read. These essays were marked with an added dimension— originality of interpretations and making connections between the text and students’ own lives. The results showed that the experimental group came up with richer and unique interpretations by way of personalized opinions in their meaning making process, compared to the Control group.

Keywords: Reader response theory, originality of interpretation

Introduction

The main aim of this study was to observe and examine how reader response pedagogy approaches in literature classes influenced students’ meaning-making processes. The researcher wanted to look at the personal meaning making process and interpretation of students in their written responses. To achieve the purpose of this study, students were placed in two groups, the Control and Experimental group. The Control group of students engaged in the usual way of learning in classrooms, that is, giving students the input required to answer examination questions. The Experimental group was exposed to reader response approaches. The data came by way of students’ written assessments given after each of two short stories were taught.

This study involved mainly analyses of the written pieces of students’ work. Marks were allocated for three categories: Content, Language and Original Interpretation. Additionally, the study also attempted to look at the amount of teacher and student talk (though not the focus of the study) during class discussions in the two groups. Findings of these will be reported in general as the focus of this paper is on the written responses of the students.

The organization of this paper continues with the literature review, the problem statement, the research questions guiding this study, the methodology, data analysis, findings, the conclusions and recommendations.

Literature Review
Applebee (1989, cited by Langer 1990) stated that a series of studies of literature instruction across the United States was conducted and indicated that literature is generally taught as if there is one correct interpretation which the student must arrive at to be “right”. When teachers were interviewed, they indicated that they used reader response approaches to instruction (e.g., those espoused by Diaz & Hayhoe 1988; Probst 1988; Rosen 1984; Rosenblatt, 1978, cited by Langer 1990). However observers reported that when teachers sought students’ personal responses during language arts lessons, they tended to do so for ‘motivation’ with discussion soon turning toward a quest for the ‘right’ answer. (p. 815)

Research is needed which not only recognizes that young adults process “meaning in literature with perspectives that differ from those of adults” (Lehr 1988, p. 350, cited in Cox & Many 1992) in terms of overarching themes, but which also underscore the value of readers’ ability to find personal meaning in a literary work.

Similarly, studies of assessment instruments (commercial tests, state-wide assessments, college placement exams, and the end of unit tests in literature anthologies and basal readers) by Brody, DeMilo and Purves (1989, cited by Langer 1991) indicated that almost all assessment instruments -- informal and formal alike -- treat literature as seeking a predetermined right answer. Such tests rarely tap student abilities to move toward deeper understanding through the exploration of possibilities or critical explanations and analysis.

The No Child Left Behind Act (2001), often abbreviated in print as NCLB is a United States federal Law. This Act has not helped by putting further pressure on teachers whereby performance on standardized tests is supposed to reflect teacher commitment and student understandings, calling for sanctions if performance is unsatisfactory. The NCLB Act reinforces teachers’ quest to ensure students get the ‘right’ answers. The Act requires states to develop assessments in basic skills to be given to all students if those states are to receive federal funding for schools. The effectiveness and desirability of NCLB’s measures are hotly debated. Critics have argued that the focus on standardized testing as the means of assessment encourages teachers to teach a narrow subset of skills that will increase test performance rather than focus on deeper understanding that can readily be transferred to similar problems.

Auckermann (2007) in his paper said that policies are gearing students more and more toward standard interpretations, and predetermined strategies dominate classrooms due to pressure on teachers for their students to perform well on standardized tests. In his paper, he suggests an alternative to traditional notions of scaffolding whereby the teacher displaces himself as the “primary knower” (Berry 1981). Here the teacher shares evaluation with the students while teaching follows students shifting social and intellectual intentions as they (the students) wrestle with textual meaning-making, rather than to block all creativity and thoughts by prescribing a one and only “right” answer.

Thus, it may seem that in actual classrooms teachers look for the ‘right’ interpretation and any interpretation that does not follow this is unacceptable and does not gain the teacher’s approval and favor. According to Aukerman (2007), teachers may be far more reluctant to honor and make room for text elaboration of interpretations that seem ‘manifestly off track’ from their adult reader’s perspective. In such cases, there is an intuitive tendency to model or ‘scaffold’ toward a more clearly text-based (Margolis, Tierney & Pearson, 1981) understanding rather than to follow the child down what would appear to be a dead-end street’ (Aukermann 2007).
Rosenblatt (1982) hypothesized and recent studies confirmed (Anzul 1989; Cox & Zarillo 1990; Sacks 1987) however that the teaching of aesthetic reading has been neglected in schools. The natural tendencies of young readers is to primarily assume an aesthetic stance when responding to literature and this suggests a lack of fit with the more efferent teaching of literature in schools (Cox & Many 1992). An aesthetic stance is when students are able to experience work and find meaning to it in light of their own worlds and understanding. An efferent stance is one where students look for answers directly from the text.

Reader response theory has brought about the conception of the role of the reader in constructing meaning from text. Each reader’s evocation of a text is uniquely personal as are the subsequent interpretations. Ricouer (1976, cited in Cox & Many 1992) describes interpretation as occurring out of a dialectic give and take between the world horizon of the author and the world horizon of the reader. Too much emphasis seems to be given to the author’s horizon and popular, accepted interpretation. The readers’ understanding of what something means in a text is expanded to its relevance to other possible worlds but opportunities for this may be marginalized due to pressures for the ‘right’ interpretation.

An alternative view to readers correctly interpreting a literary work should be that readers should be able to experience a work and find meaning to it in light of their own worlds or any world they might imagine.

Research Objective

The objective of this study was to compare two groups of students’ written meaning-making processes— one exposed to reader response pedagogy, the other, to traditional teaching. In traditional teaching, the classroom scene is one where the teacher holds authority and plays the role of sole provider of information. In reader response pedagogy, the teacher shares authority with students, encourages them to make personal meaning of the text, while valuing students’ responses.

Theoretical Framework for the Study

This study has Reader Response as its theoretical basis. Rosenblatt (1986) took an eclectic view of various literary forms and their potential as a lived-through experience. The term ‘poem’ as used by Rosenblatt may stand for any work of art which she describes as ‘…not an object but an event, a lived-through process or experience’. It is this ‘lived-through’ process which Reader Response is able to capture and is lacking among students responses due to traditional classrooms where the teacher holds authority with prescribed answers, stifling students’ personal meaning making process which would lead to their own ‘poem’.

Rosenblatt (1978, 1983) conceptualized reader response as a medium for cognitive and personal growth, as the student learns that literature is more than an analysis of formal structures, more than the search for the author’s intended meaning, and more than the study of a literary critic’s interpretation.

Rosenblatt (1965) studied the importance of the personal connections and responses of students to the study of literature. In her work she addressed the “unabridged gulf between anything the student might actually feel about the book and what the teacher, from the point of view of accepted critical attitudes and his adult sense of life, thinks the pupil should notice” (Rosenblatt, p. 59). Rosenblatt stated that the teacher should allow the student to explore the literature value that might exist for him or her personally. Students
should be allowed to use literature to “explore ourselves and the world around us” (Rosenblatt, p. 37).

She (Rosenblatt) adopted the concept that reading is a ‘transaction between the reader and the text’ from her 1938 declaration that “there are no generic readers or generic interpretations but only innumerable relationships between readers and texts” (Rosenblatt, p. 291). The reader creates meaning to the text and this meaning is guided by the personal stage of development as well as what is presently occurring in the lives of the readers. It is in this transaction that literature can be appreciated, enjoyed and studied; and through this transaction, the reader is born.

Methodology

The study comprised two groups of students from the Pre-TESL group as there were only two groups enrolled for the particular semester. The students came in with more or less similar proficiency levels. One group, the Control group was taught by lecturer A while the experimental group was taught by lecturer B. Lecturer B was guided by Reader Response pedagogy. The Control Group went through the usual way of teaching literature to the test. The researcher was an observer to most of the class sessions except for times when this was not possible.

Procedures

The Control Group Procedure.

- Students were asked to read two short stories in the syllabus [Please see Appendix A]
- Students were seated classroom style – in usual neat rows
- Lecturer A asked questions and students answered her questions
- Lecturer A gave input and sometimes printed notes and also short notes on the white board
- Students took down notes and downloaded material from the internet twice during the semester
- Lecturer A gave past year examination questions for practice and discussed the type of questions that would and could appear in the examinations.
- Lecturer A gave model answers or alternatively pointed to information that had to be included in the answers to get the full marks allocated.
- The researcher was seated at the back of the classroom.

The Experimental Group Procedure

- Students were asked to read the short stories in the syllabus (See Appendix A)
- In class, students were seated in groups of four, in a semicircle. Some sat just as a group of four by moving their chairs around to face the other two students behind them.
- Lecturer B explained the reader response concepts and encouraged students to interact with the text and freely give and respond to each other’s comments without fear.
- Students discussed the short story.
- Students recorded their discussions.
- Lecturer B walked round and often joined the groups as learner and contributor. Initially students were weary of the researcher but after three sessions, they seemed more at ease.
- Then a class discussion began where groups voiced out their opinions.
Throughout, students held interpretive authority, but initially, they were hesitant. By this, it is meant that the students spoke confidently and did not look to the lecturer for answers, as they initially had done. The requirement to hold an argument was to justify it and where possible, to find evidence from the text or to have enough information to infer from the text.

At the end of the discussion of each short story, students recorded their feelings, comments or anything that they felt, in a journal entry.

Both groups of students, the Control and Experimental groups were given the same written assignment after each short story.

The Question given to students: Write a page of anything that struck you / attracted your attention in the short story you just read. As far as possible, include original ideas and your own thoughts.

Grading of Assignments
The assignments were graded according to the examination requirements, that is Content (10 marks) and Language assessment (10 marks). The assessment scale for the Content and Language marks is given in Appendix B. In addition to these two dimensions, another dimension was added for this research purpose, that is, the ability to think differently and make original interpretation with sound reasoning. This item was also given 10 marks.

The marks were given over a total of 30. Once the mark was given, the scripts were given to two other volunteer lecturers to inter-rate the scores. These scores were also rounded (brought to the nearest whole figure) and the average was taken. Overall, there were no serious disputes in the mark allocation, according to the three dimensions.

Samples
Student samples were from the Pre TESL (Teaching English as a Second Language) class. These students would do two semesters of this course before joining the degree course. They were 19 years of age, having entered University after their ‘O’ level equivalent examinations. They were training to become teachers. The Experimental group had N = 31 students while the Control group had N = 26 students.

Data Collection and Analysis
Data came mainly by way of the scores of the two written assignments. These scores were compared. More important was the mark awarded for the new dimension created for the purposes of this study. That is, the ability to think differently and make original interpretation with sound reasoning. Thus, three categories of marks were given but the third category was new and needed special attention and a co-rater to ensure reliability. This was attended to by enlisting the help of two other volunteer lecturers. Where marks were awarded for this section, the co-rater would study this and decide on agreement or make suggestions for changes. [This happened only twice and was resolved after discussion]. This was the crux of the data analysis as the content and language aspects were common and known to the lecturers. The guidelines for this impression marking is found in Appendix B.

Samples of written responses from both groups for both short stories are fleshed out to show this. The responses have only been corrected minimally to allow for meaning to the readers. Errors which did not impede understanding were left in the original form.

A brief summary of the two short stories is given in order for the excerpts to make more sense to the readers. The first short story ‘I Stand Here Ironing’ is about a single
mother’s plight at a time of recession where she had to find work to support herself and her daughter, Emily. The father of her child left them, due to poverty. Emily had to be left with babysitters, at nurseries and later, at Emily’s father’s relatives’ home while Emily’s mother had to work. Later, the mother brought Emily back but Emily had changed and become distant towards her mother and life generally. Emily’s mother remarried and had children of her own. Again, Emily was neglected and on top of it, a daughter, Susan was born, a step sister who competed with Emily for attention. Emily becomes a recluse and loses her zest for life, which she once had with her mother when she was very young.

Title of Short Story: I Stand Here Ironing

Students A & B

<table>
<thead>
<tr>
<th>No</th>
<th>Control Group Sample</th>
<th>No</th>
<th>Experimental Group Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>Student A</td>
<td>i</td>
<td>Student B</td>
</tr>
<tr>
<td></td>
<td>This is a story of what life is for children and adults at a time after war. <em>Emily was unfortunate compare to other children.</em></td>
<td></td>
<td>Emily mother had a hard life and that is why Emily also. <em>Emily is a poor thing. I feel like cry when I think of Emily. A real poor thing</em></td>
</tr>
<tr>
<td>ii</td>
<td>Susan compete with Emily for mother’s affection and attention. Susan better looking and do everything better than Emily. This not help Emily in self-confidence and Emily need assurance of mother’s love. Mother got no time.</td>
<td>ii</td>
<td><em>I dislike Susan.. She take mother’s attention away from Emily. Life already hard, now harder for Emily. I don’t blame mother but I wish mother could do something for Emily to tell that she love Emily very very much. I don’t blame Susan – she a child also want mother’s attention. Life very difficult and my heart for Emily.</em></td>
</tr>
</tbody>
</table>

Discussion

Student A expressed herself in the efferent stance when she summarized the storyline [This is a story...]. However, she moved along the continuum towards the aesthetic stance as she compared the character of Emily to other children in general. She was able to take the content of Emily and apply it in general terms to life. This was moving towards the aesthetic stance. While student A was in the efferent stance, she was in the to and fro movement between the stances, though mostly in the efferent stance.

Comparatively, student B began in the aesthetic stance from the very first instance. Student B rationalized that Emily’s life was hard because of her mother’s hard life. Student B remained on the aesthetic continuum as she expressed empathy for Emily. Student B went deeper into the aesthetic stance as she ‘lived-through’ the experience of Emily and felt for Emily emotionally. Student B began and remained mostly in the aesthetic stance.
In another episode (ii), student A began again in the efferent stance as she interpreted Susan’s presence and the influence of Susan’s presence on Emily. She then moved to a clear efferent stance as she expressed information from the text [Susan is better looking than Emily]. From here, she moved back to the aesthetic stance in terms of how Emily’s self confidence was affected and her need for her mother’s assurance of love. Then, she moves to the center point of the continuum as writing that her ‘mother got no time’ could be on either stance, depending on the student’s context. If it were a retelling of the fact, it would be an efferent stance but if it was her conclusion as to what had caused all Emily’s lack, then it would be on the aesthetic stance. This was a written response and being difficult to know, I placed it as a center point—a bit of both stances which was agreed upon with the co-raters.

The two episodes from student A and B showed that student A, who was from the Control group responded in the efferent stance mainly but present also, was the aesthetic stance. Conclusions that can be drawn from the written responses of student A and most of the control group students, was that they probably had the potential of being on the aesthetic side of the efferent-aesthetic continuum. However, it is probable that current day teaching literature to the test, with ‘correct answers’ and preparation for standardized examinations, has very likely caused students to break away from their natural capacities of being readers in the mainly aesthetic stance to that of students trying to score on standardized tests, thus navigating along the mainly efferent stance.

Student B on the other hand, began both episodes in the aesthetic stance and though there were shifts to the efferent stance, student B stayed mainly along the aesthetic part of the continuum, going through the text and experiencing the text through her own lenses. Most of the students in the Experimental group responded more toward the aesthetic stance. Conclusions that can be drawn from the students in the Experimental group are that reader response pedagogy encouraged them to go through the ‘lived-through’ experience of the text, allowing for natural, original and richer interpretations as the students transacted with the text and allowed the ‘reader’ within themselves to explore the text.

The second short story is titled ‘The Story of An Hour’. In order to provide a context of the sample, an explanation of the plot is given, where Mrs Mallard is an oppressed wife in the sense that she stays home and does all the household chores while her husband goes out to work at the coal mine. They have no children. One day she got news of her husband’s death, as a result of an accident in the mines. At first she sobbed uncontrollably and then she locked herself up in the room upstairs. There, she experienced a sense of freedom and joy in being able to live the rest of her life without him. She finally came out and was shocked to see Mr Mallard standing at the door—it was a mistaken identity of the dead person involved in the accident. Mrs Mallard collapsed, in what seemed to be a sense of shock and joy—seeing her husband alive. That was the general interpretation of her death. Mrs Mallard was also said to have had a physical condition of a weak heart, which helped to confirm initial thoughts of her sudden death.

Title of Short Story: The Story of An Hour
Students C & D
<table>
<thead>
<tr>
<th>No</th>
<th>Control Group Sample</th>
<th>No</th>
<th>Experimental Group Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>Student C</td>
<td>i</td>
<td>Student D</td>
</tr>
<tr>
<td></td>
<td>This is a story about a lady- Mrs Mallard, who died of shock because she see her husband alive after she have told that he died in an accident. She so happy to see but also shock same time to see him standing at the door. She fainted and died of a heart attack. <em>What a tragedy.</em></td>
<td></td>
<td>Mrs Mallard was sad but afterward happy, feeling free when she heard her husband died in accident. Then, wrong message, she see husband standing at the door and <em>she feels so, so guilty, that she was happy for her freedom, now all gone, he is back. She collapse and died, nothing to do with she got weak heart. I feel so sad for her. I also feel if her husband die, maybe she can live free and happy. I think he control her too much but she keep quiet so long</em></td>
</tr>
<tr>
<td>ii</td>
<td>Mrs Mallard is a lady who live alone when husband works. She is also not well – a weak heart. News of her husband’s death was shock that it upset her. Then in the room, she cry and accepted the news. When she came out and saw him standing at the door, she so happy. But her weak heart cannot take two shocking news. She collapse and died. <em>How hard for Mr Mallard.</em></td>
<td>ii</td>
<td><em>I don’t think Mrs Mallard happy woman.</em> Alone as housewife while husband go to work. Have no children to focus. <em>Maybe...maybe her husband kind as she said but just not fun or communicate with her.</em> Like old fashion man. <em>She maybe the fun type,</em> like to enjoy but what to do. Information about his death was sad and happy for her. Sad because it is death- any death is sad. <em>Happy because she can do what she like, but sad again because she cannot do fun thing</em> because he is standing in front of her – never die in the end.</td>
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</table>
What can be seen in the responses of student C, from the Control group [and most of the students in the Control group] is that they began in the efferent stance, made brief shifts to the aesthetic but remained mainly in the efferent stance. The very first sentence in episodes (i) and (ii) by student C [This is a story .... Mrs Mallard is a lady who live....] was in the efferent stance. In the last sentences of episodes (i) and (i), student C had made an attempt to move towards the aesthetic stance [what a tragedy, How hard for Mr Mallard ...]. Once again, it appeared that student C and the majority of the students in the Control group would have responded in a more aesthetic stance by nature but the teaching process in terms of preparing students for the standardized examinations had probably caused students to stick to ‘correct’ answers and remain within the efferent stance. Interesting to note was their sympathy for Mr Mallard rather than Mrs Mallard.

Student D began in the efferent stance in episode (i) but soon shifted to the aesthetic stance and remained there. Student D explored the many possibilities and was able to allow the ‘lived through’ experience of the text through her own explorations. In episode 2, student D began and remained largely in the aesthetic stance. In episode (ii) the amount of interpretation made by the student was extraordinary. She was able to see beyond the text and bring in information as Mrs Mallard’s loneliness without children and how she lived alone. Student D had also allowed herself the possibility of thoughts such as Mr Mallard being of no fun and lacking communication with his wife. Conclusions that can be drawn from these two episodes is that student D and the majority of the students in the Experimental group were encouraged to explore their own unique interpretations and thus giving them opportunities to go through the “lived-through” experience.

Findings

The findings of this study were that most of the students in the Experimental group made great efforts to extend their interpretations to the individual responses, feelings and ‘lived-through experience’ that Rosenblatt talked about. Their meaning making process was more personal and engaging. The Control group wrote more from information in the text and seemed reluctant to stray from the text or notes given to them by lecturer A. The differences in response can be seen in the samples fleshed out and discussed under the data analysis.

Apart from the written responses, what went on the classrooms was also noteworthy of mention. The group discussions in the Experimental group were quite active and students spoke up freely. Most members of the groups contributed significantly to the discussions, each bringing their own meanings and interpretations to the text. Some members were initially quiet but later spoke more. Some contributed less as they felt shy but slowly improved. Some felt that their language proficiency was poor but there were other students whose language proficiency was even poorer but they somehow struggled and used their mother tongue--‘Bahasa Malaysia’ to express themselves at certain points. There were many comments and ideas, personal experiences and encounters to be shared. Lecturer B also added comments and questions. It was a noisy atmosphere and there were also side remarks which at first seemed unrelated to the text eg. ‘I hate ironing’, yet it seemed related when it was explained in relation to Emily’s mother. Students said that Emily’s mother spent much time with house chores and some connected with the ironing experience and expressed dislike for it and the time it took, while that time could have been put to more productive use, as in Emily’s mother spending more time with her. The amount of talk, both exploratory talk and ‘divergent’ talk was more than in the Control group.
In the Control group, classes were quiet, while lecturer A spoke. Questions were posed to students, mostly the IRE type [Initiation, Response and Evaluation], where lecturer A posed a question (I) while students responded (R) and the lecturer finally evaluated the response (E) bringing the short exchange to an end. This process was repeated for other questions. There was no further discussion of other possible answers or responses, reasons for such responses and so forth. Students sat in the usual classroom arrangement – in neat rows facing the front, where the lecturer stood. Interpretive authority remained with the lecturer and the environment was quiet and orderly most of the time. Hardly talk by of discussion occurred and thus, classes were silent and disciplined. Yet, the amount of engagement and the ‘lived-through’ experience was lacking.

The written assignments from the Experimental group showed up students’ application of personal understanding of ideas, and opinions. However, their textual references did not show up the way it did in the Control group. A possible reason could be that students in the Experimental group found their own discussions of possibilities more engaging than sticking to the text strictly. Students in the Experimental group found reading between the lines and living through the lives of the characters and the scenes within the settings, engaging and meaningful.

The Experimental group’s rating in terms of originality of interpretations, expressing of own opinions and making connections to characters and incidents to that of their own lives, received a higher score. The Control group did not express this on the whole but there were a few who did. According to lecturer A, these students [who went beyond the immediate retelling of the story etc.] were the more proficient students in the language, more exposed to reading and if they found a text engaging, would enter the story world and experience it for themselves. For the majority in the Control group, their textual knowledge was better as students had studied notes and were forced to make textual references during class teaching where such details were highlighted by the lecturer. The scores for Content were higher in the Control group compared to the Experimental group. In terms of Language, both groups scored similarly. The results of both groups’ performances in the two short stories are shown in Appendix C.

Conclusions

Reader response proved to be more fun and enjoyable for students in the Experimental group. The classroom was noisy and there were times that lecturer B and the researcher were concerned about the noise distracting other classes. The physical arrangement of the classroom was also not the traditional setting. Students sat in semi circles, clusters of groups and found space where ever they could. It looked disorderly and movement between groups was difficult due to space constraints. Students liked this arrangement and were willing to share their ideas, experiences and how they looked at texts. The meaning making process was theirs and not that of the lecturer’s. Interpretive authority was almost always held by the students. There were occasions when lecturer B took over interpretive authority but quickly gave it back to the students. This was done without realizing it [interview data].

Recommendations

It is of the opinion of the researcher, that reader response approaches to teaching should be adopted in literature classrooms. Students should be encouraged to make their own meanings of literary texts. Students should feel confident of their own abilities and not be dependent on the lecturer or other forms of references. Group and class discussions should be
incorporated into the classroom environment. Discussions and interaction are a useful activity in promoting thinking and exchange of ideas which would enlighten and enlarge upon experiences and learning.

Instructors, lecturers and teachers need to break away from traditional roles of holding authority and having rigid class control and rigid classroom seating arrangements. Students feel more comfortable in different, less formal classroom arrangements as well. This is also a break away from the monotony of traditional classroom settings and enhances and eases discussions. This arrangement sets a different mood for students to be more receptive. Teachers and administrators must get used to the noise levels in classes for it is in this noise that learning takes place. When students are given authority, they learn more by discovering on their own by considering and reflecting on the multiple interpretations of others.

These changes may seem radical but will surely bring about more fun learning into the lives of individual students who may then learn to love the subject, not for the “right” answers but for their own explorations and experiences as they go into their own story worlds as they read the texts.

REFERENCES


APPENDIX 1
TITLE OF SHORT STORIES

I STAND HERE IRONING

THE STORY OF AN HOUR

APPENDIX 2

Scoring Guide for Content:

8-10 Large amount of accurate references to Text Content
7 Fairly large amount of accurate references to Text Content
5-6 Good amount of accurate reference to Text Content
3-4 Minimal reference to accurate Text Content
1-2 Poor references or inaccurate references to Text Content

Scoring Guide for Language

8-10 Excellent Language Use – Flawless work
7 Very Good language Use- Very minute error
5-6 Good language Use – Some errors that do not impede understanding
3-4 Poor language Use – Multiple errors that impede understanding
1-2 Very Poor Language Use – Unable to decipher meaning due to multiple, serious errors.

Scoring Guide for Individual personal meaning making

8-10 Constant interpretation from personal engagement of the text. Emotions expressed clearly and abundantly.
7 Some interpretation from personal engagement of the text. Emotions expressed quite frequently.
5-6 Less interpretation but still shows visible signs of interpretation with certain amount of emotion and feelings expressed.
3-4 Very little interpretation from personal engagement of the text with hardly any emotions or feelings expressed.
1-2 Bare minimum interpretation from personal engagement of the text with minimal amount of emotion and feelings expressed.
### APPENDIX 3

**Scores**

<table>
<thead>
<tr>
<th>Control Group</th>
<th>Content</th>
<th>Lang</th>
<th>Indiv Interpretation</th>
<th>Experimental Group</th>
<th>Content</th>
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ABSTRACT: The present study attempts to investigate how blended learning strategy is successful to increase students’ achievement on the present tenses. The subject of the study involves the students of Class C of Sentence Structure course in Faculty of Culture Studies, Brawijaya University. Through the classroom action research employed, the study results in a significant increase on the students’ achievement in which 100% of the students were able to score above the criteria of success, that is, 60. Moreover, based on the assignment of an online-based questionnaire, it is shown that all the students demonstrate positive attitude towards the implementation of the blended learning strategy into their class.

Keywords: blended learning strategy, Facebook Group, the English tenses, to increase

INTRODUCTION

The development of the language skills is inseparable from the teaching of grammar, one of the three language components—the other two are vocabulary and pronunciation. In their books, Brown (2007) and Swan (2011) posit that grammar is a system of rules which tells a language user how to connect words in a sentence for expressing a few kinds of necessary meaning that cannot be conveyed by individual words alone. This definition suggests the importance of understanding grammar for users of particular languages, especially language learners, as it serves as the basic guidance for forming an expression before applying it in performances of the four language skills. Meanwhile, Higgs (1985, cited in Weatherford, 1997: 16) asserts that grammar is “a system for converting meaning into language”. This definition is made visual by Weissberg (1974, cited in Cahyono & Widiati, 2011) who takes us to imagine grammar as the foundation of a house being built; once it is strongly built, it could be used for the basis of developing other parts of the house (i.e. the language skills). All of this definition suggests that, when it comes to learning English, the goal of building students’ competence in grammar should be of paramount importance bearing in the mind of English instructors or teachers.

One element of the English grammar that learners should master is tenses; according to Loos et al. (1997), tenses are kinds of the forms of a verb which show the time at which an action happened. By this definition, it is suggested that actions occurring at different time will require different forms of a verb. There are three kinds of time which are recognized in the English language, namely, the past, the present, and the future. Thus, when a speaker uses a
verb, e.g. “go”, in those different time, the verb will change into different forms, that is, “go” for the present, “went” for the past, and “go” for the future with the modal “will” or “be + going to” preceded the word in a sentence. The present time in the discussion of the English tense can be classified into four tenses, namely, the simple present, the present progressive or continuous, the present perfect, and the present perfect progressive or continuous (Azar, 1999).

In the teaching of grammar in general, recently there is a move from a traditional approach, in which the teaching is aimed at teaching formal grammar rules, to a more communicative approach, in which it is aimed at teaching how to use grammar meaningfully in context (Gardner, 2008: 39). This means that the presentation of grammar rules in such a class should not be isolated from the real use of language, that is, as a means of communication (Chang, 2011: 16). With regard to this move, Larsen-Freeman (1991: 280) offers a useful framework in order to address communicative approach in the teaching of grammar consisting of three dimensions of language as follows: “… the form or structures themselves, their semantics or meaning, and the pragmatic conditions governing their use.” These three dimensions are interrelated, meaning that a change in one will involve another change in another (Ozmen, 2004).

![Figure 1. Larsen-Freeman’s dimensions of language (Larsen-Freeman, 1991: 280)](image)

The English Language Program at Faculty of Culture Studies, Brawijaya University, remarks on the importance of building competence in grammar for the sake of accuracy among its students. As a result, the program has established the teaching of grammar in the beginning of the semesters through two courses offered in two consecutive semesters, namely, *Sentence Structure* (in the first semester) and *Structure Analysis* (in the second semester). The Sentence Structure course is the main prerequisite for taking the Structure Analysis course in the next semester, implying the vital role of Sentence Structure towards the success of the students. The objective of the course is “… to provide the students with basic grammatical knowledge, particularly on English sentence patterns (simple, compound, and complex sentences)” (*Fakultas Ilmu Budaya*, 2010: 39).
Conveying the Larsen-Freeman’s three dimensions in the teaching of grammar within the Sentence Structure course, particularly in the topic of the present tenses, is likely hard to achieve. It is so because English grammar has structural features that are complicated and hard to learn in nature (Swan, 2006). This fact leads to another problem: the time devoted to the course is limited and students have little out-of-class exposures to its pragmatic dimension, that is the real use of the present tenses in real communication, since there were plenty of grammar points that needed to be covered in one meeting (Swan, 2006). For instance, based on his last year’s experience, the researcher would only have one meeting to explain about the simple present and the present continuous as well as the different idea between the two tenses. Note that the class was held only once a week. Within the particular meeting, he once tried to get the students engaged in doing some grammar practice and a writing-based grammar task to give them better ideas on their real communicative use, or, in other words, involving the pragmatics part of the Larsen-Freeman’s dimensions (Aziz, 2011). In the process of doing the task, the time was up; thus, he had to ask the students to make the task as homework and to discuss it in the next meeting.

However, based on the syllabus which was heavily based on Azar’s Understanding and Using English Grammar (1999), in the next meeting the researcher had to come to the class with another topic of discussion, say the present perfect and the present perfect continuous, and almost the same engagement-to-the-real-use activities without any adequate time to discuss their previous assignment (Aziz, 2011). Thus, providing the students with some sense of real use of the present tenses during the classroom meeting alone was almost impossible due to limited classroom hours.

Furthermore, to find out the achievement of the students of the Sentence Structure course were in applying their knowledge on the present tenses in a grammar-based test, a preliminary test was given to a class of the Sentence Structure course, namely Class C, in which the researcher was assigned to teach in the first semester of 2011/2012 academic year. The result of the test showed that there were only 6 students (22%) who scored above the minimum score of passing the course, that is, 60, while the other 21 (78%) scored below the minimum score. The mean of the students’ scores was only 46.9. This result shows that the students’ understanding about the concepts of the present tenses is limited, thus in need of careful presentation of the concepts with regards to the Larsen-Freeman’s dimensions of language.

**BLENDED LEARNING: A SOLUTION**

In the attempt to solve the problem, the consideration of bringing blended learning model into grammar class needs to be taken into account. In such learning, face-to-face instruction is complimented with online learning, involving the delivery of curricular materials, access to resources, submission of assignments, and online discussions (Buzzetto-More & Sweat-Guy, 2006). The terms “blended learning” and “hybrid learning” are often used interchangeably within various literature (Kooohang, Britz, & Seymour, 2006; Rudi, 2011; Yusuf, 2011). Both terms refer to a mixture of face-to-face classroom instruction and online learning. However, Hinterberger, Fassler, and Bauer-Messmer (2004) believe that
hybrid learning refers to not only the combination of classroom instruction and online learning but also the classroom instruction and paperless delivery of materials through e-books, animations, or videos. Thus, hybrid learning involves computer-mediated instruction as a whole rather than the online learning alone.

On the other hand, Dziuban, Hartman, and Moskal (2004) agree that the one that combines classroom instruction with online learning is more-appropriately called “blended learning”. However, they posit that online learning serves as a partial replacement of the classroom contact hours; thus, when implementing blended learning, grammar instructors need to reduce the classroom contact hours and move the unused hours into the online discussion sessions.

Looking at the slightly different definitions of blended learning and hybrid learning above, within the context of Class C of the Sentence Structure course, the term “blended learning” is more appropriate to be used as the study intends to combine the face-to-face classroom instruction with online learning via the Internet, rather than with other computer-mediated (or paperless) tools. Yet, the reducing of contact hours in the classroom as suggested by Dziuban, Hartman, and Moskal (2004) is not possible in the context of the present study as the allotted classroom meetings must be satisfied by all instructors within the Faculty.

One of the applications among the world of the Internet that is proposed to be incorporated into the blended learning program is Facebook Group. Facebook Group is an application, among others, provided by one of Social Networkings in the Internet world, namely Facebook. According to the Facebook company, the official definition of Facebook Group is a place “for members of groups to connect, share and even collaborate on a given topic or idea” (O’Neill, 2010). The definition suggests that the members can post a topic of discussion on the group and share photos and videos, then receive feedbacks (or, “comments”) from the others. Additionally, members of the group will notice when the others post something on it since notifications will be sent to them informing the updated activities.

In terms of language teaching, it can be a special-designated place to interact between the grammar instructor and his/her students only. There the instructor could set up grammar-elicitation tasks which will challenge their knowledge of grammar points being discussed in the classroom. It could also let the students interact with each other freely by applying their grammar knowledge as best they could (an interesting feature to use is “chatbox” through which the members of the group who are online at a particular time can converse with each other directly). Through these activities, the students could also check each other’s grammar by giving direct feedback to the others’ writing. Moreover, the instructors could also provide the students with direct links to useful websites which discuss the topic of the day more comprehensively and provide online exercises so that they could be asked to do the exercises, get the score, and report the activity in the next classroom meeting.
Considering the advantages of Facebook Group in the teaching of grammar with regard to Larsen-Freeman’s dimensions of language, classroom action research of incorporating Facebook Group into blended learning strategy in the teaching of English grammar, particularly the present tenses, is conducted to solve the teaching-learning problem in Class C of Sentence Structure course.

RESEARCH DESIGN

The research design to be implemented is classroom action research (hence, CAR). In terms of the procedure of doing CAR, according to Kemmis and McTaggart (1999) as well as Latief (2010), comprises of the following stages: Planning, Implementing and Observing, and Reflecting. Burns (2010) argues that this model of action research is the best known one as it summarizes well the essential phases of the research design.

During the observing stage, an online-based test called “The Click, Click, Click!” test was made through a series of process beginning from establishing the blueprint, writing the test items, doing the expert-review, and revising the test items. Having had the revised version of the test, it is time to conduct the actual test administration to find out whether the implementation of the blended learning strategy can really overcome the problem of limited classroom time, thus increasing the students’ understanding on the present tenses. The selected items based on the test analysis step are put into an online test provider (http://www.proprofs.com). Once the students finished doing the online test, the link to the online test is published in the Facebook Group. An explicit instruction to follow the link is posted in the Wall of the Facebook Group so that all the students follow the order. At the end of doing the test, the students can directly find out their scores. Then the score of individual student is to be published in the Comment section of the Facebook Group under the researcher’s post of the test instruction.

Note that the scores they obtain will not be included as one consideration to their final score of this course. That way, it is hoped that the students will do the test individually without asking help from anything or anybody.

Meanwhile, the provision of the online questionnaire aims at finding out the students’ response towards the implementation of the blended learning strategy. The making of the questionnaire also went through the same series of process as making the “Click, Click, Click!” test. Based on the item analysis, it was found out that only five items that can be used as the actual questionnaire items. Table 1 shows the five questionnaire items.

Table 1. The five questionnaire items

<table>
<thead>
<tr>
<th>1. The links to grammar exercises posted in the Facebook Group’s wall are useful to increase my understanding on English grammar.</th>
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<tbody>
<tr>
<td>(Tautan-tautan (links) ke situs latihan grammar secara online yang di-posting di Facebook Group sangat bermanfaat untuk meningkatkan pemahaman saya tentang)</td>
</tr>
</tbody>
</table>
2. I feel the real learning atmosphere as I could ask questions through the Facebook Group and received feedbacks from my peers and the lecturer.
(Saya mendapati adanya situasi belajar yang sebenarnya sebab saya bisa mengajukan pertanyaan melalui Facebook Group dan menerima respon dari dari teman-teman dan dosen.)

3. I feel that the learning process becomes more meaningful since I could share my activities in the Facebook Group while trying to use grammatical expressions based on what I’ve learned.
(Saya merasakan pembelajaran yang bermakna sebab saya bisa berbagi cerita tentang aktivitas saya dengan menggunakan kalimat-kalimat yang benar grammar-nya sesuai yang saya pelajari di kelas.)

4. At the end of the course, I feel that my understanding on English grammar increases.
(Usai kelas ini, saya merasa pemahaman saya tentang grammar Bahasa Inggris meningkat.)

5. It is fun to use Facebook Group because I not only learn about grammar but also share about who I am to my classmates through stories, photos, or videos that I like to watch.
(Menyenangkan sekali belajar sambil menggunakan Facebook Group sebab saya tidak hanya belajar grammar tapi juga menunjukkan siapa diri saya sebenarnya melalui cerita, foto, maupun video-video yang saya suka.)

THE TEACHING AND LEARNING PROCESS (IMPLEMENTING STAGE)

Prior to administering the “Click, Click, Click!” test, both the students and the lecturer (in this case the researcher) were engaged in a blended learning model in the teaching of the present tenses by the combination of regular classroom meetings and the Facebook Group. Limited chances to discuss the materials during the classroom hours—due to the time constraint—could be negotiated through the incorporation of the Facebook Group. Whilst in the classroom the allotted time was spent mostly for the explanation of the materials, the students and the lecturer were engaged in highly interactive discussions during the Facebook Group session. The followings are some examples of the interactions.
Figure 2. An Interaction among Classmates

Figure 2 shows a student who shared her interest on certain song and invited her friends to listen to and enjoy the song as well. Then it was seen that her posts attracted some of her friends (as well as the researcher), leading to giving five comments as shown in the figure. That kind of interaction was expected to provide a chance for the students to use the grammatical rules they had learnt in the classroom into real exchanges. Such an interaction was made possible through the incorporation of the Facebook Group as the students were required to use the language all the time.

Figure 3. Providing Additional Materials and Quizzes

Figure 3 shows another example of activities carried out via the Facebook Group. This time, the lecturer (the researcher) showed the students the links to websites that provided some additional explanations of the present simple and the present continuous along with quizzes from which the students could self-identify their understanding on the materials so far. After doing the quizzes, the lecturer asked the students to display their scores on the
“Comment” section of the post. Discussions also occurred at this time in which the students shared or asked questions regarding their problems when attempting to understand the explanations on the websites or do the quizzes. An instance of this discussion can be seen in Figure 4.

Figure 4. Discussions on Problems after Doing the Online Exercises (Red-Circled)

In this case, a student complained why he got the wrong answer for the question “The girls always … to pop music” as he wrote down “listens” in the blank space (red circle 1). He thought that he had used the simple present tense. Then the lecturer responded (red circle 2) by saying that the student had missed seeing the plural form of the word “girls”, thus requiring a verb without additional –s. Finally, the student realized his error that he did not pay well attention to the “girls” (red circle 3). It was through such open discussion between the students and the lecturer that the process of meaningful as well as enjoyable learning came into existence.

Figure 5. Giving Feedback on Classmates’ Works

As seen in Figure 5, the lecturer, in one occasion, asked the students to write a short paragraph concerning the students’ self-identity. Here they could share about who they are, where they come from, what their hobbies are, who their parents are and what they do for living, and so on. Then the students were to publish the paragraph and invite (in Facebook
term, “tag”) five of their classmates to read and give comments on the paragraph, particularly in terms of the grammar. In the figure, a student published his paragraph, then got commented by one of his classmates. It could be seen here that the classmate turned out to provide some thorough corrections regarding the grammar he used. Those who had better understanding on the points of discussion would share their knowledge to others by giving corrections on the errors others had made. The students being corrected should learn from the errors based on their more-knowledgeable peers’ suggestions. This led to a shift from the view that the lecturer was the only source of knowledge to the one that the students as well as other online resources were sources to learn. This occurrence was not really possible to come into reality when depending only on the traditional classroom meetings for two reasons: firstly, the allotted time for one meeting was not enough to respond to each student’s problems, thus needing a media which was free from time constraint as the Facebook Group. Secondly, some students had some sort of mental barrier to raise questions in the classroom (e.g. being afraid of getting embarrassed when asking something that others have probably understood). Through the Facebook Group, such risk could be avoided.

![Figure 6. A Dialogue between the Students and an English Native Speaker](image)

The motivation of the students to actively participate in the learning process via the Facebook Group was apparently arisen by a surprising participation of a native speaker named Chris Kane. He is an American Master-candidate who concerns with the teaching of English around the globe. Finding this Facebook Group incidentally, he then shared his request to the lecturer to join with the group. With the existence of a native speaker in their group, the students apparently got more motivated to participate in the group and, thus, learn the English grammar. In several occasions, they asked many questions about the grammar.
and some American culture to Mr. Kane, and he responded to questions with patience. As seen in Figure 6, one student asked where Chris had been going as he seldom did something in the group for a couple of months. The conversation continued to some discussion about Halloween in the United States.

Another time, one student posted a question to Mr. Kane, “Did all American understand Spanish?”. Since the question was meant to ask a general truth, he was supposed to begin his question by using auxiliary “do” instead of “did”. The lecturer then suggested a correction on this error of which he welcomed it well. This activity could bring the students to the sense of using the present tenses in real and meaningful exchanges as now they are faced with a native speaker, who can be hardly found around them to have a conversation with.

The frequency of the interactions within the Facebook Group was countless as there were many posts during the two weeks of the implementation of the strategy. The students posted their topics of discussion at any time and anywhere they were managed to get online; they posted something in the morning, in the afternoon and at night before the bedtime, at the campus, at the Internet café, or through their cell phones. When the researcher checked new notifications in his Facebook account every morning, the most notifications came from the Facebook Group used by the class. There the students posted various topics, from their personal belongings (e.g. not able to switching on the cell phone), their love affairs, their interests on certain movies, songs, or kinds of martial arts, wisdom words taken from either true experience or books, and so on. Moreover, when realizing some errors in their friends’ utterances, some students directly gave corrections on the errors. It shows that the students have wide opportunities to use their English as well as apply the knowledge they obtained in actual conversations; and the fact that there were many posts with various topics taken from their own life indicated that they enjoyed the use of the Facebook Group as a media to use their English as well as share about themselves.

RESULT AND DISCUSSIONS OF THE “CLICK, CLICK, CLICK!” TEST

As previously mentioned, the test was administered online through the Facebook Group. The link to the website of the online test provider (http://www.proprofs.com) was posted on the “Wall” section of the Facebook Group. They were to follow the link (by means of clicking the hyperlink text) and do the test based on the instruction provided. It was done outside the classroom hour after the last meeting of the discussion on the present tenses (meeting 16). One week after the last meeting, the researcher collected the scores from the students that had been recapitulated automatically by the online test provider. The statistics of the result of the test is shown in Table 2.
Table 2. The Statistics of the Result of the “Click, Click, Click!” Test

<table>
<thead>
<tr>
<th>No. of participants</th>
<th>29/30</th>
</tr>
</thead>
<tbody>
<tr>
<td>Min. Score</td>
<td>64</td>
</tr>
<tr>
<td>Max. Score</td>
<td>100</td>
</tr>
<tr>
<td>Mean</td>
<td>81.9</td>
</tr>
<tr>
<td>Median</td>
<td>82</td>
</tr>
<tr>
<td>Mode</td>
<td>91 and 95</td>
</tr>
</tbody>
</table>

During the administration of the test, 29 out of 30 students of Class C of the Sentence Structure course participated in the test. One student did not participate as she had left the department before the researcher began this action research. Referring to the predetermined criteria of success of the “Click, Click, Click!” test, it can be seen that no students achieved score below 60 as the minimum criteria of success. The minimum score obtained was 64 (achieved by 4 students), while the maximum score was 100 (1 student). This result is far on the contrary with the result obtained from the preliminary study where there were only 4 students who achieved the minimum passing score (60). Thus, it can be concluded that the scores of the students—in comparison with the scores from the “Click, Click, Click!” test—has increased significantly.

However, one eye must not be closed from the lowest-score achievers (those who achieved 64). One factor that may cause them to be in that position is that the four students did not use the great chance to learn via the Facebook Group in an expected manner. It can be seen in the Facebook Group that these students were not much active in the discussions that occurred between their classmates and the lecturer (including the native speaker colleague) or among the students themselves. Their posts containing questions or comments on the others’ posts were rarely found. If any, they merely gave comments with little words (such as “Ok” and “Great”) or simply “liked” (a special tool of commenting others’ post indicated by a statement that “you like this [post]”) their friends’ posts. Still, they achieved the score which was above the minimum criteria of success.

To conclude, on the basis of the result from the “Click, Click, Click!” test, the blended learning strategy by incorporating Facebook Group is successful in increasing the students’ understanding on the present tenses on the basis of the Larsen-Freeman’s dimensions of language.

RESULT AND DISCUSSIONS OF THE QUESTIONNAIRE
After doing the “Click, Click, Click!” test, the students were directed to follow the link to a website (http://www.freeonlinesurveys.com) that provide a questionnaire made by the researcher. The questionnaire was intended to find out the students’ attitudes towards the implementation of the blended learning strategy in their class. The questionnaire applied the Likert scale model where the students needed to identify their feeling to the five questionnaire statements by choosing the most relevant scale between 1 (totally disagree with the statement) and 5 (totally agree). Table 4 displays the statistics of the result of the questionnaire.

Table 4. The Statistics of the Result of the Questionnaire

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of participants</td>
<td>29</td>
</tr>
<tr>
<td>Min. Score</td>
<td>3.8</td>
</tr>
<tr>
<td>Max. Score</td>
<td>4.8</td>
</tr>
<tr>
<td>Mean</td>
<td>4.3</td>
</tr>
<tr>
<td>Median</td>
<td>4.2</td>
</tr>
<tr>
<td>Mode</td>
<td>4.2 and 4.4</td>
</tr>
</tbody>
</table>

From the data, as many as 26 students (90%) had an average score of more than 4 (within the range of 4 and 5), while the other 3 students (10%) had an average score of 3.8. Referring to the criteria of success of the questionnaire, the result has outnumbered the first expectation that 70% of the students should have an average score of more than 4. This result indicates that, in general, most of the students demonstrated positive attitudes towards the implementation of the blended learning strategy in their class. It was so because, summarizing from the questionnaire statements, those students agreed that the incorporation of Facebook Group in their class was meaningful as well as enjoyable. While all of them merely recognized the use of Facebook as a way to interact and share with friends virtually, they now experience the first time the use of it as a teaching and learning media.

Another point to highlight is that no single student chose scale 1 or 2 which represents negative attitude towards the strategy. In other words, no students demonstrated negative attitudes or feelings towards the implementation of this strategy in their class. This, of course, serves as a great news for the future use of the strategy in the teaching of the present tenses and of English in general as the students welcome it very well.

Furthermore, Table 5 shows the average score of each questionnaire statement:

Table 5. The Average Score of Each Questionnaire Statement
The table shows that no statement scored below 4 as the minimum indicator of the students’ positive attitude. On the one hand, the highest average score was achieved by statement no. 5 (4.41) that asked whether the students enjoyed the learning process by incorporating the Facebook Group since they could share about themselves through personal stories, photos, and videos. This indicates that the incorporation of the Facebook Group in the class was well-accepted by the majority of the students. In fact, 28 out 29 students chose the scale 4 or 5 for this statement which represents positive attitude, while only one student who chose the scale 3. On the other hand, the lowest average score was statement no. 3 (4.10) which asked whether they experienced a meaningful learning since they could share about their activities by using English as grammatical as possible based on what they had learnt in the class. To create grammatical sentences at the early days of the college was something they could hardly do. The problem that was often found was that they understood the Larsen-Freeman’s form and semantic dimension of the rules but lack of skill to use them in a real conversation (the pragmatic dimension). Thus, it was not uncommon to find many grammatical errors in their utterances published in the Facebook Group.

However, despite the fact that statement no. 3 achieved the lowest average score, the score remained above the minimum criteria of success of the questionnaire, that is, 4. This represents a good prospect of the implementation of the blended learning strategy by incorporating the Facebook Group to increase the students’ understanding on the English grammar, particularly the present tenses.

CONCLUSION

The study has answered the problem which questions how the implementation of blended learning strategy with the use of Facebook Group could be successful to increase students’ understanding of English tense, particularly those who were enrolled in Class C of Sentence Structure course at the English Language Program of Faculty of Culture Studies, Brawijaya University. A classroom action research design was employed to overcome this problem which was started by setting up the Facebook Page, designing lesson plans, and setting the criteria of success in the planning stage. Then it was followed by implementing the blended learning strategy, collecting data via two instruments, namely, the “Click, Click, Click!” online-based test and the online-based questionnaire, and doing analysis on the results of data collection.

It has been proven that the implementation of the blended learning strategy with the incorporation of the Facebook Group is successful to increase the students’ understanding on the present tenses. This is evident from the result of the “Click, Click, Click!” test in which 100% of the students in Class C of the Sentence Structure course achieved scores above the
predetermined criteria of success, that is, 60. The increase is considered significant as there were only 22% of the students who managed to do so in the preliminary study.

Furthermore, the students demonstrate positive attitudes towards the implementation of the strategy into their class. The points that have arisen the students’ satisfaction are the provision of links to online grammar exercises which is useful to sharpen their understanding on the materials being discussed, and widely-open opportunities to use their English in real exchanges, such as in rising questions, discussing problems, and sharing interest with each other, not to mention a bonus of having free written-conversation with a native speaker who surprisingly took a part in the online session.

In order to successfully implement the blended learning strategy in Class C of the Sentence Structure course, or in any other grammar classes, several requirements must be made. First, and the most fundamental one, both the students and the instructor need to have a Facebook account. Since the current study attempts to incorporate Facebook Group in the class, having a Facebook account for each individual in the class is a must. Second, both the students and lecturer need to put aside time during their busy weeks to log into their own Facebook account and do the activities as the given instructions set by the lecturer. The lecturer needs to ensure that the students willingly participate in the Facebook Group sessions by, among others, posting stimulating topics or questions that can encourage the students to use their English by offering answers or giving comments on the topics. The last, several links to online-based grammar exercises need to be provided in the Facebook Group, and the students are to be instructed to take the exercises and report the result also in the Facebook Group. This way enables the lecturer to learn the students’ progress as well as help the students to overcome their problems during taking the exercises by providing answers and explanation to the problems.

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The Use of E-contents for Teaching Language Subjects

Ms. Farhat Abdullah

Abstract

This study investigates the significance of the use of E-contents for teaching language subjects. E-contents play an important role in enhancing the learning outcomes. The aim of this study is to determine the need and availability of E-content for teaching language subjects. Rapid evolution in the field of education stresses the acquisition of new techniques in teaching language subjects. The two things, which are inevitable to introduce E-contents in the existing education system, are need and availability of electronic teaching material. This study revealed that majority of the sample teachers were computer literate but they only used the computer skills for online communication for non-professional purposes. These computer literate teachers showed enthusiasm and an excitement towards an updated education system where the electronic teaching material (E-content) will be made available to them. The study concludes that teachers are ready to use and share E-contents for teaching different subjects including language subjects. Their level of motivation reflects their belief that using E-contents will enhance the pace of instruction and it will increase interactivity with students and thus they would be able to present concepts more clearly. Usage of E-contents for teaching language subjects is suggested for better learning outcomes.

Introduction

Education industry is one of the leading initiator of new technology techniques. Teaching and learning have undergone transformations and have become E-teaching and E-learning respectively. Similarly teaching contents/materials which were available in printed form, now mostly are available electronically on computer and mobile through intranet/internet networks. This research is aimed at knowing the transitional challenges involved in adoption of E-contents in classroom setting. Availability, use and integration of E-contents requirement are also judged particularly in Pakistani context. Use of E-contents for teaching different languages is proposed keeping in mind its multiple characteristic benefits. Ubiquitous nature of the utility of E-contents is proven to be another motivational element to advocate its use for teaching.

Triangulation of both qualitative and quantitative methods is employed. Use and availability of E-contents is determined through a questionnaire which is presented to hundred correspondents. Participants are also inquired about their need for particular training for integrating E-contents into their classroom settings. Results and discussion encompassed the attitudes of teachers towards the use of E-contents for teaching their subjects. Research tried to answer the query about how much need is felt about the availability of E-content.
Responses of language teachers are particularly analyzed regarding their needs and wants. They are found enthusiastic enough to start teaching their language subjects through E-contents. The participants are found well aware of transitional requirements for the successful implementation of E-teaching.

Different mediums such as audio, video, animation, text and graphics can be used as an electronic medium for E-education. The E-education media can be listed as follows:

- Web Pages: These are teaching contents presented for E-education via Web Browser.
- Discussion Forum: Generally Internet network is involved.
- Web Casts: This is how contents are presented for E-education.
- Chatting on Line: Communication between learner and instructors via Internet network.
- Audio & Video Conferences: Online discussion between two or more parties. In video conferences participation can discuss and share teaching contents.

Dr. John G Flores (2010) advocated the advantages of E-education by saying, “Online learning via the web, videoconferencing or satellite is keeping students engaged in school especially at-risk youth who are able to overcome educational obstacles because of the flexible and exciting nature of distance learning.

**General Scenario of E-education in the World**

British inventor of shorthand, Sir Isaac Pitman, has initiated the idea of offering courses through mail (Kapur, 2002). It is proven from the history that in 1969 British Minister Harold Wilson was greatly inspired by the steps taken by Soviet Union in the field of education. He then tried to find some comprehensive, contextually relevant and cost effective means to improve the education in his country. Benjamin Disraeli, British Prime Minister in the second part of the nineteenth century, expressed the same plan. Establishment of Open University (OU) in the United Kingdom in 1969 was a milestone towards the changing paradigms of education.

These ideas sow the seed for further development in the field of education which resulted in E-education of twenty first century. “Compendium of Good Practice Cases of e-learning” (2008) enlisted the names of different countries and their projects related to E-education.

**General Scenario of E-education in Pakistan**

Pakistan is not far behind in realizing the popularity of technology enabled education (E-education) for a better future. A number of visions have been placed by different education
experts in Pakistan about launching new technologies for teaching different subjects. General scenario of E-learning in Pakistan shows that innovative strategies are being placed, adopted and tried to implement. Badii and Hameed (2012) tested an amalgamation of innovative and traditional teaching in Pakistan. Their study proved the positive attitude of teachers and students about the benefits of using new technologies for education.

Zeeshan (2012) in his essay “Perception & Acceptability of Elearning in Pakistan” stated that use of open contents (E-contents) for learning and teaching purposes is increased due the rapid growth of Internet in the last decade. Khan (2002) held ‘low budget allocation to education’ and ‘less literacy rate’ responsible for a delay in positive change in the education field.

Virtual University of Pakistan (VU) and Allama Iqbal Open University (AIOU) are trying to generate new patterns of education through information and technology.

Siddiqui (2011) rephrased the E-contents as “text, graphics, animation, audio and video” the scope of which is realized in Pakistan though in the presence of some barriers which includes insufficient infrastructure, culture of rote learning, low computer literacy rate and lack of fast broadband (fast speed Internet).

McGowan and Majeed (2011) presented an E-learning experience for gender in Pakistan. They came to this conclusion that males are comparatively more into the use of new technologies as compared to female populations of students.

Bukhari et al. (2011) advocated the statement given by Kalia (2011) by saying, “The role of information technology in the growth of organizations is patent in the world. Therefore, if Pakistan wants to come in line with the progressive countries of the world, it would have no alternate except to struggle more and more for the development of Information Technology”.

They further added that information technology performed imperative role in providing E-education, E-information and E-training to people at their homes, offices, and business. According to them E-information, E-education, E-learning and E-training can be provided to the people even in less developed areas of Pakistan. Commonwealth Educational Media Center Report (2011) for Asia stated that several terms such as online learning, virtual learning, distributed learning and web-based learning were used to portray ‘E-education’. Furthermore it is added in the report that all these types of learning made use of information and communication through technology. It is an effort to prove that E-contents can be
preferred to achieve good learning outcomes of language subjects. This research work is an attempt to fulfill the need to highlight the advantages of using E-contents for teaching different language subjects in Pakistan.

**Statement of the Problem**
This study aims at highlighting the areas which are crucial for the usage of E-contents for teaching language subjects. It includes the exploration of need and availability of relevant E-contents.

**Review of Related Literature**

**Traditional Education versus E-education**
Before going on to discuss the use of E-contents in different related studies, it is imperative to discuss the challenges faced by traditional teaching paradigms and how E-teaching can address these challenges. Comparison between learning outcomes of traditional teaching and E-teaching is also drawn for proposing an effective strategy.

Primary method of teaching in most post-secondary institutions is termed as “Traditional” by Keefe (2003) which is according to him centered on classroom lectures where students and instructors meet regularly at a fixed time. As it is documented by Sana et al., (2011) and Mayer (2010) that traditional teaching usually involve passive learning whereby a learner’s role is reduced to receiving information presented for memory storage. Entwistle (1992) is of the view that traditional teaching might lead to learning which lacks application, deep understanding, and retention of the content. In order to broaden the horizon of traditional learning, teachers and students in traditional classrooms were making use of digital. ‘Voice recordings’, ‘radio’, ‘television’ and ‘videos’ have been used in traditional classroom settings. Now in the 21st century educators are busy in making use of ‘online experts’, ‘virtual tours of various sites’ (historic buildings, science labs, or museums etc.) and ‘Twitter dialogues’.

Schools with fully equipped ICT infrastructure provide smooth friendly and hassle free environment which supports uniform integration of E-contents. This situation led to good learning outcomes whereas schools which are stuck to traditional method of teaching lay behind on this perspective. E-teaching is accompanied with the use of interactive whiteboards which helped a lot in motivating student and making them more interactive USDLA (2010).
Balanskat and Blamire (2007) have reported the needs felt by different teachers to get specific ICT integration training because only a third of teachers in countries Greece and Latvia have reported to successfully handling of word processors (MS Word) and electronic presentations mediums (MS PowerPoint).

**Transitional Challenges from Traditional Teaching to E-teaching**
World has accepted the immediate need to shift to technology era from conventional ways. Researches show that in teaching profession people have different viewpoints regarding the role of technology: behaviorist (instrumental) and constructivist (substantive). Behaviorists focus on the apparent aspects of teaching while constructivists give more importance to the intellectual development of the learner and society. Though majority of teachers have decided to integrate ICT into their classroom teaching, but still this transitional process faces many challenges.

RUFORUM universities (RUFORUM 2011) have enlisted a lot of advantages and benefits of electronically developed lectures and advocated its inclusion in curricular practice.

Educators, teachers and experts post their articles as blogs which a user can read and comment. An ordinary language learner is also allowed to post one’s article as blog which will invite review from different experts.

**Availability of E-contents in Pakistan for Teaching**
Riaz and Hussain (2011) believed that teachers’ expertise is necessary for motivating students through E-education. Along with personalization, learning community and learner interface, teaching material are the main factors through which we can measure student satisfaction (Wang, 2003). Malik (2009) has also listed the factors which can cause smooth employment of E-education. These factors are complete infrastructure, attitude and ICT skills of students and instructor and the availability of adequate and relevant teaching material.

Though various strategies have been employed as far as E-contents for teaching different subjects is concerned.

Iqbal Udru Cyber Library (http://www.iqbalcyberlibrary.net/node/22) which is a project of Iqbal Academy Pakistan is the pioneer of E-content providing online recourses in Pakistan. It contains a considerable teaching material related to Urdu language and literature, Islamic and Pakistan studies. Online Urdu Dictionary is also being available on the website of Government of Pakistan (2012).
Furthermore there are some international online libraries such as Cyber Library (http://www.bournemouth.gov.uk/LeisureCultureLibraries/Libraries/247/CyberLibrary.aspx) from where a member of that library can access the E-contents which are not available on the Internet elsewhere.

Digital Library, a program of Higher Education Commission Pakistan (2012) also provides access to World Bank full text books, working papers and reports. Digital Library (DL) (2012) also provides access to ‘Springer’ Ebooks which are fully downloadable. These books are available for all public/private educational institutions recognized by Higher Education Commission (HEC). McGraw Hill Collections and Ebrary which is an ‘E-content Platform’ are also accessible through Digital Library of HEC. The access is enabled through IP authentication. HEC has developed Secure Electronic Delivery (SED) through British Library which is the most cost-effective delivery option for immediate downloads. Electronic Table of Contents (ETOC) is also downloadable through SED. The Virtual University of Pakistan has made virtual teaching material (E-content) freely available to students and teachers through broadcast television, DVD and YouTube. Virtual University (2012) has made all these E-contents on its open courseware site. Virtual University has made all academic detail available to students through Open Courseware (OCW).

Ministry of Information and Technology (MOIT) focused in National Policy (2012) on creating curriculum and downloadable teaching material for young professionals. It was planned to enable learners in far off areas who could not have physical access to main stream speakers and professional development opportunities. Policy stressed the need of translating required E-content in national and regional languages in order to make useful teaching material available to teachers and students. Allama Iqbal Open University (AIOU) has relied on traditional E-contents which are available to students in the form of audio and video cassettes and also regularly broadcasted on the radio and television. Pakistan Education and Research Network (PERN) provide a research based network with a digital library of online shareable teaching materials through which different universities are linked together. Virtual University uses television for telecasting lectures. For this purpose it operates its own television channels. These teaching events are recorded and saved in the form of slides and video clips. These video cassettes and CD-ROMS can be used by learners anywhere any time. Learning Management System (LMS) provides relevant E-contents and e-mail facility to be in contact with Virtual University. LMS also serves as a platform for enabling students to ask questions from Virtual University (VU) faculty. Such measures can bring a change in
the world of E-contents where professionals are aware of the needs of users. Need of improving ICT skills of the professional in Education sector has been realized by Government of Pakistan. It has initiated Punjab IT Lab project (http://punjabitlabs.edu.pk/) in 2008. Project has equipped 4,286 schools with 3 desktop PCs and 12 virtual desktops each. Microsoft has been involved in ICT training of the faculty. Significant efforts have been done to ensure the Internet connectivity. The International Education and Resource Network (iEARN) also provides E-contents and tools for effective employment of E-education. It is center to enable teachers and students to participate in online curriculum-revision tasks. Its programs include Internet-based collaborative projects, curriculum development and teacher training. Achay Dost is another initiative of International Education and Resource Network (iEARN) in collaboration with United Nations Children Fund (UNICEF). Contributions of Aga Khan Education Services (AKES) are also significant to help teachers to use ICT for learner centered approaches. In private education sector of Pakistan Beaconhouse School System is the pioneer of integrating ICT at school level. They have shifted from an IT curriculum based approach to ICTs in didactics in all areas of study. Different ICT tools such as PowerPoint, mind maps are used by students and teachers for learning and pedagogical purposes. Their system is a good example of well-equipped infrastructure for smooth integration of ICT in Education. Their ICT program Emerging Technologies across the Curriculum (ETAC) has a training program for their professionals in collaboration with several UK universities. In an interview Mr. Shahzad Ahmad, an active member of a regional network of ICT Professionals in South Asia (Bytesforall.org) said, “Gradual process of development of E-content in Pakistan is in its infancy” (Pakistan-Portal, 2012).

Research Methodology

Though it was planned to have face-to-face interaction with different teachers but pre-occupied nature of their profession did not allow having interviews with them. So I decided to use questionnaire as my research tool. A questionnaire was designed keeping in mind the objectives of the research study. Direct and indirect means are adopted to elicit required information.

Results

There were 30 participants who were teachers of language subjects. Majority of the teachers (N=13) were between 31-40 years of age and had teaching experience between 1-5 years.
The total number of male and female teachers of other subjects was 47 and 20 respectively. Here most of the teachers (N=28) also fell in the category of age group 31-40 years. There were 25 teachers whose experience was of 6-10 years.

**Computer Literacy of Teachers**

When teachers were asked in general conversation about the usage of computer, all the participants claimed to know the use of computer. A joint study Zafar (2012) asserted that 65% participants reported to have access to computers at their homes. It was also found that 46% used MS Word whereas only 15% used MS PowerPoint in their daily routine. The use of MS Access and MS Excel has got least response. It was also come to know that majority of the respondents (N=94) possessed their own personal computers. When teachers were asked that for how many hours and for which purpose do they use Internet, it was found that there were 4% participants who used Internet more than 8 hours in a week whereas 21% reported the use for 8 hours in a week. 51% of the Internet users liked to do Web-browsing; 57% used Internet for checking E-mails whereas 24% liked to use Facebook and Skype for online communication. Usage of YouTube got only 2% response. Despite of their adequate skill in computer tasks they did not use it for administrative tasks such as making timetable and communicating with school management via E-mail (Zafar, 2012).

**Need and Availability of E-contents for Language Teachers**

Question,”What modes of ICT based materials do you use for your teaching?”was an attempt to know their need of E-contents for teaching their language subjects.

![Figure 1(a): Need and availability of E-contents of language subjects](image)

Videos are never used in classrooms by 14% of teachers. Only 21% participants use videos sometimes. Weekly and monthly use of videos is 4% and 12% respectively. Daily use of text
files is only 4%, 10% teachers never made use of text files for teaching in their classroom. Whereas weekly use of text files is on the highest level which is 34%. 17% participants claimed to use audio files sometimes and same number of participants is found to have no use of sound files in their classrooms. 13% language teachers use images weekly for teaching their subjects, whereas same numbers of participants use them sometimes. Videos are not used daily by language teachers. 13% teachers have not ever experience using videos in their classrooms. Simulation was the category for which most of the teachers did not answer. Next question was about the impact of using ICTs in classroom for teaching. They were asked, “How do you think the use of ICT in your classroom will affect your teaching?”

Positive attitude have been noticed from the language teachers towards the integration of E-content into their classroom. Majority (55%) of language teachers agree to the positive effects of ICT integration in classroom. The number of participants who strongly disagree to the benefits of using E-contents for teaching their subject is very small. Only 3% of the participants said that they strongly disagree to the positive effects of using E-contents for teaching their subjects.

![Figure 2(a) Attitude of teachers of language subjects towards the use of E-contents in classrooms.](image)

Almost 50% teachers preferred using E-contents for clear presentation and organization of ideas and data.

Asking the question, “How would you rate the anticipated level of student motivation towards the introduction of E-teaching in your classrooms” was an attempt to judge the readiness of students or learning through E-contents. 40% of the language teachers were of the view that students are excited towards the integration of E-contents in their classrooms. 20% language teachers reported the high motivational level of their students towards the
introduction of technology use in their classrooms.

![Figure 3 (a) Motivational level of students towards the ICT integration](image)

Only 3% teachers believe that their students are not at all interested in learning through E-contents.

**(b) Need and Availability of E-contents for Other Subjects**

Data (b) shows the information about the teachers of other subjects. Side by side description is given in order to evolve a general comparison between uses of ICT modes in teaching different subjects.

![Figure 1 (b): Need and availability of E-contents for other subjects](image)

Text files are sometimes used by 19% of teachers, daily use of text files is 7%. Audio files are never used by 15% of the teachers. Daily use of Images is on the highest level which is 9%. Videos are never used by almost 12% of the teachers. Teachers did not comment on monthly use of simulations.
Teachers of other subjects i.e. science, math, geography etc. have also shown positive response towards the idea of using E-contents for teaching in classroom.

Only 1% participants disagree with the idea of any productivity of the use of E-contents for teaching their subjects. Whereas there is no one who strongly disagrees with the positive effects of ICT integration into their teaching. Moreover the same results are found by the teacher of other subjects. Their students (29%) are also highly motivated towards the introduction of E-teaching in their classrooms.

12% teachers reported satisfied attitude of students. Students are not interested in learning through E-contents as it evident from the data of only 1% teachers.
(a) Suitability of E-content for Teaching Language Subjects
34% teachers of English language agreed to the suitability of using E-contents for teaching in classrooms. 31% of Urdu teachers showed their neutral behavior about using E-contents for teaching Urdu language. Even 3% teachers of Urdu disagreed with the idea of improving learning outcomes.

![Figure 4](a) Suitability of E-content for teaching language subjects

No teacher of German and French disagreed with the suitability of using E-contents. There are 24% of German and French language teachers who are strongly agreed to the idea of using E-contents for better learning outcomes. But still there are some teachers of German and French language who have neutral behavior. Question “Which computer programs do you think would be most suitable for developing lectures for the subjects you teach?” has got response which is also documented here. Utility of MS Access is found to be strongly rejected by 7% of the language teachers.

![Figure 5](a) Suitable computer programs for teaching language subjects
2% teachers also disagreed with the idea of using MS Excel for preparing teaching materials.

**b) Suitability of E-content for Teaching Other Subjects**

Teachers of Physics, Chemistry, Biology, Science and computer showed their strong agreement with an idea of using E-contents for teaching their subjects.

Figure 4 (b) Suitability of E-content for teaching other subjects

Teachers did not even show an attitude of neutrality for the subjects like Chemistry and Biology. No one showed their strong disagreement with the idea of introduction of E-teaching. However, comments of general disagreements are evident for the subjects like Islamiyat and Pak-studies.

Opinions are not very different as far as choices of computer program are concerned for other subjects.

Figure 5 (b) Suitable computer programs for teaching other subjects
Almost 70% teachers prefer to use MICROSOFT PowerPoint for preparing E-content (teaching material) for teaching in classroom. MICROSOFT Word is used by 35% of the teachers. Use of MICROSOFT Access and MICROSOFT Excel is not so much high.

(a) Training Required to Introduce the Use of E-contents for Teaching Language Subjects

Question “What type of training is given to you to develop ICT based content in your classroom?” has multiple options. Its detail is given in the text box given below. 21% language teachers want term wise training of basic ICT skills. 27% participants believe that it should be after every year. 7% teachers require training of basic ICT skills after every three year whereas 10% want this only once.

The need for training of curriculum development is also very high. 34% participants want this type of training only once in a year. It is required after every three years by 14% participants. Specific training for lesson development is demanded term wise and annually by the same number of people. They constitute the 34% of the total language teachers.

![Figure 6 (a) Modes of training required to introduce the use of E-contents for teaching language subjects](image)

Training for E-content development is not required by 7% of the language teachers. There are 31% participants who are willing to have this type of training once in a year. Almost 20% teachers want training for E-content development after every term. Training for E-content integration strategies is required annually by 27% teachers. Whereas 17% felt its need only once. Almost 7% participants not all want to have this type of training. Training on the assessment of students is required annually by 27% teachers. A considerable number of language teachers (17%) require training for the assessment of students only once.
(b) Training Required to Introduce the Use of E-contents for Teaching Other Subjects

There are some participants who do not want to have training for E-content development (only 2%), E-content integration strategies (only 1%) and training for assessment of students (only 1%). Majority of the participants want to have training for basic ICT skills, E-content development, E-content integration strategies, lesson planning and assessment of students.

![Figure 6 (b) Modes of training required to introduce the use of E-contents for teaching other subjects](image)

This research aims at proposing the use of E-contents for teaching language subjects. For this, there was a need to know some particular facts: what is actual need and availability of E-contents, what is the basic ICT proficiency of teachers/educators, whether they already use any ICT mode for teaching in classrooms, do they find their students to be motivated enough to welcome the introduction of E-teaching and what are the authoring capabilities of teachers, have they ever develop or review the curriculum of the subjects they teach.

After the general discussion of research findings it is asserted that teachers and students are showing positive attitude towards the introduction of E-education in their teaching and learning routine. Despite of the many drawbacks such as low budget allocation to education, insufficient infrastructure, low computer literacy and unavailability of Internet connectivity as mentioned by Khan (2002) and Siddiqui (2011), E-education has received a very welcoming response from professionals.

**Discussion**

**Computer Literacy of the Teachers**

Majority of the teachers (N=94) claimed to have access to computers at their homes. They also reported their basic MS office knowledge. But they denied the use of computer for administrative tasks for their professional tasks. They referred to use computer and Internet
for Web Browsing and checking E-mails and other social networking such as Facebook and Skype. All these information elicited certain assumptions. All of their computer use is for fun and leisure time. But positive aspect of it is that they are capable enough to be trained for some specific tasks. Basis computer literacy is required to follow general direction for the integration of E-contents in daily pedagogical practices. So their commuter literacy is a positive sign for introducing and proposing the use of E-contents for teaching their subjects. Low computer literacy rate is significant barrier which needs to be removed for smooth employment of E-education teachers can use and develop E-contents of the subjects they teach. Computer literacy of the teachers of language subjects is of supreme importance because knowledge from real and virtual environment is necessary for their Personal Learning Environment (Fox, 2009). It will provide a chance to improve one’s writing proficiency.

**Need and Availability of E-contents for Language Subjects**

There are not enough teaching materials available to teachers which they can use for teaching their subjects. On the other hand Dr. John G. Flores, executive director of United States Distance Learning Association (USDLA, 2010) claimed that most of the teachers and learners were making use of E-contents. Teachings of language subjects require sufficient native speakers’ data in the form of sound files in order to enhance the listening and speaking skills of learners. The participants of this research show their high motivation towards the introduction of E-contents into teachings of their subjects. The participants of the study believe that E-contents will increase the interactivity and pace of instruction. They need E-contents for clear presentation of concepts and better organization of teaching material. They also believe that using E-contents for teaching their subjects will make it more interesting for them and for their students. Their high motivational level may be interpreted as their need to have appropriate E-contents available to them so that they can bring a positive change in their teaching. There were 10 % language teachers who did not report any mode of ICT in their didactic practice. It also showed their conventionalism which needs to be transform in order to bring ICTs in daily teachings. In countries like Greece and Latvia only one third of the total research participants have found doing practical administrative tasks through ICTs (Balanskat and Blamire, 2007).

Teachers have found their students motivated enough to be taught through E-contents. Majority of the teachers have reported great excitement of students towards the introduction of E-teaching.
German, French and English are the languages for which the need of E-contents is high. It means the teachers of these subjects require sufficient teaching material to improve the different language competencies i.e. reading, listening, speaking and writing. They need sufficient amount of related text files in order to improve the reading capability of a language learner. Teachers of other subjects also need E-contents because it brings a better approach of understanding into the learning. Unavailability of Internet is posing difficulty in the way to use and update E-contents. Dr. G. Flores (2010) made the availability of Internet connection a national goal. Same types of efforts can be employed in Pakistan to empower teachers to use E-contents. Higgins (2003) has also reported the need of planned and structured ICT integration for greater gains of learning outcomes in students. Keefe (2003); Sana et al., (2011); Mayer (2010); Entwistle (1991); Gauci, Dantas, Williams & Kemm (2009) and Kundi (2010) have also found that their participants wanted to deviate from traditional teaching practices.

**Suitability of Different E-contents for Teaching Practices**

If it is seen generally, teachers of all the subjects have found E-contents suitable for teaching. 55% of the teachers are found to advocate the suitability of E-contents for teaching language subjects like English, Urdu, French and German. the practice of MS Word and MS PowerPoint in their teachings. Total 6% of all language teachers strongly disagreed with the idea of suitability of E-contents for teaching English and Urdu language. Surprisingly there was no teacher who disagreed to the idea of using E-contents for teaching French and German language . 31% participants showed their neutral behavior regarding the use of E-contents for teaching Urdu language. English language has got the highest vote (35%) of ‘agree’ to the suitability of using E-contents as compare to other language subjects. The vote of ‘neutral’ has its highest value (30%) in the case of Urdu language. Whereas its minimum value (3%) is shown for English language. The data shows that French and German languages are regarded as the most suitable language subjects for teaching through E-contents. It can be elicited from present data that need of E-contents for teaching foreign language cannot be denied. Science subjects like Physics, Chemistry, and Biology are also found to be the suitable subjects for teaching through E-contents. Those who believe that E-education can raise the quality of learning outcomes preferred to use different computer programs for developing teaching materials of the subjects they teach. Their use of different ICT modes such as text, sound and video files shows that they are proficient enough to handle different means of E-teaching. Many teachers (40 %) also agree to the suitability of
MS Word for teaching language subjects. But language teachers did not show such data which showed the suitability of MS Excel and MS Access for teaching. There are significant sections of teachers (40%) who agree to the suitability of these two computer programs. One significant aspect of the finding is that there is no one who disagreed to the suitability of MS PowerPoint.

**Conclusion**
The survey was conducted to investigate the tilt of teachers towards the introduction of E-education where they will be provided E-contents for teaching in classrooms. According to the study done, teachers have shown a positive attitude towards using E-contents for teaching language in classroom. For them these E-contents will add really good attributes to their teaching outcomes. Keeping in view their positive attitude and high level of motivation, E-contents can be introduced to teach different subjects especially language subjects without any social hindrance. E-education can be blended to already existing education system where majority of the teachers are computer literate and a considerable number of people are already using different ICT modes. Teachers have shown their optimism regarding better learning outcome as the result of using E-contents for teaching their subjects. By using E-contents for teaching language subjects better learning outcomes can be materialized which will guarantee the success of E-education.

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Quest for Identity in Toni Morrison’s The Bluest Eye: An African American Perspective

Mr. Kishore Selva Babu

The early twentieth century produced many influential African-American writers, among them Langston Hughes and Ralph Ellison. Contemporary authors such as Alice Walker, Toni Morrison, and Maya Angelou continue to expand the canon of African-American literature. As African Americans' place in American society has changed over the centuries, so too has the focus of African American literature. Race and class are the issues which form the nucleus of all African American writing since its inception. Black women are bearers of what Barabara Smith calls “geometric oppression” (2). They are, therefore, bearers of a triple consciousness – race, gender and class. The creative energy and expertise of Black women writers are significant in the field of African-American literature. They have played a heroic struggle for freedom and equality both in the United States and abroad. Black women have been involved in the generation and sustenance of African-American literature and culture in general. They have come into an awareness regarding their powers and have thus enriched and expanded the international corpus of Black literature. Black writers always seemed to be searching for their roots. The re-current theme in the writings of African-American black women writers is the quest theme- personal search for a meaningful identity and self-sustaining dignity in a world of growing isolation, meaningless degradation and moral decay. Identity for the black American women can be studied at three levels – race, culture and gender.

These women writers and their struggle for self-actualization and self-realization, serves as a means of maintaining emotional and intellectual clarity, of sustaining self-development and instruction. It is quite miraculous that these women, during a century dominated by slavery came to articulate their existence in fiction, poetry and autobiography. They have strived to liberate themselves and have enriched and expanded the international corpus of Black literature. Racially the blacks do not fit into the American community which has the white dominant race that continues to treat the blacks as slaves and bestial creatures. But the blacks have a racial past of their own and they strive hard, in vain to establish their identity in an alien society. They occupy the lowest position in the social scale and struggle for both freedom and self-hood. Perhaps no other social group in the annals of human history has ever suffered from such a socio-economic, physical, cultural and sexual torment and agonies like the African-American women. Being black, poor and female, the African-American woman had to generate her own definition in order to survive and to empower racial identity. Their condition of oppression and their desire to ameliorate the condition of their race and its struggle has motivated them to write. As Claudia Tate says:

Black women writers write primarily for themselves, as a means of understanding their experiences and observations, and as a means of discovering deeply hidden truths about themselves as well as others. (60)

Toni Morrison’s novels revolve round the theme of isolation and identity. Toni Morrison, like Alice Walker, her contemporary, desires that the black women through their friendship and solidarity must posses, re-name and re-own their cultural bonds. They should realize that the definition of self
must come from within and be self-reliant, independent and individualistic. Tales of the disappointed and disillusioned feminine black voice, they portray the lacerated self’s struggle for freedom of speech and expression in an incarcerating milieu. Her accent is on the divinity of black sensibilities, horror of slavery, modes of expression and independent thinking. Woman to Morrison is a creative force and not a burden of the community. A disgruntled self, a woman is at war with the patriarchal, societal forces, which impede the growth of her feminine instincts. But in Toni Morrison’s novels the black women invariably lived for their children and parents, bereft always of an autonomous self. Hence, is the emergence of black female expression in drama, poetry and fiction in American literature. Morrison knows that the African-American women have a unique place in American life and literature and therefore she says: “There is something inside (them) that makes (them) different from other people. It is not like men and it is not like white woman.” *(qtd. in Parker 255)* Because of their difference from the other categories of African society, Morrison observes:

I think women probably do write out of a different place. There’s some difference in the ways they approach conflict, dominion, and power. I don’t find the large differences between male and female writing in term of intimacy though. But I do think black women … It’s not so much that women write differently from men, but that black women write differently from white very differently from white men. *(qtd. in Tate 122)*

Most of the African–American women like Toni Morrison gave themselves the task of writing because they felt that their presence as women in general had been under-represented in American literature.

The search of self-hood establishes the thematic bonding between the black women writers. Alice Walker’ Meridian in *Meridian*, Celie in *The Colour Purple* fight their battles of self-identity. The search for wholeness is the fundamental and the most important trope in Morrison’s novels: in *The Bluest Eye*, (1970). Morrison’s protagonists are frantically endeavouring in their state of isolation to establish their identity and emotional sensitivity in an impersonal and threatening milieu. Her novels stress the need for self-discovery and self-identity leading to self-actualization. They emphasize the individual self’s need to actualize her minor potentiality to enhance self-esteem. She portrays the alienated individual’s Odyssey for attaining the integration of the self by assimilating or discarding the social values of the community they live in. She is depicted as a stifled and anguished being. The black authors depict the African American pain of being black and that too, a female. The allied themes of racism and sexism echo through the heroines of Morrison. Furthermore, Morrison shows these women as desperately searching for their genuine self.

In *The Bluest Eye* Pecola is an eleven-year-old black girl, poor, deprived, battered by her mother, raped by her father and silenced by all. For Pecola and her family, ugliness is a matter of personal conviction:

It was as though some mysterious all-knowing master had given each one a cloak of ugliness to wear to, and they had each accepted it without question. The master had said “You are ugly people.” They had looked about themselves and saw nothing to contradict the statement, saw, in fact, support for it leaning at them from every billboard, every movie, every glance. *(TBE 6)*

Pecola threw her ugliness like a mantle over herself. “She hid behind hers. Concealed, veiled, and then only to yearn for the return of her mask.” *(TBE 29)* She prays to God ’Please make me
disappear.’ (TBE 377) She seeks this obliteration because “Blackness is static and dread.” (TBE 377) She wills every part of her body to disappear but her eyes just wouldn’t disappear. She then discovers her redemption that all she needs is a pair of the bluest eyes and the world would change with her. She prays for this transformation and only when she enters the neurotic’s world that she can believe in her perfect white vision. White norms of beauty and the identification of virtue with beauty had been inculcated into Pecola by her mother, herself a victim.

Pecola’s isolation and alienation is now total. She is victimized by both parents because they are made incapable of nurturing her by the limiting phenomena of race, sex and class. Out of a deep well of self-hatred and psychic pain, they give Pecola the fullest measure of their misery. Her mother, Pauline loves Pecola, but she beats her. Her father, Cholly loves Pecola, but he rapes her. There is no hope of revival for Pecola. Even the marigolds planted by her friend, Claudia and others fail to bloom, signifying the utter hopelessness of the situation. Pecola never had a chance to survive in the hostile environment nor would she in future. As Claudia observes:

The land of the entire country was hostile to marigolds that year. The soil is bad for certain kinds of flowers. Certain seeds it will not nurture, certain fruit it will not bear, and when the land kills of its own volition, we acquiesce and say the victim had no light to live. We are wrong of course, but it doesn’t matter. It’s too late. At least on the edge of my town, among the garbage and the sunflowers of my town, it’s much, much, much too late. (TBE 160)

_The Bluest Eye_ discusses the theme that is both universal and particular to the black female experience: the desire for freedom from racial and sexual victimization: the search for self – definition and autonomy, for personal spiritual wholeness, the search for equitable male-female relationships, the need for love and friendship. Morrison narrates the traumatic lives of Pecola’s parents Pauline and Cholly, as a prelude to the girl’s schizophrenia and her final victimization. Early in life Pauline is introduced to hard work: she is forced to run the house alone as her mother goes to work outside. Pauline feels an unsettling emptiness within and longs for a man to make her happy. Pauline marries Cholly, but he fails to satisfy her because his own life has been one of emotional and economic deprivation. Motherhood brings more trouble in her life:

…the daily needs of her children are like lighted matches to the fuse of her disappointment as a black woman denied beauty and romantic love. (Wade-Gayles 74)

Pauline becomes an inadvertent breadwinner to support her family. Tormented by a sordid life, she escapes into a world of fantasy and derives great pleasure from identifying herself with white women in the movies. The character of Cholly is also a study in frustration. Abandoned by his mother when he was just four, he is rejected even by his father who is more interested in the crap game than in his son’s welfare. Deprived of parental affection, Cholly develops an identity crisis which he can never overcome.

Pecola searches desperately for her true identity, but without family support she hands up nowhere. Her encounter with a lighter-skinned middle-class boy further confirms her sense of ugliness and inadequacy. Realizing that physical beauty is a prerequisite for a prerequisite for being loved, she accepts the western notion of beauty and prays every night for blue eyes. “In wanting blue
eyes, Pecola wants, in fact to be white.” (Weever 406) Surprisingly, her parents rub salt into her wounds instead of trying to protect her against these odds.

Pauline rejects her own daughter because she has erased from her psyche the line separating reality from illusion, mammyhood from motherhood. The black mother’s hapless condition may well account for such a psychic disorder but it severely hinders her child’s moral development. Sometimes Cholly is all tenderness for Pecola but, finally, he expresses his love in a perverse manner by raping her. Guilt turns into pity, and pity into a distorted form of love. Cholly pushes her “into final withdrawal” (Lee 349). Pecola is thus victimized by both parents who have been “made incapable of nurturing her by the limiting phenomena of race, sex and class” (Wade-Gayles 77).

The tragedy in *The Bluest Eye* derives from two factors: the desire for blue eyes by a black girl, incongruous in itself but all the more so because it implies a desire for acceptance; and the frustration and impotence of a group of people whose daily prayer for survival is blended with a heavy desire for tolerance and freedom. The ending serves as a warning against the sense of fragmentation which, as an essential part of the black woman’s psyche, keeps her from any pursuit of wholeness.

Morrison’s *The Bluest Eye*, is clearly the celebration of her attempt to discover an incredible degree of freedom within the oppressive structure of racism. Drawing material from the living history of the past, and with the consciousness of the mood and atmosphere of her own home town, Morrison in *The Bluest Eye* shows how a socially responsible artist must bear witness to the winds of change. She had made it apparent to an interviewer, Bessie Jones, that,

Being black now is something you have to choose to be. Choose it, no matter what your skin colour … something has happened. You see we are very close now to the society that is around us. I don’t mean that the structures that held us together are gone, but there are new thing pressing in our lives – new modes, new music, new menus, television. (149)

The novel is essentially a reflection of the social barriers confronting blacks in a mixed society of blacks and whites. Being in minority the blacks live a peripheral existence. The world of the whites is alive and moving while the majority of the blacks live in silent acceptance of their fate, concealed and paralysed.

In the *The Bluest Eye*, the ultimate act of brutalization and betrayal for Pecola comes when Cholly, her own father rapes her. Cholly’s unnatural rape of Pecola could be interpreted “as a pathetic attempt to return to the heady days of first love when his very presence essentially created another human being” (qtd. in Sumana 56) Cholly turns to Pecola in hopes of rescuing her from the dehumanizing glare of all white people and a subsequently loveless existence. His tenderness and protectiveness, however, unfortunately slip into lust and rage which he directs at Pecola and all those like her “who bore witness to his failure, his importance. The one whom he had not been able to protect, to spare, to cover from the round moon glow of the flash light.” (TBE 119) Pecola’s stillborn child is not only a symbol of his personal violation but of the fettered life she has been made to live.

Pecola, bred in poverty and the constant fear of drunken brawls, sees the contrast in her existence and that of her classmate, Maureen Peal, the cute half-white girl who, dressed in a pink frills frock, is the centre of attraction. The unworthiness and neglect she experiences on account of being black and ugly is incomprehensible. When she goes to Yacobowski’s store to buy things, she is not
even notices. She, like Ellison’s invisible hero, is invisible because people refuse to take cognizance of her presence. Morrison’s emphasis on this indicates how mortifying can be the effects of discrimination which is so subtle as not to provoke directly any violation of the desegregation laws. Morrison by repeating the word ‘vacuum’ a number of times, shows that discrimination on colour lines manifests itself in a total lack of communication. The void created by indifference and apathy is completely unbridgeable. Interest, disgust, even anger, are attitudes she can understand but what she cannot comprehend is the glazed separateness which tends to reduce her to the level of total non-existence.

Pecola is angry but hers is the anger which does not find expression in violence and murderous assault as in the case for Bigger Thomas in Wright’s novel *Native Son*. Pecola’s anger remains stifled and bottled up within herself. The turning point in her life comes when she suffers humiliation and disgrace of rape by her father. It is in this pathetic state of mind, Pecola seeks refuge and help from Soaphead Church, a supposed performer of miracles. What Pecola wants is not revenge but justice. She wants “blue eyes.” (TBE 3) Soaphead Church is deeply moved by Pecola’s request, by the uniqueness of her yearning for the standards of beauty of the dominant culture. The miracle that he was required to perform now was nothing like the earlier ones which revolved around things like money, love, revenge. He immediately dispatches a letter to God marking it “Attention: To He Who greatly Ennobled Human Nature.” (TBE 144). The text of the letter attempts to familiarize God with the fact which may have escaped His notice or which He may have chosen to ignore.

Soaphead’s letter is a perceptive analysis of the skin-colour conflict as envisaged by the poor African people. Morrison seems to be drawing a line demarcating those poor people who, unable to change the circumstances of their being, long for wish-fulfillment through romantic fantasies and those petty bourgeois Africans who aspire for the white master’s characteristics to keep their own race in subjection. In sum, Pecola is the central scapegoat of the novel, *The Bluest Eye*. For she is not only made a scapegoat by her parents but also by the mulattos in the novels, and even by the narrator, Claudia a once caring friend who shuns Pecola in the end. At the end of her assessment, Claudia recognizes Pecola’s role as scapegoat:

All of us – all who knew her-felt so wholesome after we cleaned ourselves on her. We were so beautiful when we stood astride her ugliness. Her simplicity decorated us, her guilt sanctified us, her pain made us glow with health, her awkwardness made us think we had a sense of humour. Her inarticulateness made us generous. Even her walking dreams we used – to silence our own nightmares. And she let us, and thereby deserved our contempt. We honed our egos on her, padded our characters with her frailty, and yawned in the fantasy of our strength. (TBE 163)

Clearly, Claudia maintains that Pecola is equally responsible for the role in which she is cast. In the end, she holds Pecola partially responsible for her unfulfilled life.

*The Bluest Eye* is a novel about one’s dependency on the world for identification, self-value, and feeling of worth. Generational dependency as the only base of identification is what constitutes the real malady for the Breedlove family. The parental mirror causes psychic annihilation in Pecola’s life, and shatters the cohesiveness of her self, leaving no context of the past or hope for a future. The forerunner of Jadine Childes, Pauline Breedlove generates subterranean diabolical chaos in Pecola’s life by introducing her to the destructiveness of a culturally sanctioned mirror symbolized by the ‘eye’ that is decidedly singular and the ‘bluest’ in the world. Subsequently Pecola’s wish, rooted in the singularity of the superlative, causes psychic devastation, splitting her psyche and splitting her own
self from the world as well. As opposed to Pauline’s intergenerational dependency, Cholly’s pseudo-
Bohemianism characterized by a chaotic disconnectedness leaves Pecola in a permanent disjuncture
with the outer and inner world, causing total dislocation of self, mind and body. Thus, tragic
entrapment becomes the only sign structure signifying Pecola’s existence.

Black women of the modern era have vehemently protested against racial and gender
discrimination in the American society and sought to prove that they indeed belong to the “human
species.” It is said that:

Human beings, as sexual creatures clothed in their own personal skins, as African citizens
with public rights and duties, private longings and desires, like any other citizen of this
republic. (Herton 166)

Black feminist writings, fiction in particular have played a vital role in restoring the African-
American woman’s belief in her own strengths and possibilities. Morrison had a feminist project and
that was to end male domination. Hence some of her fictional characters work in this direction and
struggle for their liberation. When Morrison was asked about why she has written such a novel as this,
she said: “I wrote Sula and The Bluest Eye because they were books I had wanted to read. No one
had written them yet, so I wrote them.” (qtd. in Tate 60) She has shown clearly in Pecola that the
needs of the women are basic human needs particular to the black community at a given point of time.
It is admirable that she has given voice to the black women’s experiences – in their search for a place
in American society.” (qtd. in Livingston 34)

Toni Morrison goes much deeper, into the very roots of racism and sexism, in a subtle way, to
reveal the ideological basis of these two social evils. She projects the difficulties, the plights and
predicaments confronted by women in trying to achieve a sense of identity in a social dominated by
male chauvinists, as evidenced by The Bluest Eye.

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Study of Tribal dialect of Jawhar Taluka of Thane District in Maharashtra

Prof. Pradnya Shriram Kulkarni

Various castes and people from religions live unanimously in India. Tribal’s are proportionately more Maharashtra with their own dialect which is not deeply researched. Jawhar Taluka in Thane district is dominated by Tribal population with 98% population with seven castes dominated population with respective dialects. The paper discusses differences in K-Thakur, M-Thakur in respective dialect preferably /k / / m/ consonant more in speaking. Dharkoli community’s dialect is typically different as under.

Standard Marathi

What do you want? K-Thakur ..... K pahj?
Stay, just eat dry bread M-Thakur ... Ma thyam thyam kordi bhirdi bhyakar khyal ja ma

Yesterday, there was a snake in his home. Dhorkoli .... Kyaldi tyehencha gharant vav nighala huta.

Pronunciations are Nasals. /s/ is preferred instead of /sh, shha tha/ .

Conclusion- Tribal dialect should be researched intensively.

Methods- To study the dialect of tribal, done field visit, interview, discussion.

Introduction

Tribal Community

Tribal community is unevenly distributed all over the world, residing in dense forest, mountainous, remote regions, islands and along the river. They are isolated from main stream of human civilization. They are variously named in India. As they are living in forests, are called kings of forests, Savage, Girijan. The researchers have named these people with various epithets for example Martan, Lasy, Prsley, Elvin, Greigson, Shuburn, Quatland, Thakkar, have named tribals as Aboriginal or Aborigines, Dr. Dhurya called them, so called Aborigines and Backward Hindus. Dr. Hatlan called them Primitive Tribes. Indian constitution has called them Scheduled Tribes. Dr. Das called as submerged. Humanity, as per anthropology, the above mentioned reference are wrong and unscientific. To get proper grasp of the Tribals, some definitions by anthropologist needs to be looked over.

Definition:-
D. N. Mujumdar
“A tribe is a collection of a families or group of families bearing of common name, members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation and have developed a well assessed system of reciprocity and mutuality of obligation.”
“A tribe is a group speaking a common dialect and inhabiting a common territory.”

“The definitions are evident that Tribal community is comparatively backward & marginalized. The developed or civilized community & Tribal community has equal historical background. Tribal community is comparatively backward in respect to same community but comparatively developed with the other.

The Indian constitution named Tribal for Tribal community. The Tribal community is self dependent, preserving all features of social convention, rituals, religion and own language. These people are called as Tribe meaning ‘Adivasi’

The English word for Tribal is ‘Aborigines’ with meaning in Marathi ‘Adivasi’. In English the tribals are also named as Primitive, Savage, Indigenous means, from that country. Non-literate, meaning un-educated is also in use, belonging to the residing country; Indigenous and language spoken by them don’t have a script, called as illiterates.

Indian constitution has a specific schedule for Scheduled Castes and Tribes. These Scheduled Tribes are Tribal community groups, residing in remote hilly area, are called as Girijan.

Living in Jungle, forest area, they are also called as wanvashi (those living in forests).

Ancient Indian books also named Adivasi as living in forest. Ramayana, Mahabharata various religious books, also referred to Adivasi, as Shabar, Raksha, Nishad, Kirat.

All these features portray Tribal both socially and culturally Tribal person is craving for change. He mostly accepts Physical transformation. Psychologically he adheres to his cultural conventions. During latest period, Tribals are fighting for their rights for political and scientific transformation. If we analyze the demands, we notice that mostly are for psychological / mental stability, secure lives of animals and agriculture. They are eagerly fought for education, health and financial stability.

**Historical Background of Jawhar**

Jawhar was a princely State / Sansthan. The history is as follows. In 1318, Hindu sovereignty extinguished due to Yavani assult Under Yavani reign, Maharashtra suffered. Mahadev Koli fighters waged war against religious atrocity by Yavani kings through the forest. With the blessings of shri Swami Sadanand Maharaj, Jawhar state was born in 1316.

Swami Bhojnath alias Sadanand Maharaj belonged to Pimpri village, near Igatpuri in Nashik District. He performed divine things. Jayaba, who pray for his blessings. Swami had blessed Jayaba that one day ‘Jayaba will be a king.’ Jayaba had organizing skill. He got Mahadev Koli community together and won Bhopat fort from Sambhat in 1306. And won 21 forts from neighboring areas. He brought 5 thousand Sq/miles under his feign. After 1316 the referendum of Jayaba, upto 10 June 1948 the princely state / Sansthan was in existance for 632 years. The history of Jawhar has unique by King and Jawhar, His Highness. Late Shri Yashwantrao Martandrao Mukane, written a Novel ‘Jayaba’ on founder King Jayaba.
People of various castes stay in Jawhar Taluka in Thane district such as Varli, Konkana, Mahadev, Koli, Thakur, Dhorkoli and Katkari and they speak different *boli* languages i.e., dialects within their castes. Till today these tribals follow their unique culture, traditions and dialects. Every community stays in their own *padas* (hamlets or small group of houses) in forests. These tribal communities live together and the *boli* or dialect is the cementing force which gives it an identity.

This study reveals the *boli* of Thakur tribes specifically use of (K) and (M) & (Dhorkoli) tribes language is also studied in depth. (K) Thakur use K, and M Thakur use M prominently in their language.

For Example:-

**(K) Thakur**

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>(K) Thakur Boli</th>
<th>Marathi translation</th>
</tr>
</thead>
</table>

**M Thakur Boli**

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>M Thakur Boli</th>
<th>Marathi translation</th>
</tr>
</thead>
</table>

**Dhorkoli**

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<thead>
<tr>
<th>Sr. No.</th>
<th>Dhorkoli Boli</th>
<th>Marathi translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Me thehech barobar chavlat aahe</td>
<td>Me tyanchyashi barobar bolat aahe.</td>
</tr>
<tr>
<td>2.</td>
<td>Gangaraman kalde darwa pilahe hote</td>
<td>Gangaram ne kal daaru payalye hote.</td>
</tr>
<tr>
<td>3.</td>
<td>Kalde tehechya gharat kay naghalat</td>
<td>Kaal tyanchya gharat saap nighala hota</td>
</tr>
</tbody>
</table>

Few stories prenails regarding how these tribals and the language came into existence.

**Origin of (K) Thakur**

Dhodi- Kohla.

Dhodyat don mansa hote te dongaravar rahatat. Akda Panjaval jahal. Sarva thikane Panich pani jhale ani donich mansa nachle. Sagle mansa panyat malee tya don manasane sarva jagaat saar kalaa te don mansa devla vachvayche mahanune vatvadye dongval sangla K tu thoda lav. Mal tuzya dokyavarun zaat des mag to vatvadya lavala mang tyutun pani jela ani ta mang Pani sarla tyavar mansa pangarayancha folka khale aani mati khale. Ji maansa mati khat te malee aani pangarayancha folka khat ti jagle mang devani jati vatun dilya jiyane pangarayancha folk khayaa tiyala (K) Thakur hich bhasha dili ti manat hota (K) prateyek ghot sangatana, vichartana (K) cha pahila sangat ja mahanune (K) khatos, (K) petos, kanik jatos, te pedhyanpedhi (K) ne che bolale tar aataparayant (K) nech bolat.

**Origin of (M) Thakur**
Ek Eishnu hota. Sita Lankaniva ravanana, tyamule hanuman shod gheyala jela. Samudrat tyene udi takli eishumila diya aale to kasvache rup jhevun samudrat rayala tyela vatele ka hanuman lye. Kasvavav ubha rahune dum kahayal par humanene kasvavvar haat taakala tar ekdam tye panyat gela. Ekdu khali budal tyakarta eishumila nayer natal mahanune to mahal desale zeal thath javeun tyane Aavatal badala. (M) Thakur mahanune tyane janam ghetla, mahal desat jamala mahanune tyeche bhashet (M) ha shabbada yeto. Kontahahi shabdha boltani (M) shabdha yeto.

**Dhorkoli- Origin**

Ganat dhor te meyala ta te vedayache kaam kulambi karit ekadi asyachi ek dhor meylelat te melelali dhor nadayachi te dhorkoli teen dhor kiyapala maze banala mohatha naaza bhandhel dhoke na ghetle baandle naaza evdha 3/4 payalibacha vazan hota te yeta yeta teyli adva. Kolva (rat) zeala. Tena fayala dhoke valcha vaza khali tayazeto te kolva manga jato, tel mahadevana pahala na sangla evanda motha boza tuze dokey tari aadna kolvare bhetala aani to boza khali utrun thevala bheue utaryala, an tyev kolveche mang zeal tana mahadevani phala kaya evada motha naaza hota tari tu kolveche mang lavala. Mahadevana rag aala na endha aahe ha naaza. Sodun kolva mang zela.tyanela tyala jaat deli te Dhorkoli aata pasun tu Dhorkoli.

Thus the above stories depict the history behind formation of these tribal communities. All these stories available in written verbal forms and are known as Kokshashtra.

Following table describes the words used for family relations.

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Praman</th>
<th>(K) Thakur</th>
<th>(M) Thakur</th>
<th>Dhorkoli</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Aai</td>
<td>Aai’s</td>
<td>Aaya</td>
<td>Aaye</td>
</tr>
<tr>
<td>2.</td>
<td>Baba</td>
<td>Baba’s</td>
<td>Baas</td>
<td>Baasbat, Baashas</td>
</tr>
<tr>
<td>3.</td>
<td>Aajoja</td>
<td>Aajo’s</td>
<td>Bhatarbo</td>
<td>Ba, darara</td>
</tr>
<tr>
<td>4.</td>
<td>Aaji</td>
<td>Aaji’s</td>
<td>Aayaya,Bhantari</td>
<td>Dosali</td>
</tr>
<tr>
<td>5.</td>
<td>Poragi</td>
<td>Peragi</td>
<td>Pori</td>
<td>Posi</td>
</tr>
</tbody>
</table>

(K) Thakur uses (s) at the end of any word which is asked to explain relationship whereas (M) Thakur and Dhorkoli don’t use (s) at the end instead they use different word at the end. In the Dhorkoli action words are appended by (J)

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Marathi</th>
<th>Boli</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Karote</td>
<td>Karjto</td>
</tr>
<tr>
<td>2.</td>
<td>Lav tat</td>
<td>Lavjatat</td>
</tr>
<tr>
<td>3.</td>
<td>Ghadvatat</td>
<td>Ghadajvatat</td>
</tr>
<tr>
<td>4.</td>
<td>Bolavatat</td>
<td>Bolvajtat</td>
</tr>
<tr>
<td>5.</td>
<td>Todtat</td>
<td>Todjatat</td>
</tr>
<tr>
<td>6.</td>
<td>Dete</td>
<td>Dejte</td>
</tr>
</tbody>
</table>

(K) Thakur Boli uses following phrases

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Marathi</th>
<th>Boli</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Nakkal Karne</td>
<td>Chaal Karne</td>
</tr>
<tr>
<td>2.</td>
<td>Kharach Bharun Dene</td>
<td>Dava Dene</td>
</tr>
<tr>
<td>3.</td>
<td>Basta Bhandane</td>
<td>Sukade Aanane</td>
</tr>
<tr>
<td>4.</td>
<td>Mann Dene</td>
<td>Sukate Vatne</td>
</tr>
</tbody>
</table>

Comparative study of terms used in 3 boli’s is given below
<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Marathi</th>
<th>Boli</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Shala</td>
<td>Saala</td>
</tr>
<tr>
<td>2.</td>
<td>Khashla</td>
<td>Kasala</td>
</tr>
<tr>
<td>3.</td>
<td>Shaniwar</td>
<td>Saniwar</td>
</tr>
<tr>
<td>4.</td>
<td>Shet</td>
<td>Set</td>
</tr>
<tr>
<td>5.</td>
<td>Paush</td>
<td>Pus</td>
</tr>
<tr>
<td>6.</td>
<td>Chatri</td>
<td>Satri</td>
</tr>
<tr>
<td>7.</td>
<td>Chatis</td>
<td>Satis</td>
</tr>
<tr>
<td>8.</td>
<td>Chota</td>
<td>Sota</td>
</tr>
<tr>
<td>9.</td>
<td>Chal</td>
<td>Sal</td>
</tr>
<tr>
<td>10.</td>
<td>Ethe</td>
<td>Atha</td>
</tr>
<tr>
<td>11.</td>
<td>Tethe</td>
<td>Tathat</td>
</tr>
<tr>
<td>12.</td>
<td>Thali</td>
<td>Tali</td>
</tr>
</tbody>
</table>

As said in the foregoing, Jawhar taluka is famous for the presence of various tribal communities. It is the biggest taluka in Thane district. In vicinity of Jawhar, Mokhada, Vikramgad, Talasari taluka’s in which various tribal communities stay in large numbers.
These places are situated 135 kms away from Mumbai. In the tribal region one can notice the presence of modern facilities like mobile phones, T.V, Dish T.V etc. even these padas are connected to the bigger cities but it is on scenting many people in these tribal areas have not yet visited Jawhar.

Boli’s of these communities are not studied and neither any social, economical development has taken place over a long period of time. Scholars have studied kokan and varli boli’s but (K) and (M) Thakur are yet to be studied, this study is a initiative in that aspect.

Modern amenities have reached them and have made a considerable impact on their lives. Many new terms are inculcated and absorbed in their language/ boli.

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Marathi</th>
<th>(K) Thakur</th>
<th>(M) Thakur</th>
<th>Dhorkoli</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Taxi</td>
<td>Cargadya</td>
<td>Taxi</td>
<td>Texti</td>
</tr>
<tr>
<td>2</td>
<td>Railway</td>
<td>Aagingadiya</td>
<td>Aagingadi</td>
<td>Aagingadi</td>
</tr>
<tr>
<td>3</td>
<td>Bus stand</td>
<td>Eststand</td>
<td>Estistand</td>
<td>Eystistand</td>
</tr>
<tr>
<td>4</td>
<td>Scooter</td>
<td>Motar</td>
<td>Kutar</td>
<td>Phatphati</td>
</tr>
<tr>
<td>5</td>
<td>Truck</td>
<td>Lari/ khatara</td>
<td>lari</td>
<td>Rari</td>
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</tbody>
</table>

**Conclusion**

All these features portray Tribal both socially and culturally Tribal person is craving for change. He mostly accepts Physical transformation. Psychologically he adheres to his cultural conventions. During latest period, Tribals are fighting for their rights for political and scientific transformation. If we analyze the demands, we notice that mostly are for psychological / mental stability, secure lives of animals and agriculture. They are eagerly fought for education, health and financial stability.

Modernization and technology might make the next generation, reluctant towards the original language and these languages are likely to be extinct in coming days.

Before these languages become extinct we should make an attempt to study and preserve this language.

Language has to be studied in terms of grammar and usage of Marathi grammar in their tribal languages also needs to be studied.

A collection stories, songs and dictionary should be made. I am working towards to it.

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Introduction

Few debut novels have aroused as much controversy as *Wuthering Heights* and *The God of Small Things*, whether on style, theme or on techniques. *Wuthering Heights* scandalized and nauseated the Victorians with its language and content although modern critics speak highly of Emily Brontë’s dynamic and disciplined handling of language. Stylistically, much ahead of her time, Brontë culled a form best suited to articulate her subject and ideas effectively. Arundhati Roy won the Booker prize of 1997 for her stylistic innovations in her debut novel *The God of Small Things*. While *Wuthering Heights* presents a plurality of styles, especially in the speech patterns of its characters, in *The God of Small Things*, it is language that ‘speaks’. Hence the objective of this paper is to make a stylistic analysis of the two texts- Emily Brontë’s *Wuthering Heights* and Arundhati Roy’s *The God of Small Things*, at the lexical level, in order to discover what is most striking about Brontë’s and Roy’s narrative style.

Every work of literature is a verbal structure that can be explicated properly with the help of its linguistic patterning. Stylistics, as a branch of applied linguistics, is mainly concerned with the systematic study of patterns of ‘language use’ in a variety of texts. The style of a text is revealed in the way it is written and through the language it uses. Often, the style of a writer is revealed through his/ her diction or choice of words. Hence a study of style helps to detect the language patterns present in the text. A close look at the fabric of the text, of individual words and imagery where it occurs is often crucial in revealing the meaning and significance of a work. Consequently, the words the novelist uses must therefore be appreciated against a background of other language-choices not made.

*Wuthering Heights* presents a variety of styles ranging from Catherine’s poetic discourse, Heathcliff’s verbal violence, Lockwood’s superior literary tone and fashionable cliché, Nelly’s homiletic rhetoric to Joseph’s biblical Yorkshire dialect and unintelligible muttering--all producing an interplay of accents and idioms, giving rise to what Bakhtin terms as “dialogical heteroglossia”. Clearly the single most distinctive feature of *Wuthering Heights* is its dialogue with Brontë’s emphasis on personal idiolect as she dismantles language in order to make the language of social behaviour in her fictional world intelligible to her readers. Thus, the diction used by various characters reveals their speech style. Although a skilled craftswoman, Brontë, desists from ornate verbal display. Her linguistic style depends largely on her admirable choice of words, though it is marked by hyperbolic excess especially in the dramatic speeches of Catherine and Heathcliff. Consider the following passages:

Catherine tells Heathcliff,

“You and Edgar have broken my heart, Heathcliff! And you both come to bewail the deed to me, as if you were the people to be pitied! I shall not pity you, not I. You have killed me -and thriven on it, I think. How strong you are! How many years do you mean to live after I am gone?” (115).

And Heathcliff makes the following reply:
“You have killed yourself. You loved me - then what RIGHT had you to leave me? What right - answers me – for the poor fancy you felt for Linton? Because misery and degradation, and death, and nothing that God or Satan could inflict would have parted us, YOU, of your own will, did it. I have not broken your heart - YOU have broken it; and in breaking it, you have broken mine. So much the worse for me that I am strong. Do I want to live? What kind of living will it be when you - oh, God! would YOU like to live with your soul in the grave?” (117).

In the above two passages one finds a similarity in their speech patterns as both the lovers fling allegations at each other for having betrayed their love. Their passion for each other is so strong that it can be felt in the violence of the words used, so harsh and so without tenderness. Catherine and Heathcliff as ‘doubles’, speak almost the same language. They speak without restraint and their language is charged with emotion. An analysis of the novel reveals that the most distinctive single trait in Emily Brontë’s narrative style is repetition. Most of the repeated words in the text are content words (Noun, Verb, Adjective and their derivatives). Words repeated tend to stick longer in the mind. Repetition is confined not only to words or sentences but extends to include even ideas (images) that express the theme(s) of the novel. Quite often a description of a person or setting is repeated in several places in the novel as if the novelist wants to emphasize the same detail, like in the case of Heathcliff. He has been variously described as the ‘devil’ and has been endowed with qualities pertaining to various animals, throughout the novel.

A lexical analysis of the novel clearly indicates Emily Brontë’s remarkable range of diction. Stevie Davies, in fact, elucidates that the copious and literary vocabulary in the novel is founded in a pithy Anglo-Saxon-derived lexis and that the vocabulary is often Latinated and polysyllabic (1998:100-101). One is introduced to Wuthering Heights first through the filter of Lockwood’s language. In the first three chapters Lockwood is the narrator. The most distinctive feature in Lockwood’s speeches is its ‘literariness’ with his fondness for using words of Latin origin. His language is stilted, pompous, mannered, ‘bookish’ and riddled with clichés. Besides, he uses hackneyed and affected language, like in his description of his sea-side flirtation with “a most fascinating creature—a real goddess” (3) who was also a “poor innocent”. Further, he speaks of Cathy as Heathcliff’s “amiable lady”, then of Hareton as the “favoured possessor of the beneficent fairy” (9). Taking Cathy to be Hareton’s wife, he fantasizes himself to be a possible seducer of Cathy. “She has thrown herself away upon that boor from sheer ignorance that better individuals existed! A sad pity… I must beware how I make her regret her choice” (8). Thus Lockwood’s narration, marked by artificiality due to circumlocutions, use of Latinism, and fondness for ready-made, bombastic and trite phrases, shows no variation from the beginning of the novel to the end.

Nelly’s language, at times, shows certain similarity with Lockwood’s. A few examples selected on a random basis have been cited:

“He entered, vociferating oaths dreadful to hear; and caught me in the act of stowing his son away in the kitchen cupboard” (52).

“As soon as I perused this epistle, I went to the master…” (106).

“Perceiving me immovable, she essayed another method of showing her disrelish for her occupation”(178).
Nelly’s language clearly shows that she never ‘tries’ to do a thing but ‘endeavours’ or ‘essays’, she never ‘leaves’ a room but ‘quits’ it, she never ‘meets’ anybody but ‘encounters’ him. Lockwood tells Nelly, “Excepting a few provincialisms of slight consequence, you have no marks of the manners which I am habituated to consider as peculiar to your class”. Lockwood admires Nelly’s language because it is compatible with his own.

An investigation of Heathcliff’s speech reveals that his diction shows considerable variation. His style has a certain development throughout the novel. His first words as a child are described as “gibberish that nobody could understand” (25), and before he articulates his last words, there are many modulations in between. As a boy, when he is caught trespassing at the Grange, he lets out a volley of curses which shock his listeners and make Mrs. Linton exclaims, “Did you notice his language?” (35). On Heathcliff’s return from his wanderings, Nelly describes his voice as “foreign in tone”. Marsh authenticates that there are two distinct styles in Heathcliff’s speeches. So, his speech appears rough and violent when compared with Lockwood’s and Nelly’s. For instance: “Thrushcross Grange is my own, sir’, he interrupted, wincing. “I should not allow anyone to inconvenience me, if I could hinder it—Walk in!” (1). Heathcliff also parodies and satirizes others’ speeches especially that of Edgar and Isabella, whose speech he treats with equal sarcasm and with utter contempt (1999:21-22). His contempt for Edgar is made quite clear in these sentences: “Cathy, this lamb of yours [Edgar] threatens like a bull” he said. “It is in danger of splitting its skull against my knuckles” (83), “I wish you joy of the milk-blooded coward, Cathy!” “I compliment you on your taste. And that is the slavering, shivering thing you preferred to me!” (84). Regarding his wife Isabella, this is what he has to say of her: “She [Isabella]... picturing in me a hero of romance, and expecting unlimited indulgences from my chivalrous devotion. … It was a marvelous effort of perspicacity to discover that I did not love her…..A positive labour of Hercules,…the passion was wholly on one side; and I never told her a lie… Now was it not the depth of genuine idiocy, for that pitiful, slavish, mean-minded brach to dream that I could ever love her?...I’ve sometimes relented, from pure lack of invention, in my experiments on what she could endure” (110). In contrast, when he talks to Nelly about Catherine or when he talks to Catherine especially when she is on her death bed, it is emotionally charged: “Come in! come in!” he sobbed. “Cathy, do come. Oh do—once more!” (20). Heathcliff’s language reveals his nature. His diction expresses violence and harshness. The only occasion where he is found to soften, becomes more human-like, is when he breaks down and weeps for Catherine’s ghost to ‘come in’. Heathcliff’s diction clearly reveals his propensity in using strong words to express his feelings. There is nothing in the actual spelling or grammar of the dialogue to suggest any difference between Heathcliff’s speech and that of the other major characters. By minimizing differences in Heathcliff’s language, Brontë brings him from the margins to the centre of the fictional world and at the same time the speeches of all the characters are placed in sharp contrast with Joseph’s dialect so as to root the story firmly in its locale.

Catherine’s diction too is not fixed either, though her tone is often imperious. One first hears of her through her diary which Lockwood reads: “An awful Sunday!...H and I are going to rebel…we took our initiatory step this evening” (13). Similarly, her confessions made to Nelly are considered as one of the most dramatic speeches in the novel, especially when she says, “I am Heathcliff !.” Her diction thus vacillates from child-like utterance to passionate outburst. Among other characters in the novel, Hareton’s diction shows a development but one stops hearing his voice as the book ends. Cathy’s and Linton’s diction reveal them as spoiled children. Joseph’s diction shows no variation. Like Lockwood’s and Nelly’s, it remains the same from the beginning to the end of the story. Brontë minimizes
language differences, even with its differences, among her central characters with an intentional fixing of the character’s speech styles into a ficto-linguistic pattern by contrasting it with the almost unintelligible speech of Joseph, which helps in making the novel a unified whole. The different voices also help to trace the important divisions among the characters. Heathcliff, when he was brought to the Heights spoke “gibberish that no one could understand”. Isabella on being brought to the Heights as Heathcliff’s bride cannot comprehend the jargon used by the boy Hareton. Cathy and Linton laugh at young Hareton’s pronunciation which they find so strange. But most of all it is Joseph’s speech with its pronounced Yorkshire accent that is most unintelligible. He, in turn, mocks Isabella’s and Lockwood’s polite literary speech. Wuthering Heights, thus presents a plurality of styles, though the author remains completely absent from the text.

Turning to the second novel, The God of Small Things, it can be said that the most striking feature in a novel perhaps, is the linguistic innovation the novelist makes. In this context, Surendran claims that the language used by the writer indicates the patterns of thought and idea in a work of fiction (2000:151). Roy writes in a style markedly different from many of her contemporaries and the poetic pattern present in the novel has earned a lot of praise and admiration. An analysis of Roy’s narrative style is quite complicated, for its structure implies many levels of reading. The most significant aspect is the relation between stylistic choices and the aesthetic principles and it gives the novel a kind of authenticity. John Updike avers that Roy’s style, “underline the eccentricity of the language in relation to the tale’s emotional center”. Roy, likewise corroborates, “My language is a skin of my thoughts”, and to express her thoughts she invents an almost code-language suffused with cross-references, so that it seems the novel invents the language in which it is written. Roy’s stylistic innovations include use of words, phrases, and even sentences from the vernacular language, use of italics and upper case letters, subject-less sentences, faulty spellings, topicalization, deviation from normal word order, single word sentences, change of word classes, clustering of word classes etc. Further, she also makes use of Anagrams, Macaroni, Puns, Acrostics, Palindromes, Portmanteau and other modes of word play.

In considering the language of any literary work, the formal aspects of language i.e., both lexicon and grammar has to be dealt with. One of the fundamental devices of intensification is repetition, and Roy uses repetition in profusion as a linguistic stylistic device. Repetition not only becomes incantation but also casts a certain spell on the readers just like stories told by children and here it must be pointed out that the novel is narrated from a child’s point of view and hence apt. The recurrently used expressions like, “Not old. Not young. But a viable die-able age”, “The Loss of Sophie Mol”, “OrangedrinkLemondrink Man”, “Small Things”, “Things can change in a day”, “Anything can happen to anyone, It’s best to be prepared”, “A moth with dense dorsal tufts”, “History’s smell. Like old roses on a breeze”, “A brown leaf on a black back”, “The God of Loss”, “The God of Small Things” “He left no ripples in the water, No footprints on the shore”, function like refrains in the novel. But the greatest repetition found in the text is Roy’s abundant use of similes, which she uses in fresh and innovative ways. In fact, what is remarkable about Roy’s simile is its appropriateness and novelty. Examples include:

Edges, Borders, Boundaries, Brinks and Limits have appeared like a team of trolls on their separate horizons (3).
Her face was pale and as wrinkled as a dhobi’s thumb from being in water for too long (4).
Rahel’s new teeth were waiting inside her gums like words in a pen (37).

Still birds slid by on moving wires, like unclaimed baggage at the airport (87).

History’s smell. Like old roses on a breeze (55).

As the novel deals primarily with the world of children, Roy, with child-like exuberance, forges words that differentiate the various shades, nuances, intensities and amplitudes not present in it before. Consequently, words are used in their denotational, connotational and evocative sense all at once. Her lexical style indicates her fondness for compound words, which is an important feature in the novel, and Roy exhibits great skill in the formation of new compound words. So the colour green in the novel breaks itself up into such modulations as ‘dustgreen’, ‘wetgreen’ and ‘mossgreen’; when trees are covered with dust their greenness changes. Similar words include: “carbreeze”, “daymoon”, “sleepsmile”, “bluegreyblue”, “sharksmile”, “sliperoily,” “Chacko-the comrade”, “clear-as-glass kiss”, “bottomless-bottomful feeling”, “God-knows-what”, “Love-in –Tokyo”, “part-time – happiness”, “getting-outedness”; “afternoon gnap”; “well-squelch”; “green-for-the day” and “dinner-plate-eyed”.

Roy also shows a propensity in coining new words (Neologisms) by combining different categories of words, like in: “sicksweet” (adjective +adjective), “dustgreen” (noun + adjective), “dircoloured” (noun + past participle) and “feverbutton” (noun +noun). So also there are words that are quite new like: “furrywhirring”, “sariflapping”, “dieable”, “touchable” (as apposite to ‘untouchable’), “mid-poem”. Some other coinages include: “gnap”, “Bar Nowl”, “Locusts Stand I”, “antly”, “Lay Ter”. Clubbing of adjectives and other word classes are another favourite device of the novelist. The novelist uses full stops to highlight the adjectives as in: “Wild. Sick. Sad” (159), and “Steady. Solvent. Thin.” (248).

Words in the novel are also often used in their denotational, connotational and evocative senses all at once. For example: “And what Ammu knew (or thought she knew), smelled of the vapid, vinegary fumes that rose from the cement vats of Paradise Pickles. Fumes that wrinkled youth and pickled futures” (224). A lexical study of Roy’s narrative style clearly proves her to be an interesting wordsmith in her handling of the English language especially in the formation of new words with an independent semantic identity.

**Conclusion**

A literary text is an artifice; a work of art. The fictional world of the novel is a ‘verbal’ world that is determined at every point by the words in which it is represented. For comprehending fictional texts, a close study and analysis of language is a necessary prerequisite. David Lodge in *The Language of Fiction* has made this significant statement, “The novelist’s medium is language: what he does, qua novelist, he does in and through language” (Preface 1966:1X). The creativity of fiction depends to a large extent on the novelist’s artistic manipulation of the resources of language in order to attain certain aesthetic effect. Therefore, to understand a text, both “Literary Competence” (Jonathan Culler) and “Linguistic Competence” (Chomsky), are indispensable criteria. But a reader must not remain content to just “look in language; rather he should look through language” (Leech and Short 38), for analytical techniques of linguistics are very much *sine qua non* for understanding the aesthetic effect of a literary text. An analysis, thus, explains what a work of literature means, since it is essentially an articulation in defence of an author’s ‘vision’ of life. The primary texture of a text is its language. So, it is through language, the content of a text finds its fullest expression. Hence, when a text is analyzed, its linguistic features are of prime importance. One of the most obvious features of a writer’s
individual style is his fondness for certain words or types of words, which provides a clue to
the predominant attitude of the writer. Besides, lexis is perhaps, that level of linguistic form
at which variables can be treated with the greatest freedom and hence are of greater
significance in the study of language. The vocabulary consists of lexical words and
grammatical words, of which the lexical words refer to what is being interpersonally
expressed; grammatical words provide the syntactic framework of a sentence.

To lay bare the inner anguish and turmoil of the lovers, Brontë uses various poetic
devices, especially strong metaphors through the dialogues, which has created some of the
profoundest passages in the novel. Herein lies the strength and charm of her style. Language
in the novel comes alive, becomes even violent and the apparent binary oppositions present in
the novel, at all levels, are responsible for the heightened intensity of the novel’s language.
Another significant fact is that, though there is considerable disparity between what is being
said and the way it is said, both narrators—Nelly and Lockwood, exhibit similarity in their
speech. Therefore, Brontë establishes right at the beginning a contrast between the narrator’s
language and the language of the story. What is striking about Brontë’s narrative style is the
extraordinary economy of her characterization made vivid with the use of a few words and
phrases and yet arousing immediate emotional response. Obviously, Brontë’s originality lies
in her stylistic control over her linguistic resource.

Many readers find The God of Small Things difficult reading because of its unusual
language patterns and usage and its techniques, although almost everyone agrees that Roy is a
breathtaking stylist, for she reinvents language to record visually the world as a child might.
This coalescing of the visual and the verbal is one of the most striking aspects of Roy’s style.
The dazzling linguistic exuberance of the novel is partly due to the aesthetic effect created by
the symbolic use of language and mainly due to the rhetorical and linguistic devices used
repetitively in it. Roy deliberately takes liberties with established patterns of using signifiers
(words and symbols) and reinvents language itself to create new idioms of expression and
these make her style highly original. She also makes obvious deviant use of language which
is foregrounded throughout the text. Roy’s predilection for coining new words and her
abundant use of similes, many of which are strikingly fresh and original, add not only charm
and vitality to the narration but also reveal her command over the language.
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Open minds: promoting global education through literature

Dr Lesley Ljungdahl

Abstract

Global education enriches knowledge about the world and is thus important for future teachers. It can be promoted through a focus on language and literature which can contribute to essential skills of intercultural understanding. Open-mindedness, respect for other cultures and the valuing of diversity are goals of global education which can be discovered in literary texts. The texts selected for discussion are those used at the tertiary level with pre-service teachers in preparation for their roles of teachers of English in both the primary and secondary years of schooling. Illustrations and activities to promote an understanding of other cultures are drawn from a wide range of literature such as the Australian picture books of *The Peasant Prince* (Li Cunxin), *Mirror* (Jeannie Baker) and *The Lost Thing* (Shaun Tan) as well as award winning texts with a global education theme such as *Boy Overboard* (Morris Gleitzman). While these books are published in English, it is important that books in translation and regional languages are used e.g. Sinhala books in Sri Lanka. Literature can change views of the world and contribute to an understanding of diverse people's heritage, beliefs, values and lifestyles.

Introduction

Global education is increasingly important in a world where communication, trade and relationships are interdependent and interconnected. Intercultural understanding is a crucial asset in a complex and globalised world. Migration and multicultural societies require teachers who can teach tolerance and respect for other cultures.

Learning lessons from literature can potentially change views of the world and contribute to an understanding of diverse people's heritage, beliefs, values and lifestyles. The texts chosen such as *The Peasant Prince* (Li Cunxin 2007), *Mirror* (Jeannie Baker 2010) and *The Lost Thing* (Shaun Tan 2000) and *Boy Overboard* (Morris Gleitzman 2002) all have global education themes that can both entertain and instruct. The activities are designed to encourage students to think more deeply about intercultural understanding.

The definition of globalisation given by (Baylis, Smith & Owen, 2013, p. 565) focuses on the growing integration of countries: “A historical process involving a fundamental shift or transformation in the spatial scale of human social organization that links distant communities and expands the reach of power relations across regions and continents”. In the school context, global education “emphasizes the unity and interdependence of human society, developing a sense of self and appreciation of cultural diversity, affirmation of social justice and human rights, as well as building peace and actions for a sustainable future in different times and places” (Global Education, 2012, p. 1).

Context

This preliminary study draws on the experiences of pre-service teachers in primary and secondary teacher training courses at an Australian university. The texts selected are studied in the Bachelor of Education (Primary Education) and Bachelor of Teaching (Secondary) courses because they are suitable for primary/secondary school students - the target audience of the pre-service teachers. Teachers play a significant role in enriching their students’ intercultural understanding and knowledge of the world. These future teachers have the responsibility for promoting an understanding of diverse cultures. Using literature is one strategy for encouraging global perspectives, promoting attitudes of open-mindedness and a respect for other cultures. Teachers and their students need to know about the
world in order for them to be active and informed citizens (Peters, Britton & Blee 2007). If they are to become global citizens then they need to be able to recognise (and avoid) stereotypes. Respecting and valuing diversity can help students becoming active in the development of a peaceful world. Teachers have an important role to play:

Students must see their teachers as living examples of what they are professing, as people who are personally involved in their communities, working on projects of a civic or public nature, knowledgeable about developments in other parts of the nation and the world, able to debate key civic and public issues with other colleagues in the school as well as those in the community at large, aware of the historical antecedents of these issues so that they have a context for their discourse, and possessing a

Vision of what might be done to resolve or at least improve the situation (Cogan & Derricott 2000, pp. 177-178).

Global perspectives

There is congruence between the goals of global education, the Australian Curriculum (ACARA 2013) and the Melbourne Declaration on Education Goals for Young Australians (MCEETYA 2008). The Declaration values an equitable and culturally diverse society, including Australia’s Indigenous cultures, but also looks outward:

Global integration and international mobility have increased rapidly in the past decade. As a consequence, new and exciting opportunities for Australians are emerging. This heightens the need to nurture an appreciation of and respect for social, cultural and religious diversity, and a sense of global citizenship (MCEETYA 2008, p. 4).

These educational policies advocate equity and excellence and the development of students who are active and informed citizens. Comparative studies point out the links between civics education and the global citizen (Torney-Purta, Lehmann, Oswald, & Schulz 2001; Banks 2007).

Literature

Using literature in the classroom is just one strategy amongst many to develop confident and creative learners. Literature with the theme of intercultural education can both entertain and educate (Roe & Ross 2005). The visual impact of picture-books can enhance enjoyment, enrich literacy skills and deepen understanding of social issues (Quin 2005). Using literature can develop a global perspective, encouraging students to recognise different points of view and to challenge their views and biases. They can discuss issues through the filter of literature, exploring confronting issues and developing empathy through an understanding of the motivations of different people. Literature broadens their experience from the local to the global (Browett & Ashman 2008, p. 18) as they explore different settings such as the United States, Morocco, People’s Republic of China, Afghanistan and Australia.

Classroom activities can address global perspectives but also literacy outcomes speaking, listening, reading and writing. They can be adapted for different age groups, depending on the students’ interests and abilities. Activities designed for the secondary school can be modified for primary school aged children and vice versa (Triolo, 2000; Gangi 2004). If resources are available, different kinds of presentations can be planned: PowerPoint or Prezi (www.prezi.com) presentation; models and explanations; essay; video or oral interview; iMovie or multimedia presentation; poster or brochure.
The Peasant Prince

Li Cunxin's autobiographical *Mao’s Last Dancer* (2003) tells the story of his career as a ballet dancer who rose from a poverty-stricken childhood to become the principal ballet dancer in the Houston Ballet and the English National Ballet. *The Peasant Prince* (illustrated by Anne Spudvilas) is the children's version of the book which extols the qualities of hard work and perseverance in the face of difficulties and changed circumstances (2008). *Mao's Last Dancer* has been made into a film (2009) and a musical production with the Adelaide Symphony Orchestra. Activities with the film include researching the social, political and cultural world experienced by Li Cunxin. Students may learn about Chairman Mao and his legacy, the Great Leap Forward (1958) and the Cultural Revolution (1966-76). The story of Li’s perseverance is told against such diverse backgrounds of Mao Zedong's Cultural Revolution and Houston in the United States. Li's remarkable story continues as he is now the Artistic Director of the Queensland Ballet (2013). It is an inspirational story of resilience which emphasises the mental strength possessed by Li.

An illustrated written assignment and/or multimedia presentation on the story of *The Peasant Prince* can be the outcome of a series of activities to engage students in issues of global education. This can begin with a discussion of the parable which spurs Li on to experience the wider world. Students can imagine or predict how their lives might change:

*Once upon a time, a little frog lived in a deep, dark well. It was his only home. One day, he met a frog from the world above.*

‘Come down and play with me!’ begged the frog in the well.

The frog from the world above laughed. 'My world up here is much bigger!'

The frog in the well was very annoyed, so he told his father what he’d heard.

‘My son,’ his father said with a sad heart, 'I have heard there is a bigger and better world up there but our life is here, in the well. There is no way we can get out.’

‘I want to see what is out there!’ cried the little frog. But even though he jumped and hopped, the well was just too deep.

‘It is no use, my son,’ said his father. ‘I have tried all my life to get out.’

Still, the little frog kept on trying to escape from that deep, dark well...

Li identifies himself as “that sad little frog in the well”. Students can be taught to ‘read between the lines’ to understand how the fable relates to Li’s life and ambition.

Activities can include:

i) A discussion of who is *the sad little frog in the well*? The fable can be used a model for students to write their own fables, as a class, small group, or individual (depending on their age and ability).

ii) What is culture shock? When Li arrives in the United States he experiences culture shock as he sees different lifestyles, foods, accommodation, shopping centres, attitudes towards politicians. What is your own lifestyle like – similar or different?

iii) How did Li react to racist or derogatory comments? How might you react?

iv) Write a page of a diary explaining what it might be like to emigrate to a foreign country. Can you...
empathise with Li’s experiences?

**Mirror**

*Mirror*, by Jeannie Baker, tells the story of two diverse cultures, one a Moroccan family from the Valley of Roses, the other from Sydney, Australia. In a mirror image book format, their cultural diversity is shown: a Berber community and an inner-city Australian family. Baker’s only text is given in both English and Arabic script, designed to be read side by side:

There are two boys and two families in this book.

One family lives in a city in Australia

and one lives in Morocco, North Africa.

The lives of the two boys and their families

look very different from each other

and they are different.

But some things connect them…

just as some things are the same for all families

no matter where they live.

Activities can include:

i) Using google.earth to zoom into Sydney, Australia and Rabat, Morocco to view buildings and terrains. What are the differences?

ii) Construction of a series of posters and/or a PowerPoint presentation illustrating the different lifestyles, language, transport, food and animals portrayed in the collage art work of Baker’s picture book. Baker has used rich textures created from earth materials, sand, paint, fabric, fibres. Posters could use a similar collage could be used to make a poster with earth materials, photographs, and information from the Internet with appropriate captions.

iii) Contrast of the local experience of the student with that of life in Morocco. In Sydney there are traffic jams, visits to the hardware store: in the Valley of the Roses, Morocco, there is a desert landscape and a market-place.

iv) What do both families have in common? They are connected by the Internet, showing the reality of globalization but they also have similar family values.

**The Lost Thing**

Shaun Tan's *The Lost Thing* is a strange tale of a boy who finds a weird machine-like creature who appears to be displaced in the community. Although in the midst of people, it is unnoticed, unseen or ignored. This book can increase empathy towards those who experience discrimination whether through different ability, cultural or religious groups. An animated short film has also been made of *The Lost Thing* (2010), winning the Oscar award of the Academy of Motion Picture Arts and Sciences in 2011. Tan’s *The Arrival* (2006) addresses the migrant experience more directly. In this wordless graphic novel a man leaves his wife and daughter to make a new home in a strange land but eventually reunites with his family. The bewilderment of ‘the lost thing’ and the immigrant are similar
as they confront life in a large alienating city.

Activities can include:

i) Finding out more information about the author, Shaun Tan from his official website and other sources.

ii) Role-play of situations where students have personally faced discrimination followed by the creation of posters with captions and photographs to illustrate ideas on how to become more inclusive and understanding.

iii) A reflection on the migrant experience by writing a diary extract from the point of view of the lost thing and the boy. What do you think it is like to be an immigrant?

iv) A discussion of what the boy means when he writes: *I still think about that lost thing from time to time. Especially when I see something out of the corner of my eye that doesn’t quite fit. You know, something with a weird, sad, lost sort of look.* What would you do with a ‘lost thing’?

**Boy Overboard**

Gleitzman's *Boy Overboard* tells a story of hope and determination about young refugees from Afghanistan. In this text the global education emphases are: interdependence and globalization as refugee movements are discussed; identity and cultural diversity through Jamal and his sister Bibi’s pride in the heritage; social justice and human rights as the children dream of a future where they are free to live peacefully (Hinds & Culleton 2012). They want to escape from Afghanistan to escape persecution. Their dream to play soccer for Australia is contrasted with the challenges faced in storms, pirates and traffickers. Identifying the factors such as war and conflict that cause people to become refugees is a significant contribution in raising empathy about their plight.

Activities can include:

i) Information and debate on the position of women in Afghanistan society and in your own country.

ii) Reactions to Jamal and Bibi’s incredible journey.

iii) Researching the migrant experience in books, pictures, magazine articles and the Internet.

iv) Contrast of stories of refugees from different countries from information on the Internet or selected texts. What is the government policy on refugees in your own country?

**Discussion**

Literature can assist in the development of knowledgeable readers. As Johnston (2010, p. 476) maintains:

> Literature is the practice and engagement of all aspects of literacy, overcoming separation of time and space to give generational and historical equity and access to those who go before us and those who live in other places, and allowing us the ability to make ourselves and our generation known to those who come after us.

Reading literature has many benefits in addition to offering pleasure as relaxation and improving literacy standards (Clark & Rumbold 2006; Kamil 2011). Literature helps readers learn about the
global world and its diverse cultures as well as developing critical awareness of local and global issues. While reading may not effect change and can be an escape into a fantasy world, it can help to deepen knowledge. Critical literacy fosters the ability to think laterally. Literature can highlight characteristics of different people and promote understanding of how and why people may hold biased views. As Browett and Ashman (2008, p. 60) point out: “Young children arrive in classrooms with many intercultural attitudes in place, both positive and negative. Developing understandings about the views and lives of others at a young age can assist them to accept empathise with and respect all peoples”.

Care needs to be taken that counter-globalisation views are not formed, giving negative views of other cultures. For example, Li Cunxin, born in 1961, experiences a harsh childhood far removed from the China of today (The Peasant Prince). The persecution faced by Jamal and Bibi’s family in Boy Overboard, may foster stereotypical views of Afghanistan and its culture. Nevertheless, understanding historical background adds to students’ knowledge and, depending on their level of maturity, encourages them to ask why and how views are formed. The choice of literature is important so that minority groups and individuals are not portrayed in a stereotypical manner. In Mirror, diverse clothing and occupations are shown but this is not done in a simplistic manner. The Arabic text and visuals encourage students to consider other languages and cultures. The paradox may not be seen as a contradiction if critical thinking is encouraged by the teacher when analysing texts. Sensitivity is needed to see that the texts do not cause distress if students have a refugee background.

Appreciation of cultural diversity is a concept that is increasingly important for multicultural societies that are interlinked by social, economic and political ties.

Learning about social justice issues and children’s rights can engender self-confidence, acceptance of minority groups and an attitude of respect for others (Covell, O’Leary & Howe 2002). Studying the themes of global education can encourage students to explore beyond the classroom and encourage them to reflect on their attitudes towards cultural diversity.

Using ICT (Information Computer Technologies) in activities allows students to locate information from websites about cultures, peoples, places. Mind mapping software can help them to generate and record information (Kidspiration) and to create their own art works and thoughts to share with other (e.g. PowerPoint presentation or Kid Pix), allowing them to share ideas, not only in the classroom but to collaborate and communicate with others through Facebook, Twitter or collaborative online projects (Thomson & De Bortoli 2012).

It is important that regional languages and books in translation are available to students, e.g. Sinhala and Tamil books in Sri Lanka. Authors from Sri Lanka such as JanakiSooriyarachchi (Tikiri.com) and SamanmaleePadmakumara may be well known in Sri Lanka but relatively unknown in Australia. The latter’s children’s books “MahadenamiththeniyaiYeheliyopasdenaiMuththaMadengGodataGaththa” (The rescue of the wise old man by his wife and her five lady friends) and “HapanaaHaava” (The smart rabbit) are related to Sri Lankan folklore (Times Online 2013). Sharing these authors may contribute to an interest in the lifestyles and history of other countries. Extending knowledge beyond known boundaries widens the perspective of students and encourages higher-order thinking skills (Reid et al. 2008). Literature can assist an understanding of the links between people and places as the students gather and record information.
Conclusion

The implications from this preliminary study are that using lessons from literature can help students think more deeply about the human condition and encourage them to be more open-minded and appreciative of other cultures. Literature invites the reader into real or imagined worlds and can thus open up their worlds to cultural diversity and global perspectives. Extending knowledge of literature is needed to broaden understanding. Much depends, however, on the choice of text, the teaching strategy and the receptiveness of the student to the ideas expressed. Li Cunxin's *The Peasant Prince*, Jeannie Baker's *Mirror*, Shaun Tan's *The Lost Thing* and Morris Gleitzman's *Boy Overboard* are texts that reveal insights into other cultures and acceptance of diversity. Future research indicated by the present project can extend the scope of the research by opening up questions on the success of using literature in promoting global perspectives. A key challenge is to promote books in regional languages and literature in translation so they are truly relevant to different audiences and countries.

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“ICT and Language Teaching”

Isack Kumar Louis

Introduction:

This paper aims at exploring the possibility of Information and Communications Technology (ICT) in teaching and learning of Asian Language, whereas Tamil Language is an Asian Language and it is also known as Dravidian languages. Tamil Language is spoken predominantly by Tamil people of southern part of India and Sri Lanka, and it is also an official language of Singapore and Mauritius. Tamil is also spoken by significant minorities in Malaysia, Canada, South Africa, Fiji, Britain, Germany, United States, and as well as emigrant communities around the world. Tamil is one of the longest surviving classical languages in world.

The paper details about teaching Tamil Language using various ICT tools, and Wiki space, where the power of ICT is such that it can be used as a very effective teaching and learning medium through regular self-paced learning activities in an enriching web-based interactive environment.

Objective(s):

- The objective of this paper is to share on how to create an interactive forum and to be self-directed and collaborative learners through the use of wiki space - PB works for teaching and learning Tamil Language
- To observe Tamil Language students’ engagement and enthusiasm in the learning and to engage Tamil language students with wiki space-PB works for Self Directed Learning and Collaborative Learning.
- To bring classroom into the 21st Century by encouraging critical thinking and real world communication, with an online workspace, where students are engaged outside the classroom.

Background:

- Bartley Secondary School Tamil Language students learn to collaborate with their peers using wiki space-PB works to generate their ideas in a group and create an interactive forum.
- This brings the classroom into the 21st Century by encouraging critical thinking and real world communication, with an online workspace, where students are engaged outside the classroom.

The learning activities are as follows:

To leverage on the use of ICT, Bartley Tamil Arangam webpage encompasses the interactive forum is created to address the problems faced by both self and peers.

The Bartley Tamil Arangam webpage provides a pool of phrases for pupils to select and use in their comments. Pupils are engaged through this interactive platform through collaborative learning with their respective groups.
The collaborative portal (http://bssmttl.pbworks.com) is a platform where pupils can share their essays, email letters online and their teacher or classmates can give feedback, comments or edit the essay to help them become better writers. 

(Home page – www.bssmttl.pbwork.com)

Key Learning point

We found that collaborative learning provides opportunities for group of students to work together to search meanings or solutions. Interactive tasks can be completed faster because pupils do not have to wait for their peers to respond by asynchronous means like email. Furthermore, it allows pupils to access from any place with an internet connection. Pupils can benefit from the inclusion of perspectives from the language teacher and pupils.

Approach/Method/Design

The PB works work space (http://www.bssmttl.pbworks.com/) is packed with relevant resource such as word bank, question banks, compositions.

PB works hosts over 300,000 educational workspaces worldwide, and has helped transform teaching and learning for millions of students, parents and teachers. In Singapore, Educators from MOE schools and individual teachers trust PB works as their collaborative learning environment.

PB works lets students to capture knowledge, share files, and manage projects. It tracks every change, and automatically notifies you and your team to keep everyone in the loop. PB works is secure, reliable, and accessible from any computer or mobile device, so your team can use it anywhere they go, you don't need to download any software or manage any servers. Whatever you're working on, you can customize PB works to make your team more productive and as engaged learners.

- PB works encourages student-centered learning. Even young students can build web pages, embed images & video, and post documents.
- Provide access to information sources, book lists, and links to good articles. Have resources stored for future use.
- Host and share information between students, faculty and staff. Encourage staff development and shared resources across schools.
- Make distant learning more interactive and collaborative, support research teams, and improve inter-departmental coordination.

What can we do with a Classroom Workspace?

- **Class Resources** - Publish class notes, PowerPoint lectures, schedules and policies; show off examples of great student work.
- **Group Projects** - Build collaborative pages, start discussions and encourage comments.
• **Student Portfolios** - Give students their own page to post content, upload homework, and share their work.
• **Expand Horizons** - Share and interact with other classrooms or groups, across school or around the world.

*(Resources in Bartley Tamil Arangam webpage)*

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PB works just took off like wildfire, and a big part of that is because of how easy it is to use PB works. It's so similar to what we do in word that the teachers just took to it. They were looking for mechanisms for having kids collaborate online, and PB works was just so much easier than other tools like the blogging services. Bartley Secondary School Tamil Students use PB works as their homepage, they post their homework assignments...part of the reason we have such broad adoption is that we have teachers, and peers using it.

Bartley Secondary School TL teacher and students have also explored creative ways of using it in PB Works. For example, our Sec 1 Express students are composing stories online, and posting their compositions, and other project works in workspaces to make it easier for children to keep working on their assignments when they are at home. Besides providing a pool of phrases to support the writing of good sentences, these workspaces are also a collaborative tool to encourage collaborative learning in class. In addition, this collaborative writing portal will also support the alternative mode of assessment whereby feedback and comments can be generated online by peers and teachers.

**Conclusion and Recommendations**

In summary, we recognize the importance of providing our students with the opportunity to learn creatively and engaged to take ownership of their learning using PBworks. We found that the workspace could be used for home-based learning as the teacher is able to monitor the progress of the learning on-line or as a regular feature to promote further learning without sacrificing much curriculum time.

The time and effort put in planning and executing these lessons were fruitful as the students would greatly benefit from working closely with others and to always recognize the importance of being confident and being responsible for their own learning.
Listen to the Expressions of the Eyes to Develop Effective and Efficient Listening Skills.

Manas Moulic

Abstract

Listening as a language skill is an active process of receiving language through ears. It involves attention, reception, comprehension & retention of the message or intention of the speaker. Effective listening provides not only a better understanding of the message and intention of the speaker; it also reduces confusion, misunderstanding, conflict or negative assumption of any kind.

But being able to listen to words accurately may not be the only criteria to develop effective listening skills. Spoken words, at times, may be highly confusing and every tone may not put across the exact emotional hints of the speaker.

Then what could help in effective listening? The answer may be the eyes of the speaker. As per the quantitative survey research done at Global Institute of Management and Technology, almost all the professionals and students believe that to develop an effective listening skills it is important that they learn more about the expressions of the eyes. The paper would focus on the importance of Listening as language skill and factors affecting it; different expressions of the eyes and its meaning and how the study of the speaker’s eyes may help in developing an effective listening skill.

Keywords: Expressions of Eyes & Listening.

Introduction

Listening as a language skill is one of the most vital yet neglected skill in and outside our Indian classrooms. It is neglected not because we do not recognize the importance of listening but because we take it for granted that learners automatically acquire this skill without any special training. With an expository method of teaching, we think we give enough practice in listening in our classrooms, but the matter is not as simple as it appears to be. Listening as a language skill involves a lot many things than only hearing a language.

The main goal of this study is to see whether perception of the expressions of the speaker’s eyes does really help in developing effective and active listening skill.

Efforts have been made to make students as well as professionals aware of the importance of listening as a language skill and show the importance of the expressions of the speaker’s eyes and the role it plays in improving active and efficient listening.

Material and methods:

The research paper is an outcome of a quantitative survey conducted at Global Institute of Management and Technology, Dr. B. R. Ambedkar College and Vivekananda Academy (an English Medium CBSE School) at Nadia District, West Bengal, India.

The survey included faculty members, staff and students of Global Institute of Management and Technology, the retired principal and present teacher-in-charge of Dr. B. R. Ambedkar College, assistant teachers and students of Vivekanada Academy.
A structured interview session was conducted with all the participants. Questions were asked both in English and in Bengali as per the participant’s convenience. Every interview session was recorded for future reference.

Results:

Among the participants, 77.27% said “‘yes’ the expression of the eyes of the speaker does help in effective listening”; 9.09% is of the opinion ‘no’ and 13.83% seemed doubtful.

Following are the major findings of the survey:

- Eyes are the Mirror of the Mind thus the best source of every intension that a speaker carries with him/her.
- Eyes take the expressions faster than any other parts of the body.
- Language of silence can only be transmitted through eyes.
- The expression of the eyes does help in deriving the appropriate meaning of the word being used by the speaker.
- Lies and truth may be detected through the expressions of eyes of the speaker.
- Proper eye contact with the speaker helps to continue with the concentration towards the discussion topic and listen actively.
- The expressions of the eyes add to the faculty member’s personality that in turn determines his/her classroom management capability.
- The expressions of the eyes eventually reduce the communication time.
- When language is a barrier, it is only the expression of the eyes of the speaker that help in understanding the message.
- Expressions of the eyes generally work as a bridge between words or phrases in a long speech.

Discussion:

What is Listening?

Listening is a way to receive language through ears (English Club, ‘What is Listening?’., para. 1). But only half is being said by such definition. Receiving language through ears is only the primary stage of listening skill. Apart from receiving of the sound waves through the ears, it involves proper attention and identification of the language (both the segmental and supra-segmental features of language) heard, appropriate comprehension of the speaker’s intentions and retention of the message for future use.

H. P. Grice (1969) mentioned that the ‘meaning of an utterer’s remark’ can be reduced to the ‘intention of the utterer in making that remark’. Thus one of the crucial tasks an effective listener should perform is to determine and establish the intension of the speaker. And hence much of the success or failure of an effective communication mainly depends on this decisive capability of the listener.

An active and efficient listener then is the one who attends to the speaker’s words and silent expressions, could determine his/her intention appropriately and holds the information for future references.

Frederick S Berg (1987) has explained these phases as ‘detection, discrimination, recognition and comprehension of speech through audition, vision, or both in combination.’ So, Listening as a language skill is a combination of what we hear and see, understand and remember.

Listening therefore involves four separate but interrelated processes:
Attention – remaining mentally and physically motivated to listen with unbiased concentration to the speaker’s words and silence.

Hearing – receiving visual and or verbal stimuli [the speaker’s expression and message] through eyes and ears.

Understanding – assigning meaning to the messages received

Remembering – keeping of meaningful information in the mind to recall and review at a later time.

Listening thus is an active process where both the nonverbal [expressions] as well as the verbal [sounds] languages are equally taken care of. There should be a conscious effort on part of the listener and suppose to be actively practiced.

Difference between Listening and Hearing:

Most people have this false idea that listening is nothing but simply hearing. But listening is more than mere hearing (Fischer 1972). Hearing is only a process of receiving sound waves by ways of outer, middle and inner ear (Ahuja 2010). But listening involves attention, interpretation, comprehension and retention of the sound and expression that is heard and observed.

It is the pinna (outer ear) that funnels the sound waves into the auditory canal causing the tympanic membrane – the eardrum to vibrate. The sound waves is then amplified by the ossicles [a group of tiny bones – malleus (hammer), incus (anvil) and stapes (stirrup)] in the middle ear and activate motion in the cochlea (inner ear). The movement of the cochlear fluid creates nerve impulses which are carried to the auditory processing centers within the brain for interpretation and retention (Berke 2011).

Hearing thus is only an ‘involuntary physical process’ (Busby and Major 1987) of sensing sound waves through ears while listening is a conscious and voluntary mental process of perceiving the auditory stimulus or a set of related aural and visual stimuli followed by its comprehension and preservation of the information received.

Expressions of the Speaker’s Eyes and Efficient Listening, Survey Results & Discussions:

Irrespective of their personal opinion about the survey topic, almost all the participants believe in the Bengali saying: “chokh e moner aayna” (eyes are the mirror of the mind). They consider that eyes do have words that are often spoken louder than any verbal speech. They also feel that eyes take the expressions faster than any other parts of the body and believe that ‘feeling’ that words cannot express, can easily be expressed through eyes.

If ears are to be the only means of listening to aural stimuli, then what would be the means to listen to the language of silence? To Mr. Prasenjit Bhattacharjee (Asst. Prof. English, GIMT), (personal communication, 8 May 2013) ‘language of silence can only be transmitted through eyes’ and when nothings speak in a body, the eyes always do. Even if there is a deliberate attempt on the part of the speaker to hide his/her actual intentions, the eyes may not take part in that artificial planning. So, the expressions of the eyes of the speaker do definitely help the listener to know the speaker better.
What qualitative features then can be observed in one’s eyes? The obvious answer would be one’s emotions, feelings, attitude, personality and temperament. In a communication process where language is a barrier it is perhaps the expressions of the eyes that truly help in knowing the real ‘intentions’ of the speaker.

However, it is also true that every utterance or silence (irrespective of language barrier) may be the products of multiple intentions. And this multidimensional quality of a speech or silence makes the communication process highly complex. But it is often seen to be true that a precise perception of speaker’s intended proposition always help in better listening and effective communication. So, the expressions of the eyes often help to convey the ‘actual message’ of the speaker. By actual message we mean the information delivered together with the intention and qualitative features of the speaker that complement the message as a whole.

Moreover, expression of the eyes does help to understand the exact meaning of a word properly. Words are never autotellic. Every word does take its meaning from the user and the context. Mrs. Manisha Moulic (Asst. Teacher, VA), (personal communication, 8 May 2013) confirmed that an attentive listening along with the precise observation of the expression of the eyes does help in deriving the appropriate meaning of the word being used by the speaker.

Though few of the faculty members doubt the fact that not always a confident liar may be easily identified observing his/her eye expressions, but most consented that lies and truth may be detected through the expressions of eyes of the speaker.

Maintaining proper eye contact with the speaker does help in attaining the first basic criteria for effective listening – Attention. At least 69.09% of participants especially the student said that proper eye contact with the speaker help to continue with the concentration towards the discussion topic and listen actively.

In classroom setting, students mainly try to figure out the confidence level of the faculty and importance of the chapter in the eyes of the concerned teacher. To them the expressions of the eyes add to the faculty member’s personality that in turn determines his/her classroom management capability. More the confident eyes of the teacher better would be his/her classroom management potentiality. And accordingly maximum would be the learner’s interest in the class and in effective listening.

According to Mr. Pratush Das (Asst. Prof. Electrical Engineering Dept. GIMT), (personal communication, 8 May 2013) following the expressions of the eyes eventually ‘reduces the communication time’. During communication the speaker may at times refer to something elsewhere or may be ironical. Following the eyes of the speaker thus would help the listener to immediately understand the referred objective or the irony in the speech.

About 90.90% participants are of the opinion that when language is a barrier, it is only the expression of the eyes of the speaker that help in understanding the message to a great extent. Moreover it also signals for who the word or silence is.

To Mr. Ayan Das (Asst. Prof. Chemistry, GIMT), (personal communication, 8 May 2013) expressions of the eyes generally work as a bridge between words or phrases. In situations where the listener has a break of concentration while listening to a comparatively long speech, expressions of the eyes usually bridge the gap between listening and inattentive break and facilitate a continuous listening.

**Few common eye movements & expressions:**

Undoubtedly every spoken word or silence has few things in common – message, intention and emotions/feelings of the speaker. In India, the Natya Shastra describes nine rasas (emotions) – Shringara, Hasya, Bhibatsya, Rowdra, Shanta, Veera, Bhaya, Karuna and Adbhuta – that are the basis of all human emotions. These emotions or rasas are not only the
mainstay of performing art or natya but of all walks of life and is well recognized for centuries now.

- **Shringara (Love)** – expression of love and beauty. The emotion appeals to the human mind and evokes love.
  - The emotion is best represented with soft natural eyes. The eyebrows are neutral and are not tensed but normally one of the two is often raised at the outer side. The eye lids are loosely held and a bit lowered.

- **Hasya (Joy)** – expression of joy or mirth. It depicts simple lightheartedness or riotous laughter and everything in between.
  - The emotion is best represented with relaxed but narrowed eyes. The eyebrows are neutral and spread. The eye lids are relaxed.

- **Bhibatsya (Disgust)** – expression of disgust. The emotion evoked by anything that is nauseating, that revolt or sickens.
  - The emotion is best represented with a lifted and narrowed eye. The eyebrows are tensed, raised and narrowed towards the center. The eye lids are tensed and narrowed.

- **Roudra (Anger)** – expression of anger and in all its forms.
  - The emotion is best represented with glaring rounded eyes. The eyebrows are raised in the middle or at the corners. The eye lids are wide open.

- **Shanta (Peace)** – expression of serenity and peace. It represents the state of calm and unruffled repose.
  - The emotion is best represented with natural and relaxed eyes that are often closed or slightly opened. The eyebrows are neutral and relaxed. The eye lids are neutral and relaxed.

- **Veera (Courage)** – expression of heroism. It represents bravery and self-confidence.
  - The emotion is best represented with firm but natural eyes that are slightly narrowed. The eyebrows are slightly raised. The eye lids are firm and neutral.

- **Bhaya (Fear)** – expression of fear. The subtle and nameless anxiety caused by a presentiment of evil, the feelings of helplessness and the terror.
  - The emotion is best represented with fixed almost rounded and tensed eyes. The eyebrows are tensed and raised at the centre. The eye lids are raised.

- **Karuna (Sad)** – expression of grief and compassion. The feelings of unspeakable tragedy and despair, utter hopelessness and heartbreak.
  - The emotion is best represented with narrowed and loosely held eyes. The eyebrows are lowered at the two outer ends. The eye lids are loosely held.
- **Adbhuta (Wander)** – expression of wonder and curiosity. The awe that one feels at something divine and supernatural, at some power or beauty that is remarkable and never seen or imagined before.
  - The emotion is best represented with bright rounded eyes. The eyebrows are raised. The eye lids are raised.

If eyes are supposed to be the ‘mirror of the mind’, then the expressions of the eyes are sure to be the characteristic markers of intentions that every human being carries with them while speaking or not speaking.

**Conclusion:**

No individual is a born good listener. To be an active and effective listener and to have a qualitative enrichment both in day-to-day or in professional life we have to develop the art of efficient listening through serious practice and training.

As the primary requisite for an effective and efficient listening is to maintain continuous attention, determining the speaker’s intention, comprehension of the message being transmitted and its retention, it is perhaps the expressions of the eyes that effectively help in attaining all the above mentioned requirements.

A proper eye contact positively increases concentration. And being the “mirror of the mind” the expressions of the eyes undoubtedly assists in determining the intentions and in speeding up the comprehension process of the message of the speaker. Above all those that are not only heard with ears but also through eyes – the message, intention and emotion of the speaker – surely remain preserved undistorted for any future applications too.

**Acknowledgment:**

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“HOW NINE RASAS OF BHARAT MUNI CAN BE APPLICABLE TO THE DRAMA”

SPECIAL REFERENCE:
EVALUATION OF WILLIAM SHAKESPEARE’S ‘OTHELLO’ IN THE LIGHT OF NINE RASAS OF BHARAT MUNI AND ABHINAV GUPTA.

MILIND R. DANDEKAR

ABSTRACT OF THE PLAY-

This study indicates that how Nine Rasas of Bharat Muni can be applicable to the drama. Nine Rasas literally means 'essence', it is used as the sense of emotional state. These Nine Rasas, the backbone of the Natyasastra (Dramatics) and are complete nine emotions of the human being.

The play 'Othello' carries all the Nine Rasas with ups and downs. All the Rasas in the form of emotional state lift the play at the certain height. The intense emotions of the play are jealousy, love and pride. All the Rasas are included in these intense emotions. The play opens with the light mood and ends with disgust, pity, fear and the dreadful calmness.

Bharat Muni wrote Natya Sastra (Dramatics) between 200 and 300 B.C. It contains the science and technique of Indian Drama, dance and music. Rasa theory is described in Natyasastra. Bharat Muni mentioned only eight Rasas the Ninth Rasa was added later by the critic Abhinav Gupta (950 – 1020)

1) Shringara Rasa (Love)
2) Hasya Rasa (Mirth)
3) Raudra Rasa (anger)
4) Karuna Rasa (compassion)
5) Bibhatsa Rasa (disgust)
6) Bhayanaka Rasa (horror)
7) Veera Rasa (Heroic)
8) Adbhuta Rasa (wonder)
9) Shanta Rasa (peace)

INTRODUCTION -
Bharat Muni (200 BC and 200 AD) the ancient Dramatic Critic had suggested Rasas in drama. They are suggested in the context of Sanskrit (Indian) drama. But Drama as a universal form, the theory of Rasas is fully applicable to the drama of any language in the world.

The eight Rasas which are suggested by Bharat Muni –

1) Shringara Rasa (Love) Beauty & devotion
2) Hasya Rasa (Joy) Humour & Sarcasm
3) Adbhuta Rasa (Wonder) Curiosity & mystery
4) Raudra Rasa (Anger wrath) Irritation, Stress
5) Veera Rasa (Courage) Pride & heroic sentiments, Confidence
6) Karuna Rasa (Compassion) Pity, Pathos, Sadness, Sympathy.
7) Bhayanaka Rasa (Fear) Anxiety & (Terrible Sentiments) Worry
8) Bibhatsa Rasa (Disgust, Odious sentiments) Depression, Self Pity.
9) Shanta Rasa (Peace) Calmness & Relaxation.

This ninth Rasa is suggested by Abhinav Gupta in (950 AD to 1020 AD)

These nine Rasas are nine permanent emotions. The central objective of drama is to create Rasas (emotions) in the spectator in order to communicate or suggest a kind of knowledge that cannot be clearly expressed in words. The Nine Rasas are the essential aspects which defines the moods & emotions and they are affecting body and mind. The Rasas helps us to understand why certain emotions are evoked and stays upto long time in the heart of the human beings. The evoked particular emotions compel the human beings to act bodily. Thus the Rasas affects the mind and body.

Shakespeare’s great tragedy Othello carries the Nine Rasas in more or less proportion and they develops the action of the play.

Othello is a tragedy based on suspiciousness resulted in the total destruction of the physical as well as the emotional life of the characters. Simultaneously it creates the same emotions in the mind of the spectator. The success of drama is depend on the proper effects on the stage and off the stage.

The Nine Rasas are freely surged (moved) in Othello throughout the five acts.

EVALUATION OF THE PLAY –

The first scene of the first act of the play opens with the discussion between Rodrigo & Iago. The discussion is directly attached to the major characters Desdemona and Othello. Rodrigo is interested in Desdemona and Iago is mediator who is using freely the purse of Rodrigo. In the very beginning of the play Hasya Rasa (joy) creates the light atmosphere. On Rodrigo's complaint Iago explains his own awkwardness and through it Raudra Rasa expresses the hatred, anger and jealousy of Iago towards Othello. But this Raudra Rasa creates Bhayanaka Rasa (fear) in the mind of the spectator. Desdemona eloped with Moor and secretly married. Rodrigo and Iago knocks the door of Brabantio the Senator and the father of Desdemona and informs him with the news of elopement of Desdemona with
Othello which pays a tremendous shock to Brabantio and Raudra Rasa (anger) arouses in the mind of Brabantio. He prepares to get rid of Moor along with his followers.

The second scene is the introduction of the character of Othello with his strong appearance when all the followers charge Othello on the elopement with Desdemona, he defends bravely. All enter with the swords but Othello does not afraid of it but he replies with valour.

"Keep up your bright swords
for the dew will rust them,
Good signior you shall more command with years,
Than your weapons”.

In those lines Othello expresses his courage. The words reflect the Veera Rasa (courage) of Othello, the emotion of Veera Rasa is sufficient to describe the valour in Othello. He admits the charges but replies that he is legally married with her own consent. In the third scene the security matter is discussed by the Duke. But the matter of marriage also is brought by Brabantio. But Desdemona admits her own involvement in the marriage which was taken place with her consent. This portion pays relief to Othello and Desdemona. But Roudra Rasa is aroused in the mind of Brabantio the father of Desdemona. In dejected moved he express some words which can be called as the anticipation of the fourth coming tragedy at the end.

"Look to her Moor,
If thou hast eyes to see,
She has deceived her father,
and may thee”

The lines hint the so called treachery of Desdemona towards Othello. Here Bhayanaka Rasa arouses in the mind of the spectator and feels pity for the character of Desdemona.

In the closing shades of the first act the villainous nature of Iago is inculcated with following lines -

“After some time to above Othello ears.
That he is too familiar with his wife.
He hath a perso and a smooth dispose.
To be suspected, framed to make woman false.”

These lines preeks the stark fear in the mind at the spectator. Fear is for Othello and Desdemona’s future.

Throughout the first act Bhayanaka Rasa (fear ) is dominantly travelled and Karuna Rasa (compassion and sadness) in the mind of the spectator

The second act shifts to Cyprus where all major action of the play takes place.

The first troop is arrived with Desdemona, Emilia and Iago along with rogue Rodrigo.
Desdemona is very curious to see Othello. Here a critical discussion which expenses the view of Iago about the women.

Come on come on,
You are pictures out of doors,
Bells in your parlours,
Wild-cat in your kitchens,
Saints in your injuries,
Devils being attended.

Here Iago has a poor opinion of the women. He sees them as bundles of lies and deceits. With these lines the Bibhatsa Rasa (disgust) arouses in the mind of Desdemona and Emilia. Raudra Rasa (anger) arouses in the mind of the spectator. Through these emotions spectator is shivered with the fear i.e. Bhayanaka Rasa. As soon as Othello arrives the table is tuned and at the first time Shringara Rasa with full fledge is arouse in both Othello and Desdemona.

Othello expresses in the lines –
It gives me wonder great as my content,
Too see you here before me O’ my souls joy
May the winds blow till they have waken’d death Olympus high,
and duck again as low,
As hell’s from heavens,
If it were now to die,
T were now to be most happy.

Shringara Rasa (love) is at its peak of sublimity. For this moment of love he is ready to face deadly tempests. In other words we can say that after such a romantic union, if the storm is at the very next moment it will be welcomed with the same intense.

The spectator also waves with the same Shringara Rasa (romantic love) for the first time in the play.

Cassio’s conversation with Desdemona gives the opportunity to Iago to poison the ears of Othello.

The end of the first scene is with the significant soliloquy of Iago. It gives us further why Iago hates Othello. He says

I stand accountant (answerable) for as great sin –
But party led to d.‘et (feed)
My revenge –
For that I do suspect the lusty Moor,
Hath leaped into my seat (my wife)
The thought where of
Doth like poisonous mineral gnaw (eat up) my in words.
And nothing can or shall content my soul
Till I am evened with him.

In this second soliloquy he suspects that Moor having illicit relations with his wife. He would therefore make Othello jealous of Cassio. Thus he would have his revenge and also bring about the dismissal of Cassio. The outline of his plan is clear to him.

In those lines Raudra Rasa (anger), Bibhatsa Rasa (disgust), Bhayanaka Rasa(fear) simultaneously aroused. Raudra Rasa (anger) in the mind of Iago. Bibhatsa Rasa in the mind of spectator. The Karuna Rasa is about the false interpretation of the Cassio's behavior towards Desdemona. Total impact in this scene is that the spectator is fully terrified with the intension of Iago which creates Bhayanaka Rasa (fear) in the mind.

The second scene of the second act contains only the announcement of the complete destruction of the Turkish feet. General (Othello) allowed all the inhabitants of Cyprus to celebrate the incident. Hasya Rasa (joy) is thrown over the scene. The significance of this scene is only the joy i.e. Hasya Rasa which is rarely occured in the play. Spectator also enjoy the same Hasya Ras (joy).

The third scene opens in the same night of the previous. Weak willed Cassio yields to the cunning request of Iago as a result of that he is made drunk by Iago. The step is the rumour about cassio’s regular over drunk it creates the doubt in the mind of Cyprus citizens. Purposeful degradation by Iago arouses Raudra Rasa (anger) in the mind of the spectator. The physical clash between Montano and Cassio deliberately planned by Iago results in the dismissal of Cassio by Othello.

But all that results in arousing Raudra Rasa (anger) in the mind of the spectator.

Cassio is dismissed but he takes it to heart. He values reputation more than the life. He expresses as follows –

\[
\text{Reputation, reputation, reputation,} \\
\text{O' I have lost my reputation!} \\
\text{I have lost my important part of myself} \\
\text{and what remains is bestial my reputation,} \\
\text{Iago my reputation.}
\]

Here the weeping of cassio arouses the Karuna Rasa (compassion and sadness) in the mind of the spectator for the present situation and Bhaynaka Rasa (fear) about the future of cassio.

On this these is a strange reply of Iago he says –

\[
\text{Reputation is an idle and most & also imposition,} \\
\text{off got without merit and lost} \\
\text{without merit and lost, without deserving.} \\
\text{You have lost no man} \\
\text{! there are ways to recover the jeneral again.} \\
\text{You are but now cast in his mood,} \\
\text{a punishment more in policy than in malice}
\]
even so as one would beat his offence less dog to altright (terrible) an imperious lion, 

due to him again and he is yours!

Iago arouses Hasya Rasa interpreting wrongly the reputation. This Hasya Rasa is limited to the him only. But the spectator is fully terrified with Bhayanaka Rasa (fear) Iago decided to make Othello jealous by, falsely, interpreting Desdemona’s intervention for Cassio. The tragic flaw in the character of Othello is now revealed in following lines of Iago -

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Two things are to be done.
My wife must plead for cassion to her mistress
, I’ll set her on, myself the while to draw the Moor apart,
And bring him pump when he may Cassio find.
Soliciting his wife as that’s the way,
Dull not device by coldness and delay.

After those lines the spectator is totally full with Raudra Rasa (anger) with Iago and very much sad about Cassio. Here Iago wants to taste the mental balance of Othello.

The scene of action now shifts to the soul of the hero, hence toward, the real interest lies, not in the external action, but in the conflict within the mind of the Hero. Thus it terrifies the spectator with Bhayanaka Rasa (fear) and Karuna Rasa (compassion).

The third act opens in a light mood. Cassio bribes the Clown to inform Emilia. Iago arrives and promises to take Othello while, the meeting between Cassio and Desdemona will take place. Cassio gets an appointment with Desdemona. He pleads his side to reconcile him. Desdemona promises him to reestablish him on his past. When discussion is going on Iago deliberately brings Othello to the spot. As soon as they come there, Cassio slinks away and the same is taken adversely by Othello for what Iago intended to. The suspicion in the mind of Othello works as per the Iago’s intentions. Desdemona pleads Othello to reconcile Cassio on the same post. Othello assures her. But her tactless insistence irritates Othello. This irritation is clutched by Iago. He begins to attack on Othello. He insinuates that Cassio sly departure was suspicions. To inculcate that he remembers the words of the father of Desdemona expressed about her before him. Indirectly Iago suggests that the daughter deceived the father may deceive the husband. In the following words his tools are working.

Look to your wife, observe her well with Cassio;
I would not have your free and noble nature.
Out of self bounty be abused, look it,
I know our country disposition well,
In venice they do let heaven see the pranks.
They dare not show their husbands,
their test conscience.
Is not to leave 't undone,
But keep 't unknown.
Here Iago hints Othello to keep eye on Desdemona. By this he enflames the doubts of already lingers in his mind. To report it he tells about the faithless nature of Venician women about which Othello is unknown. It arouses Bhayanaka Rasa (fear) and Karuna Rasa (Sadness) of the fourth coming danger. The Raudra Rasa (anger) arouses for the malignity of Iago.

Then the significant scene of handkerchief turns. Othello pretends to have a severe headache and Desdemona offer him the handkerchief Othello put it aside saying it was too little; and handkerchief dropped unnoticed. By chance Eimilia picks it up. Previously she was told by Iago about the same handkerchief. By chance element the same comes in the hands of Iago. Here we find that the significant situation at the handkerchief arouses Karuna Rasa (compassion sadness) because the same would be misused by Iago against Desdemona. In Othello the situation arouses the Rasas (emotions) is the differentiating thing. The handkerchief becomes the main tool of the tragedy takes place at the end of the play.

In the same scene the conversation between Othello and Desdemona is significant. It anticipates the chance element scene.

Des – How now my dear Othello.
Oth – I am to blame.
Des – Why do you speak to faintly?
Are you not well?
Oth – I have a pain upon my forehead here.
Des – Let me bu bind it hard.
Oth – Your napkin (handkerchief) is to little.

The above situation is trivial one having no significance at face. But at the end when spectator is acquainted with that the handkerchief became the main tool of the tragedy all that arouses the Bhayana Rasa (fear) in the mind of the spectator.

The handkerchief unknowingly dropped which is picked casually and handed over to Iago up to this the journey of the handkerchief is casual but when it comes in the hands of Iago the deliberate journey begins. Iago plans it in the bed of Cassio which plays a vital role. His soliloquy arouses many Rasas simultaneously.

Iago – I will in Cassio’s lodging lose this napkin, let him find it.
Trifles light as air are to the jealous confirmations strong.
As proofs of holy writ: this may do something.
The moor already changes with my poison.
Dangerous conceits are in their natures poisonous, which at the first are scarce found to distance.
But with a little act upon the blood.
Burn like the mines of sulphur.

The expression arouse the Bhayanaka Rasa (fear), Raudra Rasa (anger) and Karuna Rasa (compassion, sadness).

Bhayanaka Rasa (fear) arouses about the calamity which brings the dreadful tragedy in the life of Desdemona and Othello. Raudra Rasa (anger) arouses for the crookedness of Iago. Karuna Rasa (pity) arouses for the forth coming disaster. Thus the three Rasas (emotions) are arouses simultaneously.

Iago plants the handkerchief and returns to Othello and suggests Othello to verify treachery ask Desdemona about the handkerchief. Because he has just seen it in the hands of Cassio, who was wiping his beard with the same.

Othello is compelled to order Iago to kill Cassio.

Oth – Within three days let me hear she say that Cassio not alive.

Here Raudra Rasa (anger) arouses for the thoughtless act of Othello without verifying the truth Othello orders Iago to kill Cassio. The Karuna Rasa (compassion) arouses about Cassio.

The fourth scene begins with the light mood. Desdemona asks clown to find out Cassio. On the other side she is worried about the handkerchief. Here Emilia keeps silence. Othello arrives on the scene, he asks about the handkerchief, which was first love-token to her. Desdemona is unable to produce it before Othello, she is totally frightened the dialogues between them regarding the handkerchief arouses the intense emotions.

Othello – I have a salt and sullen rheum offends.
Lend my thy handkerchief.

Des – Here my lord.
Oth – That which I gave you.
Des – I have it not about me.
Oth – Not?
Des – No, faith my lord.
Oth – That’s a fault. That handkerchief.

Here the Raudra Rasa (anger) arouses in the mind of Othello and Bhayanaka Rasa (fear) arouses in the mind of Desdemona and Karuna Rasa (compassion) for both arouses in the mind of the spectator. The conversation is carried out further ----

Othello – fatch me the handkerchief my mind misgives (feels doubtful)
Des – Come come you’ll never meet a more sufficient man.
Oth – The handkerchief.
Iago – to kiss in private?
Oth. – An unauthorized kiss!
Iago – Or be naked with her friend in bed,
As hour or more not meaning any harm.

She might have slept naked with Cassio in the bed having no intention to have sexual union. No body can think even of this disgusting description. We can just imagine the mental condition of Othello and Spectator feel very pity and sad about the critical condition of Othello. Here Karuna Rasa arouses at its intense level.

Iago again poisoning the mind of Othello. He tells that Cassio has often boasted of the favours he had received from Desdemona. He has even said that he did lie with her. This is too much for the tortured soul of Othello, and he falls down in a swoon. Even after this Iago’s speech heightens the crookedness.

Iago – Workon,
My medicine work!
Thus credulous tools are caught
and many worthy and chaste dames even thus,
All guiltless meet reproach (blame)
What he! My lord!
My lord, I say Othello.

Here in these lines satirical remarks of Iago arouses Bibhatsa Rasa (disgust) and Bhayanaka Rasa (fear). Because he has covered little mind of Othello. Hence he says that his medicine is properly working. Here the spectator notices the inevitable tragic destination.
Later on Iago asks Othello to overhear his conversation with Cassio and the decide. The dialogues between Iago and Cassio are in different context but they are taken wrongly by Othello inside the curtain.

Cass- The worser that you give me the addition
whose want even kills me.
Iago – Ply Desdemona well,
and you are sure on it, (in low voice)
Now it this suit lay in Bianca’s power.
How quickly should you speed.
Cass- Alas poor rogue! I think I faith,
She loves me.

(It is referred to Bianca but wrongly taken by Othello as he is talking about Desdemona)

Iago – She gives it out that You shall marry her, Do you intend it.

(again the same wrong assumption)

Cassio – I marry her! What a customer!

Prithec bear some charity to my wit,
do not think it so unwholesome.
Ha ha ha …

All this conversation is about Bianca but Othello took in a wrong way here Bhayanaka Rasa, Raudra Rasa, Bibhatsa Rasa, Karuna Rasa all are crowded in the mind of the spectator. Now the play coils the mind of the spectator as the serpent coils the prey. Here Othello feels that he to gets solid proud of her guilt. When Bianca along with the handkerchief arrives the totle undone guilt is stamped by Othello. He gets sufficient reason to get rid of her. Here again the situational intensity arouses above Rasas. Without any dialogue the flinging of the handkerchief by Bianca enflame the wrath of Othello. Chance (handkerchief) and destiny are in league with Iago to bring about the final catastrophe.

Act IV, Scene – ii, Othello is now in an abnormal state of mind. He questions Emilia about the relations of Cassio and her mistress Emilia stoutly defends the honour and virtue of her mistress but it makes more furious for he feels, Emilia has been bribed by Desdemona. This scene is called as brothel scene. It is the worst title. It is satirical that Othello address his bed chamber as brothel where the people come for prostitute. It is proved by the follow lines of Othello to Emilia –

Oth – Some of your functions,
leave procreants, alone and shut the door.
Cough or cry hem, it any body come,
Your mystery (trade)
Your mystery, nay, dispatch.
As the things happen if some body comes by coughing the sign is given to the insider. It is common in brothels but Othello addresses his own bed chamber as a brother. Here arouses Bibhatsa Rasa, (disgust) and Bhayanaka Rasa (fear). Now the spectator feels pity (Karuna Rasa) for Desdemona only not for Othello, because repeated blunders by him wipes out sympathy of spectator Rederigo is dissatisfied with Iago. He feels he is befooled by him. But Iago covers here again in a fine way. He creates such a situation that there will be a physical fight between Cassio and Roderigo. If they kill each other there would be none left to expose him.

Here first time Othello calls Desdemona a whore.

*Oth – Are not you a stumped (whore)*

*Desd – O heaven, forgive us!*

*Oth – I cry you mercy then,*

*I took you for that cunning whore of Venice.*

*That married with Othello.*

Here only the stark anger or wrath (Raoudra Rasa) is in the mind of spectator.

Beauty of Othello is the outcome of this scene. Only the anger remain at the end of this scene.

Act IV, scene iii is significant, Othello orders Desdemona to go to the bed chamber and the obeys it without delay. She asks Emilia to dress her in wedding dress. It is also suggestive, because with the same dress she has started her dreamy life and same dress is going to destroy her life. She sings a song from the conversation we know Desdemona’s love for her husband and innocence and virtue. Thus again the Karuna Rasa (compassion) is at the intense point and the fourth act closes the wings.

Act V, scene I, takes place the same night. As per the plan of Iago Roderigo attacks Cassio but due to armour he is saved on the contrary by the fetal blow Roderigo falls down. Iago quickly rushes out wounds Cassio and goes away unperceived. Then he reappears in his night short as it he has just been awaken from sleep. Here Bhayanaka Rasa arouses. The scene is full if stir and action. This scene is resembled to the stirring scene with which, the play had opened.

Act V, scene ii, is laid in the bedroom of Desdemona. Othello has decided to murder Desdemona and so put an end to his agonies.

*Othello – Yet she must die,*

*else she will betray more men put out the light,*

*and then put out the night,*

In above lines we feel shivering fear. It arouses Bhayanaka Rasa (fear) for the situation, Karuna Rasa (compassion or pity) for Desdemona and Roudra Rasa (anger, wrath) for the thoughtless and shameful art of Othello.
Othello awakens her and charges, that she has given her handkerchief as a love-token to Cassio and has illicit relations with him. When Desdemona asks him to call Cassio, Othello replies that he was dead by the time. On this Desdemona exclaims.

Desdemona – Alas he is betrayed and I undone (ruined)

These words arouses Roudra Rasa (anger) in Othello. He wrongly takes it that Desdemona admits her guilt. But she utters these words for her innocence and here Karuna Rasa (pity) arouses in the mind of spectator. Then the shameful act of killing is done by Othello which is the intense of Bhayanaka Rasa, Raudra Rasa and Karuna Rasa. For a moment situation is stunned and the situation carries Shanta Rasa (calmness). The calmness is a dreadful one after the storm of the anger of Othello. The Shanta Rasa (calmness) has only one place in this tragedy at the end.

After the death Emilia expresses the truth Othello is shocked but it is too late to be repented. The officials enters and orders to arrest Othello. When Othello is acquainted with the truth he utters the following lines

Othello – you must speak of one (Othello) that loved not wisely, but no well.

Through these lines Karuna Rasa (compassion) is at its intense level. Then he stabs himself. Thus the murder scene freezes us with Shanta Rasa (an awful calmness), the movement has been carried from first preparation to tragic consummation. Nemesis is satisfied over Iago, caught helplessly in the toils of his own over astute blundering. And there is time for Othello do die calmly on his own sword. Then the Shanta Rasa (calmness) spread over the situation and with stunned heart the spectator come out of the theater.

CONCLUSION –Thus all the Rasas plays their role with ups and downs. Throughout the play Bhayanaka Rasa, Raudra Rasa and Karuna Rasa are dominated. The dreadful calmness i.e. Shanta Rasa command over the final situation. Thus the Rasa theory of Bharat Muni and Abhinav Gupta is applicable to the Tragedy.
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Samuel Beckett's 'The theatre of the Absurd' Embraces a Vanity

Or

Transcends aLiteral Quest?

Mohammad MotieeLahromi

Abstract: The realization of the individual's absurd life framed and defined in the limits of
the world created a new style of writing in drama in which Samuel Beckett excelled in it.
Although he is not the only playwright of the Theatre of the Absurd, Beckett is known as the
most prominent author in demonstrating the absurdity of human condition in the world. On
following Beckett's thought in some of his plays, this will be the main exploration of this
study to find whether the theatre of the absurd is only representation of meaninglessness for
the sake of nothingness or it goes beyond it to pursue something worthy.

Key words: Absurdity, Self, Theatre of the Absurd, Quest

The word ‘absurd’ is defined in different ways but it has an invariant core meaning in all
the contexts in which it is used. In a musical context, the word means ‘out of harmony’, but
in a literary context, with a close reference to music’s, it is felt as being unreasonable,
completely senseless, lacking harmony with reason, illogical, ridiculous, devoid of purpose,
cut off from religious, metaphysical and transcendental roots etc. These meanings with some
other attendant implications gave rise to a movement of thought in art and literature.

Although this movement found many followers in different literary genres like the novel, the
short story and poetry, it was in theatre that the ‘absurd’ movement attained its acme.

In the beginning of the ‘absurd’ school of thought, there was no organized movement, no
school from the artists, who claim the label for themselves. When asked if they belong to the
theatre of the absurd, many playwrights, who have been classed under this label, angrily
replied that they belong to no such movement, and quite rightly so. For each of the absurd
playwrights was seeking solely to express no more and no less than one's own personal vision
of the world.

However, an outstanding change from traditional style, theme and form toward a new
mode of expression and new convention of art brought in critical concepts in drama.
Traditional theatre claimed to represent life in precisely defined social contexts and the play
was judged by the skill, depth and realism of its characterization and dialogue.

When the plays of Ionesco, Beckett, Genet, and Adamov first appeared on the modern
stage, they puzzled most critics as well as the audiences. Their plays flouted all the standards
by which drama had been judged for many centuries. A well-made play was expected to be
recognized easily by presenting the characters that are well-observed and convincingly
motivated. But these plays often contain hardly any recognizable human beings and present
completely unmotivated actions. This innovative dramatic movement known as the Theatre
of the Absurd took its name from Albert Camus' existential description of the dilemma of
modern humanity and as a term, it was coined by the critic Martin Esslin for the work of a
number of playwrights, mostly written in the 1950s and 1960s. He believed that the Theatre
of the Absurd is created "in the emphasis on the basic absurdity of the human condition, on
the bankruptcy of all closed systems of thought which claims to provide a total explanation of
reality" (Esslin 1965: 15).

In his explanation of how the thought is portrayed by the playwrights of this style, Esslin
remarks that all playwrights of the Theatre of the Absurd
present their sense of the irrationality of the human condition in the form of highly lucid and logically constructed reasoning, while the Theatre of the Absurd strives to express its sense of the senselessness of the human condition and the inadequacy of the rational approach by the open abandonment of rational devices and discursive thought. While Sartre or Camus expresses the new content in the old convention, the Theatre of the Absurd goes a step further in trying to achieve a unity between its basic assumptions and the form in which these are expressed.

(Esslin1965: 24)

The Theatre of the Absurd openly rebelled against the conventional theatre. In the meaningless and Godless world of post-Second world war, it was no longer possible to keep using such traditional art forms and the standards that had ceased to be convinced by the twentieth century man, so they gradually lost their validity.

As a result, absurd plays assumed a highly unusual, innovative form, directly aiming to startle the viewer, shaking him out of this comfortable, conventional life of everyday concerns. Indeed, it was anti-theatre, which first met with incomprehension and rejection.

Absurdist playwrights, led by Samuel Beckett, Eugène Ionesco, and Jean Genet, embraced this vision and sought to portray the dismal ridiculousness of human life by using a dramatic style that challenged theatrical conventions. Characterized by fantasy sequences, disjointed dialogue, and illogical or nearly nonexistent plots, their plays are concerned primarily with presenting a situation that illustrates the fundamental helplessness of humanity. Absurd drama is sometimes comic on the surface, but the humour is well qualified with an underlying pessimism about the human condition that was marked by the notion of this period. The main events of World War I and World War II and the chaotic results that followed these wars inspired the absurd writers of this time to a large extent.

This chaos as a precise outcome of two world wars proved that there is no means for communicating or understanding each other. In a larger influence, the horrors of the Second World War showed the total impermanence of any values that successfully shook the validity of all conventions and highlighted the instability of human life as well as its fundamental meaninglessness and uncertainty. All the ‘absurd’ plays of this era share the view that man inhabits a universe with which he is out of harmony. Its meaning is indecipherable and his place within this universe is without purpose. Man is bewildered, troubled and obscurely threatened. In this profound discovery of chaotic actions, distrust of language as a means of communication was one of the most important aspects of the absurd drama.

The Theatre of the Absurd tends toward a radical devaluation of language. What happens on the stage transcends and often contradicts the words spoken by the characters. Language had become a vehicle of stereotyped, meaningless and conventional exchanges. Words failed to express the essence of human experience, not being able to penetrate beyond its surface.

Consequently, the Theatre of the Absurd reveals a kind of disgust and disenchantment with language, showing it as a very unreliable and insufficient tool of communication.

When they were judged to stand against the standards of traditional (Aristotelian) theatre, those plays appeared as impudent and offensive representations. Hence, if an imitative play must have a cleverly constructed story, an absurd play has no story or plot. If a good play is judged by subtlety of characterization and motivation, an absurd play has no recognizable characters and presents the audience with almost mechanical puppets. If a traditional play has a theme which is neatly exposed, developed and resolved, an absurd play has neither a beginning nor an end, and by the same trend, if a realistic play holds the mirror up to nature and portrays the manners and mannerisms of the age in finely observed sketches, an absurd play seems often to be a reflection of a dream or a nightmare; and finally, if an Aristotelian
play relies on witty wordplay and pointed dialogue, an absurd play may consist of incoherent babblings.

Absurd drama uses clichés, slogans and technical jargons, which predominate conventional language and speech. It distorts parodies and breaks the conventions down since by ridiculing conventional and stereotyped speech patterns, the Theatre of the Absurd tries to make people aware of the possibility of going beyond everyday conventions of speech more authentically. Conventional speech acts as a barrier between the selves and what the world is really about. It means in order to come into direct contact with natural reality, it is necessary to discredit and discard the false support of conventional language. It is the hidden, implied meaning of the words that is assumed to be a primary importance in absurd theatre.

The Theatre of the Absurd strove to communicate an unsolved totality of perception - hence it had to go beyond language. The elements of language though play a role in this concept, what appear on the stage are often in contradiction with the words spoken by the characters. There is no plot and the characters are no longer conventional; they seem like marionettes. The language used is often incoherent, without any logical sense. The writers of the Absurd share their common tendencies in advocating such a way of writing; on the contrary, each writer is isolated in his own personal world.

The Theatre of the Absurd expresses the anxiety and despair that spring from the recognition that man is surrounded by areas of impenetrable darkness, that he can never know his true nature and purpose, and that no one will provide him with ready-made rules of conduct. The audience is confronted with characters whose motives and actions remain largely incoprehensible and which need deep thinking. The spectator is compelled to come to terms with his experience. The stage supplies him with a number of disjointed clues that he has to fit into a meaningful pattern. He is confronted not only with actions that lack apparent motivation, but also with the characters that are in constant flux with the representation of happenings that are clearly outside the realm of rational experience. For the audience of an absurd play, the relevant question is not so much what is going to happen next but what is happening? What does the action of the play represent?

Consequently, a distinguishing feature of the Theatre of the Absurd is that the texts of the Theatre of the Absurd bristle with intriguing intricacies for the audience to understand and come to terms with. They engage the audience in way that is distinctly different from how traditional theatre engaged its audience. In Waiting for Godot, for example, the dramatic space created is such that the members of the audience are led to consider or see themselves as the characters and the characters or the actors rather become the audience. There is an exchange of roles where the spectator recognizes himself in the centre of the scene. The change of roles is the fun game that informs the existence of every man as the universal principle where reality bounds. Estragon and Pozzo appear like observers of a reality they don’t know, and at the same time they are observed by the public who isn’t able to pick this reality up.

Beckett’s plays on one side demonstrate the absurdity and illogicality of the world one lives in and on the other, it represents the absurdity of man’s condition. This condition is partially a result of one’s being compelled to exist without his individualism in a society that does not possess any degree of effective communication. His plays give the impression that man is totally lost in a disintegrating society, or that man is left alone after the society has disintegrated.

Subsequently in such drastic manner, as one can see in his plays, nothing is ever settled; there are no positive statements; no conclusions are ever reached, and what few actions there are have no meaning, particularly in relation to the other actions. That means one action carries no more significance than does its opposite action. No conclusions or resolutions can be offered; every execution of action is therefore essentially circular and repetitive in nature.
For Beckett, absurdity stands for a primary reflection of universal chaos and by highlighting the disintegration and fragmentation in his drama, he succeeded in showing the absence of the harmonious image of humanity. Thus he finds the theatre as a potential source for the representation of the human condition in the world but only in a kind of theatre, which could elude the conditional narrative and exceeds all Aristotelian rule restrictions on forms and style. He knows that in theatre he can seek other language for his retelling — language of image, of gesture, of sound, and especially of silence, as well. For him, the theatre is the last and, in fact, the best place to represent the meaninglessness of the world while man is inhibited in the confines of time, place and action. He seeks the theatre because it is the last and the best place, at least within the confines of all irrational and meaningless talking and hearing where deep silences can either follow significant revelations or create the emotional space into which revelation can enter.

The Absurd motif of Beckett’s thinkscape is evoked in his plays by implication on some major themes: self-doubt, vulnerability, the impossibility of knowing, being doomed to suffer, symbiotic relationships of ultimately isolated individuals, the relativity of truth, the brevity and absurdity of life, which is a tumbling, chilling, chaotic flash of light and confusion between the womb and the tomb, the inevitability of deadening repetition, the opiate of habit, the sense of being coldly and impassively scrutinized, the simultaneous temptation and impossibility of suicide and finally the utter absence of any reliable basis for hope. These are the themes by which the absurd notion of Beckett’s world is demonstrated in various literary genres and among them, most beautifully in plays. Beckett’s art, which comes from an agony of his situation in life, is shown in theatre by a juxtaposition of the quest for a meaning in life with the possible and real failure of such a quest. In his world of the absurd, to start writing about a self, which is doomed to fail, for man is unknown and unknowable and his existence is encircled by ‘nothing’. He is, but he cannot be. This art of failure is beautifully described by Brian Burton when he says:

For Samuel Beckett, the success or failure of art depends on its relation to the individual self. But the instant we start talking of success when approaching Beckett we encounter a distinctly idiosyncratic problem, for Beckett’s entire aesthetic is founded on ‘an art of failure’. Failure for Beckett is the only artistic goal, the single act of expression it is worth trying to articulate: ‘to be an artist is to fail, as no other dare fail, that failure is his world and the shrink from it desertion’. This terse statement illustrates the writer’s precarious condition, for if words can only express their own failure to express then the quest for self-knowledge is unlikely to succeed.

(Burton2005: 55)

Like Beckett, his characters look upon life as an exile from the real self. They see themselves stuck in the absurdity and look at their suffering in that absurdity as a punishment to regain their salvation. In this belief, death is not an end of punishment (the life of suffering in the exile) since the problem of death just brings them an uncertainty which in itself increases the meaninglessness of their being. The only choice of his hero in such an absurd world is to remember the tragedy of his life and wait for a salvation that may happen.

Beckett’s plays reveal the temporariness and the fleetingness of time; the difficulty to pick oneself up in the flux of time, the difficulties of communication among human beings. The situation in absurdity is always confused between dream and reality. In this context, the importance of his art lies in his creation of a play with a story driven from such a situation. Like a life which is trivial, the essence of his play has no climax, but only an inexorable levelling down. For Beckett there is a chance in drama that two crucial and seemingly insurmountable problems of the literary world could be resolved: the distrust of language and
the need to be perceived through writing. In other words, in every piece of literature, the language needs to be the trustworthy means of conveying whatever the artist means, but the theatre, especially for Beckett, is more than only language. It is only one means among many and, of course, not the most important one at that. In fact, the total outcome in the performance of a play could be derived from mime, silence, décor, and above all action that is actually supposed to take place in front of an audience. As is obvious, there may be some realities behind the words that could be revealed by the action on the stage and which often contradict their meanings. The theatre, for Beckett, is furthermore a method of communication between actor and audience. What the actors want to show by presenting on the stage is performed in an earnest way about what the audience lives.

Beckett’s plays, like other major plays of Theatre of the Absurd, question the subjective vision of the individuals as well as their objective visions. Absurd plays never aim to show the characters engaged and qualified within the complexities of the society. They are as they are shown in a play and nothing more than the superficial roles they assume. They perceive nothing more than the banality of their language revealing to us. Also the lack of detailed information about their characteristics does not convey a rich inner life they might have. The absurd characters are typically simple and no more complex than they appear to be in a play. Vladimir and Estragon, for instance, reveal us the forms of their behaviour that habit made for them. They have no other experience and know no other external reality in their lives more than whatever they show us. Due to such simplicity, an absurd character’s perception of the reality of the world remains always uncertain. Although creating some discourses help Beckett’s absurd characters to stay in the course of self-analysis, the uncertainty of their knowledge proves their analysis to remain illusory, for their consciousness has no possibility to verify the material it considers.

Based on this fact, a powerful theatrical image of Beckett’s absurd plays may well be an unbridgeable gap between the characters’ consciousness and the scene they inhabit. This image is beautifully shown in Waiting for Godot when the figure of the tree in the second act remains thoroughly neutral to assure Estragon that the scene of Act Two is identical to the scene of Act One. The combination of their failing memory and bare environment they inhabit compels Vladimir and Estragon to focus merely on their experiences like fitting shoes and hats. The Theatre of the Absurd reveals such image of inferior actions and its paradox with the unanswered question of ‘what a character should be or deserves to be in the world’.

The creation of such images and the paradoxes he could bring out of them reveals Beckett’s remarkable art of playwriting. The other example of his art of paradox relies on his illustration of the external world. It is depicted as menacing and unknown; the settings and situations often make us vaguely uncomfortable; the world itself seems incoherent and frightening and strange, but at the same time, it seems hauntingly familiar. Beckett’s art also vents the thematics of what is called ‘the polarity of existence’ is the concern. In Waiting for Godot, Endgame, and Krapp’s Last Tape, we have a number of polarities like sight-blindness, life-death, time present-time past, body-intellect, waiting-not waiting, going-not going, and dozens more. One of Beckett’s main concerns, then, seems to be characterizing man’s existence in terms of these polarities. To do this, he groups his characters in pairs; for example, we have Vladimir and Estragon, or Didi and Gogo, Hamm and Clov, Pozzo and Lucky, Nagg and Nell, and Krapp’s present voice and past voice.

The loneliness and weakness in each calls out to the other, and of course, they are held by a mysterious bond of interdependence. In Waiting for Godot, one sees the inability of the two figures in each couple to let the other go. The wish to control in Pozzo and the wish to be protected in Lucky made them inseparable of each other. The same is the impotence of consciousness in Vladimir and the power of unconsciousness in Estragon. His characters, in
fact, stand in pairs outside of society, but converse with each other. However, at the same time, his characters remain a puzzle that each individual viewer must solve.

In such mysterious context of the Theatre of the Absurd, Beckett demonstrates his characters’ quest toward the Self. Like him, his characters have their own reason to present such drama in which one can find no meaning in their apparent representation. By pursuing different characters in different stages of his theatre, it is tangible that he had a spiritual journey toward the meaning, the origin, or the Self, though there is no evidence of its attainment in his work.

His experience of living an irrational and impenetrable life created an opportunity for Beckett to pursue his real self. His spiritual experience of self-contemplation led him to an isolation wherein searching a true self became his goal. In this context, the quest for the Self transcends the absurd representation of his works. Beyond all meaninglessness and nothingness depicted in his works, there is Beckett's contemplation of the identity by which the meaning can be extracted. It is not composed solely in its negative representation of human condition. In fact, it does not terminate in his absurd representation and it goes further to a realm beyond the fractured space where his characters are stuck in.

It is not wrong to say that Beckett's Absurdity evokes the sense of misery for man's life but it should be also mentioned that the characters of his representation bring their misery to the audience in order to remind them about what made their misery. The fractured space in this place, as mentioned earlier, refers to the man's misery into which he is content to repeat the daily meaningless actions of others were carried out before.

Beckett's representation of what is considered 'absurd' is only a message for the audiences, to threaten them about their misery; to awaken them about the situation into which they are imprisoned by limits; and finally to show that they should go somewhere beyond this misery to find their identity. Like many of his works, The Unnamable, a novel published in 1953, carries the author's message wherein Beckett reveals how his quest for the Self fortifies him to have his needs to "go on"(The Unnamable 179). He knows that for the sake of attaining his real origin, he "must go on"(The Unnamable 179); even at the moment he "cannot go on" (The Unnamable 179). Beckett's composing his literary collection comes from his "obligation to express". (Beckett 1965: 5) All of his literary works are a unique outcome of a lifelong contemplation for the unattainable truth. He dedicated his life to write about his spiritual journey towards his origin and many works were created in consequence.

Each of his literary pieces represents the author's peculiar discovery at different moments of searching. As is evident in some selected plays like Waiting for Godot, Endgame, Krapp's Last Tape, All That Fall and A Piece of Monologue, Beckett's Absurdity does not exhaust with the absurd lives that his characters lead. To go beyond it, it shows that his absurd characters being continually stuck in their condition of absurdity precisely because of the unattainability of the Self in their life, because of the impossibility of the world to represent it and finally because of the deficiency of their own knowledge to grasp it. The characters in Beckett's contemplation set out their journey to terminate their absurdity, to bring light into the unknown world, to touch knowledge about the uncertainty of their being and to get free from all restrictions hindering them. Beckett's thought goes beyond the Absurdity because his profound yearning for his real side of 'being' was not related to the external world, but to his spiritual realm, to his own inner world. His notion of the Absurd, as discussed in the previous chapter, refers to an external world/life as opposed to one’s own within. The more he tried his quest, the more he found that the Self is not attainable within the restrictions that the world imposes on man.

Beckett's works graphically and imaginatively depict this quest, which necessarily colour the perception of the text itself. His insight of being indifferent to all transient happiness and sadness, his sense of being unsatisfied with daily meaningless routines, staying aside from
slavery of mundane rules and restrictions, his pleasant tendency to stay in the path of pursuing his important true self made all else seem of little importance and helped him find a comprehensive insight which affected his whole being.

His subtle insight into the human condition made him a distinguished author in the whole community of ‘absurd’ writers. Beckett may be assumed to hint at divinity negatively but one should know that in his works, the different implications of religion, theology and the Bible stand for his spiritual quest. This fortified his works with lots of allusions, metaphors and images related to divinity. His quest may be considered incomplete or even negative, but the origin of his thought and the way he proceeds to search his true being reveals the story of his spiritual quest.

At the very centre of his works, one can detect the irony that involves a joke on the secular life. The yearning for the world of grace - the garden of Eden, the city of God, the upper room of spirit - is skilfully manifested in his works and all of these are remarked by seeming negations of his art. Beckett’s tone in his works shows that his irony serves as a kind of concealment not to oppose divinity, but to be along with it.

For Beckett, the apparent negative outcome of absurdity is driven from an anguish coming from his irrational surroundings. His agony with the problem of self forgetting or divided selves in the illusory actions of the world is developed as the metaphysical and aesthetic problem in all of his works especially in *Endgame*. In this play, as will be shown later, even Hamm, who is a blind character- blind to all illusory and tricky beauties of external world, and is shown to us as a character who might arrive at a credible self through his inward introverted view- turns out sometimes to be Clov’s consciousness and comes to a state of self forgetting. In so far as it could be derived from his works, Beckett's thought engages mostly with the problems both of alienation and freedom.
Bibliography


THE CONCEPT OF SEMANTIC DISTANCE IN INDIAN LITERATURE

Dr. S. Ramaratnam,

The Semantic Distance is a technique adopted by authors in order to show novelty in their work as contrasted from the original work, when they attempt trans-creations or adaptations. The trans-creator while being faithful to the original work like a translator, has additional responsibilities of maintaining the tradition and culture of his own land without sacrificing those of the original work. The trans-creator does not deviate much from the original work as far as the theme is concerned but his expressions maintain a respectable distance from the original. This may be called as semantic distance.

‘Semantics’ is the science of the study of meaning. It focuses on the relationship between signifiers like words, phrases, signs and the meaning signified by them. Semantics is an important branch of Linguistics as it analyses, classifies and examines the changes in meanings and forms in a language or between two or more languages. ‘Distance’ is a metaphor used to indicate relatedness between two expressions. Semantic distance is the degree of relatedness between two or more expressions with respect to their meaning.

A trans-creator adopts certain techniques to maintain the semantic distance between his own work and the original source from which he might have derived inspiration. For example, what is elaborately described in the original may be briefly mentioned in the trans-creation or vice versa. We may see an illustration of this technique in the Raghuvamśa (R) of Kālidāsa (K). What has been described in the middle five Kāṇḍas of the Valmīki Rāmāyaṇa (VR), that is, the entire story excepting the incidents of the first and the last books, has been summarized in just one canto consisting of 104 verses in the Raghuvamśa. A scene may be differently described by a trans-creator offering more scope to reflect the culture of his own land. A scene described plainly by the original author may be rendered with attractive figures of speech by the trans-creator or a plain expression of the original author may be presented in a suggestive form by the trans-creator. But the trans-creator is always conscious of the original theme. After deviating a bit through his innovative expressions he will come back to the mainstream and fall in line with the original. It operates like a wave. It breaks the monotony and creates a new interest. Such techniques are adopted in other fields also. For example, a toothpaste producer says that his new product has a special chemical to take care
of the gums in addition to the teeth. A leg spinner in cricket mixes googly in addition to his leg breaks to fox the batsman. A music composer mixes different notes in the second line of a song as contrasted from the uniform notes of the first line. A song is interesting only if it traverses from lower octave to the higher octave and back again to the lower octave in the subsequent stages. We may now see some examples to point out how Kālidāsa maintains the semantic distance between his own work and the original Vālmīki Rāmāyaṇa. VR is spread out in 7 kāṇḍas with 24,000 verses. K describes not only the story of Daśaratha and Rāma (Cantos 9 to 15 of a total of 19) but also that of three of his predecessors and a few successors, though some of them are briefly alluded to in VR.

We may show the semantic distance between VR and R through a diagram. The X Axis may represent the text of VR. As far as R agrees with VR, its text may be represented as traveling along the X Axis, shown with a different colour. Supposing VR says – he went to the forest and R says – he did not go to the forest, R may be represented as a straight line connecting the points (x0, y2) and (x2, y2). If VR says – he went to the forest and R says – he went to the forest for killing the demons, we have an additional information in R. Hence the text of R may be represented in a curve starting from (x2,y0), reaching (x3, y3) and joining back the X Axis at (x4, y0). If R says – he went to the forest straight like an arrow issuing forth from a bow, we have a figure of speech and hence the graph may show a curve at a higher plane, for example, at (x5, y5). If R says – the village was on the Ganges, it means that the village was on the bank of the Ganges; here we have an implied sense and hence the curve can take place at a still higher plane, as for example, at (x7, y7). If R says – he went to the forest but his mind went backwards towards the city, it suggests the love feelings he has towards his lady love left behind in the city. Here the curve can go still higher touching the point (x9, y9).

According to VR, it is Daśaratha himself who distributes the ‘pāyasa’ among all the three queens. But according to R, the king divides the ‘pāyasa’ between Kausalyā and Kaikeyī and desires that they should each give a portion of it to Sumitrā.

\[ sa~tejo~vaiśṇavaṁ~patnyorvibheje~carusāṁjñītām/ \]
\[ dyāvāprthivyoh~pratyagramaharpatrivirītāpam// \]
\[ arcitā~tasya~kausalyā~priyā~kekayavāṁśajā// \]
\[ atāḥ~samībhāvitāṁ~tābhyāṁ~sumitrāmaicchadadhvaram// (10. 54-55) \]
What could have been the idea of the poet in making this deviation? The poet perhaps wanted to suggest that the two sons born of Sumitrā will be attached to the sons of the other two queens, respectively. As we see further, Lakṣmaṇa was drawn to Rāma while Śatrughna remained a shadow of Bharata. Here the R curve touches \((x9,y9)\) since we have an element of suggestion in the verse. It is this suggested idea that helps the poet to maintain a semantic distance from the original version of VR.

![Graph](image)

In the scene where Viśvāmitra requests the king to spare the services of Rāma and Lakṣmaṇa, there is a long discussion in VR. The king does not want to part with his sons. The sage was angry. Finally by the timely intervention of Sage Vasiṣṭa, the king agrees to send his sons along with Sage Viśvāmitra. The rather unpleasant situation is avoided in R. The king readily grants the request of the sage.

\[
\text{Daśaratha, the adorer of the learned, directed Rāma together with 'Lakṣmaṇa, though they had been obtained with great difficulty, to the sage. Never in the family of Raghu was denied the request of those requiring even their lives'.}
\]

The purpose of this change made by K could be that he wanted to elevate the character of Daśaratha. Being the father of divinity, he should not wail like an ordinary being. He was confident that Rāma, though young was equal to any task given to him. Moreover when Sage Viśvāmitra is there what harm can happen to his sons? Hence K is justified in making this innovation. Since it is a case of textual deviation we may represent the graph here as taking a
curve at (x3, y3). It is this textual deviation that is responsible for semantic distance between VR and R.

The killing of Tāṭakā occurs both in VR and R. But the master poet K gives an interesting twist to the incident. As Rāma’s arrow pierced her she fell down raising a huge cry which shook not only the forest but also the prosperity of Rāvaṇa that had been established in the three worlds.

It is implied here that as in the case of Tāṭakā, Rāma would be killing Rāvaṇa also in course of time. We have an irony here; the destruction of Tāṭakā is indicative of the impending devastation of the entire Rākṣasa clan.

*bāṇabhinnahṛdayā niṣetuṣī sā svakānanabhuvam na kevalām /
viṣṭapatray aparājyathriṇām rāvaṇaśriyamapi vyakampayat // (11.19)*

Here the expressed mention of Rāvaṇa’s prosperity being shaken prevents us from going for a prominent suggestive idea but it is implied that Rāvaṇa was facing his doom. It is this implied sense that strikes the semantic distance between the two texts. Here the text of R may deemed to be touching a high point of (x7, y7).
In VR, the king gives a long speech expressing his desire to coronate Rāma. Kamban, in his own Rāmāyaṇa version in Tamil, brings out certain philosophical truths in this context. Death is certain for everyone born in this world. The worldly life is like an ocean. One must strive to take the soul across this ocean safely. For this purpose, a boat is required. The safest boat to cross this ocean is the spirit of renunciation. The idea is that the king wants to renounce the worldly life and retire to the forest to perform penance after entrusting the kingdom in the hands of his son.

The desire of the king to coronate Rāma is expressed differently by both Kālidāsa and Kamban. The former says:

\[ \text{tam kāṁ karṇamālamāgatyā rāme śrīrnyasyatāmiti} \]

\[ \text{kaikeyīśaṅkayevāha palitacchadmanā jarā (12.2)} \]

As though out of suspicion for Kaikeyī old age came to Daśaratha, in the disguise grey hair near his ears and whispered into his ears – Let the kingdom be entrusted to Rāma.

It is a natural process that grey hair first appears near the ears. But the poet gives a novel explanation for it by resorting to poetic fancy. Kamban also mentions about the grey hair. He further says that the grey hair was perhaps the personification of all the sins of Rāvaṇa. Since we have poetic fancy in both the texts of K and Kamban, they can be represented graphically with a curve touching the point at (x5,y5). The poetic fancy here distances itself semantically from the original text.

When Daśaratha wanted to coronate Rāma, it meant that he would retire to the forest after entrusting the kingdom in the hands of his son. Hence Rāma was not happy about his coronation. But later when he had to go to the forest for 14 years, he was very happy on account of two reasons. It was only because of his action that his father could fulfill the
promise given to Kaikeyī and he would not be enjoying a royal life when his father would suffer in the forest; perhaps both would be in the forest. Hence K says:

\[
pitrā dattāṁ rudan rāmaḥ prāṁmahīṁ pratyapadyata
\]

\[
pasćāt vanāya gaccheti tadājāṁ muddito’grahīt (12.7)
\]

‘Rāma received the first order of his father, that is, his own coronation with tears in his eyes (as his father would retire to the forest after the coronation). Later when he was asked to go the forest he accepted it gladly since he got an opportunity to make the words of his father truthful’.

Though such thoughts were going on in his mind, Rāma did not show any feelings on his face.

\[
dadhato maṅgalakṣaume vasānasya ca valkale
\]

\[
dadrśuḥ vismitāḥ tasya mukharāgam samaṁ janāḥ (12.8)
\]

On seeing his facial expression remaining the same on both the occasions—when he wore the silken garments fit for the coronation and when he wore the bark garments fit for the forest life, people were struck with wonder.

The Gītā says—

\[
'yaḥ sarvatra anabhisnehaḥ tattat prāpya śubhāśubham nābhinandati na dveṣṭi .........'. and also 'sukhaduhkhe same kṛtvā lābhālabhau jayājayau’ (2. 57 & 38)
\]

‘A man of steadfast wisdom neither rejoices nor grieves, being detached towards the auspicious as well inauspicious things’; he treats alike pleasure and pain, profit and loss, and victory and defeat. Both these verses of R (12.5 & 7) can be represented like 11.2. The philosophical ideas presented are meant to maintain semantic distance from the original text of VR.

As the news of Rāma’s coronation spread, each one of the people of Ayodhyā felt as though he/she was going to be coroneted. Kālidāsa says—

\[
pratyekam hlādayāṇcakre kulyā iva udyānapādapān (12.3)
\]
That news brought happiness to each one of the individuals like a canal in a garden reaching out to each plant and gladdening it. The text of R here takes a curve at (x5,y5) like 12.2. The simile here contributes to the semantic distance.

Kaikeyī is presented as a treacherous lady in most of the Rāmāyaṇa versions. But the dramatist Bhāsa has made a bold attempt to elevate her character in his drama Pratimānāṭaka. For the offence of having killed a hermit boy Daśaratha had incurred a curse that he too would die due to the grief of separation from his son. At the time of the pronouncement of the curse by the hermit boy’s father, it was not clear what the separation meant – was it a prolonged physical separation or death itself? Kaikeyī chose the former, the lesser evil of physical separation in order to save the life of Rāma. That was the reason as to why she demanded Rāma’s exile for 14 years. She was sure that the old Daśaratha would not survive for 14 long years to see his son again. Nevertheless it ensured that the children would not face a premature death. Thus Kaikeyī had a noble idea in demanding the two terrible boons in order to avoid a greater disaster. She did not mind the assassination of her own character and the abuses from everybody else. She made a sacrifice for the sake of the family. It may be considered as a total deviation and the text may correspond to a straight line parallel to the X axis. This is a case of semantic distance with respect to form while those involving simile and the like are cases of semantic distance with respect to content. There are many such deviations in texts like Adhyātma Rāmāyaṇa but they are very much contrived and look too obvious. Such texts are composed for a different purpose altogether. We are not taking them up for discussion here in the context of semantic distance.

Describing the scene of Hanūmān crossing the ocean, K says:

\[ mārutiḥ sāgaram īrṇaḥ saṁsāramiva nirmamaḥ \]  (12.60). Hanūmān crossed the ocean like a man free from the sense of possession would cross the ocean of worldly life. Here the poet employs a simile as well as a philosophical idea to distance himself semantically from VR. K derives strength for his philosophical idea from the Gītā:

\[ vihāya kāmān yaḥ sarvān pumāṁścarati niḥsṛpaḥ \]  
\[ nirmamo nirahaṁkārah sa śāntimadhigacchati // (II. 71) \]

Referring to the surrender of Vibhīṣaṇa, K says:

\[ kāle khalu samārabdhāḥ phalaṁ badhnanti nītayaḥ // (12. 69) \]
‘Policies adopted at the right time will definitely bear fruit’. In VR, there is a long discussion in Rāma’s camp whether to accept Vibhīṣaṇa or not when he wanted to surrender to Rāma. Lakṣmaṇa and Sugrīva were of the opinion that he should not be accepted as he was coming from the enemy camp. He could even be a spy. Hanūmān opined that he should be accepted. Finally Rāma decided to accept him. It proved to be a tactical and strategic decision; it brought success for Rāma. While discussing the six fold diplomacy, saṁdhi (treaty), vigraha (war), āsana (staying quiet – going for neither a war nor a treaty), yāna (show of military strength), dvaidhībhāva (divide and rule policy) and samśraya (surrender), Kauṭilya in his Arthaśāstra, analyses the pros and cons of accepting people coming from the other camps. A person particularly the one coming from the enemy camp should not be accepted readily. The motive behind his action should be inquired into. All these ideas are embedded in the statement of K. The semantic distance serves two fold purposes here. It shows the innovation of the poet in introducing a figure of speech called Arthāntaranyāsa (a general statement) and it also serves to exhibit his knowledge of Arthaśāstra.

The concept of Semantic distance may be represented thus through diagrams.

Diagram 1

![Diagram 1](image)

<table>
<thead>
<tr>
<th>The expression of the original author</th>
</tr>
</thead>
<tbody>
<tr>
<td>The expression of the trans-creator</td>
</tr>
</tbody>
</table>

Both go hand in hand with each other.

It may be reflected even in the title of the work. For example VR says:
Taking the cue from this verse, K titles his work as *Raghuvaṁśa*. A later poet may even borrow the same words and expressions of the original poet. Milton, Pope and Arbuthnot – all borrowed words and expressions from Shakespeare. Samuel Johnson made a remark about them – Milton borrowed out of love, Pope borrowed out of reverence; but Arbuthnot borrowed out of sheer incapacity. K borrowed a few expressions from VR out of love and reverence to the first poet. On the war between Rāma and Rāvaṇa, VR says:

\[
gaganam
gaganākāram
sāgaraḥ
sāgaropamaḥ
\]

\[
rāmarāvaṇayoryuddham
rāmarāvaṇayoriva
\]

The sky can be compared only with the sky; the ocean is comparable only to the ocean; the battle between Rāma and Rāvaṇa was like (as great as) Rāma and Rāvaṇa themselves. Here we have a figure of speech called ‘ananvaya’. The verse is very famous and very beautiful also. K almost felt like repeating it. He started the second line of his verse (12. 87) with the same expression ‘rāmarāvaṇayoryuddham’; then probably he reminded himself that he should maintain a semantic distance from VR and so he completed the verse with the expression ‘caritārthamivābhavat’, that is, the battle between Rāma and Rāvaṇa seemed to have achieved its purpose.

**Diagram 2**
The Diagram represents three levels. The x axis represents the author’s expressions. The y axis represents the expression of the trans-creator. The first level, the shortest of them stands for the expressions of the trans-creator that deviate from the original author. In the second level, the trans-creator deviates a little more employing figures of speech in the place of plain expressions of the original author. In the third level, the trans-creator resorts to suggestive expressions to show his originality as contrasted with the original author who might have used plain statements.
An Exploration of ESL Learning Anxiety and its Affect on Classroom Communication

Sanda Kumari Chandran
GayathriArjunan

ABSTRACT

The purpose of this study was to identify the presence of language learning anxiety amongst ESL students at InstitutTeknologi Brunei and its affect towards their communication in the language classroom. This paper reports a case study on Engineering students undertaken over three months. The data indicates at least half the students did have some reservations about speaking in the classroom due to their apprehensiveness. One of the causes for this is the fear of how they will be perceived by their peers. They were very much comfortable, communicating with their friends outside the language classroom. The reason is they get the ‘real world’ experience. The study employed questionnaire survey. The findings indicate learning anxiety does have an impact towards students’ communication in the language classroom. This may prompt ESL educators to be aware of the phenomenon and perhaps help create more opportunities in assisting them in handling this fear.

Keywords: ESL (English as a Second Language); learning anxiety; communication.
1.0 Introduction

The proposed study is about second language anxiety. The foreign language learning classroom environment can be a daunting experience for language learners. Learners are besieged with new knowledge and information, that has to be absorbed and assimilated to the existing information that they already possess.

Whether the language learning stems from the individual’s own initiative and motivation to acquire a new language, or it is to be utilised for a communicative purpose, there are many uncertainties that a learner has to face. It can be an experience that is so overwhelming that it may lead to language learning anxiety.

This study aims to explore the factors that affect the students’ communication in the ESL classroom with attention given to language learning anxiety among ESL learners at InstitutTeknologi Brunei.

1.1 Research questions

This study addressed the following research questions.

1. Does the ESL students’ anxiety affect their communication or involvement in the language classroom?

2. Does peer pressure play a role in raising anxiety among the ESL students?

3. Are the students more willing or reluctant to communicate outside the language classroom compared to inside the language class?

1.2 Conceptual framework

The study that the researchers have embarked upon takes place in an ESL setting. This is an environment where the learners deal with some uncertainties which could be contributing factors towards the language learning anxiety that they may face in the language classroom. This case study was undertaken over three months.

The students who participated in this study were enrolled in the Electrical & Electronic Engineering Programme. These students had to complete English Communication Skills 1 and 2 modules which comprise: Grammar, Oral Presentations, Report Writing and Personal Development-Problem Solving, Teamwork and Leadership Skills. This course practices study skills such as listening to lecturers, reading academic texts, participating in presentations and writing reports.

These modules equip students with the necessary communication skills to function effectively at a workplace environment. It also enhances students’ academic and life skills.

1.3 Significance of the study

Anxiety exists in various aspects of most, if not every, individual’s life. Whether the anxiety
surfaces in the form of physical, social or psychological indication, the impact it can cause on the individual who suffers from it cannot be denied no matter how small. When anxiety affects an individual’s academic achievement and performance, it is very likely that their self-esteem will also be affected by it.

Determining the source and factors that contribute to language learning anxiety, is a step closer to finding new ways to assist foreign language learners in acquiring the new language, regardless of how difficult and complicated the learner might believe the language to be.

Carrying out this study would help to understand whether the University students face language learning anxiety in the classroom. The findings through this study would help ESL learners to take a step closer to their desired level of speaking proficiency without being fearful to practice the language in the classroom.

2.0 Literature review

It is important to know the factors that may cause anxiety in order to identify the various methods that can be used to address this issue.

2.1 Anxiety

2.1.1 Introduction

Horwitz had been studying students’ emotional responses towards learning foreign language. She was a foreign language professor at the University of Texas who conducted a study in 1983, where she invited a group of students who were foreign language beginners. What motivated her to perform this study was the mass number of students who confided in her about the difficulty they faced in their foreign language class. These were students with excellent study practices, doing well in all other subjects, and scored only C’s in their foreign language class no matter how extensive a preparation they did.

Based on this, she decided to look into the impact of learning English among foreign students. The feelings and symptoms faced by an anxious foreign language student would be similar as any other kind of anxiety. They undergo uneasiness, worry and fear, as finding it difficult to concentrate, forgetfulness, and break into sweat and have palpitations. These students also exhibit avoidance behaviour such as missing class and postponing homework (Horwitz et al 1986).

2.1.2 Defining Anxiety

An individual’s effort to escape from anxiety is a major premise in the human reflection and experience. This unpleasant emotion of anxiety is so pervasive that it makes it necessary for us to look at the definition of the word from more than one angle. We are aware from our own lives and those around us that most people do go through some form of negative emotions. Some may be connected to specific events like taking a test or public speaking while others may appear as fear without an object.

According to Freud (1894), anxiety could either be a response to external dangers known as realistic or objective anxiety or internal dangers also known as neurotic anxiety. The interpretation for neurotic anxiety is that upon being recognised, it will cause the ego to produce an anxiety signal, thus putting the individual on alert and setting off its defence
mechanisms since it is a reaction to a situation of danger.

2.1.3 Types of Anxiety

Spielberger et al (1970) developed The State-Trait Anxiety Inventory as an instrument to study anxiety among adults. Over the years it was categorised into 3 types of anxiety; state anxiety, trait anxiety and situation specific anxiety.

2.1.3.1 State Anxiety

State anxiety is an experience where the emotion reacts to current situations. Spielberger et al (1970:3) held that state anxiety is a "transitory emotional state or condition of the human organism that is characterized by subjective, consciously perceived feelings of tension and apprehension, and heightened autonomic nervous system activity." What is meant by this is that state anxiety has the tendency to oscillate from time to time and may fluctuate in intensity depending on the situation.

Stage fright or public speaking and test anxiety are some examples of state anxiety. Facilitating anxiety is of the good kind whereby learners or students are motivated to prepare better and work harder before the tests in order to do well. Debilitating anxiety is the kind that would have a pervasive effect towards the students” mental and emotional state which gives them constant worry and the idea that no matter how hard they try, success is going to be a farfetched thing. It affects the learner through emotions like worry and self-doubt and eventually learning towards avoidance behaviour.

2.1.3.2 Trait Anxiety

Trait anxiety is a relatively permanent feature related to ones personality. Spielberger et al (1970:3) described trait anxiety as “relatively stable individual differences in anxiety proneness, which is the difference between people in the tendency to respond to situations perceived as threatening”.

Individuals who are on the high end of trait anxiety experience anxiousness more frequently and more intensively. Shyness and prone to nervousness are examples of trait anxiety.

Spielberger (1983) if was found that an individual’s cognitive, affective as well as behavioural functioning are all affected by anxiety. Therefore, those who are high in trait anxiety would consider the foreign language learning condition more intimidating than those who are low in trait anxiety.

2.1.3.3 Situation Specific Anxiety

Situation-specific anxiety is related to apprehension provoked during a particular situation or event (Ellis, 1994). It has been illustrated as apprehension experienced by the learner when the situation requires them to use the target language before they are capable to use it appropriately. This makes foreign language anxiety a situation-specific anxiety.

However, this approach is not one that is free from criticism as the situation that is being considered can be defined broadly (taking a test), narrowly (speaking in a foreign language), and more specifically (stage fright) (Chan, 2003).
2.1.4 Anxiety in Language Learning

Allwright and Bailey (1991:172) described anxiety as “not necessarily a bad thing in itself”. While this notion may come as a surprise to most people, anxiety has also been revealed to have positive effects. Upon embarking on a new experience, when individuals identify that success is guaranteed the likelihood exists that the individual may not work hard enough to get the best results. However, the situation would differ if there is a possibility of failure. Seeing that a risk exists in the situation would give an individual a reason to work harder. When the “the anxiety has spurred us on” that would result in us putting in more effort in what we do to guarantee that success will be accomplished.

2.1.5 Anxiety Inducing Factors

While anxiety has been linked to the foreign language learning process (is it anxiety of the facilitating or the debilitating kind) it is important to take note that there are other factors that contribute to the feeling of anxiousness itself.

The factors that will be discussed are:

- Confidence
- Competitiveness
- Learner Beliefs
- Concern about Grades
- Social Anxiety
- Classroom Activities and Procedures
- Tolerance for Ambiguity

2.2 Emotions and its impact on Language Learning

While there are numerous factors that interfere with ESL students’ learning process, the success of language learning does not rely solely on learning and teaching methods. Emotional factor is one of the dynamics that plays a fundamental role in language education. This has been stated by Krashen and is known as “Affective Filter”.

2.2.1 Affective Filter

Krashen (1985, p.100) hypothesised that Affective Filter as a mental block, caused by affective factors ... that prevents input from reaching the language acquisition device'. The affective filter is one of the 5 hypothesis posited by Krashen (1985). It is a barrier to the learning or acquisition process that originates from negative emotional responses also known as ‘affective’.

Figure 1: Affective Filter Model  *(The Input Hypothesis model of L2 learning and production (adapted from Krashen, 1982, p.16)*
Ideally a language learner should not have a filter. This will ensure successful language learning. However this is not expected of any individual. Hence, when the affective filter is low, the comprehensible input and learning opportunity will increase.

2.2.2 Why is Foreign Language Anxiety Special?

As a learner of any focus, all individuals are subject to some form of anxiety. However, foreign language anxiety deserves special attention in the world of academia. Every student or learner is bound to be anxious about one or more subjects in school or a certain area within the school curriculum. Examples of these would be math anxiety (Tobias, 1991), test anxiety (Mealey and Host, 1992) and writing anxiety (Cheng, 2004) to name a few. What makes foreign language anxiety different in comparison to the others is that the learners are deprived from the means of communication that they are highly reliant upon, the first language. Allwright and Bailey (1991) equated this condition to taking something away from the learners’ humaneness. This is especially the case when it comes to language learning activities that require the learners to perform in the target language. An example of this would be speaking in front of the entire class, presenting to the class and participating in class discussions in the target language.

2.2.3 Communication Apprehension

It was derived from Gardner et al (1976) that those learners who are more anxious have less chances of doing well at the foreign language speaking skills. This brings us to the discussion of whether or not the high anxiety level affects the speaking skills of the language learner or does the poor speech skills contribute to the increasing anxiety level.

For learners who already lack in speaking skills even before they start to learn a language, they may find it more challenging to communicate in a foreign tongue, especially one that they are newly acquiring. However, the possibility that the issue of anxiety and low speech skills feeding off each other is very likely (Allwright and Bailey, 1991).

3.0 Methodology

In this study, the researchers attempt to look into the existence of second language learning anxiety among students who are enrolled for communication skills pursuing Engineering Degree. The justification for this selection of sample was due to the fact that it was the most feasible and practical group to get in touch with, at the given time, as they were my students. The study aims to answer 3 questions developed for the purpose of this research.

3.1 Research Design

3.1.1 Mixed Methods Research: A Combination of Quantitative and Qualitative Research

The researcher decided that the usage of the “mixed method design” would be suitable for the purpose of this research (Tashakkori&Teddlie, 2003). This procedure works by accumulating, investigating and assimilating both the qualitative data as well as the quantitative data. Both quantitative and qualitative methods complement each other allowing for a better analysis (Tashakkori&Teddlie, 1998).
3.2 Research Instruments

3.2.1 Questionnaire Survey

Quantitative data was collected from 32 participants (16 girls and 16 boys) in the form of questionnaire surveys. These 32 Engineering students have credit in English at the ‘O’ Level Examination.

3.2.1.1 Foreign language classroom anxiety scale (FLCAS)

The FLCAS was developed in 1983 where students who were in the foreign language beginners classes were invited to participate in a “Support Group for Foreign Language Learning”. Over one third of the 225 students in the foreign language learning programme indicated that they were concerned about learning the language and would like to join the support group.

The questionnaire was modified where necessary. The original FLCAS was a five-point Likert scale designed to elicit anxiety specific to the foreign language classroom setting. The scale has 5 points with the middle one being a “neutral” or a neither agree nor disagree. The FLCAS points range as follows: strongly agree (5 points), agree (4 points), neutral (3 points), disagree (2 points), strongly disagree (1 point).

The researchers opted to use a four-point Likert scale as follows: strongly agree (1 point), agree (2 points), disagree (3 points) and strongly disagree (4 points).

The questionnaire was categorised and defined as follows:

1. Fear to communicate in the language classroom
   The student experiences apprehension or has a propensity to fear speaking activities in the English classroom

2. Pessimistic mind-set towards English class
   Feeling de-motivated when it comes to learning English or attending English class

3. Low self-esteem
   Having insecurities, or the lack of confidence when it comes to language skills

4. Negative self-appraisal
   Giving oneself lower credit than they really deserve

5. Fear of failure
   Reluctant to attempt something new as they are afraid of not succeeding

6. Confidence and comfortableness with friends who are proficient in English
   Ability to communicate with them without fear

The questionnaire contained a total of 50 questions and was divided into 4 parts, Part A, Part B, Part C and Part D with a demographic question (background information) section at the end. The nature of the questions for each of the parts was as follows:

Part A
Part A of the questionnaire contains 20 questions. These questions are related to the respondents’ feelings towards learning English, as well as the physical symptoms they might
face such as trembling and heart pounding.

**Part B**
This section has 10 questions. These were questions related to the respondents’ feelings and reaction towards giving presentations in the English class, speaking tests as opposed to non-speaking tests (writing, reading, and listening), preparations for English class as well as their own personal characteristics.

**Part C**
This section contained 15 questions that revolved around how the respondents felt when it came to interacting with peers and teachers in the language classroom.

**Part D**
This final section contained 5 questions in relation to how the respondents felt when interacting with friends outside the English classroom as opposed to communicating with teachers.

The questionnaire survey was distributed on the last session at the end of the first year. This manner of data collection ensured “high response rate” (Oppenheim, A.N., 1992: 103), as it was carried out during the class session.

### 3.3 Data Analysis

The data for questionnaire survey was classified into numerical data. Numerical data was analysed using the Microsoft Excel software. The numerical data was compiled and tabulated in the form of tables. The tables generated here were very useful in aiding the analysis and discussion presenting the findings of the study.

#### 3.3.1 Calculation of Mean

Finding the mean is an essential part of this study. The mean of each question will indicate the majority of the response selected by the students. The steps below show how the mean was derived for this study (Kothari, C.R., 2004)

$$\text{Mean} = \frac{\text{Number of Respondents} \times \text{Strongly Agree} + \text{Number of Respondents} \times \text{Agree} + \text{Number of Respondents} \times \text{Strongly Disagree} + \text{Number of Respondents} \times \text{Disagree}}{\text{Sample Size}}$$

Total Number of Respondents = 32

Example: Mean for Question 20.

$$\begin{align*}
(5 \times 1) + (10 \times 2) + (12 \times 3) + (4 \times 4) & \div 32 \\
5 + 20 + 36 + 16 & \div 32 \\
77 & \div 32 \\
\text{Mean} & = 2.40625
\end{align*}$$

The mean will be simplified to 2 decimal points. Therefore the mean for question 20 is 2.41.

### 4.0 Research Analysis & Discussion
This study set out primarily to examine the presence of anxiety amongst ESL students. The approach adopted to obtain the necessary data was through questionnaire.

In order to answer the research questions, the data was tabulated in figures and percentages. First, the identified terms were classified into categories and frequency counts were carried out following the FLCAS. The frequencies were used to calculate mean and the percentages were then used for analysis.

### 4.1 Research questions

#### Question 1

**Does the ESL students’ anxiety affect their communication or involvement in the language classroom?**

**Questionnaire Analysis:**

According to Horwitz et al (1986), students who test high on anxiety testify that they are afraid to speak in the foreign language or have low confidence when it comes to speaking in the class. This part of the analysis will look at the items that address these issues. Parts A, B and C of the questionnaire contain items related to speaking in the language classroom and the learners’ feelings towards it. In the questionnaire, there are 4 categories. However in order to ease the interpretation, the responses for Strongly Agree and Agree will be grouped as one category which is Agree, while Strongly Disagree and Disagree will be grouped as another category which is Disagree.

These learners agree to items that indicate communication anxiety such as “I am never confident of speaking English in my class” (57%), “It embarrasses me to volunteer answers in my English class.” (40%), “I prefer to be quiet in English class if I am not sure about saying what I want to say in English” (54%), “I feel very self-conscious about speaking English in front of other students” (68%). Learners who test high on anxiety also disagreed to statements like “I feel confident when I speak in English class” (50%). About 56% of the students agreed to the statement “I am afraid that other students will laugh at me when I speak English”, and 47% agreed that they prefer to have one-to-one discussions with their teachers rather than discussing in front of others. A total of 47% of the students stated that

<table>
<thead>
<tr>
<th>Response</th>
<th>Points</th>
<th>Number of Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Agree</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Agree</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>Disagree</td>
<td>3</td>
<td>12</td>
</tr>
<tr>
<td>Strongly Disagree</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

**Figure 2: Value Assigned to responses and Total Number of Respondents**
they talk less in English class because they are shy. However it is not clear whether they are only shy in the English class alone or if it is part of their personality and therefore no assumptions or statements will be made about this item.

Anxious learners feel insecure and uncomfortable when positioned in an environment where they are exposed to other people and expected to communicate in the second language.

**Overall Analysis:**

The ESL learners’ communication and involvement in the language classroom is affected by anxiety. Almost half of the students feel embarrassed to answer questions without being called out by the teachers. On the other hand, when the teachers do call out to them, they are overwhelmed by feelings of fear and nervousness. Therefore, when there is anxiety present their involvement in class activities that require them to speak, reduces. This means they don’t get enough practice as the opportunity that’s presented to them is wasted.
<table>
<thead>
<tr>
<th>Items</th>
<th>Questions</th>
<th>Mean</th>
<th>SA</th>
<th>A</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Q1</td>
<td>I am never confident of speaking English in my class.</td>
<td>2.31</td>
<td>16%</td>
<td>41%</td>
<td>41%</td>
<td>3%</td>
</tr>
<tr>
<td>Q4</td>
<td>I prefer to be quiet in English class if I am not sure about saying what I want to say in English.</td>
<td>2.44</td>
<td>16%</td>
<td>38%</td>
<td>34%</td>
<td>13%</td>
</tr>
<tr>
<td>Q6</td>
<td>I tremble when I know that I'm going to be called on in English class.</td>
<td>2.38</td>
<td>9%</td>
<td>47%</td>
<td>41%</td>
<td>3%</td>
</tr>
<tr>
<td>Q9</td>
<td>It embarrasses me to volunteer answers in my English class.</td>
<td>2.53</td>
<td>6%</td>
<td>34%</td>
<td>59%</td>
<td>0%</td>
</tr>
<tr>
<td>Q11</td>
<td>I feel confident when I speak in English class.</td>
<td>2.41</td>
<td>9%</td>
<td>41%</td>
<td>50%</td>
<td>0%</td>
</tr>
<tr>
<td>Q12</td>
<td>I can feel my heart pounding when I'm going to be called on in English class.</td>
<td>2.50</td>
<td>9%</td>
<td>41%</td>
<td>41%</td>
<td>9%</td>
</tr>
<tr>
<td>Q14</td>
<td>I feel more tense and nervous in English class than in my other classes.</td>
<td>2.69</td>
<td>9%</td>
<td>25%</td>
<td>53%</td>
<td>13%</td>
</tr>
<tr>
<td>Q19</td>
<td>I prefer to speak in my own language during the English class because it makes me feel more comfortable</td>
<td>2.19</td>
<td>13%</td>
<td>56%</td>
<td>31%</td>
<td>0%</td>
</tr>
<tr>
<td>Q20</td>
<td>I talk less in English class because I am a shy person.</td>
<td>2.59</td>
<td>16%</td>
<td>31%</td>
<td>38%</td>
<td>16%</td>
</tr>
<tr>
<td>Q21</td>
<td>I start to panic when I have to speak without preparation for English class.</td>
<td>2.50</td>
<td>9%</td>
<td>47%</td>
<td>28%</td>
<td>16%</td>
</tr>
<tr>
<td>Q24</td>
<td>I get nervous when the English teacher asks questions which I haven't prepared in advance.</td>
<td>2.38</td>
<td>17%</td>
<td>38%</td>
<td>41%</td>
<td>6%</td>
</tr>
<tr>
<td>Q28</td>
<td>I feel nervous when I have to do an English presentation in front of the whole class even when I have prepared for it.</td>
<td>2.19</td>
<td>22%</td>
<td>47%</td>
<td>22%</td>
<td>9%</td>
</tr>
<tr>
<td>Q32</td>
<td>I have no problems about asking the teacher questions in class.</td>
<td>2.03</td>
<td>22%</td>
<td>53%</td>
<td>25%</td>
<td>0%</td>
</tr>
<tr>
<td>Q35</td>
<td>I get nervous when the teacher calls my name to answer questions.</td>
<td>2.66</td>
<td>3%</td>
<td>41%</td>
<td>44%</td>
<td>12%</td>
</tr>
<tr>
<td>Q37</td>
<td>I speak very little in class because I am afraid my teacher will correct my mistakes in front of others</td>
<td>2.59</td>
<td>6%</td>
<td>41%</td>
<td>41%</td>
<td>12%</td>
</tr>
<tr>
<td>Q38</td>
<td>I would rather refer to my electronic dictionary to</td>
<td>2.38</td>
<td>3%</td>
<td>63%</td>
<td>28%</td>
<td>6%</td>
</tr>
</tbody>
</table>
Figure 3: Analysis of questionnaires

Question 2

Does peer pressure play a role in raising anxiety among the ESL students?

In the literature review it was discussed how students tend to be intimidated in the classroom environment because they are surrounded by their peers. This increases their fear.

Questionnaire Analysis:

A set of questionnaire items were put forward to investigate the role of peer pressure in raising anxiety. Anxious students seem to agree to questions like “I keep thinking that other students are better in languages than I am” (75%), “I always feel that the other students speak English better than I do” (72%), “I feel very self-conscious about speaking English in front of other students” (49%), and “I am afraid that the other students will laugh at me when I speak English” (49%).

It appears that the students are not only pressured when they are observed or watched by others, they also think that the other student is superior when it comes to speaking in the second language without realising that they may be feeling the same.

When it comes to communicating with the teacher, some students feel stressed about communicating openly with them as well. A total of 63% agree to “I prefer one-to-one discussion with my English teacher rather than discussing in front of others”. Students feel more at ease speaking to their teachers in person rather than trying to clarify information in front of their peers.
<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
<th>Mean</th>
<th>SA</th>
<th>A</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Q36</td>
<td>I often see the teacher outside the classroom / at their office to clarify any questions I might have about the English lessons taught in class.</td>
<td>2.5</td>
<td>16%</td>
<td>28%</td>
<td>59%</td>
<td>0%</td>
</tr>
<tr>
<td>Q37</td>
<td>I speak very little in class because I am afraid my teacher will correct my mistakes in front of others</td>
<td>2.59</td>
<td>6%</td>
<td>41%</td>
<td>41%</td>
<td>12%</td>
</tr>
<tr>
<td>Q40</td>
<td>I prefer on-to-one discussion with my English teacher rather than discussing in front of others</td>
<td>2.44</td>
<td>16%</td>
<td>47%</td>
<td>31%</td>
<td>6%</td>
</tr>
<tr>
<td>Q41</td>
<td>I keep thinking that the other students are better at Languages than I am</td>
<td>2.13</td>
<td>22%</td>
<td>53%</td>
<td>16%</td>
<td>9%</td>
</tr>
<tr>
<td>Q42</td>
<td>I always feel that the other students speak English better than I do.</td>
<td>2.25</td>
<td>22%</td>
<td>50%</td>
<td>22%</td>
<td>6%</td>
</tr>
<tr>
<td>Q43</td>
<td>I feel very self-conscious about speaking English in front of other students</td>
<td>2.28</td>
<td>2%</td>
<td>47%</td>
<td>38%</td>
<td>6%</td>
</tr>
<tr>
<td>Q44</td>
<td>I am afraid that the other students will laugh at me when I speak English</td>
<td>2.5</td>
<td>2%</td>
<td>47%</td>
<td>38%</td>
<td>6%</td>
</tr>
<tr>
<td>Q45</td>
<td>If I don’t understand something that is being taught in class I would rather ask the person sitting next to me than ask the teacher.</td>
<td>2.5</td>
<td>6%</td>
<td>56%</td>
<td>6%</td>
<td>8%</td>
</tr>
</tbody>
</table>

**Figure 4: Anxiety and Peer Pressure (questionnaire response)**

**Overall Analysis:**

Based on the questionnaire analysis, clearly peer pressure exists in the ESL classroom. Most students who score high on anxiety tend worry about what their peers might think of them and therefore are nervous when it comes to active participation in the classroom.

**Question 3**

**Are the students more willing or reluctant to communicate outside the language classroom compared to inside the language classroom?**

**Questionnaire Analysis:**

Part D of the questionnaire had 4 items related to this research question. They are items 46, 47, 48 and 49.
I feel comfortable talking to friends who speak English because I know I can improve my English through doing so

<table>
<thead>
<tr>
<th>Q49</th>
<th>Willingness to communicate outside the classroom (questionnaire response)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>I feel comfortable talking to friends who speak English because I know I can improve my English through doing so</td>
</tr>
<tr>
<td></td>
<td>2.31 6% 59% 31% 3%</td>
</tr>
</tbody>
</table>

The response shows that more than half the students are comfortable communicating with friends who speak English language and with those who are outside the language classroom. The following was their response, “I would probably feel comfortable around friends who speak English language”, (53% agreed), “I feel friends who speak proficient English language will not understand my English” (47% agreed), “I feel comfortable talking to friends who speak English language because I know I can improve my English through doing so” (65% agreed). And finally, 66% agreed to “During conversations with friends who speak English language, I prefer to listen rather than speak”.

These 4 items show that most of the students are not comfortable communicating with the friends who speak English language despite the absence of peer pressure in this environment. Looking at the response to the questionnaire it appears that only a small percentage of students are comfortable when it comes to communicating in the English language. Although it can be said that there is no competitiveness involved in the natural settings or environment where English language is spoken, students still face some form of fear and perhaps apprehension as well.

For item 48, 66% of the students stated that they prefer to listen rather than speak. This suggests that they may be communicating with minimal words and using short sentences to express their needs, or to get the information they require. However, in the classroom, they feel that their utterances have to be grammatically correct so they are not perceived as less competent compared to their peers. On the other hand it appears that 65% don’t mind speaking when it comes to interaction outside the language classroom.

Based on the response given for these 4 items, it can be said that between 47% - 66% of the students are anxious when it comes to communicating with friends who speak English language well.

5.0 Conclusion

The study found ESL learning anxiety to be noticeable, though not too obvious. A good number of students have been identified as being apprehensive in the classroom. Factors like fear of failure, low self-esteem, and negative self-appraisal were identified among the students.

The findings have provided some understanding of the effects of social effects towards this area. Essentially students are affected by what they believe their peers think about them.

However they don’t realise that their peers are very likely to be going through the same emotions as them. The students have also acknowledged that most of them are comfortable when communicating to friends who speak English because they know they can improve their English through doing so.
REFERENCES


   a. Available at : http://www.jstor.org/stable/27558557
   Accessed on : 10th July 2010


Dear Respondents,

This questionnaire is designed to investigate English language learning and how it affects students’ communication in the language classroom. Your contribution is highly valuable for our research. All information given here will be kept strictly confidential and will only be used for the purpose of this research. Thank you for your time and support.

Part A

1. I am never confident of speaking English in my class.
   - [ ] Strongly Agree   [ ] Agree   [ ] Disagree   [ ] Strongly Disagree

2. I get uneasy before attending the English class sometimes and don’t feel like going at all.
   - [ ] Strongly Agree   [ ] Agree   [ ] Disagree   [ ] Strongly Disagree

3. I am very concerned about my English skills and spend a lot of time studying and revising.
   - [ ] Strongly Agree   [ ] Agree   [ ] Disagree   [ ] Strongly Disagree

4. I prefer to be quiet in English class if I am not sure about saying what I want to say in English.
   - [ ] Strongly Agree   [ ] Agree   [ ] Disagree   [ ] Strongly Disagree

5. I don’t worry about making mistakes in English class because I can learn from my mistakes.
   - [ ] Strongly Agree   [ ] Agree   [ ] Disagree   [ ] Strongly Disagree

6. I tremble when I know that I’m going to be called on in English class.
   - [ ] Strongly Agree   [ ] Agree   [ ] Disagree   [ ] Strongly Disagree

7. During English class, I find myself thinking about things that have nothing to do with the course.
   - [ ] Strongly Agree   [ ] Agree   [ ] Disagree   [ ] Strongly Disagree

8. In English class, I can get so nervous I forget things I know.
   - [ ] Strongly Agree   [ ] Agree   [ ] Disagree   [ ] Strongly Disagree

9. It embarrasses me to volunteer answers in my English class.
   - [ ] Strongly Agree   [ ] Agree   [ ] Disagree   [ ] Strongly Disagree

10. I often feel like not going to my English class.
    - [ ] Strongly Agree   [ ] Agree   [ ] Disagree   [ ] Strongly Disagree
11. I feel confident when I speak in English class.
   □ Strongly Agree   □ Agree   □ Disagree   □ Strongly Disagree

12. I can feel my heart pounding when I’m going to be called on in English class.
   □ Strongly Agree   □ Agree   □ Disagree   □ Strongly Disagree

13. English class moves so quickly I worry about getting left behind.
   □ Strongly Agree   □ Agree   □ Disagree   □ Strongly Disagree

14. I feel more tense and nervous in English class than in my other classes.
   □ Strongly Agree   □ Agree   □ Disagree   □ Strongly Disagree

15. When I'm on my way to English class, I feel very sure and relaxed.
   □ Strongly Agree   □ Agree   □ Disagree   □ Strongly Disagree

16. I feel overwhelmed by the number of rules I have to learn in the English language.
   □ Strongly Agree   □ Agree   □ Disagree   □ Strongly Disagree

17. I feel like no amount of preparation can help me improve my English skills.
   □ Strongly Agree   □ Agree   □ Disagree   □ Strongly Disagree

18. I enjoy practising my English with other students in class as well as with the teacher.
   □ Strongly Agree   □ Agree   □ Disagree   □ Strongly Disagree

19. I prefer to speak in my own language during the English class because it makes me feel more comfortable.
   □ Strongly Agree   □ Agree   □ Disagree   □ Strongly Disagree

20. I talk less in English class because I am a shy person.
   □ Strongly Agree   □ Agree   □ Disagree   □ Strongly Disagree

Part B
1. I start to panic when I have to speak without preparation for English class.
   □ Strongly Agree   □ Agree   □ Disagree   □ Strongly Disagree

2. Even if I am well prepared for English class, I feel anxious about it.
   □ Strongly Agree   □ Agree   □ Disagree   □ Strongly Disagree

3. I don't feel pressure to prepare thoroughly for English class.
   □ Strongly Agree   □ Agree   □ Disagree   □ Strongly Disagree

4. I get nervous when the English teacher asks questions which I haven't prepared in
advance.

5. I am usually at ease during speaking tests in my English class.

6. I worry about the consequences of failing any of my English tests (listening, writing, and speaking).

7. The more I study for an English test, the more confused I get.

8. I feel nervous when I have to do an English presentation in front of the whole class even when I have prepared for it.

9. I prefer to hand in written work rather than speak in class and participate in discussions.

10. Other English tests such as listening and writing also makes me nervous.

Part C

1. It frightens me when I don't understand what the teacher is saying in English.

2. I have no problems about asking the teacher questions in class.

3. I am afraid that my language teacher is ready to correct every mistake I make.

4. I get nervous when I don't understand every word the English teacher says.

5. I get nervous when the teacher calls my name to answer questions.

6. I often see the teacher outside the classroom / at their office to clarify any questions I might have about the English lessons taught in class.
6. Strongly Agree  □  Agree  □  Disagree  □  Strongly Disagree
7. I speak very little in class because I am afraid my teacher will correct my mistakes in front of others.
   □  Strongly Agree  □  Agree  □  Disagree  □  Strongly Disagree

8. I would rather refer to my electronic dictionary to understand the meaning of a word than ask the teacher.
   □  Strongly Agree  □  Agree  □  Disagree  □  Strongly Disagree

9. I tend to go blank or freeze when the teacher asks me to answer questions.
   □  Strongly Agree  □  Agree  □  Disagree  □  Strongly Disagree

10. I prefer one-to-one discussion with my English teacher rather than discussing in front of others.
    □  Strongly Agree  □  Agree  □  Disagree  □  Strongly Disagree

11. I keep thinking that the other students are better at languages than I am.
    □  Strongly Agree  □  Agree  □  Disagree  □  Strongly Disagree

12. I always feel that the other students speak English better than I do.
    □  Strongly Agree  □  Agree  □  Disagree  □  Strongly Disagree

13. I feel very self-conscious about speaking English in front of other students.
    □  Strongly Agree  □  Agree  □  Disagree  □  Strongly Disagree

14. I am afraid that the other students will laugh at me when I speak English.
    □  Strongly Agree  □  Agree  □  Disagree  □  Strongly Disagree

15. If I don’t understand something that is being taught in class I would rather ask the person sitting next to me than ask the teacher.
    □  Strongly Agree  □  Agree  □  Disagree  □  Strongly Disagree

Part D
1. I would probably feel comfortable around native speakers of the English language.
   □  Strongly Agree  □  Agree  □  Disagree  □  Strongly Disagree

2. I feel friends who speak proficient English will not understand my English.
   □  Strongly Agree  □  Agree  □  Disagree  □  Strongly Disagree

3. During conversations with friends who speak English, I prefer to listen rather than speak.
   □  Strongly Agree  □  Agree  □  Disagree  □  Strongly Disagree

4. I feel comfortable talking to friends who speak English because I know I can improve my English through doing so.
5. I speak very little in all classes and do more listening as this is how I have always learnt back in my country.

Background Information:

1. Gender:
   - Male
   - Female

2. Age:
   - 18 - 21
   - 22 - 25
   - 26 - 30
   - 30 and above

3. Nationality: ______________________

4. I started learning English at the age of: ______________________

5. I have been learning English for __________ years.

   Thank you again.
Assessment of English qualifications skills requirements for hotel and lodging employees in Hua-Hin, Thailand, using the Need Analysis.

Sapsiri Khumthongmak

Abstract

This study aimed to assess English qualifications skills requirements for hotel and lodging employees in Hua-Hin, Thailand and problems of English language for use in the hotel business to provide a basic information as a guideline for English training course on specific English skills using in the routine job for the employees of Hua-Hin. The total 60 subjects were sampled from the employee of 8 hotels, also the interviews of the managers were provided. Questionnaires were used as an instrument to collect data which were analyzed by SPSS to find percentage, means and standard deviation. The results reveal that employees regard that translation are more slightly important than listening and speaking. According to their point of view, reading and writing are not needed to emphasize. Moreover, employees require English training course focused on specific English skills with customer service skills. Among the four skills, speaking is the most needed skill, followed by listening, reading and writing. Employers also suggested that after the training course there should be a test by native speakers or managers from their own hotels.

Key Words: Need analysis, English in Hotel Business, entrepreneurs

I. Introduction

The increasing globalization of the business is forcing people to travel around the world. English has become a common language for travelers from the different countries all over the world. Therefore English is accepted as a medium language for international business transactions according to the economist (1996). Today tourism serves as a means for Thailand to receive incomes from both foreign and Thai tourists, stimulate production and maximize the use of resources from other related sectors, which in turn enhance the country's economic status. The importance of tourism is inspiring Thailand to become a major international tourist destination.

Tourism has been Thailand’s highest income generator since 1982. Tourism business in Thailand such as travel agencies, airlines, restaurants, guest houses, souvenir shops and hotels need workers who can speak English in order to effectively serve their foreign customers. Since, English is the first priority for those who work in the service industry, especially in the big cities such as Bangkok, Chiangmai, Pattaya, and Hua-Hin where most foreign tourists visit for short and long period, people who work in hotel and lodging need to be trained both in service and technical English skills. Hua Hin is Thailand's oldest beach town resort. Situated on the west coast of the Gulf of Thailand and only 200 kilometers from the capital, Bangkok, it offers the ultimate getaway destination for the city's elite. Hua Hin became popular with the Royal Family following the construction of the southern railway in the 1920's, travel became more accessible and a demand for luxury resorts and hotels grew. Today Hua Hin is undergoing rapid expansion as Bangkokians and Westerners look this way for a second home, be it a quaint house nestled in the hills or an upmarket condominium with ocean views. Over the past few years, the town has seen countless housing developments spring up, new golf courses constructed, a brand new shopping complex and movie theatre and a boom in local businesses. However, there has never been a needs analysis conducted to determine the requirements of the
English skills and English course for the employees. In order to create an effective English training course on specific English skills using in the routine jobs for the employees, a needs analysis is essential. The needs analysis is essential for effective teaching and learning of ESP. Richards (1984:5) suggested that needs analysis serves three main purposes. First, it provides a means of obtaining wider input into the content, design and implementation of a language program. Second, it can be used in developing goals, objectives and content. Third, it can provide data for reviewing and evaluating an existing program.

According to an interview with the hotel staff in Hua-Hin, Sumana (2009:12) Most of their customers are foreigners. The staff are required to use English in their routine jobs effectively. Therefore, not only the skill in professional hotel service but also skill in using English is the most effective and efficient vital part of a success in hotel business. Especially when Thailand is going to join ASEAN in 2015, with these circumstances English has become the most popular foreign language in Thailand, as a tool for job opportunity and upward social mobility.

II. Purposes of the study

The objective of this study is to survey the preferable qualifications in English skills of entrepreneurs' requirements for Hotel and Lodging graduates, to provide basic information to use as a guideline for assessing the English training course on specific English skills using in the routine jobs for the employees who work in hotel and lodging in Hua-Hin district. The study is conducted through the constructed questionnaires. This study aimed at answering the following research questions:

1. What are the employees’ problems in English use?
2. What are the preferable qualifications skills requirements for hotel and lodging employees in Hua-Hin?
3. What are the expectations and preferences on English in hotel business in the “English training for the employees who work in hotel in Hua-Hin?”

III. MATERIALS AND METHODS

This study investigates English qualifications skills requirements for hotel and lodging employees that needs to provide a basic information to use as a guideline for assessing the English training course on specific English skills using in the routine jobs for the employees working in Hua-Hin to meet the needs and requirements of the hotel business.

Subjects

The subject of the study are 8 groups of people. The subjects are the groups of employees who work in hotel and lodging in Hua-Hin at present time. The total population of this study are 60 subjects which the researcher assumes that samples can provide enough information. In this research, the researcher assumes that samples can provide enough information.

3.3 Instruments

Questionnaires were used as the instruments to gather data about the needs of using English in hotel business and also the requirement qualification skills for hotel staff. The questionnaires were conducted followed by a logical step. First, related research and literature on needs analysis were reviewed in order to get the whole picture of needs which related to this study. Then, the preliminary interviews with some employees and also the consultation with some administrators were conducted. Based on the information obtained, this information provided
guidelines for topics in the draft questionnaires. Next, the information from these interviews was examined and used to design two questionnaires.

Finally, the questionnaires were administered to the subjects. The questionnaire was designed for employees who work in hotel and lodging in Hua-Hin to survey their needs and problems in using English in their routine jobs at the present time. The questionnaire was consisted of 2 parts; needs and problems, and expectation for contents and methodology of the training course. For the mangers, the interviews were conducted.

3.4 Collection of Data

The questionnaires were handed out to the subjects in each department of hotels. All copies of the questionnaire were distributed to informants by the researcher assisted with the supporting of Human Resource Department and manager of each hotel. After three weeks, they were collected and the data analyzed.

3.5 Analysis of Data and Statistical Procedures

SPSS was used to analyze the data from the final questionnaire collection. Statistical devices used in the present study were employed.

IV Results and Discussion

The questionnaire was distributed to 60 employees in the 8 hotels. The results are divided into 2 parts: needs and problems, and expectation of the English training course.

Research Question 1

What are the problems of the employee’s English use?

5 the greatest problem 4.50-5.00
4 great problem 3.50-4.49
3 average 2.50-3.49
2 little problem 1.50-2.49
1 the least problem 1.00-1.49

Table1. The problem of employee’s English use

<table>
<thead>
<tr>
<th>Problems of employee’s English use</th>
<th>Mean</th>
<th>SD</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1 Cannot translate English into Thai for conversation</td>
<td>3.33</td>
<td>1.66</td>
<td>average</td>
</tr>
<tr>
<td>1.2 Cannot translate Thai into English for conversation</td>
<td>4.07</td>
<td>0.78</td>
<td>great problem</td>
</tr>
<tr>
<td>1.3 Cannot translate English into Thai for reading</td>
<td>3.67</td>
<td>0.92</td>
<td>great problem</td>
</tr>
<tr>
<td>1.4 Cannot translate Thai into English for reading</td>
<td>3.63</td>
<td>1.07</td>
<td>great problem</td>
</tr>
<tr>
<td>1.5 Cannot translate English into Thai for writing</td>
<td>2.55</td>
<td>1.40</td>
<td>average</td>
</tr>
<tr>
<td>1.6 Cannot translate Thai into English for writing</td>
<td>3.73</td>
<td>0.98</td>
<td>great problem</td>
</tr>
<tr>
<td>1.7 Cannot understand letters, messages or reports</td>
<td>2.30</td>
<td>1.52</td>
<td>little problem</td>
</tr>
</tbody>
</table>
The scores indicate that the employees consider the inability of negotiating with foreign customers (mean score was 4.37) as the greatest problem, however, the majority problem is translation; inability of translate Thai into English for conversation (mean score was 4.07), translate English into Thai for reading (mean score was 3.67), translate Thai into English for reading (mean score was 3.63), inability of translating Thai into English for writing (mean score was 3.73), while inability of translate English into Thai for conversation is considered as average (3.33) and also inability in translate English into Thai for writing (mean score 2.55). Also the communication skills in English is considered as the great problems; inability of converse with foreigners face to face (mean score 3.63), inability of giving suggestion or explanation to customer (mean score 3.80), inability of communication on the telephone (mean score 3.57), able to understand what the foreigners say but cannot communicate back (mean score 3.53). However, they have less problems in inability of understanding letters, messages or reports (mean score 2.30).

Research question 2

What are the preferable qualifications skills requirements for hotel and lodging employees in Hua-Hin?

From the interview of 8 hotel managers found that all of them preferred staff who have qualification in speaking, communication in both English and body language, enable to understand customers’ request. They also preferred staff who understands western manner and culture. Moreover, some respondents indicate that more specific trainings should be organized, such as obtaining knowledge about wine and other language training besides English.

Research Question 3

What are the expectations and preferences on English in hotel business in the “English training course for the employees who work in Hua-Hin”?

The samples of 60 employees dealing in hotel business were asked to rate their expectations and preferences on English in hotel business content and methodology on five point Linkert scale with regard to the following criteria;

<table>
<thead>
<tr>
<th>Importance of learning English and duration Mean range</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 the greatest 4.50-5.00</td>
</tr>
<tr>
<td>4 great 3.50-4.49</td>
</tr>
</tbody>
</table>
Table 2 Reasons for Learning English

<table>
<thead>
<tr>
<th>Skills and Activities</th>
<th>Mean</th>
<th>SD</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.1 To extend the knowledge</td>
<td>3.77</td>
<td>0.97</td>
<td>Great need</td>
</tr>
<tr>
<td>2.2 To improve ability of work</td>
<td>3.67</td>
<td>0.99</td>
<td>Great need</td>
</tr>
<tr>
<td>2.3 To prepare for further studying</td>
<td>3.77</td>
<td>1.01</td>
<td>Great need</td>
</tr>
<tr>
<td>2.4 To be proud of yourself</td>
<td>3.73</td>
<td>0.98</td>
<td>Great need</td>
</tr>
<tr>
<td>2.5 To improve organization</td>
<td>3.70</td>
<td>0.92</td>
<td>Great need</td>
</tr>
<tr>
<td>2.6 To make good profile for your promotion</td>
<td>4.07</td>
<td>0.78</td>
<td>The greatest need</td>
</tr>
</tbody>
</table>

All subjects need the English training course to make good profile for their promotion as the greatest need (mean score 4.07). They emphasize extending the knowledge as a great need (mean score 3.77); also as the second great need was to prepare for further studying (mean score 3.77), the third great need was to be proud of yourself (mean score 3.73), the fourth great need was to improve organization (mean score 3.70), the fifth great need was to improve ability of work (mean score 3.67).

Table 3. Skills That Are Suitable for the Present Work

<table>
<thead>
<tr>
<th>Skills and Activities</th>
<th>Mean</th>
<th>SD</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.1 Listening</td>
<td>3.77</td>
<td>0.97</td>
<td>Great</td>
</tr>
<tr>
<td>3.2 Speaking</td>
<td>3.67</td>
<td>0.99</td>
<td>Great</td>
</tr>
<tr>
<td>3.3 Reading</td>
<td>3.77</td>
<td>1.01</td>
<td>Great</td>
</tr>
<tr>
<td>3.4 Writing</td>
<td>2.30</td>
<td>1.54</td>
<td>Little</td>
</tr>
</tbody>
</table>

All subjects give the rate of importance to all three main skills to be contented in their English course at a great level. The most concerned skill is listening and reading (mean score was 3.77) followed by speaking (mean score was 3.67). However, for writing, the employees rated as little (mean score 2.30).

Table 4. Types of Trainers

<table>
<thead>
<tr>
<th>Skills and Activities</th>
<th>Mean</th>
<th>SD</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Skills and Activities</td>
<td>Mean</td>
<td>SD</td>
<td>Meaning</td>
</tr>
<tr>
<td>----------------------------------------------------------</td>
<td>------</td>
<td>-----</td>
<td>-----------</td>
</tr>
<tr>
<td><strong>Who should be the trainers?</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.1 Thai trainer who is working in your organization</td>
<td>2.40</td>
<td>1.44</td>
<td>Little</td>
</tr>
<tr>
<td>4.2 Foreigner who is working in your organization</td>
<td>3.67</td>
<td>0.99</td>
<td>Great</td>
</tr>
<tr>
<td>4.3 Both Thai and Foreign trainers from universities nearby</td>
<td>4.73</td>
<td>0.63</td>
<td>The greatest</td>
</tr>
<tr>
<td>4.4 Both Thai and Foreign trainers from Other organization</td>
<td>3.77</td>
<td>1.01</td>
<td>Great</td>
</tr>
</tbody>
</table>

Most of subjects preferred Thai and foreigner trainers from the universities nearby (mean score was 4.73) and both Thai and foreign trainers from other organization (mean score was 3.77) to be their trainers. They also considered foreigner who is working in their organization with great level (mean score 3.67) as a trainer. While they considered Thai trainer who is working in their organization at the least level (mean score 2.40).

**Table 5. Days for Taking English Training Course**

<table>
<thead>
<tr>
<th>Skills and Activities</th>
<th>Mean</th>
<th>SD</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Which days are suitable to take the course?</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.1 After work daily</td>
<td>2.40</td>
<td>1.44</td>
<td>Little</td>
</tr>
<tr>
<td>5.2 Sometimes after work</td>
<td>3.58</td>
<td>1.01</td>
<td>Great</td>
</tr>
<tr>
<td>5.3 Every weekend</td>
<td>3.57</td>
<td>0.97</td>
<td>Great</td>
</tr>
</tbody>
</table>

All subjects gave the similar importance of the suitable days for training course at the great level as follows, sometimes after work (mean score was 3.58), every weekend (mean score was 3.57). However, the employees rated “After work daily” as little level (mean score 2.40).

**Table 6. Days for Taking English Training Course**

<table>
<thead>
<tr>
<th>Skills and Activities</th>
<th>Mean</th>
<th>SD</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.1 Specifying English for using in each department</td>
<td>3.63</td>
<td>1.07</td>
<td>Great</td>
</tr>
<tr>
<td>6.2 English for hotel industry</td>
<td>4.07</td>
<td>0.78</td>
<td>Greatest</td>
</tr>
<tr>
<td>6.3 English for daily life</td>
<td>3.67</td>
<td>0.92</td>
<td>Great</td>
</tr>
<tr>
<td>6.4 English for both tourism and hotel industry</td>
<td>3.63</td>
<td>1.07</td>
<td>Great</td>
</tr>
<tr>
<td>6.5 Translation for general message</td>
<td>3.60</td>
<td>0.86</td>
<td>Great</td>
</tr>
<tr>
<td>6.6 Visiting other hotels and places</td>
<td>3.73</td>
<td>0.98</td>
<td>Great</td>
</tr>
</tbody>
</table>
In regard to the content, the subjects indicate that English for hotel industry (mean score was 4.07) at the greatest need. The other contents are revealed at the great level respectively as follows; Visiting other hotels and places (mean score 3.73), English for daily life (mean score 3.67), specifying English for using in each department (mean score 3.63), English for both tourism and hotel industry (mean score 3.63), Translation for general message (mean score 3.60) Studying technical terms of each department (mean score 3.57)

**Conclusion**

Based on the results presented above, the major findings were summarized. It was found that the negotiation with foreign customers was concerned as the greatest problem whereas translation and conversion and giving suggestion to foreign customers were regarded as the great problems. The managers preferred staff who have skills in speaking, communication in both English and body language, enable to understand customers’ request. They also preferred staff who understands western manner and culture. Moreover, some respondents indicate that more specific trainings should be organized, such as obtaining knowledge about Thai food and hotel skills training besides English. The employees expect the English training course to focus on English for hotel industry. They prefer to have both Thai and native speaker trainers who work in the universities nearby. The class should be held at the weekend or sometime after work.

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From hotel and tourism training institute, Tourism Authority of Thailand as perceived by themselves and immediate chiefs. M. Ed. Thesis in English Language Teaching, Faculty of Graduate Studies, Chulalongkorn University.

The Feasibility of Streamlining Language and Learning Support for Academic Purposes through a Post-Enrolment Language Assessment

Dr. Sasikala Nallaya

Abstract

The increasing prevalence of English language in work and professional fields internationally is motivating universities around the world to seek better ways for students to develop their disciplinary English language proficiency. This is particularly imperative for universities with a large proportion of international students from non-English-speaking backgrounds. Recognising this, the University of South Australia (UniSA) implemented a post-enrolment language assessment (PELA) to identify students’ academic English language proficiency levels. An online exercise named the English Language Self-Assessment Tool (ELSAT) was employed to identify students who would benefit from extra language and learning support. Once identified, these students would have access to the provision of language and learning support including exclusive individual consultations, personalised language focussed assignment feedback, access to a wide range of online resources that focussed on academic literacies and face to face interactive workshops. However, implementing a university wide PELA does not come without challenges. This paper describes the findings of a study undertaken to investigate the feasibility of making the ELSAT compulsory university wide by trialling it in a first year university course with an enrolment of 580 students. The paper highlights the implications a PELA can have on a university’s resources and student experience.

Introduction

Universities around the world are seeking better ways for students to develop their disciplinary English language proficiency (ELP) through academic studies, given the dominance of the English language in work and professional fields. Competence in disciplinary English language would increase student retention, academic success and employment outcomes. This is especially pertinent in contexts where international student education contributes significantly to a country’s economy. In Australia for instance, international student education activities contributed AUD$16.3 billion to the economy between 2010 and 2011 (ABS, 2011). In 2009, international students accounted for 22 per cent of all students studying in Australian universities (ABS 2011). Successful learning outcomes of these students are important to host institutions as full-paying international students generate a large portion of the income that helps to sustain quality education for all students in a university. Accordingly, universities have a duty to ensure that international students are provided with adequate language and learning support. Although various forms of English language measurement such as the International English Language Testing System (IELTS) and Testing of English as a Foreign Language (TOEFL) are employed to screen international students’ readiness to commence in the academic discourse, these tools do not
appear to identify a student’s disciplinary English Language Proficiency (ELP). Consequently, it was possible for students to have obtained the necessary ELP levels but still experience challenges while completing the study program, as was identified in a growing body of research (Bretag 2007; Sawir 2005). It is imperative that all university entrants, whether from English-speaking background (ESB) or non-English-speaking background (NESB), have the communicative competence of their chosen discipline in order to experience successful learning outcomes.

The University of South Australia (UniSA) considered its students’ successful learning outcomes as essential and reassessed the provision of language and learning support in 2012. The need to address low levels of disciplinary ELP of UniSA students became evident when findings from various studies found that English language proficiency impacted on student retention, academic success and employment outcomes (Arkoudis et al. 2009; Bretag, Horrocks & Smith, 2002; Robertson et al. 2000). Concurrently, the Tertiary Education Quality Standards (TEQSA) indicated that universities would have to demonstrate how they were addressing this issue. This resulted in the implementation of a new Language, Literacies, Learning model (L³) in February 2012. One key principle of this model was that UniSA will use a post-enrolment language assessment (PELA) to identify students ‘at risk’ (those who do not have the language competence to successfully complete their study programs). With the aspiration of implementing the PELA university-wide, a feasibility study was undertaken in 2013. The PELA was embedded in a first year course in the School of Education, UniSA. A total of 580 students enrolled in a course titled ‘Language and Literacies for Learning’ had to complete the PELA as a requirement. This paper discusses the findings of the study. The discussion in the paper begins with a review of literature on PELA. The discussion then progresses with a description of the PELA which was employed in UniSA. This is then followed by the methodology, results and discussion section. The discussion is concluded with implications of a PELA on university resources and student experience.

**Post Enrolment Language Assessment (PELA)**

The student profile of Australian universities has changed in the last decade. Today, students populating Australian universities are more diverse socially, culturally and linguistically. Consequently, there is a necessity now more than ever to ensure that students have the necessary disciplinary ELP to successfully complete their chosen study programs. Two primary measurements are commonly used in tertiary settings to screen international students’ language proficiency, namely the, 1) IELTS, and 2) TOEFL. Most Australian universities considered an IELTS score of 6.5 as adequate for students commencing in ‘linguistically less demanding’ courses (Craven 2010, p. 5). Craven (2010) suggested that a higher IELTS score was required in disciplines such as the Humanities, Teacher Education, Medicine and Law. In 2010, the Nursing and Midwifery Board of Australia raised its ELP requirement for registration to an overall score of 7.0 (Craven 2010). From March 2011, the Teacher Registration Board of South Australia raised its ELP requirement to an overall average band score of 7.5 (Teacher Registration Board of South Australia, 2012). Murray (2010) stated that although the IELTS is a measure of students’ preparedness for the language demands of the academic discourse, lecturers continue to experience difficulty with students who struggle through their enrolled programs even though they have met the English language entry requirements. Moreover, Arkoudis et al. (2009) found that although NESB students had successfully graduated from their degree programs, they had problems seeking employment in Australia. It is also possible that even students who are categorised as ESB experience challenges in meeting the demands of the academic discourse because of the
diverse social, cultural and linguistic profile of the Australian population as well as the pathways through which students can gain access to the university. For all these reasons, it was considered that a PELA was necessary to identify ‘at-risk’ students.

The value of post-enrolment language assessment was endorsed by many Australian universities. In a study conducted by Dunworth (2009) it was found that 40 per cent of the universities administered such a test and another 12 were in the process of employing one. There are two methods of PELA that are generally employed by Australian universities, namely, 1) the post-entry generic testing, and 2) in-course discipline specific assessment (Moore, 2011). The post-entry generic testing involves the administration of a standardised test university wide to identify students’ ELP levels. Once identified, students are directed to specific language and learning support. Under the post-entry generic testing, instruments such as the Diagnostic English Language Assessment (DELA) - University of Melbourne, UniEnglish – Curtin University and Diagnostic English Language Needs Assessment/Screening test (DELNA) – University of Auckland, were employed to assess student ELP levels. In the second category, the main instrument used is the Measuring Academic Literacy Skills of University Students (MASUS) – University of Sydney (Moore, 2011). Bonanno and Jones (1997) claimed that the MASUS is adaptable and allows students in particular programs to produce an essay related to their study content during class time. Students’ writing is rated between 1 (inadequate) and 4 (excellent). Students are directed to the appropriate support based on their results.

**The English Language Self Assessment Tool (ELSAT)**

In 2012, when the decision was made that a PELA was necessary to gauge the ELP levels of students, language specialists within UniSA concurred that an instrument developed by Melbourne University’s Language Testing Research Centre was a valid and reliable tool that could be employed in the local context. A pilot study was undertaken and the instrument was revised accordingly. This instrument was named the English language Self Assessment Tool (ELSAT). The ELSAT was a 60-minute online exercise comprising three sections, namely, Section A - a text completion exercise, Section B - a speed reading exercise and Section C - an argumentative essay. Students were allowed 15 minutes to complete Section A; 10 minutes to complete Section B and 35 minutes to write the essay in Section C. Students were only allowed to complete the ELSAT twice a year, i.e. once in the first half of the study period and once more in the second half. The first two sections were marked electronically and the essay was assessed by the Language and Learning Advisers (LLAs) in each division.

It was perceived that the ELSAT was a measure of students’ language proficiency and linguistic ability (Murray 2010). The ELSAT would also assist divisionally-aligned LLAs to gauge students’ proficiency. Students were identified as ‘at risk’ or ‘not at risk’ based on cut off scores that were predetermined. In both situations, the students were informed of their ELSAT outcome and the types of language and learning support they were entitled to.

In order to seek learning support, students had to complete the exercise. ‘At-risk’ students were entitled to eight face-to-face, phone or email appointments with a LLA. They also received detailed language feedback on any two of their graded assignments. In addition, ‘at risk’ students were encouraged to attend generic workshops (academic literacies and English language proficiency) that were run in the divisions throughout the study period and access online resources (academic literacies and English language proficiency) on the L³ website. Students who were ‘not at risk’ (NAR) had access to the workshops and online resources on the L³ website.
Designing the Study

Two research questions directed the current study, namely, 1) Could the ELSAT be embedded in all programs and courses so that students ‘at risk’ can be identified for language and learning support? 2) What are the implications on the university’s resources and student experience if the ELSAT was made compulsory for all students? A mixed-method research design was used to collect data for this study. Creswell (2005) reiterated that a mixed method design was a good approach to use if the researcher ‘seeks to build on the strengths of both quantitative and qualitative data’ (p. 310). Furthermore, Creswell suggested that this method allowed the researcher ‘to follow up a quantitative study with a qualitative one to obtain more detailed specific information than can be gained from the results of statistical tests’ (p. 510). Quantitative data for this study was collected via the Student Administration System (SAS) and qualitative data was obtained from verbal and written communication from students. A first year course in the School of Education, UniSA was identified as an ideal context to run the feasibility study. The EDUC1076 Language and Literacy for Learning course was chosen as students enrolled in the Bachelor of Teaching (MBET) program were required to demonstrate a high level of communication skills at graduation by the Australian Professional Standards for Teachers. It was deemed that the EDUC1076 students would benefit from the opportunity to reflect on their English language skills by completing the ELSAT (Learnonline 2013). Furthermore, research in this field proposed that embedding academic literacies in disciplines resulted in better learning outcomes (Lea 2004; Lillis & Scott 2007). One of the requirements of the course would be that all students complete the ELSAT within a specified period (Learnonline 2013).

A total of 580 students enrolled in EDUC1076 were the sample for this study. The students enrolled in this course were diverse in characteristics. They comprised domestic and international students. Although domestic students were generally perceived to have the necessary English language competency, according to Arkoudis et al. (2012) they may vary greatly in educational experiences and language background similar to international students who come from many backgrounds and learning pathways. There were students transitioning from high school, young adults and mature age. Some of the students had work experience or were working and others were fresh out of school. There were also students who had not undertaken any form of studies for 10-20 years after leaving high school. The students enrolled in the course were either studying it in an internal or online mode. The 580 students were divided into 26 tutorial groups and each week approximately four groups were advised to complete the ELSAT.

Results

It was found that 98 per cent of the respondents had attempted the ELSAT. This comprised both full and partial completions. Approximately 58 per cent of the students who had completed the ELSAT had been identified as ‘at risk’ and 32 per cent were categorised as ‘not at risk’. A total of eight per cent of the respondents had only partially completed the ELSAT with another two per cent not attempting the exercise completely. The findings from the study are presented in Table 1.

It was found that a large number of respondents experienced technical problems while completing the ELSAT. It was identified that the ELSAT was not compatible with the Mac, iPhone, iPad and some servers outside the University. Respondents who were attempting to complete the ELSAT on other platforms besides PCs on campus faced difficulties when trying to complete sections of the ELSAT.
Table 1

EDUC1076 Student Outcomes on the ELSAT

<table>
<thead>
<tr>
<th>Student Engagement</th>
<th>Total</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enrolment in the course</td>
<td>580</td>
<td>100</td>
</tr>
<tr>
<td>Attempts by Week 10</td>
<td>568</td>
<td>98</td>
</tr>
<tr>
<td>Full completion of the ELSAT</td>
<td>522</td>
<td>90</td>
</tr>
<tr>
<td>Partial completion of the ELSAT (either 1 or 2 sections)</td>
<td>46</td>
<td>8</td>
</tr>
<tr>
<td>Not attempted at all</td>
<td>12</td>
<td>2</td>
</tr>
<tr>
<td>Students identified as ‘at risk’</td>
<td>335</td>
<td>58</td>
</tr>
<tr>
<td>Students identified as ‘not at risk’</td>
<td>187</td>
<td>32</td>
</tr>
<tr>
<td>Students who completed the ELSAT on first attempt</td>
<td>332</td>
<td>57</td>
</tr>
<tr>
<td>Students who completed the ELSAT on second attempt</td>
<td>75</td>
<td>13</td>
</tr>
<tr>
<td>Students who completed the ELSAT on third attempt</td>
<td>145</td>
<td>25</td>
</tr>
<tr>
<td>Number of resets due to technical problem</td>
<td>266</td>
<td>38</td>
</tr>
</tbody>
</table>

The problem was especially significant for Section B of the exercise which included dragging graphics across the screen. For 13 per cent of students enrolled in the course, the ELSAT had to be reset and a reminder sent advising them to complete the exercise on a PC on campus. This meant that the LLAs who were processing student completions had to delete their first attempt after recording the score(s) of the completed section(s). These respondents had to be processed a second time if they chose to attempt the exercise once more. The 75 students in this category managed to complete the ELSAT on second attempt. For another 25 per cent of the students, the ELSAT had to be reset twice before they managed to successfully complete all sections of the exercise.

The ELSAT had to be reset a total of 266 times due to various technical problems experienced by the students. A reset could be initiated because of various factors such as, 1) students not being able to attempt the ‘click and drag’ activity for Section B due to server incompatibility; 2) the exercise automatically submitting when the time expired even though the student had not completed the attempt; 3) students not completing either one or more sections of the exercise and thus making it impossible for the LLAs to process the completion; and 4) students not realising that they had to complete the exercise at one sitting. The various technical problems that were associated with the ELSAT impacted on workload and morale of the LLAs. The LLAs could only process approximately 25 completions per day on top of their other responsibilities. They were not able to keep up with the uptake each week. This resulted in a backlog of completions. The findings indicated that approximately 430 emails were sent out to students during this period for various reasons such as responding to student complaints about the technical problems, informing students that they had only partially completed the ELSAT and replying to enquiries from the administration officers on various campuses where the course was offered.

The LLAs workload was also being impacted by the ELSAT. Since a significant proportion of their time was being spent on the ELSAT, their other duties were being sidelined. A casual staff member was employed for eight weeks to assist the LLAs. However, even with additional help, the LLAs continued to set aside time to address issues pertaining to the ELSAT. Moreover, it was necessary to keep records of the ELSAT completions in the various reporting systems as the team was consistently required to report to the various key
players in UniSA about the uptake of the ELSAT. The LLAs continued to assess Section C of the ELSAT as the casual staff did not have the expertise to do so. The various technical problems that students were experiencing demonstrated that the tool was not user-friendly or efficient. It was also not accessible to external students or students who were studying the course online. Not every student was able to complete the ELSAT on campus. Some of the students had work and family commitments or were living too far away from the University. For these students an alternative form of the ELSAT had to be provided. External students or those who could not come to the University to complete the exercise were allowed to write the essay and attach it as a word document in an email addressed to the team. A decision as to whether a student was eligible for support was made based on the essay.

Approximately 46 per cent of the respondents were unhappy because they had attempted the ELSAT but could not complete it due to technical problems. This resulted in strong reactions from some of the respondents. Respondents communicated their dissatisfaction about the ELSAT via email or phone calls to the LLAs or administration officers on their campus. The team regularly responded to emails similar to those listed below. Pseudonyms have been used to maintain confidentiality.

I’m just wondering on what basis is the decision that I need extra language support for my studies? I feel I went reasonably well in the ELSAT despite the fact I had to attempt it four times due to technical difficulties. One of those was on the Uni PC and for some reason that still didn’t process! (Eli)

Just letting you know that I will not be seeking assistance regarding my literacy as I had to rush my son to a doctor’s appointment and therefore had to rush through the ESAT, missing various questions. I was told it did not matter what score we got therefore I rushed through it as I was in a hurry. (Bell)

I am writing to you in regards to the ELSAT test. I am currently studying a bachelor of education (primary/middle) and it is a requirement for my language and literacy for learning course but I could not complete the ELSAT test. Last Saturday I completed Section A of the ELSAT test but unfortunately could not complete second [section?] B of the test because I was unable to drag the icons across [sic]...I contacted the suggested email address on the home page of the ELSAT test but received no response. I rang campus central on Monday when they referred me to technical support. Technical support then referred me to my course coordinator and my course coordinator referred me to the learning and teaching unit. I was then asked to email you. (Millie)

The LLAs had to ensure that the email responses to respondents were carefully constructed. Respondents’ anxiety and frustrations had to be addressed. The LLAs understood respondents’ annoyance at having to reattempt the ELSAT two or three times in the midst of heavy workloads of their study programs. The LLAs were also embarrassed that they had to apologise for the inconvenience experienced by the students and concur that the tool was inefficient.

From respondents’ responses, it was evident that the ELSAT was impacting on student experience. As the ELSAT was one of the course requirements and students enrolled in the course had to complete the exercise within a stipulated period of time, many of the respondents were stressed when they encountered technical problems. This can be observed from the following responses.
I have had major issues with my ELSAT. This is because my first attempt was at my home computer where Section B didn’t work (the little X’s wouldn’t move). I emailed the Learning and Teaching Unit and they said they they [sic] were able to reset it and that I needed to resit it at a university computer. So today I went into the library and to re-do it [sic]. I was able to complete section A and B with no dramas, but when I went to do C it didn’t let me sit it at all. I am quiet [sic] annoyed as this is my second attempt at doing this and would really like to not do it for a third time...it is crucial [sic] that I do this test as it is a requirement for me to pass my Language and Literacy for Learning course. (Essie)

I am contacting you regarding the ELSAT test. Last night I tried to start it. I got through section 1 fine but when I started section 2 ‘Speed Reading’ I had trouble with the ‘X’s moving onto the words...Now I am stressing slightly because I didn’t get to complete section 2, nor start it. (Lil)

The findings indicated that only five or approximately one per cent of the respondents who had been identified as being ‘at risk’, followed through with face-to-face consultations with LLAs. The respondents of this study also highlighted that there were negative perceptions associated with the ELSAT. Many of the domestic students identified language and learning support as something that was more relevant for international students. Consequently, the international students stated that they had already obtained an IELTS score that was deemed appropriate for their study programs and thus did not see the necessity for completing another form of language measurement. Some of the respondents also reacted badly to the ‘eligible for support’ emails that were sent. Kayla, for instance queried, ‘I didn’t know that I had to seek language and learning support 8 times and I am afraid that I will fail my course if I don’t’. Jamie, another respondent stated, ‘I have been advised to see a Language and Learning Adviser 8 times. Since the tool was flawed, how reliable is the score?’ Other students provided various reasons for their low scores on the ELSAT when the ‘eligible for support’ email was sent. They blamed the tool, lack of time and not understanding the requirements of the various tasks as factors that impeded better scores. The findings of this study clearly indicated that the respondents did not see language and learning support as something that would be beneficial for their learning. It was also evident that a small percentage of the students were embarrassed to be identified as needing extra language and learning support.

Discussion

Could the ELSAT be embedded in all programs and courses so that students ‘at risk’ can be identified for language and learning support?

The findings of this research study has indicated that in order to embed the ELSAT in all programs and courses, UniSA would have to invest in more resources such as manpower and a more efficient and user-friendly PELA. The findings of the current study suggested that the existing LLAs would not be able to cope with the uptake if the ELSAT was embedded in all programs and courses. It would also be pertinent to rethink the priorities of the team. Currently, the LLAs undertake face-to-face consultations, run generic and course specific workshops, design resources, collaborate with academic staff in programs and courses to embed academic literacies as well as assess student outcomes on the ELSAT. An increased uptake of the ELSAT would result in an increase in face-to-face consultations and administrative tasks. The LLAs would have to forego some of their other duties so that they would have the capacity to meet with the demand. The ELSAT as it stands in its current form...
is associated with many technical problems. Embedding the ELSAT in all programs and courses without addressing the various associated issues such as: 1) students having to complete the exercise on campus; 2) LLAs having to tally the scores of Sections A and B manually as well as assess Section C; 3) LLAs having to email each student about the outcome; 4) LLAs having to record the outcome on the various reporting systems; and 5) LLAs having to reset the exercise if a student experiences technical problems and repeat each of the processes for the second time, would impact on the sustainability of services and student experience.

It was also found that only one per cent of the students sought language and learning support after being identified as being ‘at risk’. It is possible that when the ELSAT was made compulsory as one of the program/course requirements, students did not see the benefit. Students may have perceived that they would need to complete the exercise solely for passing the EDUC1076. This was clearly evident in some of the responses. It is possible that if students are given a choice to voluntarily complete the exercise, they would see the positive value of language and learning support. The findings of the study also indicate that the ELSAT is perceived negatively by some respondents. Eligibility for learning support was associated with feelings of failure and inadequacy. The findings do not correspond with Dunworth’s (2009, p. A6) research that argued that the PELA empowered ‘students to understand their own language performance and take control of their own learning’. Perhaps, the ELSAT needs to be promoted more rigorously in all programs and courses before it can be embedded as was suggested by Ransom (2009). The stakeholders, especially students, need to comprehend the impact of learning support on learning outcomes. Moreover, programs directors and course coordinators would themselves need to perceive the ELSAT as an important part of the study program so that this would be impact on how the tool is communicated to students.

It was found that 58 per cent of the students who had completed the ELSAT were identified as being ‘at risk’. Based on face validity, this value is relatively high as only four per cent of the students enrolled in the EDUC1076 course were categorised as NESB. Furthermore, the high percentage of students who had been identified as being ‘at risk’ does not correspond with rough projections of how many students in a cohort would be eligible for support. It was possible that the ‘cut-off’ scores used to assess student performance on the ELSAT were incorrect and needed to be recalibrated before the exercise could be embedded university wide.

What are the implications on the university’s resources and student experience if the ELSAT was made compulsory for all students?

The findings of this study demonstrate that making the ELSAT compulsory for all students would significantly impact on UniSA’s resources. Firstly, the University would have to employ more staff to meet the increased uptake. There is also the issue of reliability and validity which will then impact on the logistics of who will be hired and for how long. The University would also have to allocate considerable funds for the duration of the activity. With increasing cuts in funding for higher education in Australia, the question then is should the ELSAT be a priority for the University when there are more competing issues such as funding for research, the need for more academic staff, smaller classes and better infrastructure for student learning.

The findings also demonstrate that in its current form, the ELSAT can significantly impact on student experience. When students are forced to complete the ELSAT, they appear to not see
the value of learning support. It is possible that the respondents were completing the ELSAT solely to fulfil course requirements. This can be seen from student responses such as ‘I was told it didn’t matter what score I got and therefore I rushed through it’ and ‘Is it compulsory for me to use the ‘help’ sessions?’ The findings also indicated that eight per cent of the students did not bother to complete the ELSAT even though the exercise was reset for them and notices sent about their incomplete attempt. It is possible that for these students learning support was not a priority. Furthermore, factors such as time constrain, demands of the study program and other commitments could have prompted respondents to see learning support as the responsibility of their instructors and not the LLAs (Bright & van Randow 2004; Ransom 2009). This study also highlighted the issue of compliance. As the statistics demonstrated, students continued to ignore reminders to complete the ELSAT. What are the measures that should be put in place to make students compliant to the requirements? How will this impact on students’ experience if it was mandated strictly, especially for students who were already feeling stressed and overwhelmed by the demands of their study programs?

Student experience in the university can impact on retention and learning outcomes. First year students struggle when transitioning into their study program (Krause et al. 2005; Yorke & Longden 2007). They are expected to be independent learners, meet the heavy demands of their study program, adapt to the new learning environment and demonstrate their ability to participate in the academic discourse. Often, for students who are transitioning fresh out of high school or those who had not undertaken any formal studies in a tertiary environment, these expectations can be overwhelming. For international students, the challenges are augmented with the additional predicament of finding accommodation, financial pressures and loneliness. International students also have to demonstrate the English language standard deemed suitable by the host institution by completing a form of English language test such as the IELTS or TOEFL before they can commence in their study programs. When students are expected to undertake another form of assessment such as the ELSAT by the host university, the impact on student experience can be quite significant as was communicated by the respondents of this study.

The findings of this study indicated that some students perceived the ELSAT negatively. For these students, being singled out for additional language and learning support may result in feelings of anxiety, inadequacy and self-doubt. This may impact on their self-esteem and confidence. Consequently, they may decide to withdraw from their study programs based on their perception that they do not possess the necessary language skills to successfully complete their study program. In addition, the tool itself impacted negatively on student experience. The respondents of this study were forced to complete the exercise on a PC on campus. This did not augment well for a proportion of the respondents, especially, when a large percentage of students in Australian universities hold jobs to support their studies. These respondents did not always have the convenience of staying in the University for an hour outside lectures to complete the exercise. Furthermore, students these days were more comfortable using technologies such as the iPad and iPhone to access information on the run. For all of these reasons, some of the respondents found the ELSAT as an inconvenience to their busy lifestyle. Moreover, having to reattempt the exercise twice or three times because of the technical problems annoyed many of the respondents.

**Conclusion**

With the globalisation of education, the onus for universities to provide language and learning support for students is becoming increasingly significant. As entry English language proficiency levels are not always representative of student’s ability to successfully undertake
and complete their chosen study program, a form of PELA is then necessary. A PELA would enable universities to identify those most ‘at-risk’ and allow the provision of language and learning support. However, implementing a PELA university-wide does not come without challenges as was identified by the present study. Embedding a PELA such as the ELSAT in programs and courses would require a significant increase in manpower so that student completions can be processed within the specified time. A tool that is user-friendly and efficient is also needed so that the administrative task associated with the process is kept to a minimum. Students should also be able to complete the exercise without any technical glitches, anywhere they choose to, at any time or on any form of technology. The cost associated with hiring new staff to process high number of PELA completions would seriously impact on a university’s other service provisions. The value of the PELA and the provision of language and learning support would have to be communicated well to the students so that they do not see the exercise solely as a course requirement. Students should be trained to see the value and encouraged to access support to complement their study programs. In conclusion, implementing a PELA university-wide requires extensive resources and widespread communication about the benefits.

References


A Study of Jargons Creation on Hawkers Malang-Tulungagung Train Trip

Wing Setiawan

Abstract: Nowadays, many products of foods and drinks are offered to people by using unique ways to attract their attention. The individual product itself usually uses English to name the product. English is used because the products will increase the selling value and attract people to buy the products. Hawkers are group of sellers that can be seen in public transportations, such as on the bus or on the train. In East Java, Indonesia, hawkers originally come from suburban areas. Moreover, they have not learned yet about English all of their life time. In short, the spelling of theirs is mixed with English, creating a unique Javanese-English “Jargon” in naming the trade goods. In this research, I would like to study hawkers’ jargon in Malang-Tulungagung train trips. The goal of this study is to study hawkers’ jargon creation compared with the true spelling of the goods. This study is aimed at describing and to know Jargon in hawkers’ life. The Samples of the Jargons are taken from observation during my trip and interview that will be starting from June until August 2013.

Keywords: hawkers, jargon

INTRODUCTION

With the development of commodity economy, the market is full with all kinds of commodities. On most occasions, the commodity is known by the majority through its brand, which servers not only as arepresentation but also a symbol of commodity. A good brand is of great importance for determining the success of product image of an enterprise. Therefore, a proper and good brand will not only impress the customer much, but also help to bring ideal economic profits to the enterprise. In addition, it would determine the rise and fall of business (JIANG Shu, 2010 cited in Shi Li-Na & Zhang Ping, 2010).

In East Java, Indonesia, there is a community of sellers named as PedagangAsonganKereta in English we can say as Hawkers. Hawkers are group of people that we could see on the public transportation such as on the railway station or bus station. A study of them may include on their social life because they are come from lower class, social motivations of brand naming in terms of adaption theory, and word formation theories. In this paper, I would like to study a group of hawkers in Malang-Tulungagung train trip. The goal of this study is to gain more jargons creation and describe jargon on the hawkers’ life which is based on cultural and social motivations involved in brand naming. Hawkers have same social life, so they create a speech community among themselves. The uniqueness of this community can be seen on their creation of jargon in naming the trade-goods. They created a unique Javanese-English jargons also jargons in Bahasa Indonesia. The analysis of this study would be compared with linguistic area and review of literature from experts. The conclusion of this study would be very interested with full creation of jargons in English Spelling and also in Indonesian. So as to achieve better effects of the brand to consumers and finally to sell trade-goods well.

MATERIAL AND METHODED

In this research, I take more than 30 samples of hawkers whom I observed twice during round trip Malang-Tulungagung by train. I bought some of their trade-goods to get their attention to participate. In this case, I did not deliver some questions related to my method to get more
information and I did not tell them about my observation because I wanted to gain natural reactions of their jargons creation. The data were in the form of recorded voices of hawkers and would be transcribed into phonetic transcription. The hawkers would produce some samples of variation of jargon when they started to offer their trade-goods to the people on the train. It would be analyzed by using word formation process and categorized their jargons creation into some theories of word formation process.

**LITERATURE REVIEW**

In this section the author prefers to review some fundamental and relevant theories concerned in this research.

In this part we would review of social variable from hawkers is reviewed based on working class speech. Hawkers are group of sellers, that each of members itself have the same job as a seller. We could recognize them as a hawker as it is seen from their trade-goods. Yule (2006), in the social study of dialect, hawkers are social class that are mainly used to define groups of speaker as having something in common. Hawkers itself based on Yule’s statement, refer to working-class speech. Hawkers are a group of seller that make a community naming as speech community. Moreover, Labov (1972) states that the speech community is not defined by any market agreement in the use of language elements, so much as by participant is a set of norms; and by the uniformity of abstract patterns of variation which are invariant in respect to particular level of usage. Another statement to add Labov’s statement comes from Bailey (1973).

Speech community those who communicate constitute the language community of English-user. The resources of English, and in particular its patterns of variation, may be allocate in different ways within different speech communities, e.g ‘r-lessness’ is highly valued and ‘r-fullness’ lowly valued in some speech communities within English-Language community, while in others the converse evaluation obtains.

In conclusion, the speech community did not realize and recognize there were similarities or differences within used language between each member of speech community when they are communicating with each other.

Kutjraningrat, described that hawkers as coming from lower class in Java Social status, Kuntjraningrat (1967) said that in Java social life there are four social stage; Wong cilik (lower class), Wong sodagar (huge seller), Priyayi (Royal family), 4. Ndara (King). Wong Cilik, it means people that have lower class in the civilization. They can be find as small seller, fisherman, labor, etc. Wong sodagar, it means people that have huge modal to build business. Talking about wongsodagar in Java mostly they comes from Chinese. Priyayi, it means people that have higher status in Javas’ civilization because they have influence as royal family or religious people. Ndara, it means people that have higher status same as Priyayi, however their influence can control the government because they have relation with King or Queen. Most of hawkers come from suburban areas near Malang. In fact of the impact of less educated people made them less understanding about linguistic area.

**Adaptation theory**

According to Verschueren the study of pragmatics aims at the use of language, or at the study of language phenomenon through the properties and the process of language use. Language use is a continuous choice-making process upon various language phenomena. It is the process of choosing language form and strategy based on different degrees of awareness by language users through a comprehensive angle of cognition, society, and culture, either from
the inner or outer aspects of language itself. The reason why users in the process of language use are able to make appropriate linguistic choice is that language itself is possessed with three basic interrelated attributes or properties, namely variability, negotiability, and adaptability (Verschueren, 1999 cited in Shi Li-Na & Zhang Ping, 2010).

The adaptability of language is the property which enables its users to make flexible options among the available items, so as to fulfill the communication needs. Contextual Correlation of Adaptability is of particular significance among the features of it. Verschueren believes that the Contextual Correlation of Adaptability is the adaptation of language in use with communicative context. Those context factors that need to be conformed include the physical world, the social world and the mental world (Verschueren, 1999), and their adaptive relation is shown by the following figure.

![Diagram of Contextual Correlation of Adaptability](from HE Ziran, XIE Chaoqun, CHEN Xinren, 2006 cited in Shi Li-Na & Zhang Ping, 2010)

From the figure above, it is obvious that in so far as the communicative context is concerned, there is nothing more important than both sides of communication, that is the utter (U) and the interpreter (I). The communicators choose relevant factors as contextual factors from the above “three worlds”. The physical world mainly refers to the temporal and spatial reference; the social world indicates those aspects of the dependence relationship, power relationship, equal relationship and culture factors between the speaker and the hearer; the mental world refers to those psychological factors of personality, emotion, and motives, etc. (Verschueren, 1999: 70). The mental world of Verschueren directly affect to the production and the perception of hawkers. The speech used by hawkers in the process of jargons to their trade-goods implicates a series of adaptive process and complicated linguistics process.

**Brand Naming**

“Brand”, i.e. “trademark” is a distinctive combination of product name, pattern, and symbols, etc. It is used to distinguish from other product of the similar kind. It mainly includes brand and brand logo. A good brand naming will directly determines the economic benefits and the survival of an enterprise (HUWenzhong, 1994 cited in Shi Li-Na & Zhang Ping, 2010)

Brand naming is influenced by various cultural factors. Culture itself is a complicated concept, which includes knowledge, beliefs, arts, ethnics, law, customs, abilities and habits acquired by being a social member. Language is one part of the complicated cultural system, and brand naming based on linguistic signs is inevitably affected by culture, thus brand
naming must take into consideration of the cultural background of the target market consumers, including their knowledge, national customs, religious taboo, aesthetic taste, etc. (SHI Li-na&ZHANG Ping, 2010).

According to Chen Lin the study of interpretation of Coca-Cola’s local strategy, when talking about the study of the commodity brand, some scholars have summarized the particular motivation towards some particular brand. Taking “Coca cola” as an example, this special brand is regarded as being synonymous with carbonated drink. While entering into Chinese market, this brand fully undertakes the Chinese local strategy. (Chen Lin, 2006 cited in Shi Li-Na & Zhang Ping, 2010). In this paper will show factors as the social background, and the motivation of hawker making jargons as their identity to sell the trade-goods.

The Culture Motivation in Brand Naming
Brand naming is influenced by certain cultural motivation. For example, the famous beverage, “Coca-Cola”, “Coca”, its Chinese translation is “古柯葉” which is a raw material for cocaine; and “Cola” means a cola fruit, which can be used to make drinks. While entering the Chinese market, this brand use the reiterative Chinese words”可口可樂”, then this brand merged into the Chinese culture (CHEN Lin, 2006 cited in Shi Li-na&Zhang Ping, 2010). This brand not only reflects the characteristics of the brand itself, arouse a sense of delicious, adapts to the traditional Chinese culture, but also demonstrates that the brand translation properly adapts to the culture motivation of Chinese people. In addition, the brand “Coca Cola” also reflects the compliance of the structure of speech. That is, on the level of sound, word type (reiterative Chinese words), it adapts well to the characteristics of structure of Chinese language and makes it sound attractive (SHI Li-na,& ZHANG Ping, 2010).

The Culture of Politeness in Javanese Culture
Javanese People are mainly known as civilization that have high culture of politeness. As Javanese’s culture, Politeness is expected to every aspects in Javanese’s life. Hawkers mostly came from suburban area and they still have strong belief to their culture. Javanese people have strong feeling to other human, despite of different culture. Their social relation closely intend to help each other and never look their background knowledge. Social system in Java’s culture are influenced on their life even their culture blended with religious aspects, arts, and culture from other area. Nilai-nilai budaya, it means values in their life. As Javanese, we expected to respect and obey Nilai-nilai budaya and makes them as our guide.

Word Formation Process
To analyse variety of hawker’s jargon creation, I used theories of Word Formation Process. The aimed of this analyse, was to divide the creation of jargons based on theories of publish literature. There are kind types of word formation process. However, in this research I would analyse only with 3 word formation process.

Borrowing, as Bill Bryson observed in the quotation presented earlier, one of the most common sources of new words in English is the process simply labelled borrowing, that is, the taking over of words from other languages. (Technically, it’s more than just borrowing because English doesn’t give them back.). A special type of borrowing is described as loan-translation or calque (/kælk/). In this process, there is a direct translation of the elements of a word into the borrowing language. Interesting examples are the French term gratte-ciel, which literally translates as “scrape-sky,” the Dutch wolkenkrabber (“cloud scraper”) or the German Wolkenkratzer (“cloud scraper”), all of which were calques for the English skyscraper. Blending, the combination of two separate forms to produce a single new term is also present in the process called blending. However, blending is typically accomplished by taking only the beginning of one word and joining it to the end of the other word. In some parts of the USA, there’s a product that is used like gasoline, but is made from
alcohol, so the “blended” word for referring to this product is gasohol. Clipping is elements of reduction that is noticeable in blending is even more apparent in the process describe as clipping. It happen when a word more than one syllable reduced to a shorter form. A particular type of reduction, favoured in Australian and British English, produces forms technically known as hypocorisms. In this process, a longer word is reduced to a single syllable, then -y or -ie is added to the end. This is the process that results in movie (“moving pictures”) and telly (“television”). It has also produced Aussie (“Australian”), barbie (“barbecue”), bookie (“bookmaker”), brekky (“breakfast”) and hankie (“handkerchief”). Backformation, a very specialized type of reduction process is known as backformation. Typically, a word of one type (usually a noun) is reduced to form a word of another type (usually a verb). A good example of backformation is the process whereby the noun television first came into use and then the verb televise was created from it. Other examples of words created by this process are: donate (from “donation”), emote (from “emotion”), enthuse (from “enthusiasm”), liaise (from “liaison”) and babysit (from “babysitter”) (Yule, 2006).

RESULT AND DISCUSSION

The study was design to test how Hawkers generated variety of jargon in naming their trade-goods and how to attract people to buy it based on their own jargon creation and further that this expectation would shape the social evaluation of social variables and linguistic variables. Based on the speaker and listener findings might have different default (English) value and also that other cues, such as word choice, voice quality and linguistic context of (English) would influence the formed of jargon itself. The study, as designed, was likely to detect variety of jargon in English-Java and in Indonesian. The result supported the association between region and expected (English) use, and also their influence on social variables.

Findings Data Result

![Figure 1. Hawkers’ Background of Education](image_url)
From Figure It is shown the result of my observation based on social variable. The data shows the education rate that came from lower social class. The highest number of hawkers’ educational background is dominated by elementary education graduates. There are only a few hawkers graduates from senior high school. The background of knowledge of hawkers may influence their linguistics area and understanding about how to spell true spelling of trade-good that are branded by English. Next figure, will show hawker’s age and it totally have close correlation with their background of education.

![Hawkers' Ages Diagram](image)

From Figure 2, it shows the statistic data of hawkers based on their ages. First data on my observation hawkers that still in the age of 10-15 years old are about 5 people. Secondly, there are 15 hawkers that had age on 15-20 years old. Mostly, about 30 hawkers had age of 20-50 years old. Hawkers are in older age have less educated background. For example Pak Sumardi, he graduated from elementary school. Since he had graduated, he couldn’t continue his education to junior high school because of his financial crisis by his family.

<table>
<thead>
<tr>
<th>No.</th>
<th>English-Java’s Jargons</th>
<th>Indonesia-Java’s Jargons</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Meijon-Meijon</td>
<td>Nol 2</td>
</tr>
<tr>
<td>2</td>
<td>Kua-Kua</td>
<td>Cang-Ci-Men</td>
</tr>
<tr>
<td>3</td>
<td>Strobelli</td>
<td>Capcin</td>
</tr>
<tr>
<td>4</td>
<td>Bronis</td>
<td>Nasgor</td>
</tr>
<tr>
<td>5</td>
<td>Koko-Koko</td>
<td>SuosoSueger</td>
</tr>
</tbody>
</table>

Table 1. Findings data of Variety of Jargons

Table 1. Showed variety of my findings data of hawker’s jargon creation in naming their trade-goods. It shown there were kinds of jargons creation on hawker’s daily life. There were 5 varieties of English-Java jargons creation, and there were 5 varieties of Indonesia-Java jargons creation. Later on, we would discuss furthermore in discussion part.

**DISCUSSION**

On this discussion part, we would discuss more about the findings data from the hawkers. I have observed twice during round trip Malang-Tulungagung by train. During my trips there were several data came naturally from the real speaker (hawkers) I recorded the sound and translated it into phonetic transcription. There are 3 parts of this discussion section.
We have tested the data based on 3 theories influenced doing this research. There were Adaptation Theory according Verschueren, Brand Naming, and Word Formation Process as linguistics testing system.

Adaptation Theory as Verschueren stated, language use is a continuous choice-making process upon various language phenomena. It is the process of choosing language form and strategy based on different degrees of awareness by language users through a comprehensive angle of cognition, society, and culture, either from the inner or outer aspects of language itself. I found jargons as language phenomena in variety of speech community. Hawkers are kind of speech communities in Java. They are in a group, and have the same occupation as seller. The three worlds of adaptation theory: physical world, social world, and mental world. The physical world mainly refers to the temporal and spatial reference. The physical world on hawkers were the condition of their surroundings. As hawkers had to move on to another railway station or others train’s destination. The social world indicates those aspects of the dependence relationship, power relationship, equal relationship and culture factors between the speaker and the hearer. The relationship between speaker (hawkers) and hearer (consumer) were in different culture, and education. Based on their background of education. Their education might been the worse problem that influence their linguistic knowledge. Hawkers came mostly from suburban area not far from the railway station. As a result, lower education may reflected on their life as a social problem. The mental world refers to those psychological factors of personality, emotion, and motives, etc. Each hawkers are unique and they had different characteristic and personality. Their motives as hawkers came from the rise of social economic problems so on, hawkers didn’t have self-reliance of better education. All they wanted only how they could survive, eat, and live. About 25 hawkers had lower education, they only graduated from elementary school. So clear enough, their background of knowledge in linguistic area itself were lower than other. On the middle, hawkers’ education were on the junior high school. Hawkers that had middle education were about 15 hawkers. The higher education of hawkers were on senior high school, but it there were only less than 10 hawkers. They biggest reason were on the tuition. They didn’t have enough money to pay it, and also they had to work to survive. Furthermore, I tried to observe hawkers from other side based on their ages. I found that people who works as a hawker would spend their life time on the train and move on from one railway station to another one. There were 5 children that worked as hawker, their age may about 10-15 years old. Young hawkers were about 15 hawkers, their age may about 15-20 years old. However, mostly based on my findings there were a lot of hawkers on the age 20-50 years old, it may about 30 hawkers. The domination of older hawkers caused by economic factor and social problem that raised on their life.

Brand naming according Hu Wenzhong (cited in Shi Li-na&Zhang Ping, 2010) a good brand naming will directly determines the economic benefits and the survival of an enterprise. During my research I found that the brand for the trade-goods are familiar, however hawkers creating jargons to make the brand have more variation in selling strategy to increased economic benefit. Hawkers are a group of sellers that formed by cultural factors and social factors. They did not recognize themselves as a speech community as sociolinguistics’ part, moreover they just sellers in one motivation to sell trade-goods as their occupation. Their knowledge or their education is less than others people in another place. Hawkers are set in public transportation, such as what I took for this research were on the train. In another side, they have ability, creativity and custom selling strategy acquired by their habits being hawkers. Language is one part of the complicated cultural system, and brand naming based on linguistic signs is inevitably affected by culture, thus brand naming must take into consideration of the cultural background of the target market consumers,
including their knowledge, national customs, religious taboo, aesthetic taste, etc. (SHI Li-na, ZHANG Ping, 2010). Javanese Language has its own identity in Java social life. It has historical background from knowledge, religious history and politeness stage, etc. The Javanese Language it’s contained large of culture and build a motivation to hawkers in selling their trade-goods used Jargons Javanese-English Jargons. The trade-goods mostly are in English brand-naming, on the other hand that the trade-goods translation properly adapts to the culture motivation of hawkers as Javanese people. They were making and adapted well the characteristics of structure of Javanese language and makes a new production of sound attractive as a result are jargons.

**Jargon’s Creation in English-Javanese Jargon and Bahasa Indonesia-Javanese Jargon**

In this second discussion part we would know about hawkers’ jargon creation and compare with the true spelling of the trade-goods. From finding data on the table 1, some example of creation of jargons were very unique and interested. Jargons formed from the speaker to deliver a message to the listener. In this situation, hawkers used jargon in naming their trade-goods and as media communication to the people on the train. Lists of jargons creation would discuss one by one below.

<table>
<thead>
<tr>
<th>No.</th>
<th>Jargon</th>
<th>Phonetics</th>
<th>Origin</th>
<th>Phonetic</th>
<th>Types of Word Formation</th>
</tr>
</thead>
</table>

Table 2. English-Javanese Classified based on Word Formation Process

**Meijon-Meijon.** Its influence by backformation’s theory. Because the origin word Mizone reduce to a form a word of another type. **Kua-Kua,** its influence by backformation’s theory. Because the origin word **Aqua** reduce to a form a word of another type. **Strobelli,** its influence by backformation’s theory. Because the origin word Strawberry reduce to a form a word of another type. **Bronis,** its influence by backformation’s theory. Because the origin word brownies reduce to a form a word of another type. **Koko – Koko.** Its influence by Clipping’s theory. Because the origin word Nata De Coco is reduced to a shorter form.

Jargons’ creation from English-Javanese. They were influenced by linguistic area. Moreover, the hawkers could not spell the real spelling of origin trade-goods because of limitless of knowledge in English all of his life time. However, they made a unique jargons from their untrue spelling and made unique sound to attract people to buy their trade-goods.

Another uniqueness came from Bahasa Indonesia-Javanese jargons creation. I found new formed on my observation. Very unique jargons formed despite of the background of
knowledge of the hawkers itself very limitless. Lists of variety jargons on Bahasa-Javanese would discuss one by one below.

<table>
<thead>
<tr>
<th>No.</th>
<th>Jargon</th>
<th>Origin</th>
<th>Types of Word Formation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Nol 2</td>
<td>Sate Bekicot</td>
<td>Unknown</td>
</tr>
<tr>
<td>2.</td>
<td>Cang-Ci-Men</td>
<td>Kacang-Kuwaci-Permen</td>
<td>Clipping</td>
</tr>
<tr>
<td>3.</td>
<td>Capcin</td>
<td>CappucinoCincau</td>
<td>Blending</td>
</tr>
<tr>
<td>4.</td>
<td>Nasgor</td>
<td>NasiGoreng</td>
<td>Blending</td>
</tr>
<tr>
<td>5.</td>
<td>SuosoSueger</td>
<td>Susu Segar</td>
<td>Backformation</td>
</tr>
</tbody>
</table>

Table 3. Indonesian-Javanese Jargon Classified based on Word Formation Process

02 (Nol 2). We cannot say it’s a word formation process, because it doesn’t influence by any theories of word formation process. However, in this situation hawker use this jargon to sell fried snail as food. Cang-Ci-Men, its influence by Clipping’s theory. Because the origin word Kacang-Kuwaci-Permen is reduced to a shorter form.

Capcin, its influence by blending’s theory. Because the origin word of CappucinoCincau separate and produce a single new terms. And it also taking the beginning of one word and joining it to the end of the other word. Nasgor, its influence by blending’s theory. Because the origin word of NasiGoreng separate and produce a single new terms. And it also taking the beginning of one word and joining it to the end of the other word. SuosoSueger, its influence by backformation’s theory. Because the origin word Susu Segar reduce to a form a word of another type.

Five jargons’ creation from Bahasa Indonesia-Javanese. They were influenced by linguistic area. However, they made a unique jargons from their untrue spelling and made unique sound to attract people to buy their trade-goods. In short, they had made a new terms of formed jargons itself from Indonesian they made genius creation used Javanese dialect.

CONCLUSION

The study has answered about how the formed of jargons form hawkers, and the result presented the variants of jargons from the hawkers. The formed of variant of jargons came from their behavior to do brand naming as their way to sell their trade-goods. From adaptation theory, Brand naming, the culture motivation in brand naming and word formation process we could conclude that the jargons had correlations by those theories. Each of theories relating to the formed of jargons had close relation. In Conclusion of all factors, I may said its relation with sociolinguistics area.

On this study, we could understand and realize that hawkers are influenced by strong Java’s culture, motivation to sell their trade-goods and variants of jargons that they didn’t recognize as a result of their community. In this research, I did field observation to collect the data of the formed of jargons. I did round trip Malang-Tulungagung by train. I had found that hawkers used unique jargon to sell their product such as foods or drinks. Jargons are effective
strategy to make the brand have more variation in selling strategy to increased economic benefit.

English-Javanese jargons were formed by untrue spelling of the real name of trade-goods. On the other hand, Bahasa Indonesia-Javanese jargons were formed by language creation used with Javanese dialect. Moreover, Hawker was a unique working class community that had their own identity with their jargons. Even Hawkers are comes from lower class of civilization and they had less of education, they still hold strong belief to Java’s culture. They used politeness language on the train to offer their trade-goods and the jargons itself are formed with focused on delivered simple and attractive sound to the consumer on the train.

Acknowledgement

I am really grateful to my partner NurulHidayah has informed to me about this conference and finally both of us have chance to go to Sri Lanka and also I am really grateful to AuliaLuqman Aziz has supported me to do my best during my time in doing my research.

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An Optimality-Theoretic Approach to Bangla Information Structure

ANAMITA GUHA

ABSTRACT

The Government and Binding framework of the eighties, assigns antecedents to reflexives and reciprocals, all of which are labeled as anaphors, and as far as the pronoun is concerned, rather than assigning antecedent to it, it points out what cannot be its antecedent, indicating thereby only indirectly what can indeed be. The importance of anaphor resolution ultimately lies in the fact that the anaphors are used extensively in any natural language.

This paper attempts to discuss Bangla information structure and discourse in the Optimality Theory (OT) framework analyzing various Bangla discourse sentences. This will be followed by an understanding of solutions of conflicts in Bangla with regard to Binding theory and scrambling in the Optimality theory framework. The paper further examines various problems regarding the interaction between binding and scrambling and their possible solutions in OT. Moreover it also includes the analysis of the different distributions of NPs in Bangla through the binding principles. However, there exists some Bangla constructions where certain principles in binding theory are violated, yet such constructions are totally grammatical to the native speakers of the language. The later part of the paper focusses on finding out how and why such structures exist in Bangla by using the phonology framework of OT.

Keywords: Optimality theory, discourse, scrambling.

BENGALI: The Language: Origin and Development

BENGALI is one of the major Indo-Aryan languages of India. It sprang from a late Middle Indo-Aryan language spoken in eastern India from Varanasi in the west to Guwahati in the east, and from Nepal in the north to Orissa in the south. It is recognized under the Indian Constitution and is the official language of West Bengal with an average population of nearly ninety-one million. It is also the official language of the adjoining country of Bangladesh.

The beginnings of Bengali as an Indo-Aryan Language are traceable to between A.D. 1000 and A.D. 1200. Caryāpadas or Caryāgitis are the earliest known specimens of this language. Although saturated with Sanskrit words and Avahaṭṭha (from Sanskrit apabhraṣṭa, meaning a language fallen away from the Sanskrit language) forms and idioms, the bulk of the Caryā songs show full and unmistakable characteristics of the Bengali language. During this period (A.D. 1000-1200), Bengali had not yet cast off the traits shared in common with sister languages which also sprang from Avahaṭṭha, such as Maithili, Oriya, and Bhojpuri. That is why some scholars from these languages areas also claim the Caryā songs as the earliest forms of their respective languages.

The Bengali writing system is not an alphabetic writing system (e.g. the Latin alphabet), rather an abugida, i.e. its consonant graphemes in general represent a consonant followed by an "inherent" vowel. The script is a variant of the Assamese/Bengali Script used throughout Bangladesh and eastern India (Assam, West Bengal and the Mithila region of Bihar). The Assamese/Bengali Script is believed to have evolved from a modified Brahmic
script around 1000 CE and is similar to the Devanagari abugida used for Sanskrit and many modern Indic languages (e.g. Hindi, Marathi and Nepali). The Bengali script has particularly close relationships with the Assamese script, and Mithilakshar and resemblance with the Oriya script.\(^1\)

**BANGLA SYNTAX: AN OVERVIEW**

In this section, the basic properties of Bangla syntax are outlined.

Bangla uses a different word order than English. The basic word order for Bangla sentences is Subject-Object-Verb. Like other Indian languages, Bangla uses postpositions instead of prepositions.

Examples:

English: Subject Verb Object => I speak Bangla
Bangla: Subject Object Verb => I Bangla speak (ami bangle boli)

English: Subject Verb Preposition Object => I go to the shop
Bangla: Subject Object Postposition Verb => I shop to go (ami dokan e jayi)

Bangla verbs are case sensitive to indicate person and tense. Verbs also have formal and informal forms. There are no gender markers in Bangla. There are two number markers in Bangla: singular and plural. To obtain the plural form from the singular form, add "ra" or "der" to nouns (and pronouns) representing people and "guli", "gulo", or "gula" to inanimate objects.

Examples:

thele - thelera ---- boy -- boys
boi - boiguli --- book -- books

Wh-questions are formed by fronting the wh-word to focus position, which is typically the first or second word in the utterance.

In Bangla, sometimes subjects can be missing, in a clause formation.

Example: [pro] Boi pori\(^i\)

(1) book read

Hence, Bangla is a pro-drop language, i.e. a pronominal subject or object might be left unexpressed depending on the context of utterance. In pro-drop languages, the empty category 'pro' occupies the position of the unexpressed NP.

**BINDING THEORY: AN OVERVIEW**

When we talk about Binding Theory, we actually talk about the analysis proposed by Chomsky (1981, 1986), and advocated by many linguists until the present, in the Government and Binding framework to account for the distribution of pronouns and anaphors in relation to

\(^1\)http://en.wikipedia.org/wiki/Bengali_language
to their possible antecedents; that is, whether an element must, may or must not be bound by another referential DP.

**Principles and Parameters theory**

Principles that hold in all languages are said to be a part of universal grammar (UG). UG is a system of all the principles which are common to all human languages. According to Chomsky (1987:7) “Universal grammar may be thought of as some system of principles, common to the species and available to each individual prior to experience.”

Chomsky’s theory specifies not only the internal characteristics of language, but also deals with a dynamic language acquiring system from an initial state. As we said earlier, UG is a set of principles, which are common to all languages. UG also contains a number of parameters which vary for different languages.

Parameters account for the variations which are found among languages. The set of universals in UG do not vary from language to language. But there are properties, which are not fully determined by UG, and they vary cross-linguistically. For example: consider the word order system in languages like English and Japanese. In English, the word order is SVO and in Japanese SOV although in a sentence both the languages have the same elements like subject, object and verb. So it is a parameter in which English and Japanese vary. The theory of acquisition of language in this generative tradition is called “Principles and Parameters (P&P) theory.”

**Binding Principles in P&P theory**

Semantically, nominal expressions can be classified into R-expressions, pronouns and anaphors. This categorization is based on their ability to ‘refer’. It is shown that R-expressions, such as proper nouns, are independently referential, that is they can refer to a particular object in a particular world. Anaphors (and reciprocals) on the other hand, depend on another nominal (antecedent) for referentiality. Pronouns may, but need not have antecedents. The fact that pronominal-antecedent relation is syntactically distributed led Chomsky (1981&1986) to formulate Binding theory (BT) as a module of grammar.

The syntactic distribution of nominal expressions shows that anaphors (and reciprocals) have to be near their DP antecedents. Pronouns, on the other hand, should remain away from their antecedents (when they have).

(1) John$_i$ thinks that Bill$_j$ likes himself$_{i/p_j}$ / him$_{j/p_i}$

In (1) the anaphor himself can only take Bill as its antecedent, which is closer, while the pronoun can refer only to the far away John.

The standard Binding Theory (BT) developed by Chomsky (1981), provides three principles that regulate the distribution of anaphors, pronouns and R-expressions: Binding Conditions

(i) Principle A:

Anaphors must be A-bound in their binding domain.

(ii) Principle B:
Pronouns must be A-free in their binding domain.

The third principle, Principle C talks about R-Expressions, i.e. an entity which is not present in the discourse. The R-expressions cannot have an antecedent or we also say cannot c-command.

(iii) Principle C:
R-expressions must be free.

As it is evident from above the binding theory, divides “nominal” expressions into three basic categories:

(i) Anaphors
(ii) Pronominals (pronouns)
(iii) R-expressions.

Anaphors can be divided into two classes (i) overt or lexical anaphors (i.e. anaphors that have a phonetic matrix such as reflexives and reciprocals) (ii) non-overt or non-lexical anaphors (i.e. anaphors that do not have a phonetic matrix) such as the trace left by NP movement. Lexical anaphors have case and non-lexical anaphors however do not have case (Hazarika 2005). In this dissertation, I am talking about lexical anaphors like reflexive and reciprocals. An anaphor must be bound in its binding domain containing the anaphor, the governor and an accessible SUBJECT. The minimal domain in which the anaphor is bound is called its Governing category.

BINDING THEORY: PROBLEMS AND REFINEMENTS

The following sections deal with the problems in the English language with respect to the binding theory.

(A) Anaphor-Antecedent

Why can Fred be the antecedent of the reflexive pronoun himself in (2), but not in (3):

(2) Fred hurt himself. ('himself' = Fred)
(3) *Some admirers of Fred hurt himself.

Again, why can himself be replaced by the personal pronoun him in (4) but not in (5)

(4) Fred hurt him. ('him' /= Fred)
(5) Some admirers of Fred hurt him. ('him' = Fred)

It is patterns such as these that Binding theory tries to explain.

In Chomskyan theories the explanation is based on the c-command relation (which is defined in terms of phrase structure). As already said above, the reflexive must be c-commanded within its clause by its antecedent, but the personal pronoun must not.
(B) Locality Constraints\textsuperscript{2,3}

When we talk about the relationship between a reflexive and its antecedent in the English language, we have to discuss the locality constraint.

(4) Peter, hurt himself.\textsuperscript{i}

(5) *Peter, thinks that Mary hurt himself.\textsuperscript{i}

In (4) *himself is bound by Peter, as indicated by co-indexation. In (5) binding is apparently not possible. The problem seems to be that the distance between *himself and its antecedent Peter is too large: Peter is too far away from the reflexive. Now, consider the grammatical (6) where Peter and the reflexive are closer to each other and where the NP Peter can bind the reflexive:

(6) Mary thinks that Peter has hurt himself.\textsuperscript{i}

We conclude that reflexives need an antecedent (with which they agree with respect to the features of person, gender and number) and that the antecedent must not be too far away from the reflexive. In a sense to be made more precise, the antecedent must be found in some local domain, the binding domain. The reflexive must be locally bound. From the examples (4), (5) and (6), we can conclude that the reflexive and the antecedent must be in the same clause. In the literature a condition which specifies that two elements, the reflexive and its antecedent, must be in the same clause has been referred to as the clause-mate condition.\textsuperscript{4} The binding domain for the reflexive is thus said to be the clause. In sentences, (4) and (6) the antecedent is sufficiently local; in (5) the NP Peter is outside the clause which contains the reflexive and cannot function as an antecedent.

Now, if we implement the hypothesis of “clause-mate” condition in another sentence, we come across another problem.

Example:

(7) * I expect [IP himself to invite Peter.]

Example (7) shows that the clause-mate condition is not sufficient to allow for binding of a reflexive. In (7), both the antecedent and the reflexive appear in the non-finite clause (IP), but the reflexive cannot be bound. So here it is proposed, that in addition to being a clause-mate, the antecedent must (as the name suggests) precede the reflexive. This would entail that (7) is ungrammatical but (8) is grammatical.

(8) Peter invited himself.

Pronominals

In this section, we will deal with pronominals in English and Principle (B).

(9a) Ram had hurt him.

(9b) Ram had hurt himself.

\textsuperscript{2}Liliane Haegeman, Introduction to government and binding theory.

\textsuperscript{3}Locality constraint (Carnie 2002), a constraint on the grammar, such that two syntactic entities must be ‘local’ or near each other.

\textsuperscript{4}Liliane Haegeman, Introduction to government and binding theory.(pp 194)
It is obvious that the interpretation of pronouns differ from that of anaphors. From the above sentences we see that, the pronoun ‘him’, refer to an entity different from the NP Ram. While reflexive in the same position must refer to the entity denoted by Ram.

Now, let’s briefly discuss, the interaction between Principle (B) and English.\(^5\)

(10a) I expect \([_{IP} \text{him}_i \text{to invite Poirot}_i]\)

(10b) Poirot, invited \(\text{him}_{j/r}\)

(10c) Poirot, thinks \([_{CP} \text{that}_{IP} \text{Miss Marple hurt him}_{ij}]\)

(10d) Poirot’s sister invited him\(_{ij}\)

In (10a), the pronoun is possible in the subject position of the non-finite clause. It appears from this example that pronouns need not be bound. In (10b), we find that indeed the pronoun must not be bound, i.e. pronouns must be free where reflexives must be bound. Him is only possible in (10b), when there is no binder in the clause. (10c) shows that the delimitation of the binding domains for pronouns corresponds to that of reflexives: pronouns must be free in their governing category, but they may freely be co-indexed with NPs outside that domain. Thus, in (10c) coindexation of him and Poirot is acceptable. (10d) illustrates binding must be defined in terms of C-command. The pronoun him in this example and be co-indexed with Poirot in the same sentence because the NP Poirot does not c-command the pronoun. This is important because binding is not just coindexation but it is coindexation and c-command.

**Referential Expressions\(^6\)**

(11a) Poirot\(_i\) attacked \(\text{him}_{j/r}\)

(11b) Poirot\(_i\) says that he is leaving.

(11c) He\(_i\) says that Poirot\(_{j/r}\) is leaving.

(11d) His\(_i\) brother\(_k\) likes Poirot\(_{ij/r}\) very much.

In (11a) both the R-expression Poirot and pronoun him are free and have different referents. (11b) The pronoun he may be bound by Poirot since Poirot is outside the governing category of he. The NP Poirot c-commands the pronoun he, outside its governing category but the opposite does not happen. In (11c) the order of pronoun and R-expression is reversed compared to (11b). In this example he and Poirot must not have the same referent: he selects an entity distinct in this example then the NP Poirot would be bound by the pronoun which is not allowed. A further extension of (11c) also shows that no matter how far the potential binder is located with respect to the R-expression, binding is prohibited. In (11d) both pronoun (his) and R-expression occur in the same sentence and coreference is possible. The pronoun his does not bind the R-expression since it cannot c-command the R-expression. The NP his brother as a whole must obviously not bind the NP Poirot.

**SCRAMBLING**

By ‘scrambling’, we mean an optional rule proposed to handle the way the constituents

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5All data from: “Introduction to Government and Binding Theory” by Liliane Haegeman (1119,1994) pp 224-226

6All data from: “Introduction to Government and Binding Theory” by Liliane Haegeman (1119,1994) pp 226-227
permute in free WORD-ORDER languages. The factors which influence scrambling (e.g. the elements which are affected, and the direction in which they move) may be STYLISTIC in character. The most widely accepted analysis of the word order optionality in many languages assumes that the movement operation of scrambling is responsible for the optionality (Saito 1992, Hoji 1985, Tada 1993, Fukui 1993). According to this analysis, the operation of scrambling is claimed to have the following two properties among others:

- Scrambling is a strictly optional movement operation.
- Scrambling is semantically vacuous.

The Effect of Scrambling On Binding Relations

The claim that scrambling alters the coreference patterns of pronominals is not new one; Gurtu (1985), Sengupta (1990), Mahajan (1990) are some of the linguists who have documented the effects of scrambling on the binding theory. Certain facts from Hindi, Malayalam and bangle prove that the effect of scrambling on the binding theory is not local phenomenon, but is one that can be attested cross-linguistically.

**Interaction of Scrambling with Binding conditions in Bangla**

(12) Ram taake John-er maa ke dekʰ alo
Ram him/her John’s mother showed
Ram showed him John’s mother

(13) Taake Ram John-er maa ke dekʰ alo
Him/her Ram Hohn’s mother showed

(14) Ram John-er maa ke taake dekʰ alo.
Ram john’s mother him/her showed

(15) John er maa –ke Ram taake dekʰ alo
John’s mother Ram him/her showed

All the sentences above have two different sense. Since the marker assigning dative and accusative case in Bangla is the same (‘ke’), the sentences have two senses: ‘Ram showed to him John’s mother’ and ‘Ram showed him John’s mother’. In sentence (14), ‘John’ and ‘him’ refer to the same person.

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7Crystal,D (2008), A Dictionary of Linguistics and Phonetics
8In this paper we are talking about only word order optionality/scrambling.
9For indirect and direct object respectively.
The same kind of situation also happens for sentence (15) above. The explanation for different senses lies in the interaction of scrambling with Binding Condition C. In sentences (12) and (13) the pronominal ‘taake’ and ‘John’ are coindexed, but in such cases taake cannot bind John.

The reverse situation happens in the following sentences:

(16)  John-er maa taake b³alobá³e.

   John’s mother him/her loves
   John’s mother loves him

(17)  taakké John-er maa b³alobá³e.

   Him/her John’s mother loves

In this case, the first sentence has two parts or sense. In one sense it is ‘John’s mother’ loves ‘John’, and in the second case, ‘John’s mother’ loves ‘someone else’. But because, Condition C applies here, so the sentence has only one meaning to native Bangla speakers, ‘John’s mother loves someone else’.

BINDING AND SCRAMBLING: AN OT ACCOUNT

Here I have introduced, Optimality Theory (OT), and discussed its salient features in detail, giving a brief idea about how this theory works. The optimality theory was first introduced in phonology, and then gradually it has also been introduced into syntax, to find solutions for certain problems. Next, I have discussed briefly a paper, by Choi (2001), who has discussed information structure in German, using Optimality theory and constraint ranking.

Optimality Theory --- At a glance

Optimality theory (Prince & Smolensky, 1993), McCarthy and Prince (1993) (henceforth OT) is a linguistic model proposing that the observed forms of language arise from the interaction between conflicting constraints. OT models grammars as systems that provide mappings from inputs to outputs; typically the inputs are conceived of as underlying representations, and the outputs as their surface realizations.

There are three basic components of the theory:

1) GEN generates the list of possible outputs, or candidates,
2) CON provides the criteria, strictly ordered violable constraints, used to decide between Candidates, and
3) EVAL chooses the optimal candidate based on the constraints.

Input and GEN: the candidate set

Optimality theory supposes that there are no language-specific restrictions on the input. This is called richness of the base. Every grammar can handle every possible input.

CON: the constraint set
In optimality theory, every constraint is universal. CON is the same in every language. There are two basic types of constraints. Faithfulness constraints require that the observed surface form (the output) match the underlying or lexical form (the input) in some particular way; that is, these constraints require identity between input and output forms. Markedness constraints impose requirements on the structural well-formedness of the output. Each plays a crucial role in the theory. Faithfulness constraints prevent every input from being realized as some unmarked form, and markedness constraints motivate changes from the underlying form.

**EVAL: definition of optimality**

Given two candidates, A and B, A is better than B on a constraint if A incurs fewer violations than B. Candidate A is better than B on an entire constraint hierarchy if A incurs fewer violations of the highest-ranked constraint distinguishing A and B. A is optimal in its candidate set if it is better on the constraint hierarchy than all other candidates. The pointing finger (♀) marks the optimal candidate, and each cell displays an asterisk (*) for each violation for a given candidate and constraint.

**German Information Structure**

Choi (1996, 1999) showed a close connection between syntax and discourse pragmatics in explaining the various topic/focus related effects. It was argued that scrambling is an “interface” phenomenon that results from the OT constraint competitions between various syntactic and discourse constraints.

Information structure has been proposed as the domain of representation of discourse information such as **topic** and **focus** (Lambrecht 1994; Vallduvi 1992). Choi (1996, 1999) proposes a feature-based information structure. Informational notions introduced in the literature such as topic or link, tail, completive or presentational focus and contrastive focus. Choi roughly talks about information as in, that a sentence can be divided into the background or given information [-New] and the informative or new information [+New]. Some given information (topic) is more important or prominent and hence receives more attention [+Prom] than other part of the given information (tail). Likewise, some new information or focus (contrastive focus) is more urgent and thus attracts more attention [+Prom] than the “purely new” type of information, which simply fills or completes the informational gap (completive focus), importantly, topic [-New, +Prom] and contrastive focus [+New, +Prom]. Also contrastive focus is new information [+New] while topic is given information [-New]

C (i) Wie steht’s mit Hans? Wen glaubst du amg Hans?

‘What about Hans? Who do you think Hans likes?’

C (ii) (Ich glaube daβ) Hans Maria mag.

‘(I think that) Hans likes Maria.’

Input: Hans [Subj; -New, +Prom]; Maria [Obj; +New, -Prom]

**Hans** is presented as the “topic” of the sentence. It is the “centre of interest” in the current discourse, that is, prominent given information, especially with the help of the linguistic clue—the “what about” phrase. Therefore, it is marked, hence [+New, +Prom] in the input. **Maria** on the other hand, is the new information, hence [+New], but with no other linguistic
or nonlinguistic clues, its main function is to complete the informational gap that does not carry discourse information.

**Syntax/Discourse Interface**

Given the input specified as above, candidates compete with each other; the candidate that instantiates the syntactic and discourse-contextual information in the input in the best way possible would be the optimal candidate.

Candidates

D (i)  (Ich glaube daβ) *Hans* Maria mag.

D (ii) (Ich glaube daβ) Maria *Hans* mag.

These candidates are evaluated against syntactic and discourse constraints. Choi (2001) proposed the following phrase structure and information structure constraints relevant to scrambling. The constraints are given below:

a) Phrase structure constraint
   SUBJ: Subject should precede nonsubjects.

   (Subject should C-command nonsubjects )

b) Information structure constraints
   New: [-New] should precede [+New]

   Prom: [+Prom] should precede [-Prom]

The phrase structure constraint SUBJ (Choi 2001) requires that, subject precede nonsubjects such as object, or that c-command nonsubjects. This syntactic constraint demands that the constituents be aligned according to their syntactic information and thus be in the so-called canonical or default order where subject precedes object.

Again, if seen on the other hand, the information structure constraints NEW and PROM require that the constituents be aligned according to their informational status. First, NEW demands that given or old information ([{-New}]) should precede new or focused information ([{+New}]).

Constraint ranking in German:

   PROM >> SUBJ >> NEW

   These constraints potentially conflict. The syntactic constraint SUBJ demands that the subject should precede the object, but the subject would not necessarily be [+NEW] or [+PROM], so it may be the case that subject before object may violate NEW and/or PROM.

Tableau 1  Neutral Context
Deriving the Focality Effect in Binding

After illustrating the interaction between syntax and discourse in German scrambling, now we come to the next problem of mixed binding and the focality problem. Choi mentions that the solution crucially lies in the ranked interaction between a binding constraint in syntax and constraint PROM in discourse.

Operator Binding Constraints in German

Operator binding shows cross linguistic variation and it has been proposed that this variation can be explained by a couple of simple and universally available constraints. Bresnan (1995, 1998) proposes linear precedence (LP) and syntactic rank (SR) as relevant constraints, and shows that LP plays a major role in languages like Malayalam while SR does so in languages such as Chichewa and Kiswahili. In OT terminology, this means that Malayalam ranks LP constraint higher while Chichewa and Kiswahili rank SR constraint higher. So, the Operator binding constraints are as follows

LP : A binder should linearly precede its bindee.
SR: A binder should outrank its bindee on the functional hierarchy.

Interestingly, the operator binding in German sometimes appears constrained by LP and other times by SR. For example:

E (i) daβ seine, Mutter jeden, mag
E (ii) daβ jeden, seine, Mutter mag

‘That his mother likes everybody’;

F (i) daβ jeder, seine, Mutter mag
F (ii) daβ seine, Mutter jeder, mag

‘That everybody likes his mother’

Example (E) is so-called A-scrambling case. Here operator binding jeden is the object and the pronominal bindee seine is part of the subject phrase. Therefore, the object jeden does not outrank the subject of which seine is a part. Therefore both E (i) and (ii) violate SR. Example E (i) also violates LP because the binder jeden does not precede the bindee seine. E (ii) satisfies LP since now, the binder precede the bindee, due to scrambling.

**Discourse Prominence in Binding**

Now, Choi has tried to derive the focality effect in the reconstruction example and also the lack of it in the antireconstruction case. This is done by joining both the binding constraints and information structure constraints in German. So, now the revised constrain ranking for German will be,

LP&SR >> PROM >> SUBJ >> NEW

Given this ranking, both the generalizations— that the so-called neutral scrambling exhibits, the A-binding property irrespective of informational status, and that only the “focus” scrambling shows reconstruction effect (Bayer and Kornfilt 1994; Neeleman 1994; Miyagawa 1995)—naturally follow from the ranked interactions between these syntactic (binding and phrase-structural) and discourse constraints.

Tableau 4

<table>
<thead>
<tr>
<th></th>
<th>LP&amp;SR</th>
<th>PROM</th>
<th>SUBJ</th>
<th>NEW</th>
</tr>
</thead>
<tbody>
<tr>
<td>SeineMutter [S:]</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jeden [O:]</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a. seine, Mutter jeden, mag</td>
<td>*!</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b. jeden, seine, Mutter mag</td>
<td></td>
<td>*</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Tableau 5
Both tableau (4) and (5) are neutral-context case in which no discourse-contextual information is available. The scrambled candidate always wins regardless of informational context. The completion between the candidates of both the tableaus is not clear because, both are acceptable but tableau 5, candidate (a) is preferred unless a particular context is provided. Choi (2001:159) says, “intuitively speaking, the scrambling in Tableau (4) is motivated to satisfy the binding constraint by placing the binder before bindee. By contrast the scrambling in tableau (5) cannot be motivated by the binding constraint because the binding already obtains in the base position.”

**Information Structure in Bangla : An OT Account**

In this section, the information structure of Bangla is discussed and how the feature-based information structure (Choi 1996, 1999) captures the different informational notions introduced in literature such as topic or link, tail, focus etc. Let us take a simple sentence initially to see how it works.

a) Ami golpo ta poreci (neutral)
   I story -CLA read be past
   I have read the story.

b) Golpo ta ami poreci (scrambled)
   story CLA I read be past
   I have read the story.

These candidates are evaluated against syntactic and discourse constraints. Choi (1996) proposed the following phrase structure and information structure constraints, relevant to scrambling for German.

Phrase structure constraints

SUBJ: Subject should precede nonsubjects.

(Subjects should c-command nonsubjects)

Information structure constraints
New: [-New] should precede [+New]
Prom: [+Prom] should precede [-Prom]

Now, let’s see if Choi’s (2001) constraint ranking for German for information structure can also be used for describing Bangla Information Structure.

Ranking:
Prom>>Subj>>New

**Tableau 1: When the sentence is said in a neutral context:**

<table>
<thead>
<tr>
<th>Ami</th>
<th>[S;  ]</th>
<th>Prom</th>
<th>Subj</th>
<th>New</th>
</tr>
</thead>
<tbody>
<tr>
<td>golpo</td>
<td>[O; ]</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>□a.ami golpota porechi</th>
</tr>
</thead>
<tbody>
<tr>
<td>b.golpota ami</td>
</tr>
<tr>
<td>porechi</td>
</tr>
</tbody>
</table>

When the sentence is uttered out of the blue, i.e. without focus in a “neutral context”, as (tableau 1 above), the input does not contain the information-structure information but in this case only the syntactic information. Thus in such a case the information structure constraints Prom and New, are not relevant but only the syntactic constraint Subj is applicable. Thus, candidate (a) which is in the unscrambled order becomes the optimal one.

**Tableau 2: when the sentence is uttered in answer to a question**

Q:  oii golpo ta ke porech’e?

That story -CLA who  read

Who read that story?

<table>
<thead>
<tr>
<th>Ami[S;  -N+P]</th>
<th>Prom</th>
<th>Subj</th>
<th>New</th>
</tr>
</thead>
<tbody>
<tr>
<td>golpo[O;+N-P]</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>□a.Ami golpo ta porechi</th>
</tr>
</thead>
<tbody>
<tr>
<td>b.Golpo ta ami</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>
We can conclude from the tableau 2, that the constraints Prom, Subj and New are satisfied by candidate (a), according to the constraints given by Choi (2001). In Candidate (b) whereas the focus is ‘golpo’ [+N-P], thus it violates all the constraints.

**Tableau 3.** Where neither ‘ami’ nor ‘golpo’ is prominent.

‘ami’ is purely new information (focus), ‘golpo’ is old information.

<table>
<thead>
<tr>
<th>Ami[S;+N-P];</th>
<th>Prom</th>
<th>Subj</th>
<th>New</th>
</tr>
</thead>
<tbody>
<tr>
<td>golpo[O;N-P]</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- a. Ami golpo ta porechi *
- b. Golpo ta ami porechi *

Now, in tableau (3), Prom is satisfied by both candidates. The conflict is between Subj and New. Candidate (a) violates New but not Subj and candidate (b) vice-versa. As shown in tableau (3) the non-scrambled order is the optimal candidate (because of the constraint ranking).

*This means that Subj is ranked higher than New in Bangla (as in German).*

Subj >> New

**Tableau 4.** Where the object of a sentence is the topic ([‐New,+Prom])

<table>
<thead>
<tr>
<th>Ami[S;+N-P];</th>
<th>Prom</th>
<th>Subj</th>
<th>New</th>
</tr>
</thead>
<tbody>
<tr>
<td>golpo[O;N-P]</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- a) ami golpo ta porechi *
- b) golpo ta ami porechi *

Note that in this context, the scrambled order is the optimal candidate. Here the object ‘golpo’ is scrambled over ‘ami’ the subject. In tableau 3 we was that Subj >> New. But now we see that in Tableau 4, candidate (a) is preferred by Subj. In contrast (b) is preferred by Prom because here [+Prom] golpo is scrambled to front over [+Prom] ami. In other words, Prom and Subj are conflicting now and candidate (b), which satisfies Prom, is selected as the optimal output.
As a result we get the ranking of \( \textit{PROM} \gg \textit{SUBJ} \gg \textit{NEW} \).

Thus it is now safe to conclude that, the constraint ranking (both phrase structure constraint and information structure constraint) suggested by Choi(2001), for information structure in German, can also be used for analyzing information structure in Bangla in the optimality theory framework. When we analyze the four tableau, we see that under the same discourse situation, the scrambled and unscrambled sentences prefer the same ranking of constraints as in German language.

References:


Mother Tongue and Identity: Poststructural Approach to Language and Culture

NIMMI NALIKA, SANJAY KAUSHAL

ABSTRACT

Categorizing people according to their Mother Tongue (MT) is the major way of constituting identity in nationalistic discourse newly found in 19th century Europe, whereas ‘assimilation’ is also a major procedure through which people and languages obtained their new-identity in a newly invented community. The problem involved in the procedure of assimilation is the risk of losing one’s MT and identity. Considering the contemporary scenario of the field of language and linguistics, and the politics of culture and community, there is an emphasis on the need of speaking and promoting MT. The pressure to own a MT along with owning an identity seems to take care of the individuals and their well-being in the community, making them share their thoughts shaped through the culture and language transmitted to them, fixing them into ‘The Order of Things’ of the community. In that sense, the individual is located in the inextricable fabric of culture and community through one’s MT. Therefore, more than mere a language, MT is also an ideology that breathes sets of norms and values with the given meanings of the culture into an individual. Hence, it is doubtful whether one communicates the desired or merely manifests the ‘order of things’.

Therefore, the paper explores the possibility of owning a definite MT, and whether at all one can identify one’s self through MT; if so, then to what extent? These issues are analyzed employing the poststructural approach to language and culture keeping the ideas of Michel Foucault and Jacques Derrida as the backdrop of the study.

Keywords: MT, community, identity.

Though the idea of owning and belonging to an identity is in flame with the emergence of post-structural approach to community and culture, yet it remains as a possible possibility perceived by the larger community of humans scattered in the world under different nations and religions. In such a context, the European Nationalism that emerged during 18th – 19th centuries can be taken as a landmark through which new nation-states were formed depending on the tripartite formula of people, land, and language, where language got a higher position becoming the deciding factor of constructing identities of individuals and communities binding them to each other. This movement, which was necessarily a linguistically projected mapping based on the languages which had acquired dominance, constructed communities and nations in terms of the influence that those dominant languages had made in gathering people together. Therefore, it is important to pose the following questions; could all the languages make their respective nations and whether all the languages were identified under the term called Language?

The process of assimilation, through which new nations found their territories, is not the only way they were born in, but it is also the way through which many languages and also the people who were inhabited in those languages were sent into a silence due to the mechanism
that had differentiated languages from dialects. In this context, those who spoke dialects were assimilated or clubbed into the language from which those dialects were supposedly derived. Accordingly, some languages were promoted as ‘Language’ while many of the languages, which had existed as languages till then, were degraded as ‘dialects’ which led the speakers of those dialects lie low before the ‘Languages’ or the speakers of those ‘Languages’. The assimilation process which could create hierarchies among languages, through which the practice of dominance and subordination was made to function, therefore, cannot be considered as a method meant for establishing mere harmony in the process of nation making, but there is another important ideology that the European nationalism could bring into the picture - the notion of MT. This newly invented notion of MT, through which one's belonging to a language by birth or belonging of a language to someone is declared, has become, by now, the deciding factor of constructing and fixing one's identity as an individual and also as an individual located in the space of a particular community which is consisted with the speakers of same language.

Accordingly, MT is not merely a language that one gets as a right by birth or by law, it is also the cord through which one is tied to a community with its value system and code of ethics that can be termed as culture in wider sense. Therefore, to own a MT means to own a culture and community, hence, an identity. If so, then, on the other hand, to lose one's MT is to lose one's culture, community as well as identity. In that sense, the emergence of nation-states in Europe and subsequently in the other parts of the world, is not only the ground that gave births to certain languages as MT, it is also a ground in which many languages were buried. These languages were those which were categorized as dialects and were not recognized as ‘Languages’ in the above mentioned process of assimilation. However, with the emergence of Linguistics as a discipline in which languages are worked on scientifically, the understanding about the concept of language got expanded in which case different areas like socio-linguistics and field-linguistics emerged, within which language is directly discussed in relation to the politics. Consequently, the notions, such as number of speakers of a particular language, the social category of those speakers – class, caste, gender, race, etc. got highlighted, and could make divisions officially within the already divided societies. In other words, the divisions, which were there but did not clearly appear, got highlighted and confirmed through above actions. These actions were enacted with a good will to protect languages and their speakers along with their identity, followed by the fear that came with the concept of endangered languages or language death.

Considering the contemporary scenario of the field of language and linguistics and the politics of culture and community, there is an affirmed emphasis on the need of speaking and promoting MT. As mentioned earlier, the idea of language and community or culture are interrelated, which entails that to have an identity or to belong to a community one has to have a language, which, in more narrow sense can be understood or referred to as MT. The need or pressure to own a MT along with owning an identity seems to take care of the individuals and their well-being in the community, making them share their thoughts shaped through the culture and language transmitted to them, fixing them into ‘The Order of Things’ of the community. Here, the question which arises is that whether one can really be fixed into any such order – order in terms of language, community, culture, therefore an identity? And, it is here the common belief prevails, that it is through the MTone can express what one really feels when one is in trouble. Not only MT, but also if we consider the general notion of language in relation to speech, it is doubtful to believe that the language is that through which one communicates one’s thoughts. This doubt further raises following

questions; How far can one communicate one's own thoughts when one is placed and fixed into the structure of community? What does one communicate when one communicates? Is language at all capable enough to communicate what one wants to communicate? Also, can there be a language that can be owned?

Questioning the possibility of ownership in relation to language, especially, in relation to the idea of MT, Jacques Derrida writes in his *Monolingualism of the Other* as follows: “I only have one language; it is not mine.”¹¹ Derrida's this 'oxymoronic' statement seems to shatter the general or popular notion of language which suggests language as the vehicle of thought where language is viewed as an instrument that materially exists in the world for man to pick up to communicate his or her ideas, in which case man is considered as superior to language. In this sense, language appears to be an entity which is surrendered equipment to man's hand, due to which language is understood as irresistible in its function. But, this notion is overturned by Derrida's argument which posits language in a more powerful position in relation to the construction of the individual in the society. According to him, the language which places an individual in the society making him identify himself with the society while he is speaking it, is his element. As Derrida writes, 'Not a natural element, not the transparency of the other, but an absolute habitat. It is impassable, indispensable: I cannot challenge it except by testifying to its omnipresence in me. It would always have preceded me. It is me. For me, this monoligualism is me.'¹²

Thus, since language that one speaks has preceded him, since it inhabits him, it is 'outside' of him and coming to him from outside of him due to which he has no control over it. Therefore, as Derrida remarks, it will never be his, though he is destined to speak it.¹³ In that sense, as Levinas says in his *Totality and Infinity*¹⁴, language is not coming from the self, but from the very region where the Other comes to me. In that sense, language can also be understood as an unavoidable other. The presence of the Other as unavoidable other is that which calls spontaneity of the I into question making the self responsible for the other ethnically, due to which self’s sovereignty is in question.¹⁵ Therefore, it is not possible for self or I to have an absolute freedom creating a closure. This impossibility is not something resulting from the self; instead, it is an impossibility that occurs due to the arrival of the other who is unpredictable, undecidable and undefinable.

However, despite the arrival of the irresistible Other, it can be seen that there is an effort of constructing and fixing spaces in terms of identities in order to claim for ownership through belonging to them. Accordingly, all kinds of communities known in terms of class, caste, gender, language, nation, religion and so on can be considered as 'constructed spaces', which got fixed through the mechanism of exclusion and inclusion enacted through the features-based classificatory system that came up with the emergence of new science in the discourse of modernity that is discussed by Michel Foucault in his *The Order of Things*. It is this constructed space that has become the definite space which has got to be protected, cared, and maintained so that its identity and authenticity remains intact. Accordingly, the idea of MT and protecting and promoting of the same is not only a project planned to take care of the language as such, but also a shibboleth¹⁶ that exists to differentiate self from the other so that

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¹¹ Derrida, 1998, p.1  
¹² Ibid.  
¹³ Ibid, p.2  
¹⁴ Levinas, 1969  
¹⁵ This term has been used with reference to Jacques Derrida’s *Sovereignties in Question*, 2005  
other can be eliminated through recognition.

As far as the idea of identity is concerned, it is the humans who are in the deep need of getting belonged and accepted in terms of identity since the idea of humanity itself has got a defined meaning and identity with the dawn of modernity, in which the otherness - the animality - is excluded\(^\text{17}\). However, though the history is an evidence that exemplifies how the need of having an identity in different contexts in 'man-made world' has been realized excluding the other, it also stands as an example that confirms the unavoidability of the other despite the resistance that is coming from the self, which has to be understood in wider sense – culture, community, religion, race, nations and so on. Therefore, the outside from where the other is coming to self is the challenge that can never be conquered despite all the steps taken and implemented to protect the sovereignty of the self.

Considering the above notion of the other in relation to the language and community throughout the history and also in the present scenario, it is clear that how these strictly defined spaces and their boundaries, marked in and through language, naming, and fixing meaning that confines one to a particular community, have gone blurred. This blur leads to unclear identification of what is in and what is out, what is authentic and what is inauthentic, what is mine or ours, and what is other's. In that sense, neither a language, nor a community can be expected to be pure in terms of its existence. Since language and community are in constant touch with the other, they undergo through constant changes.

The above situation can be understood in the light of colonial discourse and its impact on both the groups, that have been referred to as the colonizers and the colonized, or, in Said's term\(^\text{18}\) 'orient and the occidents', in terms of language. It is here one can think of the language that is called English, which is the language that once belonged to the people from the English land – The Great Britain. Though it was a language that was spoken by the British, who are still considered as the owners of the English language, it was the language of the rulers who ruled their colonies. It was also the language which our languages wanted to refrain from, a language that can be used correctly only by English people who might not have thought of mixing their language with the languages spoken by the people from the colonies that they ruled. It can be seen that how these languages got mixed with the other languages despite the resistance that people had developed and tried to maintain through ruling, protesting, and taking revolutionary movements against each other. Consequently, by today, the fabric of the English language is a fabric that has many seams which have gone over each other in a more complicated manner due to the very way it is being deconstructed by many nations across the world introducing their own variations into it. If not just a fabric with patch-work with many seams, it can also be considered as a collage, due to which the whole world has become the owners of English while becoming the participants and inhabitants of it who make it inhabit simultaneously.

In this context, it will not be inappropriate to say that there is no such identifiable language called English. If at all it is possible to recognize, it is a possibility that can come up with another prefix added onto it, such as Indian-English, Chinese-English, American-English, and so on which case it is no more the way it was as English. Accordingly, if to go with the above construction of English, what can be seen is that the English has rather become a link that joins English with other languages or contexts, e.g. Indian-English, than appearing to be as a well definable language that has its own defined space as such. However, this situation is common to all the languages, though certain movements, that come up in the contexts of

\(^{17}\) Nietzsche discusses this idea in detail in his *Twilight of the Idols & Anti-Christ* edited and published in 1968

nation, culture and religion and certain projects and agendas in the space of modern linguistics, have been trying to interpret this mixing of languages, communities, and cultures in terms of losing the language, losing the culture, losing the authenticity, alsoapollution, invasion, death, and endangerment of language. It is due to such interpretations there have been abortive efforts to protect one's own language, due to which everyone is made to be a guardian of the language to which one belongs.

Nonetheless, if this protection is the duty assigned to someone being a part of a particular community and being a speaker of a particular language, the next question that immediately arises here is that how far can one go with the language to which he supposedly belongs and the meanings that it carries? If not, what does one protect when one promises to be the guardian of a language – is it only the language or is it the community and its values that is carried and communicated to the individual in and through the language? On the other hand, if one is expected or bound to protect one's language, one is supposed to use that language everywhere. Consequently, it is a matter of doubt whether one uses the same language, also if that language belongs to the one who speaks it?

To expect someone to speak the same language throughout the life is to expect someone to remain the same forever, in which case he speaks the same language affirming the same meaning manifesting the same values that were transmitted to him by the community to which he belongs. This expectation that arises from the common ground of the community which affirms that a certain culture has to be fulfilled by the individual to ensure his wellbeing in the society as an individual, also through which the wellbeing of the community and its secured future is promised. Therefore, one is supposed to speak the language of the community rather than the language what one really wants to speak.

As mentioned above, language is not merely an instrument that can be used. Before it becomes an instrument, that can be employed to communicate, it is the most powerful ideology and one of the Ideological State Apparatuses through which power and the order is put into practice. Therefore, while language is a way in which and through which a discourse is constructed, it is also the very result of the discourse in which discourse and the language can be understood as reciprocally constituted, assuring their existence in relation to each other. In that sense, to speak a language means to manifest a community, culture and its values, thus, to manifest the meaning constructed by the existing discourse or the order of the society. It is the meaning arbitrarily assigned by the dominant discourse that has been taken as the 'the meaning' of and for the things, otherwise existing without a meaning that is intrinsically embedded in them. These meanings assigned on words are the given meanings. Accordingly, the understanding, which is constructed in and through the meaning that the language makes, is an understanding or knowledge in terms of givenness. Therefore, the dichotomies and parameters, such as good and bad, right and wrong, rational and irrational, truth and false, truth and lie, that mould an individual and his society are not necessarily correct or true in its essence, because, there is no such essence that is to be identified with in itself. However, it is this givenness which confines one into one particular meaning and identity that has to be carried once and forever.

Since one is open to the other in relation to each other, there is no such possibility of staying in rigid self-sameness. It is this otherness that keeps coming to self due to which his given knowledge and understanding is challenged with which one undergoes through unpredictable changes or metamorphosis through which the given meaning is overcome with another. But, these transformations mostly do not cop up with the prevailing discourse of a culture or a community that comes in and through the language. Instead, they go beyond the borders,
through which the seam that detaches one from the other goes in-visible, with which all the defined definitions assigned on language are deconstructed bringing up variations into the language in terms of meaning which has to be understood as alternatives.

The field of literature, art, theatre and cinema are such spaces through which such variations are introduced into the language and culture, while suggesting alternatives to go beyond the given. Especially, as Blanchot19 says, it is in the space of literature through writing one can negate the negation in which case nothing is negated. It is a world in which everything is possible since it is a world that really does not exist as such. Therefore, it is a fictive world. But, this fiction which is also the reality is a fiction viewed through language, in which words are arranged without following any grammar as such, a grammar that demands the agreement of the subject with the verb through which syntactic structures are constructed. Also, it is a language with the everyday words yet with new or different meanings which are not possible otherwise in the given language of the given discourse of culture. Accordingly, language in literature is a language, which opens up to the other without having fixity, in and through which one can leave humanity as such that demands one to own the identity of man or human. Instead, one can become an insect, plant, woman, ghost and so on – the metamorphosis that does not act with a responsibility but stays radically passive while becoming what one wants to become despite what one is supposed to be. In that sense, it is also the space of one's language in which one does not have to recognize himself with the identified face, but a space into which one can disappear without the recognition.

Therefore, neither the MT, nor the community or culture can remain intact protecting the respective space that is intended to create and fix identities, because the given space through any of these is not adequate for an individual, who is becoming constantly without knowing what or who he is going to become, due to one's openness to the unpredictable and undecidable other. Instead, one is made to undergo through constant displacement from the given – the given knowledge, language, meaning, community, culture and so on – due to which having an identity or essence is impossible.

Reference:


19Blanchot, 1982.


The Impact of Ideologies on Lexical Innovation in Indonesian

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Abstract: Indonesian has played a crucial role in the history of Indonesia as a highly efficient political and state-making instrument. It has developed from Malay, which had served for centuries as a natural lingua franca of sailors and traders in the littoral areas of Southeast Asia. A normative form of the Malay language, primarily based on the Riau dialect, was adopted in the late 1920’s by Indonesian nationalists as the language of a nation in the making and received a highly political name, bahasa Indonesia. When Indonesia proclaimed independence right after the Japanese surrender and had to fight for it another four years with the returning Dutch, Indonesian became not only a strong unifying element of the new multiethnic nation, but also the language of the revolution (bahasarevolusi). This was when this newly evolving language embarked on an exciting path of a vital political tool, which has both served the following regimes and reflected on the workings of these regimes. The primary aim of this paper therefore is to trace and analyze the trajectory of the language under the pressure of the ideologies and atmosphere created by them, with a particular focus on the lexical innovations, neologisms, acronyms and other, at times bizarre, linguistic forms.

Keywords: bahasa Melayu, Malay, bahasa Indonesia, revolution, Sukarno, Suharto, acronyms, abbreviations, neologisms, Pancasila

Bahasa Melayu, or Malay, originally was the mother tongue of the sea-oriented peoples along both coasts of the Straits of Melaka as well as parts of Borneo. Malay gradually became the undisputed lingua franca of Maritime Southeast Asia due to several factors – the language’s homeland along the strategic trade sea lanes and its role in the seaborne commerce, the process of Islamization of the Malay archipelago, and, last but not least, the pragmatic approach of the Dutch colonizers. Thanks to its widespread use and relative simplicity, this language was then the ultimate choice of the young Indonesian nationalists as the vernacular of the nation about to be born, which was given a highly political name – bahasa Indonesia, i.e. the Indonesian language.

Thus, while previously the contribution of Malay had been rather practical – a universal communication medium, a useful administrative tool, and also cultural, in the post-colonial order of independent Indonesia the role of bahasa Indonesia was, beside communication, a strongly political one – as a state-making, unifying and ideological instrument. The focus of this paper therefore is an attempt to analyze the language’s trajectory from the political point of view from the late 1940’s onwards, stressing the lexicological developments, especially as a result of political and other top-down campaigns.

Indonesian was one of the soft but efficient weapons of the Indonesian republicans and nationalists in their struggle against the returning Dutch who waged a brutal and unjust colonial war to grab their former colony. However, upon the Japanese surrender, the former Dutch East Indies embarked on a journey towards independence and refused to comply with Dutch plans of re-colonization. The Indonesian Revolution, as this period was generally known, consisted of two levels: perjuangan (struggle) and diplomasi (diplomacy). October

20 Tomáš Petrů (1974) is affiliated to Metropolitan University Prague
and November 1945 were nicknamed as the Bersiap Period, from Bersiap!, i.e. “Get ready!”, the intention of which was to summon young nationalists for fight (Cribb 1991, p. 63). Another struggle shout was Merdeka! (Freedom!), also somewhat overused by Sukarno. The atmosphere of the fight for national liberation was well-reflected in the topical lexicon of the times: kedaulatan – sovereignty, the afore-mentioned perjuangan – struggle, fight, pejuang (revolusi) – a revolutionary fighter, pemuda – (revolutionary) youth, semangat – (revolutionary) spirit, zeal, Bung – brother, comrade (see Bung Karno, also Bung Hatta).

When the brutal colonial war with the Netherlands was over and the former colonizers at last officially acknowledged Indonesia’s independence, the country found itself in Year Zero. The young Republic of Indonesia was facing a wide range of serious problems from devastated infrastructure to poverty to economic chaos to separatist conflicts. In the view of Indonesia’s first president Sukarno, Indonesians were “a nation of coolies” and his recipe to their empowerment was increasing of national confidence, which Indonesia’s founding father attempted to do, inter alia, by exalted nationalist rhetorics. Thus, his fiery speeches abounded in phrases such as jiwanasional (national soul), kemauannasional (national will), tanahkramat (sacred soil), perjuanganpolitik (political battle), or negaramulia (noble state, Anwar 1990, p. 126-127, Sneddon 2003). To underline his ties to the masses, Sukarno styled himself into the role of penyambunglidahrakyat, literally “the extended tongue of the people”.

**Sukarno’s Years (1950-1965)**

Masses of common people (rakyatjelata) posed a great passion of Sukarno’s. He believed that everything he did he did in the name of the common man. The names of “small people” who had influenced his political philosophy would appear in the titles of his political doctrines or symbols. It was after a petty Sundanese peasant Marhaen that Sukarno named his own vision of Indonesian socialism – marhaenism. His beloved nanny’s name – Sarinah – in turn, became inspiration for the first Indonesian toserba (tokoserbaada – a “universal” shop) or shopping mall in the 1960’s – a symbol of the hard-fought and sought prosperity of the young Indonesian nation.

In difficult times, however, even masses of common people – at least in Sukarno’s view – were forced to sacrifice themselves and suffer for higher plans. That is why the first Indonesian president would often speak of penderitaandankorbanan, though in proper Indonesian the phrase should be rendered as penderitaandanpengorbanan (Anwar 1990, p. 127). The notion of sacrifice corresponded with Sukarno’s favored word darah (blood), which he inserted in many collocations where it had not previously belonged. His strongly leftist and at times downright revolutionary Weltanschauung was then naturally reflected in jargon containing lexicon such as sayapkiri (left wing), sosialisme(socialism), revolusinasional (national revolution), massa (masses of common people) or gotongroyong (mutual help/mutual cooperation).

Sukarno as a native Javanese and also a speaker of Sundanese and Balinese often dotted his Indonesian, quite specific as it was, with elements from these regional languages, by which he enriched the national language with dozens of Javanisms, Sundanisms and Balinese words. Thus, he contributed to a shift of the Indonesian language from the “classical” Riau-Malay based variant of East Sumatra to a vernacular that is closer to populations of Java and Bali. He did this also through his rhetorics, heavily inspired by the

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21Sukarno (1901-1970), also well-known Bung (brother) Karno, was a prominent Indonesian nationalist of the pre-colonial era and first Indonesia’s president (1945-1967). In the early and mid-1950’s Sukarno was a self-styled but respected leader of the emancipation movement of Third World countries, which produced the Non-Aligned Movement (1961). In the early 1960’s Sukarno turned away from the West, allied himself with Maoist China and finally led his country into international isolation. His regime was abruptly ended by the bloody aftermath of the events of September 30th, 1965.

22His mother originated from the island of Bali.
style and lexicon of the *dalang*, shadow theater puppeteers of Java. And when we speak of Sukarno-the-polyglot, who had also mastered four European speeches, we must not omit his passion for expressions of Western provenience such as *(tahun) viverepericoloso* for “(the year of) ‘living dangerously’”, or *sosialisme à la Indonesia* (Sneddon 2003, p. 145). It is therefore clear that common Indonesian people could not comprehend every word their supreme leader uttered, nevertheless, in spite of that, he managed to hypnotize them with his fiery speeches.

In connection with Sukarno’s inspiration by the Javanese culture, Benedict Anderson, the doyen of global Indonesian studies, speaks of so-called kromoization of standard Indonesian. What he had in mind was the process of infiltration of noble-sounding neologisms, originally from old Sanskrit and/or Old Javanese, which caught on as expressions for new political concepts or institutions. This sophisticated Indonesian tended to be used by politicians and other public personalities, unlike the lower Indonesian of the street. Anderson’s association to *kromo* reflects on the speech levels in Javanese, where *kromo* is the high, refined language, used to one’s superiors and elders and on special occasions, while *ngoko* is the low Javanese, a rougher and more straightforward language used in more intimate milieux and to people of lower social standing.

These (sophisticated) Sanskrito-Javanese neologisms were typical of the latter period of the Sukarno era, when expressions such as *SaptaMarga* – Seven Pledges (of the Indonesian Army), *Pramuka* (Boy scouts, literally “pioneers) and *pancawarsa* (five-year period) were introduced. The antipode of this refined language was the so-called new *ngoko*, a juicy Indonesian jargon, full of down-to-earth Jakartisms and Javanisms, frequently and typically used to express humorous, but also negative phenomena such as danger, catastrophes and violence (Anderson 1990, p. 145-146).

From the latter half of 1950’s, after a brief and unsuccessful attempt to introduce a form of parliamentary democracy (1950-1957), Sukarno began to create a more authoritarian regime, often characterized as a personal dictatorship. He eliminated competences of the parliament, reduced political parties and the role of those which were allowed to continue, and introduced so-called Guided Democracy (*DemokrasiTerpimpin*). Such was Indonesia’s leader’s response to the defunct state of the fragmented political scene and separatism, supported by the United States. Enormous economic problems and escalating social and political tension made Sukarno resolve domestic troubles by blaming external actors and by pointing at a common external enemy. The enemy was the West, which Sukarno dismissed sternly with his infamous statement *To hell with your aid!* (Friend 2003, p. 87-88). The Indonesian masses, in turn, verbally threatened the Western powers with a reminiscence of the Japanese occupation: *Inggriskitalinggis, Amerikakitasetrika!*, meaning “We’ll bash the English, we’ll iron out the Americans!”

Sukarno also intended to drive the Dutch out of Irian (the West New Guinea) and also bore grudge against the British who had helped create Malaysia, which Sukarno considered as a product of Western neocolonialism and imperialism (*Nekolim*) – the worst imaginable combination for him ever. It comes as no surprise that he roused with gnashed teeth and closed-set fists for its destruction, which was verbally summed up as *Ganyang Malaysia* (Crush Malaysia!), and this multicausal crisis culminated in an act of Indonesian aggression, infamous as *Konfrontasi* (the Confrontation, 1962-1966).

Reflecting on the political changed connected with the increasingly authoritarian policies of Sukarno’s Guided Democracy, the political jargon of Sukarno and his sycophants also followed suit. Their speeches were no longer full of revolution and masses, but of doctrines, introduced to justify the policies, which resulted in excessive use of acronyms, often pseudomystic sounding ones such as USDEK, NEFOS and OLDEFOS. To solidify his Guided Democracy, Sukarno also reintroduced the Presidential Constitution of 1945
(Undang-undangDasar 1945), which also implied underlining the principles of Pancasila. The Reviving the Pancasila also made Sukarno and his sycophant Ruslan Abdoelgani create a new ideology called Manipol USDEK or the Political Manifesto USDEK. The latter, somewhat bizarre acronym consisted of the following principles:

a) Undang-undangDasar 1945 (The Constitution of 1945),
b) Sosialisme Indonesia (Indonesian Socialism),
c) DemokrasiTerpimpin (Guided Democracy),
d) EkonomiTerpimpin (Guided Economy),
e) Kepribadian Indonesia (Indonesian Character).

Other new conceptions bore semblance to those above. NEKOLIM (neokolonialis, kolonialisdanimperialis) summed up in one expression “all the evil coming from the West” that Sukarno felt was necessary to eliminate by an all-out struggle (see his protest campaign against the creation of Malaysia). NEFOS then was an acronym for the New Emerging Forces, symbolizing the rising, progressive countries of the newly emancipated Third World Indonesia aspired to be the leader of, as opposed to OLDEFOS, the Old Established Forces, standing for the (declining) colonial and imperial powers such as Great Britain and France (Dubovská, Petrů&Zbořil 2005, p. 309).

NASAKOM, in turn, was another novel political conception which reflected Sukarno’s (probably well-intended) efforts towards reconciliation and cooperation of the nationalist politicians and similarly-oriented army (NASionalisme), Islamists and orthodox Muslims (Agama for religion) and the ever-more active Communist Party of Indonesia (KOMunisme). This idea, however, proved be to a failure and the irreconcilable stance of these factions soon resulted in tragic events which entered history as the 30th September Movement (Gerakan September Tigapuluh, Gestapu) and following massive anti-communist cleansing at the turn of the years 1965 and 1966. This brutal period abruptly ended Sukarno’s Guided Democracy, which was replaced by another authoritarian regime, the ostentatiously anti-communist, right-wing and pro-Western New Order (OrdeBaru, ORBA) of General Suharto23.

Creating catchy slogans, mysterious abbreviations and pseudomystical acronyms from the Sukarno circle became a major trend in modern Indonesian, which, interesting, did not recede during the Suharto regime and eventually has survived well into the era of the democratic transformation after Suharto’s downfall. A. MorzerBruyns, who created a dictionary of Indonesian abbreviations and acronyms, listed more than nine thousand of such expressions (as quoted in Anwar 1990, p. 133).

From the viewpoint of linguistic development, the legacy of Guided Democracy policies posed a step backward, since then Indonesian media were exposed to strict censorship in the first place; secondly, they were forced to serve the ruling regime. The language of the media was thus intensively dotted with little intelligible neologism and acronyms, which could be likened, with a bit of a hyperbole, to the Orwellian newspeak of 1984. Given the bureaucratic nature of OrdeBaru, this was also typical of Suharto’s regime. Interestingly, some of these elements do appear in the lingo of the current administration.

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23 Suharto (1921–2008) was an Indonesian general and second president (1966-1998). He created a highly repressive, semi-military regime, which cooperated with the West and concentrated on modernization and industrialization of the country at the expense of civic liberties and human rights. He stepped down amidst of overall social and political crisis, sparked off by the Asian Financial crisis (krisismoneter, krismon) on May 21st, 1998.

As explained above, the new regime drew on smartly the trends, introduced by Sukarno, and simultaneously, started off a wave of new political lexicon. Suharto symbolically dehonestated the previous regime by calling it Orde Lama (ORLA, the Old Order), while he marked his new doctrine and regime as OrdeBaru (ORBA, the New Order) as a promise of better future and a symbol of modernity.

A degree of mythological symbolism was reflected also in the title of a document, through which Sukarno handed over, under not quite clear circumstances – most of presidential powers and competences to General Suharto. This document was called according to the date of power transfer SuratPerintahSebelasMaret, i.e. the Order of March the Eleventh. Beside the contents itself, it is the acronym, formed from its name, that is highly interesting – Supersemar. It is to be noted that Supersemar is a favorite figure in the traditional shadow theater play – wayang – and a semi-godly patron of Java. The mystical hint behind the name of this command is then ultimately clear – whoever has received Supersemar may have the (divine) power to become the supreme ruler of Java. To add some rationale behind the mysticism, whoever rules Java, the central and most populous island of Indonesia, may, arguably, rule the whole archipelago.

Although Sukarno and Suharto greatly differed in style – Sukarno was a passionate orator, while Suharto kept a rather low profile in public, they shared a liking for ritualization of language and emphasis on mystical and metaphysical elements in politics. That is, for instance, why Suharto’s people entitled the events of September 30th, 1965 as Gestapu, which was to evoke brutal methods of the Nazi secret police.

The new regime, however, did not differ greatly in terms of brutality from the Nazi police. Since it was actually born from anti-communist purges, in which hundreds of thousands of Communists, their sympathizers and ethnic Chinese had been killed by the Suharto-led army and the quasi-official militias, it thrived on anti-communism. But even after communism had been practically exterminated, the ruling regime kept on using a wide array of tools and methods to crush any opposition.

Nevertheless, the political turn in Indonesia also brought in positive developments, including stabilizing the situation on the international scene. The New Order regime ended the konfrontasi with Malaysia, and, represented by the minister of Foreign Affairs Adam Malik, began “mending fences” (Solidum 2003, p. 21) and building a new regional order, in which Indonesia aspired to be on the lead. And given Indonesian obsession with acronyms, it was an Indonesian, the Foreign Minister Malik himself, who devised the acronym ASEAN for the Association of Southeast Asian Nations (Sandhu, Sidique et al. 1992, p. xix).

Suharto´s regime also ended the policy of Nasakom and returned to the pure ideology of Pancasila, which he later promoted to the sole ideological foundation of the Republic of Indonesia. It also stopped economic experiments the previous Sukarno governments and steered towards market economy, combined with a share of state enterprises (Badanusahamiliknegara, BUMN) and central planning. For this very reason Suharto uplifted a number of ambitious technocrats with doctoral degrees in economics from U.S. universities (Friend 2003, p. 136-137), aptly nicknamed Berkeley Mafia. Besides, he established quite a few new institutions including state and regional planning boards. The rise of new institutions, commissions and strategies naturally called for an influx of new political expressions and acronyms.

Unlike Sukarno´s eternal revolution, the political leitmotif of the new regime became pembangunan. This is best translated as development and it was the new regime’s dalang, puppeteere, who styled himself as the omnipresent “father of development” or Bapak Pembangunan. As a genius of power, he was well aware that a nation living in prosperity is more loyal and easier to govern (Petřů 2008, p. 118).
The new strategic plans for uplifting the impoverished Indonesian economy became known as Pelita or Repelita (Rencana Pembangunan Lima Tahun, Five Year Development Plans). These were devised by institutions like Bappenas (Badan Perencanaan Pembangunan Nasional, National Body for Planning and Development) and Bappeda Badan Perencanaan Pembangunan Daerah (Regional Body for Planning and Development). Improvements in living standards were also materialized in opening hundreds of clinics called puskesmas (pusat kesehatan masyarakat – community health center), which made health care available even to populations in more remote areas. Literacy rate also increased dramatically thanks to free primary education, and other education programs were also subsidized. Food and other commodity subsidies secured loyalty of the previously impoverished masses. Thus, a form of social truce was reached in an otherwise heavily authoritarian regime.

Politically, the stability of the new regime was secured by various intelligence-repressive entities such as the infamous Kopkamtib (Komando Operasi Pemulihan Keamanan dan Ketertiban, The Operational Command for the Restoration of Security and Order). This institution was founded in late 1965 in the wake of the attempted communist coup of that year, with Suharto naming himself its first commander. This special group, formed within the army, gained non-standard competences and was not obliged to abide to laws pertaining to criminal procedures. In the 1960’s and 1970’s, its major task was to persecute communists and, generally, to suppress any political opposition (Barker 1998, s. 11–12). Their activities brought about a new phenomenon and a respective expression for it, tapol (tahanan politik, a political detainee), the number of whom reached odd six hundred thousand throughout the New Order.

Other neologisms, including bizarre acronyms kept popping up in the New Order across various sectors, especially government and party politics. One example for all may be Golkar (Golongan Karya, or Functional Groups). As the title itself suggests, it was not a typical party-type entity, and political analysts would prefer categorizing as a non-party party. It is true, since it was primarily a huge and omnipresent governmental bureaucratic machinery created with the supreme aim to govern the state at all levels, from the national to provincial to district to village (Eklöf 2003). Its ideological foundation was the Pancasila, the state doctrine, which was implemented through the apparatus to every corner of Indonesia.

This ideology was taught at schools of all grades and its tutorials took up to six to eight hours a week in the framework of course such as Pendidikan Pancasila (roughly Studying Pancasila or Pancasila Education). Pancasila Studies was the educational core of (F)ISIPOL faculties (Fakultas Ilmu Politik dan Ilmu Sosial), the ultimate task of which was to educate and brainwash (sufficiently loyal) bureaucrats for the Golkarian apparatus. On a personal note, these faculties reminded the author of this article of the departments of Marxism-Leninism, which had existed in former socialist Czechoslovakia (where he was born and raised) – with one difference: they instilled an ideology with an exactly opposite polarity. However, in terms of the blandness or bizarreness of the slogans, the degree of brainwash and the general spirit of absurdity was something these (and possibly other) authoritarian regimes shared.

The obsession of the regime to control all societal sectors as reflected exactly in those bizarre acronyms such as sospol (sosial politik – socio-political), sosbud (sosial budaya – socio-cultural) or kamling (keamanan lingkungan – environment security). This trend inspired one leading regime opponent to devise a ridiculous acronym in a typically Golkarian spirit

\[\text{24} \text{Today, the institution is officially called Badan Perencanaan dan Pembangunan Nasional (with the same meaning in English)\]}

\[\text{25} \text{http://www.globalsecurity.org/military/world/indonesia/kopkamtib.htm\]}

\[\text{26} \text{http://www.globalsecurity.org/military/world/indonesia/bakorstanas.htm [accessed September 25th, 2013]\]}
that went IPOLEKSOSBUDHANKAMLING, meaning something like “ideological-political-economic-socio-cultural-defense-security environment” (Friend 2003, p. 257).

Thanks to the ideological undertones and lexicon, reflecting on the atmosphere and style of the New Order, the general public was increasingly exposed to a bahasaPancasila (language of Pancasila, the state doctrine) instead of standard bahasa Indonesia (Indonesian language). Critics tended to dismiss this bureaucratic lingo as bahasa pejabat, i.e. “officialese”. However, this linguistic trend did not become extinct with the end of his regime. It was actually quite the opposite, since many of the old regime bureaucrats have remained in and maintained the style of the post-1998 state administration. Suharto himself, a native Javanese, had never mastered Indonesian perfectly and so became rather infamous for his Javanisms and other imperfections in Indonesian. Bizarrely, his gaffes were even publicly imitated by his sycophants. Thus, Suharto’s contribution to the development of Indonesian was not only backwards and aesthetically negative, was, in fact, multiple.

Zamanreformasi, or the Era of Democratic Reforms (1998–)

When the General’s authoritarian regime fell in May 1998, the demonstrators and activists’ slogan was reformasi, or reforms. The first Suharto’s successor, B. J. Habibie, appointed the Reform Cabinet (kabinetreformasi) and opened the public and political space to democratic competition. Zamanreformasi started off the robust decentralization program (pemekaran – proliferation of new regions) and liberalization of media and public space. The greatest challenge, in the wake of a wave of communal and separatist conflicts, posed to be maintaining of Indonesia’s territorial integrity and unity (persatuan). By promoting the policies of reformasidanpersatuan across the political spectrum, one key principle of Indonesian nationalism and statehood was revived.

Needless to say, the reformation era brought along a number of new expressions or a revival of old ones with a new meaning. Hallmarks of the new era lexicon were acronyms such as pemilu (pemilihanumum – general election), pilkada (pemilihankepaladaerah – regional head election), cagub/cawagub (calongubernur/calonwakilgubernur – governor candidate/vicegovernor candidate), cabut/cawabut (district head candidate/deputy district head candidate), and with the introduction of direct presidential election in 2004 also pilpres/pilihanpresiden – presidential election) and capres/cawapres (calonpresiden/calonwakilpresiden – presidential candidate/vice-presidential candidate).

The liberalization of political situation also sparked off public debates concerning cases of corruption, both from the Suharto times and latest cases. Indonesian media tend to dub this baleful and deeply-rooted phenomenon KKN (korupsi, kolusi, nepotisme – corruption, cartelization and nepotism).

Despite the fierceness of reform slogans, the power transfer in 1998 and the following months and years was no revolution, but a continual elite exchange (an “elitist transition”, to use MochtarMas’oed’s term, Mas’oed 2009), with the former ruling party Golkar remaining one of the key actors on the political scene – in 2004 it even won the general election. Therefore, many elements of the New Order have been surviving both in the political and bureaucratic style as well as the language of the pejabat (officials). Thus, many Golkar and other political-linguistic residua of the New Order “officialese” remain fairly strong in contemporary Indonesian. Basically, the administrative language of the Suharto regime, enriched with a set of new lexicon, thus forms the very foundation of today’s jargon of modern post-Suharto administration.

Let me therefore present some of the most pregnant examples of this sociolect: proker (program kerja, work program – an analogy to New Order expression raker – a working meeting), diklat (pendidikankilat – “accelerated” education). Other fine examples may be
renstra (rencana strategis – strategic program), iptek (ilmupengetahuandanteknologi – science and technology), menegristek (Menteri Negara Riset dan Teknologi – State Minister for Research and Technology) and tupoksi (tugas pokok dan fungsi – basic tasks and functions), to top it all. Critics might argue that this rather special jargon tends to be the domain of a specific group – bureaucrats, officials and politicians. However, given the impact of the bureaucratization of the whole society during the Suharto era, often characterized as bureaucratic capitalism, plus Indonesian “affection” for acronyms, a great deal of these expression have simply entered the general modern Indonesia. As has been hinted above, acronyms represent one of the most significant sources of new vocabulary for bahasa Indonesia, and would thus deserve a more detailed study of its own. Nevertheless, there are other tendencies forming the outlook of contemporary Indonesian.

Newer trends in the language of politicians and public figures in Indonesia include a wave of Arabo-Islamic expressions as well as an influx of English vocabulary. Although a great number of words of Arabic origin have been present in Malay (and later Indonesian) since the first contacts with the new creed, the current growing frequency of Arabic linguistic borrowings may be explained by the growing religious orthodoxy of a great part of Indonesian population as well as by the elite’s effort to cater to the sentiments of the Muslim electorate.

The attempts to show their education, modernity as well as prestige then lead to rather excessive use of Anglicisms, which does only mean individual words, but full sentences. To demonstrate the intensity of the trend, let us use an perfect example the speech of Indonesia’s president Susilo Bambang Yudhoyono (familiarly dubbed as SBY), which he made before the representatives of the Indonesian Ministry of Foreign Affairs – in Indonesian: “Satu (firstly), be confident. Yang kedua (secondly), have a global view. Yang ketiga (thirdly), know your missions. Yang keenam (fourth), be achievement oriented, kemudian yang kelima (and then fifth), always be ready, active and creative”. It is perhaps my personal speculation, but I am convinced that there is a similar vein in SBY’s statements as we would find in Sukarno’s speeches, for I believe both attempt at highlighting speaker’s worldliness and prestige, and thus instilling a degree of pride of their supreme leader in the audience.

Besides, professional circles also tend to prefer English expert lexicon to Indonesian to such a degree that many printed media simply add an English term in brackets after the Indonesian equivalent, basically to make sure what the subject matter is. One example for all: AirAsia Indonesia berencamatamengadakanpenawaransahamperdana(Initial Public Offering /IPO).

A number of English or pseudo-English expression are nevertheless heard among the general public alike. Older colloquial borrowings would include words like hot, rilis (release - of an album etc.), (cari) refreshing (pronounce refresing) – to look for relaxation etc. Later borrowings draw on new fashions: Sayacalling temansaya(I will make a phone call to my friend.) or Sudahpunyajodoh? – Masih planning. (Do you have a girlfriend / fiancée? – Still (in the phase of) planning).

There is certainly a whole set of other influences on the modern Indonesian language, and some of them have been intentionally omitted for they are beyond the scope of this brief study. Nevertheless, it is evident that the trajectory of the bahasa Indonesia from bahasa Melayu, chosen 90 years ago by Indonesian nationalist to help create and unite the

27http://www.balitbang.dephan.go.id/tupoksi.htm [acceeded September 29th, 2013]
Translation: AirAsia Indonesia is planning to make an initial public offering.
young nation, is a fascinating one. It is quite possible that without this language there would be no Indonesia at all. And although modern-day Indonesia is a politically and culturally well-defined and established nation, Indonesian still helps forge the country’s unity. It is a fact that an absolute majority of Indonesians uses this language automatically, whether it is their first, second or third language. Bahasa Indonesia thus represents not only a basic medium of everyday communication of Indonesians with institutions or members of various ethnic groups, but it has penetrated all strata of the society, all fields of human activity – education, commerce, industry, media, and arts. Having said this, it needs to be noted that its political role is still vital and perhaps growing increasingly stronger, given the latest trend towards promoting regional and local identities (sukuisme – tribalism, from sukubangsa – ethnic group, tribe), which reflect on the recently launched decentralization program. That is why, bahasa Indonesia today, more than ever before, represents a key political element and symbol of unity of the Indonesian nation.

Bibliography:


30 The geographical distance, different colonial settings and especially different socio-cultural and political post-colonial developments in the archipelago and on the Malay Peninsula (and North Borneo) have also caused an ever-greater divergence between the Indonesian language and modern bahasaMalaysia as the national language of Malaysia. Though once considered as normative varieties of Malay, standard Malaysian Malay and Indonesian are now considered by a number of experts as separate languages. The differences and regional/national specific features are not the subject of this paper, however.


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Literature is the expression of individual’s social life and thought through language. It is the history and the only history of the human soul. The connection between literature and life is intimate and vital. Life provides the raw material by which literature interfuses an artistic pleasure, pattern and form. The writers of literature transport the real life events in their society as a mirror with which people can look at themselves and make amends where necessary. Woman is the creator. She is an avatar of God who brings every human being into this world. But the same women suffer a lot. They face violence in many aspects of their lives from total strangers who view women as sexual objects, from family members, from society which treats them inferior to men. The violence is multi-faceted and its effects on women’s psyche are deeply complex and hard to understand.

Margaret Atwood is the most prominent figure among the Canadian women novelists. Victimization and survival are twin themes explored by Atwood in her criticism, fiction and poetry. She has taken upon herself the task of articulating the dilemmas, contradictions and ambiguities of late twentieth century life in all its complexity. She believes that the silencing of woman, the thematic of victimization, functions not only through patriarchal attitudes but also through woman’s conscious or unconscious complexity of matter. Atwood’s novels examine themes related to the politics of gender, such as enforced alienation of women under patriarchy, the delimiting definition of women forced by men, the patriarchal attempt to annihilate the selfhood of women and women’s quest for identity.

Often Atwood’s protagonists are writers or artists themselves and therefore have particular creative resources to help or even hinder them – Joan Delacourt in *Lady Oracle* (1976) is a writer of costume Gothics; Rennie Wilfrod in *Bodily Harm* (1981) is a style journalist; Elaine Risley in *Cat’s Eye* (1988) is a painter. The most obviously entrapped artist-writer in Atwood’s novels is Offred in *The Handmaid’s Tale* (1985). In this novel, Atwood conjoins two different projected futures. The first, distinctly dystopian, is Gilead, a fundamentally tyrannical order the author envisions for the Northeastern United States. In the totalitarian regime, the handmaids are rendered powerless passive and mute and are subdued to their anatomical destinies. The handmaids have become the complete property of the state and are utilized as a national resource.

*The Handmaid’s Tale*, is studied with reference to the four basic victim positions; denial of the fact that one is victim, acknowledgement of the fact of being a victim but the acceptance of it as something inevitable, acknowledgement of the fact of being a victim, but a repudiation of the victim role and becoming a creative non-victim. In this novel, the narrative deviates from the ordinary time sequence. Offred is supposed to have narrated her story in retrospect into a recording machine in tapes which are not numbered in order. So it is not easy to trace the chronological order of her victim positions. But she may be seen occupying or approaching Positions Two, Three and Four. In *The Handmaid’s Tale*, Offred, the narrator, is one of the many Handmaids in Gilead to be recruited for ‘breeding purposes’. The childless among the Commanders of the Faithful get a Handmaid each. The Handmaid must act as a surrogate mother and bear a child for the aging Commander with the collusion of his barren wife by a literal enactment of the device invented by Rachel in the Bible. If the Handmaid does not succeed by the end of her third two-year posting, she is declared as
Unwoman and shipped off to the Colonies to clear up toxic wastes. Compared to colonies, their present status is a paradise. There is the ‘solitary’ zone where they are tortured:

They figure you’ve got three years maximum, at those, before your nose falls off and your skin pulls away like rubber gloves. They don’t bother to feed you much, or give you protective clothing or anything, it’s cheaper not to. Anyway it’s mostly people they want to get rid of … It’s old women … and Handmaids who have screwed up their three chances and incorrigibles … discards, all of us. (260).

In this way the Handmaid is desexes and dehumanized. Male infertility in Gilead is unthinkable and as Offred says, “There are only women who are fruitful and women who are barren that’s the law.” (61) Offred became a Handmaid after an attempt to escape with her daughter and husband from Gilead.

Offred is similar to the other Handmaids in accepting the victim position as something inevitable. She adopts the Aunt’s definition of her as her own self-image. “We are hers (Aunt Lydia’s) to define, we must suffer her adjectives.” (124) Offred perceives herself only as a walking womb i.e., only in the child-bearing context and regards herself as a failure when that function is not fulfilled. “I have failed once again to fulfil the expectations of others, which have become my own,” (83) she says in anguished disappointment when she fails to conceive.

In The Handmaid’s Tale, the child-bearing function of woman is isolated, blown out of proportion and shown to be the root of the victimization of women. While the Aunts who are accomplices of the System, deny their Victim position, most of the women in Gilead accept it as something inevitable. They, however, devise various strategies to make it tolerable. There are a few like Moira and Ofglen who rebel against the role of the victim but they are punished for having “reached Position Three in a society which is still in Position One or Two.” (Survival, 39) Moria makes two attempts to escape from the Rachel and Leah Re-education Center. Her escapade does not inspire other Handmaids instead they frightened,

“ At any moment there might be a shattering explosion, the glass of the windows would fall inwards … Moira was like a elevator with open sides. She made us dizzy already we were finding these walls secure. In the upper reaches of the atmosphere you’d come apart, you’d vaporize, there would be no pressure holding you together.(143)

Like other Handmaids, Offred is fed only with what the authorities regard as healthy food. As Emma Parker says, “One of the main ways the system of oppression is enforced is through food.” (354)

Offred’s gradual development of feminist consciousness toward initiating risky but assertive schemes breaks completely the slavery syndrome. Offred realizes the centrality of language to the process of self-realization and the struggle for equality. This paper aims at exploring how the protagonist raises her voice against the marginalization of woman in anarchic or repressive societies. Offred finally emerges as a brave, touching, and wry who starts off as what Atwood calls, a Solitary Weeper. The conflicts within the characters make them appear essentially human and reassure us that the Republic of Gilead cannot last forever.

Gileadean women are alienated from the universe around them by the severe restriction on their freedom of movement. They are forbidden to read and write, for that is a
man’s prerogative in Gilead. By thus being denied self-expression through writing and speaking and being denied perception of reality around them through reading, they are isolated from the world through furtive reading, whenever possible and through a secret exchange of oral information with one another. Besides being alienated from herself, Offred is also tragically alienated from those around her. Serena Joy, the wife of the commander, is understandably very harsh in her treatment of her. She makes it very clear to Offred that she is to treat her stay as a job, a business transaction, and not cause trouble of any sort with her husband.

A deliberate and systematic attempt is made in Gilead to obliterate all sense of individuality and identity in women, be taking away their names from them. The Aunts are given the names of popular brands of cake-mixes and cosmetics. The Handmaids lose their original individuating name. A Handmaid’s name indicates merely the male to whom she is assigned. The name ‘Offred’ is composed of preposition ‘of’ indicating possession and the name of her Commander. It is a Gileadean variation of the contemporary patronymic “Mrs.Fred.” The ethos of the handmaid’s world is domestic and they are segregated from all male contact. The Commander is the exception to the rule. In Gilead, the women are divided into different classes with specific uniform: the Commander’s wife wears a blue dress; the aunts sport army uniforms; the Ecowives (the working class) have red, green and blue striped outfits; Marthas, the housemaids have green garments and the handmaids drape themselves in red gowns with nun-like white head-gears. Offred considers herself, “a distorted shadow, a parody of something, some fairytale figure in Red cloak descending towards a moment of carelessness that is the same as danger. A sister dipped in blood.” (19) Red is the colour of death, fertility, and martyrdom. Atwood conveys these ideas simultaneously.

The destruction of the individual name is part of the attempt to destroy the past and force woman to live in present moment alone, in a two-dimensional existence. Suicide is one of the ways in which the women in Gilead attempt escape from their intolerable oppression. Offred’s predecessor had hanged herself from the light fixture. The Gilead administration therefore takes preventive measures to block this particular escape-route. In the Handmaid’s room, “They’ve removed anything you could tie a rope to.” (17) Escape through physical flight is another possibility, though the chances of success are almost nil.

As part of their re-education in submission, Offred and other Handmaids are made to watch pornography films from the seventies and eighties in which women appear in various attitudes of submission, brutalization, and grotesque mutilation. To keep obedient to the regime, the Handmaids are ordered to listen and utter the prayers which Soul Scroll machines say while printing them. The Handmaids are also taught by the “Aunt,” the thought-police of Gilead, to walk with their heads bent down low. So silence and powerlessness go together in the lives of Offred and other Handmaids. Their predicament lucidly illustrates Simone de Beauvoir’s assertion in The Second Sex, which is about man’s marginalization of women. This view corroborates Michel Foucault’s observation about the “power-sex” (84) correlative. Offred, the narrator-protagonist becomes the victim of a prohibition ordinance of sex in the Republic of Gilead. Offred feels the indignity and terror of living under a futuristic regime controlled by Christian fundamentalists. She is aware of her present reality which is oppressive denying her individuality, nurturance and autonomy. Her life turns into a painfully prolonged prison term.

Under such circumstances, Offred experiences her body as separate from herself and snot within her control. However, she is more conscious of it than she was in pre-Gilead times when her body was lithe, solid and one with her. Her bath, like everything else is
regulated by others and despite her daily exercises, she finds her body not as flexible as it used to be. Like the other Handmaids, she is forced into pregnancy tests every month and cannot choose to remain childless. Having already failed at two previous postings, she is obsessed with the need to conceive at her third and last posting. Her alienation from her reproductive organs in particular, and her body in general, is clearly reflected in the lines:

Now the flesh arranges itself differently. I am a cloud, congealed around a central object, the shape of a pear, which is hard and more real than I am." (73)

The food she eats is similarly not chosen by her but brought to her room in a tray by the household Martha, Cora. Being a worthy vessel, she is fed only with what the authorities regard as healthy food. Offred forces the bland and unappetizing food down her gullet as she cannot afford to fall ill without running the risk of being declared unfit to bear a child and shipped off to the dreaded Colonies to clean up toxic wastes. Leisure time activities are similarly orchestrated by the authorities. The only thing a Handmaid is allowed to do is to go shopping with a neighbouring Handmaid and buy only those things for which she has been given tokens. The rest of the day she is supposed to do nothing. Offred says that time is a trap in which she is inextricably caught. Being a Handmaid, she is not allowed to knit, sew, read, write, embroider, smoke, weave, listen to music or go for a walk. The Commander starts off by regarding Offred as nothing more than his official Handmaid but soon goes on to also make use of her as his unofficial scrabble partner and club companion. Unknown to his wife, he plans private meetings with Offred and keeps her pleased with hand lotions, magazines and at times even books. At times the Commander looks at Offred sheepishly while at other times he appears daddyish in his behavior. After getting to know Offred better, he complains of the Ceremony as too impersonal. The thinking Fred and the feeling Fred appear to be two different persons.

Offred’s Commander, head of the household where she is kept and part of the dominant regime but drawn to Offred beyond her role as host for his sperm, shown Offred as underground copy of vogue from an earlier time. She stares at the photographs which,

Suggested as endless series of possibilities, extending like two mirrors set facing one another, stretching on, replica after replica, to the vanishing point. They suggested one adventure after another, one wardrobe after another, one improvement after another, one man after another. They suggested rejuvenation, pain overcome and transcended, endless love. The real promise in them was immorality. There they were again, the images of my childhood: bold, striding, confident, their arms flung out as if to claim space, their legs apart, feet planted squarely on the earth. … those candid eyes … like the eyes of a cat, fixed for the pounce. … Pirates, these women, with their ladylike briefcases for the loot and their hotsy, acquisitive teeth. (165)

Reading and Writing is prohibited in Gilead. The arms and legs are ruthlessly chopped off if they read and write. Speaking freely is a capital offense like most other things in Gilead. Women are denied books, papers and pens. As Klarer says:

Women from all classes of society are excluded from any kind written discourse. These measures aim at giving the male leadership all the advantage of highly developed text-processing culture and of using these advantages purposefully against the women who are condemned to orality. (131)
Offred begins to break the slavery syndrome by transgressing the uniforms of Gilead. She steals into her commander’s study to play illicit games of scrabble and discovers that there can be freedom even within the prison house of language. She is able to ask the Commander questions, to criticize and even to condescend to him. She gives him an insight into the real living conditions and situation of Handmaids. Offred imagines stabbing the Commander when he asks her to kiss him. She says: “I think about the blood coming out of him, hot as soup, sexual, over my hand.” (131) She realizes the power of “pen.” As she says:

“The pen between my fingers is sensuous, alive almost, I can feel its power, the power of the words it contains … Just holding it is envy. I envy the Commander his pen. It’s one more thing I would like to steal.”(174)

Offred recalls her visceral connections to the husband and daughter from whom she has been so abruptly separated. She mourns a holistic love for them:

Nobody dies from lack of sex. It’s lack of love we die from. There’s nobody here I can love, all the people I could love are dead or elsewhere … where they are or what their names are now? They might as well be nowhere, as I am for them. I too am a missing person. From time to time I can see their faces, against the dark, flickering like the images of saints … I can conjure them. (97)

In this way Offred endorses a genuine and holistic love for her husband and daughter. She hopes she will receive a message that keeps her alive. Offred is initially silenced by Gileadean culture, but she eventually works her way to freedom through language. The very thing that is denied Offred - the freedom to speak up, speak out, be heard - becomes the medium through which she defines herself. Offred realizes the centrality of language to the process of self-realization and the struggle for equality. Language enables Offred to survive in Gilead and to raise her voice against the sexual oppression of the patriarchal society. As Prabhakar, M. says, she uses “language as a means of communication to unlock her inner feelings and bitter experiences as well as a ‘subversive-weapon’ to raise her voice against the marginalization of women” (86). Offred uses language in her tale with a sense of commitment to demolish the totalitarian society in the so-called church state regime, Gilead. She condemns Gilead for “its intolerant, prescriptive set of values that projects a tunnel vision on reality and eliminates human volition.” (Amin, 13) She rejects male misogynous mentality of the totalitarian society. In short, she raises her voice against the marginalization of women in anarchic or repressive societies.

Offred gradual development of feminist consciousness toward initiating risky but assertive schemes, breaks completely the slavery syndrome. As Offred says: “I’m tired of this melodrama, I’m tired of keeping silent.”(275) It is through Nick, the Commander’s chauffeur, Offred associated with underground network which shifts her from “being a helpless victim to being a sly, subversive survivor” (Amin, 13) Ultimately Offred is rescued by Nick, the Private Eve and the Underground May day resistance group who have come in the “black van.” Nick calls her by her real name and says: “It’s May day. Go with them.” (275) “the van waits in the driveway, its double doors stand open… whether this is my end on a new beginning. I have no way of knowing: I have given myself over into the hands of strangers, because it can’t be helped. And so I step up, into the darkness within; or else the light.”
Offred emerges as a rebel and fights by breaking the silence by using language. As Verwaayen says, “She acts through the power of her words, through her memory and voice which resist the ideology of repression.” (46)

The basic theme of the novel is still the examination of patriarchal structures of domination and power and the women’s quest for meaningful identity. As W.H.New says:

It speculates about present day trends: the verbal controls that commercial advertising exerts over roles and expectations, the legal controls that society claims over women’s lives and bodies; the active will to assert power the passive wish for anonymity that leads many people to surrender authority to institutions, the existence of economic structures more powerful that legislative ones, the resurgence of influentialist groups that impose preconceived boundaries around the design of truth. (294)

In the novel Atwood offers a different perspective on the relationship between men and women. She expresses the complex relationship between sexuality and power and argues how power dominates on sex, Michel Foucault says:

To deal with sex, power employs nothing more than law of prohibition. It’s objective: that sex renounce itself. Its instrument: the threat of punishment that is nothing other than the suppression of sex. Renounce yourself or suffer the penalty of being suppressed; do not appear if you do not want to disappear. Your existence will be maintained only at the cost of your nullification. Power constrains sex only through a taboo that plays on the alternative between two nonexistences. (84)

Works Cited


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“Accent & Attitude among Call-centre employees in India”

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ABSTRACT

‘Ay not I, O not Ow, Pounding pounding in our brain.
Ay not I, O not Ow, Don't say "Rine," say "Rain"...
Eliza The rain in Spain stays mainly in the plain!’ ………. (My Fair Lady)
George Bernard Shaw, when he created an arrogant, misogynistic Professor of Phonetics, Prof. Henry Higgins, little would he have anticipated that a century later an industry will be thriving on training Non-native speakers of English to an accent quite alien to the native speakers. Through Prof. Higgins, Shaw was trying to prove that accent and tone of one’s voice determines a person’s status quo. The primary objective of this paper is to understand the attitude and training that is being done in Call-centers in India. The research is also to give an insight to what happens to English language while the training is to De-Indianize the employees as expected by their customers and adopt a western accent and attitude. Is this ‘Pygmalion Approach’ a benefit to language training or is this industry setting a high level of expectation?

Key words: De-Indianize, western accent, ‘Pygmalion Approach’, call-centre employees

Introduction:

“The most marketable skill in India today is the ability to abandon your identity and slip into someone else’s.” ______ The Guardian (2003)

This abandoning of “identity” occurs when an Indian walks into a BPO or Call Centre. The Indian “culture trainers” will teach the Indians how to “act” as an American/ British or Australian. The trainees who successfully complete a three-week training module will graduate to the “calling floor”. The main focus of these training is on developing conversational skills. Once they are put ‘on floor’, they become a part of the largest intercultural exchanges of history.

The main focus of this paper is to examine how English language acquisition at Call Centers paves way to an identity crisis amongst Indian employees and, the remedial measures to be implemented to save Indians who are trapped between the East and the West ideologies. It is a known fact that the Call centre employees gain financial independence at the cost of this identity crisis. The salary prospect is based on the ability of the employee to de-Indianize to the maximum and drape in western garb and gab.

What is a Call Centre?
A Call Centre is a centralized office used for receiving or transmitting a large volume of requests by telephone. This is also known as Customer Interaction Centre, i.e. a central point of any organization from which all customer contacts are managed. It is generally a company’s Customer Relationship Management (CRM).

**Why & How these Call-centers sprouted up in India?**

India has the largest English Speaking population after the USA. Well-educated workforce, ever increasing number of graduates and equivalent number of Training Industries could have been the attracting factor behind the astounding number of Call Centers in India. That the large manpower in India are willing to work for a lesser price than any other overseas could also be an added factor.

In India, being considered as Intellectual capital with human resources aplenty and IT infrastructure, opportunities were in profusion for those who have sound knowledge and high competitive skills.

The emergence of Call Centers in the early 21st century brought a new career prospect to thousands of unemployed youths in India. Multinational companies of developed countries brought their operations to India mainly to “drive efficiency”. The young graduates were lured into seeking a career in this burgeoning industry. For an average Indian this industry became a main employment opportunity whereas for a graduate in Britain, a job at Call Centre was mainly a “stopgap”.

The main advantages in choosing India as BPO/Call Centre destination were:

- a) English speaking and tech savvy professionals
- b) Expertise in all types of Customer Support
- c) Time-zone that enables 24 hr support
- d) Supportive Indian Government & Policies
- e) State-of-the art Infrastructure and technology
- f) Incredibly low price

But now, the scenario has a tumultuous shift. The Call Centre culture that sprouted up in cities like Bangalore, Mumbai, Gurgaon and Pune in the early 2000 is now having a slow death. The “Voice” business as it called has scaled down of late, as much as by 60%. The knowledge of English no longer became an eligibility criterion for landing up with a Call Center job. In spite of intense training, the US companies found the Indian accent a little too heavy and difficult to understand.

India lost a major share of Call Centre business to Philippines mainly because it has a history of cultural exchanges with the US. The work force in Manila, though of higher cost seems to be “amenable” compared to their Indian counterparts. Familiarity of western culture and language, high quality communication plus a large number of graduates are the main reasons for this shift.
Bulgaria is also another country where, Call Centers are in boom phase. Other than English, the educated mass can speak more than 3 languages fluently. With minor corrections, the organizations could give optimum quality service.

**Functioning of Call Centers in India:**

1. **Modules Developed:** The modules developed for de-Indianizing the workforce are very peripheral, not giving enough importance to Grammar and diction. **Fluency and Accuracy** being the base for any Language learning process takes a backseat during the training period. Since these Call Centers functions as an Oral Contract, the verbal skills of the employees should excel in all aspects. Even though, the module is directed towards clear pronunciation and excellent grammar use, the employees are not often taken through a complete language acquisition process.

The training is more emphasized on **Accent and Intonation.** The employees are taught to speak in US or Australian accent. Tailor-made sentences appear on screen and the trainees are expected to read aloud, practice and understand the accent differences.

**Telephone etiquette,** an integral part of Call Center employment is focused on handling “abusive customers”. An insight into different types of customers is given and various methods of handling are being taught.

The employees are also made aware of the “**slang words**” often used by the US customers. The module also touches on “**Common Errors**” made by Indians while speaking in English due to the influence of Mother Tongue.

**Module followed by two training companies:**  

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<td>e) Cicely Berry table</td>
<td><strong>6. Conversing naturally</strong></td>
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<td>f) International Navigators’ Code (INC)</td>
<td><strong>7. Cultural Behaviours</strong></td>
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<td>g) Indianisms</td>
<td><strong>8. Probing</strong></td>
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<td>i) Pronunciation of Commonly mispronounced words</td>
<td><strong>10. Accents</strong></td>
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<td><strong>2. Soft Skills</strong></td>
<td><strong>11. Carry on Barry – Doing business with the UK</strong></td>
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<td><strong>12. Listening to accents</strong></td>
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<td><strong>13. Chunking and intonation</strong></td>
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2. **Method of Training:** The duration of training extends up to 2 to 3 weeks. The training is “Contextual” i.e. depending on the type and country of the company’s customers. Information passed on to the employees will be purely on the “process” they are dealing with. Relaxation of Jaw muscles is being done through rigorous Jaw exercise based on Cicely Berry table. The two weeks of intense training also witnesses a series of audio tapes being run to develop their Listening Skills. They are also given a glimpse of the Vocabulary differences between the US and British English.

The most important area of training is “Neutralizing of Accent”. This is to eliminate the round vowels of Indian English. The “skills course” is a monologue delivery of course material that is available tailor-made. In order to master that “perfectly neutral” as higher ups say, one needs to make vowels soft and long. The ‘R’s are expected to roll: a benign compromise between flipped and rolled. In the process of converting virtual impossibility to a possibility, the Indian employees encounter a lot of linguistic prejudices. The fake style or accidental faux pas is believed to be the key factor to one’s transformation and the determiner for social identity.

Apart from the so-called Language and Accent neutralizing training, the employees are also made to familiarize with the culture of these countries. This is done for better understanding of language, which in turn will help the associates to converse with the customers with ease by memorizing colloquialism and State capitals.

*The Draw backs of such training:*

The duration of the training period is too short to bring in a drastic change in the learner’s conversational style. A sudden shift in accent, has already distorted the usage of language and could be hazardous. India is a country with diverse culture and each State speaks different
language with different dialects. Indian languages are “syllabic” and not “stress-timed” as English. Hence, it will take **rigorous self-training** to come out of the First Language Influence. Understanding the tricky terrain of English language, especially the differences between homophones and homonyms has always been a challenge to an Indian. Insufficient knowledge about basic language constructs such as morphology and phonology results in poor evaluation of the training program.

Developing Listening skills is another area where Indian employees face difficulty. Script is easily displayed on screen and so, the employees do not take that extra effort to patiently understand the customer’s requirements fully to give possible response/solutions. The callers often complaints that they are forced to repeat the same information multiple times due to lack of poor listening or understanding of the caller’s requirements. The employees have a tendency to live in a Texas Sharpshooter’s fallacy, where the brain is conditioned to look for patterns while ignoring other major details.

The module doesn’t give importance to mastering the principal language i.e. British English. Phonetics, an important component in language acquisition is either neglected or poorly taught. Unfortunately, the trainers do not have adequate literacy skill to teach language effectively. Both trainers as well as trainees have limited understanding about profanity in language. Flawed information passed on by trainers creates more confusion in the minds of the employees. Another area of concern is the lack of understanding of right pauses in a sentence structure and the change in meaning it can bring in. Very few knew the definition of “Syllable”.

**Attitudinal change Call centers can bring in to an Indian:**

The training such given has an adverse effect to language learning. The employees are contented with the peripheral knowledge such gained. There is definitely an ‘I-know-all’ attitude that spreads like a contagious virus amongst the employees. The attitude acquired makes them indifferent and stunted in terms of progress. The accent and attitude developed through such Call Centre training and employment dispels one’s self and leads a pretentious life: *start hating everything Indian and start loving anything and everything Western*. They live in a fallacy which inhibits recognition and societal elevation. The employees temperamentally no longer belong to the class they come from. By De-Indianizing, they feel the taste of the liberating power of disposable income.

**The impact of training imparted in capsule form:**

The employees when exposed to an alien culture goes through a culture shock which in turn makes them all the more confused. There is definitely an entrenched gap between reality and what is expected. The compulsion is to improve social status by sloughing off their mother Tongue Influence and acquire a new tongue. The employees transform themselves into following International culture, which in reality is ‘no culture’ at all. The outcome is a
perplexed amalgam of Indian and western signifiers ‘designed to be recognizable to everyone and familiar to no one’.

“I spent my youth searching for the real me,” one of the employees rightfully said, “Sometimes I feel that now I’ve destroyed anything that is the real me, that I am floating somewhere in between”.

Prof Higgins himself had said, “Pronunciation is no longer an ornament, it is the deepest gulf that separates class from class and soul from soul”. (Pygmalion, Act III, 157)

This is exactly happening when proper language acquisition and cultural awareness is not imparted to the employees. The employees are as part of company policy forced to shed off their Indian names, get baptized to English aliases in order to avoid racist attacks, intoning the shibboleths of English pronunciation. Saving Indian employees from such comic dichotomy has become the need of the hour.

Call Centers are constantly bombarded with criticisms like the operators are working from a script, language and accent problems, incompetent and untrained operators, deceit over location of Call Centre, operators follow Agent Assisted Automation in order to standardize the process etc. The flaw in the training is because the trainers are non-expert “experts” who conducts ineffective training programs. This has slowed the inflow of projects to India and the global market gone in search of new fertile pastures. The job conundrum faced by the Indians has become a matter of concern and steps to rectify this anomaly should be of high priority.

No effort is taken by the employee or by the management to further enhance English language learning. There is indeed a lack of commitment from employees’ side and any need to excel in language proficiency is ignored or overlooked.

The younger generation has scant Reading habit; almost nil. This leads to misunderstanding of words, their meaning and usages, while interacting with the customers. For example, a female employee misunderstood the meaning of the word ‘period’ used by the Americans and felt offended. In another instance, an employee took the literal meaning of ‘coffee tray’, which actually is a CD drive. Such examples can itself be a subject for research. Ironically, both the trainers and trainees are confused about grammar and pronunciation which paves way for bloopers or Indianisms.

Language learners are often misled to believe that confidence is more important in Communication and not accuracy or fluency. Grammatical errors that occur in spoken or written English are often neglected or unattended. No attempt is made to rectify the glaring mistakes committed by language users and when these trainees wear the coat of trainers, the mistakes are passed on to the next generation of trainees.
The conclusion:

If these exercises are markers of global acceptance, the training methodology needs to be revamped. The importance of “accent’ training at Call Centers and its significant ramifications are akin to the training undergone by Eliza Doolittle in Shaws’ famous play Pygmalion. If Prof Henry Higgins could turn Eliza Doolittle’s “kerbstone English” to “socially acceptable refined language”, Call Center training should also adopt a technique that “fashion” their “tongue to graceful speech”. At the same time, we shouldn’t forget the fact that Prof Higgins, in six months phonetic training, could only correct her diphthong i.e. from /ai/ to /eI/ through one simple sentence- *the rain in Spain stays mainly in the plain*.

In order to get the desired result, the employees should first go through a proper pre-assessment test, which will give an insight into their level of competency. They need to be tested on their range of vocabulary, verbal speed and responsiveness, LSRW comprehensive assessment to spot errors, and whether they are capable of constructing sentences and completion of sentences as well.

The training module should then include rigorous training in Grammar (Parts of Speech, Oral and Written communication proficiency, sentence structure, Punctuations during conversation, Idioms and phrases, basic clauses and adverbial modifiers).

Educate the employees in the nuances of phonemic propriety. This could be done only by introducing the proper Phonetic script, which is explicit, systematic and structured and recognized by International Phonetic Association. For better understanding of words, a language learner should also be aware of the etymology of words, at least origin and derivations of words. To overcome speech impediments, the trainees can go through exercises by placing marbles in the mouth or even a pencil between the teeth instead of Cicely Berry Jaw Exercise which is more appropriate for theatre personalities.

The employees must be given the freedom to explore language and not depend on scripted display on screen.

The duration of training can be as follows:

a) 5 months intense training in Grammar & Vocabulary (accuracy and fluency)

b) 1 month to correct pronunciation (devoid of FLI)

c) 6 months as trainee till the employee can differentiate/ identify various accents or country of origin of the customers

d) Proficiency in the principal language should be made mandatory.

The argument for foreign clients being abusive or rude to Indian employees, they say, is due to “protectionism”. To save ourselves from purposeful contumely, we need to master English language in all its totality.
“Change our voices as we change ourselves” opines Nicholas Grene. The language acquisition methodology should not induce conflict in the minds of the learners. The environment created by language trainers should be like a proper Language class, instead of biology lab, where English is brutally dissected like a lizard or cockroach and cannot be reassembled. The vocabulary gained should shape the wings of imagination and allow the learner’s creative sensibilities to soar high: not like clipped wings. Language learners should not allow English language to “stay in the plain.”

****

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E-books:


**Articles:**

1. “You Lost Me at Hello”: How and When Accent-Based Biases are Expressed and Suppressed – authored by Ze Wang (University of Central Florida), Aaron D. Arndt (Old Dominion University), Surendra N. Singh(University of Kansas) ,Monica Biernat (University of Kansas), Fan Liu (University of Central Florida). First received in January 11, 2012 and was under review for 3 months.


**The modules given in the table :**

Original training module followed by

1. Cognizant Technology Solutions, India
2. SERCO Global Service Pvt Ltd, India ( exclusive module to train employees working for Barklays)