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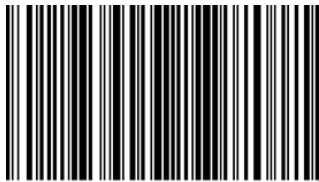**Nanyang Technological University**

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FOREWORD

At the outset I thank Sri Prabhath Patabendi for giving me the wonderful opportunity of writing a Foreword for this book which is a collection of papers presented at the Conference LLS 2017 during the second week of January 2017 in Singapore. I am delighted because a book is a powerful tool and it reaches a wide circle of readers. A book opens the mind of the readers and creates a good environment for people to work on the field of their choice. This book does not only educate but also create a defining moment on how language and literature are useful to the society. This is not a "light reading on a rainy Sunday afternoon" book. If a reader is serious he/she can learn many new things by reading this book.

Dr. Donathan L. Brown is the Assistant Professor in the Department of Communication Studies in Ithaca College in USA. He is also the Editor of *Journal of Race and Policy*. His observations on the Freedom of Expression in the College Classroom are an outcome of his practical experience in dealing with the student community. The Choice Based Credit System which is adopted in most of the Universities in the present day gives greater autonomy for students in Colleges and Universities. Gone are the days when it used to be a teacher's monologue in the classrooms. The emphasis is on greater student participation and better teacher-student interaction. Most of the work is done by the student and the teacher is only a facilitator. These points and many more are brought to light in the article by Dr. Brown.

Dr. Lesley Ljungdahl is a faculty member of the Department of Arts & Sciences at the University of Technology in Sydney. She has a wide experience in the academic field and she is connected with a number of Universities and Academic Associations. Her article on Reading for Leisure and Learning is an eye opener. Generally reading for examination creates boredom but if reading is treated as a pleasure, learning also becomes enjoyable. Dr. Lesley has highlighted this point in her article.

Dr. Ramaratnam is the Vice Chancellor of Jagadguru Kripalu University in Odisha, India. He had been a Visiting Professor at several Universities and has authored more than a dozen books. In his article he has given an account of the recent trends in literature. For the first time in recent years, recognition has been accorded for musical lyrics as Bob Dylan (b. 24-5-1941) got the Nobel Prize for literature this year. He has raised his voice against humanitarian problems like racial discrimination and abuse of women in his poems.

Olivier Adam, a French novelist (b. 12-7-1974) in his novel, *don't worry, I am fine,* describes filial love and the mutual concern of young lovers. A Spanish poet José María Hinojosa (1904 – 1936) is a trend setter with respect to Surrealist movement.

One of the not so well known fields is the Turkish literature. It shot into prominence on account of Orhan Pamuk who was awarded the Nobel Prize in 2006.

Like Turkish literature, Hungarian literature had not attracted the attention of many scholars until the emergence of Imre Kertesz (9-11-1929 to 31 March 2016) the Noble prize winner of 2002.

In recent times, Indian writers in English have adopted a bold approach in getting out of the colonial impact. We find a distinct Indian flavour in their writings.

The devotional element is the legacy of an age old tradition in India. It is continued even in the 20th and 21st centuries. I may refer to Jagadguru Kripaluji Maharaj who has composed thousands of devotional lyrics in the braj bhasha dialect of Hindi.

Tamil, one of the languages of South India has a rich heritage of literature. An example can be given from modern Tamil literature. It reflects the attempts of the modern writers to be alive to the current problems of the modern world. It is written by poet Vairamuthu who raises his voice against deforestation and environmental atrocities.

Fruits for tasting

Shade for comfort

Drugs for the body

Feast for the senses

Hut for dwelling

Door to shut

Lovely fencing

Swing for relaxing

Oil for massage

Medium for cooking

Paper for writing

Fuel to burn

Trees all, trees all

But forgotten, forgotten

The book consists of several sections concerned with language and literature. In the section on language teaching and learning, we have several interesting articles. Dr. Sandhya Singh speaks about the problems of spoken Hindi in Singapore schools. She resorts to a socio-linguistic approach to the problem. Dr. Suryoputro Gunawan speaks about the patterns of Classroom interaction in bilingual program at the elementary schools of Indonesia. Computer based teaching and learning has become the order of the day. Dr. Irshad's article caters to this point with special reference to schools in Sri Lanka. Where do globalization and Localization meet in English Education? This is the central point of the articles by Dr. Chao Chin-Chi of Taiwan and Dr. Brown from Japan (on Japaneseness while learning English). The role of the mother tongue in multilingual education is analyzed by Prof. Amparo of Philippines. The importance of value based education is highlighted by Mrs. Smitha Wanjari of India.

This is the age of Technology. Technology has entered into language teaching and learning as well. We have an article on Automization in language by Muhlisin Rasuki of Indonesia. Similarly Yeyen Hamidah of Indonesia discusses the role of YouTube in English learning. In the section on Language Power & Ideology, we have an interesting article on Narrative therapy of Female storytellers by Wen-Hsin Wu of Taiwan. Leanne Moore of China opines that writing puts the power back into the hands of the students. His article is well written. We also have articles on Philosophy, for example, on Existentialism by Dr. Shubhra Joshi of India and an article on the concept of negation in Indian Philosophy bu Nina Petek of Slovenia. The role of a teacher is very important in language learning. This point is discussed by Dr. Brian Rugen from Japan, Mr. Kenneth Chong of Korea, Dr. Mehdi Mehrani of Iran, Ms. Anisa Cheung of Hong Kong, Dr. Anna Maria of Cyprus, Dr. Kasmani of Iran, Dr. Alawas of Philippines, Md. Amin of Brunei and Jehan Curz from Japan.

Language is intimately connected with the Culture of the land. There are articles in this section on Pali and Buddhism, Cultural differences in the concepts of face, traditional jewellery, the role of myth and fiction in transforming culture, and the culture food habits. The contributors are Mr. Dilshani Ranasinghe, Dr. Jagdish Batra and others.

Discourse Analysis in language is one of the modern topics. We have articles in this field also. For example, Loida Garcia discusses the use of the word 'okay' in classroom. There is an article by Dr. Mayumi Nishikawa, on the importance of discourse markers in communication. There are a couple of articles on hedging devices.

Currents trends are important in any study of language and literature. We have a few articles by Mrs. Sugandhi Srivatsava, Mrs. Malarvizhi, Rhandy Verizan, Mrs. Madhumita, Dr. Abina Habib and Dr. Hsin Yun Wo. There are also articles on other aspects of language like *The use of mind mapping to improve students' ability to speak in public* contributed by Hesti Sulistyowati of Indonesia.

On the whole, the present book is a useful addition to the studies on Language, Literature and Society. The efforts of Sri Prabhath Patabendi in bringing out this edition are to be appreciated.

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PAPERS

Factors affecting Teacher Cognition on the integration of Language Arts (LA) electives in the New Senior Secondary (NSS) English Language Curriculum in Hong Kong

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Abstract

Language Arts (LA) is a curriculum innovation in the New Senior Secondary (NSS) English Language Curriculum in Hong Kong. Despite the centrality of teachers in the process of curriculum innovations, the cognitive bases of teachers' reactions towards curriculum innovations are relatively unexplored. Teacher cognition is an inclusive term developed by Borg (2003, 2006) to capture the complexity of teachers' mental lives and develop understandings of teachers' thinking and practices. This study aims to explore different factors affecting teacher cognition on the integration of LA electives and its effect on their teaching practices. Open-ended interviews with 10 in-service teachers were conducted to get an overview of teacher cognition on the integration of LA electives. It is hoped that this study can give insights on the interactions and considerations of different factors which affect teacher cognitions on reacting to curriculum innovations in English as a Second Language (ESL) context.

Introduction

The traditional English Language Curriculum in Hong Kong is characterized by teacher-dominated instructions focusing on grammar and traditional language skills assessed in the exams (Adamson & Morris, 1998; Evans, 1997; Morris et al, 1999; Lee, 2005). Language Arts (LA) was first introduced in the Hong Kong English Language Syllabus in early 1980s and was defined more specifically as "the use of literary texts" (CDC, 1999, p.103), which include poems, novels, and other genres intended to foster creativity and language awareness among learners (Mok, Chow & Wong, 2006). The purpose of LA activities was defined as seeking to "exploit the potential that English offers for pleasurable experiences and the development of language awareness" (CDC, 2004, p.178). LA is a curriculum innovation which aims to increase students' exposure to literary language (e.g. poems, songs, drama, etc) through introducing four elective modules (CDC& HKEAA, 2007): Learning English through Poems and Songs, Learning English through Short Stories, Learning English through Drama and Learning English through Popular Culture.

Different studies have demonstrated that teachers are more influential than any other factors in the process of curriculum innovation (Qi, 2005, 2007; Carless, 2007; Deng & Carless, 2010; Watanabe, 1996, 2004). Due to the increasing recognition of the role that teachers play in educational processes, there has been growing interest to research the cognitive bases of teachers' decisions in a more holistic and qualitative manner (Borg, 2006). As remarked by Kennedy (1988, p.329), "It is not enough for people to act differently, which is a surface phenomenon, they may also be required to change the way they think about certain issues, which is a deeper and more complex change". Teacher cognition is defined as "the store of beliefs, knowledge, assumptions, theories and attitudes" that teachers have about their work (Borg, 1999, p.19) and is suggested to have a powerful influence on teachers' classroom practice (Borg, 2003). Given the importance of teachers' role in the process of curriculum innovation, this study would have an in-depth look at teacher cognition on the integration of LA electives in Hong Kong secondary schools. The theoretical framework of the current study is presented in Figure 1 below:

The theoretical framework of the current study starts from seeing teacher cognition as related to the "knowledge" and "belief" held by the teachers (Borg, 1999, p.19). However, "belief" and "assumption" are interconnected and thus difficult to distinguish (Grossman et al, 1989; Woods, 1996; Verloop et al, 2001). Therefore, Woods (1996) proposed the notion of BAK (belief, assumptions, knowledge) to point out that they are points on a spectrum rather than being distinct concepts. Due to the affective and evaluative elements of belief (Nespor, 1987), the emotional factor cannot be neglected in the exploration of teacher cognition. Therefore, the current study attempts to extend Woods' (1996) notion of BAK to include the emotions of teachers besides the knowledge, belief and assumption of teachers as major factors affecting teacher cognition in the theoretical framework presented in Figure 1.

The theoretical framework of the current study adopts Zembylas (2005)'s three levels (i.e. intrapersonal, interpersonal, and intergroup) of teacher emotion to explore different aspects of teacher cognition. The first layer of the theoretical framework, which extends Woods' (1996) notion of BAK to include emotion as one of the components of teacher cognition, corresponds to the intrapersonal level of individual reality in Zembylas' (2005) framework of teacher emotion. The second layer of the theoretical framework, i.e. the interpersonal social level of teacher emotion (Zembylas, 2005), seeks to explore the effect of the interaction arising from different contexts on teacher cognition. The third level of the theoretical framework adopts Zembylas (2005)'s intergroup sociopolitical level of teacher emotion to recognize the historical and political influence on teacher cognition through taking culture, power relations and ideology into consideration. This also includes the influence of expectations from others on teacher cognition and practices.
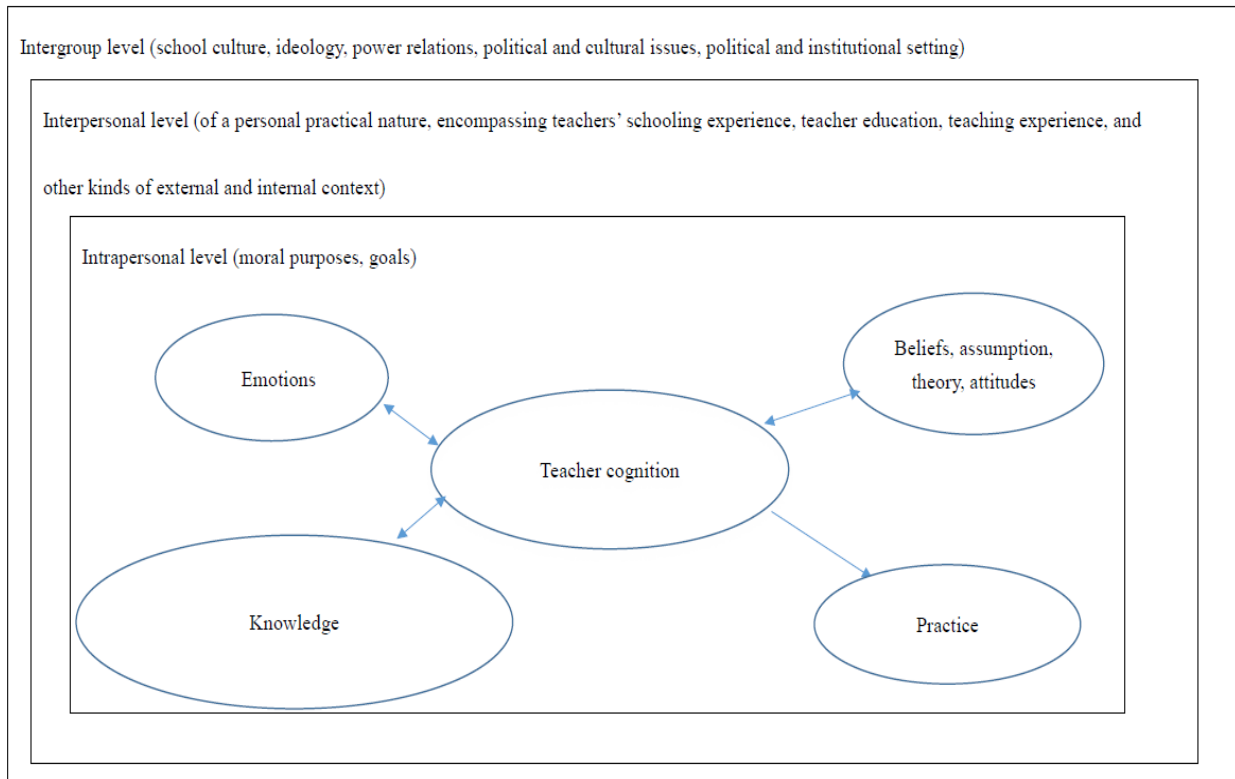
Figure 1: Teacher Cognition on the integration of LA electives

Design and Method

Based on the principle of maximum variation approach of sampling, which samples cases or individuals that display different dimensions of the characteristic or trait (Creswell, 2005), 10 ESL teachers in Hong Kong with various academic backgrounds, years and context of teaching experience were invited to take part in the open-ended interviews. Due to the limitation of this paper, only the profile of the five teachers being discussed will be shown in Table 1. This strategy of including sufficient variation of cases was recommended by Rubin and Rubin (1995) to get a broader picture of integrating LA from different groups of teachers.

Teacher	Academic Qualification	Teaching experience
A	Bachelor of Social Science (Sociology) MA in TESOL Diploma in Education (Economics)	31 years in a band 1 school
B	BA in English Language and Literature MPhil in English (Literary Studies) PGDE	8 years in a band 1 school
E	BA in Music PGDE in English MA in Music MEd in English Language Studies Postgraduate Diploma in Business	16 years of teaching experience in 11 different primary and secondary schools, most of them are Band 1 Girls' school. Currently teaching in a Band 2 Girls' school
F	BA in English for Professional Communication PGDE	3 years teaching experience in Band 3 schools
G	BA&Bed	6 years in a Band 1 school

Table 1: Background information of teachers participating in the interview

Before each interview, the participants were asked if they allowed tape-recording of the conversation and all of them gave their consent. The interviews lasted from 30 to 45 minutes. Following the advice given by Merriam (1998), data collection and analysis is simultaneous in that "Emerging insights, hunches, and tentative hypotheses direct the next phase of data collection, which in turn leads to the refinement or reformulation of the question" (p.151). The data was reviewed immediately after each interview; transcriptions and preliminary data analysis were conducted through highlighting the important points, jotting down questions or reflections, which lead to continuous refinement of the questions during the process.

Results and Discussion

Intrapersonal factors: The influence of content knowledge on views of LA integration

While 8 out of 10 teachers in the current study are positive towards LA integration, teachers' view on LA integration is also affected by their confidence on their own knowledge of LA as expressed by Teacher A,

"*I think the major factor is my knowledge in LA. If I have sufficient knowledge about LA, I can integrate much bette*r". Similar comments regarding the influence of their own knowledge on cognition on LA integration were raised by Teacher F, "*Teachers tend to choose modules that they are more familiar with rather than LA.*".

Teacher A's and Teacher F's comments regarding the influence of knowledge on LA cognition and practice can be understood in light of the notion of BAK proposed by Woods (1996), highlighting the interconnections between "knowledge", "belief" and "assumptions". It is argued that teachers' knowledge affects their confidence and perceptions on the subject matter taught. The sharing of Teacher A and Teacher F suggested that teachers who do not come from English major backgrounds tend to be more concerned with his/her own knowledge in integrating LA. However, Teacher E's case raises some interesting issues regarding the cognition of teachers from non-English major backgrounds on LA integration. Although she did not come from an English major background, she is still able to see the benefits of integrating LA. "*I think it's(LA) good exposure. For me, personally, I like it.*" Teacher E's main source of knowledge in teaching literary knowledge came through self-exploration during her service as an English teacher. "*In fact, only when I started teaching, I was exposed to more literature because I have to teach and do my own research. I did my own studying.*" Teacher E mentioned that this self-exploration process helps her get "*more familiar with the techniques and strategies of different literary devices*", which increases her confidence "*to deliver the instructions more clearly*". Even though she did not come from a language major background, Teacher E does not let this perceived disadvantage in her content knowledge affects her teaching. Despite her willingness to learn through self-exploration, she expressed lack of confidence in teaching literary language to students in upper form. "*With senior forms, I am not confident, because I am not that major*". Her perceived lack of knowledge in teaching students in upper forms makes her feel "*frustrated*" and "*tensed*" when delivering instructions since she fears that she "*is not getting to the point*". Teacher E's case implies that while teachers' content knowledge may not affect teachers' view on LA integration, it influences their confidence and emotions in their teaching practice.

Interpersonal factors: The contextual influence and interaction with different parties on LA integration

Most (9 out of 10) teachers in the current study were not exposed to elements of literary learning in their secondary school years. They were mainly brought up with grammar translation pedagogy in their learning experience. Teacher G's sharing about her own learning experience in LA and its effect on her teaching practice somehow represents the learning experience of most teachers in the current study and its influence on their cognition and teaching practice:

> "*For my teacher training, I think I am a more conservative person. I tend to stay in my comfort zone. In my education, I didn't have a lot of exposure to LA, so when I became a teacher or learnt to become a teacher in my teacher training, I seldom used LA as a piece of teaching materials. I still remembered some of my partners would let students watch movies or they would appreciate other kinds of LA. But I am the person that can only stick to textbooks and focus on grammar topics.*"

From her sharing, it seems that her teaching practice and views on LA integration were mainly affected by her own learning experience rather than teacher training. Even though she saw her peers (i.e. the partners in the teaching practice) integrating LA, she still preferred to stick to the style that she was

brought up with. It seems that her personal learning experience as a student outweighs the influence of teacher training and peers on her cognition and teaching practice. Her interpersonal learning experience during her secondary school years affects her intrapersonal views on teaching and learning. It reinforces Borg's (2003) view that teachers' experience of being a student provides them with extensive experience of classroom learning, which influences their cognitions and practices throughout their teaching career. As suggested by Cross (2010), teachers' previous background affects their current view and behavior. Teacher G's preference for not emphasizing the integration of LA in her daily teaching can be explained by her lack of exposure to LA during her learning experience. This is consistent with Goodman's (1988) suggestion that teachers' pre-training belief derived from the apprenticeship of observation is argued to be equally influential or even more powerful than formal teacher education in the practice of novice teachers. Besides her previous learning experience, Teacher G's cognition on LA integration was affected by reactions from students. She recalled one negative experience of integrating LA with students which discouraged her from further attempts of LA integration:

> *"Students may think LA is not very useful. I remember that once we arranged a drama show to be performed in our school. When we told our students that they had to stay after school to watch a drama, they were not very happy about it. It may discourage me from doing things about LA in the future".*

This specific reaction from students on a drama performance is part of the teachers' experiential emotion arising from communication with students, which influences their cognition and teaching practice (Zembylas, 2005, p.104). Teacher G's students unhappy experience of watching a drama performance after school discouraged her to integrate LA further. In addition, the school syllabus is a kind of "social, institutional setting" which affects her practice of LA integration (Borg, 2006, p.275): "*The syllabus of our own school affects my teaching practice of LA. If we can cut certain things in scheme of work, then it will totally change how I teach LA.*". The interaction with colleagues who were mentioned by Teacher G as "also not very into LA" reinforced Teacher G's views of LA. It shows that teachers tended to reinforce their existing belief and teaching practice when collaborating with others in the same specific context (Sato, 2002).

Intergroup factors: LA integration affected by examination

The perceived lack of alignment between the integration of LA electives and examination affects students' motivation to learn English through LA and consequently teachers' extent of integrating LA. When mentioning the tension in the process of integrating LA, Teacher B mentioned:
> *"They (students) do not understand (LA) and they have no intention to understand because it is not part of the exam."*

Teacher B listed "*the exam format*" as one of the factors affecting her practice of integrating LA because "*finally my students need to attend HKDSE. That's why I need to help my students tackle these questions.*". However, when her students cannot see the relevance of LA and exams, they are not motivated to learn the LA electives and will "*complain*" when she attempts to teach the literary texts. This echoes the influential role of examination in teachers' pedagogical practice and implementation of curriculum innovations in Hong Kong context where teachers' practice and willingness to implement curriculum innovations are affected by the content and relevance to exams (Evans, 1996, 1997; Chow and

Mok, 2004; Lee, 2005; Carless & Harfitt, 2013). Teacher B's explanation regarding students' lack of motivation to learn through the LA electives reinforces the point made by Carless (2013) and Orpwood (2001) that pedagogic reform will not be taken seriously by teachers unless it is aligned with the corresponding change in assessment. When LA is not seen as highly relevant to the exams, Teacher G mentioned that LA is seen as "*entertainment*" and "*personal enjoymen*t" rather than a core part of the curriculum. Her view echoes the findings of other studies which also found that LA is viewed as a "welcome break" (Carless & Harfitt, 2013, p.182) and extra-curricular activities (Mok et al, 2006). Teacher G mentioned that she would only integrate LA when there is a need for students to learn LA in their examination preparation:

> "*For me, everything would be related to the exams. For example, after teaching the basic concepts in the poem and song electives, we will move on to speaking practice because that's for SBA (School-based Assessment). We integrate LA materials in the curriculum but it is still for the sake of preparing for exams.*"

Teacher G's practice of integrating LA was mainly affected by the requirements of the exams and particularly the SBA. It aligns with other findings regarding the impact of SBA on curriculum innovations in the NSS English Language Curriculum. Carless & Harfitt (2013, p.183) pointed out the significance of SBA due to its status as "a core element of the HKDSE examination grade". Almost all teachers in Luk's (2012) study reported the use of Hollywood movies as cultural resources to engage students in preparation for the assessment tasks in the SBA.

Conclusion

This study seeks to explore different factors influencing teacher cognition on the integration of LA and its effect on teaching practice in the NSS English Language Curriculum in Hong Kong. After reviewing 10 ESL teachers' open interviews, it was found that teacher cognition on and practice of LA integration were affected by a range of intrapersonal, interpersonal and intergroup factors. Interpersonally, the influence of teachers' content knowledge on their views and confidence in integrating LA reinforces the connection between belief, knowledge and assumption in Woods' (1996) notion of BAK. Interpersonally, the interaction with different parties in teachers' personal and professional lives led to various kinds of contextual influence on teacher cognition. At the intergroup level, the examination-oriented system led teachers to view LA as a less important part of the curriculum and influenced the teachers' practice of LA integration.

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Transition and Transposition in Indian Literature

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Abstract:

Transposition refers to reverse or transfer the order or place of; interchange or a modification in the position of specific elements within a precise order that had been previously constituted. For example, in Julius Caesar, Shakespeare transposes himself to the ancient Roman style and Roman setting. In general, there could be transposition of form or content or both. When a novel is taken as a film, there is transposition of media as well. The present paper deals with transposition in Indian poetry with special reference to devotional poetry. A number of medieval poets wrote on Krishna – Gopika theme which is set out already in the Bhagavata. They all have adopted transposition with respect to the theme and the emotions delineated. The trend continues till today. For example, Jagadguru Kripaluji Maharaj (1922-2013) composed numerous songs on the Radha – Krishna theme in the medieval style. He sings about the divine sports of Lord Krishna, the efficacy of the name of Radha, the love in separation of the devotee from the Lord, the madhurya bhava (sweetness), the vatsalya bhava (affection) and the sense of pity. At times he would take liberties with the Lord and demand his attention. The paper also includes some instances of transposition in 20th century English poetry.

Keywords: *Transition, Transposition, Transmutation, Jagadguru Kripaluji Maharaj*

Introduction:

Translation and adaptation are very common in literary circles. But we also come across terms like transposition and transmutation. What is transposition? Dictionaries[1] give the meaning of transposition as 'to reverse or transfer the order or place of; interchange,' or 'a modification in the position of specific elements within a precise order that had been previously constituted.' The word has wide use in subjects like Biology, Medicine and Mathematics. We will restrict ourselves to its use in literature only. Let us explain transposition with the help of a familiar example. We know that Shakespeare (1564 – 1616) belonged to 16th century and he wrote *Julius Caesar* who is a historical figure[2] belonging to 1st century B.C. Naturally the dramatist has to portray the culture of a distant land belonging to a distant period. How can he do it? He has to transpose himself to the period of his hero, imagine the scene before him and present the picture to the listeners as well. Even today Julius Caesar is staged. The hero cannot hold a gun in his hand like the present day heroes. He has to dress himself in the ancient Roman style and hold a sword in his hand. He has to transpose himself to the ancient Roman style. When Milton wrote *Paradise Lost* he must have transposed himself to the period of Homer.

In transposition there is an attempt to produce the original as the author might have done if he or she appeared in the given socio-historical time and place of the transposition and retained the consciousness that created each sentence of the original[3]. There are four types of transposition.

i. Transposition of form
ii. Transposition of content
iii. Transposition of form and content;
iv. Transposition of the media

Transposition of the form itself may consist of the following i. Simplification ii. Complication iii. Retention iv. Elimination v. Modification. For example, in the Elizabethan plays they may use the term referring to the son of a prostitute. In the present day context, we may simplify it by the term – fool. Next

we take up complication. For example, a man going to a computer repair shop 10 years back would have said – please check the arrangement of parts in my computer. Now he would say – please check the configuration in my laptop. The term configuration is certainly more sophisticated and complicated than 'arrangement of parts.' But still we use it since the people concerned have become quite aware of the term. Retention is easy to understand. As for elimination, in German, we nay say Hr. Dr. Johnson. But in English we do not say Mr. Dr. Johnson. Dr. Johnson is good enough. We eliminate the term Mr.

Transposition of the content may be seen from the point of view of transposition of character, transposition of the setting and the transposition of the identity. For example, if we want to transpose Shylock, we may represent him as an amoral investment banker in the present day context. This is transposition of character. The setting may also be changed accordingly, instead of Venice, it will be Singapore. A modern day Hamlet may not be the Prince of Denmark but the son of a Minister. This is transposition of identity.

To give an example of transposition of both form and content we may see how Pygmalion was transformed into the musical classic, My fair lady.

Transposition will be needed when a written play becomes a stage play and then from stage play to a film.

An author may also resort to transmutation, that is completely change the outlook of a character. As he robbed the rich, Robinhood was a criminal. But he may be transmuted into a national hero on account of his benevolence towards the poor.

The purpose of this paper is to explore the concept of transposition with respect to Indian poetry, particularly, the musical compositions.

Transpositioning in Indian poetry: The origin of Indian poetry is, generally, traced to the Rigveda, the oldest literary monument of the world. The Vedic stanzas are recited in a musical fashion with rising and falling accents. It is more pronounced in the Sama Veda which is said to be the origin of Indian music. The Vedic stanzas are set to metres, the simplest of them being the Gayatri metre which has eight syllables and three quarters, for example, the first hymn of the Rigveda. The same metre is adopted in the classical Sanskrit literature but with four quarters and is called sloka metre which is the pattern of the most part of the Epic poems, the Ramayana and the Mahabharata. The four quartered verse became the pattern of Sanskrit poetry which was more or less adopted throughout in early Indian literature with the exception of early Sangam poetry and the Tirukkural in Tamil. In addition to the sloka metre there are also longer metres which we find in the classical literature but metres shorter than the sloka are very rare. Generally the four quarters are symmetrical though they are a few non-symmetrical metres as well.

Origin of Musical Compositions in Indian poetry: Though Indian music has a hoary tradition there is no evidence of exclusive musical compositions belonging to the early period. The first attempt to break the rules of metre meant for poetry and render a musical composition in its style is found in the Gopika Gitam of the Bhagavata (X.21). Thus there is a transition from poetry to musical composition. The first stanza of Gopika Gitam runs thus:
Jayati tedhikam janmana vraja / shrayata indira shashavadatra hi //

'This cowherd land of ours, oh Krishna,

Has always been rich,

For Lakshmi, the Goddess of prosperity is here,

Because of your birth here,

We are all happy, Oh Krishna,

We are searching for you, please come before us.'

We may see that the verse does not conform to the rules of metrics. The two halves of the verse are symmetrical but not the quarters. The first and the third quarters have 6 syllables each while the second the fourth have 5 syllables. The Gopika Gitaam is perhaps the first attempt of transition from verse style to composition style suited to music. In the history of Sanskrit literature, Jayadeva's Gita Govinda (12th century) occupies a unique place. It is not only a piece of devotional lyrical literature but also a musical composition. The author himself has specified the tune and the beat of each composition. We may see just one stanza by way of illustration.

srita-kamala-kuca-mandala dhruta-kundala e
kalita-lalita-vana-mala
jaya jaya deva hare ||dhruvapada||

O Deva! O Hari! You rest with on Sri (Radha) with your dazzling kundala (earrings) and playing with your enchanting garland of Vanamala! O Hari, may you be triumphant!

dina-mani-mandala-madana
bhava-khadana e
muni-jana-manasa-hasa
jaya jaya deva hare ||1||

O Deva! O Hari! You are the ornament shining like a thousand suns. You sever the bondage of material existence. You are the swan who sports in the Manasa (mind) Lake of the sages' hearts. May you be triumphant! May you be triumphant!

The scene is set again in the cowherd kingdom of Krishna. The gopikas are seeking the company of the Lord and sing in praise for him. We may find that the author who belonged to the 12th century has transposed the style and content of his poem to that of the Bhagavata which may be assigned to the 7th century.

Between 12th century and 20th century there have been a number of saints and composers in India who sang the Krishna – Gopika theme, like Nimbarka (13th century), Vallabhacharya (1479-1531), Kabir Das (1440-1518), Surdas (1479-1584), Chaitanya Mahaprabhu (1485-1534), Mira Bai (1498-1546) and Tulasi Das (1532-1623), to mention a few from North India. In South India we had great music composers like Vyasa Tirtha (1447-1548), Purandaradasa (1484-1564), Annamacharya (1408-1503), Oothukkadau Venkatakavi (1700-1766), Saint Tyagaraja (1767-1847), and Subrahmanya Bharati (1882-1921), to mention a few. All of them resorted to transposition of their theme and content to the times of the Bhagavata. In order to see how the tradition is continuing, we straight come to the 20th century.

Jagadguru Kripaluji Maharaj (JKM, 1922-2013) was born in a small village called Mangarh near Allahabad. From his childhood he had spiritual bent of mind and he composed hundreds of songs on the Radha – Krishna theme. He composed them in the local dialect of Hindi called *Braj Bhāṣā*. These *kīrtans* are comparable to those of Meerabai, Kabir Das, Soordas and Tulsidas. His *kīrtans* are sung now by his devotees throughout the globe.

JKM's contribution to the Vaiṣṇava Bhakti is immense and unique. JKM has composed a large number of *kīrtans* and *bhajans* which are compiled in 7 books. His songs, on one hand, are soaked in bhakti and on the other, they also reflect practical philosophy relevant to the times.

Transpositioning in the songs of JKM

The main aspect of transposition in JKM's songs is based on both theme and content. The theme is Radha – Krishna episode which has occupied the Indian devotional theme for nearly 1000 years. The content is about Krishna's divine sports which are still older. Let us see some illustrations.

God can remain unattached but he can also attach himself to his devotees. It is his *līlā,* divine sport. A few instances can be given from JKM.

> i.　*Calu man śrī barsāno nām jahṁ cākar bani rah ghanaśyām*
> 　　*alakh niranjan rūp na nām soī ancal paṭ lipaṭyo bām*

"O mind, let us go to the village of Barasana, where Ghanaśyām can be seen serving Rādhā with his heart and soul. The nameless and formless Brahman who does not get attached anywhere, can be seen hanging on to the edge of the Gopi's garments." (Bhakti Satak – BS, 44-45).

> ii.　*vāko gopī kaha chaur jār nandanandan*

The scriptures declare neti neti. Krishna says the same thing when caught stealing butter, by the gopis who call him thief and paramour.

> iii.　*jo hai sārā jaga kā hī dātā nandanandan*
> 　　*soī banā rādhā kā bhikārī nandanandan*

The same Nandanandan who is giver of all to everyone, begs from Rādhārāṇi.

JKM speaks of certain gradations in divine bliss. He says -

sabai sarasa rasa dvārakā, maturā aru braja māhīñ

madhura madhuratara, madhratama, rasa brajarasa sama nahīñ

(BS. 70)

"The divine bliss of God is immensely sweet in all forms – yet there is a gradation in it. The bliss of his Dvāraka pastimes is sweet, the bliss of his Mathurā pastimes is sweeter, and the bliss of his Braj pastime is the sweetest."

JKM has sung gloriously on the love of God for his devotees. The Lord is prepared to do anything for the sake of his devotees. There is a song-

hoḍ jab hoy prem aru nandanandan, jeete nit prem hāre nit nandanandan (Sankeertan Madhuri - SM, p. 45-46)

Whenever there is a competition between love and God, love always wins and God always loses.

śruti kaha jaga ke pitā haiṁ nandanandan, prem ne banāyā vāya vraja nandanandana

The scriptures say that God is the Supreme Father. But Love has made him the son of Nandanandan.

śruti kaha bhūkh pyās nandanandan prem ne banāyā bhūkhā pyāsā nandanandan

The scriptures say that God does not suffer from hunger or thirst. But love made him hungry and thirsty.

jāko nāma japi jana kāṭe bhava bandhan , soī ūkhala baṁdhā māṁge mukti gopī jana

The same God who grants liberation to those who chant his name, has been tied to the mortar by the gopis and is begging them for release.

nāceṁ jākī māyā vaśa baḍe baḍe jṅānī jana, soḍ gopī chācha par nāce nandanandana

The One whose *māyā* makes great saints dance, is being made to dance by the gopis for some buttermilk.

bandhan aur mokṣa kā kāraṇ manahi bakhān

yāte kauniu bhakti karu karu mana te haridhyān (Bhakti Śatak, 19)

A staunch devotee establishes a close relationship with God. One such relationship is *sakhya bhāva*, that is, the devotee treats God as his friend. JKM gives another example in his own inimitable style.

naka dhāryo govardhana giri jaba sakhana kahyo hama giridhāri

(Prem Rasa Madirā – Rasiyā Mādhurī, pāda 7)

When Kṛṣṇa lifted the Govardhana mountain his cowherd friends held their sticks to the bottom of the hill and they thought that they were actually holding the mountain. When Indra came and accepted his defeat and prostrated before the Lord, the cowherds understood that Kṛṣṇa was a God. Thereafter, out of fear they distanced themselves from Kṛṣṇa. The Lord became sad. So by his yogamāya power he made the cowherds forget the significance of the mountain episode. Arjuna had *sakhyabhāva* towards the Lord. But on seeing the Viśvarūpa darśana Arjuna became perplexed and said – *dhṛtiṁ na vindāmi śamaṁ ca viṣṇo* – (Bhagavadgita. 11-24) "I have lost all courage and peace of mind."

He requested the Lord to assume his natural form. The Lord obliged and then the *sakhya bhāva* continued.

Madhura bhakti

Madhura bhakti is another form of devotion to God. The devotee is enthralled by the sweet forms of God. JKM sings,

mero pyar pyaro muralivaro japar kam karoran varo, (SM, p. 86)

 "My beloved is the divine flute player whose beauty puts to shame the beauty of countless Kāmadevs. Dressed in yellow and wearing a peacock feather crown on his head he walks as if intoxicated."

In the song, *Piya prnan pyaro* – (Ibid, p. 136), JKM says – "My beloved Śyāmsundar is more precious than life itself. Each and every part of his body is so beautiful that countless Cupids can be sacrificed on it."

Melting of the mind

One of the important requisites of bhakti is that the mind should melt remembering the mercies of God. The devotee pleads of his ignorance, limitations, inability, sins committed and the like and requests for pardon. This song of JKM is full of such emotions. "Oh, Lord, I do not want bhukti or mukti, that is enjoyment in the world or enjoyment in heaven. My only desire is to increase my unselfish devotion to

you. I have committed sins. But you have redeemed sinners too. Why is the delay in my case ?" (*Nit seva māngūṁ*, SM, p. 89). Let us see another song.

pīr hari tum binu kaun hare

daihika daivika bhautika tāpan ab lauṅ bahut jare

lakha caurāsī yoni carāvar bahu vidhi svāṅg dhare

mṛga mṛgajala jyoṁ dhāy rain din indrina ghaṭ nab hare

chin chin bāḍhati jāti vāsanā jyoṁ ghṛt agni pare

nar tanu pāya kṛpālu cet na tu pari bhavakūp mare – (Ibid. p. 131)

"O Kṛṣṇa, Who else but you can remove my sorrows,?

I have endured enough from the threefold sorrows and sufferings

Assuming 8.4 million varieties of disguises I have been born repeatedly as moveable as well as immovable creatures.

In the desert the deer runs desperately towards water but ultimately realizes it to an illusion. Likewise, I have been running after the material worlds searching for happiness but have not become fulfilled.

My desire for the world is increasing, just as fire fuelled by oil."

Pity is another feeling that aids melting bhakti.

In his song, *tere meherbhani ka* (Ibid, p. 173), JKM pleads

"You have bestowed so many graces upon me that I am unable to lift the heavy load of gratitude.

I have come to you fully knowing that I am not worthy of coming to you

My strong desire for the world made my forget myself and my lips did not ever your name

I am an offender I am a sinner I am not worthy of showing my face to you

You gave me life but I did not glorify you in life

So I am indebted to you for your mercy that I am unable to pay the debt

Though you are the supreme provider yet how can I ask for you for anything

What you have given me already I am not able to contain

My only desire now is to bow my head and attain your darsan in my heart

O my Lord, except for my heart I have nothing to offer to you."

Viraha or the pangs of separation increases the effect of bhakti. In one of his songs JKM expresses it. The song runs thus *sahaj sanehi shyam hamaro, drg asuvan so poy har nit , pahiravat ur dham, hamaro* (Ibid. p. 154)

"My Lord is naturally close to me. I am forever beading garlands of tears and offering them to my beloved who lives in my heart."

rasanā soṁ niśi vāsara chin chin gāvati hari gun grām

śravan sunat nit priyatama carcā sudhā madhura madhu nāma

"My tongue is busy day and night glorifying my beloved

My ears are constantly engaged in hearing his sweet name."

Liberties

On account of the close relationship the devotee establishes with God, he may take liberties with God at times. He may chastise God for the delay caused or he may advise him on something or he may caution him.

In one of his songs, JKM says "The gopis are prepared to wait for you for any number of births but our fear is that the ignorant will call you a cruel man without understanding the mysterious nature of your causeless love." (*ūdho*, Ibid. p. 152).

In another song -*aisee pilade sakhi* – (Ibid, p,176), Maharajji says -

"O beloved, Make me so intoxicated with your love that I will accept you As mine irrespective of whether you accept me or not."

We have seen that Rādhā is the favourite deity of JKM. He sings in one of his songs - *Svamini radhe rani hamari*, (Ibid. p. 123) – "Rādhā is my boss, Vṛṣabhānu's daughter, ever youthful, innocent, imparting divine love to all.

Conclusion:

Transposition is not exclusive of Indian poetry. It is a Universal Phenomenon. In order to demonstrate this point, we may cite a few instances from 20th century English poetry as we see in the poems of poets like T.S.Eliot (1888-1965). For example, we can cite the line,

The hint half guessed, the gift half understood, is Incarnation. (*The Dry Salvages* – quarter V)

This line is quite significant. If we apply it to the incarnation of Sri Krishna we will understand it better. The child Krishna accomplished remarkable feats like the killing of Sakatasura and the lifting of the Govardhana mountain. At the time of the feats people around guessed that he was divine. When he stole the butter and got beaten up by his mother people saw an ordinary human being. It was an incarnation that was half guessed and half understood from the point of view of ordinary people. It was possible because of the Yogamaya, the mystic powers of the Lord during his incarnations. In the hands of the Lord, it is Yogamaya; in the hands of a poet it is transposition because of which we see several layers of poetic disposition.

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Written Correction Feedback: A Comparison of Teachers' and Students' Perceptions in Taiwan and Japan

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Introduction:

The issue of how English teachers provide written corrective feedback (WCF) on second language learners' writing has attracted a lot of attention over the years. Although many studies have looked at and confirmed the effectiveness of WCF (Ferris, 1995, 1997; Ferris & Helt, 2000; Lalande, 1982; Polio, Fleck, & Leder, 1998), there are other studies that argued for its ineffectiveness in learners' overall language development (Cohen, 1987; Truscott, 1996, 1999). Apart from these, the literature on WCF have also looked at various types of feedback strategies (Hamid, 2007; McGarrel & Verbeem, 2007), the appropriateness of error feedback (Ferris, 2006; Guenetter, 2007), as well as the types of written corrective feedback preferred by students (Hedgcock & Leftkowitz, 1996; Jacobs, Curtis, Braine, & Huang, 1998). Very little work has investigated teachers' and students' perceptions on the practice of WCF. This paper presents findings from two studies that investigated teachers' and students' beliefs and attitudes towards WCF in two different Asian contexts; Japan and Taiwan, where high stakes exams are prevalent and highly-valued.

Argument against and for corrective feedback

Truscott (1996, 1999) claimed that although teachers' WCF helps eliminate errors when learners go through a multiple-draft writing process, it does not lead to overall acquisition. This argument is confirmed in the mixed results shown in a number of studies that investigated the effects of WCF (Chandler, 2000; Ferris, 1995, 1997, 2006; Lalande, 1982; Sachs & Polio, 2007; Kepner, 1991).

Ferris (1999) strongly rejected Truscott's views, and stressed the importance for corrective feedback to be continued. She argued that this practice should not be dismissed altogether, and if done consistently, could lead to successful language acquisition over time. Several studies found WCF to be effective in helping learners acquire particular grammatical features over time (Zacharias, 2007; Bitcherner et al., 2005; Sheen, 2007).

Despite the opposing viewpoints between those who argue for error feedback and those who are against it over the years, not many studies have looked at this issue from either the teachers' and students' perspectives. In order to have a better understanding of the beliefs teachers and students have towards error feedback in L2 writing, it is important to investigate this issue from both teachers and students' perspectives. With this objective in mind, this paper aims to present two studies that addressed the following research questions:

1) What are the teachers' perspectives on correcting grammar errors in students' writing in the university EFL context in Taiwan and Japan?

2) What are Japanese and Taiwanese students' perspectives on having their grammar errors corrected?

Context

Both studies looked at five English writing courses of three proficiency levels in a university. These writing courses are part of the students' core program where they study English writing, reading, listening and speaking. Altogether 60 students and six teachers participated in each study, including both male and

female. All teachers were native speakers of English, and all of them had seven to ten years of experience in teaching English writing.

Instruments

For both contexts, two questionnaires were used. The ones for teachers was written in English, and the ones for students were bilingual – English and Mandarin Chinese for the Taiwan context; English and Japanese for the Japan context. Both were designed and piloted with a small group of teachers and students through personal contact, then revised and finalized.

Data Collection Procedure

For both contexts, the researcher distributed the questionnaire to all the participating teachers and students. No time limit was set for completing the questionnaires. Random sampling was then carried out to select 15 students for the follow-up interview. The researcher then carried out fifteen individual interviews (30 minutes) with 15 students, along with a teaching assistant. The interview was mainly conducted in English, and the teaching assistant offered Japanese translations whenever necessary for the Japan context, and Mandarin Chinese translations for the Taiwan context. An interview protocol was given to the student 30 minutes prior to the interviews to allow them some time to think about their answers.

Data Analysis

For the teachers' questionnaire, qualitative data were analyzed by adding up the number of response options selected. Qualitative data were summarized and categorized according to the five aspects of error feedback investigated in this study.

Students' responses were tabulated and percentages calculated for each answer. The interview data were transcribed, translated, summarized, and categorized according to the five main aspects of error feedback. Translation was carried out by the teaching assistant who spoke Japanese as the first language for the Japan context, and Mandarin Chinese for the Taiwan context. These were later checked again by two other Japanese teachers who were both native speakers of Japanese for the Japan context, and two Taiwanese teachers who had Mandarin Chinese as their native language for the Taiwan context.

Results: Teachers

For teachers in Taiwan, three reported that they marked all grammar errors in students' writing, but for different reasons: school policy, students' expectations, and the teacher's sense of responsibility. Two teachers said that they gave selective error feedback, but their principles for error selection differed significantly. One teacher selected errors on an ad hoc basis, while another teacher selected errors according to the suggestions given by either the school or the course coordinators. In terms of the type of feedback, teachers reported making the most frequent use of indirect coded feedback followed by direct feedback. Indirect coded feedback was preferred due to its efficiency. One teacher wrote, "[codes] help save marking time…we have so many papers to go through each day". Direct feedback was preferred because some teachers thought it was not sufficient to just give students the codes. One teacher noted, "Codes alone are not enough, I correct the errors so they can work on these and avoid the same errors next time." With indirect coded feedback, all teachers reported using and liked using error codes, and all showed awareness of the advantages and disadvantages of codes. However, the sources of their codes differed significantly: they came from published textbooks, were self-developed, or developed by other

teachers. All teachers had positive comments with regards to their students' progress on writing skills but thought that students should bear more responsibility for their error correction.

   For teachers in Japan, four teachers reported that they give feedback on all grammar errors regardless of the different levels. They gave similar reasons for adapting this strategy because the consequences for students not knowing errors are adverse such as failing exams or affecting their ability to publish academically in their field of study. All four teachers also mentioned that they believe it is their job to point out all errors; therefore, even though they find it extremely time-consuming and tiring to give feedback on all errors, they still do it. Only two teachers responded to errors selectively but the principles for error selection differed significantly: one selected on an ad hoc basis while the other selected errors according to the current instructional focuses in class. Only two teachers used codes as they believe that it is important to train learners to become more independent in terms of correcting and editing their own work. Only one teacher directly corrected students' errors for them because of the confusing nature of error codes. All teachers had positive comments in terms of student progress as a result of WCF.

Results: Students

The following table shows the response options chosen by students in each part of the student questionnaire.

Statements	Number (Taiwan)	Percentage (Taiwan)	Number (Japan)	Percentage (Japan)
I think my teacher corrects ALL errors	49	91%	56	93%
I think my teacher corrects SOME errors	5	9%	6	10%
I prefer my teacher correcting ALL errors	49	91%	57	95%
I prefer my teacher correcting SOME errors	4	7%	4	7%
I don't want my errors corrected	1	2%	0	0%
I think my teacher gives me indirect error feedback	48	89%	53	88%
I think my teacher gives me direct error feedback	6	11%	7	11%
I prefer indirect error feedback	15	26%	16	27%
I prefer direct error feedback	37	70%	46	77%
I don't want any errors corrected	2	4%	0	0%
I can understand and correct 76~100% of the error codes used by my teacher	43	81%	9	15%
I can understand and correct 51~75% of the codes	8	13%	26	43%
I can understand and correct 26~50% of the codes	3	6%	25	42%
I want my teacher to use error codes	50	93%	27	45%
I don't want my teacher to use error codes	4	7%	33	55%
I'm making GOOD/SOME progress in writing as a result of teacher's error feedback	51	94%	56	93%
I'm making LITTLE progress in writing as a result of teacher's error feedback	3	6%	4	7%
It's mainly the teachers' responsibility to correct errors	40	74%	55	92%
It's mainly the students' responsibility to correct errors	15	26%	5	8%

Table 1. Students' responses to the questionnaire

For students in Taiwan, 91% reported preferring comprehensive error feedback because they considered errors to be negative elements in writing that should be avoided altogether. According to the interview data (quoted verbatim): "I don't want write in the error grammar all the time." Students also perceived themselves being unable to detect and correct errors: "if I don't know what problem, I think I cannot

correct my mistakes." They also believed that having erroneous language would bring negative consequences to the quality of their writing: "in my university, if we write errors, we get low grades in assignments." Only four students (7%) preferred selective feedback because comprehensive error feedback is de-motivating: "I don't like my teacher mark so many on my paper…it looks so much and I don't know what to do." 89% indicated that teachers gave them indirect feedback; however, only 26% reported preferring this strategy. 70% preferred direct error feedback because they did not know how to correct their errors: "I know wrong but I don't know how to write the right way. Overall, 81% reported having positive attitudes towards error codes, they regarded error codes as being efficient and easy to understand: "codes very easy to understand…and tell me my errors." Only 7% preferred not having error codes due to confusion: "I don't want codes…they are hard to understand for me…I don't know how fix." Almost all students considered teachers' error feedback effective, with as many as 94% of them attributing their improvements to the effectiveness of this practice. However, 74% consider it mainly the teacher's responsibility to locate and correct errors for them.

Similar to students in Taiwan, almost all Japanese students (95%) said that they prefer comprehensive error feedback because errors are considered negative, and have serious consequences on their grades: "I have too many errors in my writing all the time, so I have very bad writing." Students also lack the confidence to detect and correct their own errors: "My English is too bad, so I don't know what to correct and how to correct my errors." They also believed that having errors in their writing would heavily impinge on the quality of their composition, especially in the academic context: "…but now I am university student, so I shouldn't write errors in my writing because it's very bad, it looks very bad at university level." Also similar to Taiwan, only 7% said they prefer selective feedback because multiple drafts on one topic does not really help with their learning, and that they have too much other homework to do. 77% preferred direct error feedback because they think they were unable to correct their own errors without the teacher telling them explicitly: "I understand it's wrong but I don't know what the right language is." As with the use of error codes, surprisingly not many students liked their teachers' use of error codes. 55% did not want error codes to be used because they are confusing: "I don't want codes…they are difficult because when my teacher write VT, and I see the codes means Verb Tense, and I understand it's verb tense, but I still don't know why it is wrong and how to fix the mistake." Overall, 93% attributed their improvements in writing to their teachers' error feedback; nevertheless, 92% considered it mainly the teachers' responsibility to locate and correct their errors.

Discussion of findings and implications

Both studies had a small sample size, meaning that the results cannot be generalized. Furthermore, viewpoints were all based on participants' self-reported statements rather than their actual writing samples. Nevertheless, despite these limitations, both studies have uncovered a number of key issues regarding L2 error feedback in Japan and Taiwan.

In both Taiwan and Japan, teachers and students perceived errors in writing negatively and preferred comprehensive error feedback because it helps eradicate all errors. They consider it an important element in second language learning and value it a lot. This finding is in line with Ferris' argument and supports the idea that the practice of error feedback should be continued.

Mismatches between the strategies used by teachers and the ones preferred by students were found in both contexts. Teachers in both Taiwan and Japan reported using indirect feedback the most, while students in both contexts expressed a clear preference for direct error feedback.

The teachers' preference for indirect feedback for both contexts adds to the wealth of past studies that showed indirect error feedback to be the most commonly used method, one which leads to either greater or similar levels of accuracy over time (Ferris, Chaney, Komura, Roberts, & McKee, 2000; Ferris & Helt, 2000; Lee, 1997, 2004).

One major difference was found between Taiwanese and Japanese students' perceptions on the use of error codes. Taiwanese students thought more positively of codes; whereas Japanese students considered error codes confusing and did not want their teachers to use the codes. Similarly, teachers in Taiwan liked and used error codes more than teachers in Japan, and were less aware of the potential problems error codes could cause in the student's re-writing process.

Lee (2004) raised various issues regarding the effectiveness of error codes, all of which may be relevant for the context of Japan and Taiwan. Lee questioned students' real understanding of the error codes, especially when the codes were devised by different teachers or taken from different sources. She also mentioned that it could be a very frustrating experience for students to try to interpret the codes while correcting their errors.

Lastly, students in both contexts were found to rely heavily on teachers for error detection and correction. Similarly, teachers in Japan and Taiwan also consider it their job to detect and correct errors for the students, but they also thought that students should learn to take up more responsibility for error correction.

Pedagogical implications

The first pedagogical implication is that feedback on grammar errors should be continued in the EFL context of Japan and Taiwan because both teachers and students value it a lot, and consider it an essential element in second language learning. This is especially true for the academic context of Japan and Taiwan where high stakes exams are prevalent, and errors in writing have very negative impacts on the students' course grades. However, instead of trying to eradicate all errors at once, teachers can make better use of students' errors by responding to errors selectively. For example, before responding to the more complicated sentence structures, teachers could focus on simpler errors such as singular and plural forms of nouns. This not only helps students to discover the rule of the language in a step by step manner but also avoids the danger of de-motivating the students with too many error feedbacks.

In addition, mismatches between teachers' and students' preferences for the feedback strategies should be avoided. This can be done by establishing better communication with students with regards to the type of strategy used in class. Garret and Shortall (2002) recommended teachers to regularly listen to students' views on the practice of error feedback, so that the types of feedback strategies preferred by the students and the effectiveness of teachers' actual error feedback methods can be discussed and modified if necessary.

Furthermore, error codes must be used more carefully, especially if they are not being used systematically. In order to prevent student confusion, teachers working in the same school could try unify the sources of their error codes, and to regularly discuss the effectiveness of the coding system.

Lastly, students should be given more opportunity to identify and correct their own errors, this is especially true for the EFL context of Japan and Taiwan where students rely heavily on teachers for their learning. Activities such as self-editing or peer-editing checklists could be utilized to promote more learner autonomy. Teachers should also self-develop their own grammar knowledge, as well as their skills in providing adequate explanations on learner errors, so that the various practical problems associated with providing error feedback can be avoided.

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Nudging Language Learners: The Potential for Utilizing Nudge Theory in EFL Contexts?

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Abstract

Nudge theory has its roots in applied psychology and economics, and has recently been used in a wide array of public and private contexts. This paper explores the potential for 'nudge theory' to be applied in EFL settings. First, the concept of a nudge is outlined, and a brief taxonomy with examples provided. Next, a more detailed investigation of one group of nudges, that attempts to use social normative messages to influence behaviour, is explained. Then, the results of a small study that shows that social normative messages can be used to increase learner output during a freewriting exercise are discussed. Although the exact nature of the effect on freewriting output requires further investigation, indicative findings suggest that combined descriptive/injunctive messages can influence output. Finally, some concluding remarks are made about the potential for both 'shallow' and 'deep' applications of nudges to be used in EFL settings. This paper concludes further investigation into the potential for behavioural insights to be utilised in EFL contexts is warranted.

Introduction

Language teaching, especially in formal educational contexts, has a rich history of being influenced by, and theoretically organized in terms of, other disciplines. This is particularly the case with respect to psychology, philosophy, and linguistics, and in general contemporary approaches tend to emphasize a multiplicity of perspectives, and the potential for insights to be drawn from other areas. This paper aims to undertake a preliminary exploration of the potential for what has come to be known as 'nudge theory', a now prominent concept in both applied psychology and applied economics, to inform classroom pedagogy and/or language learning theory. Nudging has gained considerable traction in the highest echelons of public policy circles (e.g. Lewis, 2009), and has been employed in a wide array of contexts, both large and small[1]. The main question of this paper concerns the extent to which 'nudging' may have applications in EFL, either within the classroom, or through exerting an influence on the decisions that learners make for themselves outside of classroom contexts. First, the concept of a nudge is briefly explained, along with the complimentary 'choice architecture' approach to understanding decision-making. This is followed by an outline of taxonomy of different nudges, as well as some examples of their application. Next, one particular nudging strategy, the implementation of descriptive social norms, is examined. Following this the possibility of a similar nudge design in my own Japanese university EFL teaching context is explored. Finally, by way of example, the implementation and results of a pilot study aimed at increasing student output in freewriting exercises through use of descriptive and injunctive social norms is discussed. Although limited in scope, the preliminary discussion and study serve to demonstrate the potential for this facet of applied psychology to provide both a 'tool box' of pedagogical practices, the sum effect of which would be both beneficial, and from the institutional standpoint, low-cost, and a demonstration of one practical application. That this small pilot study provides some indicative evidence that a nudge may be employed to increase written output hints towards the potential for analysing and 'transplanting' nudges from other contexts (a 'shallow' approach), but also to the potential benefits of approaching larger scale research aimed at analysing both in-class and extra-curricular choice architecture, and exploring the role L2 classroom normative social influences.

Nudging & Choice Architecture

Thaler & Sunstein's book (Thaler & Sunstein, 2008) borrows heavily from an extensive period of social

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[1] For an extensive database of empirical nudges, see http://economicspsychologypolicy.blogspot.jp/.

research concerning cognitive selection, what they term the "emerging science of choice" (Thaler & Sunstein, 2008, p.7), in which the rationality of everyday decisions has been called into serious question. Their approach has its roots in the concept of 'bounded rationality' (Simon, 1997), which highlights the cognitive selectivity of human minds. While remaining rational in terms of the goal-orientedness of cognition, people rarely make comprehensive assessments of contextual incentives/constraints, but rather employ processes of selectivity (habitual, emotional, rules of thumb etc.) (John *et al*, 2011). Within Psychology, there have been two broad trends of investigation into possible explanations of the limits of rationality given limited computational capabilities and the necessary limits of knowledge in any given choice scenario (see Rieskamp, Hertwig, & Todd, 2006): a minor trend on 'fast and frugal' heuristics (e.g. Gigerenzer & Holstein, 1996); and, a dominant heuristics/biases trend (e.g. Tversky & Kahneman, 1974) which originally identified three heuristics (anchoring, availability, representativeness). This second trend has been greatly expanded upon in psychology, especially in terms of establishing new heuristics and explaining biases in terms of the interplay between the automatic and reflective cognitive systems (dual-process theory, see Thaler & Sunstein, 2008, p.23-35). A crucial element of this explanation of cognition is the process by which actors establish identity in cultures/groups through internalisation of perceived shared aims (Goodin, 2004). People have a dispensation to cognize through establishing rules of perceived appropriacy rather than through case-by-case maximal utility calculation (March & Olsen, 1989). Nudging involves discerning elements of this bounded rationality, the internalised short-cuts, or heuristics that people in a given group employ, and where patterns of choices are identifiably sub-optimal, amending choice architecture to modify behaviour. To count as a nudge, this manipulation of choice architecture must be effective (i.e. have predictable effects), not constrain options, and not constitute a significant incentive (i.e. be low-cost and avoidable) (Thaler & Sunstein, 2008). The prospect for transplanting nudging strategies into the L2 classroom is hampered by wide array of existent projects under the 'nudge' banner. However, a broad taxonomy has recently been undertaken, which can be usefully applied here to provide a brief overview of existent empirical applications. A project at the University of Toronto employed a focus-group of scholars/practitioners to establish the following dimensions of nudges.

Nudge Dimension	Description
Self-Control Boosting Nudges	Encourage intertemporal choices in the present that further acknowledged future goals
Activating Behavioural Standards	Change behaviour with respect to latent or absent existent standards (i.e. not thought about much or at all)
Self-Imposed Nudges	Voluntary adoption of behavioural standard that is already recognised as desirable/important
Passive Exposure Nudges	Encourage changes in choice through altering the display/format of available options
Mindful Nudges	Encourage enhanced decisions through making biases known to subjects and focusing on rational cost-benefit analysis
Mindless Nudges	Employing strategies to counteract known biases without disturbing process automaticity
Encouraging Nudges	Facilitate and encourage implementation or continuation of a (nudg*er* perceived) desirable behaviour
Discouraging Nudges	Facilitate hindrance/prevention of a (nudg*er* perceived) undesirable behaviour

Table 1: Dimensions of 'Nudges' (Adapted from House & Lyons, 2013, p.4-5).

A brief snapshot of practical applications of nudges, understood within a matrix of these dimensions provides a useful overview of current nudging strategies:

	Mindful Nudges	Mindless Nudges

		Encourage	Discourage	Encourage	Discourage
Activating Desired Behaviour	External Imposition	Simplification of rules and forms to increase tax filing rates	Signs, TV Commercials etc. reminding people not to litter	Advertising messages reporting on positive behaviour	Using fake speed bumps to discourage speeding
Boosting Self Control	External Imposition	Simplification of rules and forms to increase grant applications	Installing vehicle dashboard mileage displays to reduce gas usage	Automating medical prescription refill procedures	Re-arranging food displays to promote healthier choices
	Self Imposition	Voluntary gym memberships structured around penalties for missed sessions	Deciding to order a driving service before attending dinners with alcohol	Joining a peer savings group to encourage saving	Placing savings in a separate account which is harder to access

Table 2: Nudge Applications by Type (Adapted from Ly, Mazar, Zhao, & Soman, 2013, p.8).

The range of applications, as can be seen, is wide (see Ly *et al*., 2013 for links to case studies). In the next section, this paper will examine one type of nudge that looks to activate desired behaviour through implementation of an encouraging, mindless nudge, of the sort shown in Table 2 as 'advertising messages reporting on positive behaviour'.

Nudging with Descriptive and Injunctive Social Norms

Interventions frequently look beyond the individual to identify heuristics for architectural manipulation embedded in interpersonal, community and social influences (John *et al.*, 2011). People are demonstrably predisposed to emulate perceived peer behaviour when appropriate action is ambiguous (e.g. Cialdini, 2007), especially where there is strong identification with a peer group. Increasingly, intervention (nudge) design is being made with reference to an assessment of the target group's social structures/influences (see Cabinet Office, 2004 for an excellent summary), with public policy strategies taking advantage of insights from psychology concerning the role social norms pay in social networks and communities (House, 1981). There is a considerable body of literature in psychology that shows the powerful impact of descriptive norms on members of a society/group, where perceptions of what constitutes the typical response demonstrably guiding behaviour expressed in heuristic terms, people have a bias to follow the crowd. Injunctive norms are framed in terms of 'ought to', and are normally understood as obtaining their influence through the enactment of rewards/sanctions (e.g. Cialdini, Kallgren, & Reno, 1991). A key insight from research in psychology is that norms tend to influence behaviour when they are made salient or otherwise drawn attention to (e.g. Berkowitz, 1972), even where presented indirectly such as computerized feedback or printed messages (Schultz, Khazian, & Zaleski, 2008), highlighting the potential for their implementation as a 'nudge', where salience can be established at relatively low-cost and a norm employed to inculcate/dissuade desired/undesired behaviour. Set against a growing anxiety concerning climate change, spiralling energy consumption, and seemingly ever-increasing fiscal pressures, multiple nudging strategies have been employed in civic and business contexts, aimed at saving energy and/or money. It is a nod to the structural simplicity of nudging that the humble hotel room towel has been a main subject of the exploration of the extent to which social norms can be employed to modify. One study (Shultz *et al,* 2008) examined the effect of different printed normative messages on rates of hotel customer towel re-use, finding that compared to the pre-experimental baseline, it appeared that printed messages that combined both a highly descriptive and highly injunctive norm had an effect on guest towel use. This affirms other studies (Cialdini, 2005) which show that combined messages can impact on behaviour. Another study (Goldstein, Cialdini, & Griskevicius, 2008) found that a descriptive norm that stated that 75% of

hotel users opted to reuse towels increased re-use rate (compared to a 'standard' industry printed sign) by more than 40%. Further, the same study found that employing different social categories in the norms yielded varied results. Interestingly, it was found that situational settings may have a strong effect on the impact of norms, with high proximity messages ('guests in *this* room') having a greater impact. This implies that design of nudges involving descriptive normative messages should ensure as high a degree of situation symmetry as possible.

Experiment: Using Descriptive /Injunctive Norms to Increase Output in an EFL Freewriting Exercise
This experiment was designed to test the ability of printed normative messages to influence written output during timed EFL English freewriting journal exercises.

Participants

Participants in the study were sophomore Japanese university science & technology majors attending compulsory English EFL writing credit classes, and undertaking timed freewriting journal exercises throughout the two semesters, 28 week course. This course is focused on developing skills in essay and academic paper writing, and follows on from a similar compulsory course undertaken by students in their first year.

Sample Characteristics The 54 participant students were divided into 3 classes of 19 ("A") (16:3 M/F), 18 ("B") (18 M), and 17 ("C") (9:8 M/F), with majors of mathematics, nanotechnology, and life science respectively. These classes are not levelled. Students had consented to data collected throughout course being used for research, but were not aware of this study taking place.

Materials

Students are accustomed, from previous freewriting exercises, to writing into provided electronic forms, which always consist of a 'prompt' (a picture with an accompanying question/statement). The prompts in weeks 1-6 (the study span), are show below.

Week 1	Week 2	Week 3	Week 4	Week 5	Week 6
Photo: Beach	Photo: Recycling box	Photo: "The Future" Sign	Photo: Bag of Money	Photo: New Job Sign	Photo: Mouth Speaking
Prompt: My summer vacation	Prompt: Is recycling important?	Prompt: The world in 50 years…	Prompt: You find $1,000,000	Prompt: A job you would like for a day	Prompt: Is lying ever OK?

Table 3: Freewriting Prompts

Following Schultz *et al.* (2008), some of these electronic forms had social normative messages designed as (1) high injunctive, (2) low injunctive, (3) high descriptive, (4) low descriptive, (5) combination of (1) and (3), and a control group (6) (no message), (messages were displayed in English and Japanese).

High Injunctive	**many students last year felt that writing a lot was a good thing ** (Eng/Ja)
Low Injunctive	**some students last year felt that writing a lot was a good thing ** (Eng/Ja)
High Descriptive	**75% of students in 2015-16 class wrote more than 130 words ** (Eng/Ja)
Low Descriptive	**25% of students in 2015-16 class wrote more than 130 words ** (Eng/Ja)

Table 4: Social Normative Messages

Experiment

In weeks 4-6, students were randomly assigned one type of electronic form (the same form for the 3 week period). A random assignment tool was used to ensure optimal balance both across the whole sample and within each class. Following a similar set of 6 freewriting exercises from the previous semester, students were allocated 5 minutes of preparation time during which they could write notes, check dictionaries, ask questions regarding the prompt etc. Then they were allocated 15 minutes of writing time. Given that students are familiar with the procedure, weeks 1-3 were used to collect baseline data (both for whole groups and respective to

treatment cohorts), and also to mitigate the possible effect of variance in prompt/topic.

Results

Regarding teacher topic selection, there is clearly the possibility for topics to effect results. Topics were chosen that appeared to be of comparable difficulty. A paired t-test of total word output by the control group in weeks 1-3 and weeks 4-6 revealed no significant difference in output from weeks 1-3 (M=202.77, SD=82.44) to weeks 4-6 (M=209.77, SD=78.63); t(8)=-1.084, p=.0.310. A one-way repeated measures ANOVA was conducted to compare the effect of topic on all participants' written output in weeks 4, 5 and 6. Results did not violate sphericity (x^2 (2), p=.754), and showed no significant effect of topic on written output (Wilks' Lambda = .976, *F*(2,52), p=.535). Likewise, a one-way repeated measures ANOVA was conducted to compare the effect of topic on the control group's written output in weeks 4,5, and 6, revealing no significant effect within that group alone (Wilks' Lambda = .970, *F*(2,7), p=.899).

Regarding the social-normative messaging, a one-way ANOVA was conducted to measure the effect of social-normative messages on (total) written output in weeks 4-6. An analysis of variance showed that the effect of normative message type on written output was significant (F (5,48)=3.073, p=0.17). Post-hoc comparisons using the Tukey HSD test indicated that the mean score for the combination condition (M=317.22, SD= 92.31) was significantly higher than the control group (M=254.83, SD=81.45). Although only the combined message group displayed significant results compared to the control group, both the Low Descriptive and High Descriptive treatments approached significance (see tables below).

Comparison w/Combined	Mean Diff.	Sig.
High Inj (1)	109.55	0.036
Low Inj (2)	101.55	0.63
High Desc (3)	50.22	.715
Low Desc (4)	51.00	.702
Control (6)	107.44	.042

Message Type	Mean	Std Dev
High Injunctive	207.6667	71.63798
Low Injunctive	215.6667	31.09662
High Descriptive	267.0000	71.10028
Low Descriptive	266.2222	89.07971
Combined	317.2222	92.31979
Control	209.7778	78.63329

Comparison w/Low Desc.	Mean Diff.	Sig.
High Inj (1)	58.55556	.567
Low Inj (2)	50.55556	.710
High Desc (3)	-.77778	1.000
Combined (5)	-51.00000	.702
Control (6)	56.44444	.605

Comparison w/High Desc.	Mean Diff.	Sig.
High Inj (1)	59.33333	.553
Low Inj (2)	51.33333	.696
Low Desc (4)	.77778	1.000
Combined (5)	-50.22222	.715
Control (6)	57.22222	.591
Total	247.2593	82.06031

Table 4/5: Post-Hoc Analysis Tukey HSD (Combined message) (Left), and Means (Right)
Table 6/7: Post-Hoc Analysis Tukey HSD (Low Descriptive) (Left), and High Descriptive (Right)

Discussion

Although the findings of this study indicate that topic selection has had no effect, the small-scale nature of the study is clearly a limitation. Very tentative findings indicate that use of social-normative messages in freewriting exercises does have the potential to increase output. The combined descriptive/injunctive message showed a significant effect, which accords with Schultz *et al.* 2008 (as well as other studies see Schultz *et al*, p.179-19). However, although not significant, the differences in mean production in both the low and high

descriptive groups may suggest that the setting of targets is a stronger normative influence than injunctive norm-setting. So, while results may be encouraging in terms of the potential for utilizing social normative message in L2 classroom contexts, further study is required to analyse the precise effects that such messages may have. Potentially, although the messages are framed in terms of other students' beliefs, the descriptive targets could possibly be interpreted as instructions (from the teacher) which might explain the performance difference between the two descriptive and two injunctive treatments, and the relative effects of injunctive messages in L2 classroom contexts could be an interesting area for future research. Further, a similar but longitudinal study could be enacted to discover if such normative messages have a residual or saturation effect, or if they can be shown to be continually effective over time. Ultimately, in order to show that social normative messages have wide potential in L2 settings, ethnographically sensitive investigation must be undertaken on the effect of normative messages, especially the classroom as a source of normative influence. One interesting intersection with existing L2 writing research is in the current debate surrounding the utilisation of quantitative output as a measure/indicator of written fluency (see Latif, 2012; for a typical example of quantitative measurement of L2 writing fluency see Bonzo, 2008). Clearly, if there is an impact of perceived normality on activity, then this is relevant in terms of fluency if students are capable of more. Of course, the potential to influence output must be limited by ability also; however, the nine instances of students producing 130 words or more in the combined treatment group (compared to zero instances by that group in weeks 1-3) show that there is potential to stimulate learners to produce more where they are able. However, it must also be acknowledged that this purely quantitative approach has weaknesses, and that a more thorough study might take into account errors, complexity, and other qualitative factors. Finally, freewriting has predominantly been sued to build confidence as well as fluency, and much of this process is thought to rest in the low-stress nature of the activity, with students' positive attitude towards such activities important to process (e.g. Azizi, 2015; King & Herder, 2011). Future research on the potential to increase output through use of social normative messages should investigate students' perceptions, as it is possible that the improved output may be offset by negative attitudes that could potentially effect confidence and longer term aims of the freewriting exercises.

Concluding Remarks: EFL Teachers as 'Choice Architects'?

This paper had two main aims: first, to outline the key concepts underpinning 'Nudge Theory'; and second, to demonstrate a practical application in specific EFL context. With respect to the first aim, the discussion has been necessarily brief, but has outlined the main features of 'nudges', as grounded in a large (and growing) body of social psychological research. The small social normative messaging study showed that there is potentially at least one application of nudging in EFL contexts (although, as seen in the discussion, further research is desirable to clarify the nature/desirability of this type of intervention. Moreover, the limited success of this strategy means that there is potential for a 'shallow' approach to utilising nudges; that is, examining the large number of existent empirical nudges and making attempts to see if they can be replicated in EFL settings. Clearly, even the brief taxonomy with examples earlier shows the extremely wide array of existent applications. That this paper has taken a strategy used in the private hotel sector aimed at energy conservation and applied it in an L2 freewriting exercise may seem on the face of it bizarre. However, considering wide agreement that classrooms are communities (for an excellent review see Watkins, 2005), that normative forces are at play is quite understandable. Further, there have been successful nudging strategies demonstrated in educational settings, especially in the areas of creating compacts and conditionality through creating 'contracts' of behaviour, increasing attendance, and utilising whole-group normative strategies (see Cabinet Office, 2004). It is easy to imagine attempting analogues of many of these studies and testing their application in EFL settings, attempting (for example) to utilise group norms through encouraging negotiation of standards of behaviour from within the class membership and implementing an intra-group contract to improve performance (the present

researcher will be attempting this very experiment in the next academic year). Such approaches may accord well with recent trends in learner autonomy research. Staying within the realm of EFL writing, the findings in a recent study where an English teacher (L1) managed to inculcate higher levels of revision to papers submitted by students simply by adding a sentence stating the teacher's belief in their ability to do better through hard work (see Kirp, 2016) has obvious potential. A 'deep' approach to nudging would be a much more complex enterprise, but a brief sketch of what such an enquiry would mean is useful here. Public policy approaches haver centred on analysing the decisions made that lead to failure, and identifying 'levers' (basically, nudging opportunities), especially around 'bottlenecks' (key stages in decision maps), which then allows for intervention design (Ly, Mazar, Zhao, & Soman, 2013). Given that nudges are supposed to address self-determined notions of desirable outcomes, then in the field of L2 learning motivation the utilisation of concepts from psychology surrounding ideal/future selves (e.g. Dornyei, 2009) could be a starting point for such investigations. Ultimately, this kind of approach might see teachers acting to help students understand what decisions they need to make, and what actions they need to take outside the classroom as much as in it, in order to fulfil their self-identified goals, and to design systems/interventions that are sensitive to the underlying causes of failure to maintain/enact such behaviours. While the 'shallow' approach to utilising nudging in EFL contexts has, as this paper has attempted to show, the potential to provide a useful 'toolbox' of pedagogical practice, the deeper approach has the potential to feed into and compliment the now widely acknowledged value of promoting learner autonomy (e.g. Benson & Voller, 1997), and accords with contemporary views of the expanding role of the teacher as being inclusive of management/facilitator roles (e.g. Sun, 2014). In much the same way that psycholinguistics has influenced L2 motivation research, behavioural psychology has the potential to inform pedagogy. This paper has attempted to outline what forms such an intersection might take, and what the potential rewards of resultant interventions, both conceived of from a 'shallow' and 'deep' route, might be. It seems fair to suggest that while nudging will not overhaul EFL teaching or theory, further investigation, from a purely cost-benefit perspective, is warranted.

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Indian cricket in the context of colonialism

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Abstract

The colonial and post-colonial phase of any Commonwealth country makes for an interesting study. The British Empire in India is a striking example of a vast territory and population subjugated by a small minority. By reinforcing his 'superior' abilities and manner of living, the colonizer ensured that his subjects would aspire to grow to become like him. Early modern England is seen as the 'games-master' of the world who introduced, among many others, the game of cricket to the colonies. Cricket, however, was more a tool of colonialism than a mere sport. This paper, intends to study how colonialism and cricket have reflected each other in their different phases, and substantiate it with references from select literature that has emerged from the country. The paper identifies phases like that of exclusivity when the Englishmen played the game to the exclusion of natives to that of a phase of ascendancy when the first set of natives, the Parsis began to exhibit abilities to play the English game well enough to finally pose a threat to the English themselves until the period of decolonization when the colonised beat the colonizer at his own game. The paper concludes with the beginnings of the period of liberalization in cricketas well as in the colonial mindset.

The post-colonial phase of any Commonwealth country makes for an interesting study. There are many perspectives to how the countries cope with their loss of identity and sudden resurgence of control and independence. The core aspect of colonial domination is power, which is impressed upon the colony through language, policies, sports etc. The sustained subordination leaves behind its impressions on the country and its citizens even after independence. The nation then goes through the decolonization process wherein it begins to shed Anglo-centrism, which makes it believe that European modes of thinking are superior and universal.

The British Empire in India is a striking example of a vast territory and population subjugated by a small minority of an alien race. The conquest and administration of the country was, save in a few directions, wholly in the interest of the conquerors. India is and will probably remain as a classic instance of the ruinous effect of unrestrained capitalism in colonial affairs. In the two hundred years when India was under the British rule, the vigour and intelligence of one-fifth of the human race was subjugated by a despotic peace. The arts fell into decay; the native culture was being crushed out, agriculture was steadily deteriorating. Anything in the form of patriotism or national feeling was discouraged, and those advocating the same were persecuted and punished.

The colonial power reasserted its presence by making the colonized subconsciously feel their inadequacy. By reinforcing his 'superior' abilities and manner of living, the colonizer ensured that his subjects would aspire to grow to become like him. Betts talking about the concept of 'assimilation' in the French colonial theory, mentions how 'colonial imperialism' resulted from a 'questionable moralizing' based on the notion 'of the right of a "superior" society to dominate and instruct a "lesser" one' … the conquered were to absorb the customs and institutions of the conquerors (Betts, 1960, p.30). The French in Senegal, using their colonial policy of assimilation, sought out to make the locals eat, speak, dress and live like the French, and were willing to recognize them as French citizens if this was done. Assimilation was not exclusive to the French colonizers. British colonial policies were not very different. Even the British in

India deployed this practice, albeit in a subtle manner. Macaulay's Minute on English education documents this intent unambiguously: "We must at present do our best to form a class who may be interpreters between us and the millions whom we govern, a class of persons Indian in blood and color, but English in tastes, in opinions, in morals and in intellect" (Macaulay, 1835). The English language was implemented as a medium of education with such intentions.

The British Empire, however, also gave India the railroad system, electricity, the theory of evolution, as well as some of the most exciting games of the modern times. As part of their efforts to anglicize the natives, the British reformed the judicial system and the administrative system into their own. It can be asserted that the sport of cricket was also one such strategy.   In fact, early modern England is seen as the 'games-master' of the world. Among these, the game of cricket has taken a different course of history after it was introduced in India. In the postcolonial era, even as there is virulent criticism of most other colonial legacies, cricket stays popular and that isn't a contradiction. How did a colonial game, allow a nation that was a former colony to break free and emerge as a force in the sport? Has the sport in any way emancipated the minds of the people who began to play the game more as a means to imitate their masters? How has cricket brought political identity to India as a nation? This paper intends to study how colonialism and cricket have reflected each other in their different phases, and substantiate it with references from select literature that has emerged from the country.

Marcus Clark (2011) in "Not quite Cricket?" says: "Cricket was effectively a tool of colonialism, much more than just a sport for sport's sake. Cricket and everything it stood for came to be used as a mechanism to distinguish between a civilised 'we' and an unworthy or uncivilised 'them'." The game initially came to the Indian shores as a pastime for the British soldiers, who would play it in the vacant spaces outside the barracks. But it went on to become much more than that. It remains a remnant of and a tribute to the colonial rule. Cricket, introduced in India by the British East India Trading Company, was an image of the ideal English man, of Victorian ideals and civilized values. It was glorified as a perfect system of ethics and morals which embodied all that was most noble in the Anglo-Saxon character. In fact the late Victorians are said to equate civilization with the three C's- Cricket, Classics and Christianity. Cricket for the Victorians was an expression of a distinctively English form of Christian morality and of the English character. It is to symbolize purity and puritan values that the players would wear all whites on the field.

Cricket became increasingly popular in the British colonies throughout the 1800s. Yet, viewing it from the colonial angle, it was **a period of exclusivity**. The game was preserved to be of and for only the elite ruling class. Lois Tyson in his book *Using Critical Theory* explains how it was the nature of the colonizers to exude their colonial mindset at every possible opportunity. One of the clearest symptoms of it was '*othering*' which he defines as "judging those who are different as inferior, perceiving them as possessing primitive abilities and therefore not considered fully human" (Tyson, 2001, p. 248). According to Ramachandra Guha, the first cricket club outside of Britain was the Calcutta Cricket Club founded in 1892, outside Fort William. But these club houses were strictly meant for the ruling Englishmen, and the natives were meant only to serve. The delineation of roles is described in the report of a match, written in 1840:

> *On the cricket arena stand two spacious tents, not, however, like the paltry affairs bearing*
> *that name in England, but lines with fancy chintz, furnished with looking glasses, sofa, and*
> *chairs. Each player's wants, be it a light for his cigar, iced soda-water, or champagne,*
> *supplied by his turbaned attendant. . . The natives do not enter at all into the spirit of the game.*
(Guha, 2002, p. 6)

It was very clear that the sahibs did not think much of the sporting capabilities of the native Indians at this 'gentleman' sport, which was considered to be more 'English' than the others, with its quaint Victorian rules, and still more its ethos. Guha, asserts: "It thus appears that the Indian might roll the pitch or serve

the whisky. He might even watch cricket and (at a price) retrieve the ball or throw it for the sahibs to bat back, he was not expected to *play* the game. But he would" (2002, p. 11). The game thus reflected the colonial discriminative mentality and a display of unequal roles in its beginning stages in the Indian colony.

Soon after, one can trace **a period of imitation** that the natives were attempting. It was merely a question of time before the local Indians found a way into getting involved. The first Indians to play cricket were the Parsis of Bombay. The Parsis were a class that allied themselves to the British to great mutual benefit. According to Appadurai (1996, p. 92), 'Parsis were the bridge community between English and Indian cultural tastes.' It was due to both commerce and culture that they got closer to the rulers than any other Indian community. The Parsis began imitating the European soldiers at Esplanade, with the 'chimney pots serving as wickets and their umbrellas as bats in hitting elliptical balls stuffed with old rags and sewn by veritably useful cobblers', says Shorabjee (cited by Guha, 2002, p.13). This is a classic example of '*mimicry*' by the colonial subjects. Mimicry results from having a colonized consciousness, and imitation of the dress, speech, behavior or lifestyle of the dominant culture reveals a subaltern's desire to belong to that culture. The Parsis, probably due to their near 'white' physical features, felt it appropriate to mimic the dominator through his favorite sport.

A colonizing or imperial culture maintains its position of unquestionable authority through different hegemonic processes. One such is the education of the colonized subjects in the culture and ideals of the dominant culture, through a formal system of education. By the late 19th century, through **a phase of hegemony,** the British had invested in four public schools in India. Their founding mission was to turn princeling sons into loyal proxies of the British. These schools were modelled on British public schools, with a strong emphasis on character building and team sports. Therefore cricket was very much part of the curriculum. This demonstrates how cricket was more than a sport, seen as a method to refine a person, and the British believed that giving the game to the native Indians, would make them more English. These schools were nearly straight out of London, dropped in the middle of an obscure region of North India. On seeing one of these schools, and understanding how they still run on the same founding principles, James Astill writes:

> It was a fine room, like an Oxbridge dining hall, with paneled walls and a high vaulted ceiling. Yet it was the far wall that had startled me. It was hung with a collection of massive oil paintings, darkened by dust and age, of the Victorian royal family. At the centre was the queen-empress herself, festooned in black silk. Hanging about her, inside ornate gilded frames, were portraits of her royal children and cousins, as chinless as the Rajput princes whose portraits lined the other walls. I had never before in India seen such a display of unabashed Anglophilia. (Astill, 2013, p. 22)

The British in some parts of India, created Zamindars, a land holding class; in some others, they strengthened the existing gentry and traditional rulers of states. This leisurely class of natives had traditional pastimes of chess, dancing girls and other cultural activities. But they were too eager to imitate their English masters, and cricket, along with polo and hockey, are examples of the imitative lifestyle that these elite natives embraced. However, cricket did not remain an elitist preserve of the royalty. As part of their 'noblesse oblige', the royalty played the game, and also took to patronising the sport among the non-elite. Thus, this phase seems to witness efforts at imitation by the colonized as well as efforts at assimilation by the colonizer simultaneously.

Very soon the Parsis realized that playing cricket was not quite the same route to white man's society. The White rulers were not quite welcoming once they saw the Parsis becoming quite adept at the game. Philip Trevor, the captain of the English team that lost a match to the Parsis in 1889:

Of that vast multitude not a thousand knew the name of the thing at which they were looking, not a hundred had even an elementary knowledge of the game of cricket. But they were dimly conscious that in some particular or another, the black man had triumphed over the white man, and they ran hither and thither, gibbering and chattering and muttering vague words of evil omen. (Cited by Astill, 2013, p. 15)

And on the other hand, the victorious Parsi captain of that match, Framji recorded how 'the imaginative and emotional Parsi youth felt for a day or two that he was the victor of the victors of Waterloo' (Cited by Astill, 2013, p. 15).

The win over the ruling class probably marks the beginning of cricket's shift from being the colonial master's game to its role of decolonizing and emancipating the minds of native Indians, **a period of ascendancy** for the colonized. It became obvious that many Englishmen felt uneasy about risking the myth of their European invincibility on the playing field. However, the counterview was that the Parsis' enthusiasm for cricket reaffirmed the superiority of British culture from which Indians would surely benefit. Astill records that the British in Bombay incensed them in 1877, by enclosing a quarter of the *maidan* they played in, for the sole use of the newly formed Bombay Gymkhana. To make matters worse, the Gymkhana's polo players raced their ponies on the rest of the *maidan,* which ended up cutting the Parsi cricket pitches horribly. There is little doubt that the British spared no efforts to curb the '*imitation*' of the locals, which was now seeing early days of success. They feared that this partial inclusion which the Parsis enjoyed could pave way towards the domination of the locals. That is also because the Parsi struggle for a more level playing field can be seen in a larger context. It coincided with the formation of the All India Congress party by some Hindu, Parsi and British members of the Theosophical Society in 1885. They were clear in their intent to win more freedom for Indians within the parameters of British rule. But with the turn of the twentieth century, the Indians found a vent to challenge the white supremacy through a sport that belonged to their ruling masters, which made the defiant performances on the field that much more interesting in the larger political context.

Even as the political movement in India gained momentum, the game itself became popular in different parts of the country, with clubs being opened in Madras, Bombay and Calcutta. There are records of sporadic cricket tours by English county teams to India, but the most significant amongst them is the tour by the MCC from London to India in late 1926. The teams that consisted of mixed natives were not held in high esteem by their English counterparts, and often received a drubbing in the hands of the opponents. The MCC president Lord Harris remarked: 'Notwithstanding their multitudes, I doubt if they are going to turn out a team of all India as good as the best of our county clubs' (Cited by Astille, 2013, p. 5). In the light of this statement, it would suffice to say that the English did not willingly allow the natives to play the sport which they considered 'Victorian'. In addition, the Indians would never be their equals due to certain preternatural inferiorities present in Asians. In that landmark game, the English attack was taken apart by CK Nayudu; though the game was drawn, the tourists were taken aback by the quality of gamesmanship. In the lead up to this game, the *Indian National Herald* ran a headline which read: 'We depend upon the Hindus to resist the invaders' and this clearly shows that in the larger political scheme of things the game had taken a different meaning for the natives (Cited by Astill, 2013, p. 3).

Raymond Betts says that Races are permanent beings. In his book on French colonial theory, he writes:

Like the human organism that lives by constantly reproducing and dying, a race too comprises of individuals who perform a similar function. The dead like the living, leave their indelible mark on the character of their race. As a result of this slow process of racial development the creation of national character takes considerable time (1961, p. 67).

The game was clearly used to this end. It must be mentioned here that India's earliest gifted cricketers were not privileged to play for their own nation. In the **phase of convenient inclusion,** they represented

England. And therein lies the point that the English realized and recognized the talent and skill that the natives were able to display in their game. Ranjitsinghji, a prince from Gujarat, was the foremost among them and was considered to be a special player. Neville Cardus writes, of his memory of watching Ranji play: "A man was seen playing cricket as nobody in England could possibly have played it. Nobody quite saw or understood how he managed to dispatch the ball to all parts of the ground". (Cited by Astill, 2013, p. 21) In fact Ranji is credited with inventing two cricket strokes too, the leg-glance and the late-cut; such was his legerdemain. His nephew Duleepsinghji, and Nawab of Pataudi (Sr.) are some of the other native Indian players who went on to represent England at the international level. Therefore, by this time, cricket had clearly become a tool for inclusion of the locals, albeit, selectively. From digging up pitches with malintent, the British now used them to represent England. This partial and convenient '*inclusion*' is a critical stepping stone for India to come into her own

In 1932, well before her independence, India made her debut as a test playing nation, and went on a tour to England under CK Nayudu, to modest returns. But it marked the beginning of India's journey towards progress as a nation, on a global platform. By 1947, India had already played seven tests versus England. In the first decade after independence, the Indian team played a staggering forty-two test matches, touring countries like Australia, West Indies, England and Pakistan.

B. V. Keskar, an Indian National Congress General Secretary's broadside against the game in India was:

> *Has the game any place in future India, a place where it can be useful to the public and younger generation? This game is purely English in culture and spirit, a part of the English countryside with its peculiar customs and climate - like fox hunting and fishing. Its existence in India is but a sign of our utter slavery, our tendency to copy blindly the habits of English civilization and ape the likes and the preferences of the English (Cited by Guha, 2002, p. 321).*

Decolonization was set in motion. Yet, looking back, in the last seventy years, if there is anything that has put India on the sporting map, engaged its young men so completely, it is the game of cricket. Once India became politically independent, '*rejection*' of that which is not native was a foregone conclusion. On the contrary, the game only helped to build national character and identity.

Even as India found her foothold in Test cricket, there emerged a new format in the game, known as 'limited-overs' cricket. The format gained great popularity amongst the playing nations. And India, a team considered an unlikely contender even on the day of the finals, won the third edition of the World Cup in 1983. This event was pivotal in empowering many youngsters in India, and in infusing in them a sense of nationalism uniquely combined with regional patriotism. A Marathi writer of the 1960s seems to have written:

> *When Umrigar drives a ball to the boundary, a Manmadkar dances around the house! When Manjarekar is run out at Kanpur, a Nagpurian experiences a pang and starts abusing his brother for being a panothi! When, at Calcutta Baig misses a catch, a Bombayite feels that his house has come down on his head. And when we lose a test in Delhi, even the household servants feel that they have lost something- such is this cricket mania! (Cited by Guha, 2002, p. 327).*

There is no denying the fact that it brings the country together, something which neither hockey, the national sport, has been able to achieve substantially after the 1960s, nor any political leader with his charisma. Towards the end of the 1980s and through the next two decades, India began to assert itself in the game, as a team and as part of the administration of the game. In this ***phase of assertion,*** tours to India were financially lucrative due to the passionate following that the game had in the country. In addition, India began to produce legendary players with phenomenal skill sets, who wooed not only the crowds but also their opponents. India won its first Test series in England in 1971, and this marked their fourth test win over England in Tests, and their first time in England. Guha remarks:

> *The association of cricket with patriotism was made easier by the internal diversity of the winning teams of 1971 and 1983. The players came from all parts of India, and from different religious backgrounds. The 1971 side had Hindus and Muslims as well as a Parsi and a Sikh; the 1983 team had no Parsi, but the other three faiths were represented, and there was a Christian as well. (2002)*

This clearly elucidates that the game helped in achieving national integration, and it allowed the players and the spectators to rise above the petty differences that cropped up within the country under the influence of divisive forces. Not only did the game change the identity of the country, but it also brought a name to it.

Scyld Berry, talking about the progress of the game in India, praises the sportsmanship of the players thus:

> *… Indian cricketers have become more English than the English themselves. Their classical batsmanship and spin bowling are their strengths, and these arts are on the decline in England. Although the game grew up thousands of miles away, India was destined to become the capital of cricket (Cited by Guha, 2002, p. 334).*

Guha mentions that this process was largely aided by the joint hosting of the 1987 World Cup, by India and Pakistan, the first time the tournament was played outside England.

> *The allocation was a triumph of anti-colonialism. The president of the Indian Cricket Board, N.K.P. Salve had been given two tickets for the 1983 final, between India and West Indies, to be played at Lords. When his team unexpectedly qualified, Mr. Salve asked the MCC for two more passes, for friends who had just flown out from India. The MCC refused, whereupon Mr. Salve set about organizing the associate members of the International Cricket Council in a revolt that eventually led to the World Cup being shifted out of England (2002, p. 329).*

There is an uncanny resemblance between this incident and another in 1896, when M.K. Gandhi was thrown out of a railway compartment by a white man, despite his having a ticket to travel. Unintentionally, the white man triggered the patriot in Gandhi, which altered the course of history in India. Similarly, the incident involving Salve led to the next three World Cups being held outside England. The English superiority was subjugated by the Asian cricketing community.

The Australian historian Richard Cashman says, "Cricket was one of the languages of the Raj, and those who could master its subtle inflection and rhythms could expect to exert a greater influence over colonial policy makers" (Cited by Astill, 2013, p. 26).

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The Implementation of Video as Instructional Media in Oral Presentation Class

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Abstract

The use of certain media play important role to attract students' motivation to participate in the classroom. The use of video as instructional media then considered to be able to do it. The integrated activities on using video can assist realizing students' participation. This research aims at investigating how the video is used as instructional media in oral presentation class, students' response to the implementation, and its effectiveness to students' presentation skill. This is a mixed method study with three research instruments; observation, questionnaire and score analysis. The result of the observation was analyzed qualitatively to elaborate how the video is used as instructional media in oral presentation class. While the result of the questionnaire was analyzed quantitatively to describe students' response to the implementation of video as instructional media. Finally, the score analysis was analyzed quantitatively to present the effect of using video as instructional media in oral presentation class based on pretest and post-test score. The result shows that the integrated activities were conducted structurally in sequence. Besides, the significant value of independent t-test conducted between group 1 (with video) and group 2 (without video) that there is a significant difference between the post-test of group 1 and group 2; the mean of group 1(82,66) is higher than the mean of group 2 (69,83) and the significant value is 0,000 (<0,05) which means that there is a significant difference for a post-test score between group 1 and group 2. The students also give positive response to the implementation seen from 23 students (63.89%) agree that the teaching learning process can motivate them. The result of the research shows that the implementation of video gives effective effects to students' presentation skill and gain positive response from students since it was conducted in the integrated activities.

Keywords: Video, Instructional Media, Oral Presentation.

Introduction

Teaching and learning an oral presentation is considered challenging for some teachers as well as students (King, 2002; Miles, 2009). Implementing video as instructional media is considered to be able to assist the process of teaching and learning oral presentation (Akkoyunlu, 2005). The video as instructional media can assist both teacher and students to reach the purpose of teaching and learning process (Akkoyunlu, 2005). In teacher's side, video can help the teacher to provide media to attract students' motivation to participate fully in the activities (Lonergan, 1984; Tomalin & Stempleski, 1990). While in student's side, video can give students more models of presentation performance to lead them to practice better (Sauve, 1993; Burns, 2000).

The technique of using video as instructional media as has been proposed by Stoller (1988) that it has three steps which consist of previewing, viewing and post-viewing activities. Previewing activity is the activity conducted before watching the video (Stoller, 1988). The activities are including; students' interview, problem-solving, discussion, brainstorming activities, video summary, information gap exercises, and vocabulary work. While viewing activity the activity held in the middle of watching the video, the activities are involving; directed listening, information gathering, film interruption, and second screening. In Addition, post-viewing activity is the activity done after watching the video, the activities are including; interview, video summaries, alternative endings, discussion, comparison, agree disagree activity, ranking/ group consensus, paragraph organization, speed writing/ speaking, note taking, role play, and debates.

The viewing activity has a purpose of making students be aware of certain fundamental information during the process of watching the video (Stoller, 1988). Students are directed for some information while

watching the video in directed listening activity. They are also encouraged to gather some information during watching the video through information gathering practice. In the middle of the video, students can ask the teacher to pause the video for a while to interrupt. In addition, they can also ask the teacher to pause the video to do the second screening i.e. to repeat certain screen to understand more points better.

The post-viewing activity aims to ensure whether students have comprehended the materials or not (Stoller, 1988). This part is conducted after watching the video. Students' understanding can be tested through students' interview, video summaries, alternative endings, discussion, comparison, agree disagree activity, ranking/ group consensus, paragraph organization, speed writing/ speaking, note taking, role play, and debates.

This research tries to discover the process of using video as instructional media in oral presentation, students' response to its implementation, and the effectiveness of using video as instructional media in the oral presentation.

Method and Materials

Research Method
This research employs a mixed method with a descriptive study. Observation, questionnaire, and students' pretest and post-test score are used in this research. The observation is conducted to find out the implementation of video as instructional media in English oral presentation class. The questionnaire is utilized to answer the response of students to the implementation and the efficiency of its implementation for students' presentation skills. While the analysis of pretest and post test score is used to know the effectiveness of using video as instructional media in oral presentation class. This method is applied to uncover and comprehend what lies behind any phenomenon about what is yet known (Strauss & Corbin, 1990).

Participants
The 3rd-semester students from School of Applied Sciences Telkom University Bandung Indonesia are selected to be the subject of this research. The subjects are chosen for some reasons. First, the English presentation course is intended for students in this class. Second, these learners have been exposed to the use of video in a presentation so that they won't face any hardship in the process. Third, since factors related to their self-image, self-esteem, and ego, promoting independent learning will contribute to the development of these factors.

The number of the male respondent from the researched class is 25 students (69,44%), while the number of female respondents is 11 students (30,56%). Besides, based on their educational background, the number of respondents who were graduated from high school is 35 students (97,22%) while the other was graduated from Diploma 1 (2,78%). The only respondent who was graduated from Diploma 1 is continuing his study to Diploma 3 in Informatics Management. So, the respondents are mostly male and mostly graduated from high school.

Materials and Procedures
This research applies three research instruments, those are observation, questionnaire and score analysis. The observation is considered as an instrument chosen in the social setting aims to describe a systematic description of events, behaviors, and artifacts (Alwasilah, 2002). In this research, the observation was conducted as a non-participant to know the process of using video as instructional media in oral presentation class. The whole process is recorded. The result of the recording is transcribed, coded and categorized (Alwasilah, 2002).

To answer the second research question about students' responses to the use of video as instructional media in oral presentation class, the questionnaire was distributed. The content of the questionnaire

covers three main topic; first, students' responses to the implementation of oral presentation class; second, students' responses to the technique of using video as instructional media in oral presentation class; and finally, students' responses to the effectiveness of using video in oral presentation class to their presentation skills.

The questionnaire was scored by applying *Likert Scale.* A tryout is conducted to determine the validity and reliability of the first questionnaire. It is conducted by 20 students. In measuring the validity, the researcher used *Pearson Product Moment formula* in SPSS. Meanwhile, to measure the reliability of the first questionnaire, *Cronbach's Alpha* formula in SPSS format is used. Thus, if the alpha coefficient is ≥0.70, then the question is reliable, the detailed results of the validity and reliability of examination are presented in the Appendix. Later, the first questionnaire is distributed to 36 students.

As an aim to find the answer to the third research question, students' pretest and post test score were used as the data. The score was analyzed statistically to gain the effect of using video as instructional media in oral presentation class. In addition, the pretest and post-test score in this research is not merely taken from the observed class. The other class score which has the same level of students' presentation ability was also taken as a comparing sample. Further, it will be named Group 1 (the class with video) and Group 2 (the class without video). This was done to strengthen the result whether the use of video as instructional media in oral presentation class gives significant effect or not to students' oral presentation skills.

Results
The Implementation of Video as Instructional Media in Oral Presentation Class
The result of the observation shows that the meetings consist of an introduction, tests, practices, and lecturing. There are five main steps in teaching oral presentation that mainly found in each meeting, those are; introduction, presentation, practice, testing/ evaluation, and assignment.

The introduction includes attention (greeting students in the beginning of the class), motivation (attracting students' emotion to be motivated so they put their soul in participating the class), and overview (repeating the material which has been delivered in the previous meeting). After conducting the introduction part, lecturer started to deliver the material for the meeting. This part is called presentation session. Delivering material is one crucial part which has to be concerned by lecturer so that students are able to accept knowledge as much and good as possible.

In addition, after having the presentation session, the lecturer should ensure that students practice the knowledge they have gotten. This part tries to ensure whether students have understood the material or not. Practicing is usually conducted at the end of the material. To score students on a certain skill, the lecturer has to conduct a test or evaluation. This part could be done in a different time from the material delivery, let say a day after the material. This test or evaluation is usually becoming the baseline for the lecturer to know students' development.

Based on the result of the observation, the lecturer has done those steps consistently in each meeting. He greeted students, motivated them, and did the overview. Later after the introduction, he presented the material in the various ways using the integrated activities (which will be elaborated detail in the next session). The lecturer also did the practice and evaluation in each meeting to ensure students' presentation progress.

The Use of Video as Instructional Media in Teaching Oral Presentation
This part is elaborating the technique of using video as instructional media in oral presentation class. The observation result shows that the integrated activities were conducted as the technique in each meeting. Following table is the list of the integrated activities conducted by the lecturer.

Table 2. The previewing activities conducted in the classroom

No	Activity	Meeting	Topic
1	Students Interview	4th Meeting	Questions and Interruptions Session
2	Problem Solving	5th Meeting	Closing of Presentation
3	Discussion	1st Meeting, 2nd Meeting	Opening of Presentation, Visual
4	Brainstorming	3rd Meeting	Main Part of Presentation
5	Video Summary	1st Meeting	Opening of Presentation
6	Information Gap Exercise	3rd Meeting	Main Part of Presentation
7	Vocabulary Work	3rd Meeting	Main Part of Presentation

Based on the table, it can be known that in all meetings, lecturer used the previewing activity to bridge students' background knowledge. It can be seen that the students' interview has been conducted in the 4th meeting about Questions and Interruptions Session topic. While problem-solving activity has been conducted in the 5th meeting about Closing of Presentation. The Discussion activity has been done twice in two meetings, first in the 1st meeting (Opening of Presentation) and second in the 2nd meeting (Visual). Besides, the brainstorming, information gap exercise, and vocabulary work activity have been conducted in the 3rd meeting about Main Part of Presentation. Finally, the video summary activity has been conducted in the 2nd meeting about Opening of Presentation.

Table 3. The viewing activities conducted in the classroom

No	Activity	Meeting	Topic
1	Directed Listening	2nd Meeting	Visual
2	Information Gathering	5th Meeting	Closing of Presentation
3	Film Interruption	4th Meeting	Questions and Interruptions Session
4	Second Screening	2nd Meeting	Visual

According to the table, there are only three meetings which conducted the viewing activity, those are second, fourth and fifth meeting. The whole activities are not obligatory to be conducted, it is done based on the situation (Stoller, 1988).

Table 4. The post-viewing activities conducted in the classroom

No	Activity	Meeting	Topic
1	Alternative Endings Activity	3rd Meeting	Main Part of Presentation
2	Discussion Activity	2nd Meeting	Visual
		3rd Meeting	Main Part
3	Comparison Activity	1st Meeting, 5th Meeting	Opening of Presentation, Closing of Presentation
4	Agree/Disagree Activity	4th Meeting	Questions and Interruptions Session
5	Note Taking Activity	5th Meeting	Closing of Presentation
6	Role Play Activity	1st Meeting	Opening of Presentation
7	Oral Presentation Activity	5th Meeting	Closing of Presentation

Based on the above table, it can be sum up that from twelve activities mentioned by Stoller (1988), there were only seven activities conducted in this class. Comparison and role play activity were conducted in the 1st meeting on the opening of presentation. Comparison activity was also conducted in the 5th meeting about a closing of presentation. While discussion activity was conducted twice in 2nd and 3rd meeting. In the 3rd meeting, predicting alternative endings was also conducted. Besides, agree disagree activity was conducted in the 4th meeting of Q and A session. Finally, note taking and oral presentation activity were conducted in the 5th meeting.

However, based on the observation data, there are some activities that were not conducted in this researched oral presentation class using video. The activities are from post-viewing activities (Interviews

activity, Video summary activity, Ranking/ group activity, Speed Writing/ Speaking, and Organization activity). The reason why those activities were not conducted is mainly because of the limited time the class has in each meeting.

Students' Response to the Use of Video as Instructional Media in Oral Presentation Class

Based on the result of the questionnaire, it is found that the sequence of oral presentation class which consists of five main lecturing sessions got positive response from students. It was found that 21 students (58.33%) were agree and 15 students (41.67%) were strongly agree that those five main topics can enhance students' knowledge about oral presentation. Besides, the steps of teaching oral presentation was delivered structurally in each meeting. The steps were positively responded by students; 22 students (61.11%) agree that the steps of teaching oral presentation conducted consistently structured in each meeting.

In the introduction part, lecturer delivered some motivational words and reviewed the last materials. It is found that 23 students (63.89%) were agree and 13 students (36.11%) were strongly agree that in the beginning of the class, lecturer has succeed to motivate students to participate fully during the class. Besides, 22 students (61.11%) were strongly agree that the review on the last material helped them in recalling the important points they almost forget from the last meeting.

While the result of the questionnaire regarding the presentation part shows that 22 students (61.11%) were strongly agree, 13 students (36.11%) were agree and 1 student (2.78%) was perhaps disagree that the way the lecturer deliver the materials was interesting and easy to understand. Furthermore, the language that was used by the lecturer was considered to be able to be understood easily by 29 students (80.56%) because it was accompanied by the exhibition of the model and media such as video.

In addition, the result of the questionnaire related to students' response to oral presentation practice shows that the lecturer was able to motivate students to practice oral presentation as it was agreed by 23 students (63.89%). The form of practice was divided into two forms, those are presenting in front of the class and presenting within a group. Between two forms of practice, presenting within a group was chosen by most of students (24 students/ 66.67%) rather than presenting in front of the class. Some students considered that speaking in front of the class was a frightening activity as was believed by 23 students (63.89%). Finally, the assignment that was given by lecturer for students was responded as a not-burdened assignment. It is shown that 18 students (50%) were strongly agree that when they leave the class, they were not burdened by lecturer's assignment.

In the previewing activities, 21 students (58.33%) were agree and 15 students (41.67%) were strongly agree that they were assisted to get information as much as possible before watching a video through interview activity. The interview was conducted by all students. They must go around the class to ask their peers related to the topic of the video.

The questionnaire also covered the viewing activity conducted by the lecturer. The directed listening gained positive result that 23 students (63.89%) were strongly agree and 13 students (36.11%) were agree that this activity could help students to understand the material since they have been told to pay more attention to certain points.

In gathering more information during watching the video, lecturer ordered students to write the important information as much as possible. The points then discussed after watching the video. This activity gained a positive result that 23 students (63.89%) were agree that it can give them chance to collect information from the video as much as possible. In addition, Video interruption was considered to be able to give chance to students to clarify some key points (63.89%). The video interruption was also stated to be able to help students predict the content of the video (58.32%). and second screening gain 58.33% students response positively.

The Effectiveness of Using Video as Instructional Media in Oral Presentation Class
Based on the analysis of t-test, the implementation of video as instructional media in the oral presentation is considered effective in improving students' presentation skill. It is proven by the analysis on the pretest and post-test score from Group 1 (using video) has a significant difference between both tests. The mean of pretest of Group 1 is 72,42 and the mean of post-test of Group 1 is 82,66 or it can be said that it is improved 10,04 points after conducting the class using video. Based on the t-test, the significance is achieved for 0,000 (<0,05), which means that there is a significant difference between pretest and post-test of the first group. On the other hand, the statistical analysis on the pretest and post-test score from Group 2 (without using video) has no significant difference between pretest and post-test score. The means of pretest is 70,22 and the mean of post-test is 69,83 or it can be stated that there is 0,39 points lower after conducting video as instructional media. Based on the paired t-test, the significance value is 0,307 (>0,05) which means that there is no significant difference between pretest and post-test of the second group.

Applying the test of Independent t-test, it can be known that Group 1 and Group 2 consist of students with no significant different incompetence. It can be proven through the analysis of using Independent t-test to compare pretest between group 1 and group 2 which says that there is no significant difference between the pretest of group 1 and pretest of group 2 since the significant value is 0,056 (>0,05) which means that there is no significant difference for pretest score between group 1 and group 2. On the other hand, the result shows differently in comparing the post-test of group 1 and group 2. The Independent t-test between group 1 and group 2 says that there is a significant difference between the post-test of group 1 and group 2; the mean of group 1(82,66) is higher than the mean of group 2 (69,83) and the significant value is 0,000 (<0,05) which means that there is a significant difference for a post-test score between group 1 and group 2.

Discussion
This research shows the result on the implementation of video as instructional media in English presentation class, how it is used as a teaching media in oral presentation class, students responses to the implementation of video as instructional media in oral presentation class, and its effectiveness to students' presentation skill based on students' oral presentation score. This research is able to give benefits in terms of theoretical, practical and educational policy, specifically in teaching and learning English. Theoretically, the results of this research enriches the theories on the use of educational technology, especially the use of video seen from students' perception side. Practically, it will give significant consideration for educators to use video in the teaching process especially when the clear technique of video is also proposed. Finally, in term of the policy, this research can give insights for the government and policy makers to facilitate the use of video for teachers so that they are able to implement it as good as possible.

Conclusions
Taken in sum total, this research shows that the implementation of video gives significant effectiveness to students' oral presentation skills as shown from the result of pretest and post test score analysis. The implementation also got positive response from students seen from the result of the questionnaire analysis. Those results can be achieve as long as the teaching learning process is well-organized by implementing the integrated activities to minimize the confusing thought on using video.

The result of this research encourages teachers and students to use video as instructional media in oral presentation class with the steps and strategies in order to gain maximum result. Teachers should not be doubt and confused on how to use the video since they can apply the previewing, viewing and post viewing activities. In addition, students should not longer be afraid of using video. The video can help them to comprehend materials better as long as it is well organized.

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Writing Centers Put Power Back into Students' Hands

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Abstract

English-medium schools are becoming widely spread throughout the world, but how do these institutions balance teaching English and giving students the power to share their voices in a non-native language? At Nansha College Preparatory Academy (NCPA), a U.S. curriculum, English immersion middle and high school with a student body of Mandarin and Cantonese speakers, its writing center plays a crucial role in student language empowerment.

NCPA has addressed the danger of disempowering non-native English speakers through the establishment of a writing center staffed with peer tutors who are also Mandarin or Cantonese speakers, thereby providing the student body with a space to balance their identities as English-knowing bilinguals during a crucial developmental stage of their lives. As writing center clients use both their native language and their target language to negotiate meaning in conversation with their peer tutors, they take control of their communication. The texts they produce are not written simply to please a native English speaker; instead, they are the fruits of collaboration between peers who straddle two cultures. Writing centers provide a non-threatening space for students to explore language and their role in it as they seek to use standard spoken and written English within academia. This paper explores the ways that a writing center empowers English language learners to grow as students in two languages as well as two cultures.

Introduction

An article of *The International Educator* published in July 2016 states that worldwide "the number of English-medium K-12 schools [is] up by more than 40% in the last five years" ("International Schools Market"). As English becomes a world language—increasingly necessary in a globalized society to promote economic growth and exchange—it is a natural consequence that educational systems around the world meet the need to teach future global citizens the English language skills necessary to remain competitive in the future workforce. Certainly it is laudable to prepare students in this way. However, as students outside English-speaking countries progress through an educational system conducted in what is for them a non-native language, teachers and administrators must be aware of the accompanying power dynamics that may put students at a disadvantage. Limitations inherent to expressing oneself in a non-native language, language production anxiety that can lead to passive learning and dependence upon the teacher can all contribute to language learner disempowerment. An often-overlooked way of empowering these students as they learn content, language, and culture of an English-speaking environment is the use of writing centers in K-12 international schools. Writing centers empower English language learners by providing choices in use of language, the freedom of self-directed learning, and autonomy through collaboration between peers.

Definition of Writing Centers

Writing centers are places within academic institutions where students can go to receive feedback on writing assignments at any stage of the writing process from peer tutors (someone other than the teacher and often, though not always, someone in the same age group). With roots dating back to the 1930s in the United States, writing centers exist today the world over to help students become better

writers through one-on-one sessions in which peer tutors give feedback to clients. These sessions take place outside of the classroom but affect writing assignments given in students' classes.

The Role of Writing Centers

Peer tutoring is an integral part of the role of writing centers. Clients visit writing centers for a half an hour to an hour at a time to have a conversation with a tutor trained in giving the honest, astute feedback all writers need. Rather than as a place of remedial teaching for under-performing students, writing centers serve students of all ability levels in writing for subjects across the curriculum. Peer tutors serve as authentic readers to writers at any stage of the writing process, from brainstorming to revising to editing. Writing centers facilitate conversations about the students' ideas and the effectiveness with which the students have communicated them. Dialogue in which both the tutor and the client actively participate are crucial to what writing centers do. As English continues to become a world language, writing centers can make an important difference for language learner achievement.

The Advantages of Writing Centers

While writing centers have helped native speakers to improve their writing, these centers can offer non-native speakers both linguistic aid and empowerment hand in hand. One of the foremost ways this can happen is through offering language learners choice. Having a choice means having the power of control over one's actions. English language learners in international schools develop into English-knowing bilinguals, persons with a wide range of lexical choice. Writing centers offer a school-wide locus in which to foster this choice of language. International schools have an advantage in that they can staff their writing centers with English-language learning students who share the same native language as their clientele. This means that a choice of language is available in which to conduct a session depending upon the language that is best for student learning in the moment. The client who comes in for a writing center session because she struggles to understand the instructions or the content delivered in English can express her questions and her current understanding in her native language, and the tutor can respond likewise in her native language. This bridges the power gap by allowing the student to access and engage in the course material even as the student grows in language competence. Students who already possess sufficient language skills for classroom work in English can further develop their thoughts with the tutor in English. These choices place the power in students' hands to decide in which language they want to conduct the session. This choice remains true to English language learners' identities as English-knowing bilinguals (or multi-linguals, as the case may be).

Another way that writing centers empower English language learners is to provide a non-threatening space that allows for self-directed, active learning. Studies have shown a negative correlation between language anxiety and achievement (Gopang, Bughio, Memon, & Faiz, 2016). While many students may feel anxiety learning something new, language learners have an additional obstacle to face in the form of anxiety over language performance. The freedom to make mistakes without repercussions is crucial to acquiring language skills. In a writing center session, both the tutor and the client are fellow students, so there is no threat of a punitive mark given to ineffective writing. Instead, the places of confusion or lack of clarity in an essay can be addressed and revised without an evaluation or judgment on the writing. The writing center gives clients the power to make the mistakes that bring learning and achievement. Such freedom brings empowerment to English language learners.

In addition to offering a safe space for students to make mistakes, the writing center also encourages active learning through non-directive tutoring practices. Such tutoring techniques include asking prompting questions, reading essays as an authentic reader rather than an evaluator, and pointing out areas of confusion. Each method serves the ultimate goal of helping the client discover problems on his own, or, in other words, to learn actively through finding and solving problems independently or with limited guidance. The learning is also self-directed in that tutors ask clients what they want to work on. The clients, rather than the tutors, choose the agenda for the session. This, too, is empowering for English language learners, allowing them to make decisions for themselves about what areas of revision their essays require and how they will direct the session with the tutor.

Finally, writing centers empower language learners through the use of collaboration during sessions. Andrea Lunsford, in her article "Collaboration, Control, and the Idea of a Writing Center," actually sees writing centers as "Burkean Parlors, as centers for collaboration ... [that place] control, power, and authority not in the tutor or staff, not in the individual student, but in the negotiating group" (2008). English language learners especially benefit from collaboration because it allows them to use the target language in meaningful activities. In a 2014 study, researchers discovered that Iranian EFL students who worked on a writing assignment collaboratively outperformed students who wrote individually as assessed through content, organization, grammar, and vocabulary (Hosseinpour & Biria, 2014). These students did not need an authority figure to improve their writing--they improved together as a group of peers. The writing center is a place within an academic institution where language learners can improve their writing without a teacher, empowering them to gain independence from one authority figure and learn on their own. In collaboration, students "not only [solve] problems set by teachers but [identify] problems for themselves" (Lunsford, 2008). Autonomy from teachers offers language learners freedom and power to control their own learning.

Conclusion

The use of writing centers within English-medium schools internationally provides a necessary space for English language learners to maintain power as they negotiate their way through a school system in a non-native language. Through the ability to offer students choice, a non-threatening space with the freedom to make mistakes, and the ability to collaborate with peers, writing centers put power back into the hands of language learners in ways that help them remain true to their identities as bilinguals or multi-linguals with wide-ranging lexical abilities and choices.

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Resistance, Negotiation and Globalization in Post-Independence Indian English Poetry

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Abstract
Through the fifty years after India achieved its independence almost all Indian English writers have grappled with the concept of resisting the force of the canon and creating an individualized, unique, negotiated space for their literature. Indian poet, translator and folklorist A. K. Ramanujan relocates and hybridizes his Indian consciousness on a foreign soil to create an image of nation/ home that redefines the western concept of an exoticized India, home then emerges as a predominant theme in his poetry. He stirs up a sense of changing notion of home in the modern socio-cultural context. In the authors' reading of his work, the environment is closely linked to the idea of home that is central to the field of postcolonialism. It highlights the significance of history to the study of literature. The discussion in this paper focuses on how Ramanujan conceptualizes home through the waves of his employment of memory of his homeland in his poetic production. His poems, which he writes more intensely when he is exiled from the motherland, could be used to illustrate how a postcolonial perspective might contribute to an understanding of the poet's depiction of home through employment of tools like resistance and negotiation.

Introduction
To begin with it is important to get a technical definition of both resistance and negotiation out of the way, to facilitate a clear understanding of the response of present day writers to colonization, decolonization and neocolonialism. When defined in opposition to resistance, negotiation is often understood as the weakening of a position and a compulsion to compromise in order to reach an agreement. So, resistance tends to imply an end-oriented result, in contrast to the definition of negotiation as a process-oriented procedure. From an ordinary understanding of the word, negotiation and its success depend upon the final agreement; if at the beginning of the negotiating process, a final agreement is desired for but still unknown, the understanding is that, if successful, negotiations will lead to a clear and well defined outcome. The postcolonial writers for whom negotiation is premised on the absence of a definite and undisputed resolution, of course, contest this. From a more compromising perspective and based on the assumption that each negotiating party has some leverage, negotiation also suggests a participatory practice rather than a failure to resist. From this standpoint the process becomes more important than the result, this is not to say that the latter becomes unimportant since the discussion ideally aims at an agreement, but the process of negotiation here is important in itself, and not simply a means to an end.

Considering the role of literature as a tool that attempts a reconfiguration of temporal and geographical frames of national conflicts where the concept of nationalism is opposed to an understanding of globalization, with the expectation that the narrow nationalism will wither in the face of a supposedly more democratic, free, and productive globalization. From this point of view negotiation tends to be associated with the cosmopolitanism as a "transactional interaction process whereby individuals in an intercultural situation attempt to assert, define, modify, challenge, and/or support their own and others' desired self- images" (Ting-Toomey 217). This definition points to the negotiation of identity, which marks one of the main focal points of postcolonial textual understandings of cosmopolitanism. From this perspective, critics conceive of negotiation as the main strategy underlying colonizer and colonized interactions, which both generates hybrid subjects and subverts nationalist constructions of identity. Then, the idea of borderless cosmopolitanism has been presented as an inevitable and desirable development and a space in which identities are constantly negotiated and reshaped.

Ramanujan's concept of nation, home, familial bonds and language is largely because he is the poet of memories. It is not that his seemingly unemotional utterances, exhibit a spirit of aloofness, but if we listen closely we hear the subdued tone of longing at times and nostalgia at others. He seems to be disillusioned by the post-independence India but at the same time the pull of the motherland, its people, its landscape, is too powerful to disregard, hence the negotiating process of lifting images of home and expressing them as pieces of a puzzle of an expatriate memory, where each piece fits to create an image of home that resists the exoticized image propagated by the colonizer and a sentimental picture of home/ nation put forward by apologist native. His images of India have a searing reality and continually surprises by twists of language and turns of thoughts. Despite the twists and turns his poetry emerges as poetry that is totally committed to an idea of India. Harriet Zinnes, in her review of *The Striders*, says:

> Mr. Ramanujan writes frequently about his childhood Indian experiences, and thus flavours the poems with images of fig trees, mynahs, snakes, Madurai, diction and attitude toward the object. (Zinnes 353)

Ramanujan resists the temptation of succumbing to the seductive lure of exclusionary myths of national unity based on race, religion, ethnicity or geographical location. He finds it important to negotiate the very fundamentals of pre-established definitions of nation/state, giving in neither to the idea of an exotic image of India conceived by the narrow minded colonizer, perpetuatuated and propagated by their travelogues, nor to the idea of a nation encouraged by the teary eyed, high on emotional drama, native. He avoids the clichéd nostalgia that is the creation of the colonizer more than that of the colonized and it serves to give the colonizer a sense of the continuity of his culture while exoticizing that of the 'other'. He is well aware that normative concepts of the nation have to be reformulated to address the needs of the people. These communities are problematizing the ideology of a unified 'natural' cultural norm, one that underpins the center/margin model of colonial discourse. Ramanujan avoids the "monism" of the "Pan-Indian Sanskritic Great Tradition" since he believes that "cultural traditions in India are indissolubly plural and often conflicting"(CE 8) and he asserts, "India does not have one part, but many parts" (CE 187). Ramanujan maintains that India is multicultural as he reiterates in his popular essay, "Where Mirrors are Windows: Towards an Anthology of Reflections":

> I would like to suggest the obvious that cultural traditions in India are dissolubly plural and often conflicting but are organized through at least two principles (a) context sensitivity and (b) reflexivity of various sorts, both of which constantly generate new forms out of old ones. What we call Brahmanism, bhakti, traditions, Buddhism, Jainism, tantra, tribal traditions and folklore and lastly modernity itself, are the most prominent of these systems. (CE 8)

These multitudes of "dissoluble" traditions, these ever changing cultural images are the source of Ramanujan's poetic oeuvre. There is never any expectation of a perfect solution in his poems, but a journey that resists the official version, and in resisting he is coping and creating an authentic voice. Ramanujan not only emphasized the cultural plurality and variety of Indian indigenous culture and literatures, but set standards in the genre. Being a trilingual writer, Ramanujan assimilated the cultures of his native land and that of the land of his migration and successfully brings alive the indigenous transition and culture in his works, Like Derek Walcott, Ramanujan has made multicultural negotiations– being true to both Indian sensibility and the Western attitude, and in doing so, transcended the limitation of an expatriate poet.S.S. Dulai underlines this aspect of Ramanujan's poetry as:

> His poetry is born out of the dialectical interplay between his Indian and American experience on the one hand, and between his sense of his own self and all experience on the other. Its substance is both Indian and Western Starting from the centre of his sense of self and his Indian experience, his poetry executes circles comprehending ever-wider

realities, yet maintaining a perfectly taut connection between its constant and continuously evolving central vision and the expanding scene before it …(Dulai 151)

The concept of home is essential to an individual's identity. Home for him is always a possessive image of a nation/house; such imagery for him was necessary for legitimizing his identity as an Indian. Therefore, constructing the nation through constructing images of home remains a negotiating strategy for Ramanujan. Being a displaced citizen of the world he finds solace in his nation/home, to which he keeps returning, as an instinctive insider. His poems voice his umbilical connection with his homeland. They do not deliver mere images and metaphors of a typical south Indian home but convey landscapes, villages, fields, people and even communicate an attitude. What seems indestructible in Ramanujan's home bound vision even though the physicality and materiality of home is left behind or what continues to occupy the mind of the poet is the image of home that has been left behind. Memories of home emerge as a bridge that connects the past to the poets present. In this context Molly Daniels Ramanujan comments:

> His internal roadway comes out of a deeper level of consciousness. At that level nothing is imposed from, the outside; it is mediated by a voice within …in "Small Scale Reflections on a Great House", … The poet has created a fictional life of a joint family… the supposed history of this extended family is made up to stand for what the poet wants to say about Indian history…The macro and the micro, the *Puram* and *Okram* are intertwined in the service of the deeper meaning of the poem. (Daniels xxvi)

Thus the poem, "Small Scale Reflections on a Great House", sums up the life of the generations of family, where time seems to stand still. At a symbolic level the poem signifies the nation in which everything new becomes part of the past, and is changed, just as the past is changed by experience of now, by not changing at all:

> Sometimes I think that nothing
> that ever comes into this house
> goes out. Things come in everyday
>
> to lose themselves among other things
> lost long ago
> other things lost long ago; (CP 96)

Ramanujan claims that it is difficult to separate the 'inner' and 'outer' forms in his poems, but as are obvious in "Small Scale Reflections on a Great House", because of the predominantly home/nation motif the former overpowers the latter, and the lines are forever blurred. Ramanujan's intention is to overcome the burden of insecurity and marginalization through the image of the house. The cold caustic stance of "Small Scale Reflections on a Great House" reiterates the captivatingly claiming powers of a house that shelters a joint family. Ramanujan has been able to make this house a living character whose peculiarity shapes the poets personality, more particularly the inner substance. In his rather oblique and ironic manner, the poem emerges as a commentary on family metaphor, which in Dharwadker's words turns into a 'national allegory'. The house is both large and ever changing, yet remaining constant. Contents are always being added to it or even if sometimes they are lost they tend to return. This constancy resists the pre-conceived image of the nation/home:

> Anything that goes out
> will come back, processed and often
> with long bills attached. (CP 97)

The house is like the nation; not a romanticized image of the nation as perhaps Nehru's vision of India but a keenly ironic sense of the chaotic nature of India. The clutter, the skeletons in the cupboard such as the daughters who "get married to short lived idiots" and then return, like the stray cows appropriated by the household. Such a great and absorbing house where everything is absorbed and synthesized comes to symbolize the nation, where various influences are absorbed from time to time, retaining, nurturing and designating anything or anyone that strays into it. The crowded memory of the nation never leaves the poet. The 'lame wandering cows', 'servants' 'sons in laws', 'wives', 'library books', 'sweet dishes', 'photographs', are even hereditary diseases stay permanently. The things that do eventually go out come back, but in a changed manner. Those who go out for opportunities come back disillusioned. Mailed letters find their way back. The daughters married to idiots come back too. Even through death, people return in the form of the martyred soldier. Despite displacement, Ramanujan has been making inroads to this house so that he remains an insider, always an inhabitant of this house.

Ramanujan's poems create a need to think about resistance and negotiation in terms of attempts at transformation. They encourage us to shun the ideological and nationalist foundations of anti-colonial resistance movements to theorize other forms of resistance. The tendency so far had resulted in an over simplified representation of the colonial world. This tendency of an over simplification locks the very notion of resistance in a strictly temporal setting of pre-independence state or an often lengthy and constantly delayed definition of evolving resistance. From either point of view, resistance to cultural and political ownership can no longer function as the sole strategy for social and political change in a post-independence situation. Again, this does not mean that the power to resist can only be assessed according to its success or that it should be limited to its collective and organized definitions. Locating resistance only in sloganeering risks rendering it incidental rather than intentional.

In "Extended Family" he tries to juxtapose two sets of images -- one pointing to the home that has been left behind and the other his present circumstance. To relive the past he practices ritual behavior of the members of his family in order to create fantastical mix of past and present, "Yet like grandfather /I bathe before the village crow"(CP 169). Sometimes home for Ramanujan remains, as Avtar Brah argues in the case of diasporic writers, "a mythical place of desire in the imagination and a place of no return"(Brah v). It assumes a dream like quality, a shadow of a desired place and retains in it the source of ambivalence, ambivalence that is representative of times long gone but missed forever. There is a longing of return to the past, an untainted, undiluted condition that is impossible to achieve. Accompanying this sense of loss is the realization of the impossibility of the desire. The only recourse for the author is to negotiate in the present, find that mythical place of desire in the present. In Ramanujan's "Returning" that was included in the posthumously published *Uncollected Poems and Prose* he creates the ethos of a dream to suggest the ambivalent nature of his longing:

> Returning home one blazing afternoon,
> he looked for his mother everywhere,
> She was not in the kitchen, she wasn't
> in the backyard, she wasn't anywhere.
>
> He looked and looked, grew frantic,
> looked even under the beds, where he found
> old shoes and dustbins, but not his mother
> He ran out of the house, shouting Amma!
>
> Where are you? I am home! I am hungry!
> But there was no answer, not even an echo
> in the deserted street blazing with sunshine
> Suddenly he remembered he was now
> sixty-one

and he hadn't had a mother for
forty years. (UP 14)

The poet is haunted by the memories of his mother/motherland, which occupies the central position in the house, like the mother in Nissim Ezekiel's "The Night of the Scorpion.   Instead of offering portraits of loss and grievance, he utilizes his talents to subvert the patriarchal domination of the subcontinent by making the mother a representative of the nation/home. Ramanujan painfully recollects the parting from his mother in "Farewells":

Mothers farewell had no words,
no tears, only a long look
that moved on your body
from top to toe,

with the advice that you should
not forget your oil bath
every Tuesday
when you go to America.(CP 259)

It is therefore difficult to get away from the assumption that the poet's past is far from forgotten. As Jahan Ramazani referring to Ramanujan points out:

Like the postcolonial or migrant subject, torn out of one cultural context and inserted into a new one, the eye that blinks in a new head or the heart that beats in a new chest cannot always adopt with ease to it new surroundings. (Ramzani 43)

Thus the sampled poems strive to widen the scope of responsibility of the writer to his nation and to bring on center stage the causes of conflict that changed forever the geopolitical landscape of the world. Vital questions are raised about the clichéd representations of Indian life and culture. They force a redefinition of the roles of the individual, the community, and the nation. Negotiation, then, functions as a tool that both questions and appeals to different spaces of resistance, inscriptions of memory, and possibly transformation. The writer draws attention to beautiful artifacts that are Ramanujan's creation by linking the marginality of hybrid literature in postcolonial theorizing with the centrism of family theme so dominant in the subcontinent. The blending of the two illustrates how a consensus can be arrived at, which might not be definitive in its scope but aims at a synthesis, nonetheless. In addition, Ramanujan definitely contributes to the facets of craftsmanship never before attempted in Indian English poetry. Thus Ramanujan's use of linguistic techniques is a means of negotiating the conflicting cultures to achieve a solid and positive sense of identity, it becomes the basis of his agenda as a literary activist and shows how his identity is inseparable from the physicality of home.   What I want to suggest here is that the Ramanujan's writings contribute to the current reformulations of the debate between cosmopolitanism and nationalism in an Indian literary scene.

Conclusion
In summary, the analysis of the selected poems of Ramanujan discloses that he remains undeterred in his writing mission to show the symbiotic link between him and his land. Whether it is the mythology, folklore, the landscape, language or family, each element is an extension of the poet in the poem who knows of his place even though he is displaced. It also reveals how Ramanujan utilized poetry as a tool for constituting home among alien people in the world. Further, it is shown that the poet's employment of home, nation, mother and family images in his poetry becomes the basis of his agenda as a literary activist to arouse a collective experience of nationness.

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Transforming Culture: The Myth-Fiction Interface in the Indian Context

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Of late, there has been a spate of fictional works based upon Indian myths. Fictionalization or re-telling of myths has become a lucrative venture because of the ever-growing demand for new stories from the visual media. Moreover, a huge overseas market has emerged that demands more and more of such stuff with each passing day. The re-telling of myths, per se, is nothing new; after all, we have had so many versions of the Ramayana in our country, produced by poets like Kumbhan, Krittivas, Balramdas, Tulsidas et al. Similar is the case with stories from that sea of stories, Mahabharata. This re-representation of ancient epics and stories is in sync with the deconstructive approach to hierarchies as the contemporary re-tellings are found to be subversive, artistic interventions. And yet it seems politics is involved in the implementation of the postmodern project, what with the prevailing re-Orientalist mode of evaluation of native literary-cum-philosophical traditions. Besides these issues, the paper discusses the impact of these practices on the native culture since the indigenous milieu comes in conflict with the forces of globalization, with the former insisting on reverence to cultural icons and the latter going along with playful irreverence. As the corpus of texts re-told keeps on expanding with writers like Ashok Banker, Namita Gokhale, Chitra Banerjee Divakaruni, Amish Tripathi, Ashwin Sanghi, Nilanjan Chowdhary, Krishna Udayshankar…the list is endless, it appears to be opportune time to debate the issues involved.

Ashok Banker - We begin our study with the most voluminous of these writers, viz., Ashok Banker, who, at the age of 52, has written more than fifty books, most of these based upon Indian epics and folktales. He started his career as a journalist but soon turned to writing crime fiction before switching on to mythical novels, his international best-sellers. These include *Siege of Mithila* (2003), *Prince of Ayodhya* (2003), *Demons of Chitrakoot* (2003), *Armies of Hanuman* (2005), *Bridge of Rama* (2005), *King of Ayodhya* (2006) and *Gods of War* (2009).

Taking up one of his earliest books, *Siege of Mithila* starts with the student life of Rama and Lakshman and runs up to their marriage. Both the brothers are shown studying at the Sidha Ashram which is headed by Guru Vishwamitra. Banker changes the details of the story as it is understood by people on the basis of ancient texts and performances. The first chapter shows Rama being woken through a psychic message from the Adi-Shakti who takes him to the nearby Bhayanak Van. What transpires there is nowhere revealed in the book. Soon thereafter, Bejoo, the captain of the army formation called Vajra Kshatriyas arrives to deliver the message that both the brothers are wanted at Ayodhya. The Guru, who has come to know through his telepathic powers that the king of Asuras – Ravana means to attack the Aryavarta nation, leads a big contingent of Brahmin acolytes and Vajra Kshatriya warriors. Meanwhile, at Ayodhya, Ravana has already planted Manthara as his spy. She performs devilish magic rites to transform a serving girl into a likeness of the queen Kaikeyi who is then deputed to murder King Dasaratha. Ravana, on the other hand, infuses life into Bheria, a dead soldier of Bejoo's army unit. This 'twice-lifer' is then made to go to Ayodhya to possess Dasaratha's body and pass orders on his sons Bharat and Shtrughan to proceed with the entire Ayodhya army to two different destinations so that Ayodhya is left defenceless and Ravana can seize it. Bheria actually succeeds in his mission but the situation is finally handled by Guru Vasishtha who defeats Ravana's designs.

Banker has chosen to dip Sita in contemporary colours. She is no demure princess but a warrior who, alongwith a female bodyguard Nakhudi – both disguised as soldiers – goes about in the Dandak-Van and Bhayanak-Van forests, scouting for the security of Mithila, but is surprised by bandits, from which predicament she is delivered by, who else, Rama! The sage had deliberately taken a detour to touch Mithila en route because he knew Ravana would first attack Mithila. The attack on Mithila, like so many other details, is also Banker's own imagination and does not find mention in any version of the original epic Ramayana.

On the way, Rama rescues Ahalya who had been condemned to be a stone by her husband long ago. At Mithila, the defences are down due to the spiritual proclivities of the king Janak. The *Swayamvar* (marriage by girl's choice in an open court) is marred by the appearance of Ravana in camouflage who is able to meet the condition laid down for the *Swayamvar* (later shown to be partial) and claim Sita. When

Janak resists, he holds him by the throat at which Sita begs for her father's life and agrees to be Ravana's wife! However, the situation is saved by the two brothers and then Sita is won by Rama. Ravana disappears but not before delivering a warning to seize Mithila by evening and then rape the kingdom and its princess Sita! Both the brothers are in the vanguard to defend Mithila against the invading Rakshas hordes with the help of the Brahmastra provided by their Guru. It is a mantra rather than an armament, which they have just to read to make the hordes disappear. Banker's Ramayana – part two – ends on this happy note.What emerges from the reading of this book is the vision of a world which was mired in magic and sorcery and in which mantra was used even by Ravana to appear in the midst of wooers at Sita Swayamvar at king Janak's court. He also has the power to appear before his devotees (Manthara, for instance) when they propitiated him like a god through sacrifice and mantras! (270) Ravana can hurt and heal his devotees. He can even enter Dasaratha's body to mislead latter's sons Bharat and Shtrughan (250)! Banker brings in magic in a big way and distorts the storyline as per his fantasy. A serving girl is turned by Manthara into a Kaikeyi clone, who is then sent to poison Dasaratha as the famed 'vish-kanyas' of the middle-ages did. But while cradling the Maharaja's face between her breasts, she "opened her jaws, revealing two enormous serpentine fangs" (132)! Then, "With one final heart-chilling hiss, Kaikeyi raised her head and fell on Dasaratha with the fury of a predator in heat. Her mouth closed over Dasaratha's neck" (133) A female Dracula indeed! Manthara is portrayed as a very powerful sorcerer who throws even queen Sumitra into her secret chamber, the walls of which move with the chanting of mantras. And Sumitra outsmarts the *daiimaa* through a fancy-dress act that makes her look like the goddess Shakti! (406)

To add spice to the narrative, Banker uses hyperbole when he refers to a 7.5 lac strong Ayodhya army, led by 7000-year old Guru Vasishta (255). Guru Vishwamitra, the 5000-year old seer, walks so fast while leading the inmates of his ashram that others fall far behind. When brought to his notice, he slackens his pace so that others can catch up with him. The power of the gurus is so great that they can be compared to gods. Banker's portrayal of state of affairs places the sages at the head of administration. Guru Vasishta chalks out the plan to tackle the invading army of Asuras. He is aware of his power, therefore, he can tell King Janak, "I decree that this very night your great and virtuous city shall be given the fruit of its immense spiritual labours. You shall resist this approaching Asura horde and defend Mithila with great honour and valour" (481). The Guru has the mantra-power (which Banker calls Brahmin power) with which the entire army of Asuras can be made to disappear in thin air. It hardly leaves any leeway for the king or the army to act. For the lovers of thrillers, the scene in which Rama goes down the pit of Vasuki to bring to life Ahalya is a perfect piece with horrendous Vetaals (phantoms) fighting with the two brothers and even Sita who also cuts down 4-5 of them! (401) Banker is adept at painting Amazons as is borne out by his thrillers written before he took to the epics.

This mythical-magical world is made to co-exist with some elements of real present-day human life, in of course, present-day lingo. Needless to say, the two are yoked by violence together and the approach lends an unexpected colour to characters. Rama and Lakshman are not deities but mortals and so the 'boy-meet-girl' pattern is adopted for their meeting. While Sita is looking for Rama:

> Lakshman came up beside him. He spoke softly in Rama's right ear, 'Looks like someone's still sore as a mule at being outed, brother. Watch out for her back-kick!'
> Rama dug his elbow into Lakshman's ribs. (353)

It's not just the modern idiom; it also foists all types of modern ailments and lifestyle aberrations on the mythical period. Thus, the saints discovered cure for diabetics (72) and Manthara's serving girl offers to please her mistress in the lesbian style (84). The serving girl-turned-Kaikeyi goes about naked, "brushing against the guards" (86) but the guards would only think that the queen had taken more of "soma than she could hold" (86). Sita and Nakhudi, disguised as soldiers, are taken to be travelling Kshatriyas willing to work for any master for money. So, the mercenaries are also present here. The Kshatriyas, represented by Kartikeya, brother of Vinayaka, is fond of smoking Ganja and having 'Ganja dreams' (26). The way the story of Lord Vinayaka has been inserted in this narrative is very likely to lead a reader into believing that Banker himself had hallucinations which caused the mix-up.

The writer could have at least taken the trouble of finding out the relevance and meaning of simple words. He puts in the mouth of young students of the Sidh Ashram '*Om Hari Swaha*' (147) as if this were the Sanskrit equivalent of 'Amen' said at the end of prayer. Guru Vasishta is made to proclaim this very word when he finishes his speech and the congregation too responds with '*Swaha*' (282)! The normal ending in such cases is *iti* meaning 'the end'. Instead of the word 'brahmachari' for the students, Banker uses 'Brahmacharya' (150). Seers are addressed as 'Mahadev'! One of his inventions is the reference to Vasishth Puran (111); knowledgeable scholars deny the existence of such a work. There is the *Yoga Vasishta* though. Similarly, the invocation 'Jai Mata Di' (400) sits ill at ease with the description of mythical times. Out of ignorance does the author interpret 'Indra-prastha' as the abode of god Indra and situates it in Swarga Lok (477)!

There is the depiction of the city of Mithila – a virtual Utopia, which is ruled by a spiritualist king Janak. The city is low on defences but high on gambling halls, blouseless beauties, polygamy and polyandry etc.! (411) Surprisingly, Guru Vasishta is said to have used 'sorcery' to remove the veil of Sita in the jungle. And Sita wanted to "scream out loud and run away from these gawking, gaping people" (308). She rightly admonishes them, "And the rest of you, if you want entertainment, go find the nearest tavern or dance hall! This isn't a free show provided for your amusement" (308)

Prior to the Swayamvar, when they meet in the jungle, Lakshman speaks to Sita in this way, "I hear Mithila virgins have fine figures too! You really know how to provoke a man's imagination'… 'I'll be dreaming all night of naked virgins prancing down the raj-marg!" (274). Further, Sita is portrayed as a girl who is rather fussy about her match. "It was not the first swayamvara conducted for the rajkumari. She was notorious for turning down suitors by the hundreds" (412). Perhaps this is what Banker means when he states in the preface to the novel that his intention to relate the Rama tale "respectfully yet realistically" (xxii). He has taken substantial liberty with the myth, as it is generally believed and added to it the spice of titillation to cater to the Western reader.

Banker's treatment of the popular Ramayana is not simple re-reading, rather it creates a different image of an age, its milieu and value system. It has not been without inflicting violence on the underlying idealizing intent. From the clash of forces of dharma and its adversaries – a value-reading of the myth by devout Hindus – it becomes the tale of a materialistic battle by one race to gain victory over the other as the following lines make it clear: "A direct assault on Lanka was beyond the contemplation of any mortal army. And yet as long as Lanka remained in the grasp of the demon lord, the Arya nations could not hope to explore and settle the subcontinent safely" (143).

Amish Tripathi - Amish Tripathi is another Indian writer who has sold some two million of copies of his Shiva Trilogy which comprises of *The Immortals of Meluha, The Secret of the Nagas,* and *The Oath of the Vayuputras.* The sale has meant grossing over Rs 500 million and making the Shiva Trilogy the fastest selling book series in Indian history. He has now embarked upon the project to produce books based upon Ramayana. Tripathi seems to have been inspired by Ashok Banker but his language is rather prosaic and shorn of literary beauty. So far as the subject matter is concerned, he mixes up things in the manner of postmodern mélange, without caring for the element of authenticity. "These three major strands—myth, history, fiction—combine in the most awkward of all possible manners; with possible dangerous consequences" (Gurevitch).

Shiva, in this novel, is indeed the god that is one of the triumvirates of primordial gods – Bramha, Vishnu and Mahesh – who have been venerated since ages by Indian people. Shiva plays with snakes, smokes a chillum (earthen pipe) and has a blue throat – something that, according to the book, are the signs of the messiah. Here he is shown as the tribal leader of Gunas, who live at the foot of Mount Kailash in Tibet. Nandi is not the bull on which Shiva rides; rather it is the captain of the Suryavanshi clan who invites Shiva and his tribal Gunas to settle in Meluha (Kashmir) which is considered to be the richest and most powerful empire in the world. Having reached there, Shiva is declared a messiah (140) who has come to help the Suryavanshi clan of Meluha against the degraded Chandravanshi clan of Ayodhya, who even though worship Lord Ram, have deviated from his message of egalitarianism. They have joined hands with the Nagas and been carrying out terrorist attacks on the Suryavanshis.

The Meluhans are an advanced civilization, settled near Hariyupa (or Harappa) and their scientists have made Somras, which is "the drink of the gods. Taking the Somras at defined times not only postpones our death considerably, but it also allows us to live our entire lives as if were in the prime of our youth – mentally and physically" (81). Driven by jealousy, the Chandravanshis keep on devising ways to destroy the Somras production by diverting the course of the river Saraswati whose water is necessary for its production. The Chandravanshis also align with the Nagas, who are martial race though with physical deformities!

However, Tripathi is for humanizing god. So, Shiva cannot leave smoking marijuana despite warnings (169) and swears a lot. (293). when he is to be presented to the Suryavanshi king, he is made 'presentable': "His hair had been oiled and smoothened. Lines of expensive clothes, attractive ear-rings, necklaces and other jewellery were used to adorn his muscular frame. His fair face had been scrubbed clean with special Ayurvedic herbs to remove years of dead skin and decay" (30)

It is here that Shiva catches sight of king Daksha's daughter Sati when she is being tutored by a dance teacher. Shiva wins her over with his acumen in dancing to the extent that the teacher excuses himself. Does that remind us of any Hindi movie? But Sati is a 'vikarma' meaning she is supposed to have committed some sin in previous life. This concept is opposed by Shiva. The author explains that Lord Ram had institutionalized the system of 'vikarma' based on one's deeds which is now applied irrationally. Clearly, it is a take on the nefarious caste system prevalent in India.

Tripathi's Shiva is an ignorant and diffident character. He does not know about Lord Ram (34), nor does he know the meaning of the sacred word 'Aum' or Om. Nandi also acts as a Guru to Shiva sometimes, as when Shiva is to be enlightened about the meaning of Aum. Says Nandi: "My Lord, Aum is the holiest word in our religion. It is considered to be primeval sound of nature. The hymn of the univers; It was so holy that for many millennia, most people would not insult it by putting it down in written form" (56).

In vain, does Tripathi pretend to grow philosophical when he claims that "The Shiva Trilogy was built around the philosophical question of "What is Evil?" (Das). The discussion on these points is not profound even though in the book he banks upon the known Foucauldian view that those discarded by society are not evil but different. The corruption of myth goes without any scruples. The action is placed around 1850 BC and the reign of lord Ram is anterior to it by 1250 years, according to this novel. But when it comes to matching with the accepted mythology, Rama and Krishna cannot be placed anterior to Shiva, for the triumvirate of gods – Brahman, Vishnu and Shiva is the primordial divine pantheon ruling the universe and Rama and Krishna are supposed to be the incarnations of Vishnu only. So, how could Shiva worship Rama? In India, it is common to see pictures of Rama worshipping Shivalingum while preparing to assault Ravana's kingdom.

Shiva attains the title of 'Neelkanth', which is explained generally as having been assigned because he had drunk the poison churned out of the ocean during the Deva-Asur War, but here Tripathi assigns the physical trait to the drinking of somras that turned the messaih's throat blue like it would the ordinary litmus in a school lab! Tripathi does not spare history too. His inventive mind is behind the claim that Mohan jo Daro, the habitat of Indus Valley Civilization was named after a philosopher Mohan! (205)

Tripathi mixes up imaginings from diverse sources -- Plato's *Republic* to Marxist utopia. Children are the state property in Meluha. The writer fiddles with the idea of effacing caste division, and so in the novel, children are brought up by the state in 'Maika'. When they turn sixteen, they pass various exams. Anyone passing Brahmin exam, would be given to any Bramhin parent aspiring for an adopted child. Over the years, the Brahmin caste went up in number (99). So, where was the effacement of caste? Even here, Lord Vishnu is said to have left behind the Vasudev caste and Rudra the Vayuputras (395-6) – that, of course, is advertisement for the next book, and the doubting Thomases are clearly told to wait for the next book in the end, with the phrase 'to be continued'.

Tripathi mixes up whatever comes his way. So, if it is untouchability that he read about in the morning newspaper, we find there are groups of 'vikarma' men and women made to suffer as untouchables because of the sins committed by them in past life (92). If a person contracts an incurable disease or a woman gives birth to a still-born, he or she would be considered 'vikarma'. This system is

vehemently opposed by Shiva. Again, terrorist attacks too form a plank in the novel. The Chandravanshis are comparable to the Pakistani terrorists (111). The elephants turning around in war and trampling own army remind one of India's past history when Babur's guns created this scene in the defender Hemu's army. Like the disorder on Indian roads, The Chandravanshi capital Swadeep has more potholes than roads. Encroachments are the order of the day: "Some open grounds had been converted into giant slums as illegal immigrants simply pitched their tents on public land. The already narrow roads had been made even narrower by the intrusion of the cloth tents of the homeless. There was constant tension between the rich home-owning class and the poor landless who lived in slums. The emperor had legalized all encroachments established before 1910 BC" (372)!

So, Tripathi has marshalled all elements to create a storyline the like of which is the staple of Bollywood. No movie script would be complete without a lascivious heroine. So, we have the buxom Anandmayi asking for 50 litres of milk for her beauty bath! (366). The hero's friend is entitled to his prize, so we have Bhadra marrying Krittika (286). The city of Ayodhya surpasses the most passive societies of Europe, as we find the young and the old trying to woo whoever they have fancy for. (383).

Devdutt Patanaik - In contrast, however, to the chaotic mélange that writers like Banker and Tripathi have created in their works, Devdutt Pattanaik provides a fresh approach to epics. He is a management consultant, who quotes mythology to buttress his management lessons. His work is different in that he approaches the ancient epics with the eye of a humble seeker and researcher. His submission in the prologue of the book *Sita*, is an indication of it. "Within infinite myths lies the Eternal Truth/ Who sees it all?/ Varuna has but a thousand eyes/ Indra, a hundred/ And I, only two" (Pattanaik xv).

Taking up Pattanaik's *Jaya*, one is struck by the ingenuity seen in the writer's quest for the hidden meaning and its relevance to our times. Indeed, his *The Leadership Sutra* followed this route and became an instant hit with the management students. In *Jaya*, the writer has taken up different episodes from Mahabharata and given an authentic version those appeals to him, out of the many that are in circulation in India and elsewhere. At the end of each episode, his comments in box throw light on any ambiguity found in the narrative. As an example, we take up the section 'Bhima and the Nagas' (Pattanaik 73), which tells about the Duryodhana's jealousy towards the Pandavas during their boyhood days. They would quarrel on issues like succession to the throne. The Pandavas, though qualified by the law of the original bloodline, yet were opposed by Duryodhana. They also feared because their mother was a widow and they had no clout at the court. On the other hand, Bhima was a bullying sort of whom Duryodhana was sick. So, one day, Duryodhana offered sweets laced with poison and when Bhima became unconscious, Duryodhana, along with other Kaurava brothers, threw him into the river. But as fate would have it, he was saved by the Nagas living in the river. They then took him to their king Vasuki who recognized Bhima as related to the Nagas by bloodline. He also gave Bhima a potion to make him insular to poison in future.

The different issues in the story have been commented upon by Pattanaik and out of the five boxed comments; at least three deserve mention here. The first point focusses on the moot point: "Who should be the king – the eldest son or the fittest son? A child belongs to the original bloodline or anyone with the right capability? Vyasa ponders on this point throughout the epic" (Pattanaik 74). The third point refers to the Tamil folktale that says that believing Bhima to be dead, the feast as a part of his last rites was being prepared when Bhima appeared much to the pleasure of the Pandavas, But he insisted on going ahead with the feast as the preparations had been made. He mixed up the vegetables cut for the purpose with coconut milk. This dish called 'aviyal' is still prepared in Tamilnadu. The intent behind narrating this fact is to show how the ordinary people today feel attached to the mythical tales.

The fifth point says that while staying with the Nagas, Bhima was married to a Naga girl from which he later had a son who is known as Barbareek in Rajasthani folktales and Bilalsen in Oriya folk literature. This further underlines the reach and sweep of the mythical tales across the length and breadth of India. The point worth pondering that emerges from these excerpts is that with the fast changes taking place in lifestyle, custom, food habits, etc. of people following globalization (read 'westernnization'),

how unrelated will the next generations feel to their native culture unless re-tellings in contemporary style is not done by writers like Pattanaik.

Pattaniak's work *Sita* is a version of Ramayana that presents Sita's viewpoint. He also quotes different facts and figures about Ramayana through several tables. For instance, the name of Sita's mother is different across different versions of Ramayana. Comparing Devdutt Pattanaik's approach with Amish Tripathi's, a critic comments "Ramayan is still the story of the legendary hero Ram; there are no antagonistic thoughts in Sita's mind against her husband who disowned her because of a petty washerman. There isn't much of fictitious layering in the story which differentiates it from Amish's Shiva Trilogy" (Jha).

Others - We also have some serious writers who wish to present a different viewpoint that lies suppressed in the original text. *The Palace of Illusions* by Chitra Banerjee Divakaruni, a leading novelist known for her poetic prose, re-tells Mahabharata from Draupadi's point of view. The storyline is original, that is, as understood commonly in India, but the perspective is different here – clearly a feminist one that endears the work to many. Draupadi's relationship with Krishna and Karna are in focus here. Taking a cue, Anand Neelakantan too attempted re-telling of Ramayana from Ravana's point of view in his *Asura*. The popularity of this book enthused Neelakantan to embark upon retelling of Mahabharata and the first volume titled *Ajaya* deals with the epic from the Kauravas' point of view. *Karna's Wife* by Kavita Kane, banks upon the version of Mahabharata from another perspective.

Conclusion - There are four ways in which these texts have been dealt with. One is the way serious scholars like Rajagopalachari and Dev Dutt Pattanaik have re-told Mahabharata, remaining true to the ancient text and deriving lessons for the modern man.   There is the second type in which T.P. Kailasam's plays produced around the time of India's independence brought focus on to sidelined characters like Eklavya, Keechak, Karna et al, but he did not do so by denigrating Krishna or by taking away his divine status. The third type relates to authors who take the authentic storyline as a cover or a metaphor like Shashi Tharoor used the Mahabharata protagonists as "walking metaphors" (Dhar 210) in his acclaimed novel *The Great Indian Novel,* but the reader understands the satire the way John Dryden's *Absolem and Achitophel* written in Biblical metaphor was understood in the 17th century England.

The fourth type is of the authors like Ashok Banker and Amish Tripathi who go about freely distorting mythical storyline and characters without concern for the deeper message sought to have been conveyed by ancient masters. In our times, the lure of lucre and the license validated by the postmodern surge have combined to motivate writers to take liberty with these texts raising concerns about the impact on culture and the process of acculturation of younger generation.

Assessment - This fourth kind of fictionalization of an ancient myth is in sync with what Harold Bloom calls 'misreading', often resorted to by young poets against the 'father-figure' of earlier poets, for whom they are no match but whose good-will they seize upon to prop themselves. (71-98). In this context, one feels tempted to refer to the attempts of some western authors who have even arrogated to themselves the right to be seated alongside a great author of the past even if s/he is no more! [1]

Of late, scholars have tried reading the myths and legends as overblown accounts of histories or camouflaged histories. The speculation over the historical basis of the oldest English epic *Beowulf* is a case in point. A number of historians read in the fantastic tale, the life-history of the northern chief Chochilaicus, who lived around 520 A.D. and who finds parallel with the king Hygelac of the epic just as his nephew is identified with Beowulf. (Long 17) Similarly, social scientist Arnold Toynbee 'regards Homer's *Iliad* [as] a unique blend of history and fiction' (Dhar 39). The western theorists have started believing now that historical records are not absolutely true but relational and open to multiple interpretations. Historians are certainly selective in the choice of evidence and are guided by their ideology. Even scientists have started suspecting that the references to extraordinary creatures in myths – Greek, Egyptian or Indian may be real descriptions of existing life forms seen of visitors from outer space at that time. At times, drawings of aliens have also been found. With the NASA imagery of the Rama

Setu (Adam's bridge) in the gulf of Mannar, joining the southern tip of India to Sri Lanka, the Rama story seems more than a mere myth.

The attitude of ancient Indians towards historiography must also be kept in mind. There is no doubt that the Indian mind, possessed as it was by deeper and more permanent rather than temporal and ephemeral questions of life and world, hated noting down historical details the way the Westerners did. They did, however, meticulously note down their findings from experiments in the spiritual field as the Upanishads amply show it. As for the Ramayana and Mahabharata, these laid down the ideals to be followed in individual, social, political and cultural fields of human activity. Talking of the Mahabharata, Barucha righlty avers that it is "not merely a great narrative poem, it is our *itihasa*, the fundamental source of knowledge for our literature, dance, painting, sculpture, theology, statecraft, sociology, ecology – in short, our history in all its detail and density" (quoted in Dhar 230).For the ancient Indian scholars, however, the myths served as parables for the common man with his limited intelligence; for the enlightened ones were the Vedas and the Upnishads with their dry logic and maxims.

The element of hyperbole is found in all myths. This is quite understandable because they have existed for millennia. Even a simple experiment in a small communication chain shows wide deviations from the original message; in case of thousands of years, what exaggeration might not have worked on the original message. There have been many metaphorical analyses of the Ramayana. The enlightened spiritual masters of our times interpret the myths differently. A case in point is Jaggi Vasudeva's interpretation of the Shiva Purana, who finds the scientific theories of the contemporary world explained in story form in this myth[2].

There is no doubt that the postmodern project of obliterating hierarchies has its merit in focusing on the marginalized but by favouring the re-telling, re-mixing and consequently re-representing the myth in such a derogatory fashion, are we not inscribing reverse binary *secular/religious* or more clearly *faithless/faithful*? Should not the deconstructive freedom be equally available to the one who thinks with his mind and the one who goes by his heart (post-truth)? Still another binary that needs to be resolved is of *present/past* raised in Harold Bloom's formulation. In this regard, it would be instructive to remind ourselves of what T.S. Eliot said in his famous essay 'Tradition and Individual Talent': 'Someone said: "The dead writers are remote from us because we *know* so much more than they did". Precisely, and they are that which we know' (16).

Apart from these considerations, for the anthropologists, there is much to mull over. The myth-based novel might appeal to those who do not think much of its cultural linkage, as for example, the readers in the West, and the writer must mint money by commodifying a cultural work (not text), but we cannot ignore the change in perception that this trivialization of icons and ideals is bound to cause with regard to the cultural discourse which constructs the subject – the young subject belonging to the next generation, for whom Rama and Krishna may not mean the ideals of a race but only cardboard characters like Batman and Superman. The moot question that should bother us is: Whether, by taking away the mystique and the aura from the characters like Ram and by bestowing upon them the traits of a 'pure imaginary', as has been sought to be done to the idea of nation, are we not taking away from society something vital for its existence? Are we sure there is no need for any icons and ideals at all in a society which is witness to constant degradation of values in every field? Do we not need to think 'Without smirti, the life-giving memory of what generations have cherished and passed on, entire communities are known to capitulate to the prevalent or dominant culture?' (Paranjape 123)

The problem lays in the blind application of western yardstick to something that has been produced in a different – here, Indian context. Gross reductionism is inherent in applying the Marxist theory of discourse to the 'production' of a 'text'. The power relations do not fashion the text here because the likes of Valmiki who produced Ramayana were not driven by the desire to maintain their hegemony. They were spiritual adventurers, who had broken bonds with society in the true tradition of ascetics; they sought spiritual rather than material treasures. Indian myths are also structured on the clash between virtue and vice but ultimately it is the virtue that must win in the Indian dialectic mode. Their case cannot be judged by western canons: they should be evaluated on the basis of Indian poetics, which enjoins upon literature (*sahitya*) the responsibility to promote the welfare of all and to uphold dharma, the

sense of righteousness of thought and deed at the level of individual and society. The Indian myths retain for posterity what is of eternal value and let pass what is ephemeral aberration.

NOTES

[1]Eva Sinclair has inserted raunchy scenes in the old classic *Jane Eyre* and the new novel titled *Jane Eyre Laid Bare* shows Charlotte Bronte and Eva Sinclair as joint authors. When asked about the ethics of the project, Sinclair's comment was "No bad idea" (Chhibber) but the unstated intention to make capital out of the work of a death author is quite evident.

[2] In the Shiva Purana stories, you will see that the Theory of Relativity, Quantum Mechanics – the whole of modern physics – has been very beautifully expressed. But somewhere along the way people dropped the science n adjust carried the stories, and the stories were exaggerated from generation to generation to a point of being absolutely ridiculous. If you put the science back into the stories it is a beautiful way to express the science.

The Shiva Purana is the highest science of elevating human nature to the very peak of consciousness, expressed in beautiful stories. Yoga has been expressed in the form of a science without stories attached to it, but if you look at it in a deeper sense, yoga and the Shva Purana cannot be separated. One is for those who like stories, another is for those who are willing to look at everything scientifically but the fundamentals of both are the same. Today scientists are suggesting that one of the best ways to impart education is to impart it in the form of stories or in the form of play. (Interactions)

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Re-exploring the culture and society: Representations of the village in Bibhutibhushan's *Aranyak (Of the Forest)*

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Abstract

Village, a unit of social and cultural bonding, Village life and community, the sense of belonging to the 'place', the events of history witnessed individually and as a community, the thread of nostalgic moments which weave the several generations altogether and the changes in perception and experience can form the matrix of the study which may lead us to the understanding of the change and continuity and how everyday life of village can be deceptively simple yet very complex with its social discrimination of language and culture and economy and gender.
The text chosen is "Aranyak" (Of the Forest) by Bibhuti bhushan Bandopadhyay. Through the analysis, the everyday village life of a certain indigenous community will be looked into and since the narrator belongs to the genteel Bengali Community it will be also judged and compared from the 'Bhadrolok'(gentleman) point of view, thus revealing the hypocrisy of the society we live in. The pictures of village life represented in the selected novel, with their culture and rituals, their superstitions, their festival and celebrations and the discrimination through caste, gender and language will be analysed. The way the characters are constructed and situated in poverty, socially and culturally, will be betrayed. And also how they react to their situation, and the way poverty effects their modes of expression and changes the relation among them.

Introduction

Bibhutibhushan Bandyopadhyaya's *Aranyak: of the Forest* is a classic novel, a chronicle of the dispossessed in visionary prose and almost epical in its celebration of nature's beauty. Vignettes that become Aranyak are scattered throughout the author's diaries- images of an outcast life but radiant in its courage, the minute but rich documentation of the hard day-to-day lives of Gangota peasants, men and women, penurious Brahmins, migrant landless labourers and Santals.

But foremost, the novel is a paean to nature in the wild, the vibrant green vegetation which inspires in the mind of the narrator thoughts of a primeval earth. The terrible beauty of the forests of Lobtulia-baihar under the intense blue and cloudless sky or under the brilliant moonlight, the stillness of dark nights, the copper tinted summer horizon, the banks of flowering kash and sparse stretches of *jhau* trees, the blue line of distant Mohanpura Forest Reserve, the quick-drumming hooves of herds of wild *neel-gai* passing by in the depths of night, the thirst-maddened buffaloes at the waters of Saraswati *kundi* and the waterlilies, Tarbaro the God of wild buffaloes and his lore, the dense forests blood-red with flowering *palash*-have been rendered immortal by the author.

Theme of the Novel

Aranyak is a simple and uncomplicated story. The protagonist Satyacharan goes to an estate, full of forest land, in Bhagalpur district in Bihar after getting a job of the estate manager. Initially his urban lifestyle revolts against the lonely jungle life but gradually nature hypnotized Satyacharan. Eventually he cannot even remain away from the forest and its serene surroundings for long periods. Satyacharan and his partner, a perfect match to the nature-loving soul of Satyacharan decorated the forest by planting many rare species of herbs and saplings. But Satyacharan is an estate manager and his job was to reclaim the forest land and distribute to the people for more revenue earnings. He has no other way but to destroy this wonderful creation of the forest-Goddess against his own will and distribute it amongst the local people. Age old gigantic trees as well as plants and herbs of rare species are being destroyed to make way for human encroachment. The novel ends with a deep feeling of guilt and sadness in Satyacharan.

The Original Author and his Times

Aranyak (Bengali   ) composed in between 1937–39 is a famous Bengali novel by Bibhutibhushan Bandopadhyay based on his long and arduous years in northern Bihar, where he came into contact with a part of the world that, even now, remains unknown to most of us. Aranyak literally means Of the Forest. This novel explores the journey of the protagonist Satyacharan in the dichotomy of the urban and jungle lives. This novel reflects the great love of human and nature that the great novelist experienced in his heart. This novel is a classic in Bengali literature and has influenced many upcoming novelists and intellectuals alike. Bibhutibhushan went to places like Azamabad — Fulkia — Lobtulia — Baihar in the state of Bihar during the period of 1924-1930. In these 6 years he worked for the Estate of Khilat Chandra Ghosh to reform lands by deforestation and provides the inhabitants some land for their settlement. During this period he became highly influenced by the natural beauty and the lives of dispossessed subsistence peasants, penurious Brahmins, migrant landless labourers and adivasis and this provides the impetus to compose this classic novel. *Aranyak* used to be published serially in a monthly magazine titled *Prabasi*. It was first published as a book by Katyayani Book Stall. Presently the edition available is the one published by Mitra & Ghosh Publishers Pvt. Ltd. This book was dedicated to Bibhutibhushan's first wife Gauri Devi.

Deconstruction of the Novel & its Impact on the later Society

The story of Aranyak is mainly set in the Purnea district during the last phase of the British Raj. Aranyak was composed between 1937 and 1939. These dates are important, for they mark the heyday of Western imperialism as well as the sprouting of anti-colonial forces. The much spoken British colonization of the urban *bhadralok* (gentleman) gentry had the single equation of political power, whereas the tribes were doubly colonized. The British had snatched their land; the elite had marginalized their culture.

The loss of the socio-cultural identity was often greater than the political defeat and more difficult to reconstruct. In fact, the very definition of a tribe marks it as a self-contained unit, constituting a society in itself, and distinguished by specific boundaries. As in Aranyak, the marking pillars or *nishandihi khamba* of the tribal kingdom still stand high to demarcate the physical territory, but the cultural borders have seriously been violated. Assistance for progress in civilization has finally dated out as an excuse, as the very notions of post colonialism problematizes the civilized-uncivilized binary.

The twenty first century reader confines his interpretation of *Aranyak* neither within the forest and its folk, nor in the narrating character of Satyacharan. The importance is likely to be shifted on the subtextual intra-human relationships that underlay the obvious interactions between Man and Nature. The magnum opus of Bibhutibhushan actually tells us a tale of multi-layered transition. In this world, everything changes. The civilization transforms the forest, the elite affects the unprivileged, and a man on a mission gets metamorphosed as he confronts with his 'other'. The Prime Variable of all these changes is no doubt the urban colonization. The *bhadralok* class represented by Satyacharan marginalizes the autochthones of Purnea to a peripheral socio-cultural existence. Now, the word marginalization refers to a social process of becoming or being made to marginal that is to be relegated to a lower social standing. Being marginalized is, therefore, being separated from the rest of the society, to be uprooted from the original place and to have been forced to the fringe or periphery of the circle called society. It defies the law of equality, grasps an unfairly distribution of wealth and resources and culminates in the creation of such binary divisions as rich/poor, educated/ignorant, advanced/backward, or privileged/deprived and so on. The picture grows darker when gender comes into consideration. Man and woman should be viewed as equal individuals, both equally indispensible for the smooth functioning of a modern society, as the two wings of a flying dove. The story of their double marginalization intends in this paper to note specifically what is done to them and what they are allowed to do for themselves under the politics of narrative strategy. *Aranyak* is narrated from the First-Person Point of View that often hinders individualistic interpretation and goads the reader unto accepting the preconceived. Also, the text of Aranyak becomes a double narrative if we count the Prologue preceding it. Here, Satyacharan is sitting in a bustling metro at the present time, and is ruminating his bygone days amidst the woods years back. This technique increases the reliability of the narrator and compels us even more to take up his worldview. With this ambivalence into the focus, the male narrative voice of the text allows its readers to understand their women characters as doubly marginalized. Their thoughts and behaviour and beliefs underlying that behaviour, their position and the way they reach that position, variously situated in various space and time of social reality.

The British had snatched their land; the elite had marginalized their culture. For women, there was sometimes the third domination of patriarchy. The men in *Aranyak*, including the narrator, are also poor and engage in continuous struggle. But they have at least the greater freedom of choosing their master and expressing wishes to him. The women are more unfortunate. They have to obey and satisfy their struggling men first as their immediate masters who never bring any light or colour in their life. They and their stories are destined to fade into the deep of the forest like some lost unknown flowers.

In *Aranyak*, no female character resides at the centre. The lack of conventional heroine has encouraged some critics to see nature herself as the real heroine of the novel. But in his ultimate return to Calcutta rejecting and leaving behind the divine beauty of nature, Satyacharan, the male narrator, confirms its marginalization in anyway. After nature, Bhanumati is his greatest attraction. She enters the story midway, in chapter eleven. She is the princess of *Santal* Raja (king) Dobru Panna. They fought with the *Mughal* down the ages courageously and got partially subdued. Then the *Santal* rebel failed and ensured their downfall. They engaged in a different sort of struggle, struggle for existence, fighting endlessly against misery, poverty and the shadowy memories of bygone days. Dobru invites Satya cordially and he also pays a visit to his home. There he met Bhanumati who appeared to him not innocent and fresh but youthful with feminine loveliness. He quite liked her frank friendship which he felt very strange, unknown, unexpected as it is to one of Bengal and at the same time sweet and dreamlike. Before

her simple, honest words and soothing, reserved personality, it is the narrator himself who loses colour and appears puzzled, passing through conflicting waves of passion and emotion in quick succession. So the very thoughts of Bhanumati evoked in the narrator's mind not only the lovely youthful feminine entity she used to be but the complicated behavioural pattern of the Bengali women too. In contrast stand the simple, honest forest-village girls. The narrator continues:-

"Like the open and generous countryside, the forests, the clouds, the range of hills, free and untrammelled—Bhanumati was unencumbered and innocent and free in how she conducted herself. So were Manchi and the poet Venkateswar Prasad's wife, Rukma. The forests and hills has liberated their minds, expanded their vision with generosity. . . They could love greatly because of the greatness of their hearts. The dictates of refinement and the pressure of the civilized world has had erased in her sisters that eternal woman that resides in Bhanumati."

Bhanumati maintains her simplicity but it is the narrator's own cultural ambivalence that makes him look at Bhanumati sometimes as an affectionate sister and sometimes as a would-be wife.

In fact, this ambivalence lies in the very he'art' of the novel's narrative strategy. The narrator, an educated and energetic youth of metropolis Calcutta, in search of livelihood, lands in the forest that he is destined to devastate. Initially it seems too sinister and itself becomes a challenge. No wonder, he receives a cultural shock as he finds a Bengali *Bhadralok*, Gostho Chakraborty, quite mesmerized by the wild magnificence. Subsequently, colonialism instils unto the dominated a sense of lowliness to substitute his own culture by that of the victor. The clerk, Goshtho Chakroborty, categorized the natives as ruffians only because they were not Bengalis. We may still excuse the clerk's prejudice as the typical bhadralok bias. But when a native Venkateshwar Prasad condemns his brethren to show off his poetic calibre, the sheer loss of faith in the indigenous culture can at once be detected. He actually walks three miles across the hills only for Satyacharan's approval. He uses the terms 'Bengali' and 'Learned' almost interchangeably. And Venkateshwar is no exception. All around the forest this learned Bengali Babu is esteemed as an incarnation of God, as people try their best to honour him and seek his appreciation. Hopefully, the narrator Satyacharan, characterized very much like Marlow, problematizes all these binaries. The destabilization of cultural binaries culminates at the burial ground of the tribal royal house-hold. Almost like an epiphany in James Joyce's novels, this 'significant time' leads Satyacharan to a greater comprehension of a primeval ethnicity. His sophisticated 'self' confronts his 'other', and results in a psychological metamorphosis of the narrator. His transformation becomes even clearer during his encounter with the picnic party.

But then crops up a division in his persona. The narrator who keeps record of the experience and the person who earns it first-hand get split. The narrator is not only alien outsider here; he is annoyed with this hopeless world. Satyacharan no doubt appreciates the wild magnificence, but every time he judges it by the scale of 'civilised' nature. Amidst the forest he pays tribute to the Buffalo God but satirizes Him under the palpitation of the sympathy when he returns to the bustling metro. The wheel of colonization moves onward steered not directly by the foreign colonizers but their native agents themselves. Despite his sympathy for their legitimate claim and own professional prick of conscience and confession, which is in fact an apology of the novel- the narrator leaves his job till his work is done. Satyacharan gives up his refined appearance, meets the local people, enters their household freely and receives adoration and respect but nourishes an inborn sense of superiority of culture and ability till the

very end. He muses over them but never becomes one of them. His benevolence can at best be called sympathy or pity. He derives a sort of pleasure looking at the marginalized, but he is never ready to encounter the return gaze.

Also, we realize how deep the colonialism can infiltrate when we shock to discover the unconscious Sanskritization. Hence instead of any tribal myth, Dhaturia relives in his dance the stealing of butter by Krishna in his adolescence. Hence the younger generation replaces tribal names like Dobru with Sanskrit ones like Bhanumati. And this marginalization has often been palpitated as the cultural borrowing.

Satyacharan gives up his refined appearance, but nourishes an inborn sense of superiority till the very end. As it is mentioned before too, he derives a sort of pleasure looking at the marginalized, but he is never ready to encounter the Return Gaze. Hence when Raju opposes with his mythology to the science of the elite, Satyacharan never knows how to express his feelings, for he had never faced such an experience. Indeed, we may consider this subtle racism as not of the author but of his fictitious protagonist. But underneath it we find no irony. Aranyak thus seldom provides the colonized with a voice or a scope for the Return Gaze.

But this is the artificial urban culture. Satyacharan, the man underneath the character, specifically strives to overcome. He helps Muneswar to purchase the iron cauldron. He stands by the helpless widow of Rakhalbabu, makes a school for Mutuknath, offers Raju Pande two bighas of land and gifts two rupees to the rustic dance party which deserves only four *annas*. He cannot dishearten Manchi by saying that she has been cheated in her bargain for the *hinglaj* necklace, nor does he forgets to bring the hand mirror for Bhanumati from Munger and he hastens to save Kunta as well from the grip of the guards when they catch her in the forests for picking some fruits from the garden for her children without their knowledge. But suddenly there arises the context of an objective self-assessment. The habit of looking through the safe telescope of stereotype gets shaken and collapses. Satyacharan realizes that the narrator and the characters of the story do not live in the same land. His city-bred wisdom does not spare a chance to ridicule his honest ignorance. Every night he sees that the poor mother Kunta waits at distance, to collect the left-outs and scraps of food items left by the narrator at his dinner for her children. He never protests that and never arranges fresh food for their children, until the dead end when he offers Kunta some land for cultivation for which she shall pay taxes in due time. At the same time the antithesis in him cannot but feel for the poor forest dwellers and the workers, for the old and helpless king Dobru Panna and princess Bhanumati. Her stout and youthful health, the shadowy forest valley, the hill-protected quiet fields extended up to the horizon, the nameless tiny springs, birds, beasts, trees all invite him together in their silent voice to settle there amid the profound serenity. In fact, he loves to think of these idle images of life too. But the vision occasionally fails and gets torn. The proud, Aryan blood wakes up at the right moment and tries to subdue the romantic spell of identification.

Conclusion

Manchi, Dhruba, Kunta or Bhanumati- all are alike to the narrator, in his final judgement. They render his narrative the required rustic and natural touch. They satisfy his romantic thirst and that is it. More than anything they provide an opportunity to feel pity for them, to shed tears from a safe distance of urban polish and authority of advanced culture. These women are unfortunate, mal treated by society and extremely poor. But more than that they are all after all women, who all through their life must chase a

dream of happy married life and even if they somehow get married, the hope of happiness plays like a mirage in their life, make them perpetually subordinate to the system of society. May be un-awaringly itself, the narrator's description uses the poor and simple women as the agents to glorify patriarchy, for there must not be any confusion that patriarchy accepts Dhruba only because she was capable of grinding five seers of wheat; it accepts Kunta because she, in spite of dire poverty she never revolted but maintained her chastity and honour of Devi Singh, her dead law-breaker husband; and again it accepts Bhanumati because she is innocent and uncommonly healthy and youthful, because she is after all the tragic princess of molested aristocracy.

The women are also duped as they are unable to find out their true position. None of them protests or revolts against anything or against anybody. And it is right here, in this illusion and loss of faith and trust that *Aranyak* finally becomes the tale of an imaginary wonderland, a 'Neverland'. But under this guise of that fiction this novel exposes the grim face of feudal patriarchy and becomes the very driving force of the narrator itself. The entire volume is faithfully dedicated to the manifold experiences of a Bengali bhadralok in the midst of a primordial nature. It is merely set 'in the forest', but never tells the tale 'of the forest'. What we come across is 'Aranye'(in the forest), and not 'Aranyak'(of the forest).

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Automatizing Explicit Second Language Knowledge

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Abstract

This paper discusses the process of automatizing explicit second language (L2) knowledge. This type of L2 knowledge is normally associated with the outcomes of learning an L2 in foreign language context and is typically characterized by careful, controlled performance. In the literature, explicit L2 knowledge is contrasted with the implicit one. Unlike explicit L2 knowledge, implicit L2 knowledge is characterized by intuitive, fluent performance. Following a number of L2 researchers, this paper argues that explicit L2 knowledge might be automatized to a degree that makes it hardly distinguishable from the implicit one. Also, by drawing on a number of second language acquisition (SLA) theories and, to some extent, the author's reflections on learning an L2, the paper attempts to put forward the process which might help L2 learners automatize their explicit L2 knowledge effectively.

Keywords: explicit L2 knowledge, implicit L2 knowledge, second language acquisition (SLA)

Introduction

In the context of second/foreign language (L2) learning, it is generally agreed that knowing abundance of L2 forms (e.g. lexical, grammatical, etc.) is of little use without being able to use the forms in real-time communication. The claim, however, is not new. Since early 1980s, applied linguists have attempted to develop particular instructional options that may help learners develop their L2 communicative skills. However, many practices in the L2 classroom today are still far from being communicative (see, e.g. R. Ellis, 2009b, 2016) and foster the development of learners' explicit rather than implicit L2 knowledge. As a results, although a number of learners are able to explain "rules" of certain forms in the L2 with considerable ease, many are unable to use the L2 communicatively. As an attempt to address this issue, the paper provides some *practical* insights into the process of automatizing explicit L2 knowledge for L2 learners. It is necessary to note here that the present paper *does not* specifically aim at criticizing or supporting a particular theoretical stance of this knowledge-related enquiry. There are other works which serve such purposes very well (see, e.g., DeKeyser, 1997, 2007; N. Ellis, 2005; R. Ellis, 2005, 2009a; Rebuschat, 2015; VanPatten, 2016; VanPatten & Williams, 2015).

Motivation

This paper was largely motivated by a number of publications in two professional journals: TESOL Journal (Wiley-Blackwell) and Applied Linguistics (Oxford University Press). In the former, a number of L2 learners published short recounts about their experiences in learning an L2. In the latter, nine leading SLA researchers jointly published a single position paper containing their reflections on epistemological issues which may help other L2 researchers bridge the gaps between "cognitive and social approaches to research in second language learning and teaching" (Hulstijn, et al., 2014). Stemming from the series of these publications, the present paper represents another product of reflections on L2 learning. The main purpose of the paper is to provide further insights into the process and product of learning an L2, especially in foreign language context. Such insights may, to some extent, also inform a unification of cognitive-social approaches to research on the nature of L2 learning. It is worth noting, however, that the content of present paper is different from those made available in TESOL Journal, which mostly contained only learners' personal recounts about their experiences in learning an L2, and those in journal

of Applied Linguistics, which mostly contained scholarly reflections on epistemological issues in L2 research. That is, the present paper comprises the author's personal experiences in L2 learning explained by drawing on the current state of knowledge in SLA. In doing so, the paper aims to arrive at an outcome of personal reflections that is warranted. With that said, the arguments presented in the paper may inevitably manifest the author's personal value. Nonetheless, it is by no means an attempt to lead readers to adhere to certain thought collectives in SLA whose claims are brought forward in this article. To help readers assess the value manifested in the author's arguments presented in this article, a brief autobiographical sketch is presented in the following section. This autobiography may also be used by readers to qualify the arguments wherever necessary.

Who is the author?

The author is a teacher of English as a foreign language in an Indonesian university. He first learned English in high school between 1999 and 2004 as a mandatory subject. The instructional practice in high school at that time was highly structural where students were exposed to a lot of grammatical rules and required to memorize lots of lexical items. As a result, the author experienced the "disfunctioning" learning outcomes when he first commenced an undergraduate study in an English language teaching program at an Indonesian university. That is to say, despite the fact he had learned lots of English language forms prior to commencing his undergraduate study, he was unable to cope with courses which demanded communicative skills in English. Once he realized the problem, he began to explore ways to develop his English communicative skills. Two years later, he was able to cope with all skills to perform real-time communication in English without difficulty.

After finishing his undergraduate study, he then worked as an English teacher in high school before continuing to a Master's degree in an Australian university based in Canberra, ACT, between 2012 and 2014. Recently, the author is doing a doctoral degree in applied linguistics in an Australian university based in Perth, WA, where he is researching an issue related to the development of implicit L2 knowledge under task-based instructional conditions. After delving into the literature to gaining understanding about the nature of implicit L2 knowledge along with the explicit one, he reckons that the two may best be regarded as a continuum rather than ontological polarization. What is more important is that he began to question his own beliefs and assumptions concerning what constituted "best practices" in developing L2 communicative skills. During his graduate studies in Australia, the author has managed to publish several articles in scholarly and academic journal in both national and international sphere.

In what follows, technical terms usually used the literature are first defined to help foreground the issue discussed in this article. Then, the discussion proceeds with author's reflections on the process that helped him automatize his explicit knowledge of L2 English. To espouse the credibility and trustworthiness of his reflections, a number of theoretical and empirical findings were drawn to help explain the process.

Implicit, explicit, and automatized explicit L2 knowledge in L2 learning

To clearly understand the nature of automatized explicit L2 knowledge (the main issue that is raised in this paper), it is necessary to distinguish two other types of L2 knowledge to which automatized explicit L2 knowledge is related, namely, explicit and implicit L2 knowledge. Broadly defined, explicit L2 knowledge refers to the *conscious* knowledge of L2 forms, while implicit L2 knowledge refers to the *subconscious* knowledge of L2 forms (cf. Krashen, 1981, 1982). R. Ellis (2005) outlines seven characteristics which can be used to clearly distinguish between explicit and implicit L2 knowledge. The characteristics can be viewed from seven different but related domains, namely: awareness, types of knowledge, systematicity, accessability, use, self-report, and learnability.

In terms of awareness, implicit L2 knowledge relies on "*intuitive* awareness of linguistic norms", whereas explicit L2 knowledge relies on "*conscious* awareness of linguistic norms" (R. Ellis, 2005, p. 151, emphases added). Further, implicit L2 knowledge relies on procedural knowledge (i.e., the knowledge of how to do something), whereas explicit L2 knowledge relies on declarative knowledge (i.e., the knowledge about something). With regard to systematicity, implicit L2 knowledge is much more systematic than explicit L2 knowledge. In other words, implicit L2 knowledge works in a more structured way as compared with how explicit L2 knowledge works. In terms of accessability, implicit L2 knowledge is accessible through automatic processing, whereas explicit L2 knowledge is accessible through controlled processing. Hence, in terms of its use, implicit L2 knowledge underlies fluent performance, while explicit L2 knowledge underlies careful performance—and often involving repairs. Also, since implicit L2 knowledge is implicit in nature, it is therefore nonverbalizable and thus cannot be identified through self-report. In contrast, explicit L2 knowledge is verbalizable and thus, to a great extent, can be identified through self-report. Finally, in terms of its learnability, implicit L2 knowledge usually develops during critical period, while explicit L2 knowledge can be developed at any age (R. Ellis, 2005, pp. 148-151; cf. Krashen, 1981, 1982; Paradis, 2009; N. Ellis, 2005)

While many L2 researchers mostly put forward the distinction of L2 knowledge in terms of implicit and explicit L2 knowledge (see Rebuschat, 2015), DeKeyser (1997, 2007) contends that another distinction needs to be made with regard to automatized explicit L2 knowledge and the other two types of knowledge per se. The fundamental difference between these three types of knowledge may be assessed through the degree of awareness, accessability and usage. That is, explicit L2 knowledge manifests a high degree of awareness and is hard to be accessed spontaneously. Explicit L2 knowledge, therefore, is typically associated with slow performance while using an L2 (Lambert, 2016). By contrast, implicit L2 knowledge is subconscious and is accessible with a high degree of spontaneity that makes L2 performance "smooth" and fluent (ibid. see also N. Ellis, 2002). With regard to automatized explicit L2 knowledge, it lays somewhere in between these two types of knowledge (cf. Suzuki & DeKeyser, 2015). In that case, it appears there is a continuum between explicit and implicit L2 knowledge. The highest degree of the continuum is situated beyond the lowest point of explicit L2 knowledge (i.e., the point where L2 learners are unable to use target forms in communicative context despite having learned a large size of L2 forms) but is slightly below the point of implicit L2 knowledge (i.e., the point in which the native speaker's procedural knowledge is situated). In other words, the extent of which explicit L2 knowledge is automatized represents the degree of smoothness and fluency of how it is used. The more automatized learners' explicit L2 knowledge is, the closer it is to the point where native speakers' implicit knowledge is situated and thus the more fluent the learners are able to use the L2 (See Figure 1). In other words, learners with a high degree of automatized explicit L2 knowledge will be less dependent on their "conscious rule-based knowledge" (Lambert, 2016, p. 10) and are able to use L2 forms accurately in spontaneous L2 performance with very little awareness (Suzuki & DeKeyser, 2015).
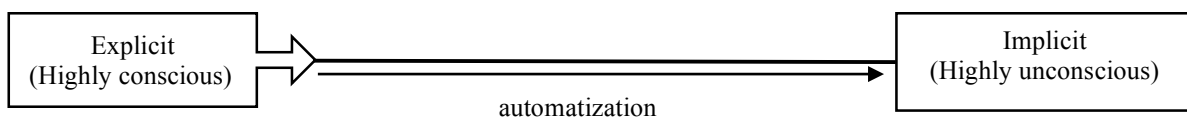
Figure 1 The automatization of explicit L2 knowledge

Since more L2 researchers now agree that automatized explicit L2 knowledge constitutes another real issue in L2 learning (R. Ellis & Lambert, personal communication, October 6, 2016), it sparks further important questions in SLA which future research needs to address. The preliminary questions to ask/research may best be ontological rather than epistemological, such as 'to what degree is automatized explicit L2 knowledge different from both explicit and implicit L2 knowledge? Is automatized explicit L2 knowledge stored in different part of the brain from where explicit and/or implicit knowledge are/is

stored? Can automatized explicit L2 knowledge be eventually turned into implicit knowledge or not? These ontological questions wait for further research (see also VanPatten, 2016).

Input and Automatization: The case of foreign language learning

There appears a somewhat discrepancy between what L2 learners and teachers believe and what L2 research has repeatedly shown (see, e.g., VanPatten, 2002). That is, most L2 learners and teachers believe that in order to be able to produce sentences or utterances in the L2, learners must always practice to produce sentences or utterances in the L2. In a one-day teacher consortium held in a university based in East Java dedicated to find a solution to a problem faced by most Indonesian learners learning English in Indonesia, for instance, the majority of the teachers invited to the consortium subscribed to the supremacy of 'production practice', while only few of them argued that providing 'input' to learners is important. However, this is not to deny the importance of production practice; rather, from what is to become clear both theoretically and practically, it is far more important that learners be exposed to input in the target language, especially in the context of learning an L2 in foreign language context. Put it simply, although both production practice and exposure to input can help learners activate their explicit L2 knowledge in a way that makes it automatized, only exposure to input can enrich learners' linguistic repository. That is, exposure to input allows learners to receive new data that go beyond their current knowledge of the L2. In fact, as lots of research on second language acquisition suggests, learners need to get exposed repeatedly to input carrying certain L2 forms in a vast range of linguistic contexts in order to develop their L2 communicative skills (see N. Ellis, 2002, for more detailed discussion and empirical evidence).

Yet, what counts as input? Are grammatical rules presented to learners input? Does memorizing a vast array of lexical items count as input? Are exemplars of language used presented in reading materials containing billions of words and complex discourse structures input? Broadly speaking, these all can be considered as input, but the ones that are unlikely to result in "intake" (i.e. the type of input that contributes to language development). Hence, as Gass (1997, p. 1) puts it,

> It is trivial to point out that no individual can learn a second language without input of some
> sort. In fact, no model of second language acquisition does not avail itself of input in trying
> to explain how learners create second language grammars.

In other words, it is not enough to speak of the importance of input in the course of second language development, what is more important is how or in what condition does input becomes intake.

By and large, researchers contend that in order that input turns into intake, it must be "meaningful" (i.e., learners can afford to comprehend what is being conveyed). This idea was first put forward by Krashen (1981; 1982; 1985). Nonetheless Krashen claims that learners with explicit L2 knowledge cannot develop implicit knowledge (see also VanPatten, 2016). Even so, explicit L2 knowledge can still facilitate the development of learners' communicative skills in the L2 irrespective whether or not it facilitates implicit L2 knowledge development. In fact, as R. Ellis (2002) notes, "Perhaps we should not bother with trying to teach implicit knowledge directly" (p. 234), for developing implicit L2 knowledge in the context where the L2 is only learned through instruction in the classroom might be very difficult.

The good thing about explicit L2 knowledge is that it might be automatized to a degree that makes it hardly distinguishable from the implicit one. Research conducted by Suzuki and DeKeyser (2015), for instance, shows that learners could exploit their automatized explicit L2 knowledge to cope with L2 demands very effectively, and the only thing to know whether or not learners access their implicit or explicit L2 knowledge during L2 performance is to measure their awareness of linguistic forms

underlying their performance. Otherwise it is difficult, if not impossible; to distinguish those with implicit L2 knowledge and those with highly automatized explicit L2 knowledge.

Another good thing to have established explicit L2 knowledge in the context of learning an L2 in foreign language context is that the knowledge might facilitate "noticing" (Schmidt, 1990; 1993; 1994;) or "processing" (VanPatten, 2002, 2015) of certain features embedded which otherwise might go unnoticed or unprocessed. In other words, explicit L2 knowledge might help learners turn the input into "intake" (see above). That is, having established explicit knowledge of certain L2 forms, learners may easily see the underlying constructions (patterns) of certain language use which can subsequently affect their L2 development (for counter arguments see, Truscott, 1998; Truscott & Sharwood Smith, 2001)

In practice, the exposure to input can be gained simply by reading literature, watching movies, listening to songs, monologue, etc. in the L2. This easy access to gaining access to input in the L2 mounts on the supremacy of exposing learners to input in the course of automatizing their explicit L2 knowledge. Hence, although usage-based theories of language development hold that language develops from "the participatory experience of processing language during embodied interaction in social and cultural contexts in which individually desired outcomes are goals to be achieved by communicating intentions, concept, meaning with [significant] others" (N. Ellis, 2014, p. 400), this sort of condition is hard to achieve in the context of learning an L2 in foreign language learning context, while getting exposure to input is a lot easier.

Concluding remark

This paper emphasizes the significant role of input as a means to automatize learners' explicit L2 knowledge. The argument put forward was, in part, based on the author's experiences in learning an L2 in foreign language context. There are, at least, two roles of input in the course of automatizing explicit L2 knowledge, namely, (1) triggering/activating learners' knowledge of L2 forms that they have learned explicitly, and (2) enriching learners' linguistic repertoires that is necessary for their L2 functioning in a wide range of communication contexts.

In line with the arguments put forward in this paper, it is suggested, therefore, that L2 teachers in foreign language contexts need to provide rich exposure to input and probably put off production practice until learners are developmentally ready (i.e., when learners have had ample linguistic repertoires in their mind as a result of getting ample exposure to input).

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Ontological and Epistemological Status of Negation in Indian Philosophical Tradition

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Abstract

The negation as a tool of language appears in early metaphysical speculations in India, Rigvedic hymns and later philosophical thought of Upanishads. It is closely linked with religious/mystical experience of the truth/the highest Reality, which lies beyond the phenomenal world and is inaccessible to ordinary sense organs and perception. Within the realm of spiritual practice arising out the inability to speak – negation reveals the limited abilities of human mind and semantic limitations of an ordinary language. But negation is not just a useful tool of expressing the unspeakable and an epistemological problem, but also ontological – it designates the special category of entity, non-existent, which is in the philosophical schools Nyaya and Vaisheshika also named absence and is represented as a part of reality. Negation is as an entity or ontological category described also in Upanishads, in which is equaled with non-being, and on the level of expression appears also double negation (neti-neti), sophisticated negation, which is the response to any affirmative statement and negation itself.
The complex nature of negation reveals the relations between existent, non-existent, being, non-being, real, not-real, visible, invisible. The discussion on epistemological and ontological status of negation appears also in the ancient and modern European philosophy and in arts. Very significant and unique is René Magritte's surrealistic game between images and language/statements, absence and presence, indicated through some of his masterpieces, which reveal linguistic and philosophical dimensions of negation.

1 Introduction: Purpose, Method, Materials.

From the beginning of philosophical speculations in India, philosophers in the debates on the highest principles have been using the negation as the most suitable language tool. Negation reveals close relation between knowledge and reality; it is not just a logical or epistemological instrument, sort of preposition, but has also a status of ontological entity as non-existence or absence.

The purpose of the present article is to highlight the place of negation as an epistemological and ontological category through the analysis and comparison of ideas and doctrines from different philosophical-religious tradition and particular primary and secondary texts. On the level of logic, man operates with negative and affirmative propositions. Negation as a proposition is closely related to the question about the nature of reality and opens the epistemological question about the possibilities of human knowledge and reveals the boundaries of an ordinary language and discursive knowledge. The question, what negative propositions signify, leads us also onto the level of ontology – I will try to indicate the fact, which is very significant also as a place of negation in reality, as an independent entity, not only how negative reality could be comprehended. What kind of reality is experienced through negation is a question, which links the epistemology and ontology and opens the field for debates on the holistic nature of reality, which is not only what appears to us through the ordinary perception and language.

2 Why is there Something rather than Nothing? Negation in the Rigveda

Rigvedic hymn CXXIX (Book 10) is one of the most speculative, profound and mysterious poetic creations of the rich Vedic literary canon[i]. The main topic of the hymn is a cosmological question about the beginning of the universe and the origin of life in it. Its structure is a kind of philosophical riddle, in which man's endeavor to obtain the insight into the deepest secret of beginning is reflected. In the hymn the epistemological and ontological questions about being, non-being and the reality beyond both, which is situated in the absolute spot before beginning of all created, could be recognized. The fundamental realm is in the second verse described as One, before any creation, that is to say before existent and non-existent:

"Then was not non-existent nor existent: / there was no realm of air, no sky beyond / it." (Rigveda, 10/CXXIX, Verse 1)[ii]

The cosmological theory of creation in Vedic hymn is not based on the doctrine of the emergence of something out of nothing. Namely, in the absolute source of everything, there was something, but this something cannot be grasped in thought, because it is a kind of existence, which cannot be comprehended with mental faculties and expressed with ordinary language tools (ontology thus precedes epistemology).

Existent and non-existent or presence and absence are on the same ontological level according to the Verse 1. Therefore, 'what is not' has an independent existence. In the hymn the frequent use of negation besides affirmative statements reveals the fact that the ultimate secret, realm beyond any beginning and end, could not be grasped through the ordinary faculties of mind and discursive knowledge, and cannot be expressed with the elements of the ordinary language, but could be reached through a different approach – contemplation and a kind of language game, built upon exchange of negation and affirmation, and also symbolic language. Negation as a tool of negating in the hymn is the negation of affirmative and at the same time the negation of negation itself; it is the negation of both, being and non-being, both, presence and absence, and thus negation allows a possibility of approaching the presence of unfathomable. In the case of such kind of existence, the series of affirmative statements create a distance, while negation allows the grandness of unutterable. About the reality beyond we cannot express anything certain, it is beyond the boundaries of any linguistic expression and thus it could not be completely known. This idea is indicated also in the end of the hymn with a clear doubt: the secret of absolutely unbeatable is a challenge not only for human mind, but also for the highest being[iii]:

"/…/ he verily knows it, or perhaps he knows not." (Rigveda, 10/CXXIX, Verse 7)[iv]

Relation between knowledge, language and Primordial Reality is not unambiguous, and negation is found to be a language instrument, which indicates its complexity and a nature of mysterious riddle of the Absolute beyond any thought and expression.

3 Negation in Upanishads

From Vedic primeval entity beyond being and non-being in Upanishads a more refined idea of non-manifested reality appears with a substantial nature, and negation became a philosophical and dialectic instrument par excellence, which reveals the nature of invisible, reality beyond the world of appearance, and, at the same time, the possibilities and abilities of human mind and language beyond its boundaries and ordinary perception of the world.

In the discourse of Upanishads is the double negation, skrt. *neti-neti* (nor this nor that), common instrument in attempts to express anything about the highest reality, which is according to the philosophical speculative Upanishadic thought *Brahman*; "'neti-neti' has been given as the appropriate response to any descriptive whatever" (Blackwood, 1963: 207). That is to say, any affirmative statement is in the domain of the highest principle false or rather – it is not satisfactory. Only with negation one could grasp the totality of entity, which otherwise is not describable with words. Negation thus reveals semantic limitations of certain terms of ordinary language.

Upanishadic discourse is therefore not composed just of a series of negative predicates (descriptions, what *Brahman* is not), but is based also on the negation of negation (*neti-neti*), which leads individual in the vicinity of the true definition of *Brahman*/One:

"/… not – not –, for there is nothing beyond this 'not'. And this is the name – 'the real behind the real' /." (Brihadaranyaka Upanishads, II/3.6)[v]

"About this self (*atman*), one can only say 'not –, not –'. He is ungraspable, for he cannot be grasped. /…/" (Brihadaranyaka Upanishads, III/9.28)[vi]

One, *Brahman*, abstract Absolute, the essence of the universe, which is identical with immortal essence of an individual, is therefore beyond mind and cannot be defined, and through negation is indicated a denial of every predicate. Many scholars stated that with negation we could tell something about the One. They support the slogan »omnis affirmatio est determinatio«, but in the case of Upanishads with negation we actually could not say anything about the One. Affirmation and negation are both blind alley, and this is very close to the essence of *neti-neti* – nor this nor that, which is also the negation of negation itself. Only 'seeing' beyond comprehensive descriptions and detailed knowledge opens the way to One. We have to comprehend limitations of categorical speech, what epistemologically means that we could speak about the One, but we cannot speak the One, because we have no corresponding knowledge about it.

Everything existing in the phenomenal world is captured into the limitations of time and space, but *Brahman*/*atman*, entirely transcendental, is beyond such designations and limitations. The double negation is the only appropriate language beside the silence – it is the language of transcendence. Boundaries of language are indicated in Upanishads also through the use of paradoxes and metaphors, which – beside the negation – not only enable the insight into One, but also maintain the true character of Oneness – unutterableness, invisibility and immense depth. The nature of the highest is indicated also in Shvetaketu's dialogue with Uddalaka Aruni in Chandogya Upanishads. Shvetaketu is asked to put some salt into the pot with water[vii]. It, understandably, vanished, but it is still tasted. The salt cannot be seen, it is beyond Shvetaketu's s vision, but at the same time every single molecule of water is pervaded by it. And similarly – the finest essence pervades every single part of manifest world and yet remains imperceptible to our senses. And this essence of existence is Shvetaketu's true nature, *atman*. Here, the idea about the absence of One in a sense of tangibleness, visibility, speech appears. It is an absence, which exceeds any presence; an individual could reach it only through the dialectic of negation, which is not a language game, but a skill of human language par excellence, which enables the penetration through the visible skin of phenomenal world to the non-manifested fundamental.

4 Negation in Philosophical Schools Nyaya and Vaisheshika

In different philosophies and religious traditions in India the concept of pure negation, absolute nothingness, designated as non-being, also appears: it is not a positive reality. Therefore it could not be

the object of epistemology and could not be defined as ontological entity. In Madyamika school of Buddhism negation is represented as a form of void (*shunyata*), in philosophical school Vedanta it is defined as illusion (*maya*), and in the tradition of Vaisheshika and Nyaya, which is the central topic of present chapter, as an absence (*abhava*). Nyaya and Vaisheshika uphold a pluralistic realism; the fundamental concern of schools is investigation of the world, composed of different categories, and construction of a systematic analysis of reality. According to early Vaisheshika tradition, there are six 'positive' categories (*padartha*) of reality: substance (*dravya*), quality (*guna*), action (*karma*), universal (*samanya*), particularity (*vishesha*) and the relation of inherence (*samavaya*). Therefore, according to affirmative and negative propositions, the reality is also composed of two categories: being, existence (*bhava*; six 'positive' categories, and *abhava*, seventh, 'negative' category). It is very significant that Sanskrit term *padartha* means 'the meaning of a word' or the object, signified by the word; in etymology of the term we could recognize the correspondence between reality or object of reality and the language/word. Particular object of reality can be thought and named and thus becomes a 'positive' part of reality. Absence, non-existence, as a seventh, 'negative' category, has been added later to the list of categories of reality, and, in this significant supplement, it is schools' concern to present all aspects of the reality reflected.

Epistemology is based on the knowledge of reality – but how could one know the absence and what kind of the entity it is? According to the doctrine of Nyaya and Vaisheshika, one can know the absence of table in the room with the same certainty as the presence of chair in the room; the absence is real because is it knowable and nameable. When one cannot find the keys, the perception of the absence of the key arises (King, 1999: 115). Absence thus corresponds to a real situation, in which it could be perceived. Absence is the element of cognition, the object of logic and epistemology, and, at the same time, the ontological entity, special kind of being. Ontology thus becomes a semantic model for a propositional language (Ganeri, 2001: 89).

In Vaisheshika there are four types of absence: *pragabhava*[viii], antecedent, prior non-existence (absence of a thing before it is made), *dhvamsambhava*[ix], destructive, posterior non-existence (absence as a product of decay of particular object), *anyonyabhava*[x], mutual absence (one substance is not being another; for example: the fire is not water), *atyantabhava*[xi], absolute non-existence (a negation which always exists; for example: colour in the sound)[xii]. The list causes the idea of relational nature of absence. That is to say, fundamental, for non-existence is a relation with existence. Thus the question arises: is absence/non-existence/negation possible only on the basis of positive reality, presence, existence, affirmation? I think that both modes of existence are essentially related with each other, namely each positive reality contains potential negation, and each affirmation has a trace of negation, that is to say – each object has two dimensions: what is and what is not. Some scholars stated that the absence is constructed on a positive basis and is not a part of reality; it is merely a derivation, construction which is only ideal and never real (Upadhyaya, 1988: 284). Bhattacharya exposed that the knowledge of negatives is "more reflective than the knowledge of positives" (Upadhaya, 1988: 289), but is not reality itself. In Nyaya and Vaisheshika, knowledge of negation/non-existence is based upon the knowledge of affirmative reality, presence, but it does not mean that it is an illusion, unreal or unworthy – it is the essential part of any existing object, it is its shadow and possibility, and all in all – a fate, which will befall any fragment of reality.

5 Ceci n'est pas une Pipe: Eloquent Negation or a Presence of an Absence

René Magritte, a Belgian surrealist artist, excellently depicted the mode of an absence as a subtle presence and significant relation between the reality of particular object and its absence. The most representative example of Magritte's paint opus is the drawing with a pipe, under which it is written: 'This is not a pipe' ('Ceci n'est pas une Pipe'). Controversial and straightforward transformation of the idea of truth as correspondence between an object and language expression/statement brings into a question human's perception of reality; depiction of a pipe is more than obvious and it seems that it does not need a description. However, the use of simple negation below the drawing provokes man's mental faculties. The absence of an evident pipe is indicated with the use negation and thus reveals an unseen dimension of a presence, its integral part – absence.

Magritte is undoubtedly the master of pictorial absence; in many of his works "/…/ minimal presence is relegated into absence. In a number of works devoted to this notion, Magritte makes reference to a specific subject, whilst simultaneously absenting it from the representational context." (Levy, 2005)[xiii]

His masterpiece "La Voix du silence" (1928) depicts silence – the absence of sound, which is not an illusion or unreal, but has autonomous existence. Absence/negation in the context of Magritte's work has epistemological and ontological dimensions – it could be comprehended as it was an independent entity, which is as important as a presence. The coexistence of both is depicted on "L'Homme au journal" (1928), divided into four pieces; in the first fourth sits a man with a newspaper, which is absent in the rest of the picture. It is very significant that the presence in the form of a man with a newspaper appears only in one quarter; in the others it is absent. Magritte actually shows us with a special painting style what we usually omit: the presence of the absence. The experience of the absence as presence was described also by Jean-Paul Sartre: he defined negation as a tool of consciousness, which arises from being in the world. In "Being and Nothingness: An Essay on Phenomenological Ontology" he described the nature of negation through the story of Pierre's absence from a room, which is present in minimal traces he has left (Sartre, 1956, 26-27). Pierre's absence is dependent on his previous "being there", that is to say, on the presence, which is substituted with absence, experienced as presence.[xiv]

I think that the evident opposition of the idea of usually overlooked presence of absence is excellently depicted on Magritte's "Personnage méditant sur la folie" (1928), depiction of a man, who is oriented toward the object, which is missing, without any trace – the only thing he observes, is the pure absence. Truth is much more than a simple correspondence between a language and reality or visible objects; with this approach toward the world we miss significant element, which exists behind every word and every object, and the negation provides the insight into the more-dimensional picture of reality; negation thus undoubtedly "/…/ colours experience and gives it depth." (Herrington, 2008: 53)

6 Conclusion: the Mystery of Negation or how the Things are (not)

"That shadow which the picture as it were casts
upon the world: How am I to get an exact grasp of it?
Here is a deep mystery.
It is the mystery of negation: This is not how things
are, and yet we can say how things are not."

(Ludwig Wittgenstein, Notebooks, 1914-1916)[xv]

Ludwig Wittgenstein's doctrine about negation is wide and complex, and in the present article we unfortunately do not have enough space for comprehensive discussion. But I would just like to sum up the discussion with his description of negation, which supports the content and conclusions of my research – negation is a "deep mystery", which – besides affirmative statements about reality – provides reach background of different possibilities of what an object is (not); it is the significant other side of an object, but frequently overlooked.

I conclude that in traditions, which were part of my research, the negation is discussed as an epistemological and ontological category. Its nature, which does not exists only as a part of logical statements, is a language instrument, but also an ontological entity. It is indicated in early philosophical speculations in Vedic period. The epistemological in ontological status of negation is quite different in later Upanishadic period, in which it appears mainly as a language tool par excellence, the only way how to express anything about the highest reality, which is beyond any expression, but its position as an ontological entity is reduced on the status of an illusion, *maya*. Although negation or non-existent is defined as an illusion on the ontological level, it is an important part of metalanguage and has an important influence on the later philosophical school Vedanta, in the doctrine of which the reality, existence is defined with the Sanskrit term *sat* (real). Meanwhile non-existent has been determined as *asat* (not real). In realistic philosophical schools Nyaya and Vaisheshika negation/non-existence/absence is defined as a special kind of ontological category and the important part of the reality and experience. There is an infinite number of negative propositions – each affirmative statement has its own negation, and negation is thus the independent process of knowledge, which provides a perception of a true whole. Negation, as a part of language, and absence, as an ontological entity, are parts of human experience. Therefore, it becomes positive – thus we could talk about the affirmative position of negation and subtle presence of an absence.

In the last chapter of the article I used Magritte's depictions of absence, which indicated the transparent, evasive and fragile boundary line between what is and that what is not. Thus I support mainly Nyaya and Vaisheshika doctrine of negation/absence. It is not important only what the thing is, but also what the thing is not; absence in its subtle mode of existing is silently and invisibly omnipresent and thus produces the real and holistic picture of reality. I think that twofold nature of reality (also in the essential relation between negation/affirmation, absence/presence) is reflected – absence is always absence of, and negation is always negation of something positive, and vice versa – absence/negation is a fundamental part of any positive reality, which is often omitted. And, on the first glance, strange connection between Indian philosophical traditions and the surrealist paintings thus gets sense; Magritte depicted the overlooked subtle essence of each object, the other possibility of a thing, its depth and multifacedetness.

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Role of Languages in Value Based Education

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Value education is the process by which people give moral values to others. It could be an activity that can take place in *any* organization during which people were assisted by others, who may be older, in a position of authority or were more experienced, to make explicit those values underlying their own behavior, to assess the effectiveness of these values and associated behavior for their own and others' long term well-being and to reflect on and acquire other values and behavior which they recognize as being more effective for long term well-being of self and others. There is a difference between literacy and education. One definition refers to it as the process that gives young people an initiation into values, giving knowledge of the rules needed to function in this mode of relating to other people, and to seek the development in the student a grasp of certain underlying principles, together with the ability to apply these rules intelligently, and to have the settled disposition to do so. Themes that values education would addressed to varying degrees were character, moral development, Religious Education, Spiritual development, citizenship education, personal development, social development and cultural development. The Indian Government currently promotes Value education in its schools. The Ministry of Human Resource Development has taken strong step to introduce values among schools and teachers training centers. Also India the land of introducing values. Schools are not value-free or value neutral zones of social and educational engagement, but they were about building character as much as equipping students with specific skills, and values education is an explicit goal aimed at promoting care, respect and cooperation. Values education is a way of conceptualizing education that places the search for meaning and purpose at the heart of the educational process.

Introduction:
This paper describes reliable research on the results of role of language and values based education, but there are some encouraging preliminary results[1].Some researchers use the concept values education as an umbrella of concepts that includes moral education and citizenship education[2][3][4] Themes that values education can address to varying degrees were character, moral development, Religious Education, Spiritual development, citizenship education, personal development, social development and cultural development.[5]There is a further distinction between explicit values education and implicit values education[6][7] where:

- *explicit values education* is associated with those different pedagogies, methods or programmes that teachers or educators used in order to create learning experiences for students when it comes to value questions.

Another definition of value education is "learning about self and wisdom of life" in a self exploratory, systematic and scientific way through formal education

Verity of school-based values education schemes

Living Values Education Programme (LVEP)
The peoples inspired by the new religious movement called the Brahma Kumaris World Spiritual University incorporates twelve values (unity, peace, happiness, hope, humility, simplicity, trust, freedom, co-operation, honesty, courage, love),[8] and has formed the basis of the kiss whole-school ethos approach in schools such as West Kidlington Primary School, Kidlington whose head master Neil Hawkes and Values education coordinators Linda Heppenstall used the work and other programmes to help them form a values-based school**.**[9][10] The LVEP website lists 54 countries where values education projects are undertaken.[11]

Human Values Foundation
The Human Values Foundation was established in 1995 to make available worldwide, a comprehensive values-themed programme for children from 4 to 12 years entitled EDUCATION IN HUMAN VALUES. Its fully resourced lesson plans utilise familiar teaching techniques of discussion, story-telling, quotations, group singing, activities to reinforce learning and times of quiet reflection. Following the success of "EHV", a second programme was published – SOCIAL AND EMOTIONAL EDUCATION ("SEE"), primarily for ages 12 to 14+ but it has also proved constructive for older children identified as likely to benefit from help getting their lives 'back on track'. The programmes enable children and young people to explore and put into practice a wide spectrum of values with the potential to enrich their lives. Through the experiential learning, over time participants develop a well considered personal morality, all the while gaining invaluable emotional and social skills to help them lead happy, fulfilled, successful lives.

Character education
Character education is an umbrella term generally used to describe the teaching of children in a manner that will help them develop as personal and social beings. However, this definition requires research to explain what is meant by "personal and social being". Concepts that fall under this term include social and emotional learning, moral reasoning/cognitive development, life skills education, health education; violence prevention, critical thinking, ethical reasoning, and conflict resolution and mediation. Lickona (1996) mentions eleven principles of successful character education.[12,13] It seems to have been applied in the UK[14] and the United States[15]

Family Values Scheme
The Family Values Scheme was created in 2009 by Gill Ellis and Nicola S Morgan to help engage families including the "hard-to-reach"[16] using values. The Family Values Scheme is based around a set of 22 values designed to encourage families to participate in a series of fun tasks and challenges which they plan and carry out together within the flexibility of their own home and/or educational setting. The Family Values Scheme is designed to enhance the effectiveness of key relationships between and among family members. Good, caring relationships area key ingredient within the family unit as they encompass such skills as the ability to listen, communicate, recognise and respond to the needs and feelings of others, as well as helping to understand children's behaviour.

Science of Living
Science of Living (Jeevan Vigyan; Jeevan = Life and Vigyan = Science) is a detailed program that complements the current educational approach with spiritual and value based learning. While both mental and physical development is needed for a student's growth, Jeevan Vigyan adds a third pillar – that of emotional intelligence and morality (or values) – to education in schools and colleges. A combination of theory and practice, Jeevan Vigyan draws on the findings of various life-sciences as well as nutritional sciences. Our parasympathetic nervous system and endocrinal system are known to be the drivers of our emotions and our behavior. These biological centers can be influenced Science of Living through a system of yogic exercises, breathing exercises, medication and contemplation. Science of Living's source of inspiration is Jain Acharya Ganadhipati Shri Tulsi (1914–1997). His thoughts were further developed and expanded by Acharya Shri Mahapragya (1920 - 2010). Currently Muni Shri Kishan Lal Ji, under the leadership of Acharya Shri Mahashraman, is the Principal of SOL.[17][18]

Values
Values are the socially acceptable norms to evaluate a person, object or any situation. These are also considered the aims of human life. Values are considered as the backbone of a civilized society which is drastically eroding by modern world. Hall (1994) defines values as "the ideals that give significance to our lives that are reflected through the priorities that we choose and that we act on consistently and repeatedly". Hill (2004) provides a slightly different emphasis. "Values are the priorities individuals and societies attach to certain beliefs, experiences, and objects, in deciding how they shall live and what they

shall treasure."Since, Vedic period Indian culture is considered very rich in value system. Gurukuls, Rishikuls, Ashrams were the main centers of education. Thereupon education was the storehouse of moral, spiritual and social values which was closely associated with religion. Gurus were taught the students to lead a spiritual and disciplined life. Their aim was to promote the moral values of life and eternal values like truth and non-violence. After Vedic religion, Gautama Buddha advocated a new religion called 'BUDDHISIM' which could be easily understood by the masses. Buddhism was propagated by establishing Maths and vihar as in which students had to maintain healthy atmosphere and strictly follow moral behaviour. Their aim was to inculcate values like good character, dignity of labour and vocational education with the chief aim of salvation and emancipation .During medieval period, values were imparted through moral education which was based on QURAN. Their aim was to develop morality among individuals and human values such as truth, righteousness and love .In British India, various commissions and committees came and changed the whole scenario of Indian education. Gandhiji's basic education in 1937 was the scheme of value education which imparted human values like cleanliness, truth, non-violence, co-operation, duty, respect, friendship and love. Now in the present context, if we compare the life situation with the ones of the past, it's all a very saddening and sorrowful affair. Over the years with the passage of time, there have been all types of deterioration. Too much erosion of values on such a large scale at all levels and in all fields is a difficult question. It needs careful consideration of all aspects of life, the changes that have taken place which have affected not only the lifestyle of mankind over the years, but also his mentality on sequent his value system. Values literally means something that is precious, that has price and worthwhile. In other words values are set of principles or standards of behavior. Values regulate and guide human behavior and action in everyday life. Values are embedded in every word we select and speak, what we wear, ways in which we interact, our perceptions and interpretations of others' reactions in what we say and so on. Development of values takes place during the process of socialization. Socialization always occurs in a context. Since socio-cultural milieu is different from different societies, differences in cultures are reflected in the values. During the process of socialization at home and school, deliberate attempts are made to promote awareness, understanding, sensitivity, appreciation, reflection, thinking about what is good or what is bad, right or wrong and why it is right or wrong. It is only then responsible choice making or decision making, willingness and commitment to follow desirable values are likely to take place naturally.

Role of English
Literature in school plays an important role in developing values among students as language instills knowledge about the everyday activities through stories, poems, and dramas. Language can best be taught through the medium of role plays, dramas, theaters, mimic theaters because these are the ways in which students learn the concept by all intents and purposes. Stories in English textbook gives record of the periodic events of natives through which they acquire understanding of appropriate behavior of their elders, peers etc. which are part of student's socialization. English literature plays a splendid role in the process of socialization. In schools value education is needed to guide, conduct and thought of individual in the proper direction which can be done in many ways. The three domains of students' i.e cognitive, affective and connective, are the domains which furnished the student to understand the concept among them affective domain is the one which apprehend the meaning of values achieved in school. English textbooks along with the activities in school curriculum which include cultural activities like - street play, group discussions, social service, debates, theatres, mimic theatres etc. be analyzed in the terms of values. Therefore, English textbooks and the school curriculum should also be reviewed which includes the activities.

Role of teacher
Teacher does not simply transmit values and beliefs to children but these emerge from wide array of relationship between teacher and student. Often teachers are effective when they express how their own moral questions are related to children moral questions and when they model how to think through moral issues and dilemmas through stories, poetry, dramas. Fair, generous, caring, and empathetic teachers

model these qualities and can effectively guide students in sorting out questions. At each school, teachers should encourage students work in groups, research, organize, create and design their own stories and identify the values, discuss the issues, explain the impact and demonstrate the behavior in their environment. Teacher's responsibility is to motivate students in community participation by planting trees, cleaning thrash and adapting new teaching strategies. They provide high quality teaching and learning to students within a safe, supportive and success oriented environment. Saterlie, M E (Chair) (1988) 1984 and beyond: a reaffirmation of values. A report of the task force on values, education and ethical behavior of the Baltimore County Public Schools, Board of Education of Baltimore County, Towson, Maryland[19][20] [21].

Methodology:

For sample study of language and value base education, I had selected every three private school (urban and rural), grant in aid government school (urban and rural),public school (urban), Zilla parishad school (rural) and corporation school. Every school had been studied in detail in respect of overall academic and administration, such as academic performance, character, moral development, Religious Education, Spiritual development, citizenship education, personal development, social development and cultural development. All the school management and administration sprayed up ethical, moral and cultural values inculcate among the students. Five students have been selected from each school to attend the questioners.

1 Are you satisfied by atmosphere of school? Why do you like your schools?
2 As medium of instruction is English, do you like English medium?
3 Are you really interested in studying English?
4 Which teacher impressed you in terms of language?
5 Do you have difficulties in responding question due to language?
6 Which language you need to be used in career making?
7 do you have any other difficulties other than language? What disturbances occur due to your own difficulties?
8 Is the entire curriculum completed by your teachers? Do you need help for study other than teacher?
9 What are the different activities in your school? Do you like all activities?
10. What is your opinion if the education in mother tongues?
11 what are different methods your teachers used for teaching?

Survey report analysis in terms of percentage

private		Grant In Aid Government		Central Government		Zilla Parishad	Public	Corporation
urban	rural	urban	rural	urban	rural	rural	Urban	Urban
87	67	84	68	90	83	56	89	57
90	77	73	67	91	81	49	92	50
85	72	81	69	88	78	51	90	55
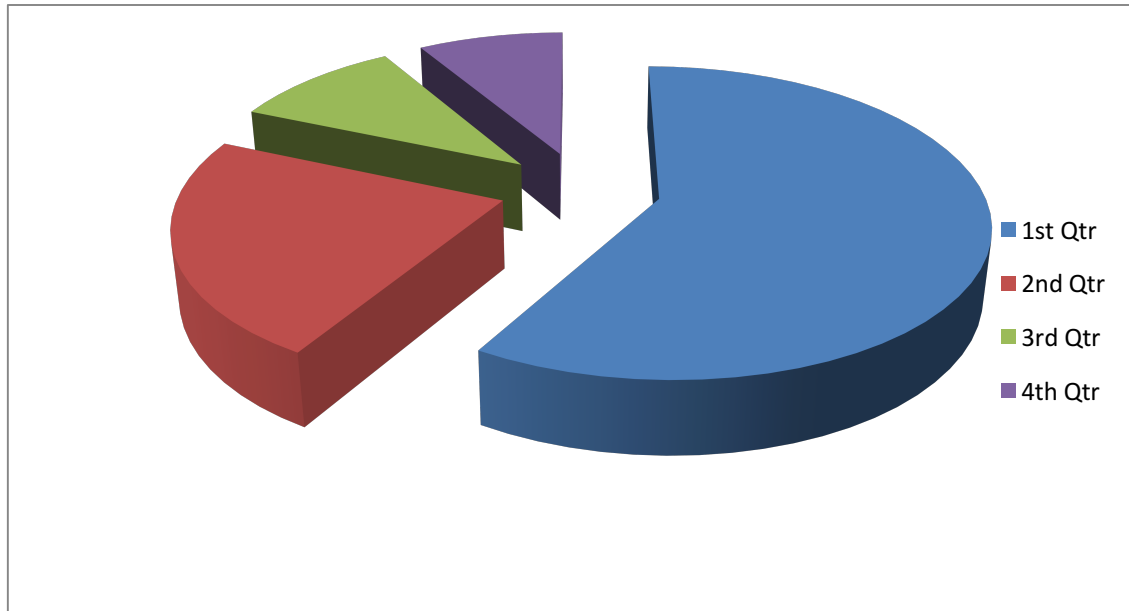
Graph showing the situation of language and value based education.

Observation:
There were no problems in urban schools but in rural schools suffers from much more serious problems. Mostly of theme related to economical conditions. In India there were several regional languages. Language changes after every 12.5 km area. Though there Mother Tongue belongs to region influence by the society and education in English, Student suffers considerably. The graphical representation shows that in rural areas need strongly to work for development.

Accordingly approximate 72% of Indian population is literate however according to ASER report, an 8th grade student in India are unable to read the text for fifth standard students. This figure points to the abominable state of the quality of education in India. the government of India acknowledge this issue and came up with a revolutionary idea of ensuring education for its citizens through the right of children to free and compulsory education act 2009.student should not be denied entry level schooling for lack of fund and hence this act ensures free and basic primary education .There were some proactive steps had been took place to ensure quality , value based education, such as focusing on teacher training, decentralization of power to school principal, academic auditing of government and affiliated organizations . Under the section 121(c) of RTE government mandates 25% seats in private schools to be reserve for students of economically weaker sections of society.

Now a day's central has been taken step for skill based education in which there is no need to fulfill required academic standard, but student acquire skill from providing education institution required for employment, business and entrepreneurship. This reduces considerably the problem of unemployment.

Result and conclusion:
This had been seen upward growth in enrollment of primary education. Also ensures the learning outcomes of children. It was possible to ensure people from disadvantage background also got access. Some special effort has to take for rural community students

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"The Survey of Vocabulary Memorizing Strategies"

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Abstract

This survey study was conducted with 53 students of Tourism and Hotel students from the Department of Industrial Technology, King Mongkut's University of Technology North Bangkok. The objectives of the study were to find (1) what strategies do students employ in order to remember new words; (2) what vocabulary learning strategies do they think effective; and (3) what techniques do they think that teachers can help in learning new words. Questionnaire with three open-ended questions and semi-interview were employed as tools in the research study. The results showed that rote repetition was considered the first strategy most subjects applied in learning while repetition in writing the words and their own technique application were reported to be the next most favorite. To ask their points of view on how to learn new words with efficiency, rote repetition was still the first rank, whereas, to use the words in daily life was the second most favorite. While the following rank were pointed out with two strategies: write a word in a piece of paper as many times as possible, and make the words seen as often as possible. If asked what can the English teacher do to help students remember words, vocabulary test was mentioned most; while technique tutoring and linking with similar pronunciation in Thai and English word were used. These useful pieces of information can be applied and considered in the vocabulary teaching or even for any language teaching so as the language teachers can plan appropriate techniques or introduce a variety of techniques that best suite students' characteristic.

Introduction

Vocabulary is very important to all skills in English. It is likely to be the core of English use. As Alavi and Akbarian (2008) mentioned that vocabulary knowledge is necessary in almost aspect of a language use. If learners do not know the meaning of a single word, it is hard to understand a language, and of course to use the language in all skills: listening, speaking, reading, and writing. As British linguist David Wilkins (1972) mentioned, "Without grammar little can be conveyed, without vocabulary nothing can be conveyed". The learners, then, should try to increase their own vocabulary knowledge in order to strengthen their English use. The more vocabulary they master, the more advantages they have. However, when learning new words, students, especially those who are not native speakers find it very difficult to put those new words into their memory. As Lampariello (2012) mentioned that there are many reasons that words are difficult to be remembered. That is because brain will select information before putting it into the brain, anything it considers not necessary, will be rejected from remembering. Therefore, those students would apply many vocabulary learning strategies so as to help them put new words into memory. As Cohen and Aphek (1981) found out that most learners would try to remember words they did not know.

According to Rubin (1987), there are three types of strategies used by learners: (1) learning strategies which means learners would develop strategies to learn something directly and indirectly; (2) communication strategies which contribute to the opportunity learners get meaning across or communicate their meaning to others, and (3) social strategies which learners can make use of what they learn in situations. In order to learn a language, learners will find their own ways to learn the language. The same as to learn vocabulary, learners would struggle by themselves in order to put new words they learn into their memory. Stoffer (1995) did a study on vocabulary strategy survey, nine groups of strategies were found: 1) strategies involving authentic language use 2) strategies involving creative activities 3) strategies used for self-motivation 4) strategies used to create mental linkages 5) memory

strategies 6) visual/auditory strategies 7) strategies involving physical action 8) strategies used to overcome anxiety and 9) strategies used to organize words. Schmitt (1977) mentioned about the learning strategies of Oxford (1990) that there are four strategy groups: Social, Memory, Cognitive, and Metacognitive. The Social Strategies mean dealing with other people in society. Whereas Memory Strategies are the way learners link their new knowledge to their own knowledge or background that they have. The Cognitive Strategies are how learners develop learning and then use or employ what they learn in various situations, the last one is Metacognitive Strategies which refer to the learners' ability to manage about their own learning. Schmitt (1977) also criticized that in order to fulfil the taxonomy of vocabulary learning, some strategies presented by Purpura (1994) was discussed and some points of strategies were classified so as to make the vocabulary learning strategies more complete and can be used to cover learners' activities. Those items were: (1) repeating, (2) using mechanical means, (3) associating, (4) linking with prior knowledge, (5) using imagery, and (6) summarizing.

According to Schmitt (1977), a survey on vocabulary learning strategies was conducted. There were a variety of strategies found. The learners were asked what strategies they employed and what strategies they believed useful. Schmitt (1977) grouped the strategies into two detailed groups: (1) strategies for the Discovery of a new word's meaning; the use of *"bilingual dictionary"* was found to be used most and also believed to be the useful strategy to learn a new word, (2)   strategies   for consolidating a word once it has been encountered; the use of *"word repetition"* and *"writing repetition"* were reported to be employed most by learners, whereas *"say new word aloud when studying"* was believed to be a useful strategy, also with *"writing repetition"* which learners believed can help them learn vocabulary.

This study aims to do a survey research so as get overall information about how Tourism and Hotel students learned to remember new words.

Subjects

The subjects of the study were 53 students who enrolled in the English for Service Industry, semester 2/2015. They were mixed-ability from beginner to advanced levels. Their average ability was pre-intermediate. They were second year students from Tourism and Hotel Department, Faculty of Industrial Technology, King Mongkut's University of Technology North Bangkok, Prachinburi campus.

Tools

Questionnaire with three open-ended questions was applied to collect the data from the subjects and some of them were asked to provide information through semi-interview.

Research questions

1. What strategy did students use to remember new words?
2. In their opinion, how to learn new words with efficiency?
3. What do they want the English teacher to do in order to help them remember new words?

Procedure

A questionnaire with three open-ended questions was distributed to students to describe how they learned new words at the middle of the semester when they had learned some part of the lessons. Each lesson consisted of five new words which were focused. They had to remember those words' meaning and spellings. After the questionnaires were collected back, the researcher would read the answers and had

some students give further information about their answers to get more details. After that, their answers would be analyzed by coding and put into categories.

Results

Three questions of the study were answered accordingly.

<u>Question 1</u>: What strategy did students use to remember new words?

No	Strategies	%
1	rote repetition	43.39
2	repeat by writing the words	41.50
3	create their own techniques	16.98
4	write the new words while pronouncing the words	15.09
5	tutor with friends	13.20
	use flash cards	
6	use pictures	9.43
	imagine about pictures	
7	pronounce the words	7.54
8	expose to the new words	5.66
	use the words in daily life	
9	create outstanding features	1.88

Most subjects mentioned the rote repetition (43.39%). They said that to try to memorize the new words by *rote* could make them remember words with confidence. While the second most strategy applied was *repeating by writing the words* (41.50%). The subjects would write the new words into a piece of papers many times until they remembered the words. The next rank of strategy used was *creating their own techniques* (16.98%), for example they would use pictures to help them remember words; or they would use a post-it with the new words on, sticking in obvious positions; and many more personal techniques. The next rank of the most popular strategy was to *write the new words while pronouncing the words* (15.09%). The next ones were applied approximately the same number of percentage, which were to *tutoring with friends* (13.20%) and to *use flash cards* (13.20%). Additionally, the rest of the strategies the subjects applied so as to memorize new words were *using pictures* to link to new words (9.43%), *imagine about pictures* that can be linked to the words (9.43%), *pronouncing the words* (7.54%), being *exposure to the new words* (5.66%), *using the words in daily life* (5.66%), and *creating outstanding features* for those new words (1.88%)

<u>Question 2</u>: In their opinion, how to learn new words with efficiency?

No	Strategies	%
1	frequent repeat of the rote	52.83
2	apply in daily life	22.64
3	write the words in a piece of paper as many times as possible	15.08
4	make the words seen as often as possible	15.08
5	use pictures	9.43
	create own techniques	
6	pronounce the words	7.54

No	Strategies	%
7	pay good attention	5.66
8	find relevant documents about the words to read	3.77
	pronounce and write the words in vise versa	
	do a lot of exercise	
9	take note of the words	1.88
	stay in a silent and good environment place to remember the words	
	imagine the relevant pictures to the words	
	write the words often	
	use flash cards	

More than half of the subjects mentioned that the *frequency of the rote* should be put into account (52.83%). Whereas 22.64% thought that those words should be *applied in daily use* otherwise they would be quickly forgotten. Apart from that, some subjects said that *to write the words in a piece of paper as many times as possible* (15.08%) and *to make those words seen as often as possible* (15.08%). *Picture use* was mentioned (9.43%) to be useful; while their *own techniques* (9.43%) were also applied, such as finding the outstanding features about the new words to help remember, review – spell – and look after meaning, rote and write, etc. Some of them relied on *pronouncing* (7.54%), while 5.66% mentioned about *paying good attention*. Some subjects tried to *find relevant documents about the words to read* (3.77%), while some would *focus on how to apply those words* (3.77%). Also 3.77% of the subjects would *pronounce and write the words in vise versa*. Besides, about 3.77% of the subjects would *do a lot of exercise* to help them remember how to use the words. The rest strategies, which got 1.88% each were *noting, staying in a silent and good environment place* to remember words, *imagine the relevant pictures* to the words, *often write* in that words, and do *flash cards*.

Question 3: What do you want the English teacher to do in order to help you remember new words?

No	Strategies	%
1	use a vocabulary test	20.75
2	tutor techniques to remember words	18.86
3	emphasize the words while teaching in class.	16.89
4	employ activities relevant to new words	9.43
5	teach details about the words.	9.43
6	practice of English speaking in class	7.54
7	teach translation	5.66
	do exercise	
	(teacher) leads the pronunciations of words	
8	divide lessons into units and teach every week	3.77
	say new words and translate the words	
	teach application of the words	
9	put the important vocabulary into the very first page	1.88
	have an extra class	
	use English in class while teaching	
	assign homework	

Most subjects (20.75%) mentioned that the *teacher should have a vocabulary test* so students can be alert and try hard to remember words. The next top recommendation was to *let the teacher tutor techniques to remember words* (18.86%), for example, use pictures or teach them the *link with similar pronunciation in Thai and English words*. Some group of the subjects (16.89%) said that the teacher should *emphasize the words while he or she is teaching in class*. While 15.09% agreed that *picture use* could help them remember words. There were 9.43 % mentioning *about activities relevant to new words* and also with the same amount of percentage mentioned that the teacher should *teach details about the words*. Some subjects (7.54%) thought that the *practice of English speaking in class* can help them remember words. While some group of them mentioned that *translation should be taught* (5.66%) so they can understand the meanings of words and can remember the new words, *exercise doing* (5.66%), and also 5.66% for letting the *teacher leads the pronunciations of words*. Next strategies consisted of 3.77% of subjects in each strategy: *divided lessons into units and teach every week, say new words and translate the words*, and *teach them the application of the words*. The strategies that a few subjects delivered were *putting the important vocabulary into the very first page* (188%); *assigning homework* to students (1.88%); *having an extra class* (1.88%); *English should be used by the teacher while teaching* in class (1.88%).

All in all, strategies that students use to remember new words fell to *"rote repetition"* and *"repeat by writing the words"*. These two strategies were employed mostly. On the other hand, *"frequent repeat of the rote"* was believed to be useful to remember new words. This strategy obtained a bit more than half 50% while other strategies got less than 20% approximately. So, students mostly believed that if they repeated new words frequently, they would be able to remember words. If asked what do they want the English teacher to do in order to help them remember new words, here were the most three strategies indicated: *"use a vocabulary test"*, *"tutor techniques to remember words"*, and *"emphasize the words while teaching in class"*

Discussion and Implication

From the data derived, "rote repetition" and "repeating by writing the words" were mostly employed by the students. This revealed the characteristic the students have that they need repetition or emphasize of activities in order to put the things they had learned into their memory. These results are similar to Saengpakdeejit (2014) on her study about "Strategies for dealing with vocabulary learning problems" of Thai University students. She grouped her findings into categories. One of that, cognitive strategies (CS) contained similar finding as in this study. It was mentioned that the students would say the word with its meaning repeatedly so as to put the words they learn into their long-term memory. The same as what Cohen and Aphek (1981) found, rote learning would be employed more often than other complex strategies. Apart from that, the study of Dai (2012) on "Vocabulary Memorizing Strategies by Chinese University Students" also showed that rote learning was found to be one of the strategies students try to memorize new words. This could likely be implied that in order to remember new words, students need repetition. Therefore, in studying, it would be useful and recommended that the activities or exercises should promote the repeated use so as to help facilitate students' memory of new words. Additionally, students' opinions revealed the answers that went along with the previous point. They mentioned that the "Frequent repeat of rote" can help them remember words efficiently. Moreover, if those words can "be applied in daily life" it would be more effective. As Cohen and Aphek (1980) mentioned that if new words could be used often, it would be helpful for recalling them. Then, the activity employed in class or exercise should be able to link with daily use language for better learning. For English teachers, they can help students put words in their long-term retention by considering "frequent use of test or quiz". Students mentioned that this encouraged them to pay more attention to memorize words and this really effective. Besides, the "suggestion of technique to remember words" from teachers is highly mentioned among students.

Since vocabulary is likely to be one of the most important elements in learning a language, as Dai (2012) mentioned "No language acquisition can take place without the acquisition of lexis", as a language teacher, it would be really helpful to consider students' perspectives on these results and find a way to get these ideas to make it happen. Hopefully, students could be able to remember new words they learn in their long-term retention.

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<u>Questionnaire</u>

This questionnaire is to collect data about "***how do students remember new words***" so as to use the derived information to improve teaching.

<u>**Instructions**</u>: There are two parts of the questionnaire: (1) personal data and (2) open-ended questions. Put the tick (✓) in **Part I** and write your answers to the following questions in **Part II**.

Part I - Personal data:

1. Gender: ☐ male ☐ female

Part II – Open-ended questions

1. What strategy do you use to remember new words?

_____
_____
_____
_____
_____
_____

2. In your opinion, how to learn new words with efficiency?

_____
_____
_____
_____
_____
_____

3. What do you want the English teacher to do in order to help you remember new words?

_____
_____
_____
_____
_____
_____

Thank you for your information ☺

'A Migration or a casual flight?' ": Moslem Migration to the West in Leila Aboulela's The *Translator* and *Minaret*

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Abstract

Leila Aboulela perceives migration as an irrevocable experience for the Moslem migrant and the final context for his/her life. But for migration to be an authentic experience it has to be "for Allah's sake," that is, to be based on and informed and directed by the ideology of Islam. In her first novel, **The Translator***, she treats the subject of Moslem migration to the West in frankly ideological terms that has made the novel hard to swallow for many readers. However, Aboulela manages to mellow the hard and difficult vision in that novel by couching it within a romance that, though it summons many romance experiences to attest to its authenticity, is craftily used to smuggle the ideological agenda of the novel.*

* **Minaret** , Aboulela's second novel, signals an important shift in her career. It locates Islam in the migrant experience produced from the turbulence of the third world and existing now on the periphery of a world that reduces it to insignificance and a menial position and that is constantly threatening to trample on it. The migrant seeks refuge in both ideology and romance only to find those overpowered and superseded by the sordid historical and sociological reality of her situation. In a concession to history, the assertive hegemonic position Islam achieves in* **The Translator** *is soberly replaced in* **Minaret** *by a position of stoic resignation more appropriate for a psyche that is scarred and almost maimed in both its source and current experiences.*

Key Words: Migration, Islam, Romance, History

  For Leila Aboulela, Moslem Arab culture may encompass the whole world, in the sense of being viable and relevant everywhere. She locates that culture not in a region, as Tayeb Saleh does, but above time and place in a creed relevant to all times and places and she unequivocally asserts the feasibility of a Moslem hegemony replacing the Western hegemony. According to Aboulela the possibility of this hegemony is at the core of Islam; the heroine of **The Translator** explains that the basis of Islam is the belief that " there is no god but Allah…and that Muhammad is His Messenger not only to the Arabs who saw him and heard him, but to everyone, in every time." (Aboulela 1999:111) The other rationalization for this hegemony is that the time is ripe for it. The short story " Days Rotate" suggests that in the rotationary movement of history a Moslem hegemony is inevitable, what with multitudes of people converting to Islam and Islam offering the only life-affirming alternative to a defunct Western civilization. This hegemony, however, is inconceivable without the Moslem migration to the West which is according to Aboulela not simply a presence in another's space but an action to approximate the other and the other's space to the migrant culture. Though acknowledged as a distraction and an experience of deprivation, migration, especially to the West, is justified on the basis of enhancing awareness and effectiveness and ultimately, as in the story "Travel is Part of Faith," it is grafted into the Moslem ideology. The hallmark of the Moslem migrant culture is its intactness which imparts to the Moslem migrant a sense of a firmly established definition that makes him / her, in stories like "Make Your Own Way Home" and " Tuesday Lunch," a witness that does not participate in the degeneration everywhere around them. This sense is enacted by the second generation Moslem migrants who, by conscientiously practicing Islam, have moved away from the position of the lost outsider and failed stereotype of the first generation. Of this

second generation, the women bear the burden of managing the migrant context and focusing the migrant response to the West. Aboulela's short stories end in the Moslem migrant reterritorialized but ineffectual in the context of his migration and hence having only a peripheral status in it. In "The Museum", Shadiya, though not a migrant but an expatriate, experiences the marginality of the migrant. However, she is the only character in the short stories who attempts to move, though briefly, from the margin to the center by redefining her relationship to the world she has come into. The move, emblematized in her relationship with Bryan, realizes the Moslem Arab cultural dream of "benefit from the West then correct it" based on the assumption that though the Moslem Arab world is far behind the West in material civilization, it is far ahead of it morally and spiritually[1]. The move, which presages the postulation of an Islamic hegemony, terminates when it dashes against deep cultural misrepresentations preserved in the museum and the museum finally stultifies any hint at moving from the periphery. The story, in an obvious way, predicts *The Translator* (both Shadia and Bryan may legitimately be seen as studies of Samar and Rae Isle) and makes clear the need for a different perception of the position of the Moslem migrant in his new experience. It is the need for this perception that has made the resort to romance necessary if not inevitable.

I should like to make clear at the outset that I am not using the term "romance" only in its popular limited sense of a deep emotional experience or any kind of involvement that heightens subjectivity, but essentially as a term that denotes an artistic response to the actual which expresses a desire and an effort to exclude the actual from art or at least to overshadow and blur it. It is the product of the art padding (stylistic embellishments, complex literary devices, myth, legend, fairy tales, models…etc) used to alleviate or remove the encroachment of the actual and its rigors on consciousness. American writer Nathaniel Hawthorne describes the romance as a work which presents "truth under circumstances, to a great extent, of the writer's own choosing or creation."(Hawthorne 1983: 350) And he distinguishes it from the novel which is "a form of composition[that] is presumed to aim at a very minute fidelity, not only to the possible, but to the probable and ordinary course of man's experience." American critic Richard Chase argues that the best American writers have found uses for romance beyond the escapism, fantasy, and sentimentality often associated with it. Through romance these writers mirror the extremes of American culture—the Puritan melodrama of good and evil, or the pastoral idyll inspired by the American wilderness (Chase 1980:12). I am arguing in this paper that Leila Aboulela, in *The Translator*, uses romance to deal with an extreme cultural situation but as the position developed can be sustained only within the confines of that limited discourse she moves to interrogate that situation, in her second novel, on a plane supposedly closer to the actual.

In *The Translator* Aboulela produces a fiction of monumental migrant involvement but within stringent ideological control that would ensure the subjugation of the other experience to the Moslem migrant experience. The story of a devout young Sudanese widow who brings the head of the department of Near Eastern Studies, in Aberdeen University, to marry her after he converts to Islam, *The Translator* is based frankly on the ideology of Islam. Although the cultural narratives of Scheherazade and Cinderella are present with a conspicuousness that makes them irksome, they are subordinated to the ideological purposes of the novel. Samar, whose name means evening entertainment, is the Scheherazade who tries to save, not herself from death, but Professor Rae Isles (King of the Islands) from eternal spiritual death by converting him to Islam and getting him to marry her. The core of the novel is the idea of translation. Brenda Cooper states that "translation in the novel is less about the literal movement between Arabic and English and more about the conversation between cultures and believes." (Cooper

2006: 337) But translation in the novel is more than what Cooper calls "conversation between cultures and believes". The idea is rather employed to express a basic Islamic tenet, that if a person is aware of Islam, if Islam is made accessible (translated) to them, and as Islam embodies "the truth", they must convert to Islam. This is clearly a crude oversimplification of Islam but in fact this is the fundamentalist perspective in Islam. Translation, therefore, is not conversation but conversion. While this crude oversimplification is present, mixed with a streak of sententiousness, and while what the novel does is ultimately to rationalize the fundamentalist position, *The Translator* does turn against itself and breaks down but subsequently maintains itself by alleviating the rigors of ideology in the recognition of psychic needs as an aspect of ideology. According to the fundamentalist position, psychic needs are irrelevant to and vulgarize ideology if at all allowed to influence the ideological effort and Aboulela ultimately endorses this idea but only after the expression of those needs, which makes the production of the novel possible, is complete. At the beginning of the novel, Samar, in her role as Scheherazade and through actual and imagined conversations with Rae, exalts the personal and stresses its precedence to impersonal ideology. But by the end of the first part of the novel ideology becomes necessary and urgent because of psychic needs. Samar gradually brings Rae into her private world, giving him the details of her past life, assuming that this exercise leads to the domestication of Rae and that the domestication of the other is the objective of her experience. But the tensions in her experience well up when she realizes that, according to the culture that gives her definition, the domestication of the other cannot be effected outside or without the ideology of Islam. Finally, when the domestication of the other on the basis of psychic needs fails the reason for migration ceases to exist. Samar retreats to the position of the narrator of *Season of Migration to the North*, of seeking refuge in the local culture insulated from the West and unrelated to the migrant experience. This is made explicit by the lines quoted from *Season of Migration to the North,* with the familiar images of the fixity of the palm tree and the seed, that preface the "Part Two" of the novel. Unlike Saleh, however, Aboulela perceives migration as an irrevocable experience for the Moslem migrant and the final context for his/her life. But for migration to be an authentic experience it has to be "for Allah's sake," that is, to be based on and informed and directed by the ideology of Islam. It is really the postulation of this ideological point that constitutes the resolution of the novel rather than the Cinderella-like marriage of Samar and Rae:

> There were people who drew others to Islam.
> People with deep faith, the type who slept little
> at night, had energy in them. They did it for
> no personal gain, no worldly reason. They did it
> for Allah's sake. She heard stories of people
> changing : prisoners in Brixton, a German diplomat,
> an American with ancestors from Greece. Someone
> influencing someone, with no ego involved. (Aboulela 1999:160)

The dream quality of the novel – it begins and ends with the idea of a dream- may suggest that the Moslem hegemony in the West is more of a dream than real prospect, still the core of the novel is the idea that the Islamic ideology will make the Moslem migrant prevail in the West.
It must be stressed, however, that Aboulela's position rests on the idea that that writing back to the West can be effective when ideology is mellowed but not compromised by subjectivity. That

is why the conquest of the West insinuated only flippantly in ***Season of Migration to the North***, when Mustafa Saeed refers to Taiq Ibn Ziyad, as he tells Isabella that he and she are descendants of a soldier in Ibn Ziyad's army (Saleh 1980: 42), becomes not a matter that can be entertained but a core thematic issue in ***The Translator***. The novel, clearly a palimpsest, in an important sense rewrites the rewriting of the Tariq Ibn Ziyad story in ***Season of Migration to the North***. While in Saleh's novel the ploys of the modern Ibn Ziyad end in a miserable defeat and retreat, in Aboulela it is a sure victory when the female takes up that position and uses subjectivity to smuggle ideology. Samar comes to Britain with her husband Tariq, there she persuades him to buy a car, then a more appropriate tool to gain control over experience than Mustafa Saeed sex organ; but the tool belonging to the West leads to Tariq's death. Samar's act of taking her little son to live with her aunt and mother-in-law and her coming back to Britain to work as a translator can be explained by her sense that survival depends on coming to terms with this experience. Samar moves from the normal defensive position of people like her to an aggressive posture where she seeks to conquer rather than to survive the more she is saturated with ideology. The other is subjugated when he is lured to the space of the self by subjectivity and is absorbed into the self by ideology. The phrases that Aboulela uses to describe Samar's success in this conquest : " for Allah's sake," " pray that he would become a Moslem for his own sake," "clean her intentions," (Aboulela 1999: 160) mark the point where the subjectivity is imploded by ideology making the conquest not only possible but almost inevitable. Still this conquest would not have been easy if the romance had not been the vehicle that carried the vision. The sense of the presence in it of previous narratives, from ***Arabian Nights*** and Shakespeare to ***Jane Eyre*** and ***Season of Migration to the North***; the appropriation of myths, fables, and legends; the superb use of literary devices, especially allegory, and the well-structured narrative enable ***The Translator*** to participate in the great artifact tradition and become inaccessible to the interrogation of the historical and the rational in spite of its hard ideological core.

Romance may seem to make some aspects of the experience in the story simpler and more accessible than they should be. Rae is pared down to a manageable figure: not only is he a radical Middle Eastern scholar sympathetic to Moslem causes, but in appearance he looks Arab and has had experiences in the Arab world that have touched him deeply as well as a personal connection to Islam in the shape of an uncle who converted to Islam and lived the rest of his life in Egypt. Samar's triumph seems too easily won and the resolution of ***The Translator*** seems facile and may not satisfy some readers. But let us remember that Aboulela is facing in this book the problematic of expressing a fundamentalist religious vision that rejects and repudiates art and that is normally inaccessible to artistic expression. All the same, ***The Translator*** implies that the vindication of vision through romance and the easy triumph of that vision would only lead to the incarceration of that vision in the niche of art: a contradiction of what that vision expresses and seeks to achieve. Hence the move to ***Minaret*** is only too logical.

If Samar is romantically above and beyond experience, Nagwa, the heroine of ***Minaret,*** is at the heart of experience, living an actual historical experience; battling it and is scathed by it but is not vanquished by it. The trajectory of Nagwa's life from an upper middle class Sudanese girl to a maid working for an Arab family in London after the execution of her father, the death of her mother, and the jailing of her brother for drug trafficking, ends in Regent Park mosque and in Mecca. A realistic and complex novel, ***Minaret*** makes the same points about migration and Islam as irrevocable fates for the Moslem who countenances the hegemonies of the contemporary world that are the core of Aboulela's art. However, it refines and expresses in specific details the vision expressed broadly in ***The Translator***. The migrant experience is traced

to its source in the turbulence of the Third World but more importantly migration is exposed as often a mere change of locale because of the continuity of the source experience in it. Only when the migrant dissociates herself from her past and lives completely in the present does she qualify for the status of an authentic migrant. At the heart of the novel is the idea of authentic migration which Samar in ***The Translator*** arrives at when she retreats to the experience she has migrated from after the failure of her romantic affair with Rae. Migration for the sake of Allah in the earlier novel becomes in this novel a difficult effort to erase the past and live completely in the present. Living in the present does not mean, in any way, identifying with the experience of the new locale or even approximating the migrant's experience to it which is anyway impossible as this experience only forces on her a strong sense of insignificance and a menial position and often threatens to encroach and trample on her. In a simple sense it is living according to Islam. As she and Tamer are roaming in the streets one afternoon, Nagwa remarks "We never get lost because we can see the minaret of the mosque and head home towards it." (Aboulela 2005: 208) and thus she effectively sums up metaphorically the new migrant quest and experience. But ***Minaret*** does not inculcate the sense of the migrant finding her true experience by living completely in the present as synonymous with living according to Islam although it is strewn with Islamic references and precepts, but rather insinuates it through the manner it is structured. Presenting the story in two alternating narratives told by Nagwa one in the past tense and the other in the present tense, with a preface given in the present tense and starting with the words "Bism Allahi, Ar-rahman, Ar-raheem," ("In the name of Allah the Beneficent, the Merciful"), gives clearly the sense of a tension between two aspects of an individual's experience. The past tense narrative is one of privileged and luxury living earned through corruption and ending in suffering, misery and shame while the present tense narrative recounts the effort to survive and at the same time be free of the past. The two narratives alternate neatly (in a manner similar to the two narratives of Dickens's ***Bleak House***) and are related by a sense of the past being expiated and compensated for in the present as a result of developing an awareness of and a submission to a higher experience that controls, guides and directs the individual's destiny. Toward the end of the novel Nagwa expresses this sense clearly. When she is depositing a cheque she is given to persuade her to bring her relation to Tamer to an end, she remarks: "As I fill in the payment slip,

I realize that the amount is exactly the same I lent Anwar, years ago, to do his Ph.D. He had never paid me back, not even part of it. Over time this loss becomes a penalty, the fine I had to extract myself. Now, in this strange way, I am getting my money back" (Aboulela 2005:268). Although Nagwa gives both narratives in a simple and direct way, there is a clear sense that the change of tense is not an accidental or innocent ploy. The narrative in the past tense is past experience of unawareness and wrongdoing become encrusted in consciousness and now haunting and tormenting the migrant and impeding an adequate and creative response to the world, while the present tense narrative recounts the migrant's effort to align with her present experience through submission to the dictates of a higher experience, regular practice of the rituals of Islam and participation in the small isolated Moslem community. The past tense narrative virtually comes to an end and the experience it transcribes is exposed as absurd and senseless when Nagwa becomes aware of the here and now and what it takes to be in it: "Now I wanted a wash, a purge, a restoration of innocence. I yearned to go back to being safe with God." (Aboulela 2005: 242) This yearning propels the present tense narrative which throughout stresses that the idea of cleaning ("Clean my sins with ice") and erasure of what has been perpetrated and which ends in Nagwa preparing to go on Hajj ("pilgrimage") of which she says "If my Hajj is accepted, I will come back without any sins and I will start my life again, fresh." (Aboulela

2005:209). The target of Nagwa's experience, "to be safe with God", is declared from the beginning in the very first words with which the book begins "Bism Allahi, Ar-rahman, Ar-heem" ("In the Name of Allah, the Beneficent, the Merciful); they are also the words that preface every chapter of the Quran and that Moslems utter before they embark on any effort. Glimmers of this experience has always been in Nagwa' life: when a student in the University of Khartoum, she did not pray but she watched with envy those who prayed and when her leftist boyfriend distracted her from watching prayer she hated him, and in London she was appalled that she was unaware that Ramadan(the month of fasting for Moslems) had begun and she did not fast because of again being distracted by her leftist boyfriend and his companions and this propelled her out of her old life and ushered her into the experience of Regent Park mosque.

Aboulela indicates clearly that the option of Islam for the migrant is not, as generally believed, always or often a product of the strains of the migrant situation or of a culture shock, but it is more frequently a dormant experience that antedates that situation: it is not encountered or discovered as a fresh experience but recognized by the migrant as a genuine experience that has always been available but not realized. The present tense narrative leads to the beginning (the preface of the novel) and expresses the integration of the beginning and end in the present. The Hajj (pilgrimage) that Nagwa will go on should lead by her logic to a more solid presence in the world and by the same logic all Islamic practices and rituals aim at this presence. *Minaret* postulates this solid presence, a complete alignment with the here and now, as the way to manage and control not only the migrant situation but all experience and offers it as a realistic alternative to the romantic dream of an Islamic hegemony of *The Translator*. The focus of the present tense narrative largely on an ordinary experience and the details of everyday life should make this postulation tenable. However, the tenability of this postulation is tested in Nagwa's romantic affair with Tamer. The affair with Tamer is not a deviation from what should be the settled course of Nagwa's experience contrived to dispel a monotony and a regimentation presumed to be at the heart of this experience, but an integral part of that experience and an evidence of its liveliness that currently cannot be accommodated because of the incompleteness (or unripeness) of both her and Tamer's experiences. That Tamer is far younger than her should be an affirmation rather than a refutation of the validity of that experience as it should be perceived as patterned on the first marriage of the prophet of Islam (Prophet Mohamed's first wife was fifteen years older than he was). The failure of the affair, both because it is aborted by Tamer's family and because Nagwa and Tamer are not ready for it, and Nagwa's resigning to the conditions of Tamer's family in exchange for the opportunity to go on Hajj that this concession affords, are expressions of the realization that the Islamic alternative to the hegemony of the West, even within the limits of the migrant situation, is yet in the bud. The inevitable failure of Nagwa's and Tamer's affair constitutes the concession that *Minaret* makes to the historical and social reality of the migrant situation and a thorough revision of Samar's and Rae's romantic affair in *The Translator*. *Minaret* signals an important shift in Aboulela's career. In this novel Aboulela takes a leap into history and leaves behind the world of romance which has made the difficult vision in *The Translator* possible, and tests that vision in world defined by historical and sociological contours.

Notes
1. The idea has been widespread in the Moslem world since the end of the nineteenth century when European colonization took large parts of that world.

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Evaluation of the Preparation and Implementation of the Mother Tongue-Based Multilingual Education (MTB-MLE)

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Abstract
The Department of Education initiated steps to prepare the country for the implementation of the Mother Tongue-Based Multilingual Education (MTB-MLE) through Department Order 74, s. of 2009. The MTB-MLE was implemented in 2012 as part of the K to 12 curricula in the Philippines to achieve equal educational opportunity through learning in the child's mother tongue.
The study assessed and evaluated the preparation and implementation of MTB-MLE program by the Department of Education (DepEd). The data were obtained by analyzing primary and secondary documents, interviews, surveys and focus group discussions (FGD).
The study is based on the research of Joan Rubin (1971) in relation to language planning. It evaluated the planning and implementation by analyzing the preparations made through the mandate of the DepEd Order 74, s. 2009 DepEd Order No. 16, s. 2012.
This study will help the administrators review the preparation, planning, and implementation of the Mother Tongue-Based Multilingual Education. It will also serve as a guide to review the policy, planning and implementation of MTB-MLE and a guide in knowing and resolving the problems of using the Mother Tongue as medium of instruction and as a subject in the primary grades. It will provide feedback on progress of the preparation and planning of the language policy in education.

1. Introduction

The language used in teaching is an important factor that shapes the knowledge of students. This is a tool for expressing feelings and ideas that are important in the flow of discussion in the classroom. This is the medium of communication and the channel of learning in the teaching-learning process.

According to the 17th edition of the Ethnologue 2013, 181 of the 7, 105 living languages in the world are Philippine languages (Constantino, 2014). Many students are struggling to understand the medium of instruction in the country because of its multilingual landscape. They have to learn and understand languages that are not their first language even in the elementary level.

UNESCO is advocating the use of the mother tongue or the first language in the elementary level since 1953 (UNESCO, 1953). Many countries are advocating the use of Mother Tongue as medium of instruction like Thailand, Cambodia, and Indonesia (UNESCO, 2007).

Republic Act 10553 or "An Act Enhancing the Philippine Basic Education System by Strengthening Its Curriculum And Increasing the Number of Years for Basic Education, Appropriating Funds therefor and for other Purposes", states that *"Basic education shall be delivered in languages understood by the learners as the language plays a strategic role in shaping the formative years of learners."* Further it says:

> *"For Kindergarten and the first three (3) years of elementary years of elementary education, instruction, teaching materials and assessment shall be in the regional or native language of the learners. The Department of Education (DepEd) shall formulate a mother language transition program from Grade 4 to Grade 6 so that Filipino and English shall be gradually introduced as languages can become the primary languages of instruction at the secondary level."*

Republic Act 10553 specified that the language to be used in instruction, instructional materials, and assessment tools in the kindergarten and elementary level should be the regional or the native language. The use of the language is not only for students' comprehension but also for integrating local culture.

In 2008, Representative Magtanggol Guinogundo proposed the House Bill No. 3719 or the "Multilingual Education Bill" that advocates the use of local languages to be used as media of instruction from grade one to grade six. Despite the lack of immediate action on the bill, DepEd Order No. 74 "Institutionalizing Mother Tongue-Based Multilingual Education" was issued on 2009.

There were no clear guidelines on the area of focus in teaching the Mother Tongue as a subject in the elementary, and there were no instructional materials ready when DepEd Order No. 74 was released. It lay down the responsibilities and duties in the preparation of the Mother Tongue-Based Multilingual Education (MTB-MLE). It gave focus to the following:

> *"The utilization of Maintenance and Other Operating Expenses (MOOE), school board funds, and other education improvement funds is hereby authorized for the planning and implementation of MLE programs in the following sequence of priority: (1) advocacy work and community mobilization, (2) development of a working orthography of the local language; (3) MLE orientation and teacher training; (4) developing, printing and distributing teachers'/facilitators' guides; (6) development of assessment tools; and (7) evaluation and monitoring of learning outcomes."*

DepEd Order No. 74, s. 2009 was followed by DepEd Order No. 16, series of 2012 "Guidelines of Implementation of the Mother Tongue –Based Multilingual Education which was issued on February 17, 2012. This order outlined the objectives and the areas of focus of the MTB-MLE based on the results of different studies regarding the use of the first language a medium of instruction. Twelve languages are introduced to be used as medium of instruction and as a subject depending on the region where each language is used. These are Tagalog, Kapampangan, Pangasinense, Iloko, Bikol, Cebuano, Hiligaynon, Waray, Tausug, Maguindanaoan, Maranao, and Chavacano. In 2013, seven languages were added to the list: Ybanag, Sambal, Aklanon, Kinaray-a, Yakan and Surigaonon.

Before the implementation of the MTB-MLE in the country, there were experimental studies conducted to see the effect of using Hiligaynon as medium of instruction in the learning of the students. One of these studies is the Iloilo Experiment 1(1948-1954), and the Iloilo Experiment 2 (1961-1964). In 2011, with the initiative of each region, there are pilot schools that have implemented MTB-MLE one year before the implementation of the MTB-MLE under the K to 12 Basic Education System last 2012.

The study is expected to be important and will help in the implementation of MTB-MLE in the country. The information gathered will add data to the documentation of activities in the implementation of the MTB-MLE in the country.

The study will serve as a guide for school managers and facilitators to review the policy, planning and execution or implementation of the MTB-MLE to provide new alternative solutions to the problems found in the preparation and implementation. This will provide feedback to the ongoing preparation and planning the program, and provide guidelines about the gap between the preparation and implementation of the program.

This study aims to evaluate, through the perceptions of teachers and administrators, the preparation and planning of the Department of Education-Division of Iloilo City for the implementation of the MTB-MLE to be able to provide feedback to the ongoing preparation and planning the program, and show the gap between preparation and implementation of the policy.

2. Methodology

2.1 Data Collection

The study was done in Iloilo City, Philippines. The pilot testing was conducted at Baluarte Elementary School. The data on teachers' perception in the preparation and implementation of MTB-MLE in Iloilo City were taken from the teachers in the district of Arevalo in Iloilo City. The preparation and implementation of MTB-MLE was evaluated based on the orientation, workshop, seminars, and teacher training, policy dissemination, and material preparation. Teachers in Grade 1, Grade 2, and Grade

3 were interviewed and administered with the questionnaires. The study was able to evaluate the preparation and implementation of MTB-MLE in Iloilo City from June 2009 to March 2015.

One district was selected as a case to describe, interpret, and evaluate the planning and implementation of the MTB-MLE in the city. The district of Arevalo was chosen because of the strategic location of the place which covers schools near the coastal area, and part of the district is near the center of the city. It also covers an elementary school, which offers special education, and a central school.

Questionnaires were devised to gather information about the perception of the teachers on the preparation and implementation of the program. The questionnaire was pilot tested in one of the schools and the data gathered were used to make another questionnaire to be given to all the teachers in the selected district. All teachers from grades one to three or seventy one teachers answered the questionnaires.

Individual interviews with teachers, textbook writers, principals, district supervisor, and supervisor in-charge of the MTB-MLE program in the city, were conducted. Focus group discussions (FGD) with the teachers and between supervisors and writers were also conducted. Answers in the questionnaires were analyzed and arranged by theme.

2.2 Theoretical Background of the Study

According to Joan Rubin (1971), it is important to consider the process of planning if one wants to give attention to the success of the outcome. Evaluation helps in decision making and seeking the right alternatives in solving the problems. Rubin (1971; 218-220) gave four elements that should be given attention on language planning and that should be evaluated in the process of language planning. These are: (1) extensive fact-finding, (2) planning (goals, strategies and outcomes), (3) implementation, and (4) feedback. Rubin emphasized that planning is an ongoing task and that evaluation seeks to ensure the compatibility of performances and purpose in accordance with the right decision-making.

3. Results

3.1 Trainings/Seminars/Workshops

The study found that one of the major problems in the implementation of the MTB-MLE program is that mass training, seminars and workshops were given only months before the teachers will be undergoing the program for the first time. Classes in the Philippines typically start in June and end in March of the following year. Mother Tongue-Based Multilingual Education was implemented as part of K to 12 curriculum in 2012. The mass training for the Grade 1 teachers were conducted between April and May 2012. The mass training for teachers in the Grade 2 were given April and May 2013, and the mass training for Grade 3 teachers were given April and May 2014.

In addition to the delayed training programs, the type and content of these trainings do not support the MTB-MLE program. For example, seminars given to trainers and teachers are cascade trainings and through echo talk. Data also show that the teachers lack training in teaching the Mother Tongue as a subject, training and seminars of the teachers are not enough to equip them with skills needed for the MTB-MLE program, the topics in the given seminars/trainings are too broad or general, and the trainers lack training.

Teachers further reasoned out that the trainings/seminars/workshops were not enough because the topics in the seminars/training are general and are not focused on MTB-MLE, there was no enough time for training and topics are congested in short number of hours/days, the activities and examples about MTB-MLE are not enough, the learning guide given to the teachers are not clear to them, the content of the learning guides are not explained well before teachers use it in their classes, the content of the MTB-MLE was not well explained, and there was no follow-up training.

Moreover, based on the findings, the three most needed topics to be discussed in the seminars/trainings/workshops are teaching strategies, specific topics about MTB-MLE, and MTB-MLE in the K-12 Curriculum as perceived by the data.

3.2 Instructional Materials

According to the interview, teachers have also resistance on the program because they could not fully grasp and understand the objectives and the content of the program, the trainings were done in haste, and there were insufficient materials.

On May 10, 2012, a memo was issued stating "*Division will be provided with a digital copy of Units 1 and coverage of Grade 1 Learners' Materials and Teacher's Guides for MTB-MLE, Edukasyon sa Pagpapakatao, Music Arts, P.E., and Health for the Division's production.*" This is a proof that materials are not well prepared during the implementation year of the program. This is further justified by the data that shows that the three most serious problems and challenges met by the teachers in the implementation of the MTB-MLE are insufficient materials like books, manuals, modules, etc., words in the books are too profound, and the content of the book is not organized. According to R.A. 10553:

"*The curriculum shall be flexible enough to enable and allow schools to localize, indigenize, and enhance [the curriculum] based on their respective educational and social contexts.*"

Localization relates the contents of the curriculum or the lessons to the local setting or situation familiar to the learners to make the content more relevant and meaningful. Data revealed that many teachers are using the learning materials given by the Department of Education without contextualizing or localizing them. The result of which is that some unfamiliar words or events are still used in the lessons. Teachers teaches the content of the book and do not contextualized it which contradicts the objectives of the program. Ten percent of the population of the teachers in the district did not attend any training, seminar or workshop about MTB-MLE but are teaching Mother Tongue as a subject and using it as medium of instruction.

3.3 Policy Dissemination

Another problem met by the administrators and teachers is the resistance of the parents against the program. Parents believe that teaching their child through Mother Tongue and teaching it as a subject would not help their children learn and would interfere in learning the English language. Parents are informed about the program at the beginning of each school year. However, there was no consultation with them after that.

The Department of Education-Division of Iloilo City is solely involved in the preparation and implementation of the program thus the local government has no participation with the planning. Community awareness is one of the factors of a successful MTB-MLE program but this is not evident in the current implementation.

4. Conclusions and Recommendations

4.1 Conclusions

Generally, the preparation and the implementation of the MTB-MLE in Iloilo City to give enough training/seminar/workshop to the teachers, who will be facilitators of the program in the classroom, was not successful. The materials were not readily prepared, and there were still many things to be given attention to in the program like instructional materials, advocacy campaign for writers, parents, and participation of the local government.

Parents were not involved with the program planning of the school neither in the production of materials. Community awareness and policy dissemination is not strong as shown by the resistance of many parents in using the Mother Tongue as medium of instruction and teaching it as a subject, and also the lack of participation and assistance of parents in the implementation of the program.

Findings show that conditions of preparation and implementation of the Mother Tongue-Based Multilingual Education is far from the objectives and mandate of Department of Education Order No. 74 and Department of Education Order No. 16, series of 2012. Teachers' practices in teaching in the

MTB-MLE program reflect the lack of knowledge of contextualization. Thus, the cultural emphasis on the concept of localization is not practiced. Only selected teachers who are sent to attend trainings and workshop are trained to make materials using the Mother Tongue.

Trainings, seminars, and workshops are given through a top-down framework through cascade training and echo talk. The focus of the conducted training, seminars and workshops is the K to 12 Curriculum and not on the MTB-MLE program. Teachers were not monitored and evaluated about their difficulties and needs in the implementation of the program. Although there are School Learning Action Cell (SLAC) as a venue to give additional training for the teachers, this was not used and maximized to give them additional training about MTB-MLE by the schools.

Based on the results of the study, the lack of readiness of teachers and lack of teaching materials forces the teachers return and use the previous curriculum and teaching methods thereby opposing the goals of MTB-MLE.

4.2 Recommendations

There is a need for active information dissemination about the program to help the public understand the MTB-MLE and to develop community awareness. The community should be informed about the objectives of the programs to make them understand the significance of learning through Mother Tongue in their children's education.

Bottom-up framework of giving trainings, seminars, and workshops should be considered to address the needs and problems of the teachers who are the main actors/facilitators of the program. Initiative to organize trainings, seminars, and workshops aligned with what the teachers really need to know should start at the school level. Re-training and additional training is a need for the implementation of the program as the trainings were not enough and the knowledge of the MTB-MLE is consequential to the students' learning process. All teachers should undergo making materials in the Mother Tongue because making of instructional materials is considered as the primary need of the teachers in the elementary level. Local writers should also be involved in textbook-making.

Follow up study on teaching strategies used by the teachers considering there is a lack of trainings, seminars, and workshops, and insufficient materials should be made to know how they cope with the new program.

Interviews

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The Use of Okay in the Classroom

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Abstract

This paper investigates the utterances of okay during classroom discussions. The pragmatics of the word was focused in this study given the different teacher-student settings found in the classroom. There were sixteen classroom discussions in various subject areas that were recorded, transcribed and analyzed to explain the use of okay in the context of the classroom environment. The results of the study make way for an improved understanding of the linguistic features of the expression as habitually used in the classroom.
The native sense of okay was used as the framework of the study in order to find out the semantics of the word in the classroom context. Out of seven native uses of okay, only three meanings were given emphasis as they were found in the context pertaining to its use as a predicative adjective or adverb, to convey the sense 'acceptable to me' and to convey the sense of 'yes'. Other senses of okay like were recorded as used in the Filipino context of classroom instruction. This comprised the use of okay as 'next', showing authority, asking for consent, indicating that the class starts, acknowledging an answer and conveying 'time is up'
The results of the study manifest the different linguistic features of the word and could be observed by the people in the academe to arrive at a satisfactory rapport in the classroom.

Keywords: corpus, pragmatics, native senses, semantics, contextual analysis

Introduction

The concept of "world Englishes" provides the major conceptual framework for a useful and reasoned understanding of the spread and functions of the English language in global contexts. Language experts like Kachru, Smith, and Stevens have come up with various studies that confirmed the existence and acceptance of englishes globally. Melchers and Shaw (2007, p.27) has classified the models of world englishes in which the Philippines makes use of English as a second language being a former colony of the United States.

The importance of English in the Filipino educational system has long been recognized by the virtue of the 1987 Constitution which mandates both Filipino and English as the official languages in the Philippines for purposes of communication and instruction. The distinct regard for English by Filipinos has been strengthened further by the Executive Order No. 210 signed in 2003 that English shall be taught as a second language starting with the first grade and shall be used as the primary medium of instruction in all public and private institutions of learning in the secondary level. It is noteworthy that the Philippines has 19 major languages from approximately 175 languages and dialects being spoken and written, hence it is highly probable that English as a second language is used on dynamic varieties when studied on its contextual setting specifically on the use of *okay* in the classroom. Students and their teachers come from different linguistic orientations in which a compromise of the commonly-used *'okay'* in the classroom setting can provide insight on the pragmatics of the word.

The current paper seeks to contribute to the improvement of language teaching and learning as it aims to find out in what ways were the native senses of *okay* utilized in the classroom discussions, the

pragmatic differences on the original meaning of okay as observed in the classroom and the other uses and semantics of *okay* as perceived in the classroom context.

Method and Corpus

This case study focuses on the discourse analysis of "okay" as used in the classroom. The tape-recorded classroom activities and discussions were analyzed through their contextual and social settings. Paltridge, (2012, p.3) stressed that discourse analysis examines patterns of language across texts and considers the relationship between language and the social and cultural contexts in which it is used; thus, the analysis of the word 'okay' as practically used in the classroom.

The investigation makes use of a corpus in a classroom setting at the Bataan Peninsula State University, Dinalupihan Campus which includes eight teachers engaged in a total of sixteen class discussions among high school and college students in different subject areas. The class discussions that were transcribed and encoded by the researcher were those that completed the 30 - 40 minutes of class interaction which included lectures and class discussion. There were two classes that did not meet the allotted time so these were eliminated from the corpus.

The pragmatics of 'okay' shall be considered to aim for a better rapport inside the classroom. Pragmatics is focused on what is not explicitly stated and on how we interpret utterances in situational contexts. Finch has expressed that they are concerned not so much with the sense of what is said as with its force, that is, with what is communicated by the manner and style of an utterance. (2000, p.142) The contextual situation in the classroom therefore provides the needed understanding and interpretation of the messaged imbued on the language exchanged between the teacher and the students that could either make a learning situation interesting or disappointing.

Results and Discussion

The theoretical perspective of the paper was drawn from Adegbija and Bello study in 2001 exploring the varied native senses of okay in the Nigerian contexts. Out of the seven native English senses of 'okay' that the researchers used, only three were included for discussion in the present paper and explored instead the other pragmatics of the word as observed in the classroom contexts . The native senses are shown and discussed on the following:

The Use of 'okay' in the Classroom

1. Its use as a predicative adjective or adverb to mean 'all correct,' 'all right', 'satisfactory', 'good', 'well', 'everything is in order', or 'in good health'.
    The semantics of *okay* in the given native sense was used in the classroom as in the examples below:

Science Class
Teacher: All right, have you finished writing the formula?
Students: Yes ma'am.
Teacher: *Okay*, let's proceed to the third law, the Gay Lusac law.

The use of *okay* by the teacher in the above example clearly illustrates its use as a predicative adjective and the students fully understood that. It was clear that the teacher was satisfied on the accomplishment of students and the students had nothing to worry about.

English Class
Teacher: Let's start our film viewing today. I hope that everyone is ready. People at the back, are you *okay*?

Students: Yes ma'am, okay.

The pragmatics of *okay* in the English class was manifested through the concern showed by the teacher, students from the back row inferred that the teacher was asking if they were not at a disadvantage so that they can start the film showing in their class. The pragmatic sense of *okay* was decoded by both teacher and students so they started their activity without further clarifications.

General Course
Student-Presenter: *okay*, classmates, our group will discuss the "Obstacles to Reading".
Teacher: *Okay*, please start your presentations.
Teacher: *Okay*, that would be all for today, you may continue next meeting.

The semantics of *okay* in the given contexts follow the native sense of the word which expresses 'satisfactory' or 'everything is in order'. Both students and the teacher knew the implications of the word and the student-presenter was aware that she exerted a good effort.

2. Its use in the phrase OK by someone to convey the sense 'acceptable to me'

Filipino Class
Teacher: O sige na, maari na tayong magsimula, *okay* na ang schedule natin. (All right, we can start now, our schedule is *okay*)

Even in a Filipino class, the use of *okay* is regularly used and from the context of the discussion of the teacher and his advisory class, his *okay* signaled acceptability of their schedule and that everyone has to do the same which also implied that they should let the matter rest.

General Course
Teacher: Is that all for your report? *Okay* class, get a sheet of paper for the quiz.

In this context, the students understood that the report just went fine and there was a need for an evaluation. The teacher expected no resistance from the students as she announced a quiz.

English Class
Student: Phonetic analysis deals with sounds.
Teacher: Well, *okay*, you can say that.

From the given context, the student's answer was acceptable yet the teacher needed more explanations so it was inevitable that other members of the class shall be asked for additional outputs. The concerned student also has a chance to give a follow-up on his/her response.

3. Its use as an exclamation that expresses agreement or conveys the sense of 'yes' or 'certainly'

English Class
Teacher: Well class, I think you understood the lesson well. Please be ready for your long test next meeting. Is that *okay*?
Student*: Okay* 'po' (expression of respect) ma'am.

It can be observed from the context that when students reply with *okay* which conveys 'yes', it is usually followed by 'po' to show not only respect but humility as well to the teacher. This is attributed to the innate characteristics of learners to show deference to their teachers no matter what age group they belong.

<div align="center">Mathematics Class</div>

Teacher: Are you sure you can follow?
Student: Yes ma'am.
Teacher: *Okay*, I hope so.

The teacher's use of *okay* in the context was regarded as an affirmative by students. It was well taken that had the teacher doubted their answer, there would be some clarifications to follow and having none, the 'I hope so' by the teacher was disregarded.

Other Senses of Okay in the Classroom

1. Okay means *next*

<div align="center">Filipino Class</div>

Teacher: Okay, handa na kayo sa pagsusulit huh, magsimula na tayo, number 1(Okay, everyone seems to be ready on the exam, we'll start, number 1) …Number 2…Okay…(the teacher stated the number 3 question)…Okay…(stated the next question)…Number 4..

From the tape-recorded class discussions, the students did not express complaints or misunderstanding regarding the use of *okay* by the teacher to signal the next question. It was manifested that the pragmatics of *okay* in giving and taking of a test was clear to both students and teacher.

<div align="center">General Course</div>

Student-Presenter: Problems in reading arise because of different factors, example the language barriers, also the home environment, the personality of the reader, okay, the attitude of parents, okay, the teacher factor, okay, also the physical factors.

Okay to mean next was also manifested when a student-presenter discusses the assigned topic for the day. The class was able to follow in the discussion and no one asked clarifications regarding its use.

2. Okay means showing authority

<div align="center">Mathematics Class</div>

Teacher: Okay, paste your triangles on your activity sheet. I told you to bring all your activity materials. Get ready now, okay!

By the given context, students felt the urgency of the teacher's order so when the latter uttered *okay* in a firm tone*,* students did not waste time and started to prepare their materials. The situation would go uneasy had the students failed to comply.

<div align="center">Filipino Class</div>

Teacher: Sssh, okay, okay (sternly), basahin na ang nasa notebook. (Hush, okay, okay, read your notes.)
The addressees easily decode the intended meaning for *okay*. The pragmatic context of the classroom includes the message that the teacher had the authority and will not entertain any more queries; the class discussion had to start.

3. Okay means asking for consent

<div align="center">English Class</div>

Teacher: All right class, now that we're through with the discussion, you need to take the exam, *okay*?
Students: Ma'am, we're not yet ready, we need time to review.

<div align="center">120</div>

Teacher: Okay, you have 10 minutes to review, *okay*, huh, *okay*?

The pragmatic sense of *okay* in the given context shows an open relationship between the teacher and students. Notwithstanding the authority the teacher has in the classroom, he/she makes use of *okay* to ask for students' agreement to facilitate the exam. It is interesting to note that the expression is used to soften the otherwise tensed atmosphere in the classroom that resulted in a compromise.

4. Okay means indicating that the class starts

Teacher: *Okay*, so what's the topic for today? (Social Science)
Teacher: *Okay* class, bring out your assignment. (Science)
Teacher: *Okay*, get ready reporters. (General Course)
Teacher: *Okay*, any idea about Euclid? (Mathematics)
Teacher: *Okay*, what happened last meeting? (English)

In all subject areas used in the study, the utterance of *okay* infers for the start of class discussion. Since Filipinos are exposed to English as their second language, the addressees decipher the message and this prompts them to do what is expected from them.

5. Okay means acknowledging an answer (whether correct or incorrect)

Teacher: Now class, what can you say about Robert Frost as a student in the Harvard University?
Student: He wrote his stories.
Teacher: *Okay*, anyone who can give me the answer?

From the pragmatic structure of the utterance of *okay*, the teacher conveyed that the answer was incorrect and the student concerned was aware of this because of the context of interaction. From the classroom discussion, one would sense the friendly or hostile attitude in the class atmosphere depending on the manner that the teacher uttered *okay* in acknowledging the answer. Since the social behavior of participants is observed, the semantics of *okay* is based on how the speaker and receiver react to the undertones of the word.

The semantics of *okay* in the given context could be compared to the study of Ilustre (2008, p.38) who found out that the most frequent function of okay is 'Acknowledges only' and added that given this function, it may encourage the co-interlocutor, the student, to continue what he/she is saying.

6. Okay means conveying "time is up"

Mathematics Class

Teacher: Now everybody we only have a few minutes left, please answer the exercises. Listen carefully, number 1 question…number 2…number 3…number 4…number 5…all right, I need your papers now. *Okay, okay*, pass your paper, now!

The contextual setting on this situation is remarkably obvious; there is a sense of urgency on the part of the teacher because of the time constraints. The use of *okay* here indicates that the teacher had already provided enough time for his students yet they failed to take it wisely, hence, they ran out of time. So *okay* in this context serves as an 'I told you so, next time don't repeat it' warning to the students.

Conclusions

The findings of the study manifest that the utterance of 'okay' in the classroom can be used in the context of encoding and decoding of meaning which can lead to better understanding of world englishes. The corpus used in the study yielded additional lexical features of the expression *okay* that will set better

appreciation and understanding in the classroom. From the investigation on the use of *okay*, we can conclude that only the basic meanings of it were seen in the classroom like its use as a predicative adjective or adverb, its sense to convey 'acceptable to me', and finally, its expression as an agreement. The other senses of 'okay' that were unfolded came from the pragmatic and semantic meanings of the expression that were inferred from the contexts of the classroom. This included the use of okay to mean 'next', to show authority, to ask for consent, to indicate that class starts, to acknowledge an answer, whether correct or incorrect, and conveying that 'time is up'.

The use of "okay" among teachers and students was not confined on the functions of using the expression as investigated in other researches but on the actual utterances of the word which had shown multiplicity of inferences and should therefore be regarded in this respect. The native senses of the word had only supported few pragmatic meanings of 'okay' which failed to represent the intended messages from the varied contextual settings. The results of the study urge the academic field to get familiar with the diverse linguistic features even of a very common expression in the classroom.

Personnel involved in the development of English language learning should promote the understanding of the unspoken and peculiar features of multiple expressions to be aware of the varied effects of world englishes. More researches are enjoined to probe on the additional uses and functions of okay like its use during meetings and conferences or its use in public forums. Some follow-up studies may be pursued on its use in a classroom setting using different approaches to language teaching and learning.

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Utilizing Systemic Functional Grammar in Analysing Argumentative Texts in English National Examination

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Abstract

The aim of this study is to analyse two argumentative texts in the Indonesian English National Examination by utilizing various aspects of systemic functional grammar (SFG). In order to explore the content of the texts, this study is concerned with the analysis of two texts with the use of three meanings in functional grammar, such as experiential, interpersonal and textual meanings. This research is conducted by using the descriptive qualitative method as it aims to describe the structural organization, textual, experiential and interpersonal meaning and also the analysis of clause complexes from different test series of the English national examination. The SFG analysis asserts that structurally, Text A and Text B have a similar framework with regards the text organization. Textually, the theme in both texts is dominated by the unmarked topical themes. Experientially, the dominant process in these texts is material processes. It indicates that both texts are generally concerned with actions and events and the participants involved in the texts. Interpersonally, the mood types of Texts A and B are dominated by the declarative mood, which can help provide information and present arguments for or against in the texts. Finally, in terms of clause complex analysis, Text A tends to use more clause complexes rather than Text B. All in all, the analysis of texts in the educational field by using functional grammar can help evaluate particular texts grammatically.

Keywords: systemic functional grammar (SFG); argumentative text; English national examination (ENE)

Introduction

The educational system in Indonesia is organized within a 12-year compulsory education program. In the final year of senior high school students (16 to 17 years old), they need to pass the national examinations in order to pursue their studies to university level.

In 2014, the National Examination Test for senior high school students in Indonesia was designed by using 20 series of tests for each of the six main subjects tested. It is in line with the regulation of the Indonesian Minister of Education and Culture (Depdiknas, Permendikbud No.144 Year 2014) that regulates the National Examination Test. English as one of the six main subjects tested in the National Examination was also formatted in 20 different test series. The composition of each test series is not totally different. The same questions are often tested in several test series. However, there are also some different texts with a similar genre found in the test series.

The English National Examination (ENE) test consisted of two sections (i.e., listening and reading section). There are 15 questions in the listening section and 35 questions for the reading one. Therefore, there are several kinds of texts such as reading passages in the test. The texts tested in the national examination are in line with the national curriculum in Indonesia at that time, such as: narrative, exposition, recount, descriptive, argumentative and some other text genres.

As one of the text genres taught at senior high school level, argumentative text can help students practise their argumentative skill in reading as this text presents both agreement and disagreement, pros and cons, like and dislike, or advantages and disadvantages in the passages. Moreover, 'the purpose of an argumentative text is to defend a debatable position on a particular issue with the ultimate goal of persuading readers to accept the argument' (The Writing Center-Valle Verde, 2016). Obviously, this text can potentially contribute to develop students' argumentative skills. On the other hand, argumentation skills are not highly developed in young people and adults, who may have difficulty producing relevant

evidence to support their positions, counterarguments, and rebuttals (Kuhn, 1991 cited in Mason and Scirica, 2006) or be guided by belief bias when evaluating arguments (Mason and Scirica, 2006).

In addition to these essential considerations, a study needs to be established for investigating these texts. Some rationales for analysing argumentative texts in the English national examination test are related to: first, the needs of investigating the structural organization of the argumentative texts used in the national examination test by utilizing systemic functional grammar. Therefore, the different argumentative texts tested can be investigated for whether they have similar structural organization, textual, experiential and interpersonal meaning and also the analysis of clause complexes in the test. Second, argumentative text, as text that provides more than one point of view in elaborating certain issues, is interesting to investigate as it is related to argumentative aspects; whether the texts are presented with balance between the agreement and disagreement arguments. Furthermore, it will also be beneficial to compare the argumentative texts tested in different test series; whether the different argumentative texts in the national examination test series are balanced in its structural organization, textual, experiential and interpersonal meaning and also the clause complexes.

Similar to Mineshima (2009) in his previous related study, the aim of this study is to analyse the argumentative texts by utilizing various aspects of systemic functional grammar (SFG) to find the similarities and differences between these texts either structurally, textually, experientially, interpersonally or in the clause complex one. Therefore, the research questions for this study are:

1. What is the generic structure of two argumentative texts in ENE?
2. What are the textual meanings (theme analysis) of the texts?
3. What are the experiential meanings (transitivity analysis) of the texts?
4. What are the interpersonal meanings (mood analysis) of the texts?
5. What is the clause complex analysis of the texts?

These research questions will be answered by analysing and elaborating the results of the text textually, experientially and interpersonally.

Method and Materials

This research was conducted by using the descriptive qualitative method because it is aimed at describing the structural organization, textual, experiential and interpersonal meaning and also the analysis of clause complexes from different test series of the English national examination. In this study two argumentative texts (see Appendix 1 and Appendix 2) from two, out of 20, different test series of 2014 ENE in Indonesia were examined. The texts were chosen firstly by selecting all argumentative texts within the 20 series of the English test. Two argumentative texts were chosen from the selected texts because these texts are used in several series of the test. Therefore, these argumentative texts (Text A and Text B) can represent argumentative texts tested in the examination test. Both texts were analysed by utilizing various analytical resources of SFG such as: structural organization, textual, experiential and interpersonal meaning and also the clause complexes of the texts.

Results

The data were analysed by, first, identifying and classifying the texts based on its structural organization. Second, all clauses of the texts were identified based on its textual, experiential and also interpersonal meaning. Next, the clause complexes of the two texts were also analysed (Eggins, 1994).

1. Generic Structure in the Texts

The two argumentative texts from the national examination test series chosen to be analysed in this study are entitled 'The Music Downloading Controversy' and 'We Should Change the Payment System'. These two texts were chosen as these texts represent the argumentative texts tested in all series of the test. These two argumentative texts are similar with regards the field (both are texts tested in the English National Examination test), the tenor (the texts are from the writer for the students to be read and answered in the test), and the mode (the texts are discussion texts in a test).

As both Text A and Text B are argumentative texts, then the purpose of these two texts is similar, that is to present information and opinions about more than one side of an issue ('for' points and 'against' points) (Sudarwati and Grace, 2007). Therefore, the structure of these two texts is similar.

Specifically, the structure of Texts A and B is organized with the opening statements – arguments for – arguments against – concluding recommendation. However, there are differences in the numbers of paragraphs between texts A and B. Text A is composed of four paragraphs and five paragraphs in Text B. Overall, both of the texts have a similar generic structure as argumentative texts.

2. Textual Meanings (Theme Analysis)

Textual meaning is the 'simultaneous strand of meaning that enables texts to be negotiated' (Eggins, 1994: p.296). The grammar of textual meaning (theme) is defined as 'the starting-point for the messenger: it is what the clause is going to be about' (Halliday and Matthiessen, 2004: p.64 cited in Eggins, 1994: p.299).

Table 1 below summarizes the findings of the theme analysis.

Table 1: THEME in text A and B

THEME		
Category	Text A	Text B
Textual	11	10
Interpersonal element as Theme	0	4
Topical		
Marked	5	9
Unmarked	37	25

The table 1 shows that the textual theme in Text A has almost equal number with the textual theme in Text B. Meanwhile, in terms of interpersonal theme, there is none in Text A, yet there is some found in Text B. The topical theme is categorized into marked and unmarked themes. The marked themes (themes that do not combine with the subject) (Eggins, 1994) are most common in Text B.

3. Experiential Meanings (Transitivity Analysis)

The table 2 below illustrates the process types in numbers and percentages for each text.

Table 2: Process types of the two texts

Process type	Text A	%	Text B	%	difference
Material	18	37.5	20	57.1	-19.6
Relational	12	25	6	17.1	7.9
(attributive)	(10)	(20.8)	(6)	(17.1)	3.7
(identifying)	(2)	(4.2)	(0)	(0)	4.2
Behavioural	3	6.3	1	2.9	3.4
Verbal	0	0	2	5.7	-5.7
Mental Cognitive	11	22.9	5	14.3	8.6
Existential	4	8.3	1	2.9	5.4
total	48	100	35	100	0

Table 2 shows that the dominant process in both texts is material processes. The material process in Text B places more than half of the total process types in the text (57.1%). It indicates that both texts are generally concerned with actions and events and the participants involved in the texts.

The table 2 also shows a high proportion of relational and mental cognitive processes in both texts. Text A has a proportion of relational and mental cognitive processes in 25% and 22.9% respectively. Meanwhile, Text B has 17.1% and 14.3% for each relational and mental cognitive process. Overall, the differences of the two texts are quite notable in the three types of processes i.e. material, relational and

mental cognitive processes. The evidence of the proportion of mental processes in these two texts indicates that both of the texts are concerned more on 'conscious cognition' rather than 'bodily behavior' (Eggins, 1994: p. 336).

4. Interpersonal Meanings (Mood Analysis)

a. Mood Choices

The mood types of Texts A and B are dominated by the declarative mood. Declarative clauses can help provide information and present either arguments for or against in the discussion texts. Text A is influenced most by declarative mood. No interrogative or imperative mood is found in Text A. Meanwhile, there is one interrogative clause in Text B:

(S13) *When you buy something in a traditional market, or a vendor, for example, can you pay using a credit card?*

This interrogative clause is used by the author to assert the author's argument about the disadvantage of using a credit card. Therefore, this interrogative clause is directly answered with a minor clause as follows:

(S14) *Of course not.*

This answer also gives emphasis to support the author's argument about the use of credit cards. This clause also gives a clue of the writer's position in the pro and con issue provided in the text.

b. Tense

As one of the characteristics of argumentative text is the use of the present tense then no wonder if both Texts A and B are written in the present tense. Besides, the use of the present tense in both texts is in line with the language features of argumentative text; the use of the present tense in these texts also implies that the issues addressed in both texts are generally real and concordant with the context of current life style nowadays.

c. Modality

Modalization and modulation are parts of modality that can help 'a language user' convey messages, representing 'attitudes' and 'judgments' in different ways (Eggins, 1994: p.172). Kinds of modality can be found in both Texts A and B. In Text A, the modality is contrived with the mood adjunct, modulated finite, and modal finite and also with its scale.

Table 3: Modality in Text A

(S2) … legal experts are **still** debating whether or not it **can** be viewed as immoral.	Mood Adjunct: usuality
(S3) … that the artists **won't** really, miss the money.	Modulated Finite: inclination
(S5) Some people are not **sure** what to make of the situation…	Mood Adjunct: probability
(S11) … , then you **should** want to help keep that artists alive…	Modal Finite: obligation
(S12) … how it **can** be construed as unethical.	Modulated Finite: inclination
(S13) … file sharing are teenagers **undoubtedly** with limited budgets.	Mood Adjunct: probability
(S18) Moreover, artists **usually** only received a fraction of the proceeds…	Mood Adjunct: usuality

The kinds of modality scale, either modalization or modulation, in Text A varies with usuality, inclination, probability and obligation. The proportions of the scales above imply that there is no dominant scale of modality in Text A. It is slightly different to the proportion of modality in Text B.

Table 4: Modality in Text B

*(S5) ... you **will** say that the card is so practical.*	Modulated Finite: inclination
*(S6) ... how much you **should** pay.*	Modulated Finite: obligation
*(S10) ... you **will** be left with nothing in your hands.*	Modal Finite: probability
*(S11) ... you **can** just phone the bank which issues the card to block it*	Modulated Finite: obligation
*(S12) ... people who disagree on the use of debit card **will** say that its use is so limited.*	Modal Finite: probability
*(S13) ... **can** you pay using a credit card?*	Modulated Finite: inclination
*(S14) **Of course** not.*	Mood Adjunct: probability
*(S15) ... you **should** make a purchase at minimum amount.*	Modulated Finite: obligation
*(S16) ... you **cannot** make use of the card.*	Modulated Finite: obligation
*(S18) ... We **should** trace the incoming and ongoing money in our account.*	Modulated Finite: obligation
*(S19) Besides, we **have to** control our habit of buying first, paying later habit*	Modulated Finite: obligation
*(S21) You **don't have to** use credit cards if not necessary.*	Modulated Finite: obligation

Table 4 above shows that the modulated finite with obligation as the scale is dominant in Text B. It can be seen that the author of Text B tends to persuade readers by presenting more modality than is found in Text A. The language used in Text B tends to be for getting people to do things or behave in particular way (Eggins, 1994). Therefore, it can be stated that Text B has more strength to persuade readers by using modality rather than Text A.

5. Clause Complex Analysis

Table 5 below displays the clause complex analysis for Texts A and B. This table shows the proportion of number of words, sentences, clause simplexes, clause complexes (with two or more clauses).

Table 5: Basic Clause Complex Summary

CLAUSE COMPLEXES		
	Text A	**Text B**
No. of words in text	411	318
No. of sentences in text	19	21
No of clause simplexes	10	15
No of clause complexes of 2 clauses	3	6
No of clause complexes of 3 clauses	3	0
No of clause complexes of 4 clauses	3	0

Table 5 confirms that Text B provides more sentences (21 sentences) than Text A (19 sentences). It means that Text B is 'the most spoken' and Text A is the 'most written' of the texts (Eggins, 1994: p. 337). In terms of the use of clause complexes of the texts, Text B has fewer clause complexes than Text A. It means that Text B is more interactive than Text A. As Text B has more clause simplexes than Text A, it can also be stated that Text B is easier to be understand than Text A, which has more clause complexes.

Discussion

The analysis of two argumentative texts tested in the English Examination test demonstrates that the detailed lexico-grammatical analysis can help enlighten how texts make meanings. Thus, the analysis of the two texts can reveal their similarities and differences structurally, textually, experientially, and interpersonally.

Firstly, Texts A and Text B structurally have a similar framework with a text organization that consists of an opening statement to present the issue, arguments for, arguments against, and the concluding recommendation. There are differences in the numbers of paragraph constructed in Text A and B, but overall the structure of these two texts represents the structure of the argumentative text.

Textually, the theme in both Texts A and B is dominated by the unmarked topical themes. The central themes in Text A include *The Recording Industry Association of America (RIAA)* and *the recording artists.* Meanwhile, in Text B, the central themes are mostly focused on *you* and *we*, which particularly refer to the readers (*you*) and also the readers and the writer (*we*). If in Text A the writer is concerned with the issue by discussing particular parties involved in the issue (*RIAA* and *the artists*), then in Text B the writer focuses on exposing the readers (*you*) and also both the writer and the readers (*we*) in the text. With regards the differences of the two texts in providing the themes it can be considered that Text B uses more effort in involving and persuading the readers to view the issue as a real and has something to do with the readers' experiences rather than the Text A.

Meanwhile, experientially, the dominant process in Texts A and B is material processes. It indicates that both texts are generally concerned with actions and events and the participants involved in the texts. A high proportion of relational and mental cognitive processes in both texts also indicate that both of the texts are concerned more with conscious cognition rather than bodily behaviour (Eggins, 1994).

Furthermore, the mood types of Texts A and B interpersonally are dominated with declarative mood, which can help provide information and present either arguments for or against in the discussion texts. The analysis of modality can help reveal the way the language is used to convey messages (Eggins, 1994). With the modulated finite with obligation that is dominantly used in Text B it can be interpreted that the author of Text B tends to persuade readers by presenting more modality than is found in Text A. Thus, it can be stated that Text B has more strength to persuade readers by using modality rather than Text A.

Finally, in terms of clause complex analysis, Text A tends to use more clause complexes rather than Text B. It suggests that Text A tends to be more in written language rather than Text B that creates more in spoken one. Text A has a more interactive mode of text. A text with more clause complexes in the written test for EFL high school students can be considered as a more challenging text rather than a text that is dominated with clause simplexes. It also can be stated that Text A can be more challenging and it needs more effort to understand than Text B.

Conclusions

All in all, analysis of texts in the educational field using functional grammar can help evaluate particular texts grammatically. This study just focuses on analysing the argumentative texts tested in the English National Examination in Indonesia by using systemic functional grammar. The results of this study imply that it is essential to design a test by considering similar and comparable texts within their complexity and difficulty. Therefore, the students have a more or less similar portion of text difficulties and complexities in the test. It seems that further studies for other kinds of texts can be undertaken either from the lexico-grammatical or text cohesiveness point of view.

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Appendix 1: Text A (*Sentences are numbered for later reference)

The Music Downloading Controversy

(1) As the title implies there is an ongoing debate about music downloading. (2) The Recording Industry Association of America (RIAA) along with several recording artist filed lawsuits against the company alleging that they "infringed on record labels 'copyrighted music is illegal, but many industry professionals' avid downloader and legal experts are still debating whether or not it can be viewed as immoral.

(3) There are those who believe that downloading a song without paying for it is not only illegal, but immoral. (4) Nonetheless, people continue to download songs anyway, rationalizing that the record companies are getting what they deserve years after overpriced CD's or that the artists won't really, miss the money. (5) Some people are not sure what to make of the situation, sympathizing in some respects with either side. (6) There are several proposed solutions to this problem, but it has become obvious that there is not easy or clear answer.

(7) After recording companies experienced record losses over the last few years contributed largely to this controversial practice, the RIAA has made its positions clear. (8) They commenced to "take legal action against thousands of people for illegally sharing music files". (9) They view this as the first step to encouraging file-sharers to stop illegally downloading music. (10) RIAA is not the only parties potentially harmed by illegal file-sharing, but also the artists who work to produce these albums. (11) Recording artists Anastasia feels that "if you dig an artist that much, then you should want to help keep that artists alive, by purchasing one file-sharing is a considered a large threat to the entertainment industry.

(12) Many down-loaders realize that this activity is illegal, but they are unclear about how it can be construed as unethical. (13) Many of the individuals who engage in file sharing are teenagers undoubtedly with limited budgets". (14) For them, the harmful effects of their download on multimillionaire recording artists are negligible. (15) Furthermore, it is difficult for them to view the situation from the standpoint of pampered artists and greedy recording companies. (16) In the day before music downloads, CDs cost about $ 17.99. (17) Listener often argued that they had overpaid because albums have only one or two good songs.(18)Moreover, artists usually only received a fraction of the proceeds, making recording companies wealthy. (19) Others believe that downloading music is okay as long as the person does not burn CDs and sell them.

Appendix 2: Text B (*Sentences are numbered for later reference)

We Should Change the Payment System

(1) Nowadays, the system of payment gradually changes. (2) Most people use debit cards instead of cash to make payment. (3) They think it is more effective, efficient, easier, and simpler. (4) However, there are still arguments about the use of debit cards as a method of payment.

(5) Well, if you use the card, you will say that the card is so practical. (6) You don't need to count how much you should pay. (7) When paying in cash, people are afraid of making mistakes in counting the banknote for both the payment and the change. (8)With debit card's the mistakes is made smaller.

(9) Moreover, you should know that the debit cards are safer than money. (10) Suppose you bring a lot of money when travelling. If it is lost or stolen, you will be left with nothing in your hands. (11) However, if you bring a debit card, you can just phone the bank which issues the card to block it.

(12) On the other hand, people who disagree on the use of debit card will say that its use is so limited. (13) When you buy something in a traditional market, or a vendor, for example, can you pay using a credit card? (14) Of course not. (15) Another thing is that, if you want to use the card, you should make a purchase at minimum amount. (16) If you make less than the minimum transaction, you cannot make use of the card.

(17) For those reasons we think that credit cards are not fully effective as a means of payment. (18) We should trace the incoming and ongoing money in our account. (19) Besides, we have to control our habit of buying first, paying later habit. (20) Otherwise, without being realized we are charged a lot. (21) You don't have to use credit cards if not necessary. ***

Structure, Sign and Myth of Brand Slogans

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Abstract

Brand is a modern day cultural myth perpetuated through sustained advertising campaigns by companies. These brand campaigns come to dominate 'the unconscious', which breeds fierce customer loyalty. Brand slogans play a crucial role in advertising and branding. From the structural anthropological standpoint, these slogans are core themes around which brand culture is woven. These 'brandthemes' help establish a deep-rooted kinship among members of the brand communities and create an emotional bonding for the brand, much as the Straussian 'mythemes' compose the essential kernel of the sacred and the ancient myth. The essay studies some of the world's most famous slogans of companies belonging to different verticals and uncovers their semiotics, uniqueness, textual coding as well as their spatial and structural similarities.

Keywords: myth, mytheme, structure, brands, slogans

"There are countless forms of narrative in the world" (Barthes and Duisit, 1975, p. 237). Brand, definitely, as one of the enduring forms of narrative, has evolved as a socio-cultural product of the market system. The definition of brand is by and large imprecise and difficult to address within the scope of this paper. Significant volume of text has been written on the subject matter of brands, strategic branding, advertising and positioning by branding and marketing theorists and practitioners, including Aaker (1996), Keller, Paramwesaran and Ambi (2010), Kapfrar (2008) and Kotler and Pfoertsch (2010). However, there is near unanimity in accepting the definition of brand put forward by the American Marketing Association (2010) as:

Brand is a customer experience represented by a collection of images and ideas; often, it refers to a symbol such as a name, logo, slogan, and design scheme.

The present study is a more broad-based and comprehensive approach towards brands that include the physical and the representative aspects of the brand, which Scolari summarizes as "*the most perfect synthesis of the material and the symbolic worlds*" (2015, p.155). Thellefsen, et.al (2008) describes brand as a product laden with symbolism.

Purchase as a function has a direct relationship with branding. Purchase is also the physical result of the subconscious decision making. Zaltman (2003) observed that decision making takes place at the subconscious level in 95% of the buying choices. Consumer groups start identifying themselves with the brand; there is crystallization of its acceptance and development of a common 'memory center' (Andersen, 2008). Holt (2008) theorizes that consumerism finds logic through human intersections with the brand value chains giving brands a mass phenomenon. Thellefsen et al., (2008) posits that branding happens at the individual cognitive level involving the customers as well as it appears at the societal discourse level engaging the entire target segments.

Acceptance of a brand leads to repeat purchase. Repeat purchases are enabled by tapping into shared memories and associations. The fact of purchase is obvious, the system of branding remains elusive of any single coherent rationalization as the unconscious persuasions lead to palpable buying decision. Thellefsen et.al (2000, page 1) states:

In a semiotic framework, therefore, branding can be construed to constitute the process of establishing a common agreement for the product through a complex interplay between a brand-maker and an interpreter or user group.

Branding gives impetus to corporation profiteering making branding a subject matter of financial analysis too. Various ideologies and systems have captured the imagination of mankind from time to time in various eras; similarly, beginning in the early part of the mid-twentieth century, branding too has evolved as a global phenomena as an adjunct of production, distribution and consumption of goods. Goods with unique advertising and packaging were made to carry an emotional quotient as well, through brand communication. The art and science of branding that evolved as a pure emotional concept later developed a logic too. Now, the culture of brands is increasingly being studied in terms of reflexivity, reductionism and postpositivism.

In practice, the marketers and branding consultants create brand narratives based on psychical structures that have influence on both the individual mind and the collective unconscious. The enduring planned communications consisting of TV, print advertising and outdoor advertising, visual merchandize, point of sales materials, online and social media lead to establishment of enduring brand relationships. Therefore, companies fight for their own space in the marketplace and persuade customers to 'sign' the semiotic contract (Scolari, 2015), which is mutually executable. On the one hand, companies help satisfy the consumption needs and increase the esteem value of customers, on the other it promotes and perpetuates its brand values.

It is important here to study the brand relationships that exist below the surface level. According to Ruijter (1983), Strauss postulates that inter-relations are basic to any observable phenomenon. We can interpret the brand as a triad of brand to brand, brand to customer, and customer to customer relationship in the brand metasystem.
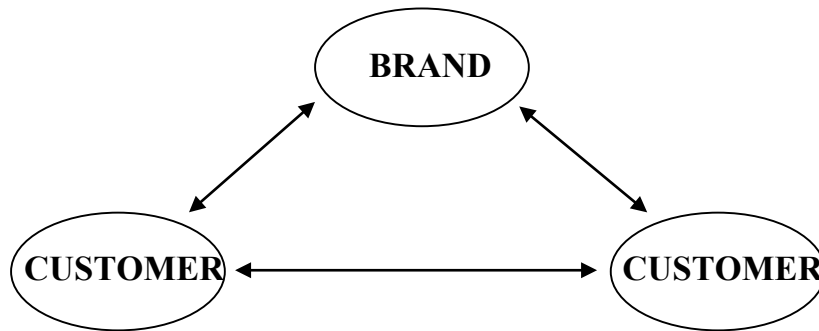
Figure 1: McAlexander, et.al. (2002) Building brand community. *Journal of Marketing*, Vol 66, No. pp.38-54. Copyright 2002 American Marketing Association.

The brand eco-system and its narratology can all be studied in the perspective of three different broader frameworks from the psychological, the socio-economic, and the anthropological standpoints. These are the Jungian, the Marxian and the Straussian, respectively. Although all three could be subject to vigorous discursive studies, a cursory reference to them could suffice for our argumentative purpose here.

From a Marxian perspective, in the present day market economy, the quintessential concept of brand identity is a manifestation of the dialectics between projected and perceived values of the brand. Semprini (cited in Mazzalovo 2003, p. 84). Therefore, carving a brand identity is one thing and actually creating favourable associations among the consumer groups is quite another. This dialectic is intrinsic to the ever-evolving brand narrative within the boundaries of socio-economic ecosystem. From a Jungian perspective, brands are tuned to the archetypes that originate in the human mind and reside in the collective unconscious and therefore become powerful and emblematic (Collantes and Oliva, 2015). Companies as in the case of Apple identified the archetype of 'creator' and have aligned the entire brand communication of Macintosh around it, capturing the public imagination of a segment of computer using population. The third framework that can be traced as the substratum of the brand metastructure is the Straussian. There is, in fact, a system of human attitudes that is both psychological and social in nature (Strauss, 1963). Brand functions at the individual level and later acquires mass proportions. According to Strauss (cited in Ruijter n.d, page 272) there are two layers of existence, "the conscious and the unconscious". The brand too exists in these two planes.

Culture is a code through which human beings conduct communications with each other. Codes are pervasively and can be found in the kinship systems, categorizations, myths, food habits, lifestyle and fashion (Strauss, 1973). Brand too gets woven in a culture that can be studied for its semiotics and symbolism.

Here, an attempt is made to study the Straussian concept and how it is used in brand communications, especially brand slogans, to create and perpetuate the brand myth. The brand communications in entirety essentially comprise:

1. Text
2. Image
3. Symbols

Graphics and illustrations are the image, and brand icons and logos, the symbols. The present scope of study limits us to the study of slogans, rather than the complete advertising, as a medium of communication. In the context of an advertising layout, the slogan and the body copy are the brand texts that weave the core theme of brand story.

Having studied the brand basics and brand communication, we now move on to study the importance of brand slogans as codes and signs (Rujiter, 1983). Brand slogans, like any other code and other text, convey the essential brand value and other brand essentials. Most sloganeering in the history of branding has been aimed at positioning the product and creating a differentiating factor in order to capture a part of the customers' 'mind share'. These slogans used in advertising and rest of the brand communications are essentially codes through which brand cultural messaging takes place. The minimum structural unit in brand communication is a phrase or a sentence. This linguistic unit acts as the lowest common denominator for the creation and existence of a brand myth in a brand system. Barthes too calls the sentence as the smallest unit of linguistics, which is essentially the sum of its words (Barthes and Duisit, 1975). As Strauss (1978) emphasizes, we can only decipher the language by its function. Similarly, the

brand system also remains largely unknown; the actual system of brand messaging too may be hard to decipher,   while   it   becomes   apparent   by   its   function.

Unlike other narrative genres, the brand slogans are anonymously written in the studios of the advertising companies and are generally attributed to the company's common and individual value culture. They are the rallying expressions for communities based on consumption as they have common cognitive, emotional, and actionable function.

English being the common language in branding, this code is understandable in most parts of the world; elsewhere, where the knowledge of English is restricted, the same brand slogans are used in local languages.

Brand slogans are also marked by a multi-layering of text and with stratifications of literary devices. Infringements of grammar and syntax are not uncommon in brand slogans to accentuate their rhetoric.

The text necessarily articulates to 'referent abstraction' while also alluding to product attributes. Brand slogans are synchronous in nature rather than being diachronous, as one brand slogan used by one particular company gives way to another with the passage of time, change of an era, technologies, and emerging   needs   of   global   consumption.

Brand slogans have an underlying theme that integrates with the image and the graphics to support the brand metafunction. They can be called 'brandthemes', like the Straussian 'mythemes'. 'Mythemes' are the structural kernels and the original minimal units that act as the common themes in various myths.

Resonating with the value proposition, which the customers want to hear, the primary elements of 'brandthemes' when dissected, reveal a reconciliation of binary oppositions, such as belief and function, dream and action, persuasion and perception, purchase and spending, taste and health, similarity and difference. The brand community members are also motivated to do a lot of storytelling amongst each other. One example is that of women across the world sharing their beauty secrets as members of the Dove soap community. The objective of this kind of brand myth is driven with the objective of creating a 'unique shelf space' in the mall.

The 'brandthemes' that support the structure of these slogans and help in the development of kinship systems are, "I am in relentless customer service", "I think differently for the good of the customer", "I am a thoughtful passionate performer", "Small is more efficient and manageable", "I work with the spirit of philanthropy", "I help you celebrate", "I help you become beautiful", and "I refresh the mind". If we study more slogans of similar companies in various segments, these 'brandthemes' show a repetitive pattern.

From the cultural anthropological perspective, brand communications, created on the preexisting structures of the human mind, are becoming more and more reflective of brands and fashion lifestyle. A large number of brands can be classified due to the commonality of their common essential structures. Brand structures are not definable at the subject but are readily identifiable at the mass level. As all socio-cultural orderings are the results of the activity of unassailable laws of thought, branding is increasingly being   studied   in   terms   of   'consumer   psychology'.

According to structuralism, cognitive-psychological processes are the mechanism of categorization of the

world. Likewise, some of the subjective and subliminal structures used in advertising include, but are not limited to:

1. Self actualization
2. Hedonism
3. Excitement and adventure
4. Peace and Security
5. Sense of perfection
6. Empowerment
7. Happiness
8. Good health and beauty
9. Creativity
10. Thrift

These are invariant characteristics of human thought that lie underneath the visible phenomenon of making brand choices. New experiences shape up new relationships and new structures are being raised constantly, especially in the light of changing mediums of communication and winds of globalization sweeping across the world. Cultural products do not represent processes of thought in their pure form, because they are the result of a "process of interaction between socio-cultural reality and unconscious principles of categorizing thought". (Ruijter, 1983, 275).

We can read and classify the structural patterns in terms of thinking by studying the language of brand slogans. A few brand slogans have also been discussed for elucidatory purposes. It is a textual and contextual study of slogans to uncover their primary structures. The structural study of the slogans entails finding out not what these slogans mean, but how do they mean?

Citibank describes itself as "Citi never sleeps". In other words, it gives us the brand promise of 24X7 banking, entailing peace of mind for its customers. It is for the consumer to perceive that it banks from 9AM to 5PM and lets its ATMs function beyond the midnight hours. In other words, it also alludes to the trans-national working of the bank where one part of the world is wide awake while the other sleeps. IBM's, "I think, therefore, I am IBM", is a literal spoof on Descartes' "Cogito ergo summon". The slogan, a declarative, relates to the great philosopher's thought and exhorts the customer to make a rational and conscious choice when buying a computing machine. One of the most famous sentences of the history of rationalist movement is tweaked to offer a customer value proposition.

Volkswagen launched its Beetle model in the US in 1950s with the slogan "Think Small". This was a calculated response to the struggling of post-war America living with the 'bigness' of materiality. It was a big country with big rooms, big yards, big roads, and of course, big cars. Beetle addressed the average man's thrifty nature and provided a motorcar that saved on mileage, spares, and was very sleek too, aesthetically and functionally.

Apple's "Think Different" was not only an extension to 'Think' of IBM but also a call to computing in a brand new, non-IBM way with a creative approach. Apple redefined computing by bringing out

technologically non-conforming and aesthetically sleeker Macintosh series that also prided on its superior and   faster   processors.

Microsoft branded itself with a rather lengthy and monotonous slogan, "Hope to the hopeless and voice to the voiceless". The slogan is used in a Super Bowl XLVIII commercial ostensibly made on the multi-national's corporate social responsibility initiative. On the other hand, the slogan is a thumbs up at the company's   own   innovative   consumer   empowering   technologies.

Cadbury's slogan, "Nobody knows Easter better than Cadbury" tries to kindle happiness among children by invoking the associations of eggs as a staple on the popular festivals and instigating the function of 'buying candies'. These Cadbury's branded candies are exclusively available on the shelves between the New   Year   and   Easter.

The persuasive and engaging slogan of the world's famed beer company, "Heineken refreshes the parts other beers cannot reach" instantly reaches the mind, the part of the body organ that needs refreshment the most. The slogan seeks to offer a solution to one of the most enduring hedonistic craving of mankind, alcoholism, alcoholic intoxication and provides an unsteady sanity to those lost in the humdrum.

The famous slogan of Dove soap, "One-quarter moisturizing cream" in the 1960s came with the pioneering "seven-day test" in which some women stood testimony to the moisturizing ability of the soap.

The slogan straightforwardly dwells on the longing for "retention of beauty" rather than "washing away what   is   not   beautiful   among   women   across   the   world".

The synthetic character of brand slogan is nowhere more apparent than in the marketing and advertising of popular footwear Nike. The ideal of community is shaped around a brand narrative that has a ubiquitous and pivotal slogan, with the 'swoosh' sign together acting as an infallible brand platform in the competitive sports shoes and apparel market. The myth town of Niketown is inhabited by consumers who live by the anthem of "Just do it", and have a common interest in "sports performances", "living by jogging", and a "sense of fitness". The brand culture is being handed down from one generation to the next ever since the inception of Nike and creation of the ubiquitous 'swoosh'. A basic brand kinship model   has   a   sociological   existence   as   well   as   linguistic   basis.

Brand structures are pervasive across geo-political boundaries and brand communities come to have common consumption patterns and cherish common aspirations and beliefs based on them. These communities believe in brand values and co-own the brands and create customer-based brand equity (Keller, et.al), much sought after by companies. Devotion to the brand is the essential underlying element amongst   the   members.

These brand communities are both geographically bound and non-geographic collectives. However, unlike the primitive kinship system based on three kinds of kinship relationships (Strauss, 1963), the brand communities are based on only social relations. There is a feeling of familiarity, respect and affection leading to cohesion in the brand community. However, unlike in familial kinship system, there is no affinal or collateral relationship in brand kinship.

The brand communities are:

1. Disconnected as in those that eat McDonald's products, drink coke, wear Nike or smoke Marlboro.
2. Formal in organization as those made by users of Harley Davidson, Jeep, Apple, Barbie, and Dove.

A few empirical studies such like that have been conducted about how actually visible brand communities that   share   passions   act   the   same.

The socially relevant models of the brand kinship systems, existing in the collective unconscious, are the aggregates of multiple storytelling and advertising about the perceived product benefits. One such compensating role in brand communities is played by brand rituals. There is no myth without the ritual (Strauss, 1963). Brand communities live their anthems in the form of brand rituals, literally wearing them up the sleeves, like Harley Davidson tattoos. The brand rituals are almost prescriptive and stylized forms of   behaviour.

The brand community is interconnected with a shared sense of 'ours', a feeling of kinship towards the brand. In certain brand communities, cohesion among the members is ensured through enactments of 'brand rituals'. The consumer group is defined as a group of people using (advocating) a particular brand, whether or not they know each other as individuals or as members of this group. (Thellefsen et.al., 2008). Brand events, rituals, and cultural spectacles are interwoven to create the wider brand narrative.

Rituals are the dramatized versions of the myth. As multiple sensory experiences they bring the unconscious to the fore. These brand rituals include: dunking Oreos, having a personalized Starbucks Latte or greeting the Saab way. Some of these brand rituals have evolved upon the original mores of civilization. Strauss (1963) further says that it is difficult to know as to which the original, myth or ritual is.

In most advertising, brand rituals are solemnized through a dialogical intercourse, generally between two characters or in some cases even three or more characters. These characters discuss the brand benefits and try   to   give   a   compelling   reason   to   buy   the   services   or   products   of   a   company.

Like the traditional kinship there is a relative cohesion in brand communities, but a temporal and spatial conformance and equilibrium is missing. We can also spot the interconnectedness in brand relationships. It is also beyond the purview of this essay to study actual cognitive processes and give a phenomenology perspective   to   branding.

Brand kinship, like in that of Coke, may actually be kept intact by thousands of cultural motifs created by its advertising and sloganeering for the last more than 100 years; the legend of Santa Claus, his red attire, ideas   of   gifting,   the   North   Pole   residence,   the   annual   Christmas   journey,   being   one. Therefore, the brand rituals are dramatized to make it seem an infallible gospel truth. The myth here is original, ritual is not. Brand is believed as a myth and lived in action in the form of consumption patterns.

Product and its consumption is the concrete reality and brand is an abstract myth. The difference between the   two   dissipates   as   the   market   economy   pushes   companies   to   the   limits   of   customer   service.

This is a study of the textual coding and teleology, myth, sign, and structure of brand slogans and how they contribute to the creation of a unique brand identity and a distinct brand eco-system. It is an interdisciplinary study of brands and cultural anthropology and doing so intends to stimulate more vigorous comparative studies that intersect the individual and social thought and globe-wide common consumption behavioural patterns. It unravels and analyses how psycho-social structures create and perpetuate the postmodern market communities as much as they acted as the underlying unifying mythical and linguistic themes for relationships amongst the primitive communities.

The contemporary brand discourse and emerging global market paradigms may render structuralism grossly inadequate and limited for a more wide-angled study of the subject matter. To study brand as a historical and knowledge phenomenon will definitely be a subject matter of discursive poststructuralist analysis. However, structuralism gives us sufficient legroom for an understanding of brands, their logic and underlying assumptions as limited edition 'cultural signifiers'. Brand structures have often been a subject of quantitative studies, but they need more of qualitative than statistical analysis.

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ABSTRACTS

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Content and Language Integrated Learning (CLIL) for UNESCO Cultural Heritage of Food: A Case Study of Japan

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After the French gastronomic meal, Mediterranean diets from Spain, Italy, Greece, and Morocco, traditional Mexican food, and Ceremonial Keşkek in Turkey, "Washoku", or Japanese cuisine, became the fifth food culture to win UNESCO intangible cultural heritage status in 2013. Washoku distinctively has culinary customs which have deep respect for nature. In this era of globalization of food culture, food education is critical to hand over traditional cuisines to younger generations. The CLIL approach, which includes critical thinking and communicative activities, can raise students' awareness of various perspectives regarding food culture and healthy eating style, and allow them to share their ideas with people from other countries. Based on Japanese education ministry grant research and classroom activities for food science majors, two issues will be discussed: How can language teachers and content teachers collaborate to design courses, and create classroom activities? How can classroom teachers collaborate worldwide in the future?
Keywords: CLIL, ESP, food culture, teachers' collaboration

Inarticulate Tongue in Narratives of London

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This research deals with the way that physical violence and verbal oppression are narrated in the stories of metropolis from the late 19th century. Designed to examine the way that speech act is oppressed in the narratives of metropolis, it uses the figure of an inarticulate tongue of Philomela as an intertextual reference to the works by Joseph Conrad and T.S. Eliot. It discusses that Philomela's (in)articulate tongue is an allegory of the proletariat and proposes that the linguistic ability and the social position of modern subject are inseparable. It examines how the voice is controlled and even oppressed in the narratives of *The Secret Agent* and in the poems by T.S. Eliot, the article concludes that one's voice is directly related to one's social position as we see in the portraits of London. The objective of this article is to unravel the mechanism of verbal oppression operating in the city and to illuminate how one's social position is delimited by language one uses. It is by examining the figure of tongue and the image of the oppressed sound that this article shows that the city space enabled the writers have the consciousness of the issue of inequality in speech act at the time when language ability was seen as a medium for social change.
Keywords: Philomela, Metropolis, Voice, Articulation

English Language level assessment within the European education system

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Despite various discussions on the benefits and criticisms of its spread across the globe, the Common European Framework of Reference (CEFR) is often considered today as being implemented globally to prepare students to communicate more effectively in English and prepare them for the 21st century globalized workplace. This presentation will start with a short description of the CEFR-aligned Framework for English in Higher Education with a focus on current trends in English as a Foreign Language (EFL) and English for Academic purposes (EAP) across the globe and the needs of institutions of higher education to align with these trends. Following up we will consider the case of 8 Israeli and 6 EU institutions collaborating in the field of English language learning and assessment in a TEMPUS project ECOSTAR. ECOSTAR's main goals are to develop a new framework for English teaching in Israeli colleges and universities and align it with CEFR to conform to European standards.
Keywords: *English language teaching and learning, assessment, the Common European Framework of Reference (CEFR), European projects.*

"*I think, it's probable that*"…: The Absence of Hedging in the Social Media

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Social networking sites have somehow been the perfect avenues for people to express their opinions. Noteworthy however, is the seeming demise of hedging devices in their posts. In spoken discourse, hedging devices are common distinguishing features in gendered speech, while in written discourse, specifically academic writing and research, these devices are necessary in tempering strong claims (Yule, 2006). This study attempts to analyze and describe the absence or occurrences of hedging devices in the *netizens'* Facebook posts more particularly senior high school students who are part of the "friends" group of the researchers. Data will include 200 posts from May to September 2016 as this period covers the height of the Philippine Presidential election, until the first 100 days of the elected President. This paper seeks to answer the following questions: In what contexts do speakers more openly express their points of view? Are hedging devices apparent in their opinions? Does gender appear to be a distinguishing factor on how speakers strongly express their opinions? The study's findings may well prove or disprove the common notion that females hedge more than men. This will contribute to the existing body of knowledge in the area of discourse analysis about gendered speech. Likewise, results will help give emphasis on the importance of hedging devices in academic and research writing, where learners can avoid making absolute or categorical statements.
Keywords: *hedging devices; Facebook; gendered speech; writing*

The Spectacle of the Self: New migrant students' linguistic capital and scholarly identity in senior secondary school

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This research explores how new migrant and international students' who have English as an additional language (EAL) negotiate social identities (Jenkins 2008) within a new, English medium, schooling environment. Social identity in social spaces becomes linked to 'imagined communities' (Anderson, 1991), in which participants within the social space negotiate diverse understandings of how that space should be constructed. The ways in which students' linguistic, social and cultural capital (Bourdieu, 1984) are used in school and these students sense of scholarly investment (Norton-Peirce, 1995) in a year of high stakes, English orientated assessment was the focus of the research. Findings suggest that new migrant and international students are faced with conflicting choices. While these students hold a strong desire to retain their L1, they are immersed in a scholarly environment that places a high value on English language use. English came to be a valued form of linguistic capital while L1 was not regarded as useful in a English medium school setting. This research aims to reconceptualise notions of scholarly identity and 'scholarly habitus' (Watkins & Noble, 2013) shaped around existing funds of knowledge such that a sense of scholarly investment (Norton-Peirce, 1995) is enhanced amongst EAL students.

Perceptions of the relationship between membership in an imagined community of "Japanese-ness" and the study of English among Japanese university students

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This presentation of empirical research explores the relationship between perceptions of selfhood and English learning among Japanese university students. While previous studies have considered the role of learners' perceptions of imagined communities associated with target languages, this study investigates how students' perceptions of themselves as members of an imagined home community articulate with their feelings about foreign language study. This project was prompted by my own teaching of Japanese university classes in which I asked students to journal about their experiences with English. Notably, when doing so students often spontaneously portrayed themselves as members of an imagined community associated with being Japanese to explain their relationship with English. In this project I consider this phenomenon, drawing upon qualitative, inductive methods to analyze a corpus of student writing collected from 27 individuals. Results indicate that, students' perceptions of themselves as speakers of the Japanese language, as residents of Japan, as stakeholders in the Japanese nation-state, as students in the Japanese schools, and as defenders of Japanese lifeways represent important factors in constructing their personal relationship with English. Through an examination of these attributes of Japanese-ness, or nihonjinron, this project enhances our understanding of this phenomenon in Japanese society while also shedding light on relationships among perceptions of selfhood, imagined home group membership, and foreign language study yielding broader implications for foreign language learners in other societies.
Keywords: *imagined communities, nihonjinron, identity, EFL*

"Tests are My New Mentor"- Postive Washback of Tests for Improving Language Learning

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In this study, I have dwelt on the possibility of using the positive effects of tests i.e., positive washback to motivate students in a language classroom. It is widely accepted that passing in an examination is the ultimate goal of a student of any course. At the same time, examination or tests are the most despised and feared part of a student life. So, it becomes the test designer's responsibility to design them in such a manner that the sense of fear can be removed and the tests become likeable and productive. This dreaded or may be hated phenomenon can have positive effects which in turn can motivate the students to study further in the correct direction. In view of these aspects, the present paper discusses three issues: the importance of the effects of an examination in a language classroom, the possibility of achieving positive washback; and lastly, some sample tests, which are designed to observe their effects on the students.
Keywords: *positive washback, motivation, examination, tests, test designer*

Nature Inspired Traditional Jewelry Special Reference to Kandyan Period Jewellery

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Jewellery is a type of article that can be used to decorate the human body. It can be identified as a type of expression media, it enhance the social and cultural facts to the society. Apart from that, jewellery signaled wealth, power, and position. Pre historic man used painting techniques and natural ornaments to highlight and decorate their body. Not only the decorations but also they wore natural elements to protect from mythical believes. They used natural leaves, sea shells, snails, animal teeth, hornets, egg shells and creativity. It was gradually changed and used different types of materials to keep it long duration.

Relationship between human and nature can't be defined when it was started or when it will be ended. This research tries to identify the connection between nature and jewellery. Identification of inspiration, inspiration methods, supplication of design elements and principles are the main findings of this research.

This research is focused on traditional jewellery which were used in kandyan period. The methodology of the research was based on grounded theory method. Primary data will be collected from the field visits, and discussions with manufacturers. Secondary data will be collected from the traditional Kandyan jewellery, museum collections and personal collections. According to the factors and analyzing it can be identified there is a connection between nature, design concepts and the final products. Pecially Flora and Fauna are the main inspiration factors behind the Kandyan period jewellery products.
Keywords: *Inspiration, Design, Concept, Creativity, Nature*

The Patterns of Classroom Interaction in Bilingual Program at the Elementary School of Jakarta

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At present in Jakarta, many parents send their children to bilingual schools which offer two languages—Bahasa Indonesia and English as a medium of instruction in the classroom. Though bilingual programs are believed to facilitate students to acquire two languages, to carry out the program effectively has challenges. First, because of the first language, the students tend to use Bahasa Indonesia rather than English in the classroom activity. Second, due to the lack of experiences, the teacher might use ineffective strategies in conducting bilingual process of classroom interaction. The current study, however, aims at exploring the patterns and strategies employed by the teacher in the bilingual classroom interaction. To conduct the research, the recording classroom interaction, observation and interview were held and analyzed. The result revealed that there were three patterns: turn taking, sequence, and repair. The finding suggested that the teacher should provide "balanced" opportunities to all students in getting the turn of talks, stimulate the students to be active in initiating the talks, and select appropriate strategy in correcting the students' talks as well as suitable classroom interaction.
Keywords: Classroom Interaction, Bilingual Program, Turn Taking, Repair

Where do Globalization and Localization Meet in English Education? Insights from Analyzing Language Education History and Language Learner Narratives

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This study identifies localization and globalization in the history of language education of Taiwan and in individual learners' narratives with a question for global readers: To what extent learning English or any foreign languages is about having a view for the global? There are two stages to the study. First, historical development of English/foreign language education was traced from the 17th century to the 2000s. It is found that the trajectory of Taiwanese English education is generally consistent with global development as elicited by such scholars as Steger, Robertson, and Mignolo, although there are still unique local features. The second stage of the study thematically analyzed narratives of language educators, graduate students, and English major undergraduates. The participants believe that English has been an important part of their lives and identities. However, their experiences and views toward English language learning are surprisingly consistent and following socially agreed norms. This means that English learning is a part of the local culture of learning, which, as discussed by Bakhurst (1991) and Cole (1996), has the characteristics of "supra-individual" and "rooted in the historical production of value and significance as realized in shared social practice"(Lantolf & Thorne, 2006, p. 1). The conclusion discusses the need to develop a stronger sense of global awareness as it is critical to the success of English/foreign language education.
Keywords: English education, history, language learner narratives

Elementary level written and spoken Hindi: A sociolinguist approach

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Words that still ring true 270 years later. Methods and approaches to both learning and teaching has definitely change. Learning a language is now a science. The study of languages has taken on methodical approaches with different schools of thoughts on it. There is a growing rift developing among Hindi speaking people on what is proper written Hindi and spoken Hindi. This problem arises, because Hindi has several spoken and written varieties. We see this **"corruption" of the language** in popular media as well as everyday Hindi. What we are seeing nowadays is the breakdown and mixing of the formal and informal structures. With this paper I will make an attempt to highlight a few of the idiosyncrasies associated with the Hindi language, peculiarity of the **honorific "YOU"** in Hindi, how and when to use the proper term of addressing as well as discuss the language in its correct grammatical context and changes or rather how the language has evolved and is still evolving due to the pragmatic use of the language by its practitioners. I will touch on the development of **colloquial Hindi** and how the **HFL** students (Hindi foreign language) will learn to spot them and to be aware of their use in pragmatic everyday use. This paper will showcase **contextual use of Hindi structures** with an experience-based approach to the teaching of Hindi and makes it easier for a learner of Hindi to navigate through the quirks of the language.

Keywords: *Hindi honorifics, corruption of language, contextual use of Hindi*

Tertiary Level Students' Perception of Individualized Self-Paced Computer Based Teaching

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Inter student variation and variability (Van Geert, 1994; Verspoor, Lowie, & Van Dijk, 2008) --both learner-internally and in the learning conditions--is a reality that English language classrooms in the Sri Lankan Universities contend with. In a heterogeneous second language classroom, achieving the course goals and learning objectives can be quite demanding. The question to be asked therefore is *how the problems of heterogeneous second language classes could be overcome.* An individualized, self-paced computer based instructional programme (CBg) grounded on the principles of a dynamic usage-based approach to second language teaching was proposed as a solution and was compared to a teacher-centered PowerPoint based instructional programme (PwPg) also grounded on the same principles. The current study explored the written views of 2 groups of students comprising 54 CBg and 94 PwPg on the strengths and weaknesses of the intervention they had received in order to evaluate the CBg and PwPg programmes. The written data were initially subjected to a thematic content analysis. The themes/categories that emerged (pertaining to the intervention provided) were identified, coded, and then subjected to statistical analysis and qualitative interpretation. The results of the analyses reveal that the CBg students were significantly more positive than the PwPg students.

Keywords: *Self-paced, Computer-based instructions, Heterogeneous*

Existentialism as a major issue in Henrik Ibsen's *The Doll House*

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From time to time identity crisis has demonstrated its power as one of the main thematic concerns in literature. The problem of identity crisis can be seen in every part of the world. It does not matter which religious group, society or culture a person belongs to while facing the dilemma of existentialism. Henrik Ibsen's 'The Doll's House' came out as a problem play, focusing on the issues faced by women in the 19th century. The Nineteenth Century is often called the Victorian Age. It was an age where the impact of the industrial revolution caused a sharp differentiation between the gender roles. 'The Cult of True Womanhood' occurred at that time by which a woman was judged by her society. Without them all was ashes. With them she was promised happiness and power. The protagonist Nora faces crisis of identity throughout her life. When she questioned herself she realized that she was a mere entertainer for her family. She realized that she modeled her own thoughts after her father's rather than considering all aspects and developing her own. This prevented her from obtaining an individual identity, and ultimately led to an identity crisis. The paper will try to explore the problem of existentialism through this work of Henrik Ibsen.

Keywords: - Henrik Ibsen, The Doll's House, The Cult of True Womanhood and Identity Crisis

Cultural Differences in the Concepts of 'Face'
—Focusing on the Understandings of Chinese and Japanese—

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The present study is mainly focusing on the comparasion of understandings of 'face' between Chinese and Japanese people, with the intent of providing some information or materials to Chinese learners of Japanese as a foreign language. Based on the writer's daily life experiences in Japan, there are usually some Japanese expressions made by Chinese people that may be misinterpreted by Japanese people. Furthermore, when it comes to expressing the same thing, Chinese and Japanese people often choose totally different speech acts. Though the speech acts might be different, the understanding about 'politeness'—to make a rapport with others, or to avoid doing rapport-threatening behaviors—is almost the same. Moreover, according to Brown and Levinson (1987), 'face' is the key motivating force for 'politeness'. Thus, the present study, which is mainly based on *Culturally Speaking* (Helen Spencer-Oatey, 2000), reveals some different understandings of 'face' between Chinese and Japanese people on several aspects such as 'face' between relatives, relational people and people in different social positions, by using the data collected from questionnaires and interviews among Chinese and Japanese.

Keywords: face; politeness; Chinese; Japanese

Waqf Qabīh and Its Implication in the Recitation of Al-Qur'an and *Doa*/Invocation

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This paper discusses aspects of 'Waqf Qabīh' and its occurrence when reciting Al-Quran al-Karim and dua/invocations in Arabic languages. Based on the definition by the Qura'(Arabic experts), Waqf Qabīh is described in terms of the structure of Arabic language and its translation to the Malay language. The purpose of this paper is to analyze the translated meaning of Waqf Qabīh during Quranic recitation and during performing doa/ invocation (act of supplication). The data for this study is collected from selected verses of the Quran and daily dua/invocation usages. In addition, the data was also gathered via reference books related to Waqf Qabih and its impact and implications when translated into the Malay language. All the data will then be explicated linguistically and semantically as analytical instruments. The findings indicated that Waqf Qabīh does affect and implicate the translated meanings to an extent that it changes the original meaning altogether. This proves that the occurrence of Waqf Qabīh has to be avoided to enable a more effective and better quality in Quranic recitation.
Keywords: Waqf Qabīh, Meaning, Translation, Quran, Doa/invocation

Representation of Women and Water in Literature

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This paper will examine Fehmida Zakir's short story "Pot of Water" to show how a common resource such as water becomes inseparable from issues of neocolonialism, discourses of neoliberalism that includes privatization, and gender. Women have most commonly been defined as essential users and providers of water in the domestic sphere as well as subsistence farming, and much of the burden of water collection in rural areas falls on young women (unmarried daughters, young daughter-in-laws). Global gender inequalities associated with water alert us to how women are negatively impacted and affected, especially through policies of corporate privatization of water. Hence, women are materially and bodily affected by the lack of access to safe and clean water, that too disproportionately and especially so in the developing world. This paper shows how these issues are examined in literary texts in the South Asian literary and social context, and how certain writers consciously represent these inequalities to imbue women with social agency through water. A postcolonial ecofeminist framework will be used to focus on the relationship of women to the materiality of water. Using this framework both further complicates and elucidates the relationships that women can have with water that are in turn intimately linked to other livelihood issues that affect women's lives, for example, privatization and commercialization of water, discourses of (anti/counter) globalization, and issues of visibility of women and their everyday existence that is materially connected to water and the environment.
Keywords: Gender, Water, Postcolonial Ecofeminism, Neocolonialism

Readers' Theatre in the Malaysian ESL classroom: Semi-urban and rural setting.

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Readers' Theatre (RT) is a combination of reading aloud activity with dramatic performance in which actors are allowed to read the scripts freely without the stress of having to memorize it (Park & Hur, 2013). Research has shown that RT not only improves reading fluency, word choice and comprehension, but also improved reading skills especially among weaker students (e.g., Dick, 2000; Hwang, 2013; Kabilan & Kamaruddin, 2010; Liu, 2000; Tsou, 2011). Despite the overwhelming success of using RT in various educational settings, few studies have been conducted in Malaysia to gauge English teachers' perspectives on the use of RT in semi-urban and rural setting. In this study, thirty primary school teachers from the district of Samarahan in Malaysia undergo a one day workshop which introduces the theoretical background, implementation ideas and demonstration on RT. Data is collected via a post-workshop questionnaire and a focus group semi-structured interview with selected teachers. It is hoped that this study will not only suggest ways to overcome the lack of materials and training in RT for teachers in Malaysia but also to look at how RT can be introduced into the national curriculum to foster the love for reading among young learners.
Keywords: Readers' Theatre, Teachers' Training, Reading

Filipino and Malaysian Travel Bloggers: Adverbial Intensifiers Used in Blog Description

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One of the easiest ways to inform is through blogs. Blogs, nowadays, are truly relevant in informing people of different as aspects, interests, and fields through these blogs. The description of blog in the making is persuading people, choice of language is one—adverbial intensifiers. Measuring the language on a scale of its intensity subdue the intensity per se. The present study determines, scrutinizes and analyses the adverbial intensifiers used in Filipino and Malaysian. The corpus consists of 30 top travel blogs written by Filipinos and 30 top travel blogs written by Malaysian for a total of 60 travel blogs. The application AntConc was utilized to tag the necessary intensifiers. A frequency distribution of the scores is used to identify the most common intensifiers used by travel bloggers from the Philippines and Malaysia. Quirk Degree of Intensifiers has been used. The result found that Malaysian travel blogs are more expressive with the use of the adverbial intensifiers vis-à-vis Filipino travel bloggers, consequently, ranking of the intensifiers, boosters are most used one in expressing and utilizing the language choice a more. The conclusion states that Malaysian travel bloggers are of using the functionality of the adverbial intensifiers. The distinction on the pedagogical implications are hereunto stated as well to deepen and give its significant and importance in language teaching.
Keywords: blogs, adverbial intensifiers, Filipino and Malaysian travel blogs, Quirk et. al (1985)

Students' Perceptions of Effective Course Content in Blended Learning English as a Foreign Language Courses in South Korea

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Language teaching and learning have transformed drastically as a result of technological advancements. Blended learning, which combines online and face-to-face instruction, is becoming increasingly popular in higher education. The purpose of this phenomenological inquiry was to gain more insight into students′ perceptions of effective course content in blended learning English as a Foreign Language courses in South Korea. Although previous studies have examined blended learning, there is limited research on students' perceptions of blended learning especially in South Korea. This study examined two freshman English communication skills classes that used the Canvas Learning Management System. Course instruction and activities were primarily carried out in the face-to-face classroom. In the online component of the course, students were assigned six online discussion forum homework assignments. For each forum, the students were given several topics to discuss that pertained to their course textbook topics. Data were collected from discussion forums, focus groups, questionnaires, class observations, and interviews. The primary findings of this study revealed that students were generally satisfied with the content of the blended learning class. However, they also desired to learn about and discuss myriad topics and global issues to help promote critical thinking skills and improve their English writing skills. This presentation will be valuable to educators and school administrators who are interested in blended learning, especially in an EFL context.
Keywords: *Blended learning, English as a Foreign Language, Phenomenological analysis, Canvas Learning Management System*

R. K. Narayan's The Guide: A Window to Indianness and Indian Sensibility

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R.K.Narayan one of the founding pillar of Indian Writing in English is an institution himself. His carrier as a writer spanned over the years. This paper focuses on his novel *The Guide* which won him the Sahitya Academy Award in 1960. This paper humbly attempts to analyze the way how Narayan takes novel in the contest of Indianness. Indianness and R.K.Narayan are almost inter-related. Narayan's characters are immersed in the tradition and culture of India mostly South Indian middle class life style and practices and beliefs. Indian elements are very present in *The Guide*; it consciously echoes the superstition, rituals and credulousness of Indian society. In order to understand the famous novel *The Guide*, reader needs to recognize the religious aspects of Hinduism. Through the character Raju, Narayan shows how a human soul can be purified in the context of Hinduism which is a main aspect of Indian tradition. Narayan presents Indianness through Raju's evolution. This change over is revealed in terms of the saga of spiritual saints that is a prevalent in India. Indians have blind belief in sadhus and pious men and they accept Raju as a Swami, who is forced into this role because of his circumstances.

Emigrants' Trauma in a Whirlpool of Cross Culture

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Ashoke and Ashima Ganguli a newly wedded shifts to America, where Ashima finds to identify her own identity. The Namesake is one of the best Diasporic novels by Jhumpa Lahiri. Ashima practices her own Indian tradition even in America. Chanting mantras in front of idols, wearing sari, having vermillion on her forehead were the Indian iconic actions Ashima. Ashima's children, the second generation emigrant stuck in a whirl of cross culture in this new land. They struggle to adopt two different cultures in one place. Practicing Indian tradition in home and exposed to American culture in school and other places. At the same time, children from Indian origin born in America would follow the foreign tradition as their own. India and its traditions are new to them even though their parents practice in their home. Aloofness kills the first generation as they struggle to cope up with two different worlds. Jhumpa Lahiri being a second generation emigrants, depicted her own experience in her works. Her mother has encountered the same problems as she shifted to America. Jhumpa Lahiri is an eminent author in portraying the agonies of Indian emigrants in an alien land.

The Silver Screen: Hooking up ESL Learners into Writing

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Elucidated in the study called *Cineography*, one of the 5 macro skills that can be heightened through this strategy is the writing skill. Generally, ESL writers find writing to be the most tedious and insipid activity among the targeted communication skills. This premise is somehow proven based on the authors' experiential teaching evident in their students' reflection essays. The effectiveness of the process approach to academic writing coupled with the liberty of allowing beginner-writers to choose their topic of interest have also been openly appreciated by the learners. Albeit these positive recognition, writing teachers must continue to reinvent creative means to engage their students in loving writing. This research will attempt to verify the usefulness of the silver screen in amplifying the students' interest translated into writing. It seeks to answer the following queries: What are the student-writers' pre-conception about writing? In what ways has the use of motion pictures brought out the student-writers' interest in writing their rhetorical patterns? Transcriptions from previous writing students' attestations about the effectiveness of topic selection and the process approach to writing will be initially presented. Subsequently, the juxtaposition of a film in the pre-writing lecture will be introduced to 100 college freshman students taking up English Writing classes. Writing commences focusing on the film's plot. After the completion of the written outputs, group interviews ensue and the responses' content analysis thereafter. Results from this study may assist teachers in making writing classes more engaging.
Keywords: cineography, silver screen, ESL writing, interest

A practical action research course: Design and implementation

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Current research methodology courses in many language teacher education programs are found unsatisfactory because they are often replete with theoretical discussions and fail to provide teachers with opportunities to be actively engaged in a research process. The present study describes a practical action research course that was particularly designed to provide prospective ELT teachers with theoretical knowledge and practical skills that are required for doing classroom research studies. The study also explores the statements of 18 teachers about how their participation in the course influenced their professional development. Data were collected through individual interviews and teachers' reflective journals. The analysis of the results showed that the research course had a positive impact on teachers' professional knowledge and skills. Teachers stated that as a result of participating in the course, they have grown as professional teachers, have improved their overall understanding about language education, and have acquired the necessary skills for doing small-scale research studies in language classes. The findings suggest that a practical orientation toward teaching research methodology can potentially help solve some of the problems associated with research courses offered in teacher education programs.
Keywords: action research, research methodology course, teacher education, teachers' perceptions.

A Vygotskiyan Approach to Teaching Reading Comprehension: Teacher Scaffolding of Low-Intermediate Iranian EFL Learners' Text Comprehension

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This study is an attempt to examine whether teacher scaffolding provided within the learners' Zone of Proximal Development (ZPD) can improve their reading comprehension and reading strategy awareness after the intervention in L2 as opposed to teacher scaffolding and intervention provided randomly and irrespective of learners' ZPD. To do so, a total of 20 low-intermediate female Iranian students were chosen based on their performance on Oxford Placement Test (OPT) and randomly divided into two groups: ZPD group and NON-ZPD group; each group covering 10 students. The OPT; a reading comprehension test and a reading strategy questionnaire were used to address the two quantitative questions raised in this study. The results obtained through running t-test revealed that ZPD students outperformed NON-ZPD students regarding their both reading comprehension development and reading strategy awareness. The findings, moreover, revealed that negotiated and scaffolded help leads to the learners' micro-genetic and macro-genetic development in their reading comprehension and reading strategy use. The findings provide support for the position that holds the most implicit to more explicit help leads to l2 reading comprehension development and reading strategy awareness development of EFL learners.
 Keywords: Reading Comprehension, Teacher Scaffolding, Reading Strategies, Corrective Feedback, ZPD treatment procedure

The importance of discourse markers in communication

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Recently more and more attention has been paid to lexical items which are referred to as discourse markers (henceforth DMs), such as *so*, *after all*, *actually*, *okay*, *look*, *well*, *you know* in English and a substantial volume of linguistic research has dealt with their functions in discourse (cf. Blakemore 1987 and 2002, Schiffrin 1987, Schourup 1999, Fraser 1990 and 1996, Nishikawa 2010 and 2013 etc.). DMs indicate various logical connections between prior discourse and following one, represent the speakers' attitudes toward the propositional meanings of the utterances, and frequently get involved in interpersonal (social) functions such as politeness. In cognitive pragmatics, DMs are also considered to be some linguistic devices which help the hearer to interpret the utterances in the way intended by the speaker. Therefore they play important roles in understanding and producing utterances. On the other hand, these items have been more or less neglected in language education because they are very difficult to teach: they come from various linguistic categories (e.g. adverbs, conjunctions, verbs, interjections, phrase and so on) and do not have any propositional meanings but functional meanings. In this presentation, focusing on English DMs, I will show theoretically how their (pragmatic and social) functions contribute to human communication and will propose that DM learning should be adequately and effectively incorporated into language education.

Keywords: discourse marker, cognitive pragmatics, language education

Humour as a new teaching perspective for all

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The importance of humour has been increasing the interest in its potential applications in a variety of professional domains. This is the case of education which was traditionally seen as a serious undertaking where there was no place for humour. However it is now understood that it is possible and very advantageous to make learning fun. In the classroom, teachers should assume the role of learning mediators, so it seems pertinent to assess teachers' ability to process humour information through humorous texts. Accepting the general research lines of Fauconnier and more recently of Ritchie, every humorous text follows a mechanism in which there is an initial part, called the set-up, appearing to have one interpretation, and a final part, the punchline, which provokes a mental shifting and forces the reader or the hearer to perceive another point of view. This change of interpretation does not mean the former was incorrect, but it is needed because it is responsible for the incongruity resolution without which the humour language comprehension does not happen and consequently there is no humour appreciation.w
So the incongruity-resolution model of humour was tested by a series of humorous sketches each one followed by four possible endings among which the true funny punchline could be found. It has been asked the participants to complete the sketches by selecting one of the four options which they thought it was the funny ending.The results of this research showed evidence that teachers understand the language of humour.

Keywords: *information processing; humour language; incongruity-resolution model; humour appreciation; humour and learning*

Probing Neutrality in Indian Media Discourse

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The relevance of the media in a democracy cannot be overstated. In a political democracy, the media has the powerful position of the 'Fourth Estate', and is often considered as its watch-dog. The administrative mechanism and the general public interact through the media-conduit. Thus the media has the enormous power to function as an agent of change or of disruption in the society. The accuracy and the relevancy of the information presented to the citizens become crucial to deepen or to destabilize the democracy. Commercialization of the media platform has led to virulent competition amongst news agencies. And, in the heat of creating sensation, establishing the 'firstness', and competing for TRP, neutral or unbiased language by which the journalist has taken the oath of his profession is forgotten. In this paper, I wish to compare specific news headlines broadcasted by five leading English news channels of India, in terms of their language use, to examine neutrality-its presence or absence. The language of the media is an instance of the experiential function of language, which is considered an important marker of style because in context, style becomes a choice. Based on a reader's inferential process, this paper categorises, four possible styles of language use in the Indian broadcast media.
Keywords: media discourse, Indian media, Language of the media

Penambahan Dalam Terjemahan Novel Para Priyayi Karya Umar Kayam; Additions in Umar Kayam's Para Priyayi Translated Novel

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This research is entitled **Penambahan Dalam Terjemahan Novel Para Priyayi Karya Umar Kayam**. The sources of this research are the novel itself and its translated version. This research identifies the types of addition which occurs in the target text and analyzes its affection towards the novels's content. Since the novel is a Javanese-culture-theme, the additions as a technique of translation is used to explain some specific terms of Javanese, especially with the concept of Priyayi or Javanese aristocrate, which seems unfamiliar with the target language's culture. This research uses the theory of additions as techniques of adjustment by Nida (1964) for the main theory. Moreover, there are also several references according to the translation studies by Molina and Albir (2002, Newmark (1988), and Catford (1969). Since this is a text-analyzing research, it also uses a linguistic theory, which is about meaning by Chaer (2007), and to analyze the intrinsic aspects of the novel's story, this research refers to Nurgiyantoro (1995). As a result, this research has shown the affection of additions in the target language text towards the concept of priyayi as the main characters' description.
Keywords: Additions, Characters' description, Meaning, Priyayi, Translation.

The Succession of Pali Literature Transmitted from Siam to Ceylon to Revitalize Moribund Occurrence on Buddhism in the 18th Century

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Two thousand years ago Ceylon was a prosperous country in Buddhist science. The Tipitaka began to preserve in palm-leaf manuscript, many Pali literatures were originated and transmitted from Ceylon to other lands in Southeast Asia especially in Suvarnabhumi and expanded prosperity to Siam in latterly. In the 18th century the Buddhist crisis has occurred in Ceylon that was a reason of the succession of Buddhism in Ceylon was deteriorated. This paper is to study the succession of Pali literature on Buddhism transmitted from Siam to Ceylon in this importance event start with the royal letter from King of Ceylon request to the King of Siam to send a delegation of competent monks to rehabilitate the Tipitaka education and to re-establishment of the *upasampadā* (the ordination conferred on a novice) which had lapsed in Ceylon. From this event other than the sending of delegation of competent monks moreover the Pali literature from Siam was also transmitted to revitalize moribund occurrence on Buddhism in Ceylon. Substantial evidence is a finding of ancient letter of premiership sent from Siam to Ceylon composed in AD 1756 in Pali language that was the diplomatic language between Siam and Ceylon in that time. There was a list of deficient Buddhist scriptures in Ceylon that were supported by King of Siam the total number delivered is 97 manuscripts. This is a return from Siam the land that was inherited Buddhist prosperity from Ceylon recalled their benefactor and delivered the prosperity to Ceylon again.

Keywords: *succession, Pali literature, transmit, revitalize*

Basically, it's actually: Discourse Markers Gone Wild

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This paper examines the discourse markers (DMs) being used by language speakers. Discourse markers are linguistic elements that signal relations between units of talk, relations at the exchange, action, ideational, and participation framework levels of the discourse (Schiffrin, 1987). As such, the functions of DMs cannot be restricted to the description of linguistic forms independent of the purposes of functions which these forms are designed to (Brown and Yule 1983:1.) The study sought to answer the following questions: Which DMs are inappropriately used? In what sentence structures have DMs been applied on? To what extent do speakers use DMs? Participants were 59 college students from a private school, whose video recordings of speaking activities such as impromptu speech, extemporaneous speech, and panel discussion were analyzed. Results show that most of the participants used DMs appropriately. However, it was found that certain DMs were inappropriately used. Similarly there is an inadvertent use of adverbials as discourse markers. Adverbials are morphologically and syntactically the most diverse grammatical structures. Language users and teachers should be well informed about the proper use of Discourse Markers and adverbials to deliver the exact message particularly on the spoken discourse (conversation).

Keywords: *Discourse, discourse markers, adverbials, fillers.*

Discourse, Ideology and Power in (Re)construction of Rape in Popular Cinema

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Discourse, ideology and power, three pillars of critical discourse analysis (CDA), plays a significant role in the discursive (re)construction of rape, particularly in conservative societies. Since rape is a sensitive issue and a taboo, its cinematic representation is different in a collectivistic society than from that of an individualistic one. Even though Bangladesh is a Muslim-majority secularly conservative country, the employment of rape-commerce is not uncommon in mainstream films produced by Bangladesh Film Development Corporation, popularly known as Dhallywood. Since, explicit sexualized depictions cannot be shown on the silver screen, how is cinematic rape constructed or reconstructed in Dhallywood in comparison with Hollywood representations of this heinous act? Critical discourse analysis seems to be an appropriate approach for explaining this issue, and discourse, ideology and power are employed to explain how the discursive portrayal of cinematic rape is legitimized. This paper explores the treatment of rape on the silver screen, particularly in Bangladeshi popular cinema, by employing Haque's (2013) concept of critical discourse analysis and Hall's (1997) cultural representation.
Keywords: Critical discourse analysis, social exclusion, legitimization mechanism

Root letters for Sinhala: Minimal letters with maximum properties

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In typographic education the use of a single letter or a set of key letters is practiced during the font design process. Dalvi uses the term 'root letters' to communicate this idea from the Indian philosophic concept of '*bijakshara*' (*bija* meaning seed and *akshara* meaning letter) (2010: 238). Similar practice is seen in the Latin typeface design process with Mathew Carter's use of the lowercase *h* and the *Hamburg words* described as '*Hamburgevons*' practiced by Carol Twombly, '*Hamburgefonts*' and '*Hamburgefontsiv*' by David Earls.–The study examines Dalvi's theory of 'Minimal letters with maximum properties' used to generated root letters for Devanagari and how it can be used for the Sinhala letter. Dalvi's model tests on semi experts, letter properties and a scoring mechanism to calculate a score for each letter. The author tests this on the basis of a proposed grid structure and the letter properties, to calculate the minimal letters with maximum properties. The main finding of this study is the eight root letters for Sinhala through a methodological process. And as results the vocabulary to define the 5 guidelines and the basic grid to construct the Sinhala letter was established. This then is reviewed with the identification of the missing letter properties: joinery, medial vowel signs and the proposed properties may vary when applied to other typefaces.
Keywords: Typeface design, Sinhala typography, Sinhala letter, root letters.

Breaking down barriers: Incorporating teacher immediacy in language education

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Teacher immediacy refers to the verbal and non-verbal communication behaviors that reduce the psychological distance between a teacher and students. A substantial body of research in communication and learning sciences has shown how immediacy behaviors support learning and are a key factor in student attitudes toward a course and teacher. Despite its importance, teacher immediacy has received little attention in the field of English language teaching. This presentation reports on an effort to systematically integrate the learning and practice of teacher immediacy behaviors into a graduate level teacher education curriculum. First, an inventory of ten immediacy behaviors (praise; humor; engaging in conversations with students before, after, or outside of class; referring to the class as "we," or "our"; teachers' self-disclosure; addressing students by name; physical proximity; eye contact; smiling; body movement and gestures) were selected from the literature and built into an existing set of criteria for evaluating student teachers. Second, the explicit teaching of the immediacy behaviors, followed by student practice in microteaching demonstrations, was integrated into two program courses leading up to a culminating student teaching practicum course. The presentation will review the theory behind teacher immediacy behaviors, highlight the curricular changes to the program, showcase specific activities designed to teach immediacy behaviors, and introduce select video clips from the microteaching demonstrations.
Keywords: *teacher immediacy behaviors, verbal and non-verbal communication*

Dalit studies: A politics of emancipation in Modern India

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In academia, Dalit Studies has emerged as a game-changer in the last few decades. Tracing the path of Post colonialism, this emerging trend of modern India is affecting the equations in all quarters. Right from the focus on the underprivileged to the power-politics of the democratic India which is very much affected by caste and religion, Dalit Studies has been developed as the next incarnation of Post colonialism. Defying the use of literary language, and universal themes, this new literature of Dalits is creating a niche /benchmarks of its own kind. In addition to this, Dalit studies also focuses on the undercurrent issues which were quite specious but strong in fabricating cultural construct of India. The Dalit writers, who belong to the community itself, not only negate the representation of Dalit community by non-Dalit writers, but also highlight the petty things of their community with pride.

The negation of Hindi writers like Premchand, on the basis of their non-Dalit background, has been ground breaking step of this revolutionary disciple of academic world. The paper would focus on the language used by the Dalit writers. The diction, syntax, and the grammar used by these writers add a lot of stuff in their content which they want to highlight. The paper would try to prove the point that Dalit Studies is a progeny of Post colonialism with some additional power.
Keywords: *Dalit studies, society and culture, postcolonial discourse, subaltern,*

The Use of Hedging Devices in Studens' Oral Presentation

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Hedging as a kind of pragmatic competence is an essential part in achieving the goal in communication. This study is conducted to find the hedging devices used by students as well as to analyze how they use the hedging devices in their oral presentation. 23 oral presentations from the second year English Education students on their Academic Presentation course final test were recorded and explored formally and functionally according to hedging classification proposed by Meyer (1997). It is found that the most frequent hedging devices used by students are shields with approximately 63.18% of all hedging devices that students commonly use when they show suggestion, state claims, show opinion to provide possible but still valid answer, and offer the appropriate solution.
Keywords: *Hedging, hedging devices, lexical hedges, Meyer classification, academic discourse.*

The Study of Myth and Folklore and Their Implications in the Modern World in Girish Karnad's Play 'Hayavadana'

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Drama is a unique tool to explore and express human feelings. It is an essential form of behaviour in all cultures and is a fundamental human activity. Through a dramatic performance, it is not only possible to entertain but also to portray the cultural nuances of a place. Girish Karnad's play 'Hayavadana' is one such play. Girish Karnad is an Indian actor, film director, writer and playwright who predominantly works in South Indian cinema. His rise as a playwright in the 1960s marked the coming of age of modern Indian playwriting in Kannada. For four decades Karnad has been composing plays, often using history and mythology to tackle contemporary issues. He has translated his plays into English and has received acclaim. His play Hayavadana is also a self-translated work and has various cultural implications which are relevant even today. A Man's search for his own self among a web of complex relationships, Girish Karnad's Hayavadana was influenced by Thomas Mann's The Transposed Heads, which in turn is borrowed from one of the Sanskrit Kathasaritasagara stories. Culture defines society and Karnad's plays are a reflection of the culture in society. Focusing on Indian folk culture, he takes inspiration from mythology and folklore. With Hayavadana, Karnad takes us back to the myths and legends of the Hindu religion. This paper will try to analyze the revisiting of these myths and how they affect the modern readers of the contemporary world.
Keywords: *Girish Karnad, Hayavadana, Mythology and Folklore.*

Signature as Sign Language

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The current paper brings forth signature as a sign whose various features indicate the personality of the doer. After assessing the personality of 250 students of Management through Big 5 personality test (John and Srivastava, 1999), the researchers assessed the relationship between their prominent personality trait and the features of their signatures. The five broad features selected for analysis of signature were clarity of signature, size of the first letter, slant of the signature, number of dots after the signature and underlining of signature. The results of one way ANOVA indicate that agreeableness is reflected through first letter size and slant of the signature of the doer. Apart from it, openness can be reflected through signature slant and signature underline. The revelation done by the current study has many practical implications like understanding the preferred style of networking of the doer or gauging his / her acceptance to feedback, assessing preferred communication style etc. The substantial presence of only two personality traits namely, agreeableness and openness, in the given sample is a limitation of the current study. In the further works, taking a sample of varied other personality types and assessing them further will be worth exploring.
Keywords: Signature, personality, agreeableness, openness

Narrative Therapy of Female Storytellers - Leslie Marmon Silko and Liglav Awu

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Though advocating multiculturalism, reaching the racial equality and rooting out of the aboriginal discrimination is still a striving. Among the discussions, gender identity is the issue to be explored as well. Indigenous/aboriginal women have been suffered from problems related to their identities－being an indigenous/ aboriginal female. While the awareness of the dilemma of the multiple identities is surging, the indigenous/aboriginal female writers start to spring up and voice out. Focus on studying indigenous/aboriginal women literature especially female storytellers, this paper attempts to compare two literary works: Leslie Marmon Silko's *Garden in the Dunes* and Liglav Awu's *Who Will Wear the Beautiful Clothes I Weaved*. Both of them are iconic figures of multiple identities. Questions will be raised to re-examine the contributions for the tribes of female storytellers. Besides, female storytellers are considered as the storytellers, the oppressed, the mourners and re-builders of tribes. Will they innovate in the tribes such as reconstructing the history of the people, awakening the awareness of ethnic identities and changing the women from the vulnerable position? In the process of studying, the ultimate aim is to seek out their common ground in writing of self-identification and gender awareness. Progressively, this paper demonstrates the proof that the female storytellers create brand-new narrative therapy and writing benchmark toward investigating Leslie Marmon Silko and Liglav Awu with their unique writing styles.
Keywords: Narrative therapy, gender identity, multiple identities, awareness of indigenous (aboriginal) female writers, female storytellers

Metacognition: Predictor of English Proficiency

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Metacognition has been proven to affect the academic performance of learners across levels of learning in various disciplines. Working on this premise, the study focused on the metacognitive skills of the senior English major students as a tool in reinforcing their English proficiency. The study sought to find out if the metacognitive skills of the respondents vary through a survey questionnaire. The weighted means of the frequencies were computed and further analyzed through the two way analysis of variance and by Tukey's Honestly Significant Difference. It also identified the respondents' level of proficiency along listening, speaking, reading comprehension, and writing through several language tests by getting the weighted means of the score. To find out if there is a significant relationship of their metacognition and English proficiency, the results of the survey questionnaire and the proficiency tests were correlated using the Pearson Product Moment Correlation Coefficient and further analyzed with the t-test. Based on the results, the respondents' English proficiency is not significantly affected by their metacognitive skills. Although it works, metacognition aids in improving one's language proficiency only among certain groups of learners and in certain language skills. Likewise, more mature learners employ metacognitive skills with automaticity yet with minimal or no significant impact on one's English proficiency.
Keywords: Metacognition, English proficiency, student teachers

Developing the Functional English Language and Communication Curriculum for Brunei Darussalam: A comparative study of effective language policies, curriculums and material designs

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Brunei Darussalam implemented the National Education System for the 21st Century (SPN21) in 2007 that prompted a change in the nation's language policy, and as such, influenced how the language curriculum and material designs were modified to meet new demands. One of these new demands is the Applied Education Program (AEP), a new vocational stream designed to fit the needs of students who do not meet the requirements of mainstream classes. This paper argues that one of its core subjects, the Functional English Language and Communication (FELC), both curriculum and material designs, is inadequate for the lexical demands of the AEP. To justify the aforementioned statement, the paper draws comparisons to countries such as the USA, Japan and France. The paper then discusses the characteristics of effective language policy, curriculum and material designs practiced by these countries. This is followed by a narrow focus of analyzing lexical items that students are expected to be able to use for AEP against what can be found in the FELC. The paper finds that based on the comparative studies, as well as the lexical analysis, there is immediate need for improvement in the development of the FELC. The paper proceeds to provide an action plan for the remodeling of the FELC curriculum and material designs, to adequately meet the demands of the AEP and the SPN21.
Keywords: Language policy, Language curriculum, Material designs

Developing capacity for learning autonomy in a Japanese university reading and writing class

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Independent learning behaviour has always been the goal of most language teachers in Japan. Although one cannot generalise every teacher and every student, there has been ample research to suggest that Japanese students have not come from an education background that fosters autonomous learning. As a result, most students are accustomed to instructions that are highly structured, teacher-centered and where learning goals are unclear and unstated. Nevertheless, there is convincing evidence to support that learner autonomy is a psychological phenomenon that transcend cultural difference, though learning behaviour is always inevitably culturally conditioned. The presentation shall demonstrate a teacher's observation of how her university students' pre-existing learning behaviour changed over a 15 week semester period. The presenter will discuss her approaches in assisting her class to take control of their own learning by the use of implicit and explicit instructions. Tools such as social strategies, learning strategies, close observation and consideration of classroom interaction customised to the ethnography of the class, were incorporated to alter the students' learning behaviour to achieve a degree of autonomisation. Furthermore, the presenter will discuss various constraints for teachers embarking on such approach and factors that could hinder the progression of further autonomy of students, which is seen as a life-long learning process.
Keywords: *learner autonomy, communicative competence, learning behaviour, ethnography, learning strategies, life-long learning*

The Use of Mind Mapping to Improve Students' Ability to Speak before Public

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Not everyone can be a good public speaker. For some people, speaking in front of public could be a talent, but for the others, public speaking is a skill that needs to be studied and mastered. Diploma Students of IPB whose major is communication are required to master public speaking both in Indonesian and English. Some of them still find it difficult. To help them master public speaking in English, mind mapping – technique developed by Tony Buzon to generate ideas which involve left and right sides of human brain was applied for Diploma students majoring in communication. To find out whether this technique worked for diploma students, the writer put the Diploma students into 3-cycle treatments of action research. After the three cycles were completed, it could be concluded that not only the students' ability increased, but also students' confidence improved. Moreover, students' vocabulary also rose after they used mind mapping.
Keywords: *mind mapping, action research, diploma students, public speaking*

Shakespeare in Mark Twain's 1601

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Mark Twain admired Shakespeare's works, but he managed to link Shakespearean classics to popular culture by deriving humor from the incongruity between Shakespeare's Elizabethan language and the American vernacular voice. By analyzing Twain's use of Shakespeare in his 1601, or Conversation, as it was by the Social Fireside in the Time of the Tudors (1876), this paper seeks to demonstrate that, albeit satirizing Shakespeare, the Shakespearean ambience surrounding Twain's world along the Mississippi River sheds light on American cultural scenario. Having learned from Shakespeare, Mark Twain demonstrates the art of representing historical truth through fiction. To criticize contemporary American society and to articulate his antagonism toward the civilized world, Twain draws on the paradox of America's nineteenth-century appropriation of Shakespeare's drama as high art and its presence within American popular culture. Nineteenth-century American audiences regarded Shakespeare's heroes as participants in the American institution and revolutionary determination, while knowledge of Shakespeare's plays had become a sign of cultural advancement to gentility. Mark Twain's appropriation of Shakespeare as a symbol of Anglo-Saxon cultural heritage yet separated from the political construct of Britain, reinforced America's love affair with Shakespeare, and participated in the Americanization of Shakespeare. Drawing upon theories of popular culture proposed by Raymond Williams in this paper endeavors to explore how Mark Twain utilized Shakespeare's works to construct his own literary status between those of high culture and popular culture.

Keywords: *A Vocabulary of Culture and Society and by Herbert Gans in Popular Culture and High Culture: An Analysis and Evaluation of Taste,*

Multilingual translations in South Africa: A dynamic functionalist approach

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South Africa has 11 official languages as such it adopted a functional multilingual approach which provides fertile ground for the growth of translation and interpreting services leading to many documents being translated from English into the 10 indigenous languages of the country. This scenario in theory is laudable because it ensures that all the languages develop at a similar pace, however in practice, there are many challenges that arise as a result of working with so many languages and multiple teams: from initiator – project manager – translators - back translators – editors - proof-readers and quality assurers for each language. In the light of this background, this paper examines the dynamic process of translation from the initiator to the end product focusing on (1) the role of each member of the team, (2) the negotiations that take place during the process of translation leading to the final product and (3) the challenges encountered when handling large projects – culture, terminology, resources, translator style etc. A functionalist approach was used to determine the purpose of the examined translations and the relations between the key players in the translation process. Interviews were used to draw data from the key players. Although translators generally work on an individual basis, the production of the end product is a result of team effort and the process is negotiated.

Keywords: *functional multilingualism, translation process, translation team,*

Endnotes

ⁱ The collection of four sacred books of India and most likely the earliest literally record of Indo-Europeans.

ⁱⁱ In: Griffith, Ralph T. H. 2004. *The Hymns of the Rigveda*. Translated from Sanskrit into English. Delhi: Motilal Banarsidass Publishers, pp. 633.

ⁱⁱⁱ In Vedic literature is not clearly specified, who is the highest being; gods are usually represented as aspects of differentiated energy. In Hymn CXXVIII Verse 7 appears as the idea about a creator Brihaspati ("creator of creators"), who is responsible for creation of gods beside other entities (in: Griffith, Ralph T. H. 2004. *The Hymns of the Rigveda*. Translated from Sanskrit into English. Delhi: Motilal Banarsidass Publishers, pp. 633).

^{iv} In: Griffith, Ralph T. H. 2004. *The Hymns of the Rigveda*. Translated from Sanskrit into English. Delhi: Motilal Banarsidass Publishers, pp. 634.

^v In: Olivelle, Patrick. 1996. *Upanishads*. Translated from Sanskrit into English. New York: Oxford University Press, pp. 28.

^{vi} In: Olivelle, Patrick. 1996. *Upanishads*. Translated from Sanskrit into English. New York: Oxford University Press, pp. 51.

^{vii} Olivelle, Patrick. 1996. *Upanishads*. Translated from Sanskrit into English. New York: Oxford University Press, pp. 154-155.

^{viii} "In the absence of the interaction of *kriya* and *gunas*, before coming into being (an effect is said to be) non-existent." (Vaisheshika-Sutra, Ninth Chapter, First Ahnika, Sutra 330; in: Chakrabarty, Debasish (Editor, Translator). 2003. *Vaisheshika-Sutra of Kanada*. New Delhi: D. K. Printworld (P.) Ltd., pp. 101).

^{ix} "Existent (becomes) non-existent." (Vaisheshika-Sutra, Ninth Chapter, First Ahnika, Sutra 331; in: Chakrabarty, Debasish (Editor, Translator). 2003. *Vaisheshika-Sutra of Kanada*. New Delhi: D. K. Printworld (P.) Ltd., pp. 101).

^x "Existent also (is) non-existent." (Vaisheshika-Sutra, Ninth Chapter, First Ahnika, Sutra 333; in: Chakrabarty, Debasish (Editor, Translator). 2003. *Vaisheshika-Sutra of Kanad*a. New Delhi: D. K. Printworld (P.) Ltd., pp. 101).

^{xi} "And that which is different (from both existence and non-existence) is a non-existence (which will never be in existence." (Vaisheshika-Sutra, Ninth Chapter, First Ahnika, Sutra 334; in: Chakrabarty, Debasish (Editor, Translator). 2003. *Vaisheshika-Sutra of Kanada*. New Delhi: D. K. Printworld (P.) Ltd., pp. 102).

^{xii} Absence is distinguished from things, which are obviously unreal (horns of a hare, dream-objects, hallucinations, etc.); "real absences are causally efficacious whilst unreal entities are not" (Udayana, quoted by King, 1999: 115).

[xiii] Levy, Silvano. 2005. *Magritte at the Edge of Codes. The Forgotten Surrealists: Belgian Surrealism Since 1924*, Issue 13. In: Image & Narrative. Online Magazine of the Visual Narrative. http://www.imageandnarrative.be/inarchive/surrealism/levy.htm

[xiv] Absence is therefore temporal, but, according to Sartre, absence as such is unreal – who is absent, is not real.

[xv] In: Wittgenstein, Ludwig. 1961. *Notebooks 1914-1916*. Edited by G. H. von Wright and G. E. M. Anscombe, English Translation by G. E. M. Anscombe. New York: Harper & Brothers, pp. 30.