

# Quest for Spirituality in *Gitanjali* and *Psalms* A Comparative Study

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Tagore's *Gitanjali* is one of the masterpieces of Indian English poetry and it is a song-offering to the Deity. David's Psalm is one of the important books in the Bible and most of the psalms are song-offerings to God. This paper aims to analyze the quest for spirituality in *Gitanjali* and *Psalms*. The first part comparatively focuses upon the organization of *Gitanjali* and *Psalms*. The second part analyzes some of the songs chosen from both the collections. The third part gathers the findings and makes necessary generalization.

## PART I

### Structure of *Gitanjali*

In *Gitanjali*, the poems are organized in accordance with artistic aesthetics. The book is divided into two major parts. The first one is the quest for the and the second one is the realization of God. These two parts are further arranged logically. Each succeeding poem throws light on the previous one. The first seven poems sing the immensity of God. They deal with the infinite, mystic relationship of man and God and express the feeling of gratitude for the Supreme God for his immortal gifts to mortals.

The next set sings of the presence of the Almighty among the low and the humble. Poem number 14 starts singing the pangs of separation from the Great Father. The feeling of joy takes its place from poem number 37. The joy of union is boundless. Then comes the phenomenon of Maya which is seen till poem number 17.

The later part deals with the truth of Immanent Will, the realization of the Almighty. The ultimate truth of death then dominates the final part of *Gitanjali*. The poet welcomes death in

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poem number 89 and sings of its might till poem number 100. The last three poems are the offering of his own self at the feet of the all-caring, affectionate inscrutable spirit.

### **Structure of the *Book of Psalms***

*The Book of Psalms* is a collection, or rather a series of collections of the sacred poetry, designed for private devotion and for the public worship at the sanctuary. The whole collection is divided into five books to correspond to the Pentateuch of Moses. **Book I** includes Psalms 1-41, attributed to David. **Book II** comprises Psalms 42-72, authored by the Sons of Korah, Asaph, David, and Solomon. **Book III** has Psalms 73-89, composed primarily by Asaph and the Sons of Korah, with Psalm 86 by David and Psalm 89 by Ethan. **Book IV** contains Psalms 90-106 without named authors except for Psalm 90 (Moses) and Psalms 101 and 103 (David). **Book V** covers Psalms 107-150, which include Psalms 110 by David; Psalms 113-118, the Hallel sung during Passover; Psalms 120-124, the Songs of Ascents; and 138-145 composed by David.

All these collections of poems tell us how the religious poets of Israel, whom we call Psalmists, faced sorrow or joy, fear or trust, dark sinning or righteous living. Every experience that people have faced is reflected in their shining words. And furthermore, since they were Jews, they told also what they felt about Jewish life and experience. In all that happened to them, the psalmists had one great help - their wonderful and unwavering faith in a loving God who never failed them. Thus, through a thousand years, in every circumstance of life, they felt that God was with them to strengthen and fortify them, and in all the poems they wrote, they sang the praise of God.

## **PART II**

### **Tagore's View of God and Spirituality**

**“Thou hast made me endless, such is thy pleasure. This frail vessel thou emptiest again and again, and fillest it ever with fresh life.” (Tagore 2003: Poem No.:1:21)**

The very opening line of *Gitanjali* reflects the inner harmony that the poet has experienced. We see the poet here starting at the peak of inspiration. In the life of every genuine

poet such a moment does occur when he experiences the endless. Tagore begins his “Song offering” with a beautiful conceit of human life. The human soul is eternal whereas his body is perishable and mortal, but God wills it so that man in reality becomes immortal. His immortality may be an illusion. The reality is that God blows his spirit into him and thus lives on ever after, though the body may die again and again. The limited bound human heart expands into limitless joy and thus poetry is created out of divine inspiration.

Man is a frail vessel, a breakable being, and he is a little being, but he is endowed with endless, everlasting life as God continues to pour His blessing on man and God’s gifts are in such bounty that it is never exhausted.

Tagore here conveys the theory of renewal of life; human life may end in emptiness, but if it is god’s pleasure, then god will impart life again into person’s life, and renew it. .

**“My poet’s vanity dies in shame before thy sight. O master poet, I have sat down at thy feet. Only let me make my life simple and straight, like a flute of reed for thee to fill with music.” (Tagore 2003: Poem No.:7:27)**

The poet here confesses his own vanity or pride and it vanishes in shame when he realizes that there is a poet more powerful than himself now before his sight. There is no way in which he can surpass the ‘master’ poet and it is only within his capacity to surrender at his feet and endeavour to become His disciple. The Supreme Being who bestows poetic inspiration upon man is a poet himself, His creation being the Universe. Here we get the idea of eternity and oneness of experience. The master poet, who is the creator of the universe, is one single entity. The music that emerges from the master poet is responsible for the creation of this Universe. “Tagore’s style was earlier ornate but it has become simple and more austere as a woman who sheds her ornaments and decorations leaving aside all her pride and vanity in her decorations, because she knows that her elaborate dresses and ornaments would spoil her union with her lover. Such is Tagore’s imagery”. (2003:148). The poet is only an instrument, like a flexible flute made of the supple reed, and it is the divine giver of inspiration who fills it with music.

Tagore's reference to the master poet's music and his own music also relates to 'musica munadana', the harmony of the elements of the spheres and of the seasons, and musica humana', the harmony between body and soul in singing respectively.

**"The night is nearly spent waiting for him in vain. I fear ..... forbid him not". (Tagore 2003: Poem No.: XLVII:68).**

The poet has spent the night waiting for God to come but He hasn't come. He fears lest God come in the morning when he had fallen asleep due to his exhaustion. The poet has used the imagery of his beloved waiting for the lover through night and the beloved's longing for her lover symbolizes the poet's intense longing for his God. The extreme anxiety and weariness she experiences and her feeling that her lover may come after she has fallen asleep and thus may not heed, aptly indicates the degree of anxiety in the poet's heart that he may miss meeting God. Here we see a close resemblance to the verses in the Bible book called Song of Solomon where the lover speaks of her lover (God). Here we see the deep influence the Bible had upon Tagore.

The idea of union, the longing for salvation is conveyed in terms of the beloved waiting for the lover to come and awaken her in the darkness of midnight.

A poet can never completely transfer his experiences into words and the relationships that he shares with the divine forces remain a mystery forever:

**"I put my tales of you into lasting songs. The secret gushes out of my heart they come ask me, 'Tell me their meanings'. I know not how to answer them. I say, 'Ah who knows what they mean!' They smile and go away in utter scorn there smiling and you sit there smiling." (Tagore 2003: Poem No.:127)**

The lines here depict another truth about God. We can't define Him and His love in words. We need a pure, devoted heart to understand Him. The heart of the human being can only grasp the reality behind Him. He doesn't exist in words but the poet feels Him in the core of his heart or soul.

The dominating spirit of the poem is beyond understanding and the poet himself feels irritated and shameful when he is unable to answer them. His songs sing the glory of God's abode, mystery of His ways, eternity of the path and ecstasy of the mystic union, but when people come and ask all about their meaning, he is wordless. Here the poet who has depicted the truth of mysticism beautifully.

### **The Psalmists and God**

When the Psalms are read, we are often shocked by how very personal some of these psalms are. Most are not framed as rational prayers, but as personal pleas, the song of a heart hungry and thirsty to know God better. As we examine this theme, let's consider Psalm: 98.

Psalm 98 is devoted to complete and absolute rejoicing. The theme of rejoicing is established from the Psalm's opening words; **“Sing unto the Lord a new song for He hath done marvelous things” (Psalm 98:1)**. Here David sings with joy by counting all the mercies that God has given to him. The psalmist has specific reasons for exalting God so enthusiastically:

**<sup>3</sup> He hath remembered His mercy**

**And His faithfulness towards the house of Israel;**

**All the ends of the earth have seen the salvation of our God.**

**<sup>4</sup> Shout unto the Lord, all the earth;**

**Break forth and sing for joy, yea, sing praises.....**

**<sup>7</sup> Let the sea roar, and the fullness thereof;**

**The world, and they that dwell therein;**

**<sup>8</sup> Let the rivers clap their hands;**

**Let the mountains sing for joy together. (Psalm 98:3-4, 7-8)**

Psalm 98 is part of a series of Psalms – 93 and 95 – 100 – that extol God in terms of being a ruler. Many modern Biblical scholars characterize Psalms 47, 93, and 96 -99 as “royal enthronement Psalms,” which take the human phenomenon of the coronation of a king and project it onto God. Thus, this group of Psalms is sung when we, as it were, enthrone God as our sovereign. What is striking about Psalm 98 is how it chooses to talk about God in the context of nature. All the ends of the earth have seen the work of God. The physical world bears witness

of God. And it is the earth itself that praises God. In verse 4 the praises are offered by the totality of the earth. In verses 7 and 8, individual elements of the natural world are depicted as singing God's praises. Some of the ways these elements of the natural world are presented are familiar to us. Some of the ways they praise God differ very much from what we experience. We are certainly accustomed to referring to the sea as "roaring". That is often how the ocean sounds to us. But we probably do not experience rivers as clapping their hands or mountains as singing. Perhaps the author of Psalm 98 is taking some poetic license, expanding upon the sounds we do hear in the world of nature, including rivers as they rush along their courses and mountains when the wind blows through them. In Psalm 98 it is clear that one significant place we can begin to meet God is in the realm of creation – the realm which is, in many senses of the phrase, our natural environment.

Psalms 27: verses 13 and 14 describe the psalmist's attitude in the midst of his trial and struggle. This has been a lament, but like many laments, it ends on the upswing, a word of hope and confidence:

**"<sup>13</sup>I am still confident of this:**

**I will see the goodness of the LORD**

**in the land of the living.**

**<sup>14</sup>Wait for the LORD;**

**be strong and take heart**

**and wait for the LORD." (Psalm: 27:13-14)**

"The land of the living" means this life, rather than in the afterlife. I will see the Lord provide deliverance in my lifetime! In verse 14 he counsels both himself and others to develop both strength and perseverance. Look at the interesting kind of parallelism:

- Wait for/expect the Lord
- Be strong
- Take heart
- Wait for/expect the Lord

"Wait for the LORD" (NIV, NRSV), "wait on the LORD" (KJV) is well translated by the NJB as, "Put your hope in God." The verb 'expect' means "to wait or look for with eager expectation."

This command to "wait for the LORD" both precedes and follows the commands to be strong. It wraps them with a commitment to wait expectantly until God comes through with the answer, the help needed. It doesn't give up.

Psalm 27 doesn't seem to be forged in the heart of a crisis. Rather it looks back reflectively upon the strength of God David has experienced in the past. It is certainly a Psalm that celebrates the faith in the Lord in times of trouble.

**<sup>1</sup>"The LORD is my light and my salvation --  
whom shall I fear?**

**The LORD is the stronghold of my life --  
of whom shall I be afraid?**

**<sup>2</sup>When evil men advance against me  
to devour my flesh,  
when my enemies and my foes attack me,  
they will stumble and fall.**

**<sup>3</sup>Though an army besiege me,  
my heart will not fear;  
though war break out against me,  
even then will I be confident." (Psalm: 27:1-3)**

These first few verses celebrate the utter lack of fear with which David's faith in God strengthens his heart. We can notice the imagery of God that David begins with in verse 1:

**My light, My salvation, My stronghold**

Since God is his light, salvation, and fortress, he walks with a certain confidence, even in trouble. He calls on God to instruct him, to lead him, since his way in life is perilous, surrounded by enemies all around.

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## PART III

### Emphasis on Soul

In *Gitanjali*, the poet who experiences true inspiration is an enlightened soul. He doesn't shut his doors to the outside world but refines the world through his imaginative capacity and offers the world an antidote for its maladies through his works. For both the spiritualist and the poet, deliverance lies not in renunciation of the world but in delightful (connections) bonds: **“I feel the embrace of freedom in a thousand bonds of delight”**. (Ibid 4) This line of Tagore directly appeals to his master and conveys what a struggle it is for a poet to be able to express satisfactorily in language what he has experienced at the spiritual level.

Through Tagore's *Gitanjali* we get a glimpse of the poet's true nature and his spiritual feelings. Embodied in this work is his very soul; it will continue to give out sparks of truth to the world. This pious poet's prayer will continue, kindle in generations of poets the desire to lead a life of humility and self oblivion. The atmosphere of *Gitanjali* is characterized by the very first verse of the first poem, in which Tagore says that he worships his creator in the dust of the earth. Humility, devotion and love are the key which determines the tone of his work.

### Personal Spiritual Experience – To Draw Near to God

*The Book of Psalms* is related to the personal experiences of our lives and the emotions with which we react to them. Psalms offer us important resources from which we can draw perspectives and insights to help us refine our understanding. It also helps us to shape our mind to walk closer with God. **Psalms 42:1-2** beautifully depicts the yearning for God **“as a deer thirsts for springs of water”**, describing the thirst for God, like Tagore in *Gitanjali* who has a thirst for God. In **Psalms 98:4** David praises God in all circumstances and sings songs out of joy **“Sing for joy, yea, sing praises.....”** Finally it expresses the longing of the psalmist to draw near to God. It is also the psalmist's place of safety and rejoicing, as the poet in *Gitanjali* longs to be and offers his own self at the feet of the all-caring, affectionate inscrutable spirit. Therefore, we can see the quest for spirituality in the *Gitanjali* and in the *Psalms*, as both poets long to offer themselves to God.



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# Influence of Brechtian Technique on Girish Karnad: A Study of *Nagamandala*

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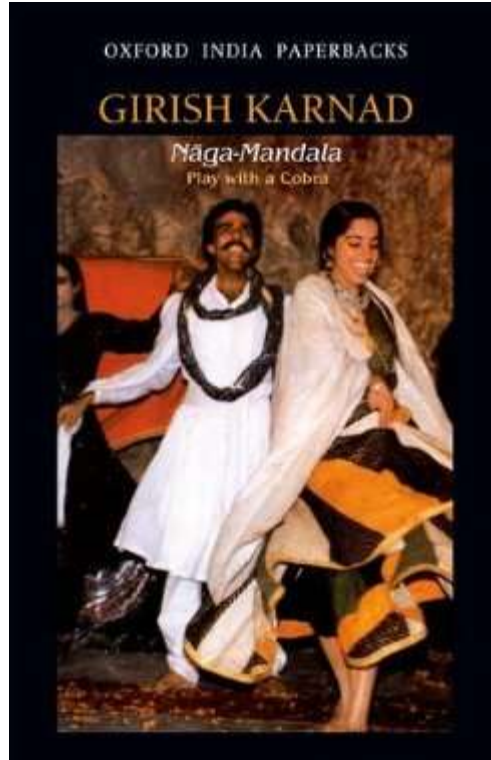
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## Issues in *Nagamandala*

Taking up *Nagamandala* (1980) for discussion we must not lose sight of the issues raised in the play and their subsequent evaluation by a technique most fitted for the purpose. Emphasis is on appropriate technique, it may be “convention” (qtd. in Schorer) as T. S. Eliot calls it or what Mark Schorer views as “any selection, structure, or distortion, any form or rhythm imposed upon the world of action, by means of which... our apprehension of the world is enriched or renewed. In this sense, everything is technique which is not the lump of experience itself”. (72)

In *Nagamandala* Girish Karnad approaches his subject through folklorist technique. He confesses that he cannot do otherwise, in a conversation with Montushi Chakravarty he asserts that “he felt incapable of inventing stories, he drew his plot from history, folklore, myths and legends” (183). Montushi Chakravarty believes that Karnad transforms the preexisting material,

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like Shakespeare, “into unique drama of human emotions and feelings” (183). If by the “unique drama of human emotions and feelings” she means excellence comparable with Shakespeare’s one may debate her assessment, but at a later stage. For the time being, however, our focus is on the nature and efficacy of Karnad’s folklorist technique in *Nagamandala*. In an interview with Tutan Mukherjee, Karnad revealed:

*Nagamandala* combines two folk-tales. The framing story describes the gathering of the flames in a dilapidated temple after the lamps in the village homes have been extinguished. The gossip of flames is overheard by the playwright who is condemned to die unless he can keep awake the whole night. The story the playwright hears is about a woman, her husband and her snake-lover. When I heard the folktale, I was captivated. I wondered if a woman in such circumstance would commit a deliberate adultery. Would she accept the secret lover? The conservative Indian attitude will neither permit nor tolerate this, of course. So how does she face the fact that the person who visits her at night, who is her tender lover, is not really her husband? What kind of truths or half truths do we tell ourselves to avoid facing a stark and unpleasant reality? That was the inception of the play in my mind. (42)

### **Adoption of Folklorist Technique**

To explore the ‘truths and half-truths’ of our existence, Karnad has adopted folklorist technique, but he does not tell us how the two folktales, one of the condemned man and the other of the snake-lover, are significantly connected in his thematic definition. **Secondly**, in his introduction to his play he acknowledges:

The social values of this class [the Indian middle class] were shaped by the English education it had received.... Inevitably by the theatre it created imitated the British theatre of the times... several new concepts were introduced, two of which altered the nature of Indian theatre. One was the separation of the audience from the stage by the proscenium, underscoring the fact that what was being presented was a spectacle free of any ritualistic associations and which therefore *expected no direct participation by the audience in it*, and the other was *the idea of pure entertainment*.( Girish Karnad I: 304) [Italics are my own].

### **No Direct Participation**

Here the stress is on ‘no direct participation by the audience’ and on the idea- ‘pure entertainment’, these are the two western concepts introduced, and at the same time Karnad concedes:

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Even to arrive at the heart of one's own mythology, the writer has to follow signposts planted by the west. (Girish Karnad I: 304)

The western signposts Karnad follows, or what he endeavors to avoid is direct participation by the audience in his folklorist technique.

### **Association with Brechtian Technique**

This technique of keeping the participation by the audience at bay is associated primarily with the German playwright, Bertold Brecht (1898-1956), who is better known for his concept of 'Epic Theatre' or 'Alienation Effect'. *Nagamandala* is Girish Karnad's play in which Brechtian technique is glaringly operative though the means are different. The play runs like a parable showing that if a newly-wed young woman is neglected for days altogether in a patriarchal society, she is bound to get a secret lover and the play highlights it in the climax, in the poetic justice when she is rewarded with all she wanted, notwithstanding social violations she has committed. The whole drama is enacted in folk theatre form with all the usual devices of magic and mime. The audience remains detached being reminded that they are only watching a play hence should think more rather than feel about all that is going on the stage.

### **Impact of Epic Theatre**

Karnad has admitted Brecht's influence on his play. Brecht's formulation of Epic Theatre is a reaction against the traditional Aristotelian theatre of illusion. The essential point of Epic Theatre is that it appeals less to the spectator's feelings than to his reason. Brecht uses the stage platform as an arena, fully unmasked, and exposes the lightening equipment that negates all Romantic- Symbolic- Illusionist- Idealistic theatre. Secondly, epic theatre also demonstrates the principles of multiplicity and simultaneity. In traditional theatre though the audience knows that it is watching an illusion of reality, yet, it accepts it in what Coleridge calls "willing suspension of disbelief for the moment, which constitutes poetic faith" (314; ch.XIV).

### **Empathy versus Alienatio**

In challenging the traditional principles of drama, Brecht questions the value of identification or empathy [*Enfuhrung* – translated 'as to feel into']. The theatrical alternative to

empathy, according to Brecht, is Alienation or Estrangement (*Verfremdung*). Brecht wants us not to identify ourselves with the characters, but to stand back from them.

Brecht assumes that when one abandons empathy one can see the object in itself as it really is. Brecht also renounces the classical principle of pity and fear, “the twin-yoked classical cause of Aristotle’s catharsis” (271), in favour of the process of alienation or estrangement.

Instead of becoming emotionally involved in the stage action, the spectator should remain a dispassionate observer and judge. Brecht’s aim is to teach men to think, to shake or enrage them into revolutionary action against social injustice. We may note here that art, according to Brecht, is a mean to urge you to take revolutionary action against social injustice. Thus a predetermined aim of art is defined.

### **Partial Exploitation of Brechtian Model**

Karnad does not fully exploit the Brechtian artifice of Epic theatre in *Nagamandala*, yet he claims that the play does strike a departure from the emotion based world of traditional values. He observes:

The theatrical conventions Brecht was reacting against – character as a psychological construct providing a focus for emotional identification, ‘the willing suspension of disbelief’ syndrome, the notion of unified spectacle – were never a part of traditional Indian theatre. There was therefore no question of arriving at an alienation effect by using Brechtian artifice. What he did was to sensitize us to the potentialities of non-naturalistic techniques in our own theatre. (Jolota 264)

In *Nagamandala*, Karnad attempts to achieve ‘alienation effect’ by deriving the material of the play from folktales, and also by using the non-naturalistic techniques of Indian traditional theatre – that is by mixing of human and non-human worlds as distancing device which brings in the element of alienation in the play.

### **Folk Element and Magical Power**

The folktale element of *Nagamandala* and the magical power which the cobra possesses continually remind the spectator that he is only watching a play. Karnad, in short has rejected the

value of emotional identification and catharsis. The play leaves the audience in possession of their critical faculties, so that they may learn something conducive to social reality. He observes:

The energy of folk-theatre comes from the fact that although it seems to uphold traditional values, it also has the means of questioning these values, of making them literally stand on head. (Jolota 264)

He further adds:

The various conventions – like chorus, the masks, the seemingly unrelated comic episodes, the mixing of human and nonhuman worlds – permit the simultaneous presentation of alternative points of view, of alternative attitudes to the central problem. To use a phrase from Bertold Brecht these conventions then allow for complex seeing. (Jolota 264)

So Karnad is consciously adopting and practicing a folklorist technique – a technique rooted in Indian traditional theatre with all the devices of Sutradhar, magic, mime, mixing of human and non-human worlds, changing the course of events, even the end of the story at the behest of the audience. First he is motivated to instill alienation effect, so that he can question the prevailing social values.

### **What He Communicates and How He Communicates**

Now our task is to see how far Karnad's art comes alive within the confines of art, especially in the context of the play *Nagamandala*. Secondly, rather more importantly, what matters is not what he communicates – his content – but how he communicates, in other words, how he achieves his content in his artistic process.

Before one plunges into *Nagamandala* for analysis, it may be worthwhile to remark that when one reads a folktale or sees it enacted on the stage, it runs like a story with a moral, boring or interesting. If interesting, we keep asking what happens next, and leave it as it is at the end without getting affected except, of course, picking up a piece of wisdom. The point is that the penetrating search of art is missing; therefore, alienation effect is not much of a love of labour's result, it is rather a foregone conclusion; and the play depicting folklore rears its import like a morality play without hammering it through an evolving process. We have to see now how Karnad does otherwise in his *Nagamandala*.

## **The Theme of *Nagamandala***

The theme of *Nagamandala* is the same as that of *Hayavadana*, woman's sexuality but with a variation. Here the protagonist, Rani, is not freewheeling, candid and bold like Padmini. She is a young timid woman married into a patriarchal family, neglected and deserted for days together by her husband. How she suffers and overcomes her ordeal, finds love outside the marriage and starts enjoying the pleasures of her body, is her ensuing story. No less amusing are her efforts to stay abreast of social conventions despite her violations against them, much as she comes to dominate her straying husband. Her story is presented by Story, a female character in the play. The play opens on the:

Inner sanctum of a ruined temple. The idol broken, so the presiding deity of the temple cannot be identified. It is night, moonlight seeps in through the cracks in the roof and walls. A man is sitting in the temple, long silence. Suddenly, he opens his eyes wide. Closes them. Then uses his fingers to pry open his eyelids. Then he goes back to his original morose stance. He yawns involuntarily. Then reacts to the yawn by shaking his head violently, and turns to the audience. (Girish Karnad I: 247)

## **The Story of Flames**

With this opening we move on into the story of flames attached to the main story of the play. This dilapidated temple is located on the outskirts of a village. One then finds many tiny flames entering the temple and talking to each other. All the flames have come from different households in the village, who, after the lights have been put out for the night; escape their houses to gather in the temple to gossip, to share with each other their experiences. The stranger, the man in the temple, enters into conversation with them, shows interest in lightening, in their stories. He has perforce to listen to the story to keep him awake one whole night, if he has to live next day.

So this is the setting – dilapidated temple, flames and the condemned man – for the story, the narrator to begin her story of Rani. Santosh Gupta comments:

The identification of the flames with young, sprightly and vocal women, stories that they tell each other is a brilliant device used by Karnad for creating a particular female context and content in the 'man-oriented' folktale. He brings

within the play the strong association between oral narrative, tradition and woman's sub-culture existing within the patriarchal societies (250-51).

### **Setting Represents Community Life - Connecting to the Theme**

We may understand they represent communal life. The moot point is how this setting, this episode is connected with the main story, the theme of which is woman's sexuality. Even if it is a separate episode attached to the story, it must have bearings on the central theme of the play. It must contribute to the thematic development of the play. How it is connected with the theme of woman's sexuality? That is our major concern whatever technique Karnad adopts, irrespective of the fact whether this episode is a distancing device, a device to achieve alienation effect or what Karnad says that "flames represent a lived counterpoint to the patriarchal structures of the classical texts and institutions" (Dodiya and Surenderam 36). But he does not tell us how this prologue is part of his artistic process to examine the issue raised in the play – the woman's sexuality. At best it creates an ambience for the main folktale.

### **What Is Technique?**

But one must remember that technique is not arrangement of events within a plot, or arrangement of suspense or arbitrary device for heightening of dramatic interest. On the contrary, technique is a means towards the positive definition of the theme. One may add further that technique is not means of organizing material that is available in folklore or otherwise, but a means of exploring and defining values in that material for the first time. The temple-and-flames episode hangs loose as a surrealistic piece. In other words, this episode is not merged with the central theme of the play.

### **Story – Women's Sexuality**

Anyhow, Story begins her story of Rani and Appanna. Rani is neglected, deserted, humiliated and left lonely for days together, in a male dominated family, by her husband Appanna. She has suffered mutely day in and day out. She is daydreaming wistfully:

... so Rani asks, 'where are you taking me'? And the eagle answers: 'Beyond the seven seas and seven isles on the seventh island is a magic garden. And in that garden stands the tree of emeralds. Under the tree your parents wait for you'. So Rani says: 'Do they? Then please, please take me to them immediately'. 'Here I



come'. So the eagle carries her clear across the seven seas...( Girish Karnad I: 254)

Rani is a young married girl, blooming in her youth and is:

Queen of the long tresses. For when her hair was tied up in a knot, it was as though a black King Kobra lay curled on the nape of her neck, coil upon glistening coil. When it hung loose, the tresses flowed, a torrent of black, along her young limbs, and got entangled in her silver anklets. (Girish Karnad I: 253)

Rani is a tender lovely woman left to suffer by a debauched husband who is otherwise enjoying extra-marital affair with a concubine. Once she sees a golden stag in a dream who says, "I am not a stag", he explains, "I am a prince...." (Girish Karnad I: 254). Rani sits up and begins to sob. A prince she wants in the heart of her heart. Then she takes a lover, a secret lover. Kurudavva who extends help in providing Rani with magic roots is mother in-law figure, and is anxious for Rani to start her married life. Magic and Nag are psychic phenomenon, in fact externalization of Rani's inner urges whose fulfillment she seeks. Nag is also a phallic symbol. The story of Kurudavva, her roots and Rani's throwing of reddish substance on the ant-hill are dramatized means by which she gets a lover, and sees a husband figure in the lover who resembles her husband, visits secretly at night. He approaches her tenderly and she comes off slowly at first:

( ... Naga comes and sits very close to her. When she tries to move away, he suddenly grabs her, with frightening speed.)

Naga: Don't be afraid. Put your head against my shoulder.

(she slowly puts her hand on his shoulder. He gently puts his arms around her. )

- - - - -

(she has fallen asleep against his chest. He slowly counts her hair. It is long and thick. He picks up her hair in hand, smells it...)

Naga: What beautiful long hair! Like dark, black snake princess!

He admires her beauty, is attracted to her, visits her every night overcoming the impediments – of dogs and mongoose – lovers have to face. Love admits no impediments. Rani is no longer afraid:

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Influence of Brechtian Technique on Girish Karnad: A Study of *Nagamandala*

Rani: ... I don't feel afraid anymore, with you beside me. Father says: 'The Cobra simply hooks the bird's eyes with its own sight. The bird stares – and stares – unable to move its eyes. It doesn't feel any fear either. It stands fascinated, watching the changing colours in the eyes of the Cobra. It first stares, its wings half opened as though it was sculpted in the sunlight.

Naga: Then the snake strikes and swallows the bird. (Girish Karnad I: 269-70)

The first love making is mesmerizing and violent for Rani, and her experience is like dancing:

Through the weaver's nest  
And light the hanging lamps  
Of glow-worms  
Through the caverns in ant-hill  
And set the diamond  
In the cobra's crown ablaze (Girish Karnad I: 274)

In fact, the whole cosmos is set ablaze for her, yet she is afraid, and has not realized the power of love as yet when love is the rhythm of nature:

Frogs croaking in the pelting rain, tortoises singing soundlessly in the dark, foxes, crabs, ants, rattlers, shark, swallows – even the geese! The female begin to smell like wet earth. And stung by her smell, the King Cobra starts searching for his Queen. The tiger bellows for his mate when the flame of the forest blossoms into a fountain of red and the earth cracks open at the touch of the aerial roots of the banyan, it moves in the hollow of the cotton-wood, in the flow of the estuary, the dark limestone caves from the womb of the heavens to the dark nether worlds, within everything that sprouts, grows, stretches, creaks and blooms – everywhere, those who come together, cling, fall apart lazily!( Girish Karnad I: 276)

### **Images of Sexual Intercourse – Rani in the Centre**

The passage is replete with images of sexual intercourse reaching orgasmic climax to the lazy falling apart. Rani is mesmerized so much that when birds announce dawn, her comment is:

Why don't those birds choke on their own songs? Who has given them the right to mess about with other creatures' nights. (Girish Karnad I: 276)

Rani enjoys her lover's company so much that she wants the night to last forever, seeking fulfillment to the brim. The very fact that she is reflecting her joyful state of mind, by

commenting on morning birds' song shows that she is no longer a timid miserable woman of early days. Her love life is installing in her a new confidence, and she is growing, gathering her life into her control. As she waits for Naga, how impatient she gets:

*(It gets dark... Rani hurriedly lights the lamps in the house.)*

Rani: Wait now. Don't be impatient. It won't be long... It will open out. Reach out with its fragrance.

*(Rushes into bedroom. Waits tensely. Suddenly jumps up, breathe deeply)*

There it is ... The smell of the blossoming night queen! How it fills the house before he comes! How it welcomes him! God, how it takes me, sets each fiber in me on fire! (Girish Karnad I: 281)

Rani's whole self is responding to her lover's embraces, her soul is opening out to the beauty and fragrance of her surroundings. Yet Karnad is not boldly probing her exact responses in love-making, nor does he trace out the effect of her love experience on her soul. She is drowned otherwise in the overwhelming waves of metaphors which only show her experience is joyful as it is, but is not gripping enough to turn her topsy-turvy. For her, who has been oppressed and repressed for long, sexual experience could have been apocalyptic. This could have come only through deeper emotional involvement on the part of Karnad and on the part of the audience, which he consciously avoided to his own disadvantage for whatever the reason he has, whereas art has its own reason for grilling into the outer crust. The overwhelming reason should have been to get at the truth and not to please the social graces of the society tied to traditional conventions.

### **The Panchayat**

The next landmark in the play is the panchayat decision, or how the custodians of the society handle the sexual transgression of a married woman on an express complaint by her own husband. After five months of her happy erotic life, she discloses that she is pregnant and she is extremely happy:

Rani: All these days I was never same. I didn't just dream up these nightly visits of yours.

You don't know how I have suffered when I saw your scowling face in the morning; I would be certain everything was a fantasy and almost want to cry ...thank God. That's all past now.

Naga: Why?

Rani: I have definite evidence to prove I was not fantasizing.

Naga: What evidence?

Rani: I am pregnant (*He stares at her, dumbfounded.*) (Girish Karnad I: 282)

Naga is not happy because her pregnancy can reveal his identity, the identity of her secret lover. She is utterly confused and helpless because she can neither hide the pregnancy of five months nor have it aborted.

When Appanna discovers that Rani is pregnant, he knows that she has committed adultery and this infuriates him and he pushes, kicks and curses her.

Appanna: Aren't you ashamed to admit it, you harlot? I locked you in, and you managed to find a lover! Tell me who it is. Who did you go to with your sari off?

Rani: I swear to you I haven't done anything wrong.

Appanna: You haven't? And have a bloated tummy. Just pumped air into it, did you? And you think I'll let you get away with that? You shamed me in front of the whole village, you darken my face, you slut!

*(He beats her. The cobra watches this through a window and moves about, frantic, neither notices it)*

Appanna: I swear to you I am not my father's son, if I don't abort that bastard! Smash it into dust. Right now...

*(Drags her into the street. Pick up a huge stone to throw on her. The Cobra moves forward, hissing loudly, drawing attention to itself. Rani screams)*  
(Girish Karnad I: 284 )

She escapes from being hit by a stone, but the trial by the elders is unavoidable. Through her liaison with the secret lover she had to face the consequences one day: pregnancy and then the ire of the society. By now she is mentally ready to brave all.

### **The Miracle: Cobra**

The village elders sit in judgment the next day. They listen to Appanna and Rani. Rani has to prove her chastity by taking the oath while holding the Cobra in her hand. She says that she has never touched anybody other than her husband and the Cobra. The Cobra slides up her shoulders and spreads its hood like an umbrella over her shoulder like a garland, slides down and

goes into the ant-hill. Rani stares with confusion while people prostrate before her and praises her.

Elder I: A miracle! A miracle!

Elder II: She is not a woman. She is a Divine Being!

Elder III: Indeed, a Goddess! (Girish Karnad I: 292)

While Appanna stands uncomprehending, the people take Rani and Appanna in a palanquin to their house. The couple is taken in procession to their house.

Elder I: Appanna your wife is not an ordinary woman. Don't grieve that you have judged her wrongly and treated her badly. That is how goddesses reveal themselves to the world. You were the chosen instrument for revealing her divinity.

Elder II: Spend the rest of your life in her service you need merit in past ten lives to be chosen for such holy duty. (Girish Karnad I: 292)

When all people are gone Appanna too falls at her feet and says, "Forgive me, I am a sinner. I was blind" (Girish Karnad I: 293). She gently takes him in her arms. Thus she gets everything. Appanna becomes a devoted husband; Appanna's concubine becomes her maidservant. In due course, Rani gives birth to a beautiful child.

### **Maturity through Crisis – Truths and Half-truths**

But before the Cobra trial by the village elders, she has grown into a mature confident woman and told the Naga:

I was a stupid ignorant girl when you brought me here. But now I am a woman, a wife, and I am going to be a mother. I am not a parrot, not a cat or a sparrow. Why don't you take it on trust that I have a mind and explain this charade to me? Why do you play these games? Why do you change like a chameleon from day to night? Even if I understood a little a bit – I could hear it. But now – sometimes I feel my head is going to burst. (Girish Karnad I: 283-84)

The point is, she is a woman possessing confidence and intelligence; and under advice from her secret lover she successfully maneuvers it brilliantly with what Karnad says 'truth and half-truths' while facing 'the stark and unpleasant reality'. She, in other words, survives the social storm by making her pregnancy a miracle. Neither her husband nor the village elders established her adultery through substantial evidence. Yet she is pregnant and that also through

no human union. Instead of reasoning out the elders' behavior, it must be through supernatural agency, a divine phenomenon. A belief is set afloat and is affirmed that Divinity has revealed itself through Rani. And Rani survives through dignity and divine aura on the basis of deceit, and reconciles to her stray husband dropping her lover who could fill her surroundings with fragrance even before he arrives to join her at night. By another option she can keep her lover for secret liaison inspite of the presence of her husband in the house. What we are shown in the double ending is that her husband is as good as her lover whether she keeps him or not. Isn't that to say no male is unique for a woman; this posture rejects the concept of patriarchy which considers woman as property. Then again, if she drops her lover, can she do so overnight without any emotional turbulence? On the other hand does her husband accept her willingly or under social pressure after she has been declared goddess? No he has his doubts:

Appanna: What am I to do? Is the whole world against me? Have I sinned so much that even nature should laugh at me? I know I haven't slept with my wife. Let the world say what it likes. Let any miracle declare her a goddess. But I know! What sense am I to make of my life if that's worth nothing? ( Girish Karnad I: 290)

### **A Blurred Character – Lack of Psychological Probing**

The fact that Rani accepts her situation tamely shows that she is a blurred character, not sensitive, unpredictable, neither is she emotionally rich and is lacking in depth worthy of a protagonist. More importantly, Karnad's technique of using folklorist frame does not penetrate the outer surface of Rani's condition after her reconciliation with her husband. Here Karnad's technique should have probed Rani's bruised and wounded self after she is parted from her lover with whom she has spent five months of heavenly life, her agonized separation, her tensions, her conflicts, her fears, and hopes. But Karnad's technique does not admit of psychological probing, does not even explore her fears and joys in meeting her secret lover. The very technique in Karnad's creative process does not invite the decisive ending.

In the interest of what Karnad claims of multiple seeing, the impact of the play is diluted, and intensity is sacrificed. Montushi Chakravarty states that, Karnad, like Shakespeare works on

pre-existing material and transforms it into “unique drama of human emotions and feelings” (181). How can any material pre-existing or otherwise be transformed into “unique drama of human emotions and feelings”(181) unless it is subjected to merciless examination, and turned upside down to gauge the emotional depth and discover its meaning and work towards positive definition of the theme first and finally to achieve moral evaluation. Rani has been deceitful at the trial, has been deceitful after she gets her husband, and finding her husband now devoted at her side throws out her lover.

### Shakespeare versus Karnard – Treatment of Pre-existing Material

It is Shakespeare who has actually transformed the pre-existing material into unique drama, not Karnad. *Hamlet* from simple revenge play by Kyd becomes a powerful play with the overwhelming problem of how to uproot evil. Nor does Karnad probe deeply the recess of Appanna’s mind that has an adulterous wife, yet has to live with her. Mentally she should have been a wrack inspite of his social compulsions to accept her and live with her. After a mild questioning he gives up. His character is as thin as aerial, and is not convincing foil to define her sexuality.

In the triangle if one is seized with sexual jealousy, it is Rani’s secret lover (Naga) who cannot hear the new situation in the social set up with Rani in the arms of her husband.

Naga: Why should I not take a look?

- - - - -  
- - - - -

*(Goes into Rani’s bedroom. Rani is sleeping next to her husband, her head on his shoulder, her long loose tresses hanging down from the edge of the cot. Her child is by her side. There is a quiet smile of contentment on her face. Naga looks at the group and recoils in sudden anguish, covers his face as though he cannot bear to see the scene.)*

Naga: Rani my Queen! The fragrance of my nights. The blossom of my dreams! In other man’s arms? Does she curls around him as passionately every night now? And dig her nails into his back? Bite his lips? And here I am – a sloughed-off skim on the tip of the thorn. An empty sac of snake-skin. No I can’t bear this. Someone must die. Someone has to die. Why shouldn’t I kill her? If I bury my teeth into her breast now, she will be mine. Mine for ever!

*(Moves to her swiftly. But stops)*

No. I can't. My love has stitched up my lips. Pulled out my fangs. Torn out my sac of poison. Withdraw your veils of light. Flames let my shame float away in the darkness. Don't mock, gecko. Yes, this King Cobra is now no better than a grass snake. A common reptile. That's what I am and I had forgotten that. I thought I could become human. Turn into my own creation. No! her thighs, her bosom, her lips are for one who is forever a man. I shed my own skin every season. How could I even hope to retain human form? (Girish Karnad I: 295-96)

We can see how the lover is affected and seized with the emotion of jealousy. Karnad for the time probing the mind of a castaway lover smitten by the all consuming emotion of jealousy at least for a short period of time, emotionally involved with the plight of the lover and making us suffer with her, much to the contrary of his attempt to alienate us. Yet the depth and intensity which sexual jealousy could generate are missing. We may remember Shakespeare's depiction of Othello's sexual jealousy:

Othello: Had it pleased heaven  
To try me with affliction, had they rained  
All kinds of sores and shames on my bare head,  
Steep'd me in poverty to the very lips,  
Given to captivity me and my utmost hopes,  
I should have found in some place of my soul  
A drop of patience, but, alas, to mark  
A fixed figure for the time of scorn  
To point his slow unmoving finger at.  
Yet could I bear that too, well, very well.  
But there, where I have garner'd my  
Where either I must live, or bear no life,  
The fountain from which my current runs,  
Or else dries up, to the discarded thence? (Oth. 3.2.228)

Here is the intensity, the consuming sexual jealousy, the penetrating, heart-rending suffering of a man who thinks his wife has gone into the arms of somebody else, leaving him weak. Naga's suffering in his jealousy does not carry that depth and intensity. Scope for folklorist form does not probe deep enough into the minute working of the mind.

### **Enigmatic Character Kappanna – A Reflection of Appanna**



The question of dramatic significance of Kuruddava and Kappanna has to be settled within the evolving story of the play. We cannot brush it aside as something of a mystery in the middle of the play. Kuruddava is the means of providing Rani with a lover, and Kappanna remains somewhat an enigma who meets a Yaksha woman as Kappanna describes:

Kappanna: She is not a village girl. Which village girl will dare to step out at this hour?  
And I am not making up stories. That day she floats out from the haunted well.  
Just now she stepped out of the cemetery. Looked at me. Smiled and waved.  
(Girish Karnad I: 288)

Later in the play Kuruddava speculates when she finds Kappanna missing:

Kuruddava: If only I had eyes! I would have recognized. But can one do with these pebbles? When he tried to tell me I didn't listen. I was deaf. A temptress from beyond? A Yaksha woman. Perhaps a snake woman? But not a human being. No. What woman would come inside our house at this hour? And how? She wasn't even breathing. I shouted have asked, 'who are you? What do you want from us? Go away! Suddenly the door burst open. The rushing wind shook the rafters. He slipped from my hands and was gone. Never came back. (Girish Karnad I: 291)

Thus we meet her again towards the end of the play while she is searching for her son:

Kuruddava Voice: Son! Where are you?

(Lights come on. Rani, Appanna and child are sleeping)

Kuruddava Voice: Kappanna ...

(Appanna sits up)

Appanna: Yes ?

Rani (waking up): What is it?

Appanna: A thought I heard someone calling.

Kuruddava Voice: Kappanna where are you?

Rani: The poor soul! Kuruddava

Appanna: In my sleep, it sounds like my mother calling me... (Girish Karnad I: 296)

Kappanna seems to be a reflection of Appanna who has gone astray chasing a concubine who has been as elusive and flimsy as Kappanna's Yaksha woman, and gets nothing in the end, gets no palpable genuine love with gnawing doubts in the chastity of his imposed wife. Kuruddava then is a reflection of his mother, who has been blind to Appanna's upbringing, but an anxious mother-in-law to help her daughter-in-law start a family.

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Influence of Brechtian Technique on Girish Karnad: A Study of *Nagamandala*

## A Modern Treatment of Traditional Motifs

In *Nagamandala*, Karnad's approach and treatment is modern. He uses the conventions and motifs of folk art like masks and curtains to project a world of intensities, uncertainties and unpredictable denouements. The various conventions – the chorus, the music, the apparently unrelated comic interludes, the mixing of human and the non-human worlds – present a simultaneous presentation of alternative point of view. Karnad leaves the stage apparatus visible, presents synoptic announcements, and has narrator's directly talking to the audience. All this compels the audience to respond to the action of the play intellectually and to question it, instead of responding emotionally and merely accepting it. Karnad has used his play as a vehicle to express the complexities of modern life.

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# Passivization and Theta ( $\Theta$ ) Role in Arabic and Fulfulde

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## Abstract

This paper intends to discuss how  $\theta$ -role is assigned to passive structures in Arabic and Fulfulde. Although Arabic and Fulfulde are from different language phyla, Arabic is a Semitic language while Fulfulde is a Niger Congo language. Fulfulde has borrowed many lexical items from Arabic due to the religious affiliation between the two languages. In Fulfulde,  $\theta$ -role is assigned at D.S that is on active sentence before movement of the arguments to derive the passive structures. In Arabic, both transitive and intransitive verbs take passive forms, while in Fulfulde only transitive verb has passive forms.

## 1.0 Introduction

This paper intends to discuss how  $\theta$ -role is assigned to passive structures in Arabic and Fulfulde.  $\theta$ -role is one of the sub-theories of Government and Binding theory that discusses the semantic relation between lexical items in a sentence.  $\Theta$ -roles are assigned to arguments i.e. lexical items in nominal positions. In every sentence, there are two positions in  $\theta$ -role assignment; an argument position and a non-argument position. Although  $\theta$ -roles are assigned to argument positions, however not all argument positions are accessible to  $\theta$ -role. Argument positions that are accessible to  $\theta$ -role are referred to as A- positions and those that are not accessible to  $\theta$ -role are A-bar positions. There are two types of arguments with regards to  $\Theta$ -roles; internal and external. The verb assigns  $\theta$ -role to the internal arguments i.e. the objects because the verb sub-categorizes the positions occupied by the internal arguments. The verb does not sub-categorize the position occupied by the subject (i.e. the external argument) but it assigns  $\theta$ -role to it. There are finite universal sets of thematic functions from which every language gets its thematic functions; there are agents, theme, location, goal, beneficiary etc thematic functions. Assignment of  $\theta$ -roles to arguments is controlled by the  $\theta$ -criterion which states that:

### THETA ( $\theta$ ) CRITERION

Each argument bears one and only one  $\theta$ -role and each  $\theta$ -role is assigned to one and only one argument. Sells (1985:37).

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Passivization and Theta ( $\Theta$ ) Role in Arabic and Fulfulde

The number of  $\theta$ -roles to be assigned by a head (i.e. verb) depends solely on the number of arguments the head selects or sub-categories. If a head sub-categories the positions to be occupied by two objects, then it assigns two  $\theta$ -roles to them. Thus, sub-categorization entails  $\theta$ -role. This condition on  $\theta$ -marking which Sells refers to as  $\theta$ -marking condition states that:

### THETA MARKING CONDITION

If  $\alpha$  sub-categorizes the position occupied by  $\beta$ , then  $\alpha$   $\theta$ -marks  $\beta$ .

The  $\theta$ -marking condition controls the number of  $\theta$ -roles to be assigned to an argument. Thus, movement from one sub-categorized position to another is prohibited. Following Chomsky (1981) and Sells (1985) in Ndimele (1992), “While  $\theta$ -roles are assigned at D-structure, the  $\theta$ -criterion applies at all levels, ensuring that heads and their arguments are in suitable configurations.”

Generally, passivization is seen in most languages as either the promotion of the object to subjecthood or demotion of the subject to objecthood of the sentence. Crystal (2008) defines passivization as a term use in the grammatical analysis of voice where the grammatical subject is the recipient or goal of the action denoted by the verb. In another definition, Radford (1997) refers to passivization as movement from being a complement of the passive participle to its subject. Despite the fact that passivization involves movements of lexical items particularly subjects and objects in languages, its derivation also varies from language to language depending on the structure of individual languages. In most languages with passive voice, it is the transitive verb that passivizes; the transitive verb becomes an intransitive one after been passivized. There are some few languages that allow passivization of intransitive verbs, for instance German and Arabic allow passivization of intransitive verbs as in the following sentence;

1. Es wurde gedacht/ gelacht  
It was thought/ laughed
2. Rukiba ala al jabali  
(Someone) climb on the mountain

## 2.0 Literature review

According to Kawasha (2007), passivization in Bantu languages is derived by means of a derivational suffix that is attached to the verb. In Lunda, a language spoken in Zambia, passive structures are derived by the de-transitivizing affix  $-iw/ -ew$  that are suffixed to the verb resulting in the deletion of the agent (i.e. the subject) and promotion of the object to subject position as in the following active and passive sentences;

- 2a. ka- pela     $\varnothing$ - na- sum- i    ka- sumbi

12-snake SAI- TAM- bite- FV 12- domestic fowl

Kapela nasumi kasumbi

‘A snake has bitten a domestic fowl’.

b. ka- sumbi ☉- na- sum- ew- i

12- domestic fowl- SAI- TAM- bite- pass-FV

Kasumbi nasumewi

‘A domestic fowl has been bitten’.

The sentence in 2a is in the active voice and the corresponding one in 2b is in the passive voice. The suffix *-ew* attached to the verbal root *sum-* marks passive voice. The post verbal noun phrase *kasumbi* ‘domestic fowl’ in 2a is the object of the active sentence whereas in 2b it occupies the subject position and becomes the subject of sentence 2b. The agent *kapela* ‘snake’ is dropped in the passive construction i.e. in 2b. According to Kawasha, Lunda has virtually lost this type of passive construction. Instead, it uses structures where the subject is a class 2 third person prefix and the object retains its syntactic function. The agent may be optionally expressed as an oblique argument headed by *kudi* ‘by’ as in the following sentences;

3a **Active Sentence**

Atwansi anata nyikabu

a- tu- ansi a- a- nat -a nyi- kabu

1-13-child SA2- TNS- throw-FV 4- fruit

‘The child threw the fruit’.

b. **Passive Sentence**

Anata nyikabu kudi atwansi

a- a- nat- a nyi- kabu kudi a- tu- ansi

SA2-TNS- throw- FV 4-fruit by 1-13-child

‘The fruits were thrown by the child.’

In this construction, the agent *atwansi* ‘child’ moves to an oblique position preceded by *Kudi* ‘by’ while the patient object *nyikabu* ‘fruits’ still remains in its post verbal position. The subject is now a class 2 third person prefix a-‘they’

In a similar discussion, Heather and Dennis (2008) argued that in Shona, passivization is expressed by the morpheme –w that is affixed to the verbal stem as in the following sentences;

**Active Sentence**

- 4a. Shinga a- ka- bik- a ma- nhanga  
Shingi AGR1-PST-cook-FV CL6-pumpkins  
'Shingi cooked pumpkins'.

**Passive Sentence**

- b. Ma- nhanga a-ka- bik- w-a na- shingi  
CL 6-pumpkin AGR6-PST-cook-PASS-FV by-Shingi  
'Pumpkins were cooked by Shingi'

The Shona passive appears like a typical passive; the 4a is introduced by a by-phrase in 4b, and the theme has become the subject of a passive-marked verb.

The case is not very far from what Hausa has as passive. According to Newman (2000) and Jaggar (2001), passive constructions are derived in Hausa by suffixing the grade 7 suffix –u and –a to a transitive verb of the basic grades, promoting the object to occupy the subject slot and drop the subject of the sentence. They went further to say that not all Hausa grade 7 verbs can be passivized. Consider the following sentences:

**Active Sentences**

- 5a. Aisha taa dafa abinci  
Aisha 3F cook-GR1 food  
'Aisha cooked food'.

**Passive Sentences**

- b. Abinci yaa daf-u  
food 3M cook- GR7  
'The food was cooked.'
- c. An daf-a abinci  
someone cook food

In sentence 5a, the subject slot is occupied by the agent Aisha and in 5b it is the object *abinci* ‘food’ that occupies the subject position. The agent has been omitted in 5b and the verb has changed from grade 1 verb to a grade 7 verb.

### 3.0 Passivization in Arabic

Arabic expresses its passive construction in three ways; 1. With the subject of the sentence mentioned under the *by* phrase (e.g. *duriba alwaladu bisayyirati*= the boy was hit by a car),

2. With the subject of the sentence completely omitted (*Duriba alwaladu*= the boy was hit) and;

3. An impersonal passive e.g. *Qu'ida fi al-maqha*=‘(Someone) sat in the restaurant’ (where the agent is not mentioned). The first two types of passive in Arabic are derived through the following procedures:

- i. Delete the subject of the verb or move the subject of the verb to a *by*-phrase slot in the sentence.
- ii. Move the object of the verb to the subject slot of the sentence.
- iii. Change the verb from the form *faʿala* ( active past tense) to *fuʿila* ( passive participle verb).

Let us consider the following sentences:

#### Active Sentences

6a xaraga al naaru assawba

burn-pst fire-subj. cloth- obj

‘The fire burnt the cloth’

7a. Assayaratu darabat al walada

the car-subj. hit-past the boy-obj.

‘The car hit the boy’

Both sentences 6a and 7a are in the active voice, the two sentences reveal that Arabic has two word orders; VSO (verb, subject, object) and SVO (subject, verb, object) respectively. When these two active sentences are passivized, they take the following forms:

#### Passive Sentences

6b. Xuriga assawbu bi-nnari



Burn-pass cloth-obj by-fire

‘The cloth was burnt by fire.’

7b. Duriba al waladu bi-sayaarati

hit-pass the boy by- a car

‘The boy was hit by a car’.

In sentences 6b and 7b, the objects are promoted to the subject slots of the two sentences and the subject demoted to the object position under a *by*-phrase. The verbs have also changed from *xaraga* and *daraba* to *xuriga* and *duriba* respectively. As mentioned earlier, the subject of the verb of the active sentence can also drop instead of moving to the *by*-phrase position as in the following sentences:

### Active Sentences

8a. Kataba al waladu al darsa

Wrote-pst the- boy the-lesson

‘The boy wrote the lesson’.

### Passive Sentences

8b. Kutiba al darsu

Wrote-pass the lesson

‘The lesson was written’.

In sentence 8a, the subject is completely dropped in sentence 8b. The object *al darsu* has now taken the position of the subject and the verb has changed from a simple past tense verb to a passive participle. Arabic impersonal passive are derived with intransitive verbs. In Arabic impersonal passive, there is no promotion of objects in the sentence. Thus, no movement is involved as illustrated below:

9. Yubaau al- kutubu fil maktab

Sold-pass the-books in bookshop

‘Books are sold in the bookshop’.

10. Qu’ida fi al-maqha

Sat-pass in the- restaurant

‘(Someone) sat in the restaurant’.

Sentence 9 and 10 are passive sentences and they do not have active counterparts as in the other Arabic passive constructions discussed earlier.

#### 4.0 **Passivization in Fulfulde**

Fulfulde has only one way of expressing its passive; it shows its passive by completely omitting the subject of the active sentence and promoting the object of the active sentence to the slot of the omitted subject. As Fulfulde attaches importance to its verb because of the role it plays in changing the grammatical function of the sentence, the active verb also changes its form when passivizes. A passive verb in Fulfulde has two forms; with a passive marker –aama and with an indirect object marker –an- followed by the passive marker –aama as illustrated in the following sentences:

##### **Active Sentences**

11a Usman hokk- i Aisa ceede

Usman give- TM Aisa money

‘Usman gave Aisa money’.

12a Usman sood- an- i Hamida saare

Usman buy- IOM-TM Hamida house

‘Usman bought a house for Hamida.’

##### **Passive Sentences**

11b. Aisa hokk- aama ceede

Aisa give- PASS money

‘Aisa was given money’.

12b. Hamida sood- an- aama saare

Hamida buy-IOM-PASS house

‘Hamida was bought a house’.

The sentences in 11a and 12a are in the active voice and those in 11b and 12b are the corresponding passive structures introduced by the passive marker –aama. In 12b, the passive

marker –aama is preceded by an indirect object marker –an-. In both 11b and 12b, the subjects of the active sentences have been omitted. The objects have been promoted to fill the omitted subject slot.

### 5.0 Theta ( $\theta$ ) role assignment in Arabic

Assignment of  $\theta$ -roles to arguments in a sentence depends solely on the verb, the verb sub-categorizes the positions occupy by the arguments. If the verb sub-categorizes two positions, then it assigns two  $\theta$ -roles. Let us see how  $\theta$ -roles are assigned to arguments in Arabic sentence, sentences 6, 7 and 8 will be represented here as 13, 14 and 15 respectively for our analysis.

13a. Xaraga al-naaru assawba

Burn-PAST fire- SUBJ cloth-OBJ

‘The fire burnt the cloth’.

13b. Xuriga assawbu bi- nnari

Burn-PAST cloth-OBJ by- fire-SUBJ

‘The cloth was burnt by fire.’

14a. A-ssayaratu daraba al-waladu

The- car-SUBJ hit the- boy-OBJ

‘The car hit the boy’

14b. Duriba al-waladu bi-sayaarati

Hit-PASS the-boy-OBJ by- a car

‘The boy was hit by a car’

We assume in Arabic  $\theta$ -roles are assigned to arguments at D.S (Deep Structure) in the active sentences so that when the arguments move as a result of passivization, they will move with their  $\theta$ -roles to their new slots. This will stop the assigning of a second  $\theta$ -role to the arguments at their new positions. Thus, *assawbu*, *al-waladu* and *alnnari*, *sayyaarati* are assigned patient and agent  $\theta$ -roles respectively at D.S and they still maintain these  $\theta$ -roles at S.S (surface-structure) even after passivization although they have changed positions after the movement. On the other hand if  $\theta$ -role is allowed to be assigned at S.S, the arguments are likely to have two  $\theta$ -roles each, that is one at D.S (i.e. on active sentences) and the second one at S.S (i.e. on the passive sentence) which violates the  $\theta$ -criterion. The assignment of  $\theta$ -roles to arguments in Arabic impersonal passive differs a bit with those discussed earlier. In Arabic impersonal passive, the arguments are assigned  $\theta$ -roles at S.S because, Arabic impersonal passive do not have active

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counterparts as in the other passive constructions. Arabic impersonal passive sentences in 9 and 10 will be represented as 15 and 16 respectively.

15. Yubaau al-kutubu fi as-suuqi  
Sold-PASS the-books-OBJ in the market  
'Books are sold in the market'.

16. Qu'ida fi al-fasli  
Sat-PASS in the- class  
'(Someone) sat in the class'.

In 15, the verb *yabaau* assigns patient and locative  $\theta$ -roles to *al-kutubu* and *as-suuq* respectively at S.S. This also applies to sentence 16 which has no patient, the verb *Quida* assigns only locative  $\theta$ -role to the only argument that it sub- categorizes.

#### 6.0 Theta ( $\theta$ ) role assignment in Fulfulde

Theta ( $\theta$ ) role in Fulfulde is assigned at D.S that is on active sentence before movement of the arguments to derive the passive structures. Fulfulde active and passive sentence discussed in 11 and 12 will be represented here as 17 and 18 respectively.

17a Usman hokk-i Aisa ceede  
Usman give-TM Aisa money  
'Usman gave Aisa money.'

b. Aisa hokk- aama ceede  
'Aisa was given money.'

18a. Usman sood-an- i Hamida saare  
Usman buy- IOM-TM Hamida house  
'Usman bought a house for Hamida.'

b. Hamida sood- an- aama saare  
Hamida buy-IOM-PASS house  
'Hamida was bought a house'

In sentence 17a the verb sub-categorizes the positions occupy by the objects *Aisa* and *ceede* and assigns benefactive and patient  $\theta$ -roles to them respectively. Although sentence 18a is an indirect object construction, the verb sub-categorizes the positions of the two objects *Hamida* and *saare* , thus assigns benefactive and patient  $\theta$ -roles to them respectively. The subjects *Usman* in both sentences 17a and 18a are assigned agent  $\theta$ -role by the verb also before they are omitted although the verb does not sub-categorize the position they occupy.  $\Theta$ -role is assigned to arguments in Fulfulde at D.S. The arguments move to S.S with their  $\theta$ -roles satisfying the  $\theta$ -criterion.

## 7.0 Comparative Analysis

In both languages passivization is achieved by:

- a. A passive morpheme is inserted.
- b. An object NP is preposed (object promotion).
- c. A subject NP is postposed (subject demotion).

In Arabic,  $\theta$ -roles are assigned to arguments at D.S (Deep Structure) in the active sentences so that when the arguments move as a result of passivization, they will move with their  $\theta$ -roles to their new slots, as in examples 13 and 14. However example 15 and 16, Arabic impersonal passive, the arguments are assigned  $\theta$ -roles at S.S because, Arabic impersonal passive do not have active counterparts as in the former two passive constructions (13 and 14). In Fulfulde,  $\theta$ -role is assigned at D.S that is on active sentence before movement of the arguments to derive the passive structures. In Arabic, both transitive and intransitive verbs take passive forms, as in examples 15 and 16 respectively, while in Fulfulde only transitive verb has passive forms.

## 8.0 Conclusion

It is frequently claimed that passive constructions exist to fulfill either one or both of the following manipulations:

AGENT DEMOTION - removal of the Agent from prominent subject position and demotion to a less salient role in the syntactic structure.

PATIENT PROMOTION – promotion of the Patient from object to subject position.

This could be true for Fulfulde passives and Arabic transitive verbs. However In the Arabic passive of intransitive verbs, however, there is neither any agent demotion, nor any patient promotion, and the prominence of the single argument of the verb is not changed by the use of a passive structure.

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# Let's Humanize Language Teaching by Using L1

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## Introduction

The role of the first language (L1) and the second (L2) in the foreign language classroom has been the subject of much discussion and considerable controversy among linguists and language teachers. It is observed that the teachers not only feel guilty while using L1 in the classroom, they use translation as a last resort and avoid translating new words. Feeling uncomfortable to translate a word in the first language themselves, most of them elicit it from a student. Even that is done mostly orally, never in writing. Majority of teachers don't want to talk about it because they always feel inferior while talking about it.

## Why do Teachers Feel Guilty in Using L1?

Why is it so? Are there any specific directions about using the first language in the classrooms? No. But, in general, teachers develop this kind of attitude because frequently, use of first language (L1) is condemned while teaching a second language (L2) such as English for reasons such as:

- Learners have to be exposed enough to English (L2)
- L2 should be taught in the same way as the children learn L1, that is naturally
- Learners should be encouraged to develop the habit of thinking in English
- Encouragement of L1 in class would interfere and force errors
- Translating at regular intervals makes the learners feel that both languages have exact equivalents
- Teaching 'communication' doesn't mean teaching 'translation'
- Most of the teacher training courses recommend use of L2 only.

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Most of the above arguments can be refuted as:

- Constant use of L2 (often incomprehensible) becomes a waste of time and there L1 saves time
- However much used, L2 is NOT L1. Learners always have a meaning-symbol system in place. So it becomes easier to approach the L2 via L1
- The fact is we all think automatically first in L1. So thinking in L2 cannot be forced
- L1 is sure to interfere whether you encourage or not because interference comes naturally. It is inevitable. Rather learners can be made aware of it through contrast and translation
- The learners have to be made aware, on the contrary, to identify true equivalents rather than literal translations
- Of course practice is needed, but you are ‘teaching’ them communication in L2, not only communicating with them
- As a teacher, you only decide which recommendations to follow according to your teaching environment

### **Need to Create Awareness among Teachers**

So, when the teachers come to know gradually that there are pedagogical, psychological, socio-linguistic and socio-cultural implications for using L1 in the L2 classroom, they start discussing about it. After research, we also find that there are a number of professionals in the field of foreign language instruction who agree that L1 has a necessary and facilitating role in the second language (L2) classroom. But, of course, ‘there seems to be a lack of awareness on the part of teachers as to how, when and the extent to which they should actually use L1 in the classroom.’ (Polio and Duff, 1994)

### **Use of L1**



As most teachers of English follow the ‘monolingual approach’ using only L2 in the framework of their classrooms, the major problem is the idea that exposure to language leads to learning. ‘Excluding the students’ L1 for the sake of maximizing their exposure to L2 is not necessarily productive.’ (Dujmovic, 2007) And, also, Mattioli is right when he comments, “most teachers say they tend to have opinions about native language use, depending largely on the way in which they have been trained and in some cases, on their own language education.” (2004, p.21)

### **Attitudes of Teachers and Students**

There have been a number of researches going on, considering the attitudes and perceptions towards the use of L1 in the foreign language classroom. These researches explore the attitudes of both, the language learners and the teachers. Some of them are given below:

- In 2001, Burden investigated the attitudes of 290 students and 73 teachers at five universities. The results showed that both students and teachers believe the importance of L1 in explaining new vocabulary, giving instructions, talking about tests, grammar instruction, checking for understanding and relaxing the students.
- Another research in a Chinese context with 100 students and 20 teachers depicts similar results. This research shows that limited and judicious use of the mother tongue (L1) in the English classroom does not reduce it’s exposure to English, but rather can assist in the teaching and learning process.
- A large scale study by Levine in 2003, revealed the same result. Levine concludes that, “despite the prevailing monolingual principle’, both the target language and the L1 appear to serve important functions.” (p.350)
- The most recent study by Dujmovic in 2007 examined the attitudes of his 100 students. He concludes that his students responded positively to the use of L1 in the L2 context and showed their interests as well.

### **Pedagogical Reasons for the Use of L1**

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Apart from that, the researchers have identified various pedagogical reasons for the use of L1 among teachers. Mainly among them are:

- To Maintain Discipline
- To Compensate Inadequacies
- To Establish Communication
- To Use L1 as a Resource for L2 Learning
- To Favour Metalinguistic Reflection
- To Reduce or Overcome Social Inequalities in the L2 Class

Now, the answers to the question ‘how much of a role the students’ mother tongue (L1) should play’ can be various. In linguistically homogeneous classes as we have in India, students need exposure to L2, and in many cases, this exposure is only in the classroom. Since there is no set formula which prescribes exact and ideal usage of the L2 in a classroom, it seems that depending on the level of the students, the teacher should maximize the use of L2, but taking every care not to exclude the L1 and cautiously endorse “bringing (it) back from exile” (Cook, 2001)

### **Using L1 is Not Bad**

Therefore, using L1 should not be disapproved by calling it ‘bad’. It is rather another useful technique to help our students learn. But of course appropriate use of it (in vocabulary meanings, Grammar explanations, Proper Instructions etc.) will make a positive contribution in learning and motivation which results in:

- Saving time that can be used for other activities in L2
- Having essential and efficient feedback for testing the learners
- Useful Learning on the whole

### **Monolingual and Bilingual Approaches**

There have been Monolingual and Bilingual approaches, but Nation introduced a new approach called a 'Balanced' approach in the year 2003. According to him, the teachers need to show respect for learners' L1 and need to avoid doing things that make the L1 seem inferior to L2; at the same time, it is the teacher's job to help learners develop their proficiency in L2. A balanced approach is certainly required which sees a role for the L1 but also recognizes the importance of maximizing L2 use in the classroom.

## **Conclusion**

The constructive role of L1 in designing a classroom syllabus, English language teaching methods, classroom management, instructing language learning skills, performing all types of activities and language assessment of students cannot be avoided and it should be repeatedly emphasized. We should finally free ourselves from the misconceptions and try to appreciate the existing alliance between the mother tongue and foreign languages. Our ultimate aim should be to have students who are proficient L2 users rather than deficient native speakers. A rational and judicious use of the first language in Second Language classrooms can only be advantageous. L1 use must be tuned up with effective target language teaching, taking into consideration learner's mother tongue and cultural background and using them to the best of their interest.

As Michael Lewis (1997) says:

It is inevitable that language learners use L1 as a resource, and that they make both helpful and unhelpful assumptions on the basis of their experience of L1. Sound pedagogy should exploit rather than try to deny this.

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# Both Positive and Negative Responses Show That Firth and Wagner (1997) Have a Point

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## Abstract

Firth and Wagner (1997) “claim that methodologies, theories, and foci within SLA reflect an imbalance between cognitive and mentalistic orientations, and social and contextual orientations to language, the former being unquestionably in the ascendancy” (p. 757). This view has led to problematic perspectives on “discourse and communication” in the sense that studies there are, to a larger extent, in formal settings: classrooms, and “idealized native speaker(s) (NS) while viewing L2 learners; (NNS), as “deficient communicator(s) (ibid). Moreover, there is the fact that their recorded conversations are analyzed at “etic (levels) [i.e., analyst-relevant] (rather than at) emic (ones) [i.e., participant-relevant]” (p.760). Therefore, after discussing and reanalyzing the data of some prominent studies in SLA, they call for a whole “reconceptualization” of the SLA field’s methodologies, empirical parameters and theories to account for other contexts, participants, and different types of data analysis (p. 768).

This paper discusses the controversy and comes to the conclusion that both positive and negative responses show that Firth and Wagner (1997) have a point.

## Multiple Theories on Second Language Acquisition

Second language acquisition (SLA), considered one of the most fertile areas of linguistic investigation, offers theorists the opportunity to provide theories on the

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mechanisms and processes by which non-native speakers learn target languages. This field has always been contentious, an arena for competing modifications, elaborations, and criticisms by professional linguists and other interested parties. For example, in McLaughlin's (1987) book, *Theories of Second Language Learning*, he discusses five of the most influential theories in SLA: viz., the monitor model, interlanguage theory, linguistic universal, acculturation/pidginization theory, and cognitive theory. He maintains that there are four requirements for a viable theory: "(1)...definitional precision and explanatory power, (2)...consisten(cy) with what is currently known, (3)...heuristical... rich(ness) in...predictions, and (4) falsifiab(ility)" (p.55); however, he finds the five above-mentioned theories unsuccessful because they do not fulfill all of these requirements equally.

### **Views from Other Related Fields**

McLaughlin's criticism has stimulated the enthusiasm of specialists from other fields, such as sociology, to elaborate on what they claim are problems in SLA theories and studies. For example, Firth and Wagner's (1997) article: "On Discourse, Communication, and (some) Fundamental Concepts in SLA Research"- which will be the focus of my discussion afterwards- has "had an impact on SLA theory, empirical research, and praxis over the last 10 years" (Lafford, 2007, p. 735). The article occasioned many disputes and responses in SLA between two groups: those who believe that acquisition of second language (L2) is "an individual cognitive process" located in the mind and others, who see it as "a social process, whereby learners acquire a target language (by means of) interactions with (native) speakers" (ibid).

### **On Firth and Wagner's Claim**

F&W “claim that methodologies, theories, and foci within SLA reflect an imbalance between cognitive and mentalistic orientations, and social and contextual orientations to language, the former being unquestionably in the ascendancy” (p. 757). This view has led to problematic perspectives on “discourse and communication” in the sense that studies there are, to a larger extent, in formal settings: classrooms, and “idealized native speaker(s) (NS) while viewing L2 learners; (NNS), as “deficient communicator(s) (ibid). Moreover, there is the fact that their recorded conversations are analyzed at “etic (levels) [i.e., analyst-relevant] (rather than at) emic (ones) [i.e., participant-relevant]” (p.760). Therefore, after discussing and reanalyzing the data of some prominent studies in SLA, they call for a whole “reconceptualization” of the SLA field’s methodologies, empirical parameters and theories to account for other contexts, participants, and different types of data analysis (p. 768).

### **Positive and Negative Responses**

As mentioned before, the article has received many responses. Those responses are categorized into two domains: positive, and negative. As regards the positive responses, they are either to state how beneficial the application of F&W’s suggestions has been in SLA field, or how they also have applications for other problems in that field. For example, when Swain and Deters (2007) reviewed and discussed a wide range of “sociocultural informed approaches to SLA research”, they were trying to show that by examining social factors of learners vis-à-vis the L2 learning processes, our understanding of these processes will be enhanced (p. 831).

For Liddicoat (1997), the SLA field has many problems. He states that inasmuch as the field has neglected the significance of social factors’ effects on interactions - a concern shared by F&W -“the type of data frequently used for **Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 13:5 May 2013  
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investigating questions of interaction in a L2 may not be adequate for determining what really occurs in such interactions”. He also maintains that not only does that field view “sentences” and “utterances” in participants’ conversations as “isolated, self-contained artifacts of language”, but also “actual instances of language” are excerpted from the “linguistic and nonlinguistic context in which they occur”. This has contradicted our perception of language as communication” (p. 313).

### **Importance of Psycholinguistic and Sociolinguistic Approaches**

In respect to the negative responses, many of them such as: (Poulisse, 1997, Kasper, 1997, and Gass, 1998), are written as reactions to the severe criticisms their previous work received in F&W’s article, and how the latter has supported their claims. Nonetheless, since the purpose of these responses is similar, I will discuss only two of them. According to Poulisse (1997), the application of both psycholinguistic and sociolinguistic approaches is very “important”. The reason is that “acquisition”, “learning”, “production”, and “perception” of L2s are considered as “psychological processes”, which justifies SLA’s researchers’ adoption of the former approach over the latter (p. 324). However, she believes this field can be expanded by investigating contextual factors such as: “language situation (L2 vs. FL), teaching methodologies,...etc.”, which “may influence these processes” (ibid).

Furthermore, she commented on F&W statement that:

The imposition of an orthodox social psychological hegemony on SLA has had the effect of reducing social identities to “subjects”, or at best to a binary distinction between natives and non-natives/learners. It gives preeminence to the research practice of coding, quantifying data, and



replicating results. It prioritizes explanations of phenomena in terms of underlying cognitive processes over descriptions of phenomena. It assigns preference to (researcher manipulation of) experimental settings rather than naturalistic ones. It endorses the search for the universal and underlying features of language processes rather than the particular and the local (p. 760)

### **Five Justifications**

First, “coding systems” and “quantifying data” are very important in any research to make its outcomes “concrete” and generalizable. Coding requires researchers to examine and explain “relevant features of the data” while quantification helps to provide “an empirical validation of the categories distinguished”. Second, “replication” is vital to make any research reliable. However, it requires three things: viz., describing “procedures” accurately, defining the “coding system”, and presenting “results” adequately (p. 325). Third, “explanations should...be prioritized over description” because they help researchers examine “theories” that can explicate their hypotheses about their predicted “phenomena” (ibid).

In addition, as much as experimental research - even with the researchers’ manipulation of the factor of their interests - “can contribute to both psycholinguistic and sociolinguistic” studies, they have to be supplemented by “naturalistic” ones. Yet, when the researcher has a “theory” which contains certain “hypotheses”, “experiments” are not merely to examine them, but to allow him/her to “control contextual and situational dimensions that so often blur the results of naturalistic research” (p. 325). Finally, the task of any researcher, – regardless of their “research

paradigm” -, is to evolve “theories” explicating “as many features of language processes as possible” and not vice versa (ibid).

### **Limited Focus**

With respect to CS studies, Poulisse (1997) agrees with F&W on their observation that researchers have an interest in analyzing only L2 learners’ “linguistic deficiencies and communicative problems” (p.760). Nevertheless, this does not indicate that their language is “full of problems” nor does it imply that their speech is “inferior to L1(s)” (p. 326). Actually, she justifies this interest by saying that these kinds of problems are significant because they frequently occur in NNSs speech and are successfully solved by some strategies employed by L2 learners themselves. She contends that when researchers identify CS, defined by Faerch and Kasper (1983, p. 36) as “potentially conscious plans for solving what, to an individual, presents itself as a problem in reaching a particular communicative goal” (as cited in Firth and Wagner 1997, p. 360-361), and “compensatory strategies” – aimed at CS accomplishment - which is defined as “processes...which are adopted by language users [...not just learners] in the creation of alternative means of expression when linguistic shortcomings make it impossible for them to communicate their intended meaning in the preferred manner” (Poulisse, 1990, p. 193, as cited in Poulisse, 1997, p. 325), they are focusing on what is primarily an SLA field interest.

Most importantly, she assures that F&W’s comment on her CS study: (Poulisse and Bongaert, 1990), that “the FL speaker’s anomalous word formations [actually Dutch L1 lexical items] are viewed as erroneous features, explained solely in terms of the individual’s lack of lexical competence [through the concept of “automatic transfer”] (instead of) in terms of interactional or sociolinguistic factors”

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(p. 761), is pure misinterpretation. The reasons are not that the study tackled “several types of transfer... CS [as defined above] and automatic transfer” which is identified - in another study - to have similarities to “slips of the tongue”, nor the confusion in understanding the differences between them by F&W. It is that they, Poulisse & Bongaert, have described “CS in psycholinguistic terms...and explained the use of particular types of CS in terms of general communicative principles, referring to contextual factors influencing the operation of these principles” (p.326).

### **Discussion of Input Modification Studies**

F&W discuss some of the “input modification studies” in which reported differences in conversations between NS with NS, and NS with NNS noted the latter as having “more clarification requests, repetitions, expansions, and elaborations, and a greater incidence of transparency” (Varonis and Gass, 1985b, as cited in Firth and Wagner, 1997, p. 763). However, they think these differences are because of NNSs not knowing the conversation principles, or the “rules of the game”. Poulisse, though, adduces that the purpose of the studies F&W examined was to clarify that “following the rules of the game results in more repetitions, requests for confirmation, comprehension checks,...etc.”, in conversations including NNS than “ in interactions only involving NSs” (p.327). Finally, she states that comparing the language proficiency of NNSs with NSs’ - which F&W maintain is wrong - is very important, especially if the studies conducted in SLA are cross-sectional.

Likewise, Gass (1998) wrote an article refuting the criticisms of F&W in her work: (Varonis & Gass, 1985a, 1985b). She tries to clarify not only the misuse of her work and others, which made her doubt the significance and usefulness of F&W contribution to the field of SLA, but also cites examples and quotations in the F&W’s **Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 13:5 May 2013  
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article showing that their critiques are based on confusion about the interpretation of SLA researchers' studies and concepts.

The SLA field has many goals, one of which is input/interaction frame-work. The problem here is that F&W took a study of this type: (Varonis & Gass, 1985b), and categorize it as accounting for “interactional and sociolinguistic dimensions of language” which “obviates insight into the nature of language, most centrally the language use of second or foreign language (S/FL) speakers” (p. 757). Nonetheless, in fact - as Gass (1998) states - it is to investigate “what kinds of interaction might bring about what types of changes in linguistic knowledge...rather than understand(ing) language per se” (p.84).

### **Considering Language in Context**

Also, although Gass admits that examining “these changes” requires “consider(ing) language use in context”, this is “trivial” because the focus of this type of study is on “the language used and not on the act of communication” (ibid). In addition, she maintains that F&W had a problem in differentiating between “learners” and “users”. That is observable in F&W’s statement: “although S/FL interactions occurring in non-instructional settings are everyday occurrences [e.g., in the workplace], they have not, as yet, attracted the attention of SLA researchers”(p.758). Nevertheless, Gass believes that this is “part of a boarder field...(where) SLA (in itself) is a subset”. Moreover, the L2 speakers who take part in most SLA research need to be “learners” because otherwise they will not show “change(s) in (their) grammatical systems” (P. 84). Finally, she explains that F&W’s comment on her work: (Varonis & Gass, 1985a), that subjects there, though not learners, were “cast in

the same light” (p. 764), is false since all participants were students at the “English Language Institute, University of Michigan” (p. 85).

### **Type Participants**

The second problem Gass (1998) examines is related to the type of participants: (NS & NNS), chosen in SLA research. F&W state that, in that field, there are idealizations of native speakers while nonnative speakers are viewed as “defective communicator(s), handicapped by...underdeveloped communicative competence(s)”, and Liddicoat agrees that such idealizations exist. They also believe that the term used to describe the two participants indicates a superior-inferior relationship (i.e., “non” in nonnative speaker). Even worse, the conversations taking place between NSs and NNSs are viewed as “problematic”, in the sense that they are “prejudged to be somehow unusual, anomalous, or extraordinary” (p. 764). Furthermore, they question the implications that homogeneity has in NS & NNS groups, in the sense that the term NS does not include true bilinguals and other social identities such as: “Father, man, friend,...etc.” (p. 764), which are worth investigating. In this matter, Long (1997) agrees with F&W. Finally, F&W maintain that one SLA studies problem is that the “baseline data” are taken from NSs’ interactions since they are considered the best source of the target language “norm(s)” (p.763).

### **“Handicapped in Conversation”**

In rebuttal, Gass (1998) contends that in the SLA field - and especially in studies within the frame work she applied - NS and NNS are equally viewed as “handicapped in conversation”. She maintains that the quotation cited in F&W’s

article (p. 757): “native speakers and nonnative speakers are multiply handicapped in conversation with one another” (Varonis & Gass, 1985b, p. 340) is misinterpreted. In that particular work, it was clarified that they were not favoring “one group over the other”, but rather “because the fault of non-understanding may reside with either the speaker or the hearer or both, the interlocutors have a shared incompetence” (p. 71, as cited in Gass, 1998, p. 85). She also states that the same way “correct forms” (Corder, 1967, Selinker, 1972, as cited *ibid*) can provide” insights into the nature of linguistic systems...of learners,...deficiencies” can, too (Gass, 1998, p. 85). While Gass agrees with F&W with respect to the need for precise terms in SLA field, she considers inferring any preferential status relationship between the two terms NS& NNS as “a leap in logic” (*ibid*).

As regards F&W’s opinion that conversation between NSs and NNSs is viewed as “problematic...”, Gass maintains that if they were referring to “frequency,” then conversations are not uncommon because they occur everywhere. “However, frequency has little or nothing to do with problematicity (because) they can be problematic even while being frequent” (p. 85). Although Gass concedes that the term NS is “problematic” because it ignores “bilingualisms or multilingualism”, the latter are “excluded because some of these issues are unresolved” in SLA field (p. 86). But, when it comes to the other social identities which F&W endorsed, it is impossible to include them because they are irrelevant to research questions which investigate “how L2s is acquired, and what the nature of learner systems is”. Nevertheless, Block (2007) refutes this by mentioning some of the studies that were conducted on the basis of such an assumption; i.e., there is a correlation between identity and L2 learning. Finally, Gass (1998) comments on F&W’s last point, that NSs are the norms of

comparison, by saying that generally both NS and NNS are involved in learning; however, one has reached total fluency, whereas the other has not. Therefore, the comparison makes a perfect sense. On the other hand, Long (1997) believes that the base line should be extracted from different types of “dyads”; (i.e., NS-NS, NS-NNS, and NNS-NNS), so that the researcher in SLA can “make more than purely impressionistic claims about certain linguistic or conversational modifications attributable to one speaker in a dyad” (p. 320).

### **Purpose for Writing Short Paragraphs**

Upon consideration, I have to admit that the purpose for writing short paragraphs on the positive responses on Firth and Wagner’s (1997) article, while discussing thoroughly the major points presented in the counter-arguments, is to show that even with the latter’s claims that F&W’s suggestions are based on misinterpretations and confusion of SLA studies and probably its concepts, their other justifications of, for example, viewing NNSs’ conversations as problematic, or making the base line of comparison from NSs only, is supported/refuted by other researchers. This is an indication that everyone has the right to say what he/she thinks are weaknesses/strengths in SLA field as long as they are supported by concrete evidence. It is by doing so that field will be enhanced and help us to know - hopefully exactly - what are the processes of L2 learners. This will aid linguists in developing perfect teaching methodologies that will make acquiring a second language seem as easy and as natural as learning one’s mother tongue.

Finally, I totally agree with F&W’s suggestions and general reservations as regards the SLA field and I think they are acceptable. The reason is that, within this field most researchers ignore the importance of social factors, other social identities,

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and participant-sensitive analysis in their primary data. It could be that by including these, our understanding of L2 learners' cognitive processes will increase. Therefore, Block (2006) suggests that while accounting for the aforementioned points, SLA researchers should investigate L2 users/learners' identities from "two perspectives": "social class (and) psychoanalytical theory" (P. 872). Having said that, and as Long (1997, p. 322) states, "F&W need to show us how they plan to deal with some obvious methodological problems in the kind of research they propose, namely, the representativeness, verifiability, and relevance to theory of examples cited and of analyses, however detailed and careful, of isolated, "local, particular events".

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# Eating Disorders & Your Image

Don Jacobs

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## What is Eating Disorder?

*Baker Encyclopedia of Psychology and Counseling* (1999) describes the effect of eating disorder as follows: “Eating disorders manifest a wide range weight and food issues experienced by both men and women. They symbolize serious emotional and physical problems that can have life-threatening consequences.”

Extreme focus and emphasis on physical image is an important aspect of eating disorders. Emphasis on physical appearance has always been a part of human civilization. Consider those statues, descriptions of the beauty of the body parts, cruelty, ugliness, etc., in real world and in literature. However, to take this emphasis to a disease level is now getting to be a virulent infection all over the world. India is no exception to this.

## Your Image is Everything Now!

In today’s world your image seems to be everything. Instead of your image being the last deciding factor when people judge, it’s the first. Your being/soul is not considered anymore. Who you really are does not seem to matter as much as it used to.

## You may be Shunned!

There is a perfect image that everyone has in their minds and if you do not meet the criteria then you are shunned. The problem is that everyone has an unrealistic, impossible figure, skin tone, etc... No one is capable of reaching this level of perfection! The closest you can get is plastic surgery which is plainly for those who have such a low self esteem and respect for their bodies that they would resort to surgery! Now I understand that there could be some cases where you need to have that done.

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Eating Disorders & Your Image

## **More Harmful Methods to Improve Your Image**

*Image Is Everything* is a major misconception in our society and all around the world. The blame for this misconception lies squarely on both men and women: What men want to see in a woman and what women want to see in a man. Other than plastic surgery there are methods even more harmful; many people try steroids (mostly men and athletes of both genders) and more common for girls is the strategy of starving themselves and only eat enough to barely sustain themselves. Both of them are extremely harmful and possibly life-threatening.

Another method that is also equally dangerous and contains the possibility for even more damage and medical issues is drugs. I am not able to specify any particular kinds. But it is easily seen through newspaper reports these days that there is widespread drug use among male and female athletes. Eating disorders and artificial body image corrections seem to be attested everywhere in the world. Again India is no exception to this!

## **Mental Issues**

Apart from physical damage there are also many mental issues that result from this. These mental issues are created by the pressure of the oppressors on the individual, putting him/her down and forcing them to try to change themselves into something they were not meant to be. Every day there are individuals being mocked, and made fun of, and being bullied. There is only so much hurt someone can take until they have a mental breakdown, or in some other cases (growing numbers every year) they commit suicide, or make attempts to.

## **A Multilevel Approach is Necessary**

The *Encyclopedia* cited above suggests:

Understanding eating disorders a multilevel model combining psychological, interpersonal, social, and psychological factors. Feelings of inadequacy,

depression, anxiety, loneliness, troubled family backgrounds, lack of identity, and  
slit affect can contribute. (p. 378)

The new generation of software professionals in India seems to be affected by personality  
issues and the factors listed above. Insecurity in general, excessive competitive spirit, fear, and  
focus on personal wealth generation, etc., create confusion and image problems.

### **Change in Minds – An Important Step**

What we have come to, to put it plainly, is very pathetic and shameful for our society.  
This may not be something we can easily fix, but nevertheless we cannot ignore it. The only  
way, in my opinion, is to change the minds of those being oppressed. If we can build them up  
and encourage them into thinking that they are beautiful in their own unique way then the  
oppressors wouldn't have anyone to oppress and the issue would be brought to an end. There are  
many people out there who feel that they are not good enough for this messed up world full of  
show and amoral and immoral conduct, and they shouldn't have to feel that way! It is up to us to  
help them and support them!

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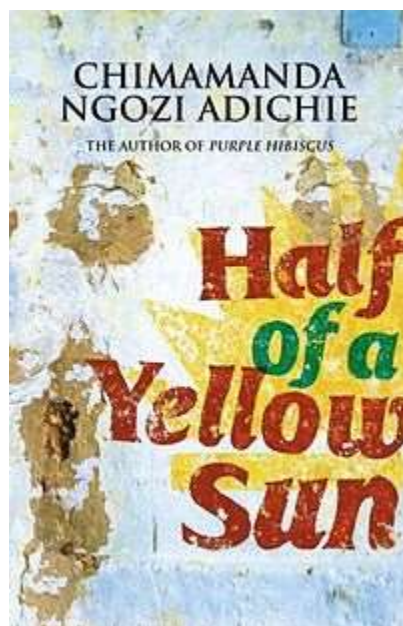
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# Code-alternation in Strengthening Indigenous Cultures and Languages: A Feminist Reading

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## Abstract

It is a known fact that English language was imposed on indigenous language speakers, and because of its world influence, English is dominant over other indigenous languages in Nigeria. However, when English migrates to foreign countries, it adapts and indigenises. The new users absorb and liberate it to embody the energies of their respective sensibilities. This paper identifies a feminist reading of the use of code alternation in strengthening indigenous cultures and languages in literary text. It uses Chimamada Adichie's *Half of a Yellow Sun* as a sample. Few extracts of code switched items; the switch to and from different varieties of Nigerian English, Pidgin or an L1, depending on change in addressee or even the status or age of different addressees, were selected from the novel and analysed using insights from Myers-Scotton & Bolonyai (2001) revised Markedness Model theory of code-switching. It observes that the linguistic, social and cultural contexts of a feminist writer necessitate and propel the growth of code varieties and these serve as acts of identity.

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The paper concludes that the use of code alternation in female writing strengthens indigenous cultures and languages. It submits that such practice portrays the feminist/writer's African experience, creates new English that has close relationship with its ancestral home but transformed to boost its new African environs.

**Key words:** Indigenous culture, indigenous language, feminist writing, code alternation (mixing/switching).

## Introduction



Chimamanda Adichie

Courtesy: <http://lectures.princeton.edu/2010/chimamanda-ngozi-adichie-2/>

The centrality of language in the survival of indigenous cultures is obvious. Language is an essential aspect of the maintenance of ethnic and cultural identity, and is central to current discussion of minority rights (Mey, 2001). The Nigerian writer particularly has a serious challenge in terms of language use. S/he is faced with the problem of choosing audience for his/her work, mainly as the facts s/he reconstructs, concerns, Nigeria. If s/he uses his/her indigenous language, the writing will be limited to an ethnic literature and may not have a natural flow. S/he however, communicates with the greater section of the literate Nigerian population and abroad, if the English language is used. But this does not accommodate the group of illiterate Nigerian population. The realisation that when one is given a language, s/he is given a new culture has continued to disturb African writers and

intellectuals who are bent on breaking away from such linguistic and cultural domination. Achebe, for example, argues:

The price a world language must be prepared to pay is submission to different kinds of use. The African writer should aim to use English in a way that brings out his message best without altering the language to the extent that its value as international exchange will not be lost. He should aim at fashioning out an English which is at once universal and able to carry his peculiar experience... I feel that English will be able to carry the weight of my African experience. But it will have to be a new English, still in communion with its ancestral home but altered to suit its new African surroundings. (Achebe, 1975: 62)

Achebe's argument is revolutionary and since then, the African writer has bent the English language in several ways in order to express and strengthen his/her culture and language (identity). The alteration of English to carry "the weight of African experience" enables the writer to remain universally intelligible and, creates room for the promotion of the writer's culture and the propagation of a new language.

Scholarly studies on code alternation (code-mixing and code-switching) such as Sridhar (1978), Pfaff (1979), Poplack (1982) have concluded that code-mixing and code-switching (henceforth CM and CS) are used in most speech situations among bilinguals as well as among monolinguals in terms of style shifting. Some other studies such as Sridhar & Sridhar (1980) have discussed the fact that if the bilingual speaker is able to use different codes in a given speech situation, then, there must exist what is called "the bilingual's grammar". This means that the grammars of at least two language systems of a bilingual are working simultaneously. These studies have also illustrated that code alternation is manipulated by bilinguals in order to achieve different goals and functions such as emphasis, effective communicative goals, solidarity, sociocultural authenticity, friendliness, warmth, and so on.

Other works on code alternation hinge on Hospital interactions. For example, Odebunmi (2010) studies code alternation in Nigerian Hospital interactions. It samples the interactions between doctors and patients and indicates the code alternation strategies in them. Also, Ezeife (2012) examines lexical borrowing as code alternation strategy in gender

discourse. She uses literary texts with ample gender issues for the analysis. Unlike previous studies, the present study is strikingly different since it looks at code alternation as a veritable resource in female writing for strengthening indigenous cultures and languages using Adichie's *Half of a Yellow Sun*.

In a determined effort to identify, to strengthen his/her language, and to maintain international relevance that in spite of his/her level of mastery of the English language, the Nigerian writer has decided:

To explore new linguistic models which can combine elements of both the indigenous languages and the English language to reach a broader local audience without sacrificing their international listeners. Earlier writers had used similar experiments – local idioms, loan-words from local languages, transliterations, code-mixing and, especially, pidginized expressions but in a rather limited way to portray local colour, socio-economic class of certain characters or to produce humour. But these earlier writers did not use a non-standard English variety in a wide and consistent way as unique mode of expression to reach their chosen audience, till now. (Uzoezie, 2009: 186)

Since indigenous languages “constitute the authentic products of indigenous cultures and identities” (Brutt-Griffler, 2006: 37), they are in special need of protection. The use of code alternation in *Half of a Yellow Sun*, for instance, displays the elaborate way of promoting ones indigenous languages and culture in a literary work.

### **Methodology and Design**

Fifteen (15) code alternated items were randomly selected from the novel. With the goal of gathering a representative sample from the text, the data were limited to those portraying and promoting the strength of indigenous cultures and languages. The samples were a blend of interactions between and among characters and the authorial description of ideas in the text. The transcripts were analysed using insights from the concept of rationality of the revised Markedness Model.

### **Code Alternation and Female Writing**



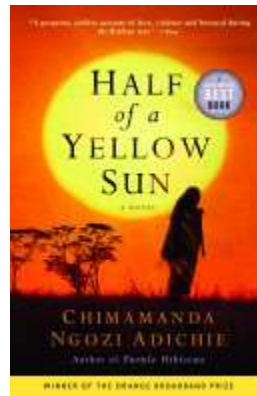
Code is widely regarded in the linguistic field as the synonym for language, and it can be used to refer to any kind of language system. Therefore, English is a code, Igbo is a code just like Hausa, Nigerian pidgin and Yoruba. In this study, the term code mainly refers to the linguistic systems - English and other Nigerian indigenous languages. This linguistic variety or language could be the standard form or could refer to varieties or dialects of the standard code/language. Language scholars in capturing the meaning of code alternation have developed various terms by like: code-switching”, “code-mixing”, “code alternation” and “language mixing” (Gumperz, 1982; Myers-Scotton, 1992, 1993, 1998; Poplack, 1982; Auer, 2009). This paper simply adopts only two terms; code-mixing and code-switching as defined by Myers-Scotton (1993; 1998). She uses "code-switching" as a cover term for both CS and CM. She (1993: 85) defines code-switching as "the use of two or more linguistic varieties in the same conversation. It can be intra- or extra-sentential and also intra-word". CM and CS contain elements of at least two languages in a communicative process. They are prominent features of the language of different situations in multilingual countries, Nigeria being a near example. The mixing of codes, Ogunsiyi argues, “can be seen as markers of some sort of familiarity as well as a kind of distancing device”; however, he stresses “the prevailing situation surrounding the use is a determining factor” (2001: 82). CS/CM being a consequence of languages in contact is used by most female Nigerian/bilingual writers to promote their cultures and communicate effectively to their readers.

It is important to stress here that code alternation is an act of linguistic nationalism: the use of language to affirm the culture and prestige of one’s own people. The use of indigenous languages by female novelists is certainly a search of identity and the prevention of the frequently loss of meaning through translation from one language to the other. While most literary scholars may look at linguistic transfer, transliteration, code mixing/switching, etc. as merely stylistic devices employed by creative writers in order to give aesthetic value to their works, it is relevant to point out that in linguistic politics, it is seen as a struggle against the supremacy of one language over another. Thus, the natural inclination to see a person’s mother tongue survive, to grow and do things for him/her will be antagonistic if the language of another is imposed on him (Calvet, 1998). The alternation of codes in any situation by writers when necessary sustains the dynamic nature of human communicative needs.

Since CS and CM are produced simultaneously and unconsciously in most cases; and describe the position of languages in discourses in as organised a way as the contextual uses

of the codes have permitted, this paper does not intend to differentiate between them. The change of codes helps people of different linguistic backgrounds to grasp the major registers that are needed for effective communication in respective situations. It is from this perspective that we locate code alternation using *Half of a Yellow Sun* and its relevance in promoting indigenous cultures and languages.

### *Half of a Yellow Sun*



Chimamanda Adichie's *Half of a Yellow Sun* is one of the most successful novels in this era; it is widely acknowledged both in secondary and tertiary institutions in Nigeria. This novel which was published in 2006 discusses a lot of issues: love; history; African culture; and war. It extensively describes the pain and suffering of a people – the Igbos, during the war. It is this cultural viewpoint of a people, and how language weaves these cultural realities through the use of code alternation that we explore in the present study. The novelist uses characters like Ugwu, the houseboy; Odenigbo, the professor of mathematics at University of Nigeria, Nsukka; Kainene and Olanna, the twin sisters, to portray mostly how the indigenous cultures and languages in Nigeria are strengthened. In essence, it is a story that has universal applications even as it is largely set in Igbo land. The author uses a distinct aspect of language – code alternation to adequately capture the story of political conflict, war, love, hate, betrayal, oppression and culture that is contemporary and resonates with the human condition.

### **Theoretical Perspective**

This paper adopts the revised Markedness Model (Myers-Scotton & Bolonyai 2001, Myers-Scotton 2002) as the theoretical framework. Myers-Scotton notes the effectiveness of code-switching in defining social rights and obligations in interactions in East Africa and suggests

that linguistic choices can be explained in terms of speaker motivation. This Rational Choice approach aims at taking into account, the speakers' own 'subjective motivations and their objective opportunities' (Myers-Scotton & Bolonyai, 2001: 5) in their language choice. This model assumes that speakers' choice of one language over another is individual decision which is rationally based (Myers-Scotton & Bolonyai, 2001: 5).

However, this revised Markedness Model (Myers-Scotton & Bolonyai, 2001, Myers-Scotton 2002) centers on one premise (the markedness evaluator), two principles (the negotiation principle and the indexicality principle), and one heart (the rationality). The revised Markedness Model presupposes every speaker has a markedness evaluator (Myers-Scotton & Bolonyai 2001:8) which is an innate capacity of human beings. Myers-Scotton & Bolonyai (2001:9) assumes that the markedness evaluator is a "deductive device" and what it offers is "a process evaluating potential options". Myers-Scotton (1993a) argues that various codes that speakers choose to express themselves also bear indexicality. She thinks any linguistic choice speakers make indexes a desired set of Rights and Obligations. Although the markedness of a Rights and Obligations set depends on the norms and social meanings, it is also self-motivated. This principle of negotiation establishes the goal of conversation in the model (Myers-Scotton 2002: 209). Myers-Scotton (2002: 206) argues "Speakers almost always have multiple identities. A linguistic choice reflects the presentation of one identity rather than another, possibly an identity that is not established, but whose realization is being negotiated by the code choice".

The rationality is the heart of the revised Markedness Model. It suggests that speakers are rational actors when they switch codes. Rationality explains why speakers make choice and at the same time is a mechanism which leads them to make decision. Although a clearly list of steps make decision-making look like more objective, Myers-Scotton (2002: 208) argues it is still subjective, as the decision is made in relation to specific situations and speaker's different understandings of "the best choice".

The use of the above approaches for this study stems from the fact that CM and CS are used by bilingual speakers in context-bound situations and are best interpreted in terms of the socio-cultural context in which they are used.

### **Analysis and Discussion of the Functions and Rationality in Code-switched Items**

This section provides evidence that female writers are rational actors; when they switch codes, they simply calculate from which codes they can benefit more, given the objective (aim) constraints. For several decades, researchers have pointed out a number of different socio-pragmatic functions present in code-switched items. Scholars like Poplack (1982) and Gumperz (1982) provided several classifications of these functions: direct quotations, emphasis, clarification or elaboration, focus/topic, parenthetical comments, tags, contextual switches, lexical need switches, triggered switches, linguistic routines and/or idiomatic expressions, stylistic switches, etc. Along the same lines, Zentella's (1997) distinguishes three main categories of communicative strategies accomplished by code-switching: footing, clarification, and crutch-like mixes. However, one must note that not each and every switch produced will always perform a specific function.

Therefore, the researcher classifies the code alternations in this feminist perception, using five functions: code-alternation for clarification, code-switching for tone-softening, code-alternation for euphemism, code-alternation for humour and code-switching for gap-filling. The examples below portray some expressions that exist in the writer's indigenous language which probably, the English language cannot accommodate. Such expressions are therefore used together with English words and still retain their local meaning, yet examine how rationality works in the sampled data.

### **Code-alternation for Clarification**

There are some circumstances where writers need to clarify some messages to make themselves understood. Code-switching can fully fulfill this function. By creating contrast through the juxtaposition of two codes, usually interlocutors' attention is gained successfully. This view is specified in:

#### **Example 1**

“Go well, jee ofuma. Greet Aunty and Uncle and Arinze.” (p. 36)

#### **Example 2**

“Socialism would never work for the Igbo. ...Ogbenyealu is a common name for girls and you know what it means? ‘Not to Be Married by a Poor Man.’ To stamp that on a child at birth is capitalism at its best.” (p. 69)

### **Example 3**

“...and then began to search for the sheet where he had written notes for his piece about ogbunigwe, the fantastic, Biafran made land-mines.” (p. 216)

In example 1, the character switches to a dialectical indigenous language which functions as an adverbial clause of manner. By speaking in English first and repeating the same item in Igbo, the speaker twists his idea by allowing strangers to become members of his virtual community. This is probably a way of upholding her language (dialect) and to demonstrate her identity. In example 2, the speaker switches from Igbo to English, repeating the same idea. The code switched noun, not only showcases the Igbo people but also caters for the absence of a word that can adequately express an experience in English. Also, it is a deliberate objective of identifying with her (writer) people and delightfully expresses her thought for a non-indigene to apprehend. ‘Ogbunigwe’ in Example 3 is a noun that refers to machine gun. It is used to express “the fanatic, Biafran-made land-mines” (p. 316) employed during the war. And so, the writer uses it perhaps because no English word can accommodate the meaning, and to express the idea intended. But most importantly, it enables the novelist give a force to her language in a multilingual nation.

The above examples clearly show that code-alternation users are purposive. They employ the function of code-switching to clarify their ideas when necessary, thereby promoting their culture and language.

### **Code-switching for Tone-softening**

A successful communication depends on many factors, and tone-softening is one of them. In some situations, code-alternating to soften the tone of words or sentences is an effective way to save face, commend or criticize other people. Examples are shown below:

### **Example 4**

“It has been nice talking to you, jisie ike.” (p. 152)

### **Example 5**

“Tufiakwa! We have been waiting since dawn! Is it because we don’t talk through our nose like white people?” (p. 263)

### **Example 6**

“He is a Big Man. Ihukwara moto?” (p. 287)

In Igbo language, the phrase ‘jisie ike’ is a way of greeting. This is the reason why the speaker in example 4 resorts to that, so as to soften the tone of his words, to acknowledge and appreciate the other person. It simply means ‘well done’ but may not capture the contextual meaning of the item as portrayed above. Exclamation marks on the other hand, demonstrate how language gives expression to culture. For instance, ‘tufiakwa!’ in example 5 expresses annoyance and condemnation, and the impact of such expression may not be properly represented in English. Therefore, the depth of anger from a woman who has been waiting to see the doctor, only for the nurse to allow an English accent speaking lady who just arrived to enter, is conveyed in the exclamation ‘tufiakwa!’ The woman lamented; ‘is it because we don’t speak through our nose like white people?’ (p. 263). She indirectly gives her suggestion by alternating code. In example 6, the speaker switches from Nigerian English (NE) to an indigenous language. The expression ‘Big Man’ refers to a wealthy man, hence the phrase ‘Ihukwara moto?’ By using this adjectival phrase, the speaker indirectly depicts an indigenous notion of a rich man signifying his commendation on such.

### **Code-alternation for Euphemism**

In every society, there are some words which are culturally unacceptable in certain situations. Writers have the advantage of avoiding these words by code-switching to another language/variety. The following examples illustrate how the use of code-alternation helps writers/people to act vaguely in expressing meaning.

### **Example 7**

“Our anti-aircraft fire was wonderful! O di egwu!” somebody said. (p. 275)

### **Example 8**

“...Odenigbo drank kai kai every day and Ugwu was conscripted and she had sold her wig.” (p. 377)

### **Example 9**

“Bed bugs and kwalikwata crawled; women would untie their wrappers to reveal an ugly rash of reddened bites around their waists, like hives steeped in blood.” (p. 390)

The speaker in example 7 feels the English expression is so plain to capture the concept. He switches to an indigenous language, using an indirect and vague word that euphemistically illustrates his view. In example 8, the writer switches from English to Nigerian English (NE); ‘kai kai’ is a noun which represents a local drink that people believe is highly intoxicating. The writer uses it to describe a man who is drunk without necessarily calling him a drunk. In example 9, ‘Kwalikwata’ which is also a noun, is a kind of ant that lives in dirty environment. It causes a lot of discomfort as its bite results to continuous scratch. The writer uses it to express her meaning clearly and still maintains decency because describing the place with the word, dirty or filthy may sound raw. The above examples prove that writers are rational actors; they switch codes like Adichie and still maintain politeness.

### **Code-alternation for Humour**

Humour plays an important role in female writing because it is a valuable way to gain concentration in the work of art. In this piece, humour simply means the quality or content of something such as story, performance or joke that elicits amusement or laughter. The following examples show the power of humor made by code-switched items in promoting the writer’s indigenous languages and cultures.

#### **Example 10**

“Whenever he was ill with fever, or once when he fell from a tree, his mother would rub his body with okwuma, all the while muttering, ‘We shall defeat them, they will not win.’” (p. 14)

#### **Example 11**

“Pastor Ambrose held his Bible up, as if some solid miracle would fall on it from the sky and shouted nonsensical words: she baba she baba she baba.” (p. 337)

#### **Example 12**

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“Oh, you are the onye ocha who speaks Igbo.” (p. 373)

The illustration, ‘okwuma’ is a word mostly used by the Igbo people in referring to a local medicine. It is simply a kind of local drug that is applied when somebody is ill or on swollen/disjointed joints of the human body. This linguistic item functions as a noun and the writer uses it in example 10 rationally to create humour hence the expression “we shall defeat them, they will not win,” thereby strengthening her language and the cultural value of the drug. Its meaning equivalence in English is ‘balm’ but the writer probably uses “okwuma” to depict its local significance, function and obviously capture the cultural connotation of the word. The alternations from English to Yoruba and Igbo in Examples 11 and 12 respectively are for some special hilarious purpose: “she baba she baba she baba” and “the onye ocha.” The writer describes the pastor’s babbling and the white man who speaks Igbo in humorous ways. She would have portrayed the pastor’s action as “speaking in tongue” and simply used “white man” in place of “onye ocha,” yet she prefers depicting them in comical ways. By the above switches therefore, her identity is self-evident.

### **Code-switching for Gap-filling**

There are many lexical gaps between English and other indigenous languages in Nigeria based on the typological difference. Writers/speakers switch codes partly because there are lexical gaps. The following examples show how speakers make use of code-alternation to fill the gaps between.

#### **Example 13**

“His agbada was embroidered with gold thread around the collar.” (p. 33)

#### **Example 14**

“Clusters of girls were closer to the road, playing oga and swell, clapping rhythmically as they hopped first on one leg and then the other.” (p. 38)

#### **Example 15**

“Perhaps, the woman was a spirit person and had come here to perform rituals with her fellow ogbanje.” (p. 239)



The code alternated item in example 13 illustrates the attire of a rich chief in a cocktail party. The writer switches to the lexical item “agbada” which is a noun to capture Nigeria as a multilingual society with commonly shared linguistic elements. “Agbada” means local embroidery worn mostly by “chiefs” in Nigeria. The code switched noun phrase in example 14 “oga and swell” refers to a type of game by young girls among the Igbos. The writer uses it to sustain the cultural term of the game because there may be no English term to capture the concept vividly. This indicates that the writer’s culture has power over her choice of linguistic items. The novelist captures the traditional Igbo belief in example 15, portraying the power of reincarnation in the spiritual lives of the people. “Ogbanje” is a noun; it simply means “frequent coming”. It is believed that when a woman keeps giving birth to a particular child who dies and comes back again, the child is an “ogbanje”. Sometimes, when an individual possesses a queer character, the person is addressed as an “ogbanje”. The alternation from English to indigenous languages in the above examples shows that Igbo people have a remedial way of upgrading their cultural values.

On the whole, the use of code-alternation process in Adichie’s *Half of a Yellow Sun* arguably, carries the message that the English language, in spite of its global usage, accommodates indigenous languages. It expresses the unique culture of the writer which she reveals through language use. For the multilingual Nigerian writer to narrate her story properly there is propensity that she alternates from the alien to the indigenous languages. In all, Adichie’s code alternated items are classic. They confirm the constant effort of Nigerian elites towards creating a new form of language that embodies the cultural identity of its people. This simply indicates that the linguistic act of code alternation is aimed at resisting linguistic imperialism.

## **Conclusion**

This paper examines the use of code alternation in strengthening indigenous cultures and languages as explicated in a female writing. It demonstrates how a female Nigerian writer uses her writing as an avenue to disentangle the supremacy of English over the indigenous languages. The code-alternations that are used for clarifications make the cultures and languages of the writer clearer to a wider audience. Code alternations for euphemism explain the use of a word or phrase that is less offensive, neutral or indirect to describe something that is offensive. For humour, code alternations are simply for amusement while those for tone-softening are geared towards harmonizing peoples’ minds. One can simply say that the

aim of the inclusion of indigenous linguistic patterns in the novel is to enable it to carry the weight of its culture.

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## Locating Reader Response Theory in Jauss's *Literary History as a Challenge to Literary Theory*

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### Abstract

Hans-Robert Jauss is known for his theory of “Reception” that began in Germany. Twentieth century unfolded multiple aspects to look at literature within the critical framework of theories. Development of Structuralism by Ferdinand de Saussure, later developed and critiqued by Jacques Derrida’s Deconstruction, and then Formalism and New Criticism- all paved the way to shift the critical focus from the text and the author to the reader. Prior to twentieth century things were supposed to be fixed and certain, that’s why reader was not taken into account, but there was always a reader / audience. Consequently owing to the variety of readers there emerged different theories that focused on readers and how a reader responds to a particular text. Reader-Response theory has its notion grounded in Phenomenology and Hermeneutics. Against this background we have the development of Reception theory by Hans-Georg Gadamar and Hans Robert Jauss. Here we will focus on the “seven thesis” that Jauss gave in his monumental essay “Literary History as a Challenge to Literary Theory” which appeared in *Towards an Aesthetics of Reception* (1982). Reception theory as proposed by Jauss points at the relationship of text and reader which has two aspects: historical and aesthetics. Thus the long neglected reader comes to the forefront in reader-response theory. The text is left at the hands of the reader to receive its fate. Since no reader will have same outlook, the text is bound to be interpreted in various ways. Reader – response theory makes it clear that not only the socio-cultural, historical and ideological

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background comes into play, but also the intellectual and emotional activity manifested in the cognitive process of the reader's act of reading.

**Key Terms and Phrases:** Marxist criticism, Russian Formalism, New Criticism, Hermeneutics, Phenomenology, "aesthetics of reception", "historical objectivism," "horizon of Expectation," "objectifiable system of expectations," "horizontal change," "actualization, realization or concretization."



Courtesy: [http://www.zeably.com/Hans-Robert\\_Jauss](http://www.zeably.com/Hans-Robert_Jauss)

## Twentieth Century Criticism

Twentieth century unfolded multiple aspects to look at literature within the critical framework of theories. Development of Structuralism by Ferdinand de Saussure, later **Language in India** [www.languageinindia.com](http://www.languageinindia.com) ISSN 1930-2940 13:5 May 2013  
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developed and critiqued by Jacques Derrida's Deconstruction, and then Formalism and New Criticism- all paved the way to shift the critical focus from the text and the author to the reader. Prior to twentieth century things were supposed to be fixed and certain, that's why reader was not taken into account, but there was always a reader / audience. Consequently owing to the variety of readers there emerged different theories that focused on reader.

### **Reader in Classic Literary Criticism**

Plato stated: "Poetry makes men immoral." It means Plato also had audience in mind but he viewed it as immoral and sentimental, as it can be easily deprived by poetry. Aristotle through his theory of *katharsis* perceived the audience not only as sensitive but mature enough to identify the difference between imaginary and reality. Horace talks of decorum and views his audience as sophisticated. It was particularly Longinus who was especially concerned about readers. He said that if a work of art contains sublimity than it transports the audience in spell bound state.

### **Marxist and New Criticism**

Marxist criticism looked at a text being conceived by a reader who has certain socio-cultural background and ideology. Marxists neglected the artistic aspect of art. On the other hand Russian Formalism and New Criticism focused on the text alone; the task to analyze artistic feature was given to the reader, but secluding it from its origin, intention, socio-cultural and ideological background. Reader-Response theory attempts to bridge the gap between these two separated criticism by analyzing how a reader responds to a text through his understanding of his society and culture to the aesthetics of art.

### **Reader-Response Theory and Phenomenology**

Reader-Response theory has its notion grounded in Phenomenology and Hermeneutics. Phenomenology deals with perception of phenomenon. Inaugurated by

Edmund Husserl, Geneva School of Criticism shifted the emphasis of study away from the

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“external” world of objects towards examining the way in which these objects appear to the human subject. M.A.R. Habib expounds Husserl’s theory: “that a work of art (like any other phenomenon) cannot somehow exist prior to its reception; it is constituted by the sensibility which receives it as such, a work of art.” (711)

### **Reader-Response Theory and Hermeneutics**

Another field of influence is Hermeneutics, grounded in theory of Martin Heidegger. When a text is written, it is interpreted; Hermeneutics focused on interpretation. Heidegger refers to “existentiality” or “transcendence,” to explain an encounter of human being with his/her world. Human being views the world in accordance with his own existence and potential.

### **Reception Theory by Hans-Georg Gadamer and Hans Robert Jauss**

Against this background we have the development of Reception theory by Hans-Georg Gadamer and Hans Robert Jauss. Here we will focus on the seven thesis that Jauss gave in his monumental essay “Literary History as a Challenge to Literary Theory” which appeared in *Towards an Aesthetics of Reception* (1982).

Reception theory as proposed by Jauss points at the relationship of text and reader which has two aspects: historical and aesthetics. Firstly, when a reader first encounters a text he compares its aesthetic value with other text. Secondly, the reader will impart his understanding of the text from generation to generation. Jauss focuses the formation of “a literary history based on aesthetics of reception.” Thus what is required is the transformation of “history of reception of the individual work to the history of literature,” that is emblematic of the historical sequence of the works, capable of clarifying “the coherence of literature,” to the extent that is meaningful for us.

### **Seven Findings by Jauss**

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Hans Robert Jauss formulates seven “thesis” to indicate how literary history can be methodically written in a new way.

**Thesis 1.** ‘Historical objectivism’ has to be removed and the focus has to be on the aesthetics of reception and influence: “The historicity of literature rests not on an organization of “literary facts” ... but rather on the preceding experience of the literary work by its reader.” (Literary History as Challenge 20) Jauss points that text is not a “monologic” monument, that is to say, it will produce different impact on different readers, beside its impact will also change according to time. It exposes the dialogic character of a text which establishes the philological understanding through incessant encounter of the reader and the literary work. Jauss calls literary history as “a process of reception and production.” This process takes places in “the realization of literary texts on the part of the receptive reader, the reflective critic and the author in his continuing productivity.” (LHC, 21) Jauss calls conventional literary history as “pseudo-history” because it is “factual” which can exist without the observer. Then Jauss relates “coherence of literature” with “horizon of expectation” of coeval readers, critics, authors and their posterity. “Whether it is possible to comprehend and represent the history of literature depends on whether this horizon of expectation can be objectified.” (LHC 22)

**Thesis 2.** Jauss establishes that drawbacks of psychology can be avoided if the literary experience of the reader is described within “objectifiable system of expectations.” This objectifiable system of expectations includes the understanding of genres, form and themes of previous works and cognizance of difference between poetic language and practical language. Jauss refers to Roman Jakobson who wanted to replace the “collective state of consciousness” by a “collective ideology” in the form of system of norms that exists for each literary work as *langue* and that is actualized as *parole* by the receiver. Mikhail K. Bakhtin

points that not only language but understanding itself is a dialogic process: “Understanding

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comes to fruition only in response. Understanding and response are dialectically merged and mutually condition each other.” (Bakhtin, 82) What Bakhtin has termed as dialogic is socio-cultural, historical and ideological background that comes into play; and what Jauss has focused is the reader’s past experience of literature which results in their expectation when they read any other literary work.

*The new text evokes for the reader (listener) the horizon of expectations and rules familiar from earlier texts, which are then varied, corrected, altered or even reproduced. Variation and correction determine the scope, whereas alteration and reproduction determine the borders of a genre-structure. (LHC 23)*

Thus if one is to look at the subjective interpretation or tastes of different readers or level of readers than one has to take into account the specific horizon that influences the understanding of the text. The objective capability of such literary-historical framework in an ideal case raises reader’s expectation and then shatters it gradually. This process serves twin purposes: firstly, it gives a critical view; and, secondly, it is able to produce ‘poetic effects.’

**Thesis 3.** Jauss states that aesthetic value of a work can be determined by judging the way in which it affects the ‘horizon of expectations’. If the audience changes its horizon and adapts itself to the aesthetics of new work then it will result in “horizontal change.” If work fulfils the horizon of expectation than no ‘horizontal change’ will occur and audience will enjoy it in accordance with prevalent norms of aesthetics. It may happen that work may have auspicious or inauspicious reception by its first audience but this may gradually disappear for later readers and that may become a familiar expectation. The classical works belong to “second horizontal change” because of “their beautiful form that has become self-evident, and their seemingly unquestioned “eternal meaning.” They are read against the background of “accustomed experience” for artistic evaluation.

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Jauss emphasizes that relationship of literature and audience depends on its historicity, society and ideology i.e. the writer has to keep in mind the milieu of his period. This may have two implications: a work may lose its importance when the change occurs in milieu; or the writer creates such work that it has universal appeal so that it caters to the taste of forthcoming generations.

*When, then, the new horizon of expectations has achieved more general currency, the power of the altered aesthetic norm can be demonstrated in that audience experiences formerly successful works as outmoded, and withdraws its appreciation. Only in view of such horizontal change does the analysis of literary influence achieve the dimension of a literary history of readers, and do the statistical curves of the bestsellers provide historical knowledge. (LHC 26-27)*

Jauss takes the example of Feydeau's *Fanny* which got immediate success in 1857 and over-shadowed Flaubert's *Madame Bovary*. But later the horizon of expectations changed and *Fanny* receded into the background while *Madame Bovary* became a success.

**Thesis 4.** Jauss states that reconstruction of 'horizon of expectations' of audience, when the work was created, helps in envisaging how the coeval reader could have construed the meaning and thereby encounter the questions posed by the text. "It brings to view the hermeneutic difference between the former and current understanding of work, it raises to consciousness the history of reception ... that its objective meaning, determined once and for all, is at all times immediately accessible to the interpreter." (LHC 28) When the author is anonymous, intention is not clear and his relationship to source is not directly accessible then the work can be understood by looking at those works that the author presupposes his audience must know.

Jauss points at Rene Wellek who described whether a philologist should evaluate a literary work in accordance with the past scenario, present stance or the “verdict of the ages”? He describes the drawbacks of all three of them and accentuates that the possibility of avoiding our impression is rare, the judgment has to be made objective, as far as possible, so much so that one has to isolate the object. Jauss however rejects this “as no solution to aporia but rather a relapse into objectivism.”

Jauss assumes the critique of Hans-Georg Gadamer’s *Truth and Method*. He opposes Gadamer’s notion that “what we call classical does not first require the overcoming of historical distance – for in its own constant mediation it achieves this overcoming.” Jauss described classical (which “signifies itself and interpret itself”) as “second horizontal change” because the classical art at the time of its production was not classical; it is with change in horizon that audience perceives the ‘timeless truth it expresses.’

Jauss’ project of historicity of literature is considered in three fold manner: “diachronically in the interrelationships of the reception of literary works, synchronically in the frame of reference of literature of the same period, and relationship of immanent literary development to the general process of history.”

**Thesis 5.** The theory of aesthetics of reception serves two purposes: firstly it conceives the meaning of work in its historical context; secondly, it helps in serializing of literary work to recognize its conspicuousness in the context of the experience of literature. The transition from history of reception of works to eventful history of literature renders the author’s passive. In other words, the next work can solve problems presented by the previous work, and simultaneously confront new problems.

Jauss then questions that how can a literary work be transformed from the status of mere “fact” to that of “event”? For this he takes into account the Formalist approach of

“literary evolution” on an aesthetics of reception; this has two implications: “literary history

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becomes a vanishing point” and it allows one to recognize the distance between the actual and virtual significance of literary work. It means that a work may be resisted in its first reception on the basis of its virtual significance, but later, gradually with change of horizon its actual significance may be understood. “It can thereby happen that a virtual significance of the work remains long unrecognized until “literary evolution,” through the actualization of a newer form, reaches the horizon that now for the first time allows one to find access to the understanding of misunderstood older forms.” (LHC 35)

New literary form can re-innovate the concerns related to previous works that are now forgotten. These include the so-called “renaissances.” Thus, new things may be discovered in previous work--which remained hidden--through a new reception. The new can thus become not only aesthetic category but also a historical category: “When the diachronic analysis of literature is pushed further to ask which historical moments are really the ones that which is new in a literary phenomenon.” (LHC 35)

Jauss refers to linguistics usage of diachronic-synchronic relationship which is helpful in overcoming the diachronic perspective in literary history as well. The focus can be shifted on “heterogeneous multiplicity of contemporaneous works in equivalent, opposing, and hierarchal structures, and thereby to discover an overarching system of relationships in the literature of historical moment.” (LHC 36) Synchronic system must contain its past and its future; for this diachronic study of literary works will be required before and after that period. This aids in literary history that does not require its comparison with classical books, nor with those texts which cannot historically articulated. If one is to represent historical succession in literature than it will require an intersection of diachrony and synchrony.

**Thesis 7.** Diachronic and synchronic systems are not sufficient to represent literary history, it also requires a visualization of “special history” in relation with “general history.”

Jauss hints at the relationship of reader with literature and reality, the horizon of expectation

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and reader's understandings of the world, which subsequently affects his social behavior. Thus, literary history needs to be connected also with reader's real world.

### **Bridging the Gap between Divergent Approaches**

Linguistics and structuralism neglected the social function of literature and viewed it as a mere text, as a verbal artifact. On the other hand, Marxist ignored the artistic aspect of literature and considered it as a social construct. Jauss has attempted to bridge the gap between these two divergent approaches to literature. He attempts to reduce the chasm between literary-historical and sociological research through aesthetics of reception embodied in his concept of "horizon of expectations."

Wolfgang Iser elaborated reader-response theory in his two major works: *The Implied Reader* (1972) and *The Act of Reading* (1976). The main features of Iser's approach hinge around the distinction between what the text irrefutably provides ("schematized aspects") and how the reader, to use Iser's terms, 'actualizes' or 'realizes' it in his or her mind. Hence Iser forwarded the reception theory of Jauss through his concept of "actualization, realization or concretization," whereby the signifiers of the text are brought together in the reader's mental act of cognition to create the "world" of the text. Iser puts forth that a text is filled with "gaps" and "spaces" which are to be filled by reader in his act of reading to make it meaningful.

Then we have Stanley Fish who states that everything is subjected to an individual act of interpretation. In his seminal essay, "Is There a Text in This Class?" (1980), Fish charts a course between the remains of intentionalism and the possible violation by the reader of the author's overt intention. In other words there is actually no "pre-existing text," in fact everything is determined by the consciousness of the reader. Stanley Fish denounces Iser's notion and give the reader sole authority to impart the meaning.

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Thus the long neglected reader comes to the forefront in reader-response theory. The text is left at the hands of the reader to receive its fate. Since no reader will have same outlook, the text is bound to be interpreted in various ways. Reader –response theory makes it clear that not only the socio-cultural, historical and ideological background comes into play, but also the intellectual and emotional activity manifested in the cognitive process of the reader’s act of reading.

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# Reconfiguring of Power Politics in Arvind Kejriwal's *Swaraj*

Itika Dahiya, M.A. (English), NET, M.Phil. Student

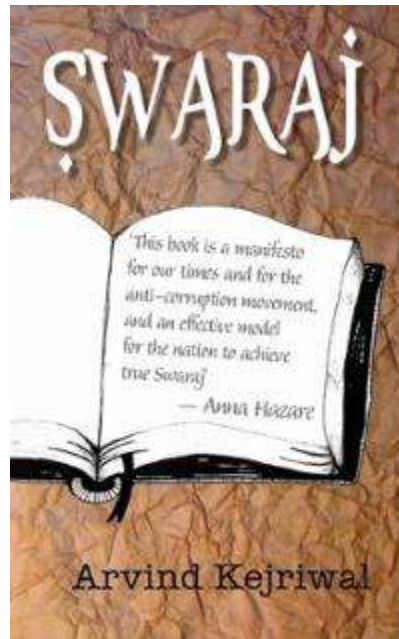
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Courtesy: <http://www.tower.com/swaraj-arvind-kejriwal-paperback/wapi/123410015>

## Despicable Situation Calls for Resolution

The preamble of our Constitution starts with the words “WE THE PEOPLE OF INDIA”; the basis for the inclusion of these words in our Constitution was the fact that the struggle of the people of India led to the independence of our nation from the deadly grasp of the British Rule. Now, since independence is solely acquired by the people of India after a long struggle and great sacrifices, it is their legitimate right to participate in governance directly along with their representatives.

It is inherent in all human beings to struggle for acquiring all human rights for peaceful and amicable co-existence being members of a civilized society. Mere inclusion of provisions of human rights in any political or legal system is not enough for sustenance. In a situation where people are dying of hunger or without money for treatment to save their lives, can we say that

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they are availing the right to life in real sense? So, enforcement of all such rights including the right to good governance at the apex with transparency in governance is a sine qua non for the benefit of humanity. But the situation as on date is far from reality.

### **Continuing Poverty**

Even after more than six decades of independence, poverty is still deeply rooted in the Indian society and it is considered as the greatest obstacle to the economic and social progress. Therefore, as long as poverty exists in India, streamlining the form of governance is the need of the hour if human rights have any place in our democracy. Then only democracy will be able to bring in people's rule, as in the word (demo-cracy) itself, it is people i.e. 'demo' that comes before the rule, i.e. 'cracy'.

### **The Necessity to Restructure Society**

Soon after the independence, the drafters of the Constitution felt the immediate necessity of restructuring the traditional society as it was engulfed with social, economic and political disparity. The Constituent Assembly conceived the constitution of free India not only as a mechanism for governing the country through parliamentary democracy but also as an instrument to bring out social change. The effort was for building an egalitarian society on the concept of socio-economic justice. The fruits of economic development should result in actual enjoyment of the development by the weaker sections of the society and all the resources must essentially be distributed in an equitable and justifiable manner. This was possibly dreamt about by the framers of our Constitution.

### **Shattered Vision of India**

Today this vision of India is completely shattered into smaller pieces which can be joined to make the whole by hard work but still lapses will be there. The vision is not that of 'INDIA SHINING' but that of 'INDIA STRUGGLING' for the inclusion of individuals in governance. Now, India no longer seems to be governed by the principles of "democracy", i.e. government by the people, of the people and for the people but by the principles of "politico-cracy", i.e. democracy usurped by the politicians where 'demo' is replaced by 'politico'. There is no doubt that people are aware enough that they are at the abyss of humiliation and exploitation. They are entrapped by this 'new' form of governance, in the clutches of powerful politicians. The people continuously complain about the corrupt officials to the police and higher officials through a

proper channel. It's a pity that even then the concerned officials remain deaf, dumb and blind to the plight of 'Aam Admi' (the common man) for the sake of monetary gains and selfish motives.

### **Kejriwal's Movement**



Arvind Kejriwal

Courtesy: <http://www.deccanchronicle.com/130322>

In the present scenario, where ruling class is not honest enough, it becomes essential for the citizens of the nation to unite under a banner to achieve “freedom of human spirit” (Mukherjee 2006). This is where the role taken up by Arvind Kejriwal becomes relevant because until or unless the public is led into the struggle by someone who seems to be honest, aggressive, determined, young and energetic by his conduct, the goal cannot be easily achieved.

Arvind Kejriwal:

has rekindled the desire among many, including the old, to participate in the political process. His focus on engaging the youth as well as urging women could be a game changer – at least for the larger political scene in the country, if not for a Kejriwal – led party. . . . ‘We would consider it our success if some of your agenda items gradually find their way, into the manifestos of the larger political parties’, said Kejriwal during his speech while announcing his party. ‘Perhaps when they [larger political parties] see our candidates they will at least replace the most corrupt candidate with a less corrupt one!’ he joked. (Misra 2012)

### **Kejriwal's Book *Swaraj***

Kejriwal's *Swaraj* has the potential to mould the present set-up into the environment which is human friendly, if majority stands united with him on the stage itself. And it is wisely

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said that providence too favours big battalions. Srilakshmi and Mahadevamma (2012) in their article have also emphasized the efficacy of collective participation by the people through team work and devised four stages of team development which are:-

1. The Forming (awareness) stage.
2. The Storming (conflict) stage.
3. The Norming (co-operation) stage.
4. The Performing (productivity) stage.

### **An Eye-opener Book**

*Swaraj*, a book by Arvind Kejriwal is not only inspirational but an eye-opener too, defining in detail the deficiencies of modern day power-game of politicians and suggesting major changes required for good governance. It is a narrative of existing establishment wherein political parties rule the nation. He stresses the need for participation of not only the influential rural people (elites) but also the involvement of rural poor. Undoubtedly, this ideology gains ground on the reason that 70% of Indian population resides in villages. And unless rural India is properly represented in the process of self-empowerment, the dream of Kejriwal's *Swaraj* will remain unfulfilled. "Through this book the author questions the present establishment of the democratic framework in India and tries to show the way forward, what we, the people, and what the opinion makers and political establishment in India can do to 'provide a political alternative, or to' (Rev.) achieve true Swaraj (self-rule)" [Swaraj (book)].

### **Means to Acquire Power**

It also explicates numerous methods to acquire the reigns of self-governance, i.e. the power of 'Aam Admi'. Anna Hazare, a veteran social activist supported the book and said, "This book is a manifesto for our times and for the anti-corruption movement, and an effective model for the nation to achieve true Swaraj" (Rev.). Vinod Mehta, a senior journalist, also praised Kejriwal's commitment to the cause and said "Most decisions should be taken at the district and village level and Kejriwal's book outlines how it can be achieved" [Swaraj (book)]. The book underlines the important and debatable issues as well as the failure of good administration. Ultimately, the present state of affairs will result into the spread of already existing naxalite movements, extremism, insurgency and parallel administration of justice by the aggrieved people themselves through kangaroo courts in a similar fashion that naxalites have entered into. Hence, *Swaraj* aims at bringing out a drastic change in the existing defects of the system of governance.

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## **Questioning the Idea of Power – the Power Politics**

*Swaraj* questions the very idea of power. We live in a society where “political leaders exert pressure on the district collector and get works done . . .” (Kejriwal). When any type of power like military, economic, social or political, etc., is used to threaten somebody for personal interests, it is called “Power Politics”. Merriam-Webster Dictionary defines it as – “politics based primarily on the use of power (as military and economic strength) as a coercive force rather than on ethical precepts.” It is “political action characterized by the exercise or pursuit of power as a means of coercion” (Dictionary.com, Def. 1). Today’s “Power Politics” is in the hands of political leaders which as the present set-up demands, needs to be restructured in the lap of Gram Sabhas or people. As Kejriwal rightly points it out:

For effective development of the country, the people/gram Sabha/ sarpanch must be given powers to question the BDO/collector/political masters for their acts of omission and commission. Their free run on the country’s resources and wealth has to be checked.

That can only happen if the people have the power to take decision at the grass root level. That grass root level begins from the villagers and the city dwellers.

Generally, it is meant that the State exercises its power to control the civilians. However, “Althusser makes a useful distinction between what we might call state power and state control” (Barry 158). Althusser asserts that state power is maintained through Repressive State Apparatuses (RSAs) which include “the police, the army, law courts and prisons that operate through actual or threats of coercive force/violence” (Nayar, Lit. Theory Tod. 121) or the “external force” (Barry 158). And a state in order to maintain its power secures the consent of its citizens through the use of Ideological State Apparatuses (ISAs) or in other words “the internal force” of state control involving “political parties, schools, the media, churches, the family, and art (including literature)” (Barry 158).

## **Incompetence of State Apparatuses**

*Swaraj* therefore, brings out the incompetence of both the State Apparatuses in maintaining the state power and state control in Indian context. It also comes out with numerous

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ideas to recreate a nation where these apparatuses must play the assigned role logically and efficiently.

### **Defining *Swaraj***

The word ‘Swaraj’ is derived from Hindi and other Indian languages, ‘Swa’ + ‘Raj’, meaning self + rule or self + government. Therefore, there are twin objectives of Swaraj simultaneously, i.e., to empower the people as well as to empower the nation or state. Arvind Kejriwal defines Swaraj thus: “Swa means ‘my’ and ‘rajya’ means ‘kingdom’. Swaraj mean ‘My kingdom’. If it is my kingdom then it is I who will govern the way I want. ‘Swaraj’, therefore, stands for ‘Self governance’”.

The present day politicians or in the other sense the people’s representatives have distorted the definition of *Swaraj* in their favour by considering themselves to be the rulers, where they emphatically declare that it is ‘MY RAJ’ and ‘I WILL RULE THE NATION’; thereby dividing the society in two classes, i.e. the governors and the governed. As Kejriwal comments on ‘democracy’ in the chapter “CITIZENS ARE THE MASTERS” in *Swaraj* that:

The power that “We the people” give to the representatives for life and liberty of “We the people” is totally misused. Decisions taken by the representatives are not for “We the people” but for “I the people”.

The basic principle of democracy is violated. Of the people, by the people is alright but FOR THE PEOPLE is missing in this matrix.

### **Shaping Knowledge**

For Foucault “power shapes discourses and knowledge” (Goodman 64). The politicians before coming into power can be classified as common men. But when they acquire power, the meaning of discourse and knowledge takes altogether a different shape i.e. from that of a common man it shifts to the discourse of people in power. It is at this stage that ‘MY’ and ‘I’ tend to symbolize the person in power. If power is snatched from the hands of these powerful politicians, then their discourse and knowledge again shifts back to that of a common man. Hence, the significance of these terms is inextricably linked to ‘power’.

### **The Oppressor and the Oppressed**

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On the other hand, the actual meaning of the term clearly explains that it is the rule of the people, where this 'MY' and 'I' stand for the people. And this misinterpretation of *Swaraj* has therefore created a chaos in the nation which has generated the consciousness among the people that they have been pushed into the attic regarding their own welfare. The "self-proclaimed rulers" are imposing their dictatorial rules without taking into consideration or without obtaining the general public opinion of the common man which eventually is a must for the success of a democratic form of government. By doing this they are entering into the binary set of terms i.e. the oppressor and the oppressed. With Jacques Lacan's "the symbolic order", the figure of the father enters in the realm of a child for whom the father is the 'Law'. Lacan considers the father to be the 'Law' because a child being a member of the family is obliged to follow all the rules and regulations as per the guidelines of the head of the family which is the father. Similarly, here in this context, it is fixed and pre-ordained for the public to follow these "self-proclaimed rulers". But this fixity itself needs to be dissolved so that people can freely breathe and enjoy their precious life. Gayatri Spivak in her essay "Can the Subaltern Speak?" implies that "the subaltern cannot speak" and is always "spoken for" (Nayar, *Contemp. Lit. and Cult. Theory* 171). But Kejriwal strongly negates this notion because it is the subaltern section that is speaking through his pen.

"India's neo-colonial political masters who have usurped power from the British are playing the same game with us as the colonials did" (Acharya). Their motto remains the same i.e. "DIVIDE AND RULE" where the natives must be divided and the Britishers are to rule in order to strengthen their roots, purely for the illegitimate reason to be entrenched in power. *Swaraj* exhorts the oppressed and the colonized of this neo-colonial nation to reframe the colonizer's motto into "UNITE AND RULE" where both the terms are meant for the natives. On the other hand, the predicament of citizens at present is very pathetic where "The country is for sale and we citizens stand by like mute spectators, helpless but angry" (Kejriwal). Therefore, it's high time to reconfigure the notion of SWARAJ, where 'Swa' must shift directly to refer the civilians/citizens instead of political representatives.

As long as the power remains in the hands of the politicians, *Swaraj* is unable to achieve its sole aim. So, a ray of enlightenment is required to energize the citizens towards the relocation

of the paradigms of power. As Adorno and Horkheimer believed that “Enlightenment, understood in the widest sense as the advance of thought, has always aimed at liberating human beings from fear and installing them as masters.” (qtd. in Goodman 106).

### **Administration at the Local Level**

In *Swaraj*, Kejriwal says that administration at the local level in rural and urban affairs must necessarily be within the control of the residents of the concerned area. Voters must have powers to recall their legislative representative any time during his tenure as and when they feel that he has not proven himself true to the legitimate expectations of the electorate. As Kejriwal writes: “All the government officers, bureaucrats, the political leaders are actually your servants”. And “It is tax paid by you that disburses their salary . . . These are the same people who look down upon you with disdain and indifference once their purpose is served . . .” So, this will ensure common man’s direct participation not only in the administration of social justice meted out according to the requirements and wishes of the common man but also his active participation in all the matters regarding the use of national wealth. Even while framing policies regarding globalization of trade, industrialization and other related issues, the perspective of beneficiaries must be taken into account instead of formulating them in closed rooms.

Now, since it is obvious that a nation has no existence without people and if people are empowered to have their hearsay in the administration process then ultimately the nation as a whole will be empowered. The strength of nation is dependent upon the strength of its people considered as the foundation stone of a strong nation. Kejriwal’s concept of *swaraj* nicely explains that welfare and democracy must go side by side.

*Swaraj* is a comprehensive concept. Its relevance exists in the wider context of human freedom and welfare. According to Aurobindo, *Swaraj* is more than mere political freedom-it is freedom of individual and the community. It is spiritual freedom and social freedom. To him *Swaraj* is possible by self help, intellectual conviction and the unity of hearts that spring from love; *Swaraj* is the direct revelation of God to the people and the idea of self must be replaced by the idea of nation if *Swaraj* is to be attained. (Mukherjee 2006)

The concept of Swaraj must be pragmatic along with internal development of the self, thereby, including within it the external aspects also. It's aim is to attain emancipation. For Makarand Paranjape, the word 'Swaraj' means something more than merely freedom of self:

By Swaraj, . . . I mean not just political and cultural independence, but personal emancipation, autonomy, and selfhood. . . . Swaraj, which is an ancient Upanishadic word, was revived and redeployed during the freedom movement to signify India's longing for self-rule. . . . To me Swaraj is the bridge between the personal and political because it implies both individual and collective emancipation. Swaraj means not just self-rule but rule by the self, or the Atman, that which is the highest principle.  
(97 - 98)

### **Swaraj: Paradigm Shifts**

According to Mukherjee (2006), the concept of Swaraj has changed its connotations from the times it was introduced.

1	2	3
FROM	TO	PRESENT
Planning	People's Participation	Political Interference
Authority	Empowerment	Suppression/Subjugation
Power Structure	Decentralized Structures	Centralized + Power Structures
Welfare	Self Reliance	Exploitation
Upliftment	Social Justice	Degeneration of Social Values
Ethnicity	Pluralism	Self-centered Pluralism
Economic Growth	Sustainable Development	Unsustainable Development
Freedom	Democracy	Capitalism



(Columns 1 and 2 are conceptualized by Mukherjee. Column 3 reflects the existing system on the basis of the study of Kejriwal's *Swaraj*. Column 2 also enlists the goals to be achieved as envisioned by Kejriwal.)

### **Transparency as the Goal**

The objective of Kejriwal's model of *Swaraj* is understood to bring transparency in the governance by empowering Gram Sabhas in deciding their problems themselves and this ideology seems to be extracted from the pre-civilized interest protecting societies where people were not conscious about the concept of rights which now gives them power to set the machinery of the state in motion for the enforcement of their rights in lieu of the taxes paid by them to the state. The author here rediscovers the idea of development at a lower level by recalling the times when this concept of Gram Sabha was introduced.

Denying the people their due by the ego-centric present day politicians is a problem which cannot be remedied overnight. History is full of examples where it is amply clear that only long-drawn struggles led to the changes in defective political system all throughout the world. To begin with, it is necessary to discuss the problematic of the causes responsible for the drawbacks of inefficient government neglecting the wants and wishes of the common man. The root cause of the entire drama is the ego-centric attitude of the ruling class as was the case of British Rulers. It was their ego which phenomenally resulted in the oppression of the subjects ruled by them. The same is applicable *in toto* to the people's representatives in Indian political system. It is well established that violation of rights starts with 'ego'. An egoistic person develops hatred towards his fellow beings causing disrespect for persons and their interests, thus resulting in disrespect for their rights. Then, ultimately there is violation of rights which becomes the basis of struggle through strikes and demonstrations. This ego-centric mindset of the leaders needs to be done away with. They should always keep in mind Gandhiji's mantra:

I will give you a talisman:-

Whenever you are in doubt or When self becomes too much

With you, Apply the following test. . . . .

Recall the face of the poorest and the weakest man whom you may have seen, and ask yourself if the step you contemplate is going to be any use to him.

Will he gain anything by it?

Will it restore him a control over his own life and destiny ?

In other words, will it lead to “Swaraj” for the Hungry and spiritually starving millions?

Then you will find your doubt and ‘your self’ melting away. (Sadhu)

### **Power Relations**

Another point implied here is that ‘power’ of the people generates in them the ego-centered attitude leading into “the domination and reinforcement of power relations” (Nayar, Contemp. Lit. and Cult. Theory 130) termed as ‘hegemony’ by Antonio Gramsci. In Gramsci’s notion of ‘hegemony’, the powerful classes dominate particular sections of society not only “through threats of violence or the law but by winning their consent to be governed and dominated” (Nayar, Contemp. Lit. and Cult. Theory 130). If we have a look at the present-day goings-on in India, then we will observe that the governing system of India is built on hegemonic ‘coercion’ and not on the ‘consensus’ of the public. The key precept of *Swaraj* is that hegemony must work less through ‘coercion’ and more through ‘consent’ in the governance of the country.

### **Reconfiguration of the Present World**

Kejriwal’s world as exhibited in *Swaraj* reconfigures the existing state of affairs which pinpoints the need for restructuring of power politics by replacing the system of governance with the following changes that are responsible for all-round development :-

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1. Power must shift to Gram Sabhas.
2. Free funds should be available where Gram Sabha must have the power coupled with liberty i.e. discretion to spend the available fund as per their necessary requirements.
3. Decentralization of power structures.
4. Transparency in documents.
5. Direct control of citizens in policy formation.

### **Possible Negative Side Effects**

The formula devised by Kejriwal may come out with some negative side-effects too; if applied without changing the ‘big boss’ attitude of majority communities in Gram Sabhas. Since most of the villages in India are inhabited by one community in vast majority and while applying Kejriwal’s concept for the inclusion of Gram Sabha in governance at the grass-root level will be fallible as there will be a fear of suppression of the rights of minority because of their poor representation. This problem has not been emphatically substantiated by the author.

Therefore, the objective of this paper is to interpret Kejriwal’s *Swaraj* as a strategy of resistance (to the rash and negligent drivers of the rule) and reconstruction (through voluntary and participatory social action). It is also an attempt to echo the author’s voice that reconstruction must begin at the grass-root level as Gandhiji also believed that independence begins at the bottom and a society must be erected on the concrete foundation where every village is expected to be self-sustained and to be capable in managing its own affairs. Such type of society is the foundation which can efficiently bear the burden of whole of the nation. And Kejriwal hints at the need of replacing “SATTA RAJ” with “SANVIDHAAN RAJ”. This is possible because of the flexibility in our constitution but the only limitation being the basic structure of the constitution should not be changed.

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# Humanism in the Selected Poems of Rabindranath Tagore and G. Sankara Kurup – A Critical Comparison

Dr. Joseph Thomas

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## Indian Poets from Different Regions



G. Sankara Kurup (1901-1978)  
Courtesy: keralasahityaakademi.org

Rabindranath Tagore and G. Sankara Kurup are two Indian poets belonging to two different states and cultures, sharing common views on many sociological issues. Though they did not see eye to eye on all issues, both have a humanistic yearning to settle burning issues concerning the suppressed and working classes caught in the clutches of their masters. They are ready to champion the cause of the down-trodden women. It is amazing to note that both these romantic poets of the Indian Renaissance had a message to convey.

Tagore, the Nobel Laureate, reached out to readers across the world and W. B. Yeats got a new awakening through his reading of the Gitanjali.

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Rabindranath Tagore 1861-1941

Courtesy: [http://en.wikipedia.org/wiki/Rabindranath\\_Tagore](http://en.wikipedia.org/wiki/Rabindranath_Tagore)

G. Sankara Kurup from Malayalam Literature was the first poet to be honoured with the Gnanapeeth award. Both of them are humanists. A comparative study of the poets from a humanistic angle will be rewarding and profitable.

### **Man is the Measure of Everything**

For humanists, man is the measure of everything. Karl Bath a 20<sup>th</sup> century Swiss Theologian affirms that there is no humanism without the Gospel. Christianity has indeed contributed a lot to the growth of humanism. Comte, the 19<sup>th</sup> century positivist includes all social reforms under humanism, suggesting humanism need not have anything to do with religion. With the technological revolution in the 20<sup>th</sup> century, science and technology have been tailored to the needs of man. Today pragmatists, existentialists and Marxists eulogise humanism.

Though humanism was not new in India, the Western mode of humanism influenced Indian humanism. Indian humanism had been rooted in the Upanishadic, Vaishnavite and the Buddhist traditions. Western humanism contributed something new, namely “the secular emphasis of humanism, its detachment from religion and unconcern with spiritual values as such” 1.

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According to Indian tradition, nature and man are considered to be the expression of the same Brahman. Tagore was born into the golden age of Bengali literary and cultural renaissance. He became the great spokesman of the epoch.

As in the case of Tagore, G. Sankara Kurup was born into the humanistic tradition of the Malayalam Literature. The literary figures in Malayalam Literature reacted and responded to the contemporary social problems of the age. Vallathol was a nationalistic poet, Kumaran Asan fought for social justice and G. Sankara Kurup had a deep concern for the poor and the oppressed classes.

### **Man is the Centre in Tagore's Humanism**

Man is at the centre of Tagore's humanism. While the Western humanists concentrate on the materialistic welfare of man, Indian humanists focus on the spiritual and the ethical nature of man. Man is given the highest rank, because of the divine spirit in him. Spiritualism brings him closer to humanity. Tagore is a missionary of the 20<sup>th</sup> century with total commitment to serve his fellowmen. Service to mankind, according to Tagore is the best means of realizing God. This could be done through the paths of Knowledge, Love and Service (Gnana Marga, Bakthi Marga and Karma Marga) "To serve and not to be served" is Tagore's watch word. In Geetanjali poem no: 10, the poet's readiness to work for the down-trodden is evident.

Here is thy foot stool and there rest  
Thy feet where live the poorest and lowliest  
And lost 2

Tagore calls upon the devotees to come out of their dark chambers to meet the common man.

Come out of thy meditations and leave  
Aside thy flowers and incense 3

(God) He is there where the tiller is tilling



The hard ground and where the path maker is breaking the stones  
He is with them in Sun and shower and garment is covered with dust 4

### **Sankara Kurup and Religion**

G. Sankara Kurup hated the religion which won't wipe away the tears of the widows or feed the starving millions. His poem *Oru Kasu, Oru Kasu (A Penny, A Penny)* depicts a temple crowded with devotees and a haggard boy begging for a penny. Not a single devotee responded to the request. The temple treasuries are hoarded with offerings and nobody had the compassion to give a penny to the starving boy. Yet another lyric *Kochamma (the Aristocratic lady)* delineates a well clad woman feeding her pet cat from a silver dish and turning away a poor beggar saying

Get your black ugly face out of here,  
Lest your evil eye should cause harm to my pet 5

### **Tagore's Inherited Material Wealth and His World View**

The Tagore family owned large estates spread over East Bengal and Orissa and he had chances to be acquainted with the labourers. Tagore's poem "Half Acre of Land" narrates the sad story of a man who was compelled to dispose of all his property, except a half acre, which also was usurped from him.

"Don't take away my only plot  
It's more than gold – for seven generations my family  
Has owned it; must I sell my mother through poverty" 6

Tagore brings out the drawbacks of the zamindari system.

### **Sankara Kurup on Bonded Labour**

G. Sankara Kurup also has portrayed the merciless attitude of the zamindars who exploit the Pulyas who work for them. Kali the bond labourer was determined that she would not have a baby, if the baby were to work like a slave for the same master. In the poem

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*Mavinte Margam*, Kurup brings before our mind's eye a wood cutter going in search of work leaving his sick wife and he returns to find her dead; and again he goes in search of wood for the funeral pyre.

### **In Search of Redemption for the Working Class**

Both Tagore and Kurup hope that the working class would one day find redemption. Tagore hopes that it would be through man's encounter with God. Kurup is more down to earth and expects this to happen only through revolution. His poem *Na:le (Tomorrow)* is the picture of the bright tomorrow, when the workers are at last redeemed from the hands of capitalists. The cry of liberty, equality and fraternity is heard throughout the poem. Kurup tells the aristocrats to give up their insolent attitude. The peasantry goes half naked, but they have clothed the nation with green fields. Kurup seems to have Marxist leanings and the poem reflects the doctrine of class struggle by the communists.

Heaven born star, Haughty in your lofty state  
Think you earned by merit what comes by birth for you to get agitated to turn  
Tremble, beware, mighty blazing tomorrow arrives<sup>7</sup>

### **Tagore, Sankara Kurup and Communism**

Tagore visited Russia under the communist government, he was ashamed of being a land owner himself, though the family followed the tenets of human dignity in caring for the laborers. He was moved by the incredible courage of the Russians in raising a new socialistic world, though the story of Russia today is totally different.

Kurup is all in admiration of the sweeper who sets to work before dawn and he tells the rich women to have respect for such workers. He reminds us that our life style needs to be cleansed, our superstitious practices and meaningless rituals need to be thrown off and we need to care for the poor. Thus the poem *Tu:ppuka:ri (The Sweeper)* shows Kurup's concern for such workers. Kurup's labourer with the spade on his shoulder is a mythical character,

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who is ready to fight with the spade till he achieves social equality. In *Kunukal (Mushrooms)* Kurup gives a clarion call for the total destruction of the feudal system. ‘Mushrooms’ symbolize the feudal Lords in pre-independent India. The message of the plough is

I will plough the earth, level it  
Make it beautiful 8

It connotes the forthcoming revolutionary changes which will fulfill the dreams of the down-trodden workers.

### **Status of Women: Tagore and Sankara Kurup**

Both these poets were concerned about the status of women in society.

Tagore always considers women as social agents to transform society. The women in his poems challenge the male dominated society. “Woman is imaged as a human being in the process of full humanization and man finds in this image the creative principle of growth” 9. According to Tagore, the human world is also the woman’s world. He had in mind the sufferings of the young brides in the joint families of Bengal. Tagore never wanted women to waste their talents, time and energy in the endless tedium of cooking and washing. Woman should extend their radiance beyond the boundaries of the family. He had a great concern for the women employed in cheap labour.

Kurup also highlights the social injustices done to women. The poems *The Throbbing Pyre*, *Inakkuruvikal (weaver birds)* and *Mu:nnu Aruviyum, Oru Pulayum (Three Sreams and a River)* deal with the sufferings of women in some way or the other. The poem *Andhyama:lyam (Last Homage)* is a glorious tribute to a women who became a victim of the political crisis in Kerala during the Vimochana Samaram (Liberation Movement). Flory, the pregnant women was killed in the shooting ordered by the police to drive away the rebels. G. Sankara Kurup reacted to this incident with his sharp pen in the poem *Andhyama:lyam*.

Oh you are dead before you were born into this Earth  
By the cruelest sin of this country<sup>10</sup>

## **Mind without Fear**

Tagore's famous lyric

Where the mind is without fear  
And the head is held high  
And where knowledge is free.  
Where the world has not been broken up into  
Fragments by narrow domestic walls.

suggests that free India should provide intellectual freedom to launch constructive activities. He hopes that his country will awake, discuss and plan for the future. This is moral and spiritual emancipation. In the words of a critic, the above poem which is in the form of a prayer, a plea, a hope carries within it Tagore's deepest humanistic impulses. The ideal person projected in the poem is the one that carries within himself or herself the humanism that Tagore longed for. One can find in the poem the blending of the East and the West, which is an integral part of Tagore's poetic humanism.

## **Tagore on Indian Educational System**

The humanist in Tagore was unhappy with the Indian educational system, a slavish imitation of the West. As an antidote, he visualized an ideal educational system free from commercialization of education which is so prevalent today. His Shanthi Niketan was an ashram of cultural and spiritual realization. The great Indian film maker Sathyajith Ray proclaims that his experiences at Shanthi Niketan transformed his life. Tagore thought that the best citizens of the country could be turned out of the portals of Vishvabarathi an Eastern university providing immense opportunities to learn languages, fine arts, culture and religion. He meant it to be an international centre of culture. Tagore knew that India has a great role to play in shaping the future of the world and the East has moral wealth to provide to the West.

## **Education and Freedom for Sankara Kurup**

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Kurup also believed that freedom is the birth right of man. The humanism of the poet transcends national limits. Kurup reveals his protest on the fascist attack on Abyssinia. He could express the sympathies with the people of Africa and Japan.

## To Conclude

Thus, the Bengali bard Tagore and the Malayalee lark Kurup are lyricists with a rare humanistic approach. Both glorify the potentials of man, and depict the exploitation of the poor, the powerful nation's atrocities on the weaker ones, the painful experiences of women. Both stand for equality, fraternity and liberty. Kurup would even advocate the employment of a little violence to reach the goal. He was concerned about the social welfare of man and Tagore would go a step further to help him achieve spiritual liberation as well. Tagore is acknowledged as a spiritual humanist and Kurup a social humanist.

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# Comprehension of Concordance in Technical English

Dr. P. Malathy, M.A., Ph.D.

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## 1.0 Introduction

The subject and verb agreement or concordance is commonly examined on the basis of either the singularity or the plurality of the noun phrase that assumes the role of a subject in a sentence that conjugates with the appropriate verb form. The collocation of subject and the verb can be made comprehensive only when the sentence is constructed on the principles stated subsequently.

1. The singularity of the noun phrase that acts as the subject collocates with a singular verb. For instance,

- a. Bionics is a study of Biological electronics. (NP–Bionics + VP–is)
- b. It is impossible to measure two physical quantities simultaneously and accurately. (NP–It + VP–is)

**Singularity of Subject (NP) + Singularity Verb (VP)**

2. The plurality of the noun phrase that acts as the subject collocates only with a plural verb. For example,

- a. Atomic nuclei consist of combinations of protons, or positively-charged particles, and neutrons, or uncharged particles.
- b. Laser rays have medicinal value.

**Plurality of Subject (NP) + Plurality Verb (VP)**

## 2.1. Noun Phrase as Subject

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Examining the singularity or plurality of the subject (NP) involves certain strategies. Based on the last phoneme, /s /, of the subject (NP) the singularity / plurality may not be decided. Hence, it becomes crucial to navigate into the strategies that help to examine the singularity / plurality of a subject (NP).

Rule 1: The words like ‘each’, ‘every one’, ‘anyone’, ‘anybody’, ‘someone’ and ‘somebody’ are singular noun phrases that concord only with singular verb, when they act as subjects.

For example:

**Each** alternate ring **rotates**.

**Every** alternate stroke on a two-stroke engine **is** a working stroke.

Rule 2: The usage of the conjunction, ‘and’ between two nouns, acting as subject, without the intervention of any of the articles, a /an, the’ make the noun singular. The intervention of any of the articles makes the subject plural.

For example:

The **nut and bolt is** not ready.

A plant cell **and an** animal cell **are** needed for this experiment.

Rule 3: The presence of word phrases like, ‘along with’, ‘as well as’ and ‘besides’ agree only with a singular verb.

For example:

Platinum **along with** gold **is** taken for this research.

Uranium 235 **as well as** Uranium 238 **is** capable of fission.

Rule 4: Generally a singular verb is used with sums of money or period of time.

For example:

**Ten million dollars is** spent on human genome project.

**Four years is** the maximum period for pursuing B.E degree in India.



Rule 5: The singularity / plurality of the connectives like ‘that’, ‘which’ and ‘who’ are determined by the nouns that precede them.

For example:

**Nuclear fissions** release large quantities of energy **which** finally **take** the form of heat energy.

**The viscosity of the liquid** is another factor **that is** to be measured.

Rule 6: The usage of the phrase ‘one of the’ along with a plural noun agrees only with a singular verb.

For example:

**One of the transformers** erected in this locality **supports** industrial electric supply.

Rule 7: Some of the collective noun functions both as singular and plural. In such cases the singularity or plurality of the collective nouns that are used as the subjects determine the nature of verbs to be associated with them.

For example:

The **data given in the second sheet** of this Excel File **is** exact.

The **data given in all the sheets** of this Excel file **are** exact.

Rule 8: Two singular subjects connected with ‘or’ / ‘nor’ agrees with a singular verb. If one of the nouns is plural, it occurs as the second noun besides agreeing with a plural verb.

For example:

**The service engineer or the lab administrator** **is** the right person to solve this problem.

**The service engineer or the lab administrators** **are** the right persons to solve this problem.

Rule 9: Two singular nouns are connected by ‘either... or’ / ‘neither ... nor’ concords only with a singular verb. If one of the nouns is plural, it occurs as the second

noun besides agreeing with a plural verb. Suppose, 'I' is one of the nouns, then it is used as the second noun and concords with 'am'.

For example:

Either the empennage **or the wings are** damaged in this air craft.

Either you **or I am** ready for the conduct of this project.

Neither the empennage **nor the wings are** damaged in this air craft.

Neither you **nor I am ready** for the conduct of this seminar.

## 2.2. Noun Phrase Following a Preposition in Subject

With words that indicate portions like 'percent', 'fraction', 'part', 'majority', 'some', 'all' and 'none' the singularity / plurality of the noun that follows the prepositional phrase in the subject decides the singularity or plurality of the verb.

For example:

**Ninety percent of the gases are** collected through upward displacement of air in the jars kept inside the water.

**Ninety percent of the gas is** collected through upward displacement of air in the jar kept inside the water.

**Majority of the isotopes have been activated** artificially by bombardment of stable nuclei.

**Majority of the isotope has been activated** artificially by bombardment of stable nuclei.

**Some substances such as tungsten emit** electrons when heated.

**Some of the power plant is** designed to run continuously.

## 2.3 Adverbs Preceding the Subject

The words 'here' and 'there' are generally used as adverbs even though they indicate places. It is noteworthy that in sentences beginning with 'here' or 'there', the subject follows the verb thus leading to an inverted structure.

For example:

**There** was an explosion in the air craft while landing.

**Here** is the safety valve of the engine.

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### 3.0. Conclusion

Technical English is perhaps not appreciated for a verbose language but for precision and systematic flow. Technical English is necessary for the following reasons:

1. The efficacy of comprehension and intelligibility of the language for product promotion.
2. The need for simplified description of assembling equipment to infer through user-manuals.
3. The utility of good technical service using a handbook.

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# **A Study on Testing the Proficiency of Functional Knowledge in Written Discourse in Engineering College Students A Case Study from Coimbatore, Tamilnadu, India**

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## **Abstract**

The different aspects of discourse are Structure, Meaning, Style, Function and Situation. The focus of this paper is to investigate the proficiency level of the respondents in the area of Functional knowledge in written discourse. Knowledge about discourse may be structural, conceptual and functional. The focus of this paper is to evaluate the proficiency of discourse knowledge in written discourse with special reference to technical English writing skill of the target group. The capacity of the target group's inference of the usage of technical discourse is examined. Writing is an important part of the engineering course and is an area where students often need plenty of training. A test was conducted to see how far the students have functional knowledge in written discourse.

**Key Words:** Discourse Knowledge, Aspects of discourse, Structure, writing skills

## **Methodology**

To examine and to evaluate the proficiency of functional knowledge in written discourse with special reference to technical English writing skill, a test was conducted manually. Sixty students were selected at random from different branches of engineering. A questionnaire with five questions were administered and analyzed carefully.

## **Introduction**

Despite years of language education in schools, second language learners have deficiency in specialized knowledge about discourse, meaning of words (semantics) and knowledge about word order and other grammatical phenomena. Apart from the knowledge about the various

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levels or dimensions of language including discourse, which is supposed to be coming under structural or grammatical knowledge, some linguists talk about the role of ‘functional’ knowledge in discourse processing which is about what various linguistic elements ‘do’ in their specific environment, both within and beyond the structural context.

The functional view of language is concerned with the role of its elements and structures. For an analogy, let’s take the toothbrush example. Generally, the function of a toothbrush is to clean one’s teeth. In language, function designates the role that an expression plays in a larger unit, in particular, the relationship of an expression in question within other larger expressions and the purpose or communicate act for which an expression is used. The fundamental functional differences of knowledge and discourse require different structures. Discourse – whether spoken or written – is basically linear or sequential, where as knowledge structures are probably hierarchical and network like.

### **Basic Properties of Expert Knowledge**

- Knowledge about structure ( X is composed of Y)
- Knowledge about form ( X has the form of Y)
- Knowledge about function ( X has the function of Y, X does Y)

Written discourse in the academia contains a wide range of fairly traditional genres, for example, dissertation, research article, laboratory report, academic essay, etc., and rhetorical structures, for example, process description, classification, summary, providing the cause and effect and comparison and contrast.

### **Discourse Knowledge**

Discourse knowledge is very essential for the comprehension and production of talks and texts. We should have knowledge in the following areas.

Discourse knowledge includes-

1. Knowledge about the text structure

The sentences comprising the text structure

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The cohesive devices combining the sentences coming under a text.

2. Knowledge about the conceptual structure-

The concepts conveyed by the sentences found in the text.

The coherence or meaning relation between the concepts conveyed by the constituent sentences of a text.

3. Knowledge about the communicative act for which the text is produced various sub-communicate acts occurring in a text.

4. Knowledge about the situation, persons, associated with the text production and text comprehension, etc.

All these 4 aspects, structural, conceptual, functional and situational aspects fall under the broad fabric of discourse knowledge.

### **Role of Discourse Function**

Discourse functions play a significant role in scientific writing. Jordan (1986.pp.26-28), Jordan (1999 pp.14-63) and Hamp-Lyons and Heasley (2006 pp. 25-102) discuss how effective use of discourse functions can help writers produce good texts. Trimble (1996) also explains discourse functions under the heading Rhetorical functions of language of Science. Jordan (1999 pp. 34-35) believes that definition is very important in writing. He claims definition makes ideas clear to the reader; He provides a sample sentence structure serving as a model of a definition: A teacher is a person who imparts knowledge or gives instruction to atleast one person.

### **Testing of Functional Knowledge**

#### **Identifying the Problem-Reason-Solution-Evaluation:**

In the first question of Questionnaire – I a passage was given and students had to identify the problem stated in the passage, the reason given, the solutions given and their own evaluation about the passage. It was found out that 74% had identified all the 4 items namely, problem, reasons, solutions and evaluation. Among the remaining, 21% students were not able to identify either the solution part or evaluation part and 5% of the respondents had not given any answer.

### Sample Answers

- i) Evaluation: 'The floor is constructed strongly and there will be no problem of sag and horizontal cracks.
- ii) The floor of the room on the first floor is beginning to sag cracks and poor quality of construction on the room'.
- iii) Reason and evaluation is mixed. The concentration of several tons of heavy equipment in the middle of the room. If the problem is not attended to quickly, the floor is likely to collapse.

### Quantification of Errors committed in problem-solution identification

S.No	Correct	Incorrect	No answer
1.	74%	21%	5%

### Definition

Besides structural and conceptual organization, discourses have higher order organization called functional organization which sub forms under it.

- i) Speech act aspects underlying the discourse (communicative act).
- ii) The macro function of a text such as narration, description, argumentation, exposition, etc.
- iii) Specific rhetorical functions of a science discourse such as definition, description, classification, visual representation, etc. These aspects particularly the knowledge behind the production and comprehension of discourse could be tested only by i) giving discourse of specific types and asking some questions related to discourse comprehensions. ii) Eliciting discourses or encouraging production by giving hints.
  - With such conception in forms four tests were designed to test the knowledge in enabling the comprehension and production of discourses. They are meant for testing the tasks such as
    - i) Giving a small definition to certain technical terms.

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A Study on Testing the Proficiency of Functional Knowledge in Written Discourse in Engineering College Students - A Case Study from Coimbatore, Tamilnadu, India

- ii) Identifying the paragraph style.
- iii) Comprehending the discourse and its macro structure
- iv) Comprehending the discourse and its macro structure

In technical and scientific language and discourse, definition of technical terms plays an important role and hence it is considered as a rhetorical function. The definition of a technical term may be formal or non-formal or semi-formal. In order to test the ability of students in this rhetorical function, some technical terms were given and they were asked to give definitions for those terms so as to enable us to evaluate whether the students have highlighted the functional and formal aspect of those terms in their definitions. Technical writings have subject specific terms with the meaning of which many people may not be familiar. Moreover certain terms mean one thing to non- technical persons and another thing to technical experts. For example, the term 'Communication' includes 4 language skills for a language teacher but in the world of electronics, it has a different significance. In science and technology, a technical term is defined to convey a precise meaning. Generally, technical terms are circumscribed with precision and exactitude when compared to normal language vocabulary items. The term 'Cell' is defined in one way in Biology and in another way in Electronics.

A definition has two distinct parts. First, the term should be identified as an item coming under a large group or category. Then, its distinguishing characteristics are to be specified in such a way that no other object, device, or process should fit into the definition.

Technical Term ----- Category ----- Characteristic features.

Suppose we want to define the term 'Resistor,' we have to determine the group or category to which it belongs. It involves determining the super ordinate terms. It is an electronic device. Now, it's distinguishing characteristics or function is to be specified. It controls the flow of current. Now the definition can be presented:

“A Resistor is an electronic device that controls the flow of current”.

Discourse knowledge includes awareness and knowledge about defining terms.



**The second question of this questionnaire** was created to test the Engineering students' ability to create definitions for certain technical terms. Five technical terms were given with a request to give a short definition for them. 46% of students had given appropriate definitions for 3 and more than 3 terms; 26% had given definitions to only less than 3 terms; 28% had given wrong definitions.

**Some Samples**

- (i) Resistor – used to control the flow of current.
- (ii) Calculator - used for doing calculations.

(Neither the technical term nor the category to which it belongs is provided. So the definition is not complete in formal terms but it is acceptable in functional terms.

**Samples for Totally Wrong Answers**

- i) Resistor – It is a device, resistance passes through circuit is known as resistor.
- ii) Calculator – It is a device. It is electronic machine and using solving problems.
- iii) Nuclear Reactor – Nuclear Reactor is a device and control fission and fusion reaction.
- iv) Photo copier – It is a device and copying the photo is a camera

**Quantification of Errors Committed in Defining Technical Terms**

S.No	Out of 5 ( > 3)	Out of 5 ( < 3)	Totally wrong	No answer
1.	46%	26%	28%	-

**Identifying the Style**

In the same questionnaire, the third question was framed in order to test the students ability of evaluating the style adopted by the author in a passage which has four paragraphs reflecting all types of styles namely, exposition, narration, description and argumentation.. The students' responses when analyzed, it was observed that 40% of students had identified all the

styles or macro functions of discourse namely, exposition, narration, description and argumentation. 10 % had difficulty in identifying description. 50% of students were not able to identify narration and exposition. The difficulty is because the students were not thoroughly familiar with discourse styles. Though the narrative, descriptive, expository or argumentative styles are well differentiated, it is not always easy to place individual pieces or paragraphs in one of these divisions. When a person takes up the other forms of discourse, the difficulty becomes still greater. Description and narration are frequently used in exposition. If a boy is asked to explain the working of a steam engine, he would, in all likelihood, begin with a description of an engine. If his purpose is to explain how an engine works and was not to tell how an engine looks, the whole composition becomes expository. Moreover students were less exposed to the type of exercise distinguishing the factors that contributed to the demarcation of the varieties of style and hence they fail in evaluating the style of a passage.

### Quantification of Errors Committed in Evaluating the Style

S.No	Correct	Incorrect (60%)		No answer
1.	40%	In identifying description 10%	Narration and exposition 50%	-

### Purpose Identification

In the fourth question, a passage was given and some questions pertaining to the author's intention or purpose of writing the given passage, the intended user for whom this passage was written and the sentence pattern used in the passage were asked. In the analysis of the responses of students, it was found out that only 20% had written all the correct answers, 54% had given wrong answers. 26% had made mistake in the answers related to the user of this passage and the sentence pattern used in the passage.

### Samples of Wrong Answers

1. *Author's purpose of writing this passage –*

- i) *“We can make the simple torch using above components.*
  - ii) *“For creating awareness among all about electrical devices and its working.”*
2. *For whom is this passage written?*
- i) *For the people.*
  - ii) *Written for the usefulness of the readers to connect electrical devices.*
3. *The sentence pattern used in the passage:*
- i) *Complicated sentences are used.*
  - ii) *Simple sentences are used in this passage*

**Quantification of Errors committed in identification of purpose**

S.No	Correct	Partially Correct	Incorrect	No answer
1.	20%	26%	54%	-

**Functional Knowledge**

When we speak about a tool or a technical or scientific concept or object, or its physical appearance, its component parts are described one by one in some logical order either in the order in which they appear or in the order of its importance that is with reference to its functioning. Sometimes an Engineer is required to describe a product or an object and its functions to his clients and customers and many of them may be non- technical persons. Hence, when he describes a product, he faces the daunting task of explaining even simple facts in simple language. In matter of functioning, he need not go into the minute details. A mere demonstration followed by the few details of function will serve the purpose. Knowledge about the ways of describing the structure, function, process etc or knowledge about the rhetorical function of description is part of discourse knowledge and it is to be tested among engineering students.

In the fifth question, a descriptive passage on the washing machine was given and three questions like the description of the machine, the mechanism of the washing machine, etc were asked. From the analysis of the students’ responses, it was found out that 26%of students had given the correct answer. 6% of students had written all wrong answers. 68% of students had

made mistakes in writing the answer for the description of the machine. Instead of writing the exact description, they had written about the uses of the machine along with the description. 14% of students hadn't answered correctly about the boon and the bane aspect. In this 4% had written the answer for "boon" and 4% had wrongly answered for "boon".

### Quantification of Errors committed in Descriptive Passage

S.No	Correct	Partially Correct	Incorrect	No answer
1.	26%	68%	6%	-

### Conclusion

In general, the 'no answer' results could probably be due to some participants' failure to understand fully the instructions given during the administration of the questionnaire. Students' lack of confidence was observed during the completion of the given writing task, since some of them submitted their papers with nothing written or with something written which was irrelevant to the question. A review of the responses of the other questions reveals that respondents have limited knowledge about the structure of paragraphs, have difficulty in organizing ideas, difficulty in identifying the purpose of the author and the style adopted, etc. On the whole, these tests have proved that respondents have very limited exposure and training in all the areas related to discourse knowledge. Unless these respondents have enough knowledge about discourse, they cannot exhibit their skills in comprehension and production which will be the next stage or the stage of discourse performance.

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# Personality Style, Anxiety Sensitivity and Perceived Social Support among the Pregnant Women

## M.Phil. Dissertation in Clinical Psychology



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**PERSONALITY STYLE, ANXIETY SENSITIVITY AND PERCEIVED  
SOCIAL SUPPORT AMONG THE PREGNANT WOMEN**



Dissertation submitted to the Osmania University, Hyderabad  
In the partial fulfillment of the requirement for the degree of  
**M.Phil in Clinical Psychology**, In June 2011

*Submitted By*

**MANGALESHWARI MANJARI. N.**

*Under the guidance of*

**Dr. K.B. KUMAR**

*Dean and Head*

*Department of Clinical Psychology*



**Sweekaar Rehabilitation Institute for Handicapped  
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## **CERTIFICATE**

This is to certify that this dissertation entitled “**Personality Style, Anxiety Sensitivity and Perceived Social Support among the Pregnant Women**” is a bonafide work carried out by **Mangaleshwari Manjari. N.** in Department of Clinical Psychology, Sweekaar Rehabilitation Institute for Handicapped, Secunderabad, under my supervision and guidance.

This is to certify that this work submitted by my candidate as a dissertation in partial fulfillment of the requirements for the M.Phil. in Clinical Psychology has not formed the basis for the award of any degree or diploma to any candidate. This is a record of the candidate’s personal effort.

**Guide:**

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## **CERTIFICATE**

This is to certify that this dissertation entitled “**Personality Style, Anxiety Sensitivity and Perceived Social Support among the Pregnant Women**” is a bonafide work carried out by **Mangaleshwari Manjari. N.** in Department of Clinical Psychology, Sweekaar Rehabilitation Institute for Handicapped, Secunderabad, under my supervision and guidance.

This is to certify that this work submitted by my candidate as a dissertation in partial fulfillment of the requirements for the M.Phil in Clinical Psychology has not formed the basis for the award of any degree or diploma to any candidate. This is a record of the candidate’s personal effort.

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## **DECLARATION**

I, **Mangaleshwari Manjari. N**, hereby declare that the study presented in this dissertation was conducted by me under the supervision of **Dr. K.B. Kumar**, Dean and Head, Department of Clinical Psychology, Sweekaar Rehabilitation Institute for Handicapped, Secunderabad.

I also declare that no part of this study has either been previously published or submitted as a dissertation for any degree or diploma course in any University.

**Place:** Secunderabad

**Mangaleshwari Manjari. N.**

**Date:**

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**N. M. Manjari**

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## **INTRODUCTION**

For many women, pregnancy is a natural and joyful event. The recognition that she is pregnant is usually accompanied by a sense of fulfillment and excitement. But, in some women there may be a psychological set back which is manifested as anxiety, depression, tension and such other emotional disturbances. Preparation for the new addition in the family and for subsequent forthcoming changes in social status of the expectant mother is generally recognized as merits of pregnancy.

The psychological factors among many other aspects of pregnancy have received considerable attention and focus in research studies. This is because of the reason that the psychological disturbances can adversely affect the course of pregnancy, labor, delivery and subsequent development of the child (Erickson, 1976). In general, pregnant women have higher anxiety in all trimesters of pregnancy than non pregnant women (cf. Fitzpatrick, 2006). The anxiety which is present in pregnant women may precipitate as psychosomatic symptoms that may be exhibited in different biological forms. Among them, the Gastro- Intestinal complaints are more common. Some others may exhibit symptoms related to the Cardio- Vascular or Genito- Urinary functions. It has been found that insomnia, tension headache, hyperactivity and restlessness are also present among the pregnant women.

Psychologically, pregnancy consists of consecutive inter-dependent phases (cf. Saisto, 2001). During the first trimester that is the initial phase, the previous identity of the women is threatened and an unconscious anxiety, fear and sorrow are found to be common. During the second trimester, the woman slowly adapts herself to the prospective motherhood and

conceptualizes the expected child as an independent being. In the middle of pregnancy, unconscious anxiety is reduced and it is replaced by more of personalized worry about the well-being of the child. The final phase of pregnancy is the time of active preparation for the child birth, its subsequent development and the new life situations.

As the women prepares for her motherhood, pregnancy is generally considered as the period of adaptation for changes, which is happening both physically and psychologically. These changes may occur due to:

- Their personality style- The high incidence of Neuroticism in pregnant women has been reported in various studies including the study of (Kitamura et al, 1996). It has been reported that the individual who has a high neurotic trait has the tendency to worry a lot, feels nervous and be emotionally insecure.
- Their fear of anxiety related sensations- The study of (Areskog et al, 1983) found that, the women having the fear of childbirth are often generally anxious. Anxiety proneness can be seen as an individual characteristic, which reflects the way people anticipate and experience various life events like pregnancy and childbirth (cf. Saisto, 2001).
- Their perceived social support- Research findings show that increased social support positively influences the pregnancy outcomes. If the woman feels supported, she is much better prepared in handling the demands of pregnancy than the woman who feels alone, isolated and who lack social support. The perceived social support is the support that is believed to be available in accordance or in contrast to that which is actually available (cf. Ayers et al, 2007).



Thus, the purpose of the present study is to examine whether or not the psychological and somatic symptoms experienced by the pregnant women during the second and third trimester are related to their personality traits, anxiety sensitivity and perceived social support.

This Dissertation is divided into five chapters. The present introductory chapter is intended to provide the context and background for the study. Chapter 1 provides an overview of pregnancy and the reviews related to the psychological aspects of pregnant women. Chapter 2 discusses the methods, Chapter 3 is about the results obtained, Chapter 4 is the discussion about the results and finally the last Chapter 5 gives us the summary and conclusions of the study. The references and appendices are followed after the summary and conclusions.

## **CHAPTER 1**

### **PREGNANCY: AN OVERVIEW**

Pregnancy is a normal life process but, it brings in a lot of changes in many perspectives of a woman's life. The duration of pregnancy averages 266 days (38 weeks) after ovulation which equals to 10 lunar months. It has been regarded as a time of psychological and biological crisis with emotional upheaval. As pregnancy follows similar physiological courses among women, each woman has her own experiences during that period and each pregnancy for the same woman will be different and unique.

Bibring postulated that pregnancy, "like puberty or menopause, is a period of crisis involving profound psychological as well as somatic changes" (cf. Stotland and Stewart, 2001). A pregnant mother's responses to this period may have direct and significant effects on both her own outcomes and also her fetus and its development (cf. Gurung et al, 2005). However, it is only during the past century that mental health professionals have begun to contribute to the understanding of the psychological aspects of pregnancy and the psychosocial phases that women pass through on their journey into motherhood.

#### **STAGES OF PREGNANCY**

Once conception has occurred, there are three distinct psychological phases that most women pass through during their pregnancies. These stages roughly correspond to the three trimesters of pregnancy and appear to be triggered by various psychological, biological and cultural influences.

- The first stage which is considered as the first trimester (1-13 weeks) begins when the woman initially feels either excited or shocked about her pregnancy. Even if the pregnancy is desired intensely, a certain amount of ambivalence i.e. the feeling of uncertainty during the pregnancy and increased emotional expressions are common. The expectant mother develops new and often uncomfortable physical symptoms such as nausea and vomiting associated with feeling sick, irritable, fatigue and moody. Ultimately, in a wanted pregnancy the fundamental task of the first stage is the acceptance of the pregnancy. Women struggling with this task may show behavioral signs, such as denial of the pregnancy or unusually react to the various bodily changes. The fear of miscarriage has been predominantly expressed by women during the first trimester of a wanted pregnancy and thus many women continue to keep the pregnancy secret until they have passed into the second trimester (cf. Fenster et al, 1994).
- The second psychological phase of pregnancy or the second trimester (14-28 weeks) is initiated by the experiences of quickening i.e. the fetal movements and by hearing the fetal heart beat. Gradually, as the pregnancy progresses the expectant mother undeniably realizes that life exists within her. Regardless, with the reduction or disappearance of many unpleasant physical symptoms, the second trimester of a woman's pregnancy is considered as the time of relative peace and fulfillment. The most important tasks for a woman in this stage are initiating an emotional affiliation with, or attachment to the fetus. Leifer (1977) identified several behaviours indicative of attachment such as talking to the fetus or calling the fetus by a pet name. During this phase the woman may become more extroverted (cf. Stotland and Stewart, 2001).

→ The final psychological stage of pregnancy is considered as the third trimester (29- 38 weeks) which begins when physical discomforts again predominate and the mother has a sense of her infant as viable. During this stage maternal- fetal attachment is expected to be at its highest and “nesting behaviour” starts to occur. During this final stage, expectant mothers again focus on bodily sensations and appearance and it may become an increasing concern for them. At this time in the pregnancy, sleep disturbances, backaches, leg cramps, increased anxiety about the delivery, worry about the health of the fetus, pain and loss of control during delivery are the major concerns of the pregnant women (cf. Stotland and Stewart, 2001).

Although pregnancy shall be a wonderful experience for many women, a variety of Biomedical (medical high risk conditions), Psychological (an unwanted pregnancy) and social factors (lack of support from the spouse or family) may make it a time of stress (cf. Gurung et al, 2005).

## **THE MEDICAL COMPLICATIONS OF PREGNANCY**

There are some factors associated with increased risk during pregnancy in the expectant mothers and they include hypertension, diabetes, cardiovascular disease, renal disease, malignancies and HIV. Obstetric factors that increase the risk in pregnancy include habitual abortion, multiple gestation, placenta praevia and abruptio placentae. Miscarriage is a common problem in pregnancy and the other possible contributing factors include chromosomal abnormalities, dysfunction of the maternal endocrine system, infection, structural anomalies of the reproductive tract (e.g. cervical incompetence) and underlying maternal disease (Pernoll and Garmel, 1994). Fetal complications that cause a pregnancy to be designated as high risk include

Intra Uterine Growth Retardation (IUGR) which complicates 3-7 percent of all pregnancies and Intrapartum Fetal Distress (cf. Stotland and Stewart, 2001).

## **THE PSYCHOLOGICAL ADAPTATION OF PREGNANCY**

The Psychological factors such as increased depression (Tobin, 1957), Psychological tension (Grimm, 1961; Light and Fenster, 1974), anxiety in the first and third trimester (Lubin, Gardener and Roth, 1975), mood liability (Jarrahi-Zadeh, Kane, Van DeCastle, Lachenbruch and Ewing, 1969), diminished cognitive acuity in the first trimester (Murai and Murai, 1975) and in the third trimester (Jarrahi-Zadeh et.al., 1969) and altered perceptual processes (Davids, DeVault and Talmadge, 1966; Colman, 1969) have been noted among the pregnant women (cf. Fenster et al, 1994).

In considering the psychological adaptation to high-risk pregnancy, it is important to recognize that even women with normal pregnancies may perceive themselves to be “at risk”. Anxiety about the wellbeing of the fetus ranks the highest among their concerns and how a woman adjusts to her role as parent is influenced by many factors such as the way the woman was brought up, the values their parents had for children and parenthood in her family of origin, the expectant mothers’ personality i.e. her ability to adapt to change and also the past experiences with pregnancy play an important role in the way a woman adapts herself to the current pregnancy.

According to Allport, Personality is defined as the “dynamic organization within the individual of those psychophysical systems that determine his/her unique adjustment to his/her environment.” In other words, it is a way of describing the dynamical processes that occur within the person to shape and adapt to life experiences by self-aware learning and proactive planning.

Thus, the maturation and integration of human personality involves growing in self awareness through experiences across a wide range of situations.

Anxiety Sensitivity is the fear of anxiety-related bodily sensations, which is thought to arise from beliefs that these sensations have harmful somatic, social or psychological consequences (cf. Taylor, 1998). People vary greatly in their proneness to experience anxiety and the construct of trait anxiety denotes these individual differences in anxiety proneness.

The perceived social support is the support that is believed to be available in accordance or in contrast to that which is actually available (cf. Ayers et al, 2007). Supportive relationships may enhance feelings of well being, personal control and positive effect in order to help the women to perceive pregnancy- related changes as less stressful (cf. Collins et al, 1993).

## **PSYCHOLOGICAL ASPECTS OF PREGNANT WOMEN**

Bailey and Hailey (1987) conducted an objective study to substantiate the assertion that pregnant women have different psychological experiences and emotional needs than non-pregnant women and the investigation results indicated that the pregnant women differed from the non-pregnant women on some fundamental dimensions of personality which included a stronger introverted, inward personality orientation and a lower level of self- acceptance and independence.

Bussel et al., (2009) conducted a study to determine the influence of general anxiety symptoms and specific anxiety in pregnant and postpartum women. It also focused the maternal antenatal orientations on the personality traits, cognitive and behavioural coping styles and attachment. Thus, the higher scores on the Neuroticism and the general and pregnancy related anxiety measures were reported.

Kitamura et al., (1996) conducted a study on depression occurring during pregnancy i.e. antenatal depression. A controlled study showed that the rate of antenatal depression was significantly higher than that of depression among non-pregnant women. The antenatal depression was found to be associated with: Obstetric factors (first pregnancy, first delivery and past history of abortion), early experiences (loss of father), personality (higher neuroticism score), attitudes towards the present pregnancy (perplexity of the husband), accommodation factors (non- detached housing and expected crowdedness after birth of the child) and social support (low level of intimacy with the husband).

Lubin et al., (1975) conducted the study in a predominantly white, middle class sample of pregnant women, who completed the anxiety and depression questionnaires and the Symptom Checklist for assessing the Somatic symptoms during the second, fifth and eighth months of pregnancy. The analyses revealed that anxiety varied significantly as a function of trimester and the previous pregnancy history interacted significantly with trimester. Depressive mood was not significantly affected by any of the sources of variation. The Correlational analysis indicated that there is a significant relationship between somatic symptoms and anxiety, but not between somatic symptoms and depressive mood.

Buckwalter and Simpson (2002) found that the assumption is frequently made that women with severe nausea and vomiting during pregnancy are transforming psychological distress into physical symptoms and they concluded that, the psychological responses can interact with the physiology during pregnancy to exacerbate the condition.

Chen et al., (2004) surveyed women attending antenatal clinics and reported that 20 percent had clinically significant depressive symptoms (cf. Kaaya, 2010). Fatoye et al., (2004)

concluded that the higher rates of depressive and anxious symptoms in pregnant women than non-pregnant women (cf. Fisher et al, 2007). Gurung et al., (2005) found that the mother's prenatal anxiety is high in the third trimester than the second trimester and greater the social support, lower the level of anxiety.

Kelly et al., (2001) conducted a study on the experience of somatic symptoms as a predictor of depression and anxiety disorders among pregnant women and the results indicated that the women with anxiety and/or depression were significantly more likely to report more somatic symptoms when compared to the woman without anxiety or depression.

Janssen (1996) conducted a study which investigated on the hypothesis that following a pregnancy loss, women have more mental health complaints and it was found that those who had previous abortions had reported high on depression, anxiety and Somatization symptoms on the SCL-90 scale.

Adler et al., (1990) conducted the study on the psychological responses after abortions and the results concluded that, the distress is generally greatest among the women before the abortions and that the incidence of severe negative responses is low.

Hussein (2006) conducted a study on normal pregnant women and the results indicated that the anxiety is associated with somatic complaints during pregnancy. Otchet et al., (1999) found that there are several significant distressing psychological symptoms such as Somatization, Obsessive- Compulsive and Hostility in SCL-90 in pregnant women.

## **PERSONALITY TRAITS OF PREGNANT WOMEN**



Podolska et al., (2010) conducted the study to analyze the relationship between personality traits and the risk of perinatal depression in pregnant and postpartum women. Two self-report questionnaires for screening the depressive symptoms and the evaluation for five personality traits were used and found that the personality trait like Neuroticism as measured by the NEO-FFI is associated with a greater risk of perinatal depression.

Saisto et al., (2001) conducted a study to examine the personality traits, socioeconomic factors, life and partnership satisfaction and pregnancy or delivery associated anxiety by using questionnaire survey in the 30<sup>th</sup> week of pregnancy i.e. during the third trimester in 278 women and their partners. The results indicated that the more anxiety, Neuroticism, vulnerability, depression, low self-esteem, dissatisfaction with the partnership and lack of social support the women reported, the more was the pregnancy related anxiety and fear of vaginal delivery. Thus, the personality of both the pregnant woman and her partner and their relationship influences the woman's attitude to her pregnancy and her forthcoming delivery.

Canals (2002) evaluated the development of anxiety from the pre-conception stage to the postpartum stage. It was found that the sociodemographic variables and Neuroticism traits were significantly related with the anxiety levels and they suggested that support offered at this stage would enhance the health of the mother and her new born baby.

Shakya et al., (2008) found that the pregnant women having clinical symptoms of depression represented more somatic symptoms. The depression level was high among the primigravida than the multigravida.

## **ANXIETY SENSITIVITY AMONG THE PREGNANT WOMEN**

Jayasvasti (2005) found that the pregnant women undergo marked psychological changes. Their attitudes toward pregnancy depends upon the relationship with the spouse, age of life stage, even planned or unplanned and also the women who were sensitive to anxiety related situation had higher Neurotic traits.

## **PERCEIVED SOCIAL SUPPORT OF PREGNANT WOMEN**

Costa et al., (2000) conducted the study which prospectively examined the influence of maternal stress, social support and coping style on labor or delivery complications and infant birth weight from the beginning of the third month of pregnancy upto a month after the delivery. In each trimester the data on social support, coping strategies, lifestyle behaviours and pregnancy progress were collected. The final results demonstrated that, the women who experienced greater stress during pregnancy had more difficulty during labor, the perceived prenatal social support emerged as a predictor of infant birth weight and women who reported less satisfaction with their social support in the second trimester gave birth to infants of lower birth weight. Finally, it was suggested that there is an association between specific psychosocial variables and negative birth outcome.

Elsenbruch (2007) conducted a study to find the effects of social support during pregnancy on maternal depressive symptoms, Quality of Life and pregnancy outcomes during the first and third trimester. The sample was divided into quartiles yielding groups of low, medium and high social support based on perceived social support and the results indicated that pregnant women with low support reported increased depressive symptoms and reduced Quality of Life.

Besser et al., (2002) explored the effects of interactions between pregnancy risk and perceptions of social support. The results revealed that there was an attachment to the social support from the spouse which reduced the depressive symptoms in child bearing women.

Rudnicki et al., (2001) conducted a study to evaluate several psychosocial correlates of depressed mood during pregnancy. The psychosocial factors examined included background characteristics, perceived social support and coping styles and the results concluded that, the women who perceive less social support utilized more avoidant coping strategies and experienced greater depression mood during pregnancy.

## **CHAPTER 2**

### **METHODS**

#### **OBJECTIVE**

To examine whether or not the psychological and somatic symptoms experienced by the women during their second and third trimester are related to their personality traits, anxiety sensitivity and perceived social support.

#### **SAMPLE**

Women (N=185) who have conceived naturally and attending antenatal checkups at the OBG department, Gandhi Hospital, Secunderabad, constituted the sample. Following the requisite permission from the concerned authorities all pregnant women attending the OPD during their second or third trimester from March to April, 2011 were screened using the following inclusion and exclusion criteria.

#### **PROCEDURE**

The sample meeting the criteria were requested for an interview and the objectives of the study were explained. Those willing to participate in the study and given written consent were recruited. The confidentiality of the information collected was assured in all cases. The recruited women were taken to a separate room located within the OPD area and measures were administered. If some women preferred to work out another appointment for undergoing the testing the same was accepted, a convenient time was fixed and the tests were administered. If the subjects had difficulty in understanding any part of the questionnaires the researchers assisted

by explaining and/or interpreting the statements or questions. Measures were administered in the same order to all women.

### **INCLUSION CRITERIA**

- Pregnant women who have conceived naturally (Primigravida and Multigravida), attending antenatal check-ups during second and third trimester.
- Age between 20 and 35 years.
- No past or current history of psychiatric illness and/or psychological treatment
- No medical complication reported in the current pregnancy such as Eclampsia (seizures in pregnant women), Gestational Diabetes, Anemia, Hepatic disorders, Hypertension, Infectious diseases and Oligoamnios (serious deficiency of amniotic fluid during pregnancy), or any other significant systemic illness.
- Able to read and comprehend Telugu or English.
- Consenting to participate in the study.

### **EXCLUSION CRITERIA**

- Unmarried status, divorced and separation (from the spouse for more than 6 months in a year).
- History of past or current substance use.

### **MEASURES**

## **1. Symptom Check List (SCL-90)**

The Symptom Check List (SCL-90) was developed by Leonard R. Derogatis et al (1973). It is a multidimensional tool that assesses nine symptoms of psychopathology. The SCL-90 test contains of 90 items and it can be completed in just 12-15 minutes. The nine domains that are measured in SCL-90 are Somatization (SOM) which contains 12 items, Obsessive-Compulsive (O-C) containing 10 items, Interpersonal Sensitivity (I-S) with 9 items, Depression (DEP) with 13 items, Anxiety (ANX) containing 10 items, Hostility (HOS) containing 6 items, Phobic Anxiety (PHOB) with 7 items, Paranoid Ideation (PAR) with 6 items, Psychoticism (PSY) containing 10 items and additional items of 7. The internal consistency coefficient alphas for the nine symptom dimensions ranged from .77 for Psychoticism, to a high of .90 for Depression. The construct validity of this test ranged from poor to good.

## **2. Hospital Anxiety Depression Scale (HADS)**

The HADS was developed by Zigmond and Snaith (1983). The scale was designed to assess the presence and severity of anxiety and depression in patients in non-psychiatric hospital settings. It would take less than 10 minutes to administer. It is a self administered rating scale of symptoms and functioning and can be used by patients either in an in-patient or an out-patient setting. Anxiety and depression are assessed as separate components, each with seven items that are rated from 0 to 3; and the scores are totaled for each component. A score of less than 7 in a component is considered to be normal, 8–10 indicates mild symptoms, 11–14 indicates moderate symptoms and 15 or more indicates severe symptoms. The scores for the two components can also be added together to give a composite anxiety–depression score. Internal consistency in terms of Cronbach Alpha ( $\alpha$ ) was found to be 0.80 for depression and 0.76 for anxiety

components. The Pearson's correlation between the anxiety and depression subscales of HADS was found to be 0.49-0.63.

### **3. NEO- Five Factor Inventory (NEO-FFI)**

The NEO Five-Factor Inventory (NEO-FFI) was developed by Paul T. Costa and Robert R. Mc Crae (1992). It is a shortened version of the NEO PI-R, designed to give quick, reliable and valid measures of the five domains of adult personality. It consists of 60 items that are rated on a five point scale i.e. strongly disagree to strongly agree. The five domains are Openness, Conscientiousness, Extraversion, Agreeableness and Neuroticism. The NEO-FFI scales show correlations of .75 to .89 with the NEO-PI validimax factors and the internal consistency values range from .74 to .89.

### **4. Multidimensional Scale of Perceived Social Support (MSPSS)**

The Multidimensional Scale of Perceived Social Support is the most widely used psychological instrument for measuring the perception of social support. The scale assesses self-reported amounts of social support which was developed by Zimet et al., (1988). The MSPSS is a 12- item questionnaire containing three subscales measuring perceived social support from Friends (e.g., "My friends really try to help me"), Family (e.g., "I can talk about my problems with my family"), and a Significant Other (e.g., "There is a special person in my life who cares about my feelings"). The items are divided into factor groups relating to the source of the social support, family (3,4,8,11), friends (6,7,9,12) and Significant Other (1,2,5,10).

The items are scored on a 7-point Likert- type scale, ranging from 1 (Very Strongly Disagree) to 7 (Very Strongly Agree) for each item. Each subscale consists of four items and has a possible score range of 4 to 28. High scores reflect high levels of perceived social support. The

reliability and validity of the MSPSS has excellent internal consistency, with alpha of .90 for the total score and .90 to .95 for the subscales. The authors claim good test- retest reliability as well. The MSPSS has good factorial and concurrent validity.

### **5. Anxiety Sensitivity Index (ASI)**

The Anxiety Sensitivity Index was developed by Steven Reiss (1986). It is a 16-item self-report questionnaire. Each item is rated on a 5-point Likert-type scale, where respondents has to indicate the extent to which each item corresponds to their beliefs about the consequences of their anxiety symptoms. Items are rated from 0 (not at all) to 4 (very much). The total Anxiety Sensitivity Index scores are obtained by summing the responses to each of the 16 items and it is interpreted as higher the score obtained, higher the Anxiety Sensitivity of the individual. The Anxiety Sensitivity Index has been shown to have excellent psychometric properties both in clinical and nonclinical samples.

### **STATISTICAL ANALYSIS**

The Descriptive Statistics was used to analyze the percentage, mean and standard deviation. The Pearson's Product Moment Correlation, Independent Sample t- test and One-Way Analysis of Variance with Scheffe's multiple range test ( $< 0.05$ ) were employed for analysis of the data using SPSS 16.0 version.



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**CHAPTER 3**  
**RESULTS**

**Table 1:** Sociodemographic Characteristics of the study population (N=185).

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<b>Age (in years)</b>		
	20-24	117 (63.2%)
	25-29	59 (31.9%)
	30-33	9 (4.7%)
<b>Mean age (Subject)</b>		23.56 (SD = 2.92)
<b>Mean age (Husband)</b>		28.12 (SD = 3.42)
<b>Years of marriage</b>		3.34 (SD = 2.40)
<b>Family Type</b>		
	Nuclear	101 (54.6%)
	Joint	84 (45.4%)
<b>Residence</b>		
	Urban	177 (95.7%)
	Rural	8 (4.3%)
<b>Socio Economic Status</b>		
	Lower	143 (77.3%)
	Middle	42 (22.7%)

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**Table 2:** Pregnancy related variables of the study sample (N=185).

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**Trimester**

Third	130 (70.3%)
Second	55 (29.7%)

**Pregnancy**

Multigravida	104 (56.2%)
Primigravida	81 (43.8%)

**Desirability of Pregnancy**

Desired	181 (97.8%)
Undesired	4 (2.2%)

**Number of Pregnancies**

First	81 (43.8%)
Second	87 (47.0%)
Third	17 (9.2%)

**History of Abortions or Miscarriage**

No	173 (93.5%)
Yes	12 (6.5%)

**Past Delivery**

Normal	48 (25.9%)
Cesarean	51 (27.6%)
Not applicable	86 (46.5%)

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The study sample consists of 185 pregnant women. There were 117 (63.2%) women who belonged to the age group of 20-24 years, 59 (31.9%) to 25-29 years and 9 (4.7%) to 30-33

years. The mean age of the study sample was 23.56 ( $\pm 2.92$ ) years, the husband's mean age was 28.12 ( $\pm 3.42$ ) years and the mean age of their years of marriage was 3.34 ( $\pm 2.40$ ) years.

In the study population, 101 (54.6%) of the sample were from the nuclear family and 84 (45.4%) were from the joint family type. In the study group, 177 (95.7%) of women had their residence in the urban area whereas, only 8 (4.3%) were residing in the rural area. Maximum number of the sample i.e. 143 (77.3%) of women hailed from the low socio economic status and only 42 (22.7%) of women were from middle socio economic status.

In the study population 130 (70.3%) of the pregnant women were in their second trimester whereas, 55 (29.7%) were in their third trimester. In the group 104 (56.2%) were multigravida (a pregnant woman who has been pregnant two or more times) and 81 (43.8%) were primigravida (a woman who is pregnant for the first time). In the study population of multigravida, 48 (25.9%) had normal delivery and 51 (27.6%) had cesarean delivery in the past. The study sample had 86 (46.5%) of pregnant women who did not have any past delivery. The women who desired for pregnancy among the group was 181 (97.8%) and those who undesired for pregnancy were 4 (2.2%).

In the study population, it was the first pregnancy for 81 (43.8%) and the remaining 87 (47.0%) and 17 (9.2%) of women were in their second and third pregnancies respectively. Majority of the group members i.e. 173 (93.5%) did not have any previous history of abortions or miscarriage but, 12 (6.5%) had previous history of abortions or miscarriage.

**Table 3:** Mean ( $\pm$ SD) score in various symptom domains of Symptom Check List-90 (SCL-90) with respect to women in second and third trimester.

<b>Symptom Domains</b>	<b>Second Trimester (N=55)</b>	<b>Third Trimester (N=130)</b>	<b>'t'</b>	<b>'p'</b>
<b>Somatization</b>	10.72 (3.81)	12.51 (3.79)	2.92	0.004
<b>Obsessive Compulsive</b>	2.76 (1.80)	3.76 (2.40)	2.76	0.006
<b>Interpersonal Sensitivity</b>	3.00 (2.21)	3.56 (2.94)	1.28	0.199
<b>Depression</b>	3.98 (2.49)	5.48 (3.10)	3.18	0.002
<b>Anxiety</b>	4.98 (2.74)	7.00 (3.92)	3.48	0.001
<b>Hostility</b>	1.49 (0.97)	1.60 (1.15)	0.65	0.511
<b>Phobic Anxiety</b>	4.65 (3.32)	6.81 (4.28)	3.34	0.001
<b>Paranoid Ideation</b>	1.49 (1.64)	1.79 (1.95)	1.00	0.317
<b>Psychoticism</b>	0.50 (0.74)	0.90 (1.26)	2.13	0.034
<b>Total</b>	38.14 (14.25)	48.90 (17.79)	3.97	0.001

The mean score on the various symptom domains of Symptom Check List-90 (SCL-90) with respect to the women during the second and third trimester signifies that the women in third trimester had higher mean values in all the domains than the women in the second trimester. The

mean score of Somatization domain is 12.51 ( $\pm 3.79$ ) is higher and it is significant at the level of 0.004 in the third trimester than the mean score of 10.72 ( $\pm 3.81$ ) in the second trimester. In the same manner, the mean score of Obsessive Compulsive domain is 3.76 ( $\pm 2.40$ ) in the third trimester is higher and significant at 0.006 level than the mean score of 2.76 ( $\pm 1.80$ ) in the second trimester.

In the Depression domain the mean score in the third trimester is 5.48 ( $\pm 3.10$ ) which is significant at 0.002 level is higher than the mean score of 3.98 ( $\pm 2.49$ ) in the second trimester. In the Anxiety domain the mean score in the third trimester is higher 7.00 ( $\pm 3.92$ ) and it is significant at 0.001 level than the mean score of 4.98 ( $\pm 2.74$ ) in the second trimester. In the Phobic Anxiety domain the mean score in the third trimester is higher 6.81 ( $\pm 4.28$ ) than the mean score in the second trimester 4.65 ( $\pm 3.32$ ) which is significant at 0.001 level. In the Psychoticism dimension the mean score is higher in the third trimester 0.90 ( $\pm 1.26$ ) than the mean score in the second trimester 0.50 ( $\pm 0.74$ ) at the significant level of 0.034 and the overall total score mean value is also higher in the third trimester 48.90 ( $\pm 17.79$ ) than the mean value of 38.14 ( $\pm 14.25$ ) in the second trimester at the significant level of 0.001.

In the other domains such as Interpersonal Sensitivity the mean score in the third trimester is 3.56 ( $\pm 2.94$ ) which is higher than the mean score in the second trimester 3.00 ( $\pm 2.21$ ). In the Hostility domain the mean score of the third trimester women is 1.60 ( $\pm 1.15$ ) which is higher than the mean of second trimester women 1.49 ( $\pm 0.97$ ) and in the Paranoid Ideation the mean score of women in third trimester is 1.79 ( $\pm 1.95$ ) which is higher than the women in the second trimester 1.49 ( $\pm 1.64$ ). Even though the mean scores were higher during the third trimester than the second trimester in the domains such as Interpersonal Sensitivity,

Hostility and Paranoid Ideation, the scores were not significant and their values were greater than 0.05 level.

**Table 4:** Mean ( $\pm$ SD) score of Hospital Anxiety Depression Scale (HADS) and Anxiety Sensitivity Index (ASI) with respect to women in second and third trimester.

The mean score on the Anxiety domain of HADS is higher in the women in third

Measures	Second Trimester (N=55)	Third Trimester (N=130)	't'	'p'
<b>HADS:</b>				
Anxiety	7.47 (3.29)	8.39 (3.71)	1.59	0.113
Depression	6.87 (3.86)	8.04 (3.92)	1.86	0.064
ASI	28.07 (11.68)	28.14 (10.44)	0.04	0.966

trimester 8.39 ( $\pm 3.71$ ) than the women during the second trimester 7.47 ( $\pm 3.29$ ). In also the Depression domain of HADS, the mean score is higher among the third trimester women 8.04 ( $\pm 3.92$ ) than the women in her second trimester 6.87 ( $\pm 3.86$ ). The mean score of the Anxiety Sensitivity is also seem to be higher among the women in the third trimester 28.14 ( $\pm 10.44$ ) than the women in the second trimester 28.07 ( $\pm 11.68$ ) but, none of them were significant at 0.05 level.

**Table 5:** Mean ( $\pm$ SD) score on various domains of NEO- Five Factor Inventory (NEO-FFI) with respect to women in second and third trimester.

<b>Domains</b>	<b>Second Trimester (N=55)</b>	<b>Third Trimester (N=130)</b>	<b>'t'</b>	<b>'p'</b>
<b>Neuroticism</b>	57.40 (9.93)	59.06 (10.18)	1.02	0.308
<b>Extraversion</b>	51.16 (7.31)	50.33 (6.87)	0.73	0.465
<b>Openness</b>	37.34 (7.06)	37.26 (7.42)	0.07	0.943
<b>Agreeableness</b>	39.30 (11.01)	39.61 (11.00)	0.17	0.863
<b>Conscientiousness</b>	49.34 (9.73)	47.78 (10.24)	0.96	0.338

The mean score of Neuroticism during the third trimester is 59.06(±10.18) which is higher than the mean score of women in the second trimester 57.40 (±9.93) and in the Agreeableness domain the mean score is higher in the third trimester 39.61 (±11.00) than the mean score of women in the second trimester 39.30 (±11.01) but, the values were not significant at 0.05 level.

The mean score of Extraversion during the second trimester 51.16 (±7.31) is higher than that of the mean in the third trimester 50.33 (±6.87). In the same manner, the mean score of the Openness domain during the second trimester 37.34 (±7.06) is higher than the mean in the third trimester 37.26 (±7.42). The Conscientiousness domain's mean score is also higher during the



second trimester 49.34 ( $\pm 9.73$ ) than the mean score during the third trimester 47.78 ( $\pm 10.24$ ).

The results were not significant in any of the domains at 0.05 level.

**Table 6:** Mean ( $\pm$ SD) score on various subscales of Multidimensional Scale of Perceived Social Support with respect to women in second and third trimester.

<b>Subscales</b>	<b>Second Trimester (N=55)</b>	<b>Third Trimester (N=130)</b>	<b>'t'</b>	<b>'p'</b>
<b>Family</b>	25.61 (4.09)	25.11 (4.14)	0.75	0.450
<b>Friends</b>	20.85 (4.85)	20.82 (5.17)	0.03	0.969
<b>Significant Others</b>	20.25 (4.50)	19.98 (4.34)	0.38	0.703
<b>Total</b>	66.72 (10.62)	65.93 (11.05)	0.45	0.651

The mean scores of the women during the second trimester were higher in the family 25.61 ( $\pm 4.09$ ), friends 20.85 ( $\pm 4.85$ ) and significant others 20.25 ( $\pm 4.50$ ) subscales than the mean scores of the women during the third trimester in the family 25.11 ( $\pm 4.14$ ), friends 20.82 ( $\pm 5.17$ ) and significant others 19.98 ( $\pm 4.34$ ) subscales. The values were not significant at 0.05 levels in any of the subscales.

**Table 7:** Mean ( $\pm$ SD) score on various symptom domains of Symptom Check List-90 (SCL-90) with respect to primigravida and multigravida.

<b>Symptom Domains</b>	<b>Primigravida (N=81)</b>	<b>Multigravida (N=104)</b>	<b>'t'</b>	<b>'p'</b>
<b>Somatization</b>	11.14 (3.88)	12.63 (3.75)	2.63	0.009
<b>Obsessive Compulsive</b>	3.30 (2.42)	3.58 (2.17)	0.82	0.413
<b>Interpersonal Sensitivity</b>	3.71 (3.17)	3.15 (2.35)	1.38	0.169
<b>Depression</b>	4.88 (3.45)	5.15 (2.62)	0.59	0.554
<b>Anxiety</b>	6.24 (3.79)	6.52 (3.68)	0.51	0.611
<b>Hostility</b>	1.54 (1.12)	1.59 (1.08)	0.32	0.747
<b>Phobic Anxiety</b>	6.23 (3.94)	6.12 (4.29)	0.17	0.859
<b>Paranoid Ideation</b>	1.69 (1.79)	1.71 (1.92)	0.07	0.942
<b>Psychoticism</b>	0.85 (1.28)	0.73 (1.03)	0.71	0.479
<b>Total</b>	44.41 (18.43)	46.70 (16.73)	0.88	0.380

Mean ( $\pm$ SD) score on various symptom domains of Symptom Check List-90 (SCL-90) with respect to primigravida and multigravida signifies that the mean score of the women who are multigravida is higher in the Somatization domain 12.63 ( $\pm$ 3.75) and the value is significant

at the level of 0.009 than the women who are primigravida 11.14 ( $\pm 3.88$ ). The mean scores were also observed to be higher in the multigravida in the Obsessive Compulsive domain were the mean score of multigravida is 3.58 ( $\pm 2.17$ ) than the mean score of primigravida 3.30 ( $\pm 2.42$ ). In the Depression domain, the mean score of the multigravida is 5.15 ( $\pm 2.62$ ) which is higher than the mean score of primigravida 4.88 ( $\pm 3.45$ ).

The mean score of multigravida 6.52 ( $\pm 3.68$ ) was observed to be higher in the Anxiety domain than the mean score of primigravida 6.24 ( $\pm 3.79$ ). In the same manner, the mean score of multigravida 1.59 ( $\pm 1.08$ ) in the Hostility domain is found to be higher than the mean score of primigravida 1.54 ( $\pm 1.12$ ). The mean score is higher among the multigravida 1.71 ( $\pm 1.92$ ) in Paranoid Ideation domain than the mean score of primigravida 1.69 ( $\pm 1.79$ ). The mean score of the overall total of all the domains are also higher in the multigravida women 46.70 ( $\pm 16.73$ ) than the women who are primigravida 44.41 ( $\pm 18.43$ ).

In the Interpersonal Sensitivity domain, the mean score of primigravida 3.71 ( $\pm 3.17$ ) is higher than the mean score of multigravida women 3.15 ( $\pm 2.35$ ). In the Phobic Anxiety domain the mean score of primigravida is 6.23 ( $\pm 3.94$ ) is higher than the mean score of multigravida women 6.12 ( $\pm 4.29$ ). In the Psychoticism domain, the mean score of primigravida 0.85 ( $\pm 1.28$ ) is higher than the mean score of multigravida 0.73 ( $\pm 1.03$ ). The values were not significant at 0.05 level in all the domains except the Somatization domain

**Table 8:** Mean ( $\pm$ SD) score of Hospital Anxiety Depression Scale (HADS) and Anxiety Sensitivity Index (ASI) with respect to primigravida and multigravida.

The mean score of the Anxiety domain of HADS is higher among the multigravida 8.24

Measures	Primigravida (N=81)	Multigravida (N=104)	't'	'p'
<b>HADS:</b>				
Anxiety	7.96 (3.57)	8.24 (3.64)	0.51	0.605
Depression	7.14 (3.94)	8.12 (3.89)	1.68	0.094
<b>ASI</b>	28.88 (11.45)	27.52 (10.26)	0.84	0.397

( $\pm 3.64$ ) than the mean score of primigravida 7.96 ( $\pm 3.57$ ) and in the Depression domain, the mean score of multigravida 8.12 ( $\pm 3.89$ ) is higher than the mean score of primigravida 7.14 ( $\pm 3.94$ ). The mean score of Anxiety sensitivity is high among the primigravida 28.88 ( $\pm 11.45$ ) than the mean score of multigravida 27.52 ( $\pm 10.26$ ). There were no significant results found at less than 0.05 level in any of the measures.

**Table 9:** Mean ( $\pm$ SD) score on various domains of NEO- Five Factor Inventory (NEO-FFI) with respect to primigravida and multigravida.

The Mean ( $\pm$ SD) score on various domains of NEO- Five Factor Inventory (NEO-FFI) with respect to primigravida and multigravida signifies that the mean score in Neuroticism

<b>Domains</b>	<b>Primigravida (N=81)</b>	<b>Multigravida (N=104)</b>	<b>'t'</b>	<b>'p'</b>
<b>Neuroticism</b>	57.39 (10.47)	59.48 (9.77)	1.39	0.165
<b>Extraversion</b>	51.01 (6.97)	50.25 (7.03)	0.73	0.464
<b>Openness</b>	37.83 (7.58)	36.85 (7.07)	0.90	0.365
<b>Agreeableness</b>	40.98 (11.42)	38.38 (10.53)	1.60	0.110
<b>Conscientiousness</b>	48.67 (9.87)	47.91 (10.30)	0.51	0.610

domain is higher among the multigravida 59.48 ( $\pm$ 9.77) than the primigravida whose mean score is 57.39 ( $\pm$ 10.47). In all the other domains, the mean score of primigravida is higher than the multigravida. In the extraversion domain, the mean score of primigravida is 51.01 ( $\pm$ 6.97) and the mean score of multigravida is 50.25 ( $\pm$ 7.03). In the Openness domain, the mean score of primigravida is 37.83 ( $\pm$ 7.58) whereas the mean score of multigravida is 36.85 ( $\pm$ 7.07).

In the agreeableness domain the mean score of primigravida is 40.98 ( $\pm$ 11.42) and the mean score of multigravida is 38.38 ( $\pm$ 10.53). In also the Conscientiousness domain, the mean

score of the primigravida is higher 48.67 ( $\pm 9.87$ ) than the mean score of multigravida 47.91 ( $\pm 10.30$ ) but, none of the values were significant at less than 0.05 level.

**Table 10:** Mean ( $\pm$ SD) score on various subscales of Multidimensional Scale of Perceived Social Support with respect to primigravida and multigravida.

Mean ( $\pm$ SD) score on various subscales of Multidimensional Scale of Perceived Social Support with respect to primigravida and multigravida signifies that the mean score of

Subscales	Primigravida (N=81)	Multigravida (N=104)	't'	'p'
Family	25.04 (4.20)	25.43 (4.07)	0.62	0.532
Friends	21.03 (5.23)	20.67 (4.95)	0.48	0.629
Significant Others	20.04 (4.61)	20.07 (4.20)	0.04	0.966
Total	66.01 (11.25)	66.28 (10.68)	0.17	0.865

multigravida is higher 25.43 ( $\pm$ 4.07) than the mean score of primigravida 25.04 ( $\pm$ 4.20) in the family subscale. The same was observed in the Significant Others Subscale in which the mean score of multigravida is 20.07 ( $\pm$ 4.20) whereas the mean score of primigravida is 20.04 ( $\pm$ 4.61) and the total mean score is also higher in the multigravida 66.28 ( $\pm$ 10.68) than the mean score of primigravida 66.01 ( $\pm$ 11.25). In the Friends subscale, the mean score of primigravida 21.03 ( $\pm$ 5.23) is higher than that of the mean score of multigravida 20.67 ( $\pm$ 4.95). Among the different subscales, none of the values were significant at less than 0.05 level.

**Table 11:** Mean ( $\pm$ SD) score on various symptom domains of Symptom Check List-90 (SCL-90) in women who scored high or low on Anxiety Sensitivity Index (ASI).



<b>Symptom Domains</b>	<b>High Anxiety Sensitivity (N=103)</b>	<b>Low Anxiety Sensitivity (N=82)</b>	<b>'t'</b>	<b>'p'</b>
<b>Somatization</b>	13.01 (3.93)	10.68 (3.40)	4.26	0.001
<b>Obsessive Compulsive</b>	3.54 (2.50)	3.36 (1.97)	0.52	0.600
<b>Interpersonal Sensitivity</b>	3.83 (3.10)	2.85 (2.12)	2.44	0.016
<b>Depression</b>	5.32 (3.07)	4.68 (2.90)	1.43	0.153
<b>Anxiety</b>	7.42 (3.84)	5.12 (3.14)	4.38	0.001
<b>Hostility</b>	1.71 (1.07)	1.39 (1.11)	2.03	0.044
<b>Phobic Anxiety</b>	7.34 (4.07)	4.69 (3.72)	4.57	0.001
<b>Paranoid Ideation</b>	2.04 (2.04)	1.26 (1.52)	2.88	0.004
<b>Psychoticism</b>	0.91 (1.22)	0.62 (1.02)	1.71	0.088
<b>Total</b>	50.68 (18.59)	39.43 (13.71)	4.57	0.001

Mean ( $\pm$ SD) score on various symptom domains of Symptom Check List-90 (SCL-90) in women who scored high or low on Anxiety Sensitivity Index suggest that the mean scores of

women who had scored high on the ASI is higher in all the domains of SCL-90 than the women who had scored low on ASI. The mean scores of the women who had scored high in the various domains of SCL-90 are Somatization 13.01 ( $\pm 3.93$ ) which is significant at 0.001 level, Obsessive Compulsive 3.54 ( $\pm 2.50$ ), Interpersonal Sensitivity 3.83 ( $\pm 3.10$ ) which is significant at 0.01 level, Depression 5.32 ( $\pm 3.07$ ), Anxiety 7.42 ( $\pm 3.84$ ) which is significant at 0.001 level, Hostility 1.71 ( $\pm 1.07$ ) which is significant at 0.04 level, Phobic Anxiety 7.34 ( $\pm 4.07$ ) which is significant at 0.001 level, Paranoid Ideation 2.04 ( $\pm 2.04$ ) significant at 0.004 level, Psychoticism 0.91 ( $\pm 1.22$ ) and the overall total mean score is 50.68 ( $\pm 18.59$ ) which is significant at 0.001 level seem to be higher than the mean scores of the women who has scored low on ASI in various domains of SCL-90 such as Somatization 10.68 ( $\pm 3.40$ ), Obsessive Compulsive 3.36 ( $\pm 1.97$ ), Interpersonal Sensitivity 2.85 ( $\pm 2.12$ ), Depression 4.68 ( $\pm 2.90$ ), Anxiety 5.12 ( $\pm 3.14$ ), Hostility 1.39 ( $\pm 1.11$ ), Phobic Anxiety 4.69 ( $\pm 3.72$ ), Paranoid Ideation 1.26 ( $\pm 1.52$ ), Psychoticism 0.62 ( $\pm 1.02$ ) and the overall total mean score is 39.43 ( $\pm 13.71$ ).

**Table 12:** Mean ( $\pm$ SD) score on Hospital Anxiety Depression Scale (HADS) in women who scored high or low on Anxiety Sensitivity Index.

Mean ( $\pm$ SD) score on Hospital Anxiety Depression Scale (HADS) in women who scored high or low on Anxiety Sensitivity Index signify that the mean scores of the symptoms such as

Measures	High Anxiety Sensitivity (N=103)	Low Anxiety Sensitivity (N=82)	't'	'p'
<b>HADS:</b>				
Anxiety	9.00 (3.63)	7.00 (3.27)	3.90	0.001
Depression	8.62 (4.02)	6.53 (3.50)	3.70	0.001

Anxiety 9.00 ( $\pm$ 3.63) and Depression 8.62 ( $\pm$ 4.02) were higher among the women who had scored high on the ASI than the mean scores of the symptoms such as Anxiety 7.00 ( $\pm$ 3.27) and Depression 6.53 ( $\pm$ 3.50) of the women who had scored low on ASI. The values of Anxiety and Depression were significant at 0.001 level.

**Table 13:** Mean ( $\pm$ SD) score on various domains of NEO- Five Factor Inventory (NEO-FFI) in women who scored high or low on Anxiety Sensitivity Index.

<b>Domains</b>	<b>High Anxiety Sensitivity (N=103)</b>	<b>Low Anxiety Sensitivity (N=82)</b>	<b>'t'</b>	<b>'p'</b>
<b>Neuroticism</b>	60.20 (9.05)	56.51 (11.02)	2.50	0.013
<b>Extraversion</b>	50.38 (6.97)	50.82 (7.06)	0.42	0.672
<b>Openness</b>	35.86 (7.22)	39.07 (7.04)	3.03	0.003
<b>Agreeableness</b>	37.85 (11.27)	41.62 (10.27)	2.34	0.020
<b>Conscientiousness</b>	48.12 (10.23)	48.40 (9.98)	0.18	0.854

Mean ( $\pm$ SD) score on various domains of NEO- Five Factor Inventory (NEO-FFI) in women who scored high or low on Anxiety Sensitivity Index signify that the mean score on the Neuroticism domain 60.20 ( $\pm$ 9.05) is higher in women who has scored high on ASI than the mean score of women who had low on ASI 56.51 ( $\pm$ 11.02) and the values were found to be significant at 0.01 level.

In the Extraversion domain, the mean score of women who had scored high in anxiety sensitivity is higher 50.82 ( $\pm 7.06$ ) than the mean score of women who had scored low on anxiety sensitivity 50.38 ( $\pm 6.97$ ) but, the values were not significant. In the Openness domain, the mean score of women who had scored low on anxiety sensitivity is higher 39.07 ( $\pm 7.04$ ) than the mean score of women who had scored high on anxiety sensitivity 35.86 ( $\pm 7.22$ ) and it is found to be significant at 0.003 level.

In the Agreeableness domain, the mean score of women who had scored low on anxiety sensitivity is higher 41.62 ( $\pm 10.27$ ) than the mean score of women who had scored high 37.85 ( $\pm 11.27$ ) and it is significant at 0.020 level. In the Conscientiousness domain, the mean score of women who had scored low on anxiety sensitivity is higher 48.40 ( $\pm 9.98$ ) than the mean score of women who had scored high 48.12 ( $\pm 10.23$ ) but, it was not significant at less than 0.05 level.

**Table 14:** Relationship between Anxiety Sensitivity and the symptom domains of Symptom Check List-90 (SCL-90).

<b>Symptom Domains</b>	<b>'r'</b>	<b>'p'</b>
<b>Somatization</b>	0.35	0.001
<b>Obsessive Compulsive</b>	0.27	0.715
<b>Interpersonal Sensitivity</b>	0.12	0.097
<b>Depression</b>	0.06	0.420
<b>Anxiety</b>	0.36	0.001
<b>Hostility</b>	0.13	0.067
<b>Phobic Anxiety</b>	0.34	0.001
<b>Paranoid Ideation</b>	0.19	0.008
<b>Psychoticism</b>	0.16	0.029
<b>Total</b>	0.33	0.001

The table signifies that there is a relationship between anxiety sensitivity and the various symptom domains of SCL-90 such as Somatization, Anxiety, Phobic Anxiety, Paranoid Ideation and the total of all the domains in which the correlation is significant at 0.01 level and in the Psychoticism domain, the correlation is significant at the 0.05 level. In the other domains such as Obsessive Compulsive, Interpersonal Sensitivity, Depression and Hostility, the correlation was not significant.

**Table 15:** Relationship between Anxiety Sensitivity and the symptoms of Hospital Anxiety and Depression Scale (HADS)

Measures	'r'	'p'
Anxiety	0.35	0.001
Depression	0.30	0.001

The Relationship between anxiety sensitivity and the symptoms such as Anxiety and Depression of HADS were found to be correlated and thus it is highly significant at 0.01 level.



**Table 16:** Mean ( $\pm$ SD) scores of levels of the neuroticism domain of NEO-Five Factor Inventory (NEO-FFI) with respect to the various symptom domains of Symptom Check List-90 (SCL-90).

<b>SCL Domains</b>	<b>Average Scores</b> (N=42)	<b>High Scores</b> (N=121) <sup>a</sup>	<b>Low Scores</b> (N=22) <sup>b</sup>	<b>F</b>	<b>df</b>	<b>'p'</b>
<b>Somatization</b>	10.69 (3.98)	12.91 (3.64) <sup>a</sup>	9.31 (2.95) <sup>b</sup>	12.42	2,182	0.001
<b>Obsessive Compulsive</b>	2.64 (1.57)	3.85 (2.44) <sup>a</sup>	2.86 (1.98)	5.56	''	0.005
<b>Interpersonal Sensitivity</b>	2.26 (1.82)	4.03 (2.92) <sup>a</sup>	2.09 (2.09) <sup>b</sup>	10.20	''	0.001
<b>Depression</b>	3.59 (1.97)	5.79 (3.17) <sup>a</sup>	3.63 (2.12) <sup>b</sup>	12.40	''	0.001
<b>Anxiety</b>	5.00 (3.26)	7.16 (3.79) <sup>a</sup>	4.90 (2.92) <sup>b</sup>	7.82	''	0.001
<b>Hostility</b>	1.16 (0.96)	1.78 (1.11) <sup>a</sup>	1.18 (0.95) <sup>b</sup>	6.90	''	0.001
<b>Phobic Anxiety</b>	4.50 (3.24)	7.18 (4.14) <sup>a</sup>	3.81 (3.69) <sup>b</sup>	11.88	''	0.001
<b>Paranoid Ideation</b>	1.00 (1.16)	2.09 (2.05) <sup>a</sup>	0.86 (0.99) <sup>b</sup>	8.58	''	0.001
<b>Psychoticism</b>	0.38 (0.76)	1.00 (1.27) <sup>a</sup>	0.36 (0.58) <sup>b</sup>	6.55	''	0.002
<b>Total</b>	35.88 (13.84)	51.30 (17.05) <sup>a</sup>	33.63 (10.78) <sup>b</sup>	22.24	''	0.001

**Table 17:** Mean ( $\pm$ SD) scores of levels of the neuroticism domain of NEO-Five Factor Inventory (NEO-FFI) with respect to the various symptoms of Hospital Anxiety and Depression Scale (HADS) and Anxiety Sensitivity Index (ASI).

Measures	Average Scores (N=42)	High Scores (N=121)	Low Scores (N=22)	F	df	'p'
<b>HADS:</b>						
Anxiety	6.59 (3.29)	9.17 (3.45) <sup>a</sup>	5.22 (2.20) <sup>b</sup>	19.10	2,182	0.001
Depression	6.42 (3.33)	8.76 (3.84) <sup>a</sup>	4.27 (2.78) <sup>b</sup>	17.61	”	0.001
<b>ASI</b>	27.45 (10.78)	29.98 (10.10)	19.18 (10.27) <sup>ab</sup>	10.38	”	0.001

<sup>a</sup> = Significantly different from the group obtained average scores.

<sup>b</sup> = Significantly different from the group obtained high scores.

There is a significant difference observed among the scores on the neuroticism domain. The post hoc analysis indicated that the groups which scored high were significantly different from the average scores in all the domains of SCL-90 and HADS and the low scores were significantly different from the high scores in all the domains of SCL-90 except obsessive-compulsive domain and HADS.

**Table 18:** Mean ( $\pm$ SD) scores of levels of the extraversion domain of NEO-Five Factor Inventory (NEO-FFI) with respect to the various symptom domains of Symptom Check List-90 (SCL-90).

<b>SCL Domains</b>	<b>Average Scores (N=123)</b>	<b>High Scores (N=33)</b>	<b>Low Scores (N=29)</b>	<b>F</b>	<b>df</b>	<b>'p'</b>
<b>Somatization</b>	12.01 (3.71)	11.00 (4.32)	12.96 (3.86)	2.02	2,182	0.136
<b>Obsessive Compulsive</b>	3.67 (2.33)	2.96 (2.43)	3.13 (1.74)	1.60	”	0.204
<b>Interpersonal Sensitivity</b>	3.59 (2.81)	1.96 (2.40) <sup>a</sup>	4.20 (2.32) <sup>b</sup>	6.35	”	0.002
<b>Depression</b>	5.35 (3.20)	3.78 (2.44) <sup>a</sup>	5.10 (2.36)	3.65	”	0.028
<b>Anxiety</b>	6.05 (3.25)	6.60 (3.53)	7.65 (5.34)	2.24	”	0.108
<b>Hostility</b>	1.56 (1.10)	1.24 (1.09)	1.96 (1.01) <sup>b</sup>	3.41	”	0.035
<b>Phobic Anxiety</b>	6.41 (4.10)	4.24 (3.67) <sup>a</sup>	7.34 (4.15) <sup>b</sup>	5.20	”	0.006
<b>Paranoid Ideation</b>	1.86 (1.92)	0.78 (1.16) <sup>a</sup>	2.03 (1.99) <sup>b</sup>	5.14	”	0.007
<b>Psychoticism</b>	0.78 (1.19)	0.60 (0.82)	0.96 (1.26)	0.75	”	0.471
<b>Total</b>	46.58 (17.19)	37.84 (17.04) <sup>a</sup>	50.89 (16.92) <sup>b</sup>	4.96	”	0.008

**Table 19:** Mean ( $\pm$ SD) scores of levels of the extraversion domain of NEO-Five Factor Inventory (NEO-FFI) with respect to the various symptoms of Hospital Anxiety and Depression Scale (HADS) and Anxiety Sensitivity Index (ASI).

Measures	Average Scores (N=123)	High Scores (N=33)	Low Scores (N=29)	F	df	'p'
<b>HADS:</b>						
Anxiety	8.12 (3.39)	6.51 (3.14)	9.93 (4.19) <sup>b</sup>	7.39	2,182	0.001
Depression	8.00 (3.76)	4.87 (3.30) <sup>a</sup>	9.58 (3.76) <sup>b</sup>	13.88	”	0.001
ASI	27.60 (11.53)	28.21 (9.32)	30.20 (9.03)	0.67	”	0.509

<sup>a</sup> = Significantly different from the group obtained average scores.

<sup>b</sup> =Significantly different from the group obtained high scores.

In the extraversion domain there was a significant difference observed in the domains like Interpersonal Sensitivity, Depression, Phobic Anxiety, Paranoid Ideation, the total mean score of SCL-90 and the Depression symptom domain of HADS. They were significant at 0.01 level in all the above mentioned domains except the Depression domain of SCL-90 which was significant at 0.05 level.

There were also a significant difference observed among the domains such as Interpersonal Sensitivity, Hostility, Phobic Anxiety, Paranoid Ideation, the total mean score of SCL-90 and the Anxiety and Depression symptoms of the HADS measure. The values were found to be significant at 0.01 level in all the above mentioned domains except the Hostility domain of SCL-90 which was significant at 0.05 level.

**Table 20:** Mean ( $\pm$ SD) scores of levels of the agreeableness domain of NEO-Five Factor Inventory (NEO-FFI) with respect to the various symptom domains of Symptom Check List-90 (SCL-90).

<b>SCL Domains</b>	<b>Average Scores (N=35)</b>	<b>High Scores (N=15)</b>	<b>Low Scores (N=135)</b>	<b>F</b>	<b>df</b>	<b>'p'</b>
<b>Somatization</b>	10.40 (3.67)	12.26 (5.09)	12.36 (3.69)	3.71	2,182	0.026
<b>Obsessive Compulsive</b>	4.05 (2.73)	4.66 (3.90)	3.17 (1.82) <sup>b</sup>	4.49	''	0.012
<b>Interpersonal Sensitivity</b>	2.45 (1.93)	4.06 (6.09)	3.57 (2.29)	2.80	''	0.063
<b>Depression</b>	5.40 (3.21)	5.93 (6.50)	4.84 (2.28)	1.20	''	0.304
<b>Anxiety</b>	6.17 (3.70)	8.73 (5.11)	6.20 (3.48) <sup>b</sup>	3.26	''	0.040
<b>Hostility</b>	1.65 (1.37)	1.20 (0.86)	1.59 (1.04)	0.98	''	0.376
<b>Phobic Anxiety</b>	3.54 (2.50)	5.66 (4.71)	6.91 (4.14)	10.30	''	0.001
<b>Paranoid Ideation</b>	0.91 (1.29)	1.66 (2.63)	1.91 (1.85)	4.10	''	0.018
<b>Psychoticism</b>	0.82 (1.24)	1.06 (1.83)	0.74 (1.02)	0.57	''	0.565
<b>Total</b>	39.74 (14.46)	50.60 (31.34)	46.70 (15.85)	2.90	''	0.058

**Table 21:** Mean ( $\pm$ SD) scores of levels of the agreeableness domain of NEO-Five Factor Inventory (NEO-FFI) with respect to the various symptoms of Hospital Anxiety and Depression Scale (HADS) and Anxiety Sensitivity Index (ASI)

Measures	Average Scores (N=35)	High Scores (N=15)	Low Scores (N=135)	F	df	'p'
<b>HADS:</b>						
Anxiety	6.37 (2.64)	5.60 (3.08)	8.85 (3.61) <sup>b</sup>	11.77	2,182	0.001
Depression	5.14 (2.55)	3.66 (2.69)	8.80 (3.75) <sup>b</sup>	26.25	”	0.001
<b>ASI</b>	21.51 (10.09)	30.73 (10.52) <sup>a</sup>	29.54 (10.41)	8.87	”	0.001

<sup>a</sup> = Significantly different from the group obtained average scores.

<sup>b</sup> =Significantly different from the group obtained high scores.



In the agreeableness domain, there was a significant difference observed in the Obsessive- Compulsive and Anxiety domains of SCL-90, Anxiety and Depression symptoms of HADS and the Anxiety Sensitivity.

**Table 22:** Mean ( $\pm$ SD) scores of levels of the conscientiousness domain of NEO-Five Factor Inventory (NEO-FFI) with respect to the various symptom domains of Symptom Check List-90 (SCL-90).

<b>SCL Domains</b>	<b>Average Scores (N=89)</b>	<b>High Scores (N=41)</b>	<b>Low Scores (N=55)</b>	<b>F</b>	<b>df</b>	<b>'p'</b>
<b>Somatization</b>	11.76 (3.71)	11.56 (4.05)	12.65 (3.97)	1.21	2,182	0.299
<b>Obsessive Compulsive</b>	3.66 (2.24)	3.26 (2.81)	3.29 (1.89)	0.64	”	0.526
<b>Interpersonal Sensitivity</b>	3.48 (2.10)	2.95 (4.14)	3.60 (2.38)	0.72	”	0.484
<b>Depression</b>	5.21 (2.66)	4.73 (4.23)	4.98 (2.43)	0.37	”	0.691
<b>Anxiety</b>	6.30 (3.56)	6.78 (3.51)	6.29 (4.16)	0.26	”	0.767
<b>Hostility</b>	1.59 (1.07)	1.29 (1.00)	1.74 (1.18)	2.04	”	0.133
<b>Phobic Anxiety</b>	6.38 (4.26)	5.68 (4.18)	6.20 (3.91)	0.40	”	0.670
<b>Paranoid Ideation</b>	1.85 (1.62)	1.17 (1.82)	1.85 (2.18)	2.16	”	0.117
<b>Psychoticism</b>	0.76 (1.01)	0.68 (1.33)	0.89 (1.22)	0.40	”	0.666
<b>Total</b>	46.22 (15.55)	42.97 (21.65)	46.89 (17.11)	0.66	”	0.517

**Table 23:** Mean ( $\pm$ SD) scores of levels of the conscientiousness domain of NEO-Five Factor Inventory (NEO-FFI) with respect to the various symptoms of Hospital Anxiety and Depression Scale (HADS) and Anxiety Sensitivity Index (ASI).

Measures	Average Scores (N=89)	High Scores (N=41)	Low Scores (N=55)	F	df	'p'
<b>HADS:</b>						
Anxiety	8.07 (3.34)	6.24 (2.94) <sup>a</sup>	9.58 (3.85) <sup>b</sup>	11.16	2,182	0.001
Depression	7.82 (3.52)	5.43 (3.64) <sup>a</sup>	9.18 (4.06) <sup>b</sup>	11.97	”	0.001
<b>ASI</b>	27.31 (10.95)	27.24 (12.07)	30.09 (9.37)	1.30	”	0.274

<sup>a</sup> = Significantly different from the group obtained average scores.

<sup>b</sup> =Significantly different from the group obtained high scores.

In the Conscientiousness domains, none of the groups were significantly different from the others in any of the SCL-90 domains. Whereas, in the Anxiety and Depression symptom of HADS there was a significant difference among the average and high scorers and average and low scorers.

## **CHAPTER 4**

### **DISCUSSION**

Most of the women undergo marked psychological changes during pregnancy and many evidences have been provided that there is a significant relationship between the somatic symptoms and anxiety (Lubin et al, 1975) which also overlaps with depression level of the individual, increased risk of psychiatric morbidity and higher neurotic traits which was significantly associated with their anxiety sensitivity. Invariably, all women attending antenatal clinics during pregnancy were found with clinically significant anxiety and depressive symptoms. There were also findings that social support and close relationship play a major role in both the psychological well being of pregnant mothers as well as the birth outcomes.

The attitudes of the women towards pregnancy or their symptoms attribution may vary depending upon their month of pregnancy (trimester), the number of pregnancy, history of abortions if any, or even depends upon planned or unplanned pregnancy. Thus, the attempt of examining whether the symptoms experienced by the women during the second and third trimester are related to their personality traits, anxiety sensitivity and perceived social support were formulated and the following results were found to be significant in the present study. The Table 1 explains the sociodemographic details of the sample of 185 pregnant women which represented more of multigravida, women in their third trimester and who had a desired pregnancy.

In Table 3, it has been found that the symptoms attributed during the third trimester women were significantly more than the symptoms attributed by the second trimester women. In the SCL-90 scale, the domains such as Somatization, Obsessive-Compulsive, Depression,

Anxiety, Phobic Anxiety, Psychoticism, the overall domain scores and also in the Table 4, the symptoms such as Anxiety and Depression of HADS scale and Anxiety Sensitivity were found to be high among the third trimester women than the second trimester women. The above finding was associated with the study of (Lubin, 1975) which concluded that there is a significant difference in anxiety scores over trimesters i.e. anxiety decreases in the second trimester and increases in the third trimester, the mean score of SCL during the second trimester was significantly different than the third trimester SCL scores and the depression is more in the third trimester. The above finding was also in line with the study of (Gurung et al, 2005) which concluded that the mother's prenatal anxiety is high in the third trimester.

It was evident in the Table 7 that the Somatization domain score in the SCL-90 scale was found to be significantly higher among the multigravida than the primigravida which is found to be in line with the previous study of (Otchet et al, 1999) which reported significantly higher distressing psychological symptoms including Somatization, Obsessive-Compulsive and Hostility in pregnant women. From Table 8 it has been found that, the symptoms such as Anxiety and Depression scores of the HADS scale were found to be higher among the multigravida than the primigravida which is contradictory to the previous study of (Kitamura et al, 1996) which concluded that the antenatal depression was found to be associated with the primigravida and also contradictory with another study of (Hammarberg, 2008) in which the results suggested that the mood disturbance was more common in primiparous than multiparous. But, even though the anxiety was high among the multigravids in the present study, the Anxiety Sensitivity of the pregnant women was found to be high among the primigravida than the multigravida, which explains that the fear of anxiety related sensations were more among the first time mothers.

The results in Table 14 revealed that the Anxiety Sensitivity was significantly correlated with various SCL-90 domains such as Somatization, Anxiety, Phobic Anxiety, Paranoid Ideation and Psychoticism and it could be interpreted as, the women who are highly sensitive to anxiety related sensations are more prone to attribute more of imagined physical dysfunctions, apprehension and has excessive irrational fear towards person, place, situations or objects and they may also show minor levels of interpersonal alienation, which is associated with the study of (Hussein, 2006) which concluded that the anxiety is associated with somatic complains during pregnancy. The results in the Table 15 indicated that the Anxiety Sensitivity was also significantly correlated in the Anxiety and Depression symptoms of HADS scale. The higher an individual's anxiety sensitivity, the more that individual is likely to experience anxiety symptoms (Stein, 1999).

From Tables 5 and 9 the results of NEO-FFI scale revealed that there were no significant findings in any of the personality dimensions but, the overall mean scores were higher in the Neuroticism, Extraversion and Conscientiousness domains among the women during second and third trimester and among the primigravida and multigravida. It shall be interpreted that the pregnant women who had scored high in Neuroticism are more prone to psychological distress such as increased attribution of physical complaints, self conscious, feels nervous and is greatly associated with anxiety and depression which is consistent with the previous studies of (Kitamura et al, 1996; Saisto et al, 2001; Canals 2002; Bussel et al, 2009 and Podolska 2010). The finding that the primigravida were more extroverted than the multigravida was contradictory to the study of (Bailey and Hailey, 1987) which concluded that the primigravida are introverted. The facet of those who had scored higher in Extraversion domain are warmth, assertive,

excitement seeking and has positive emotions whereas, the Conscientiousness domain reflects the extent to which the person is organized and has high standards.

The Table 13 revealed that the women who had scored high in Anxiety Sensitivity Index has also scored high in the Neuroticism domain of the NEO-FFI, which is on par with the previous study of (Cox, 1999) which concluded that the anxiety sensitivity was significantly associated with the personality domains of NEO-FFI such as Neuroticism and Extraversion.

One Way Analysis of Variance was used to test the significance of differences of the various symptoms experienced among the three groups i.e. those who scored high, average and low scores in the Neuroticism, Extraversion, Agreeableness and Conscientiousness domain of NEO-FFI and the Post Hoc test was used to compare the means of various symptoms. Whereas, in the Openness domain, no one had scored higher and thus the comparison of means among the different groups was not possible.

The results in Table 16 and 17 was found that there is a significant difference among the group who had scored high, average and low scores in the Neuroticism domain of NEO-FFI which could be explained as, the women who had reported with more psychological and somatic symptoms in SCL-90, HADS scale and the higher Anxiety Sensitivity had also scored significantly higher in the Neuroticism domain. The finding of the present study was found to be consistent with the previous study of (Jayasvasti, 2005) which concluded that, the women who are highly anxiety sensitive had higher neurotic traits and the finding was also on par with another study of (Saisto et al, 2001) which concluded that the higher score in Neuroticism resulted in more of pregnancy related anxiety and physical complaints. In general the individual who score average in Neuroticism domain tend to be calm and will be able to deal with stress,



those who score high on this trait are sensitive and emotional and the individual who score low on this trait are secure, hardy and relaxed even under stressful situations.

From Table 18 and 19, it was found that in the Extraversion domain of NEO-FFI, there were a significant difference among the pregnant women in some domains of SCL-90 such as Interpersonal Sensitivity, Depression, Hostility, Phobic Anxiety, and Paranoid Ideation. The Anxiety and Depression symptoms of the HADS scale was also found to be significantly different in the study sample. Normally, the individuals who score average range on this trait tend to be moderate in activity, enthusiastic and enjoys the company of others but also values privacy. Whereas the individuals who score high on this trait are outgoing, active, high-spirited and prefer to be around people most of the time and the individuals who score low are reserved, serious and prefer to be alone or with few close friends.

In the Agreeableness domain of NEO-FFI, it has been found from Table 20 and 21 that there was significant difference among the women in the domains such as Somatization, Obsessive-Compulsive, Anxiety, Phobic Anxiety and Paranoid Ideation of SCL-90 and Anxiety, Depression symptoms of HADS scale and also the Anxiety Sensitivity. In general, the individuals who score average in this trait is tend to be warm, trusting and agreeable. The individuals who had score high on this trait are compassionate, eager to cooperate, straightforward, and avoids conflict and the low scorers in this trait is skeptical, cynical, suspicious, irritable, expresses anger directly and manipulative.

The Conscientiousness domain of NEO-FFI which is explained in Table 22 and 23, found that there is a significant difference among the group in the Anxiety and Depression symptoms of HADS scale. In general, the individuals who score average in this trait is tend to be

dependable, moderately well-organized and generally have clear goals. The individuals who had score high on this trait are well-organized, have high standards and always strive to achieve the goals and the low scorers in this trait are easygoing, not very well-organized, sometimes careless and prefer not to make plans.

The Tables 6 and 10 explains the perceived social support by the pregnant women who were in the second and third trimester and women who were primigravida and multigravida respectively. It was found that the women who were in the second trimester were perceiving more social support from family members, friends and also significant others than the women who were in their third trimester. The multigravidas perceived more support from the family and significant others than primigravidas, whereas primigravidas perceived more support from friends than the multigravidas. Even though the perceived social support was present from all the groups, their symptoms experienced did not vary significantly in any scales. Thus, the finding was supportive with the previous study of (Donaldson and Connelly, 1998) which revealed that the pregnancy status was not associated with perceived social support.

## **CHAPTER 5**

### **SUMMARY AND CONCLUSIONS**

The period of pregnancy is a tremendous transformation for every child bearing women both physically and psychologically. From a Psychological perspective, even a healthy pregnancy is a challenging time. To be prepared emotionally and practically for the arrival of a baby, a number of psychological tasks such as accepting the reality of the pregnancy, facing the consequences of being pregnant, coping with physical changes, coping with uncertainty and unpredictability and coping with change in role and relationships has to be taken care.

Research on incidences of various symptoms attributed during pregnancy appears to vary greatly depending on the cultural context. Pregnancy and childbirth are gaining recognition as significant risk factors in the development and exacerbation of mental health issues because of the biological, psychological and social stressors of the woman's life. Thus, the study mainly focused on the experiences of different symptoms by normal pregnant women, particularly during their second and third trimester.

The structured assessment with various psychological measures for assessing the personality traits, anxiety sensitivity, perceived social support and also the psychological and somatic symptoms were carried out among the randomly selected pregnant women who came to the OBG department at Gandhi hospital for antenatal checkups. The women who had naturally conceived were recruited for the study after taking their consent. The study population consisted of non psychiatric as well as women without any medical complications.

In analyzing the responses of the pregnant women, several consistent trends were noted and the significant findings of the study were:

1. There was a significant relationship between the Neuroticism personality trait and the experience of psychological and somatic symptoms by the women during the second and third trimester.
2. There was a relationship between the experience of various psychological and somatic symptoms and the Anxiety Sensitivity of women during the second and third trimester.
3. There was no association between the perceived social support and the experience of symptoms by the women during the second and third trimester.

In conclusion, the antenatal clinics should have facilities for early recognition of psychological symptoms among the pregnant women. Ultimately, a better understanding of the psychological distress during pregnancy may assist in the care of pregnant women and benefit maternal mental health.

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**APPENDICES**  
**CONSENT FORM**

You are requested to participate in a research study titled **“Personality Style, Anxiety Sensitivity and Perceived Social Support among the Pregnant Women”** conducted by **Mangaleshwari Manjari.N.** under the guidance of **Dr. K. B. Kumar**, Dean & Head, Dept of Clinical Psychology, Sweekaar Academy of Rehabilitation Sciences, Secunderabad.

You may not be expected to get any direct benefit from being a part of the study. But the results of the research may provide benefits to the society in form of advanced of psychological knowledge. I assure that the collected details from you for the study will kept confidential. Your participation in this study not affect your relationship with the researcher or the institution where you are associated.

I, \_\_\_\_\_, hereby declare that I am willing to undergo the psychological assessment under the study entitled “Personality, Perceived Social Support and Anxiety Sensitivity among the Pregnant Women” conducted by N.Mangaleshwari Manjari under the guidance of Dr. K. B. Kumar, Dean & Head, Dept of Clinical Psychology, Sweekaar Academy of Rehabilitation Sciences, Secunderabad. I understood that the information collected from me for the study will be kept confidential. I have been explained about the nature, purpose and the procedure involved in the study. I can withdraw from the study at any time without giving any reason and this will not affect me in any ways.

Date:

Signature of the participant:

Signature of the researcher:

## **SOCIO-DEMOGRAPHIC DATA SHEET**

**Study Title:**

**Sample No:**

Put a (✓) mark for the questions which has options in it.

1. Name :
2. Age :
3. Number of years of Marriage :
4. Occupation :
5. Husband's Age :
6. Husband's Occupation :
7. Family Type : Nuclear/ Joint
8. Residence : Rural /Urban
9. Socio-Economic Status : Lower /Middle /Upper
10. Address and Phone Number :
  
11. Month of Pregnancy :
12. Pregnancy desired? : Yes No

13. \_\_\_\_\_ Pregnancy
14. Any abortion/miscarriage in the past (Details) :
15. Month and year of last delivery :
16. Nature of last delivery and any complications :
17. H/o of any psychiatric illness in the past :
18. Complication/s, if any, as reported by the doctor:
19. Anticipated normal delivery? : Yes No
20. HIV status if known (optional) :

## Symptom Check List -90 (SCL-90)

**Instruction:** Please read each one carefully. After you have done so, please fill in the number (0 to 4, see below) which best describes how much that problem has bothered or distressed you during the past 4 weeks including today. Choose only one number for each problem and do not skip any items. If you change your mind, erase your first answer and fill in the new one.

**0 = Not at all; 1 = A little bit; 2 = Moderately; 3 = Quite a bit; 4 = Extremely**

S. No		
1.	Headaches	
2.	Nervousness or shakiness inside	
3.	Unwanted thoughts or ideas that won't leave your head	
4.	Faintness or dizziness	
5.	Loss of sexual interest or pleasure	
6.	Feeling critical of others	
7.	The idea that someone else can control your thoughts	
8.	Feeling others are to blame for most of your troubles	
9.	Trouble remembering things	
10.	Worried about sloppiness or carelessness	
11.	Feeling easily annoyed or irritated	
12.	Pains in heart or chest	
13.	Feeling afraid in open spaces or on the street	
14.	Feeling low in energy or slowed down	
15.	Thoughts of ending life	
16.	Hearing voices that other people do not hear	
17.	Trembling	
18.	Feeling that most people cannot be trusted	
19.	Poor appetite	
20.	Crying easily	
21.	Feeling shy or uneasy with the opposite sex	
22.	Feeling of being trapped or caught	

23.	Suddenly scared for no reason	
24.	Temper outbursts that you could not control	
25.	Feeling afraid to go out of your house alone	
26.	Blaming yourself for things	
27.	Pains in lower back	
28.	Feeling blocked in getting things done	
29.	Feeling lonely	
30.	Feeling blue	
31.	Worrying too much about things	
32.	Feeling no interest in things	
33.	Feeling fearful	
34.	Your feelings being easily hurt	
35.	Other people being aware of your private thoughts	
36.	Feeling others do not understand you or are unsympathetic	
37.	Feeling that people are unfriendly	
38.	Having to do things very slowly	
39.	Heart pounding or racing	
40.	Nausea or upset stomach	
41.	Feeling inferior to others	
42.	Soreness of your muscles	
43.	Feeling that you are watched or talked about by others	
44.	Trouble falling asleep	
45.	Having to check and double check what you do	
46.	Difficulty making decisions	
47.	Feeling afraid to travel on buses, subways or trains	
48.	Trouble getting your breath	
49.	Hot or cold spells	
50.	Having to avoid certain things, places or activities	
51.	Your mind going blank	
52.	Numbness or tingling in parts of your body	



53.	A lump in your throat	
54.	Feeling hopeless about the future	
55.	Trouble concentrating	
56.	Feeling weak in parts of your body	
57.	Feeling tense or keyed up	
58.	Heavy feelings in your arms or legs	
59.	Thoughts of death or dying	
60.	Overeating	
61.	Feeling uneasy when people are watching or talking about you	
62.	Having thoughts that are not your own	
63.	Having urges to beat, injure or harm someone	
64.	Awakening in the early morning	
65.	Having to repeat the same actions such as touching, counting, washing	
66.	Sleep that is restless or disturbed	
67.	Having urges to break or smash things	
68.	Having ideas or beliefs that others do not share	
69.	Feeling very self-conscious with others	
70.	Feeling uneasy in crowds such as shopping or at a movie	
71.	Feeling everything is an effort	
72.	Spells of terror or panic	
73.	Feeling uncomfortable about eating or drinking in public	
74.	Getting into frequent arguments	
75.	Feeling nervous when you are left alone	
76.	Others not giving you proper credit for your achievements	
77.	Feeling lonely even when you are with people	
78.	Feeling so restless you couldn't sit still	
79.	Feeling of worthlessness	
80.	Feeling that familiar things are strange or unreal	
81.	Shouting or throwing things	

82.	Feeling afraid you will faint in public	
83.	Feeling that people will take advantage of you if you let them	
84.	Having thoughts about sex that bother you a lot	
85.	The idea that you should be punished for your sins	
86.	Feeling pushed to get things done	
87.	The idea that something serious is wrong with your body	
88.	Never feeling close to another PERSONAL	
89.	Feelings of guilt	
90.	The idea that something is wrong with your mind	

## Hospital Anxiety and Depression Scale (HADS)

Name:

Date:

**Instructions:** Clinicians are aware that emotions play an important part in most illnesses. If your clinician knows about these feelings he or she will be able to help you more. This questionnaire is designed to help your clinician to know how you feel. Read each item below and underline the reply which comes closest to how you have been feeling in the past week. Ignore the numbers printed at the edge of the questionnaire. Don't take too long over your replies; your immediate reaction to each item will probably be more accurate than a long, thought-out response.

A	D			A	D
		<b>I feel tense or 'wound up'</b>	<b>I feel as if I am slowed down</b>		
3		Most of the time	Nearly all the time		3
2		A lot of the time	Very often		2
1		From time to time, occasionally	Sometimes		1
0		Not at all	Not at all		0
		<b>I still enjoy the things I used to enjoy</b>	<b>I get a sort of frightened feeling like 'butterflies' in the stomach</b>		
	0	Definitely as much	Not at all	0	
	1	Not quite so much	Occasionally	1	
	2	Only a little	Quite often	2	
	3	Hardly at all	Very often	3	
		<b>I get a sort of frightened feeling as if something awful is about to happen</b>	<b>I have lost interest in my appearance</b>		
3		Very definitely and quite badly	Definitely		3
2		Yes, but not too badly	I don't take as much care as I should		2
1		A little, but it doesn't worry me	I may not take quite as much care		1
0		Not at all	I take just as much care as ever		0

		<b>I can laugh and see the funny side of things</b>	<b>I feel restless as if I have to be on the move</b>		
	0	As much as I always could	Very much indeed	3	
	1	Not quite so much now	Quite a lot	2	
	2	Definitely not so much now	Not very much	1	
	3	Not at all	Not at all	0	
		<b>Worrying thoughts go through my mind</b>	<b>I look forward with enjoyment to things</b>		
	3	A great deal of the time	As much as I ever did		0
	2	A lot of the time	Rather less than I used to		1
	1	Not too often	Definitely less than I used to		2
	0	Very little	Hardly at all		3
		<b>I feel cheerful</b>	<b>I get sudden feelings of panic</b>		
	3	Never	Very often indeed	3	
	2	Not often	Quite often	2	
	1	Sometimes	Not very often	1	
	0	Most of the time	Not at all	0	
		<b>I can sit at ease and feel relaxed</b>	<b>I can enjoy a good book or radio or television program</b>		
	0	Definitely	Often		0
	1	Usually	Sometimes		1
	2	Not often	Not often		2
	3	Not at all	Very seldom		3

**A D**

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## **NEO-Five Factor Inventory (NEO-FFI)**

**Instructions:** This questionnaire consists of 60 statements. Read each statement carefully and pick any one of the options given below. Do not omit any of the statements.

**SD** = Strongly Disagree; **D** = Disagree; **N** = Neutral; **A** = Agree; **SA** = Strongly Agree

1. I am not a worrier.
2. I like to have a lot of people around me.
3. I don't like to waste my time daydreaming.
4. I try to be courteous to everyone I meet.
5. I keep my belongings clean and neat.
6. I often feel inferior to others.
7. I laugh easily.
8. Once I find the right way to do something, I stick to it.
9. I often get into arguments with my family and co-workers.
10. I'm pretty good about pacing myself so as to get things done on time.
11. When I'm under a great deal of stress, sometimes I feel like I'm going to pieces.
12. I don't consider myself especially "light hearted."
13. I am intrigued by the patterns I find in art and nature.
14. Some people think I'm selfish and egotistical,
15. I am not a very methodical person.
16. I rarely feel lonely or blue.
17. I really enjoy talking to people.
18. I believe letting students hear controversial speakers can only confuse and mislead them.
19. I would rather cooperate with others than compete with them.
20. I try to perform all the tasks assigned to me conscientiously.

21. I often feel tense and jittery.
22. I like to be where the action is.
23. Poetry has little or no effect on me.
24. I tend to be cynical and skeptical of others' intentions,
25. I have a clear set of goals and work toward them in an orderly fashion.
26. Sometimes I feel completely worthless.
27. I usually prefer to do things alone.
28. I often try new and foreign foods.
29. I believe that most people will take advantage of you if you let them,
30. I waste a lot of time before settling down to work.
31. I rarely feel fearful or anxious.
32. I often feel as if I'm bursting with energy.
33. I seldom notice the moods or feelings that different environments produce.
34. Most people I know like me.
35. I work hard to accomplish my goals.
36. I often get angry at the way people treat me.
37. I am a cheerful, high-spirited person.
38. I believe we should look to our religious authorities for decisions on moral issues.
39. Some people think of me as cold and calculating.
40. When I make a commitment. I can always be counted on to follow through.
41. Too often, when things go wrong, I get discouraged and feel like giving up.
42. I am not a cheerful optimist.
43. Sometimes when I am reading poetry or looking at a work of art, I feel a chill or wave of excitement.
44. I'm hard-headed and tough-minded in my attitudes.

45. Sometimes I'm not as dependable or reliable as I should be.
46. I am seldom sad or depressed.
47. My life is fast-paced.
48. I have little interest in speculating on the nature of the universe or the human condition.
49. I generally try to be thoughtful and considerate.
50. I am a productive person who always gets the job done.
51. I often feel helpless and want someone else to solve my problems.
52. I am a very active person.
53. I have a lot of intellectual curiosity
54. If I doesn't like people, I let them know it.
55. I never seem to be able to get organized.
56. At times I have been so ashamed I just wanted to hide.
57. I would rather go my own way than be a leader of others.
58. I often enjoy playing with theories or abstract ideas.
59. If necessary, I am willing to manipulate people to get what I want.
60. I strive for excellence in everything I do.

## Multidimensional Scale of Perceived Social Support (MSPSS)

**Instructions:** We are interested in how you feel about the following statements. Read each statement carefully. Indicate how you feel about each statement.

Circle the number “1” if you **Very Strongly Disagree**

Circle the number “2” if you **Strongly Disagree**

Circle the number “3” if you **Mildly Disagree**

Circle the number “4” if you are **Neutral**

Circle the number “5” if you **Mildly Agree**

Circle the number “6” if you **Strongly Agree**

Circle the number “7” if you **Very Strongly Agree**

- |   |     |
|---|-----|
| 1. There is a special person who is around when I am in need.           | SO  |
| 1    2    3    4    5    6    7   |     |
| 2. There is a special person with whom I can share my joys and sorrows. | SO  |
| 1    2    3    4    5    6    7   |     |
| 3. My family really tries to help me.                                   | Fam |
| 1    2    3    4    5    6    7   |     |
| 4. I get the emotional help and support I need from my family.          | Fam |
| 1    2    3    4    5    6    7   |     |
| 5. I have a special person who is a real source of comfort to me.       | SO  |
| 1    2    3    4    5    6    7   |     |
| 6. My friends really try to help me.                                    | Fri |
| 1    2    3    4    5    6    7   |     |



- |   |     |
|---|-----|
| 7. I can count on my friends when things go wrong.                    | Fri |
| 1      2      3      4      5      6      7                           |     |
| 8. I can talk about my problems with my family.                       | Fam |
| 1      2      3      4      5      6      7                           |     |
| 9. I have friends with whom I can share my joys and sorrows.          | Fri |
| 1      2      3      4      5      6      7                           |     |
| 10. There is a special person in my life who cares about my feelings. | SO  |
| 1      2      3      4      5      6      7                           |     |
| 11. My family is willing to help me make decisions.                   | Fam |
| 1      2      3      4      5      6      7                           |     |
| 12. I can talk about my problems with my friends.                     | Fri |
| 1      2      3      4      5      6      7                           |     |

The item tended to divide into factor groups relating to the source of the social support, namely Family (Fam), Friends (Fri) or Significant Other (SO).

## Anxiety Sensitivity Index (ASI)

**Instructions:** Please rate each item by selecting one of the five answers for each statement.

Please answer each statement by circling the number that best applies to you.

	<b>Very little</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Very much</b>
1. It is important not to appear nervous.	0	1	2	3	4
2. When I cannot keep my mind on a task, I worry that I might be going crazy.	0	1	2	3	4
3. It scares me when I feel shaky.	0	1	2	3	4
4. It scares me when I feel faint.	0	1	2	3	4
5. It is important to me to stay in control of my emotions.	0	1	2	3	4
6. It scares me when I my heart beat rapidly	0	1	2	3	4
7. It embarrasses me when my stomach growls.	0	1	2	3	4
8. It scares me when I am nauseous (sick stomach).	0	1	2	3	4
9. When I notice my heart beating rapidly, I worry that I might be having a heart attack.	0	1	2	3	4
10. It scares me when I become short of breath	0	1	2	3	4
11. When my stomach is upset, I worry that I might be seriously ill.	0	1	2	3	4
12. It scares me when I am unable to keep my mind on a task.	0	1	2	3	4

**ASI Contd...**

	<b>Very little</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Very much</b>
13. Other people notice when I feel shaky.	0	1	2	3	4
14. Unusual body sensations scare me.	0	1	2	3	4
15. When I am nervous, I worry that I might be mentally ill.	0	1	2	3	4
16. It scares me when I am nervous.	0	1	2	3	4

=====  
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