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EDITOR'S NOTE

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Volume 04 Number 01 of the Sri Lanka Journal of South Asian Studies has been released with eight articles related to problems of South Asian region. There has been much interest developed among the academics to write in English as the publication of the journal reach a wider group of readers through online. The online editions of the Volume 02 Number 02 and Volume 03 Number 01 are available now on our Journal website.

The present volume consists of research papers related to English studies on South Asian poetry and a comparative study on William Shakespeare's play, *Romeo and Juliet* and the Christian perspective of 'self-gifting' love, language studies related to language acquisition, assessment strategies, learning difficulties due to Covid-19 pandemic outbreak, an analysis on emergency preparedness and response and a study on social impact on Sri Lankan tourism and a discussion on value of good conduct as found in *Sukraneethi*.

The Journal had been published since 1978 but there was a break in between the eighties and first decade of the millennium due to the Eelam war. The present series of volumes have been published since 2015.

More research articles are welcome from the researchers and academics to make alive to research concerns.

Dr.K.Shriganeshan

Editor.

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FASCINATION WITH THE ROOTS AND IDENTITY: A POSTCOLONIAL READING OF KAISER HAQ'S POETRY

SAYEEF AHMED & MD SAJIB MIAH

Abstract

Identity crisis has always been an issue detrimental to individuals in society, particularly to those from the least and under developed countries that used to be colonies under white supremacy. Yet, the curiosity and the love of knowing their own identity is a basic instinct intrinsic to all human beings. In that context, it is perceivable as natural for Kaiser Haq, a leading poet of Bangladesh, despite his English medium education, urban upbringing, long periods of living abroad, and exposure to modernity in many respects, to remain, out of fascination, faithful to the roots of his identity found in the culture, society, and terrain of his homeland. Kaiser Haq composed most of his poetry addressing the roots of his identity, his cultural consciousness, and his desire for decolonization. In order to familiarize with the cultural and political significance of his poetry, this paper attempts to investigate his instinctive curiosity about his roots that appear in a series of his poems inclusive of “Ode on the Lungi” (2007), “Published in the Streets of Dhaka” (1978), “Writing Home” (2000), “My village and I” (1994) and “The Waistline” (2002-06). By highlighting the poet’s deep-rooted love of his identity, the paper attempts to introduce Kaiser Haq’s contribution to the nation-wide struggle to rescue his community from the anachronistic but hegemonic discursive ideologies injected in to his people by the decadent colonial powers that used to rule them for some decades.

Key-words: Root, Identity, Culture, Love, Colonial Influence

Introduction

Kaiser Haq is one of the prominent Bangladeshi poets and one among the few in South Asia who was educated in English at all stages of his education, from elementary to tertiary, and with a native like flair and knowledge of the English language started writing poems in English instead of his mother tongue, Bangla. He has been writing poems in a country which was a colony of an English-

speaking country of the West, United Kingdom. The white colonial power ruled the poet's motherland for nearly two centuries, from 1757 to 1947. The colonial rule ended but it left behind the strains of cultural deviation and degeneration. Colonial rule also had influenced and impacted on multiple aspects of life of the people of this region. Now, though the colonial rule is over, its legacy and influences are seen in the spheres of education, culture and the way of people's life. Hence, Haq's poetry is likely to be affected somehow by the trend, notion, thought and culture of the said imperialist country and the West. Nevertheless, the poet could manage to conceive and inverse colonial discourses in his poem which practically divulges his uncompromising fascination and commitment for his own roots and identity. Furthermore, Haq stands against metonymic process of colonial discourses ingrained in the mind of his community, and this hegemonic (domination by consent) ideology is being subverted and dismantled by his poems to rescue his own root and identity. Generally, post-colonial period is marked by the discursive resistances against colonialism that are done through the process of decolonization of the colonial discourses and eventually the nation and the country. The objective of this study is to give a close reading of Haq's selected poems to show how his poetry reflects his undying fascination for Bangladesh, its culture and his identity, and also to identify the path that Haq toils to show us that will free us from colonizer's discursive hegemonic ideologies established through ISA (Ideological State Apparatus). Recollecting own identity and dignity is the chief agendum of post-colonial writers where Haq is very much meticulous and ardent about recollecting his own identity and dignity which the poet shows could be achieved even by wearing lungi (Bangladeshi man's outfit) and he insists other fellow men to wear this costume as a sign of freedom from the 'sartorial hegemony'. Salman Rushdie's "Imaginary Homeland" and Stuart Hall's "Cultural Identity and Diaspora" of Post-colonial Studies Reader have also been referred to in the given context to justify this study.

Literature Review

Based on the content, critical aspects and clues of Haq's famous poems which include "Ode on the Lungi" (2007), "Published in the Streets of Dhaka" (1978), "Writing Home" (2000), "The Waistline" (2002-06) and "My village and I" (1994) that were composed from the post-colonial perspectives, some other books, works and essays of noted academician, writers and scholars have been considered for this study. Different journals and critical writings also have been supportive to attain the goal of this study. To begin with, in a seminal work on South Asian poetry written in English, Wong and Hassan write, "The experience of South Asian

poetry in English leads us to a journey through time, place and literary history by uncovering aspects of modernism, pastoralism, Victorian realism, romanticism and ultimately reaching a condition of permanent dislocation” (13). However, Haq being a prominent Bangladeshi poet writing in English stands apart where he is a die-hard lover of his root and identity, and he shows his genuine passion for Bangladesh, his birthplace. To clarify the matter, in an interview with Mir Arif of the daily Dhaka Tribune, Haq asserts, “. . .I am a Bangladeshi writing poetry. Even though it’s in English, my poetry is a part of the Bangladeshi literary scene. My poems are rooted in Bangladeshi reality. At the same time, they belong to a broad tradition of postcolonial poetry, which includes poets from the Caribbean, from Africa, from South East Asia and of course, also South Asia”. Alam notes, “Haq’s poetry is rooted in Bangladeshi life and culture as well as he is a poet writing in a major and international tradition of poetry written in English language” (323). Alam also brilliantly analyzes some of the notable poems written by Haq for three decades and explains how the poet focuses on his own land, Bangladesh, its culture and its reality, and at the same time, remains equally universal in his thoughts and expressions. However, Alam eventually remarks, “Haq may appear to be skeptical and cynical about aspects of Bangladeshi society and even alienated by parts of it, but he is really concerned about the country and the quality of Bangladeshi lives” (326). Ahmed calls Haq, “the first emerging transnational poet of Bangladesh” (127) while Siddique writes how Haq’s poetry has been affected by “multiple cultural and historical heritages that shape and enrich Haq’s poetic consciousness” (108), and for which, she defines his poetry as “a product of syncretic acculturation” (108). Yet, she states that “despite the refusal to limit ‘location’ within national boundaries, there is a continual return to Bangladesh which remains an underlying presence in his poetry” (109). R. K Narayan has also been referred to and quoted in this research because he has some similar sort of senses that Haq keeps as regards writing poetry to recollect roots and identity. Narayan seriously speculates about the khaki dress and his own spinning systems in his novels to recollect his own culture and identity where Cabral also asserts in his “National Liberation and Culture” that for any type of liberation, culture must be restored and resettled in its own position. These literatures of different academician, writers and scholars have assisted the researchers to segregate, determine and focus on the intrinsic fascination of the poet for the roots of his identity and culture which ultimately contributes to the extensive endeavor to emancipate his own community from colonial hegemonic discourses.

Examining and locating root and identity in Haq's poems

As we start examining Haq's poems, we will first look at his most acclaimed poem, "Ode on the Lungi," wherein we will presumably be convinced by his use of the lungi as a symbol of indigenous Bengali culture and identity. Indigenous refers to something which is produced, lives, or exists in a particular region and environment naturally. The poet is just in favor of this age-old indigenous attire for its comfort and usefulness. According to him, lungi is very easy to wear, highly comfortable, cheap and it has various uses—towels after a bath, bag or carrier for something, flag, comforter, and even a scarf. Lungi is the costume of the common people of Bangladesh and it is loved by the people for its handy and homely characteristics. Like lungi there are similar clothes that are worn in many countries of the world and which have different names. People from East Africa to Indonesia and in Sri Lanka or Myanmar wear the same type of clothes in a slightly different way that has their own names like Sarong, Mundu, Htamain, Sairam, Ma'awaiis, Kitenge, Kanga and Kaiki.

Then the poet speculates about sartorial equity, the equity that stands for the equity of clothes, and he goes to argue that some clothes like the western suit or coat get preference just because of cultural colonization or aggression. The mentality of preferring the western outfit by some eastern people should be abandoned. In order to be modern, smart and fashionable, one should not reject or avoid his / her own costume and hence own culture and identity where lungi for the poet is the flag for Bengali culture and identity. This is because he sees the lungi as something identical with the Bengali existence as lungi is produced, worn, and adored by these people from time immemorial. Nahida Afroz and Farhana Yeasmin argue that his poems are excellent examples "to blur the dichotomy between the East and West and create an egalitarian world where both the East and the West will exist enjoying the same power, dominance and right" (p. 47). They conclude as they say,

Kaiser Haq is conscious of Eastern cultures, religions, beliefs as well as the Western cultural aggression over the native cultures. He revisits and represents the Eastern tradition—its glory, heritage, and history. His respect for Eastern tradition does not permit him to surrender to the hegemonic superiority of the West and so he attempts to the eastern cultural consciousness to destabilize the Eurocentric cultural hegemony by building up a mutual world between the East and the West—a world where both the cultures will maintain thier uniqueness and reciprocate each other. (p. 53)

In addition, the poet puts forward the examples of countries where people give due place to their own indigenous attire and they wear them at their offices and even at the highest state places like the parliament or presidential palace. The best example of this sartorial equity is found in Myanmar, Indonesia, Sri Lanka, and Bhutan. But, unfortunately, clothes, nowadays, are worn by people for many reasons going far from the primary reasons: comfort, beauty and a means of covering the human physique. Relevantly let us see what Mohammad Shahadat Hossain says:

Clothes which, by nature, stand for the social and cultural status of a human being, in the sense that one's dress code tells of the culture and society he or she belongs to, are now standing for 'status symbol' as well as social and cultural division—a division made by sartorial hegemony generated by power supremacy—an immediate outcome of the economic and cultural hegemony of one nation and culture upon another. This experience of unequal societal power-structures has led to stupendous social inequality in terms of ethno cultural identity, national boundary and geographical locations, as well as restricted humanity awfully by covering every sphere of life from international to national and personal (p. 1)

Haq is against the sartorial hegemony established to a large extent by the global west. Another contemporary famous post-colonial writer, R. K Narayan talks about Metonymic (restoring indigeneity is one of the major parts of this resistance) resistances in almost all his major works especially “Waiting for the Mahatma” wherein he says “I will never again wear clothes spun by machinery. The dhoti and jibba were heavy; it was a piece of lead that was interwoven with the texture. But he felt it was something to be proud of” (p. 99). Like Narayan, Haq fervently wants to emphasize on the native clothes to annihilate sartorial hegemony. The poet regards this hegemony as a phenomenon of neo-imperialism, and he finds no good reason to favor the western outfit whereas the indigenous clothing is more comfortable, available and economical. This is a fact that some whimsical ignorant people love and work for imported culture and clothing in our country but which can not be acceptable for the sake of fashion, aristocracy and so forth. In fact, fashion gives way to weather, comfort, and culture, and therefore, our dress should conform to our weather, taste, and culture. In this regard, R. K Narayan goes as far as to say, “Khadi alone was going to save the nation from the ruin and get the English out of India” (p. 33).

Haq is rightly sarcastic and humorous as well in criticizing the people who uphold the cause of foreign clothes. The people of the western rich world love their costume not only because of its smart look but because it conforms to their taste, weather, and usability. Therefore, we should recognize our taste, weather,

and culture and give place to lungi which is so adorable. Haq is a veteran lungi activist and goes as far as arranging the lungi party and parade with the help of other lungi lovers of the world. He is also to introduce an international lungi day when he hopes the UN chief will wear a lungi to address the people of the world. The poet urges the world-famous poet, Walt Whitman to come forward to join him and enjoy the comfort and luxury of a lungi on the beach of Cox's Bazar. In the words of the poet:

Friends and fellow lungi lovers,
 let us organize lungi parties and lungi parades,
 let us lobby Hallmark and Archies
 to introduce an international Lungi Day
 when the UN Chief will wear a lungi
 and address the world
 Grandpa Walt, I celebrate my lungi
 and sing my lungi
 and what I wear
 you shall wear
 It's time you finally made your passage
 to more than India—to Bangladesh—
 and lounging in a lungi
 in a cottage on Cox's Bazar beach. (*Lungi*, lines 84-98)

In the guise of praising the costume, lungi, the poet addresses the democratic ideal, equity. Like all people of the world, all and every type of costumes around the world should get their own place and recognition. And hegemony should not exist in any form, be it sartorial or economic or linguistic. And, in this connection, we may quote what Kafeel Ahmed Chowdhury says:

the disease is within, if not altogether without—the colonial legacy. The so-called 'elite' people in the former colonies suffer from a 'colonial hangover' syndrome. The backward, the uneducated, the downtrodden, and the politically excluded and economically deprived underdogs of the society are, therefore, looked down upon by the more educated, politically powerful and economically affluent class of people who consider themselves a class above the common people. The consciousness of difference as a class apart from the common

mass in their psyche and their behavior and actions make us realize that some form of neo-imperialism is at play (p. 4)

Interestingly, it seems, Chowdhury's above statement is the parallel of what Haq says in his poem,

Think too of neo-imperialism
and sartorial hegemony,
how brown and yellow sahibs
in natty suits crinkle their noses
at compatriots (even relations) in modest lungis.

(*Lungi*, lines 49-53)

The above lines of Haq's poem echo the poet and politician, Amilcar Cabral in his revolutionary and the most resounding speech of "National Liberation and Culture" wherein he says, to de-colonize any nation from all sorts of colonization, first we need to restore our own culture and identity which could be achieved through way of dressing ups, for instance, wearing lungi or khaki like Mahatma in Narayan's writing.

Haq's another poem, "Published in the Streets of Dhaka," characteristically tells the reader about the poet's love for his own city, Dhaka, and its culture. In this connection, we may take into account what Mohammad Shafiqul Islam comments about Haq's poetry. He says that Haq's poetry "bears witness to the fact that he is a keen observer. Deeply attached to the city in which he grew up.... Like Baudelaire's Paris and Eliot's London, Haq's Dhaka is sick with sirens, disorder, chaos, and stench" (pp. 108-115). But as we understand, whatever the state of Dhaka is, Haq loves this city all the more despite all its problems. Again, we observe, the poet is receptive to and accommodative of the humble condition of the printing process and the industry, and with him, we the readers here are quite aware of the socio-political conditions which for people of other parts of the globe would be something very much repulsive. But, like the reader, the poet loves his land with all its drawbacks. And anybody requesting the poet not to publish here will invariably be rejected by him as he says in his poem:

And take note to
Of flashing knives, whirling sticks, bursting bombs,
And accompanying gutturals and fricatives of hate,
And evil that requires no axis
To turn on, being everywhere—

And should all these find their way
 Into my scribbles and into print
 I'll cut a joyous caper right here
 On the Tropic of Cancer, proud to be
 Published once again in the streets of Dhaka.
 (*Streets of Dhaka*, lines 46-55).

The poet is set to hint to the poor condition of writers and the printing industry of Bangladesh. Anybody who has taken up writing as a profession knows well that writers are here poorly paid except a very few. Anyone who is a reader here knows about the place, Banglabazar where the industry mainly grows, and which accommodates hundreds of shabby buildings and shanties to house the industry. And the other place Nilkhet instantly recognizable by buyers of books which has narrow alleys allowing hundreds of small shanties as book shops. And it is worth mentioning the sidewalks chiefly around the Dhaka New Market and Nilkhet that are flooded by makeshift bookstalls. Haq summarizes the whole scenario thus:

Your petty tale swinging into print-
 Under the bamboo, the banyan, and the mango tree
 Is the height of absurdity—isn't that your point?
 Point taken. Now imagine the dread
 Of a writer from Dhaka. Yes, a writer,
 For Homo Scriptor has a local branch, you know,
 And at bazaar booksellers' such things
 As for lyric verse and motley belles-letters
 Peep out of routine stacks of Exam Guides
 Like rusty needles—I too have perpetrated a few.
 (*Streets of Dhaka*, lines 12-21)

As a sign of a poet's love for his own land and culture, we see his outright rejection of the idea of migration to some foreign land in order to embrace good fortune. The poet sarcastically says about the issue in the following manner:

What are we to do, Mr. Vidal?
 Stop writing, and if we do, not publish?
 Join an immigration queue, hoping
 To head for the Diaspora dead-end,

Exhibit in alien multicultural museums?

(*Streets of Dhaka*, lines 36-40)

At this point, the poet argues that giving up writing or publishing here in Dhaka cannot be a solution. He denounces the idea of migration to some foreign rich country and writing Diasporas. He considers a writer who migrates to another country and keeping the profession of a writer there, will eventually be a show-piece in a museum. Henceforth, the career of a writer will cut a sorry figure in that foreign land. In fact, the reality is that a writer's best way to flourish is to depend on his own land and culture. Like the buyers of books in his country, the poet loves the scenario of his homeland and vows to continue his writing in this country.

Let us examine Haq's another poem, "Writing Home" which truly tells of his fascination for his own land and his home. Living in a foreign land, the poet remembers his place candidly. He is perhaps talking about a sanctuary of bird or a park of Scotland where he composed this poem and where he stayed for some days or probably which he would visit. The poet says that two particular birds and their song remind him of his land. In his words:

On this hundred-acre plot
 that pretends to be paradise
 of all birds, I have an ear
 for doves and crows
 whose cooing and cawing
 is just like at home (*Writing Home*, lines 1-6)

From the above verses of his poem, we can trace the poet's highly nostalgic state of mind and unconditional love for his home and homeland. For many ambitious, educated and comfort loving people of the world, any developed western country like that of England is like a dreamland to want to live in. But, Haq was seemingly sarcastic about the artificial man-made nature which pretended to be a paradise, and this attitude of the poet, indirectly tells us of his country's natural beauty which is effortless and not man-made or artificial. From the "Imaginary Homelands", Salman Rushdie has been quoted in the Post-colonial Readers Studies, that exposes his restoring memories and states "it is probably not too romantic to say that was when my novel *Midnight's Children* was really born; when I realized how much I wanted to restore the past to myself, not in the

faded greys of old family-album snapshots, but the whole, in Cinemascope and glorious Technicolor” (p.428). In this case, Haq has some resemblances with the resounding post-colonial writer Rushdie where both of them desire for restoring memories of homeland and cultural identity. Now, in addition, we can mention Stuart Hall in his “Cultural Identity and Diaspora” that conspicuously speculates about root, identity and diasporas conditions which match with the ideologies of Kaiser Haq about root and identity.

Surprisingly, in the poem “Writing Home”, the poet remembers even the insignificant rickshaw bells that appeared to him something to remember. He considers the frenzy of rickshaw bells as the ting tong sound of a merry note. In fact, rickshaw has been a part of our identity and culture for a long time. Very few places of the globe still have this century-old ancient human carrier and the poet’s country will be one of the forerunners. The poet says:

I remember the frenzy of rickshaw bells (*Writing Home*, line 7)

This particular line of the poem, however, indicates the problem of hyper sound that many cities of a country like his one suffers. But, with this shrill unbearable sound of rickshaw bells, the poet loves his city all the more. It is also suggestive of the poet’s love for anything and everything that his country offers. Then at the end of the poem, the poet becomes entirely nostalgic of his home and country as he says:

I shut my eyes
and imagine the weight
of your head on my chest. (*Writing Home*, lines 8-10)

In the above mentioned lines, the poet uses the word ‘your’ dubiously that may mean the memory of his country or his beloved. Referring to the weight of the head, the poet candidly and succinctly pointing to his beloved whereas he is a jilted lover or a lover living far away being detached, so her memory is like a heavy stone on his chest which is both sweet and sad. Again, he may refer to his homeland and the memory of his country being a true lover of his country.

In the poem, “My Village and I”, the poet is telling us about all the backwardness and problems of his country. The illiteracy, poverty, lack of recreation, and above all the ugly mercenary goal of the West and their making this land a suitable market are rightly focused in this particular poem. From harvesting to childbirth nothing escapes his attention. Though, at the surface level, it may appear to the reader

that the poet is not happy with his place or he is critical of the State, status of the people of his village, but if we take a deeper look, we will surely be convinced that he is eventually not unhappy and is complacent. The poet is hinting to some clues that he believes are responsible his bad fortune of him and that of the people around him but ultimately he is happy as he is accustomed to being so like the change of weather. Haq says:

This is our third
and I am sad—for the child
whose mouth will open with a cry
to swallow swiftly-falling darkness. Sadness
goes with the climate; I suppose
it agrees with me. (*My Village and I*, lines 7-14)

In the above mentioned verses, the poet in an expert and meticulous manner dubiously refers to his third world least developed poor country and simultaneously and literally his third child which at the same time hints to the overpopulated state of his country.

To express his view and attitude as a Bengali poet writing poems in English, the poet termed the English language as a double-edged weapon in a post-colonial time in a country like Bangladesh. Kaiser Haq himself said that in an interview with Ahmede Hussain of *The Daily Star*, “It is true that English was a tool of colonization, but it was a double-edged tool, and so when the anti-colonial movement got going the English language and the ideas that were conveyed through it played a role. Then, when the colonizers left, the subcontinent didn’t let go of the English language. There are wheels within wheels too”.

Being a poet from a post-colonial country, Haq has been successful in utilizing the English language as a sharp weapon to shatter off the demon, Shindabad (a mythical character of Bangla folktale) from the shoulder of him and his community and he sticks to his root and identity as a sign of his fascination and love for his country and its culture. And not only that, he has also been able to criticize the culture of western countries with his sharp weapon of satire. As we go through his poems, we see that the poet does two things simultaneously. On one hand, he speaks against the culture and other issues of western developed countries and on the other hand, he speaks for the culture, place, and issues of his own country.

In the poem, “The Waistline”, Haq puts the matter in the following way:

Corsets are the cruelest things—
breathing’s impossible
and the mammaries
crowded painfully together;
it was so lovely to lie
in bed with nothing on. (*The Waistline*, lines 1-6)

In the preceding lines of the poem, the poet subtly and sarcastically criticizes the western outfit worn by women in the given culture and any woman from any part of the world who follows the culture. He explains the discomfort that the western outfit offers and the health hazards that it may pose. And, at the same time, he unfolds the natural way of living without such a foreign outfit and the comfort it extends that resembles our own costume and culture.

Conclusion

In conclusion, Haq has been a successful Bangladeshi poet of English language who has written poems on various issues: from politics to spending daily life, settings: from rural to urban and at times global and, characters: from poor peasant or vendor in the street of the third world country to the snobbish rich western sahib. However, in all cases, we are always made to sense his attachment and hidden love for his birthplace and his root. The poet cares for his economically backward country with all the problems it offers to its inhabitants like him.

Kaiser Haq, the poet and the man belongs to this time and this global village. Despite being highly aware of the ongoing world and its affairs, the poet seems to have been deeply attached to his identity, root, country and culture. Having critically appreciated and explained Haq’s selected poems, this paper argues that the poet is successful in retaining his root, identity and culture while he is truly in love with his country and all other things that his country offers. As a true patriot and as a poet, he has shown his responsibility towards his country by showing his genuine consciousness about his identity, root, culture and above all his motherland. Haq’s poems influence the readers to be aware both culturally and politically. As a poet of the post-colonial era, Haq’s poems show the resilience and strength in guarding nationalism and national spirit as a sign of collective identity and also work actively and continuously to keep the readers’ mind independent from the colonial hegemonic influences as the poet is arguably successful in getting across

his thought in the form of his fascination, love and awareness about his identity and root to the readers.

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LEARNING LOSS AND LEARNING DIFFICULTIES OF JUNIOR SECONDARY STUDENTS IN SCIENCE SUBJECT DUE TO COVID-19 OUTBREAK

- STUDY BASED ON J/ATTIAR HINDU COLLEGE, NEERVELY

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Abstract

Students from remote schools are the victims who face learning loss and difficulties during the COVID-19 risk vacation. The objective of the study is to find out the learning loss and difficulties of junior secondary students in Science subject during the COVID-19 risk holiday. It was a mixed method study, conducted with forty five students from Grade Nine of J/Attiar Hindu College, Neervely. Pre and post unit examinations scores of Science subject before and after the risk holiday were compared using t- test to find the learning loss. A structured questionnaire and Focused Group Discussion were used to inquire the learning difficulties and factors. All students have experienced a learning loss; especially the average performers have highest learning loss. Lower socio economic background is the prime factor leads to learning loss. Reduced learning hours, less educational support from home, passive learning methods, unavailability of study materials and digital gadgets, low cognitive capabilities are the identified learning challenges. Furthermore forgottenness of the lesson, apathetic behaviour on studies, inability to compensate with rapid teaching, fear on COVID-19 and upcoming examination, dropouts are the emerging challenges in reopening of school. School administrators and teachers have taken many remedial actions to overcome the learning loss. Government, NGOs and community are expected to build resilient education systems for equitable and sustainable development.

Key words: Learning loss, Learning difficulties, Risk vacation, COVID -`19, Educational challenges

Introduction:

Short period of missed school, due to illness, may have influence in consequences for learning development (Needham et al., 2004). But students were absent to school more than 120 days in the past months. The COVID-19 crisis has forced school closures in 188 countries, heavily disrupting the learning process of more than 1.7 billion children, youth, and their families. They have missed consistent, ongoing guidance from their teachers and the structure offered by a classroom. Researchers have estimated that disadvantaged students could be facing learning losses of between four and six months (Viner et al., 2020).

The digital platform has been newly introduced to school students to continue the learning. Wealthier families are in comfortable homes, have good internet

connections, can hire a private tutor, and may be better placed for home schooling by well-educated parents. Poor families, especially the extreme poor, live in inferior homes, may not have internet connection or digital gadgets, don't have the resources to hire a tutor, and will struggle to keep up with their children's homework (Esposito and Principi, 2020). In this scenario, the wealthy will pull ahead, and the poor will fall further behind. This scenario highly influences education of poor in Sri Lanka.

Most of the remote schools and the schools exist in difficult and high difficult area especially in Northern Province do not pertain the benefits from the online and digital learning (Aturupane, Glewwe and Wisniewski, 2011). Moreover the families of low socio economic background, female headed families, and victim students of the ethnic war never get any learning in the period of school closure in Sri Lanka. When schools close, this type of families are not able to facilitate the learning of their children at home (Schrijvers, 1999). These vulnerable learners mostly depend on the schools for the learning rather than the outer sources and missed a stimulating and enriching environment, learning opportunities, social interaction.

Hence the long lasting closure of schools highly makes loss knowledge and skills of students and it makes an adverse effect in the academic performance of the students (Cooper, et al;1996).

J/Attiar Hindu College is a provincial co-education school in Neervely, Sri Lanka. It consists around 550 pupils from Neervely North, East, South and West. Neervely is a village located in Jaffna, Sri Lanka. It is located 8 km from Jaffna along the Point Pedro road and the villagers mainly depend on farming and small scale business for their earning (Divisional Secretariat statistical report, 2018). The socio economic background of most students is merely below average and they were unable to follow the online and digital learning methods while the school closed.

The study tends to find the existence of learning loss and learning difficulties of students due to the long term school closure and it can find measures of alternative ways and solutions to regain the academic performances of students in Attiar Hindu College.

Statement of the problem:

The long break risk holiday can have a greater negative effect on the learning of children. A new study suggests that even temporary school closures can result in large medium-term lost learning (Maldonado and Witte, 2020). Especially the slow learners and the pupil need special care can be definitely affected by the long lasted vacation and it ruins the performance of them more. It leads to forget the subject matters as well as the interest in the study. Some of them

can be permanently dropped out too. Additionally, the learning loss can make impact to teachers, students, as well as the reputation of the school. Since the school belongs to lower socio economic community, there are ample amount of challenges has to be faced such as unavailability of digital learning gadgets, lack of family guidance, inappropriate learning climate. These defects should be mitigated in near future for building resilient education systems for equitable and sustainable development.

Purpose of the study:

To find out the learning loss of junior secondary students and learning difficulties in Science subject due to the COVID-19 attack

Objectives of the study

1. To determine the existence of learning loss and analyse the trend of academic performance during pre and post period of COVID-19 attack
2. To find the challenges and difficulties in learning during the OVID-19 outbreak
3. To find the factors affect the learning loss in students and its impacts in students
4. To recommend viable solutions to retrieve the learning in the upcoming times

Literature review:

Educational impacts of COVID-19

UN Educational, Scientific and Cultural Organization (2020) estimated that 107 countries had implemented national school closures related to COVID-19, affecting 862 million children and young people, roughly half the global student population. The UN Secretary-General Policy Brief 'Education in the time of COVID-19 and beyond' warns that the pandemic has created severe disruption in the world's education systems in history and is threatening a loss of learning that may stretch beyond one generation of students. It calls national authorities and the international community to come together to place education at the forefront of recovery agendas and protect investment in education.

Severe learning poverty has been found in the lower middle income countries. The poverty of learning can be increased by the long time closure of the school (Renchler, 1993). The ability of learning can be reduced with the COVID-19 risk holiday.

The definition of “Learning loss”

Huong and Jatturas (2020) define that learning loss as “any specific or general loss of knowledge and skills or to reversals in academic progress, most commonly due to extended gaps or discontinuities in a student’s education”. This is mostly caused by disrupted formal schooling.

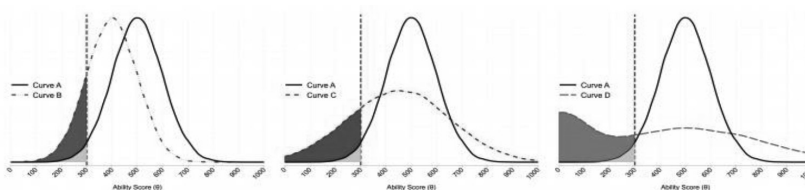
Huong and Jatturas have divided possible ways for learning loss in to three categories due to the COVID-19 crisis can occur:

- Reduction in the level of learning,
- Unequal levels of learning
- Dropouts

The authors further explained, closure of schools more than 4 months delays skill improvement, augments the disparity in learning, and therefore leads to the reduction in the learning levels of students, learning loss is still unavoidable as several national examinations have been postponed or rescheduled, thereby creating delays or information gaps on student learning advancement without recognising their efforts. This may lead to misinformed or biased decisions on their educational progression. The prolonged absence to school may lead to the dropouts of the school. This is worrying, particularly for the most marginalised or at-risk students, whose learning path is discontinued, leading to limited choices of work options.

Theories related to learning loss

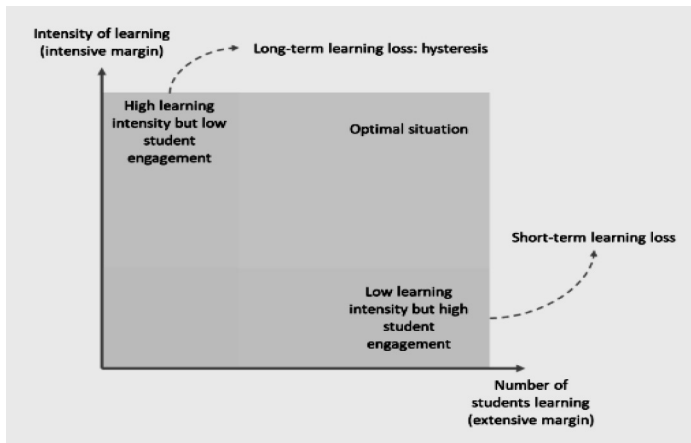
World Bank (2020) has predicted three possible scenarios of how the learning curve may evolve in the coming months.



(Source: www.worldbank.org)

First is the most straightforward transformation, which is caused by a reduction in average learning levels across the distribution; secondly, consider how the curve may flatten (or skew) due to highly unequal effects of the crisis. This is a scenario in which children who are at the top will pull ahead, while students at the bottom fall further behind. Thirdly, consider how the curve may change due to dropouts. The factors affect the learning loss should be pointed out to mitigate new solutions to reduce the learning loss rate in the crisis period.

A theoretical model for learning loss during school closure



source: www.OECD.org

The Organization for Economic Co-operation and Development (OECD) policy responses for COVID-19 proposed the theoretical model describes potential hysteresis of the COVID-19 crisis in education as some students went off the grid during the school closures. It stems from the many elements, often linked to the socio-economic background, leading to a withdrawal from the school system that will induce a long term impact on students' outcomes. Such elements encompasses for instance the struggle some students face to maintain their learning pace from home due to inadequate resources; the erosion of their basic academic skills due to lack of practice; the difficulty in re-engaging with education activities; their demotivation as they fall further behind; and the curbing of their educational aspirations due to the uncertainty of the learning environment.

Hippel did many studies in learning loss says as follows:

I'm no longer sure that the average child loses months of skills each year, and I doubt that summer learning loss contributes much to the achievement gap in ninth grade.

Factors affect learning loss

There are number of factors related to the learning loss as educational institutions, teachers, parents and students are main factors assumed to be contributing the quality of learning during the closures of the educational institutions (Sandberg Patton and Reschly, 2013)

Bolton (1978) mentions teacher performance; student knowledge and skills can influence the learning loss. The following additional factors play a important role in the learning of a students.

- Curriculum
- Educators/Teachers
- Learning environment
- Family factors
- Socio economic structure
- Gender and racial factor
- Learning disabilities

Many studies (Azevedo et al., 2020), (Alrefaie, Hassanien and Al-Hayani, 2020) have implied that the long term school closure may lead to lower, moderate and higher level of learning loss. The table below gives a brief description of the literatures that the authors came across.

Mitigation of learning loss

Harris Cooperb (2020) proposes 3 different types of remedies as extending the school year, providing summer school, and modifying the school calendar to mitigate the learning loss for long term closures of school.

Policy Brief: Education during COVID-19 and beyond (2020) suggested following policy responses which could be remedial techniques to overcome the recession in the learning:

- Suppress transmission of the virus and plan thoroughly for school re-openings
- Protect education financing and coordinate for impact
- Build resilient education systems for equitable and sustainable development.
- Reimagine education and accelerate change in teaching and learning

Methodology

This qualitative and quantitative study explores the existence of learning loss in the students, its impacts and learning difficulties.

Study location

The study was conducted in Jaffna Attiar Hindu College, Neervely, The provincial school belongs to Kopay Educational Division, Jaffna Educational zone in Northern Province, Sri Lanka where 553 students attended. It is 1C type of school consists grade 1 to Advanced level. Prior to the study the approval was taken from the principal of the school.

The sample of case study

The sampling technique used in this study is purposive sampling which contain 45 students from Grade 9 studies in Tamil medium were selected (Including 20 boys and 25 girls). The reason for selecting the above class is that they are in the transitional class from junior secondary to senior secondary, the challenges in learning will be crucial and this grade of students can have more challenges and stammering in studies.

Table 01: The detail of sample

Grade	Female	Male	Total
9A	12	08	20
9B	12	13	25
Total sample number	24	21	45

(Source: Attendance registrar of Attiar Hindu College)

Research Instruments and data collection

The pre and post Unit examination marks of Science subject, structured questionnaire for students and the Focused Group Discussion (FGD) are the research instruments for the study.

Pre-test

The first term consists five units of the government text book. Five unit examination marks of the first term which held prior to the COVID-19 outbreak in Sri Lanka were collected. The average marks of the five unit examinations were calculated.

Post-test

After the reopening of school, another examination was held which consists equally distributed questions from above five units according to the weight of the chapter.

The modified questionnaire which inquires the difficulties of learning and the factors for the learning loss throughout the COVID-19 outbreak period was prepared and issued for the responses from the students.

Interviews were organized to the parents and a focused group discussion was arranged to teachers for the purpose of finding the factors of learning loss and the difficulties in their learning.

Data analysis

The average marks of the five unit exams were collected and compared with the post test which consisted the questions from the same units held after the restarting of the school. Both sets of marks were compared and analysed in order to find the existence of the learning loss by using the one sample t test in the SPSS statistical software.

The students were categorized in to five categories as Very weak, Weak, Average, High and very high with their performance in the Final term examination marks of last year (2019).The marks class intervals were 0-20, 21-40, 41-60, 61-80, 81-100 and the comparisons were done in each categories separately in order to find the trend of the learning loss after the COVID-19 outbreak.

Data from the focused group discussion from teachers were used to understand the learning difficulties and the impacts of the learning loss in COVID-19 time period.

Findings

Objective 1: To determine the existence of learning loss and analyse the trend of academic performance during pre and post period of COVID-19 attack

Figure 1 compares the performance of students from the Pre and Post Competency Test.

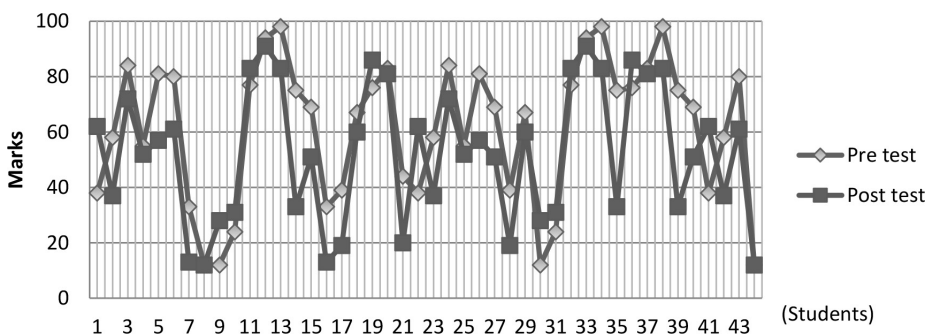


Figure 1: Illustration of the performance differences of individual students in pre and post COVID-19

The trend of academic performance during pre and post period of COVID-19 attack

The students in grade 9 were classified into 5 categories by using the average term examination marks of the last year and the performance of pre and post COVID-19 were compared in order to explore the trend of performance in

the different performance clusters.

Table 2. The comparison of performance of different cluster of students in grade 9

Marks scored	Performance level	Number of students	Pretest marks mean	Posttest marks mean	P value
0-20	Very low	3	12	9	-
21-40	low	6	33.5	32.5	-
41-60	Average	9	52.33	36.33	-
61-80	High	12	74	62.33	0.097051
81-100	Very high	15	89.25	75.75	0.079447

The first three clusters had the sample number less than 10; therefore the impact of learning loss can be interpreted by comparing the means. The very low, low, and average students had learning loss. The average performers have higher amount to learning loss when comparing the means ($x_{\bar{1}}=52.33, x_{\bar{2}}=36.33$). At the same time high and very high performers also had a significant learning loss ($p=0.097051, p=0.079447$).

Perception of learning loss from the view of teachers and students

The view of teachers

Among the forty teachers participated in the focused group discussion 65% reveal that a learning loss can be observed in the students and the rest felt that there is not.

The view of students

From the answers of the students from the questionnaires 72% of them believed that they don't have any learning loss. The following graph shows the illustration.

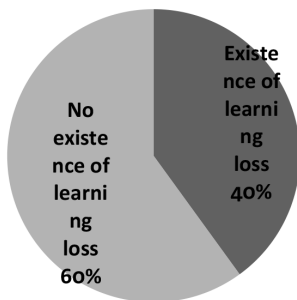


Figure 2: Perception of teachers on learning loss on students

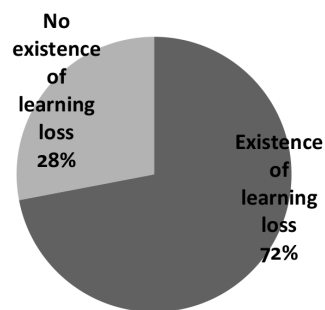


Figure 3: Students perception about learning loss

Objective 2: To find the factors affect the learning loss in students and its impacts in students

The factors affect the learning loss in students and its impacts in students

Many factors which affect the loss of learning are indicated by the teachers in the focused group discussion. The factors are as follows:

The socio economic background is the leading factor plays learning loss. The subordinated factors are follows:

- Occupation of the parents and the monthly income
- Educational qualification of the parents
- Siblings and their educational status
- Comforts and the facilities for learning in home
- The learning climate
- Guidance for the learning
- Complexness of the subjects
- the attitude and the mental well-being of students and parents

Teachers have further commented that the students attended in this school are from the lowest income family. Their monthly income is always below 30,000 rupees, which is enough to live from hand to mouth. Most of the parents are coolies, small scale business entrepreneur and farmers. The educational qualification of their background is merely low. All of them have studied below Ordinary Level. Though the parents have desire to send the kids to school they won't be able to guide them properly in learning. Nearly 6% of the students reveal that they don't have anybody in home for learning guidance. The rest of the students have a moral support from their parents, siblings and the neighbours. All of them were fully depend on the school teachers.

Objective 3: To explore the challenges and difficulties in learning during the COVID-19 outbreak

The challenges faced by students in learning from the view of students

70% of the students confessed that they had experienced challenges and difficulties while they learn during the risk holiday of COVID-19; within them 80% felt their learning has been affected by the unexpected and unprepared long term vacation.

Disruption of routine learning activities

• Students were highly affected by the COVID-19 holidays. The learning hours

were completely reduced than their normal school days, Therefore the student believed they can have a reduction in their academic performance; it reduces the self-confidence too.

30% of them have told that they have spent 0-1 hours of time per day for their studies;

40% spent 1-2 hours; 30% of them studied for 2-4 hours. Nobody has studied more than 4 hours per day. The time they spent in learning was not enough for grade 9.

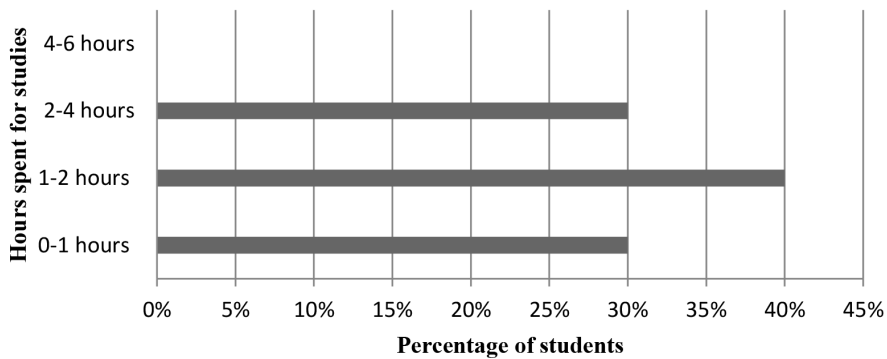
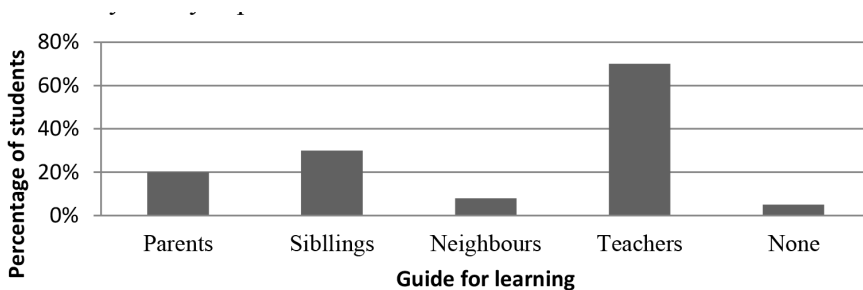


Figure 5: Average hours spent by the students in a day

•Lack of guidance in learning

All the grade 9 students from Neervely Attiar Hindu College were from low and middle socioeconomic status. 20% of students revealed they managed the studies with the help of the parents during the vacation.30% of them had guidance from their elder siblings; 8% of them were helped by the neighbours in their studies; But 70% of them told that they totally depend on their school teachers.



• Unavailability of learning environment in home

Most of the students from Attiar Hindu College belong to the poverty line. Their economic deprivation leads to unfilled essential needs of the students. The learning facilities that the grade 9 students acquired are portrayed in the figure 4.3.3

88% of the students don't have the digital devices such as smartphones; computers and internet connection in their home. 46% of them never have a study room and table for their spontaneous learning. All the students have the essential house hold facilities such as electricity and the drinking water.

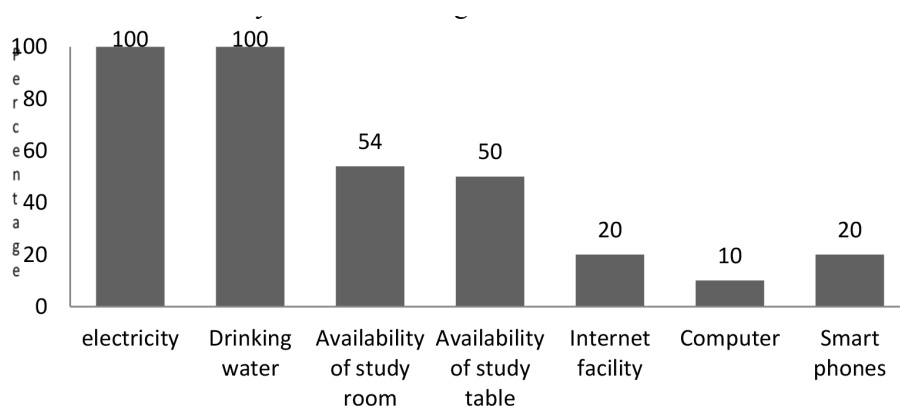


Figure 7: Facilities for learning in home

• Lack of time for learning

The usual learning hours have been scattered for various activities during the COVID-19 vacation. The time has been prioritized to the leisure. 40% of the students said that they have lost their interest to study. The table below shows the time spent for variety of activities.

Table 3: Daily time allocation of students in a day time of COVID -19 for the different task

	0-1 hours	1-2 hours	2-4 hours	4-6 hours	6-8 hours
Studies	30%	40%	30%	00%	00%
House hold works	46%	25%	25%	4%	00%
Televisions	16%	24%	60%	00%	00%
Phones	80%	15%	5%	00%	00%
Leisure games	00%	00%	20%	36%	28%
Others	24%	20%	12%	10%	00%

- **Lack of active learning methods**

Active learning is an approach to instruction that involves actively engaging students with the course material through discussions, problem solving, case studies, role plays and other methods.

The active learning strategies couldn't be applied during the vacation. Students felt bore to read and write alone; it makes them stress and unhappy.

- **Unavailability of exercises materials and feedback**

Nearly 78% of students complained that they didn't have proper learning materials in home as the school closed in unprecedented emergency and it made the learning more complex. Since most of the students didn't use the digital media they were not able to grab the materials from the internet.

- **Cognitive capabilities and lack of explanations related to subject matters**

Cognitive skills are mental skills that are used in the process of acquiring knowledge. It is a determining factor of an individual's learning ability. The students from grade 9 in Attiar Hindu College have a mixture of different cognitive capabilities. There were 9% of special needed low performance students who are not able to read and write. They have faced severe troubles in the risk holiday in learning. The higher performed students were able to follow the self-learning with guidance. 60% of the students complained that they faced trouble in understanding the lessons. The following graph shows the hardness of the subjects that students faced while they were in self learning.

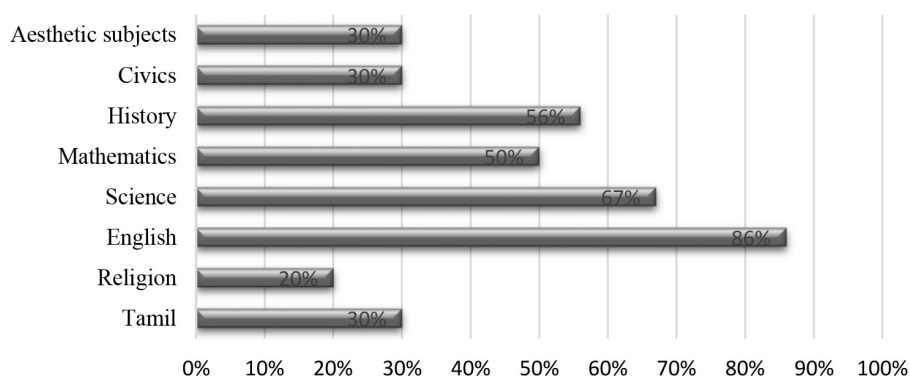


Figure 8: The difficulty of the subjects for self learning

The challenges and difficulties faced after the reopening of school

• Forgetfulness of the lessons after reopening of school

From the focused group discussion of the teachers said that they could be able to observe short term learning loss. When the school opened; 3/4 of students have forgot the lessons which they have studied in the previous term and teachers needed to revise it again within the short term period. But they could come back to form with the hard effort of teachers and school administration. The students have mitigated the learning loss by reinforcement with learning remedial programmes which implemented by teachers with extra classes and additional supplementary learning material were very helpful to student to mitigate from the loss.

• Apathetic behavior on studies

There was delay can be observed in restoring the usual performance of students. Many of them haven't shown interest in studies. Many teachers have indicated the students have been tried with many fancy looks in their appearance such as haircut, dressing etc. It was hard to teachers to convert the concentration of the students to studies again after 150 days of absence.

Inability to compensate for rapid teaching

Attiar Hindu College, being a school with multi categories of students in performance; teachers had come up with the various type of remedial programmes. There was a need to revise the previous lessons as well as they were in the rush to cover the syllabus to all categories of the students in a short time period. It was merely difficult; the teachers commented they were able to successfully mitigate the learning loss.

On the contrary, 68% of students have complained that the rapid teaching and continuous classes was difficult to them and it was mentally tired.

• Fear of spreading COVID-19

48% of the students were happy about the reopening of the school; while 24% of them were anxious; 4% of them were in stress and scary. Rest of the students felt as it is normal. It implies the emotional and mental wellbeing of the students were not affected by the COVID-19 risk vacation. The cumulative emotions on the reopening is given in the below chart

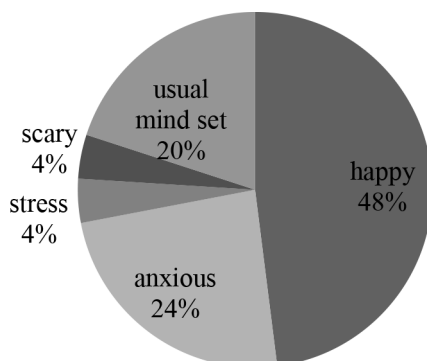


Figure 4.3.5: Emotional status about the reopening of school

• Fear of facing upcoming examination

The 96% of student reveals no fear on upcoming examinations. Only few of them worried. From the discussion with the teachers they have said; from the perception of students; they have thought the exams would not be take place in near future. So the students were not ready and scary for the examination.

• Dropouts and newcomers

There were no any dropouts found in the grade 9 classes in Attiar Hindu College; there were 4 newcomers who were migrated from other schools in order to the carrier changes of their parents. From the teachers perspectives; there were few dropouts in Attiar Hindu College in grade 10 and 11 during the COVID-19 vacation period which could be place a major impact in the educational performance of Attiar Hindu College.

Objective 4: To recommend viable solutions to retrieve the learning in the upcoming times

The solutions and strategies to mitigate the learning loss and restore

Since the digital tools cannot be used widely to learning in Attiar Hindu College; the teachers needed to find the domestic ways with the local resources they can have in school. Following steps were taken for large and small scale remedial programmes to regain the lost education.

- Teachers have created social website communities for students to send the learning materials during the lockdown time; but it was not successful for them since most of the students couldn't participate in it.
- Teachers needed to find alternative ways for distance learning; they have

prepared hard copy of study material which designed for self learning; consists with short notes, experiments and exercises.

- The hardcopy of study materials were distributed in schools once the curfew has been relaxed and to be guided to study.
- After the reopening the school the distributed materials were revised and discussed again in the class.
- Additional classes were conducted to students in early morning and after schools; meanwhile the food requirements for students were completed by the fund of Old boys Association
- The chapter-wise revisions, reinforcement, assessments and feedback with remedial actions were taken place to strengthen the students. Marginalised students were targeted with separate remedial programmes to enhance the performance.
- Although teachers have regained students' education in ways that have been explained they believe switching to digital and online learning methods will be more effective and easy in the time of unexpected long term closure of school; and the facilities should be implemented to all students in Attiar Hindu College to prove them equal learning opportunities.

Conclusion

The COVID-19 risk holiday have made a significant impact in learning. Especially the students from low socio economic background are the victims of learning loss. In the case of Attiar Hindu College, the average performers from Grade 9 were found with highest learning loss after the reopening of school. Though $\frac{3}{4}$ of the students never realize that they had a learning loss, teachers could experience the learning loss in students and they have struggled with many remedial programmes such as hand notes, short notes with additional classes, to restore the learning loss.

Occupation of the parents, the monthly income, Educational qualification of the parents, Siblings and their educational status, Comforts and the facilities for learning in home, The learning climate, Guidance for the learning, Complexness of the subjects, the attitude and the mental well-being of students and parents can be crucial factors affect the learning in the COVID-19 risk holidays. Since the students of Attiar Hindu College from low socio economic background, the above reasons play a negative role in the learning.

There are many challenges found in the learning of the school students. They have spent holiday in vein with television, household works, and farming and

leisure games. Lack of proper guidance and less moral and educational support in home pull them towards the learning loss and they have fully depended on school teachers (70%). Most of the students never have a study room nor haven't a study table and 88% of them haven't got a facility of smart or digital gadgets such as smart phones and computers. Unavailability of exercise materials and feedback in learning, lack of active learning methods, cognitive capabilities of students, difficulty of the subjects also contribute to their learning loss.

The forgetfulness of lessons, apathetic behaviour on studies, inability to compensate the rapid teaching, fear of facing upcoming examination, dropouts and new joiners are few challenges and difficulties found after the reopening of school.

Teachers have given their vast contribution to fulfill the learning loss via distributing reading and exercise materials with additional classes. The revision, reinforcements, assessments and feedback with remedial actions have undertaken to uplift the marginalized students. Support and actions from the educational authorities, care takers, and communities are needed in this crucial time to reimage the learning loss. Effective remote schooling approaches must be effectively scheduled by the policy makers. The policies for promote the quality of remote schooling should be raised by switching their education in to digital and online methods and ensuring the equal learning opportunities for students to mitigate the learning loss.

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NEW STRATEGIES TO ASSESS ENGLISH LANGUAGE DEVELOPMENT OF SRI LANKAN STUDENTS: A PROPOSAL

Kandiah Shriganeshan

Abstract:

Learners' language development has generally been assessed by conventional methods by the maintenance of reliability and validity. Teachers check students' knowledge of spelling, appropriate use of vocabulary, grammar through spelling tests, filling in the blanks, vocabulary test, and syntactical structures through jumbled sentences, and reading skills through reading comprehension with 'Wh' questions, and written skills through guided and unguided compositions. However, students' responses based on the socio, economic, cultural and psychological aspects are not taken care of. Today's modern classrooms where students from various backgrounds gather for the purpose of learning do not have any consideration for the poor and slow learner. To aggravate the plight of the students the testing system too, does suppress the feelings of the learners whose living conditions and psychological motivation are poor. This situation leads to a state where students' interest in learning an alien language has become deplorable. In this context, the researcher is of the view that a methodology using theatre workshop to teach English would be useful in motivating students to learn English better. The present study conducted with a group of students, twenty-four in number from a Sri Lankan English classroom employing the ethnographical methodology was able to promote the speaking and writing skills of the students who came from a poor background in a war-torn city as was evident from the video-recorded classroom activities and the scripts written by the students after the performance. This paper concentrates on how the assessment was made to prove that language growth occurred because of the use of theatre workshop rather than conventional methods.

Key words: *Theatre workshop, new strategies, assessment methods, motivation*

Introduction

English language teaching in Sri Lanka has been unable to promote communication skills although various methods from Grammar Translation Method, Structural and Audio Lingual Method to Communicative Language Teaching Method have been in vogue for years. Most of the Sri Lankan students learn English as a second language for eight years and seem to know grammar rules in isolation but they fail to communicate well mainly due to four reasons:

- lack of opportunities
- loss of interest due to poor motivation
- Non-inclusion of Oral Test in the exam system
- affective factors like fear, inhibition and shyness.

Further, the strategies to evaluate the language growth of the students followed the same old methods of proficiency tests which may not be suitable to assess communication skills. Therefore, the study attempts to explore the possibilities of using theatre for language teaching in order to provide opportunities through theatre workshops and lower the affective factors and evolve new strategies to assess the students' language growth in communication. Thus, an attempt has been made in this study to examine whether and how theatre activities enable language competencies in young learners and tries to capture the learners' achievement in both oral and written skills. The main assumption of this study is that the use of theatre tasks motivates students to express feelings in contexts developed by them in a theatre workshop. An ethnographical approach has been adopted to investigate the research issues so as to gain better insights into the learners' ability to communicate and the process of language learning in the class.

Literature review

Communicative language teaching has been in vogue in Sri Lankan English classrooms for over three decades. However, in the Sri Lankan context it has not been able to fulfil the communicative needs of the second language learner in a motivating and meaningful manner. Students hardly find a real social context to practice speech. Therefore, the researcher is of the view that a theatre workshop using theatre tasks would provide an atmosphere to use the language meaningfully (Shriganeshan, 2009). Littlewood (1981) suggests functional communication activities with the purpose of using language to share and process information, identifying pictures, discovering identical parts, sequences, locations, missing information, missing features, secrets and so on. Reconstructing story sequences and pooling information to solve a problem are also recommended. His social interaction activities treat classroom as a social context. He suggests conversation or discussion sessions, dialogues, role-plays on school experiences, and simulations. Littlewood's idea of 'control-creativity' leads from performing memorized dialogues, contextualized drills, cued-dialogues, and role playing to improvisation.

Improvisation is simply one end of the 'control-creativity' continuum on which the whole discussion of role-playing has been based. It is the form of role-playing in which learners can be more creative, because they are most able to act out personal interpretations of the situations and their roles in it. Indeed, they have more freedom than in situations outside the classroom, where they have to obey stronger external constraints on what they say and do (Littlewood 1981, p. 62).

However, memorising and reproducing dialogues, drills, cued dialogues, and role-playing keep students in an artificial and monotonous situation. Although Littlewood points out the creativity aspect, the imaginative power in an “impoverished” second language context is limited. This is because cued dialogues in a semi-communicative context may not be helpful to lead the learner to a spontaneous interaction. In his social interaction activities he accommodates large-scale simulation activities and improvisation. But in the Sri Lankan context, it is felt that simulation will develop into an artificial activity because there is no fun for the learner. He will be dragged into a monotonous learning situation. Instead, using improvisation in the classroom implies that a stimulus situation can be interpreted and exploited by the learners. Imitating an everyday scene, adopting a particular personality, improvisation based on a photograph to perform impromptu etc. are likely to be much more beneficial to the learner. As such an attempt was made to develop a workshop using the concept of a full-fledged theatre, within a CLT orientation, to increase imagination and motivate the learners. The shift is from simulation to improvisation and beyond, to improvisation for dramatic effect, for a particular purpose. Improvisation and dramatisation are integral parts of task-based teaching which is an offshoot of CLT, but has also been adopted and adapted by other practitioners. The full-fledged theatre activities visualised in this paper are largely based on tasks that students have to carry out and perform.

Studies based on using theatre

Incorporating theatre into our ongoing classroom practice will equip us with a powerful and efficient teaching approach. Students will get new experience and motivation. It will broaden their creative awareness. In Literature, many kinds of studies are experimented and practised with the use of theatre and drama. Wessels (1991) gives an account of an EFL course for upper intermediate and advanced students. The course that is entirely based on drama techniques includes classes on pronunciation, spoken communication skills, theatre workshop activities, literature and production of plays. With a range of group dynamic activities, both verbal and non-verbal, such as warm-up and relaxation activities, name games, pair games and group games and learning through a range of theatre workshops with movement, mime, improvisation, scene work and drama voice-production etc. Students are prepared to think about the type of play and the kind of character they like to do. Then, they discuss in pairs, then in groups, and then as a whole class. Discussion on plots and characters is done through brainstorming. While improvising the play is done scene-by-scene and the script is transcribed by another set of students. Blocking of the scenes and repetition of actions will help them learn the language. Finally, once the full script is completed the teacher can edit the scene checking grammar and vocabulary. Students themselves can direct

in order to reduce the dominant role of the teacher. At this stage pronunciation, stress, intonation rhythm can be checked along with the revision of the script. Finally, for the performance, photo and video recording can be organized (Wessels, 1991, p.234). Elgar (2002) recommends the use of play writing and subsequent play reading in English language teaching for language development. Play writing provides a natural context for integration of all the four skills. He used this method of playwriting as a method of language learning activity with tertiary-level students and suggests a methodology for the composition of plays followed by dramatized reading (p.24). Thus, the activities of playwriting and subsequent play-reading helped to improve the learning of the language.

Heath (1993) introduces two theories of multiple voices and cognitive apprenticeship which could be enabled by the medium 'Play' to be used in the language teaching programme. According to Bakhtin (1981), people speak through many voices, i.e. they listen to others many times and store the language and make it their own when they use it. Therefore, they talk through the world of themselves and many others when they listen to. In the second concept of apprenticeship, young tutors who are engaged in tutoring are asked to report on the way their students do their learning. This reflection helps the older ones to decompose what is involved in learning a language. Youngsters become something other than their usual student selves within the cross-age tutoring frame. They must play new roles as teachers, mentors, evaluators and planners: they are accountable in new and different ways to themselves, to their young colleagues and to the adults with whom they must communicate about their achievements. The play enables both multiple voices and cognitive apprenticeship. It is the unit of interaction of learning that changes students. The play that involves full performance including verbal display arrests the attention of cognition that enables the number of communicative skills (Heath, 1993, p.188/189). Thus, language learning is promoted through play.

A critique on the studies

All the studies discussed above are based on the communicative approach. However, there is no theoretical concept articulated with regard to the nature of language and the nature of language learning. The authors have also not mentioned about the role of L1 in the language teaching, the influence of socio-cultural factors and classroom social dynamics. In addition to this, a full-fledged theatre is not utilized in these studies for promoting language learning with personality development. Wessels' (1991). 'Drama course' makes use of relaxation exercises, improvisation and writing out scripts mechanically for a course without incorporating students' interest and the 'Play writing and play reading course' of Elgar (2002) for language development does not utilize the performance part vigorously to provide the essence of the theatre. The Theatre form is full of vigour and activities, accommodating all the literary and cultural elements. Imitating,

acting, creating, criticizing, interpreting and expressing views and ideas through the use of language, making use of space for discussions, debates and establishing points of view, incorporating social, political, cultural and economic aspirations of the participants into the themes and plots, accommodating all the possible moral, psychological, social and spiritual reflections through characterisation and sketching out characters and fixing them in a proper context and using music and spectacle for mood creation and visual effect respectively can all be possible in the use of theatre. Besides, students' affective and social factors, cultural patterns, norms and social conventions, previous knowledge of local culture and drama and theatre forms, and the use of first language/mother tongue could find a space in the use of theatre in English classrooms.

The present study

The present study, therefore, is carried out from an ethnographical perspective in order to examine the use of theatre for language teaching in the secondary level classrooms in Sri Lanka and how new strategies of assessment could be developed through theatre tasks.

Aims and objectives

- *To find out the possibilities of teaching English through theatre to make students proficient in oral and written communication.
- * Theatre to lower the affective factors and provide motivation to communicate in English in a fear-free & cultural friendly situation.
- *To evolve new strategies of assessment for language development.

Research design and method

The subjects were a set of homogenous group of twenty four students of around 11-12 years from Class Six of a school in Vavuniya, Sri Lanka for a period of three months. All the students have had their primary education in the mother tongue, Tamil. Situated in the northern border of the Northern Province in Sri Lanka, the school was predominantly a Tamil school. Out of the twenty four students, there were two Christian students, one Muslim student and the rest of them were Hindus. All the students were from a lower middle class background. They were able to watch television programmes and were exposed to some English through the elders in the community, newspapers, radio, and television. Some students also had a little support from their older siblings and parents but many of them managed with just the teachers' help in the school.

Twenty tasks designed were graded from controlled to semi-controlled and open and common themes. In four phases the researcher met the students three hours a week. From familiar dialogues used in the first phase, the workshop moved to the second phase based on visual pictures, poems and songs which would

activate their imagination and poems and songs would kindle their imaginative and creative ability. The third phase used stories narrated by the students and the researcher and the fourth phase introduced common themes selected from the students' own experiences. During this phase students were motivated to improvise plays creating characters moving on to a plot and conflict and to resolve within the short duration given for production. The ultimate aim of the tasks was to enable communication through the use of theatre. The objective of the task was to see whether students were able to communicate through characters moving in conflicts discussed in groups and succeed in communication.

The workshop began with warm-up exercises and games followed up with pre-tasks which led to the main tasks. The pre-tasks were planned to develop the tasks designed for the workshop (see Prabu, 1987 & Vygotsky 1978). Students worked in pairs for producing dialogues and role played at the beginning and got into groups of three or four or five depending on the nature of the tasks. Students had a brainstorm session to get into discussion which led them to act out the dialogues introduced by the facilitator. Some of the while-rehearsing performances and while-improvising performances were recorded for analysis. Starting from controlled productions to semi-controlled productions students progressed through the open and common themes which were social in nature.

From imitating the dialogues given as input to creating their own language, the students got into trance-like performances (students acted their roles and parts in an unconscious manner) which motivated them to engage more of communicative activities (Diary notes, 24/05/2006).

Finally, they were asked to write down the scripts as a collective production in order to capture their improvement in language capability. These were used for analysis to assess their progress and language growth.

Results and discussion

An analysis of the written scripts based only on grammatical categories is attempted here to test and categorise explicit language growth in the learner. The categories of changes indicate the improvements of the students' language growth.

Assessment strategies

Strategy I: Ability to find out new vocabulary

Students' exceptional development in producing new vocabulary learnt from the environment generated out of the workshop and projected through performances. The teacher's inputs were sentence patterns like:

- * *What's your name? My name is ... Where do you live?*
- * *Students produced questions like*
- * *"What is your hobby?, What is your favourite food"*

Students' output

They provided answers of different kinds with a variety of vocabulary.

* For example:

- *“my hobby is reading story books, collecting stamps playing cricket.*
- *How many brothers and sisters have you? .,*
- *What is your native place? . .*

Students' use of new vocabulary

–Use of nouns

- * *bread, Thosa, baby rose, sunflower and picture.*

– Names of places

- * *Veppankulum, Thonikkal*

- Use of verbs

- * *Reading drawing , playing, gardening*

– Proper names

- * *Kaviranjan, Kumudinidevi , Sivagowri & Alagathurai*

–Kinship terms

- * *Brother, sister,*

Strategy II

Ability to develop further from the use of words to phrases:

Responses were made naturally in phrases and led to natural flow of language: No need for ice-breakers.

In their dialogues, Students added phrases like:

- *‘thank you’, ‘thank you for your information’, ‘you are welcome’*
- *and ‘good bye’.*

Students started to use:

- simple sentences like “I’m going to zoo”
- questions like ‘Where are you going?, What’s your father’s name?’
- evaluative expressions like “Oh, how nice” , and
- additive phrases like “good bye, welcome, see you.

Strategy III: Ability to learn from others for expression

- Teacher's diary notes could be utilised to prove students' progress in learning from the peers.
- Students' natural tendency could be noted to move from phrases to sentences to communicate.
- Their ability to use simple sentences can be recorded to assess their growth in learning.

In Task 2 the function was asking for a seat. The teacher's input was as follows:

A: Excuse me, can I sit here?

B: Yes please/ Sorry, my friend sits here.

Students proceeded to inquire more personal information about their peers in English using simple sentences.

With the teacher's introductory sentences students were able to produce their own dialogues with their pair partners. More enthusiasm was observed as they included introduction parts which they learnt in the previous tasks

-(Diary notes by the researcher)

Strategy IV: Ability to create new concepts can be used as another strategy

Students innovatively included new reasons for the journey. The reasons given by them:

- *"To get plane tickets to Colombo."*
- *"To see aunty's baby."*
- *"To celebrate Christmas."*
- *"To attend wedding."*

Strategy V: Ability to use appropriate structures

Students went further to achieve continuous flow of language. They moved from simple to compound and to complex sentences making speeches in paragraphs. The use of a range of words and word length all capture the language growth of the students. Students' expressions moved from simple expressions formed with words and phrases to simple sentences and then from simple to compound and complex sentences, students' 'languaging' developed quite surprisingly in the short span of three months.

1. Used simple sentences

"Go straight along the station road. You will see the clock tower. Turn right. You will see the Bus stand."

2. Moved to compound sentences

"I will go to the forest and kill and bath on that blood then".

3. Explored complex sentences:

"If I bite those will finish. Don't quarrel another time".

Strategy VI: Ability at manipulating the contexts using holophrases

Students began with holophrases, and even attempted new formations of language to express what they felt about a particular situation. This implies that they were able to internalise what they were able to gather from what they heard and used it effectively to communicate.

- Eg: 1. Bamp Blastet & bomplash for bomb blast*
 2. *lilinciness for license*
 3. *yallas for jealous*
 4. *rabbish for rubbish*

Strategy VII: Use of language principles- Gricean Co-operative principle

Students' use of brevity of expressions in some contexts and full-fledged expressions in certain other contexts prove that the students unknowingly follow the Gricean cooperative principle of quality, quantity, manner and relation (Grice, 1975).

➤ Brevity of expressions

It is to be noted that the ability of students to use language with brevity itself is an indication that they have captured the maxim of quantity of the language (Grice, 1975).

1. *Y: Where are you go?*
J: I am going to church.
Y: Which church
J: Soosayapper church
2. *N: Why do you go to Colombo?*
S: To my aunt's wedding ceremony

➤ Use of complex sentences

1. *Ya: Stop stop you can't go this way if you wait here I will shoot you*
Kaki: Why not
Ya: The bomb blast you don't know
Ka: I don't know sir
2. *No problem you will pass another exam. You go and rest in your bedroom*
3. *If you live in harmony no one cant win you If you separate enemies will win you.*

• **Use of comparative forms was also noted:**

1. *A: No! our religion is better than in the world.*
2. *Jim: Thank you oh, it is very smaller than for your half*
3. *Ram: your apple is bigger than his apple can I eat this two apples.*

➤ **Use of more compound and complex sentences noted**

1. *P: ok. I will go o forest and kill and bath on that blood then I am world fighter
ha... ha... ha...*
2. *F: don' qurraled I will go to froest if qurraled I will go to forest
.....
if you are oupsed own enemy is kill you*
3. *SI: I am also passed go and study in Colombo*
4. *Old; OK I must bite too If I bite those will finish Don't quarrel another
time*

Thus, one finds that with reference to many aspects of language, including syntax, semantics and even pragmatics, as reflected in grammar, students were able to use language appropriately by the end of the workshop.

Strategy VIII

Thematic and conceptual growth: Use of Social issues

- The themes developed through negotiations with students. Started with introducing each other, and some pictures and poems stories and plays.
- But students developed the following: Bomb blast, Road block, Displacement, Development of a school, accident, Violent, riots, Theft/ Burglary, Army round up.

Conclusion

The themes of the workshop were developed through negotiations with students. The researcher had some basic plans to start with. They included introducing each other, functions of communications like asking for a seat, seeking information, giving directions, and using some pictures and poems, stories and plays to be used as prompts for play productions. But the plays developed by the students had very different themes from the ones planned namely bomb blast, road block, displacement, development of a school, accident, violent, riots, theft/ burglary, help, army round-up, social harmony etc. This was because the students faced a lot of hardships and difficulties in their real life where a war is perpetually on. The people, including the students live in a terrifying situation. They were inspired therefore, to work on social issues. Across the development of the different phases of the workshop, and sometimes even in one day, students showed remarkable growth, either in their conceptualization or in their conversion of themes into texts to be rehearsed and then into written scripts. Moreover, in this conversion

of themes into productions which later became scripts, characters were more in number, and issues were genuine and down-to-earth. Nearly all the dialogues were context appropriate.

Growth can also be assessed through how students interpret the texts given for production creatively and differently although they do borrow language from others and the given text. In the third phase of the workshop students were given a play titled 'An Old man and an Apple' to be read and the script was taken away by the teacher. They were asked to interpret the theme and create different plays. All seven groups developed the play further from what had been given to them and performed 'new' plays. Another marker of development and growth was the way in which students were able to learn from each other and they were able to not only interpret creatively, but take off from each other's performances and create on their own new performances which can only be called, (for the want of a better term) as 'inter-textual' growth. Thus, eight strategies were identified to assess students' language growth. Rather than using traditional methods of assessment, one needs to go beyond and evolve new strategies to assess students' performance.

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THE EMERGENCY PREPAREDNESS AND RESPONSE: A PERSPECTIVE BASED ON JAFFNA DISTRICT

Subramaniam Jeevasuthan

Abstract

There have been many emergency conditions for people living in the Jaffna District and most of them have resulted in internal and external displacement. A significant number of displaced people tended to remain with friends and relatives and to shelter under roofless buildings and trees in communal areas such as schools, churches, community centers. Generally, in Sri Lanka, as people seek refuge, welfare devices are triggered by the actors involved. The preparedness tools available are, however, open to discussion and the views of the parties participating in the emergency preparedness and response programmes remain unfocused. Therefore, the key purpose of this research is to analyze respondents' expectations of the efficacy of current emergency preparedness and response systems. This study explores the different aspects in which emergency preparedness and response are applied in the Jaffna district and how effective they are. For this reason, the opinion of the respondents on the emergency preparedness processes established by governmental and non-governmental actors is specifically scrutinized. In order to create a more detailed idea about the phenomenon, the role of administrative, political, social and environmental elements would be discussed.

Key words: *emergency preparedness, effectiveness, challenges, Jaffna District.*

Introduction

By being prepared, the safest way to ensure a successful emergency response is. Among developed countries, the mechanism of emergency preparedness and response is very common, but less so in developing countries. Emergency preparedness may be characterized as preparing and taking steps to ensure that the appropriate resources are available to address unforeseen emergency needs in a timely manner and that the resource utilization capability is in place. The scope of emergency preparedness is vast and the operations at that point should be carried out at the global, regional and national level (United Nations High Commissioner for Refugees [UNHCR] 2007). The UN manages a number of stand-by emergency management services centrally at the global level (determined by past experience in emergencies). These provide funding for workers, human and economic capital, products of organizational support, facilities and a centrally controlled disaster stockpile (Bryan, 2006).

Theoretical background to disaster preparedness and response

From several different viewpoints, emergency awareness and preparedness can be measured. Some of these viewpoints are discussed in the literature and include advice about the need to plan for various forms of disasters, such as terrorist threats, natural disasters, and house fires. In their risk evaluation, Pielke et al (2005) stressed the value of disaster preparedness. "From the point of view of providing relevant information to the process of reducing the vulnerability of a specific community, it is important... Vulnerability Assessment is also essential to the process of effective allocation of scarce resources in this area". The effective protection of communities hit by population growth disasters, mainly new homes that have not lived through such storms may underestimate the value of planning and/or fail to comply with evacuation orders. Furthermore, population growth creates traffic congestion that delays evacuation efforts, thus negating the benefits of improved forecasts of storm routes. Others understand the need for disaster preparedness and emphasize the need to plan for disaster preparedness and to create awareness. Despite the fact that much of the literature deals with preparedness, it should not be forgotten that knowledge has to come first (Spence, Patric, Kenneth & Jennifer, 2011).

A consistent inadequacy of household preparedness for predictable and frequently occurring hazards was found in a study of floods and tropical cyclones in relation to emergency preparedness. Many individuals were discovered to be new to the region and ignorant of the severity of natural hazards. Although most community members had an understanding of the seriousness, showing that public awareness efforts had been effective, there were several misconceptions about proper planning. The study concluded that specific and tailored education could help prepare a community for such predictable threats, thus reducing the loss of life and property. From the standpoint of public-nonprofit corporate collaborations, Kapucu (2006) takes a specific viewpoint on preparedness. In order to provide better service to the communities they represent during an emergency situation, Kapucu researched collaboration between public and charitable organizations and what these organizations can do to be more effective. Kapucu concludes that the responsibility for disaster response and preparedness is not the sole duty of the government, but that everyone must participate and establish a plan for efficient response and preparedness through the networking of several different types of organizations (McEntire, 2002). Local public service and non-profit agencies have a closer and vested interest in the neighborhood they represent, because they have a sense of the local community's pulse, in the case of an emergency, these local organizations may offer valuable intelligent assistance to larger organizations to handle the community with a culture of quick and targeted preparedness that makes the difference. Each society has its own distinctive demographic composition and numerous vulnerabilities that must be resolved first when a catastrophe occurs.

There are special needs for populations vulnerable prior to a disaster that must be met immediately following a disaster. In the response cycle, previous experience produces higher levels of preparedness and more productive results, primarily because it contributes to greater understanding of the effects of disasters and the demands that disasters create. Adaptation and preparation are evidently carried out as a result of participation in emergency situations, so that risks are taken more seriously and the tasks and procedures required are carried out more efficiently in subsequent crises. Many studies have shown that familiarity with actual accidents has a generally positive effect on the ability to plan for future disasters at the individual and household level (Mileti, 1999). The literature indicates that the more exposed a person, household, and organization has been exposed to disasters, the more preparedness they appear to be, preparedness has a direct connection to the degree of experience. The disparities between ethnic minorities and how preparedness is viewed are also discussed by Mileti (1999), and the fact that they are looking for information in different places than the general population. Racial and ethnic disparities affect how information about danger information is accessed by minority groups. Minority groups often tend to interpret knowledge with a degree of skepticism, as well as to engage with various community-based organizations that contribute to different information.

The reality / Ground view in the study area

Many avoidable catastrophic accidents arise during an emergency because of the lack of availability of a back-up plan on board. A crisis situation has continued in Sri Lanka for more than three decades; multiple conflict crises and natural disaster conditions have been faced, resulting in major internal displacements and emergency reactions. In fact, such emergency scenarios put immense pressure on stakeholders to manage the response. There have been several violence emergencies in the Jaffna area, resulting in deaths and casualties that would have been prevented if a proper emergency preparedness and response plan had been in effect. In several situations, there has been a lack of preparation for appropriate emergency response throughout the world. The majority of people in Jaffna usually accept that the scope for change is very urgent (Sivarajah, 2007).

How do people in Jaffna cope when an emergency occurs?

A massive displacement took place and 500,000 people were evicted from Valikamam in 1995 due to a military operation called “Sun Shine”; 50% of the people stayed with host families and the rest in the temporary accommodation centres. On 26th of December, 2004, the Tsunami disaster also created an emergency situation all over the county and people resorted to temples, churches, schools, community centres, host families, empty lands and trees. On 11th

of August, 2006, a conflict situation in Jaffna caused internal displacement of 100,000 people and they were hosted in schools, as the students were on vacation (Regional Director of Health Service office [RDHS] 2008).

Presently, in Jaffna district there is no system for preparedness in place but the government machinery is usually activated all over suddenly and many responses are organized after a disaster has occurred. Generally, people affected by conflict and other disasters become vulnerable to the situation. Especially, the issues of landowners were very serious in some places which do not allow displaced populations to set up a temporary place to stay in or agencies to provide their support to the affected people and the non-displaced community often wanted to reopen the schools (Paramsothy, 2009). About 30% of the population of Internally Displaced Persons of Jaffna still remain in the welfare camps; refugee life in the IDPs camps is appearing often and occurs continuously (Jaffna District Secretariat, 2008).

The problem statement and main objective of the study

Emergency preparedness is meant to ensure that the required services are ready in order to address unforeseen emergency needs and that the resource utilization capability is in place (The Sphere Project, 2004). In order to determine whether or not an effective emergency response is actually in place, studying the status of emergency preparedness and response in Jaffna is essential. In October 2007, the Ministry of Resettlement and Disaster Relief Services published Circular No NDRSC/2007/10 which provides some basic ideas on Sri Lankan emergency preparedness and response. The circular under the heading ‘Disaster Response and Recovery Activities Provision of Relief’ specifies the activities to be performed (Ministry of Resettlement and Disaster Relief Services, 2007). However, no documents indicate that the government has a contingency plan in place that could be implemented/ exercised promptly during an emergency. This study would, therefore, reveal the actual disaster management situation in the Jaffna District.

Method and materials

The study was a qualitative one using in-depth interviews conducted with different stakeholders working at the community level. Participants in the study included relevant government officials, public health providers, and experts from the non-governmental sector and selected key individuals/volunteers who usually play a central role in disaster situations in the Jaffna District. The aim of this study was to investigate the emergency preparedness and response to flood events at all levels in the Jaffna District, as well as their overall disaster preparedness.

The bulk of this paper is based on empirical material collected during a series of interviews, in addition to a brief literature review. A total of 30 participants were interviewed in Tamil, which is their mother language, for this reason.

Therefore, an equal number of male and female participants were selected through snowball sampling and a gender balance was considered. For the study, free-willed participants were recruited without any preconditions or compulsion (Link, Albert, Siegel & Barry, 2017). The questions posed to interviewees were open-ended in order to collect a full range of viewpoints, rich in subtleties. Questions were framed around the following major themes:

- a. The key issues faced during different disasters such as political influence and local issues
- b. Views on the role of state actors and non-state actors' contribution/support
- c. Opinions on challenges in incorporating indigenous knowledge of women
- d. Opinions on the recognition/appreciation they enjoy for their contributions
- e. Opinion on the expertise and training
- f. Potential recommendations

Ethical concerns of the study

Participants who signed a consent form obtained official permission for the study. In the Tamil language, a plain language declaration was prepared and read for them. The parameters, the purpose of the analysis, were specifically spelled out by the participants, and the author assured that confidentiality would be preserved and that data gathered from them would be kept confidential. They also received an explanation that it was appropriate for them to cancel their participation in the research at any point without any detrimental repercussions (Vanclay, Baines, & Taylor, 2013). The author guaranteed that the autonomy and anonymity of the participants would be upheld. Before and after the data collection period, the scientist was continuously vigilant about whether or not the research procedures are likely to cause any damage to the subjects. Via data collection, review and distribution of the results process, ethical guidelines were prepared to govern professional conduct to ensure this (Walker, 2007).

Discussion on identified challenges

Political influence and its implications for the disaster response

It would be understandable that: Failure to consider the diverse needs of disadvantaged groups and their challenges to fair access to sufficient resources and support to contribute to more marginalization or even denial of critical assistance. There is no provision of information to disaster-affected communities about their entitlement to assistance and the means of receiving said assistance. These two major obstacles were viewed as problems in obtaining assistance and resources offered to families impacted by the disaster.

The willingness of GOs and NGOs to meet minimum expectations depends on a number of factors, some of which are outside their influence, while others are beyond their limits, such as political and security factors. For political purposes, government departments operating in the Northern Provinces are deprived of

financial and material supplies from the central government. During and after the distribution of facilities, the respondents were highly worried about excessive regulatory and political interventions.

Government is unable to guarantee that after crises, the prompt influx of relief supplies and services into the country continues purely for the purpose of alleviating human distress, not for economic advantage or benefit. Such materials are not usually permitted to travel easily and without limitation and are subject to the provisions of consular certificates of origin or invoices, as well as to taxes. Sri Lanka is well known for the misuse of authority during and in the wake of disasters by politically controlled and corporate communities for their personal benefit. Political considerations can often play a key role in welcoming and providing the affected areas with foreign relief resources.

The receiving host government should promote the temporary importation of essential relief supplies, including vehicles and telecommunications equipment, but this responsibility rests much of the time with the aid agencies. There is no system in place for the import into Sri Lanka of instruments used for correspondence purposes. This might also contribute to needless delays in securing the needed planning and rescue supplies. Governors and the Army Chiefs of their regions are expected to receive official permission from the organizations that deal with affected communities. While the aid agencies are mandated by the ministries involved, it is assumed that the governor and the army chief in charge of the respective areas will receive formal approval. This process results in unprecedented delays in emergency operations.

Implications of the caste in the affected communities

When people belonging to different castes stay together in a common place, it creates additional problems among the affected communities. The people representing higher castes like cultivators and fishermen (Vellala & Karaiyaar) in Jaffna peninsula used their caste to demand more privileges while they were in camps. Quarrels and confrontations have erupted between ordinary (underprivileged) people and families / relatives of higher officials and politicians. These disputes also resulted in tense situations between different castes or politicians representing those sectors even after they went back to their place of origin.

Involvement of non-ruling party members in rescue and relief activities creates a tense situation between the service providers and their commanding chiefs. For instance, if members of non-ruling parties or opposition intend to extend any material or physical support, the affected communities would be pressured to rebuff it. Otherwise, they would not intentionally accept any form of support provided by non-ruling party members due to fear of reprisal.

Overlooked women's indigenous knowledge

The crucial role played by women in disaster-prone communities is not recognized and supported, and is diminished by the aid programmes. It is widely accepted that Jaffnese women are more prudent and trained in preventing their households from starving. They are well-informed about food preservation and keep their households prepared to face any adverse situation during natural or man-made phenomena like floods, dry weather, spreading diseases or displacements. Their home-grown knowledge on preservation of food subsidiary, indigenous medicines, preparing attires for different seasons, livestock protection, safety of drinking water, and prevention of the spread of diseases are simply ignored and unfamiliar techniques are introduced and imposed by the aiding agencies. Very basic facilities like toilets and bathing places were not located to cater to the needs of all sections of affected communities. Toilets were designed in such a way that they cannot be used by all sections; women and girls, especially, faced difficulties in using toilets. They are sited in such a way as to maximize threats to users. Providing women with the necessary privacy for washing and drying sanitary protection cloths throughout the day and night is a challenge.

Lack of recognition to NGOs

NGOs do not usually have the mandate to provide the overall coordinating framework for disasters, which requires an international response (they are not given the due respect but are expected to work with government officials). The NGOs are obliged to be submissive to the government officials and politicians. While services are rendered, political interference and the personal agenda of politicians are preferred. Disaster-affected communities are not encouraged to actively participate in the assessment, design, implementation, monitoring and evaluation of programmes. The officials and some of the helping entities are merely interested in implementing programmes which would satisfy the mandates of donors.

Inattentiveness of stakeholders

Removal and disposal of human waste was not carried out in a timely manner and it caused many health issues. Solid waste often blocks drainage channels and leads to environmental health problems associated with stagnated and polluted surface water. Vector-borne diseases (by houseflies and mosquitoes) are the major causes of sickness and death in many disaster situations in the northern region. Vector-borne diseases like diarrheal disease, jaundice and dengue hemorrhagic fever are commonly found in camps and 600 deaths were reported in 2009 during the Eelam war (Sivaraja. 2007) .

The design of the shelter is not acceptable and sufficient thermal comfort, fresh air and protection from the climate to ensure their dignity, health, safety and

well-being are not in place. People have no access to a combination of blankets, bedding or sleeping mats to provide thermal comfort and to enable separate sleeping arrangements as required. Access to at least one full set of clothing in the correct size, appropriate to the culture, season and climate. Women often find difficulties in getting dresses with under-garments in appropriate size and shape.

Lack of training and expertise

Humanitarian agencies face challenges in ensuring that their staff are qualified and prepared, before assigning them to an emergency situation. During the tsunami, it was found that most of the employees deployed in psychological first aid were untrained and culturally insensitive. This led to aggravation of existing psychological pain. A gender balance among staff and volunteers is not maintained. Employees are not made aware of the extent to which crimes of violence, including sexual violence and other forms of brutality against women, girls and boys, can increase during times of crisis / emergency.

The knowledge, practice and resources of hygiene promotion of people and agencies are not intermingled to avoid risky hygiene behaviors. Safe and equitable access to a sufficient quantity of water for drinking, cooking and personal and domestic hygiene is not ensured. In most cases, the main health problems are caused by poor hygiene due to insufficient water and by the consumption of contaminated water.

Mechanisms for practical preparedness and response

The following suggestions are made on the basis of the aforementioned discussions in favor of Sri Lanka's preparedness and rescue services and initiatives:

- a) Incorporation of emergency preparedness at the household level: each and every household should be considered as a programme is being planned. Indigenous cultural awareness, in particular local women's knowledge of food security, disease prevention or management, pest control and cleanliness of the environment, should be integrated.
- b) Sector cooperation: coordination should take place between sectors responsible for various activities, including health provision, water supply, sewage, irrigation, accommodation and recreational facilities.
- c) Divisional level and district level cooperation: coordination between divisional and district level agencies should be encouraged in order to make programmes of preparedness and rescue more successful. Respondents have indicated that meetings to exchange expertise and experience between these two tiers of departments should be held on a regular basis.

- d) Information building: workers at the grassroots and administrative level should be given chances to develop their knowledge and management ability to carry out their duties more effectively.
- e) Budgetary provisions: appropriate funds should be provided from the annual budget to upgrade the quality of emergency services. For educational and capacity-building projects, this allocation may be used. Participant selection for educational and refresher courses should be made on the basis of the organization's objectives and political influence or nepotism should be prevented.
- f) Emergency item pre-positioning: Stakeholders should be able to ensure that the required items are secured and easily accessible for emergency purposes. The appropriate officials should take the required measures to coordinate with the parties involved to ensure that the delivery of materials is uninterrupted. It is important to foster a favorable external, internal and systemic environment: it is essential that both the ruling and opposition parties retain a respectable political culture. This would be beneficial to develop the services for help. To mitigate unrest between party representatives and the electorate, mere co-operation between political parties will be necessary.
- g) Regulation development: appropriate measures to ensure that an effective and robust emergency response programme is in place should be formulated. During policy development, technical assistance and expertise can be integrated into policy making aspects.

Conclusion

Communities overwhelmed by different kinds of disasters in Jaffna typically require national or international long-term assistance in order to recover and restore their normal lives. It will build their capacity to cope with future disasters by exposing the disaster-prone population to realistic disaster preparedness activities. This can be achieved by reviewing prior experiences, performing risk assessments and establishing strategies for disaster preparedness. A well-organized group can also help improve the consistency of external assistance and prevent common challenges, such as inadequate assistance due to a lack of knowledge on the external resources necessary. For a long time, maybe even a lifetime, the emotional damage from disasters can continue. Returning to normal life, however, as it allows individuals to work better as soon as possible than if the recovery were protracted.

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DOES NEGATIVE SOCIAL IMPACT VIVIDLY INFLUENCE ON TOURISM SECTOR IN PANAMA REGION OF SRI LANKA?

Nisthar Sainudeen

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Abstract

This study aims to analyze the factors of negative social impacts of tourism and their relationship with its entire effects on the local community in Panama region of Sri Lanka by using quantitative method. The questionnaire designed to collect the qualitative data is in the format of Five Likert Scale. The data have been collected in year 2018/2019. Factor Analysis, Multi-co-linearity Statistics, Multiple Regression, and Analysis of Residuals are the techniques used in this study to achieve the objective of this study by using SPSS v.20. The Total Effect of tourism is used as the dependent variable in the model of this study. Use of Drugs & Changes in Food Patterns, Worry about Discipline of Children, Exploitation of Children, and Malpractices of Women are the four independent variables representing negative social impacts of tourism extracted from the factor analysis. There are direct relationships between all the independent variables and the dependent variable. All the negative social impacts of tourism are confirmed by the direction, the significance, and strength of positive linear relationship of the dependent and the independent variables. The effects of Worry about Discipline of Children are perceived by the local community preferably higher among the negative social factors.

Key words: *Negative Social Impacts, Children, Panama, Sri Lanka, Local Community, Tourism*

Introduction

In comparison with the other industries and the sectors of the economies in the global arena, the tourism industry is found as one of the highest emergent trade services which are representing one third of the entire trade of global services (ILO, 2010). Based on the management and development of the tourism operations in a country, the generation of negative and positive impacts of tourism in relation to the economic, social, and cultural benefits is a significant potential for the respective countries. In addition, the development of tourism sector has led to the potential of generating the considerable negative outcomes as well (Athula and Sandaruwani, 2016).

A rapid growth is experienced by Dubai even along with the problematic qualities in connection with the tourism sector within the country. In addition, the tourism industry is recognized as an “enemy of authenticity and cultural identity”(Turner and Ash, 1975). The growth and development of tourism sector in Dubai has resulted in the domestic social and cultural impacts to the economy. The local residents of the country may be perceiving these impacts as negative ones generated by the tourism industry (Esmat, 2016).

Some of the touristic destinations in the world may be targeted by the terrorists' attacks. As a result, it is perceived as one of the negative impacts of tourism operations. The terrorists target those destinations of the renowned economies in their agenda. Some of the terrorists' attacks have entirely altered the way of operations of touristic activities within the countries or areas affected by these attacks. The measures of higher security are to be ensured in the some of the most important countries such as France, Greece, Egypt, Tunisia, and Spain which are exclusively prone to the dependence on the development of tourism industry (Cristina, 2016).

This target area of this study is Panama region which is one of the prime destinations in Sri Lanka. This region is situated with the coverage of the coastal belt in the South Eastern Part of Sri Lanka. Panama, Arugambay, Kudakalliya, Kouttukal, and Jalaldeen Square are the exclusive and sole destinations of the tourists within this region. The natural geographical features and location endemic to this region is one of the opportunities that can be used by the communities and the countries so as to attract a large number of the tourists into the country and the respective region. A considerable number of effects (positive or negative) are to be likely generated by the development of tourism sector within this region and Sri Lanka as well. Accordingly, this study has the significance and implications of focusing and analyzing the negative impacts of tourism on the basis of the perspectives of the local community who is immediately affected by the development of tourism sector within this region.

The prime objective of this study is to analyze the factors influencing on the negative social impacts of tourism sector and their instrumental relationship with its entire effects on the local community in Panama region of Sri Lanka. The following part of this paper consists of Literature Review, Methodology, Results, Conclusion, and Recommendation. The part of Literature Review is composed of the previous empirical studies connected with this study. The Methodology part clearly portrays the method and tools used to analyze the data collected in order to achieve the objective of this study. The part of Results vividly describes the findings of this study. The final part of this study is the Conclusion which draws the findings and recommendation of this study.

Literature review

The followings are some of the empirical studies previously carried out by the various researchers in the world in relation to the negative impacts of tourism. Anastasiia Morozova (2016) analyzed the perception of communities due to the effects that tourism resulted in their day to day life and studied the comparison with the actual socio- economic effects using the data collected from the secondary sources such as semi-structured interviews and participant observation. He found that the socio-economic and cultural impacts of tourism industry and its significance for the livelihood of two communities in southern Belize - the coastal community of Hopkins Village and the inland community of Laguna were different. Finally he concluded that the lack of skills, issues of preserving cultural heritage, exclusion, problems of marginalization and others were identified as the pessimistic significant factors due to the improvement in the tourism industrial sectors in the study areas. He analyses some of the adverse impacts of tourism development on the basis of socio-cultural nature in the respective study area. In contrast, this study mostly analyses the adverse social impacts of tourism development in the Panama region of Sri Lanka by using Likert Scale questionnaire and this current study vividly introduces the unique variables that are not analyzed earlier.

Ashish Ankush Naik and Sunil Kumar Jangir (2013) attempted to find the light of the prospects of tourism activity in India in the era of liberalization, privatization and globalization based on the descriptive method using the secondary sources. They found some of the impacts of tourism industry in the country such as the changes the life style of the people by imitating the western style. Instead of Pooja, Keertan and Jagran, one can hear western music not only in restaurant and hotel but also in Mandirs. AIDS is a dreaded disease which is now noted in Maharashtra as well. It is supposed to be transferred here through the tourists who come from all over the world. Crime and consumption of liquor, charkas, ganja and heroine have also been seen to increase in Maharashtra, which show the ill effect of tourism. Prostitution that is one of the worst works is also noted here. People of Maharashtra are known for their religious culture but now in a run to become modern, have started in religion marriages and conversion of their religion is also found, which may disturb the proper system of society. Today, Indian tourism industry is on the initiation of a major variation for the huge financial gains. However, tourism industry was much higher than an economic activity; it has become a way of life. Without ignoring the problems of tourism industry and its implications on the future growth and development of tourism industrial sector in India, they made an attempt to recognize the potentials of tourism industry in the present generous atmosphere. They found some of the negative social impacts of tourism rather than analyzing about the effects of tourism on the children by using descriptive method. This current

study, by contrast, considers some of the eminent variables connected with the children such as Worry about Discipline of Children and Exploitation of Children by quantitative method.

Kailash Gokhale et al. (2014) aimed to assess the perceptions of cultural change at selected tourist destinations of South Goa district, Goa- India using the questionnaire survey at six coastal tourist destinations from 337 respondents. Their analysis revealed that majority of the respondents agreed that there were positive as well as negative impacts due to tourism. They used quantitative methodological using random sampling. Their survey instrument consisted of indicators with positive indicators such as image of Goa, employment, investment, economic benefits to the locals, recognizing the other cultures of the community, infrastructural development, and the level of responsiveness and encouragement of various cultural activities of Goa and with the negative indicators such as immoral behaviors, increased crime and drugs among the locals, for living unsuitable, construction of hotels destroying the natural environment, high spending tourist affecting the way of life, living in the tourism destination the locals suffering due to traffic congestion, noise pollution, unpleasantly overcrowded beaches, change of traditional culture, and working in tourism industry bringing insecurity and restriction on traditional culture. Their study analyses the negative social impacts such as immoral behaviours, crime and drugs by using qualitative method. But this present study analyses some of the negative social impacts by using quantitative method and their contributions different from their study.

Many studies on the basis of negative social impacts of tourism are considerably focusing on the local communities all over the world. This study is exclusively focusing on Panama Region of Sri Lanka with connection of the negative social impacts of tourism by converting the qualitative data into quantitative data.

Methodology

The primary data collected are primarily based on the qualitative nature. The qualitative nature of questions included in the questionnaire is on the basis of the Likert Scale ranging from one to five assigned. The questions are designed on the aspects of positive and negative social, economic, cultural, and environmental impacts of tourism. The value of all these impacts is considered as Total Impact of Tourism which is the dependent variable of the multiple regression model of this study.

Panama, Arugambay, Jalaldeen Square, Kudakalliya, and Kottukal are the five touristic destinations considered as Panama region in Eastern province of Sri Lanka. The questionnaire designed to collect the qualitative data is in the format of Five Likert Scale. A number of 530 samples are selected from the population size of 10,548. The data have been collected in year 2017/2018. Analysis of

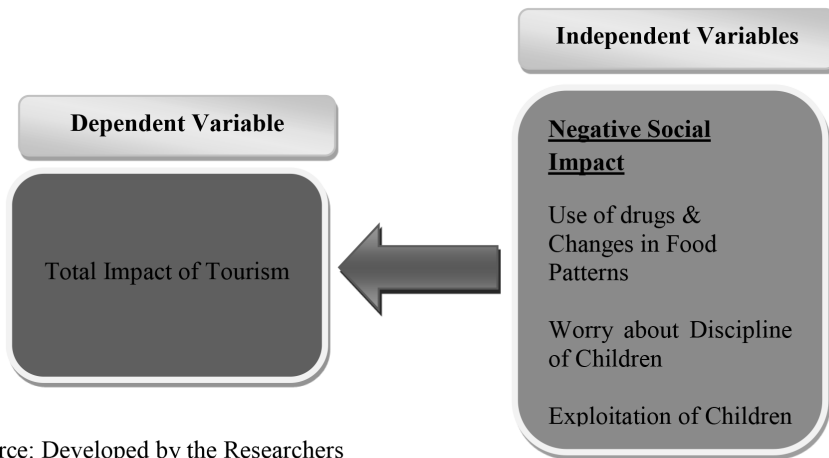
Reliability, Factor Analysis, Analysis of Correlation, Multi-co-linearity Statistics, Multiple Regression, and Analysis of Residuals are the techniques used in this study to achieve the objective of this study by using Statistical Package for Social Science (SPSS v.20).

Accordingly, the following multiple regression model is enacted to achieve the objective of this study.

$$Total\ Impact\ of\ Tourism = f(Use\ of\ drugs\ \&\ Changes\ in\ Food\ Patterns,\ Worry\ about\ Discipline\ of\ Children,\ Exploitation\ of\ Children,\ Malpractices\ of\ Women).....(1)$$

$$EFFECT_TOTAL = \alpha_0 + \alpha_1 NSI_UDF01 + \alpha_2 NSI_TDC02 + \alpha_3 NSI_CAB03 + \alpha_4 NSI_APR04 + \epsilon.....(2)$$

Visually it is shown as follows:



Source: Developed by the Researchers

Where:

EFFECT_TOTAL: - Total Impact of Tourism

NSI_UDF01: - Use of Drugs & Changes in Food Patterns (Negative Social Impact of tourism development)

NSI_TDC02:- Worry about Discipline of Children (Negative Social Impact of tourism development)

NSI_CAB03: - Exploitation of Children (Negative Social Impact of tourism development)

NSI_APR04: - Malpractices of Women (Negative Social Impact of tourism development)

ε: – The Error term

α₀, α₁, α₂, α₃, α₄: - The Coefficients

The following hypotheses are tested in this study:

H₀: There are no negative social impacts of tourism in Panama region.

H₁: There are negative social impacts of tourism in Panama region.

Results and discussion

Table 1 shows the summary of the multiple regression model. The value of Pearson's correlation coefficient (r) of model is 0.738. The value of R square (R^2) is 0.545. Thus, 54.5 percent of the variance in Total Impact of Tourism can be explained by the independent variables such as Use of Drugs & Changes in Food Patterns, Worry about Discipline of Children, Exploitation of Children, and Malpractices of Women and 45.5 percent of variance in total impact of tourism is not explained by the negative economic impacts of tourism (the independent variables). As a result, 45.5 percent of other factors influencing Total Impact of Tourism are left unconsidered in multiple regression model.

Table 1: Regression model summary: Negative social impacts of tourism

Model	R	RSquare	Adjust edR Square	Std. Error of the Estimate	Change Statistics	Durbin-Watson
					Sig. F Change	
01	.738 ^a	.545	.542	4.18732531	.000	1.260
a. Predictors: (Constant), NSI_APR04, NSI_TDC02, NSI_CAB03, NSI_UDF01						
b. Dependent Variable: EFFECT_TOTAL						

Source: Survey Data – 2018/2019

Accordingly to Table 1, the value of Durbin-Watson statistics in multiple regression model represents the total degree of multi-co-linearity among the variables such as the negative social impacts of tourism. The value of Durban-Watson statistic is estimated at 1.260. This value is higher than the value of 1.0 ($DW > 1.0$). Therefore, it is viewed that model is free from the problems of multi-co-linearity among all the variables used in the model. Thus, the whole model representing the negative social impacts of tourism is safe in relation to multi-co-linearity.

Table 2: Regression model– ANOVA (Analysis of variance) - Negative social impacts of tourism

Model		Sum of Squares	df	Mean Square	F	Sig.
01	Regression	10467.402	4	2616.851	149.247	.000 ^b
	Residual	8731.779	498	17.534		
	Total	19199.181	502			
a. Dependent Variable: EFFECT_TOTAL						
b. Predictors: (Constant), NSI_APR04, NSI_TDC02, NSI_CAB03, NSI_UDF01						

Source: Survey Data – 2018/2019

Table 2 explains the results of ANOVA test of model. The Analysis of Variance indicates that the regression results of model are significantly different from zero ($F = 149.247$, $p < 0.0005$). Therefore, the results of this regression do not occur by chance and are reliable with the hypothesis – the value of all the independent variables such as Use of Drugs & Changes in Food Patterns, Worry about Discipline of Children, Exploitation of Children, and Malpractices of Women significantly plays major roles on the dependent variable – Total Impact of Tourism.

Table 3: Multiple Regression Model Coefficients - Negative Social Impacts of Tourism

Model		Un-standardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
01	(Constant)	-.057-	.188		-.305-	.760
	NSI_UDF01	2.451	.148	.504	16.548	.000
	NSI_TDC02	6.690	.513	.394	13.030	.000
	NSI_CAB03	2.973	.332	.271	8.943	.000
	NSI_APR04	2.893	.604	.146	4.788	.000
a. Dependent Variable: EFFECT_TOTAL						

Source: Survey Data – 2017/2018

The dependent variable of multiple regression model is EFFECT_TOTAL (the total impact of tourism) and the independent variables are NSI_UDF01 (Use of Drugs & Changes in Food Patterns), NSI_TDC02 (Worry about Discipline of Children), NSI_CAB03 (Exploitation of Children), and NSI_APR04 (Malpractices of Women). As shown in Table 3 the multiple regression function can be derived

as follows:

$$EFFECT_TOTAL = \alpha_0 + \alpha_1 NSI_UDF01 + \alpha_2 NSI_TDC02 + \alpha_3 NSI_CAB03 + \alpha_4 NSI_APR04 + e$$

$$EFFECT_TOTAL = -0.057 + 2.451NSI_UDF01 + 6.690NSI_TDC02 + 2.973NSI_CAB03 + 2.893NSI_APR04$$

Where:

EFFECT_TOTAL: - Total Impact of Tourism

NSI_UDF01: - Use of Drugs & Changes in Food Patterns

NSI_TDC02: - Worry about Discipline of Children

NSI_CAB03: - Exploitation of Children

NSI_APR04: - Malpractices of Women

ϵ : - The Error term

$\alpha_0, \alpha_1, \alpha_2, \alpha_3, \alpha_4$: -The Coefficients

The value of constant of regression model is -0.057. According to the above multiple regression function, for each increase of one unit on Use of Drugs & Changes in Food Patterns, the regression predicts that Total Impact of Tourism will increase by 2.45 units. Thus, these two variables are positively related to each other, that is, the increase in Use of drugs & Changes in Food Patterns will increase Total Impact of Tourism. For each increase of one unit on Worry about Discipline of Children, the equation predicts that Total Impact of Tourism will rise by almost 7 units (6.690). Further, for each increase of one unit on Exploitation of Children, and Malpractices of Women, the regression predicts that Total Impact of Tourism will increase by around 3 (2.973) units, and around 2.893 units respectively.

And also all the independent variables are positively related to the dependent variable. The most important independent variable influencing in this model is Worry about Discipline of Children as the increase of one unit on Worry about in Discipline of Children causes to increase Total Impact of Tourism by 7 (6.690) units. Further, all the independent variables are having statistically high significant relationship between the dependent variable. That is, there is a significant effect of all the independent variables (Sig. $p < 0.05$) on Total Impact of Tourism. The value of probability on the coefficients of independent variables is less than 0.05 (5%).

Accordingly, 100 percent of the independent variables are significant at influencing Total Impact of tourism. In addition, all the independent variables

are statistically significant to explain the relationship between the dependent variable and the independent variables in multiple regression model. Thus, all the independent variables such as NSI_UDF01 (Use of Drugs & Changes in Food Patterns), NSI_TDC02 (Worry about Discipline of Children), NSI_CAB03 (Exploitation of Children), and NSI_APR04 (Malpractices of Women) represent the unique variance in the dependent variable (EFFECT_TOTAL) – Total Impact of Tourism. Finally, all of the independent variables used in multiple regression model of this study are statistically significant effect on Total Impact of tourism.

Testing hypotheses: Negative social impacts of tourism

H_0 : There are no negative social impacts of tourism development in Panama region.

H_1 : There are negative social impacts of tourism development in Panama region.

The null hypothesis (H_0) of “There are no negative social impacts of tourism development on Panama region” is rejected because all of the independent variables such as Use of Drugs & Changes in Food Patterns, Worry about Discipline of Children, Exploitation of Children, and Malpractices of Women connecting to the negative social impacts of tourism on the dependent variable of Total Impact of Tourism are highly significant at less than 0.05 ($p = 0.000$). Therefore, the null hypothesis (H_0) is rejected, rather, alternative hypothesis (H_1) is accepted at the level of probability less than 0.05 (5%), that is, “there are negative social impacts of tourism development on Panama region” is accepted. When the tourism sector is developed by the government or private sector in the region, it will be resulting in the improvement of negative social impacts in the region. In particular, testing of the hypothesis indicates that the Worry about Discipline of Children plays major roles on the negative social impacts of tourism and also leads to contribute more in Total Impact of Tourism in the study region.

Testing for Multicollinearity: Negative social impact of tourism

Table 4 depicts the results of the test of the co-linearity statistics of multiple regression used in this study among the individual independent variables identified from the negative social impacts of tourism. The value of ‘Tolerance’ of all the independent variables is greater than 0.4 and the value of ‘VIF’ is very less than 10. Therefore, the overlap among the independent variables is very small. In other words, no variables from the negative social impacts of tourism are highly correlated in the regression. Accordingly, there is no any alarm of multi-collinearity problem in the regression model.

Table 4: The test of multi co-linearity - Negative social impact of tourism

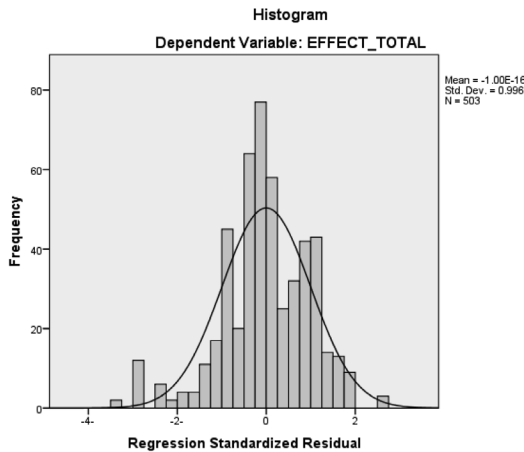
Model		Co-linearity Statistics	
		Tolerance	VIF
02	NSI_UDF01	.985	1.016
	NSI_TDC02	.997	1.003
	NSI_CAB03	.996	1.004
	NSI_APR04	.985	1.015
a. Dependent Variable: EFFECT_TOTAL			

Source: Survey Data – 2018/2019

Residual Analysis: Negative social impacts of tourism

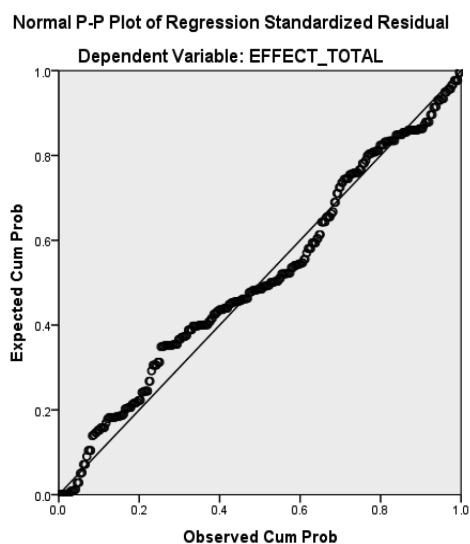
Figure 1 outlines a goodness of ‘fit’ to the data as the residual differences between the observed values and the predicted values of dependent variable are homoscedastic. Thus, it seems to be no problem with the residual differences between observed values for Total Impact of Tourism and the expected values. The histogram shows that the distribution of residual values is normal and centered around the value of zero.

Figure 1: Histogram of residuals - Negative social impacts of tourism



Source: Survey data – 2018/2019

Figure 2: Normal P-P Plot of regression standardized residual - Negative social impacts of tourism



Source: Survey Data – 2018/2019

Figure 2 portrays that the plot of expected cumulative probabilities versus observed cumulative probabilities vividly converges towards 45 degree straight line. Therefore, Figure 2 also confirms the homoscedasticity and normal distribution of Total Impact of Tourism in model. So it is a goodness of ‘fit’ to the data.

Conclusion

For each increase of one unit on Worry about Discipline of Children (the negative social impact), the equation predicts that Total Impact of Tourism will rise by almost 7 units (6.690). For each increase of one unit on Use of drugs & Changes in Food Patterns, the regression predicts that the Total Impact of Tourism will increase by 2.45 units. Thus, these two categories of variables are positively related to each other, that is, the increase in Use of Drugs & Changes in Food Patterns will increase Total Impact of Tourism. This result of this study is coincided with the findings of Potukuchi Thryambakam (2013) and Ashish Ankush Naik and Sunil Kumar Jangir (2013).

Further, for each increase of one unit on Exploitation of Children (the negative social impact), and Malpractices of Women (the negative social impact), the regression predicts that Total Impact of Tourism will increase by around 3 (2.973) units, and around 2.893 units respectively. In connection with the findings of Exploitation of Children in this study, this result is entirely consistent with the study of Sharma et al., (2012) and the result of this study in Malpractices

Does negative social impact

of Women is supported with Savio P. Falleiro (2015) and AshishAnkushNaik and Sunil Kumar Jangir (2013). On the local community, the common significant contribution of negative social impacts is identified on Total Impact of Tourism. All the independent variables of negative social impacts are positively related with the dependent variable of Total Impact of Tourism.

54.5 percent of the variation in Total Impact of Tourism is actually explained by the independent variables or the internal factors such as Use of Drugs & Changes in Food Patterns, Worry about Discipline of Children, Exploitation of Children, and Malpractices of Women. Accordingly, 45.5 percent of Total Impact of Tourism (DV) variation is left unexplained by these internal factors; rather it is explained by the external factors – unexplained factors.

All the factors of negative social impacts are highly statistically significant at 0.05 level. It means 100% of the independent variables of the model of negative social impacts to influence the dependent variable are significant at the lowest probability value and if more than 50% of the independent variables are significant in the model, it is one of the good sign of the model. As a result, the null hypothesis (H_0) of “there are no negative social impacts of tourism in Panama region” is rejected at 5% (at 0.05 level) significant level. The alternative hypothesis (H_1) of “there are negative social impacts of tourism in the Panama region” is confirmed at 0.05 level. Hence, the value of probability of all four positive social impacts confirms the fact that the tourism development in the region has significantly contributed to the negative social impacts on the local community.

The multiple regression model confirms and reveals the significant effects of the negative social factors such as Use of Drugs & Changes in Food Patterns, Worry about Discipline of Children, Exploitation of Children, and Malpractices of Women on the local community thanks to the tourism sector in the study region. Accordingly, the effects of Worry about Discipline of Children are perceived by the community preferably higher among the negative social factors. The rest of the negative social factors are also considerably considered by the local community as the influencing factors due to the tourism. In addition, the degree of strength, the magnitude of significance, and the track of direction of the factors such as Use of Drugs & Changes in Food Patterns and Worry about Discipline of Children proves the perseverance of the local community on these negative social factors. According to the perceptions of the local community, the strength of linear direct relationship of the factors such as Exploitation of Children and Malpractices of Women with Total Impact of Tourism is also perceived insignificantly by the local community compared to the other factors of negative social impact.

The factors of the negative social impacts should be carefully taken into consideration and handled by the policy makers and entrepreneurs while designing the policies and combing the productive resource respectively towards tourism sector in the region. Thus, they must be aware of the effects of Worry about Discipline of Children. The discipline of the current younger generation should be effectively made sure by the collaborative policy decisions of the Sri Lanka Tourism Development Authority (SLDA) and the ministry of women and child affairs. The rest of the negative social factors such as Use of Drugs & Changes in Food Patterns, Exploitation of Children, and Malpractices of Women can also be taken into the relevant authorities concerned (Sri Lanka Women's Bureau, National Committee on Women, Department of Probation and Child Care Services, National Child Protection Authority, Children's Secretariat, and Tourism Police). In this juncture, the government of Sri Lanka should study and adopt the moral suasions and code of ethics that are being practiced by the developed countries in the tourism sector so as to minimize these negative impacts in the world on a par with the socioeconomic nature of Sri Lanka. Accordingly, the general public also should be guided and directed properly in their daily routines.

Future direction for research

Even if this study has analyzed the negative social impacts of tourism industry in Panama region of Sri Lanka on the basis of some of the identified variables, this study may be extended further with the addition of some more new variables. In addition to the primary data, this study also can be further analyzed by the use of secondary quantitative data collected from the secondary sources. This study further can be developed by a comparative analysis with another study region which is indentified as a destination of tourism industry in Sri Lanka. This study can be further extended by the analysis of the demographic data which are collected and represent the descriptive statistics of the respondents residing within the study region and the each of the demographic data can be used as the independent variables, and the independent variables found in this study can be in turn used as the dependent variables in the regression models.

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THE PARADOXICAL THEME OF ‘LOVE UNTO DEATH’: SHAKESPEARE’S ‘ROMEO AND JULIET’ AND THE CHRISTIAN PERSPECTIVE OF ‘SELF-GIFTING’ LOVE

- Rev. Joseph Clement Paul Rohan

Abstract:

All religions and cultures have developed concepts of love. The age-old question of love’s plurality creates ambiguity and confusion. All the living beings need love and therefore make love. The concept of love becomes more elevated when viewed metaphysically. Love which is seen as essential for life can also be a ‘love’ destined to death, which means death can be used as a proof of the real love. Here soars a paradox in the concept of love: ‘love unto death’. Christianity is a religion built on the paradoxical theme of ‘love unto death’. “Christ loved the Church and gave himself up for her.” (Ephesians, 5:25) Shakespeare’s Romeo and Juliet, though a romantic literary text, in a way renders this Christian perspective of self-gifting love to a secular situation. This paper examines the secular romantic love of Romeo and Juliet and the Christian religious perspective of self-gifting love to demonstrate that two extreme concepts of love are converging on the paradoxical theme of ‘love unto death’. Attention is drawn here that in any way, it is not an attempt to compare Christ’s self-gifting love with the secular romantic love of Romeo and Juliet. The focus is on the theme of ‘love unto death’ which is apparent in religious as well as secular situations. Thus it is more of a metaphysical study on love and the paradox of love and death.

Key words:

Agape; Romantic; Self-Gifting; Denigration; Ransom; Death-Marked Love;

Introduction

Love is a universal concept found in all religions and cultures. Practically all religions affirm that ‘God is love’ and stipulate the love of God as their basic commandment. All cultures have developed concepts of love between and among the sexes. (Alan Hager, 1999, p.147) Love is a collection of emotions and experiences related to a sense of strong affection or profound oneness that is common to all human beings.

Love is essential for life. Love and life are indispensably connected in all the living beings. All the living beings need love and therefore make love. Love is the livewire for their being in this world. However, the concept of love becomes

more elevated and abstract when viewed metaphysically. Love which is seen as essential for life can also be a 'love' destined to death, which means one is ready even to die as a proof of the real love. Here love is seen as an agent of life. Nevertheless it can become an agent of death also where one observes a paradox in the concept of love: 'love unto death' or 'death-marked love'.

Christianity is a religion built on the crucifixion and resurrection of its founder Jesus Christ. His love for humanity is based on the paradoxical theme of 'love unto death'. Paul, one of the early proponents of Christianity, writes, "Christ loved the Church and gave himself up for her." (Ephesians 5:25) Jesus Christ is divine, son of God and the redeemer; therefore his love is far more superior to all the percepts on love. However, Paul uses a conjugal metaphor where Jesus Christ is portrayed as the bridegroom and Church as the bride to pinpoint the elevation of the marital-romantic love to a self-gifting 'love unto death'.

Shakespeare's *Romeo and Juliet*, though a romantic literary text, represents a perspective of self-gifting love; a 'love unto death'. The historical context of the play is an exploration of the nature of love and the love of Romeo and Juliet includes a discussion about the concept of love the religions preach. Though the play is often read as the epitome of romantic love, there is also an indication of self-immolation or self-sacrifice on the part of the lovers. Both were ready to embrace death in order not to part from their loved one. The background of the story is taken from the middle ages where such type of love was called 'Religion of Love' or 'Courtly Love'. (Paul N. Siegel, 1961, p.379) At that time, such type of love was considered to be a powerful and god-like force which permeated all humanity. Though suicide was condemned in Christianity, Romeo and Juliet's love and suicide were seen as an expression of this 'Religion of Love' rather than the Christian condemnation of suicide. Finally the 'love and death' of Romeo and Juliet brought an end to the long-running animosity that existed between their families and brought reconciliation.

This research is a succinct reading of Shakespeare's *Romeo and Juliet* through the optics offered by the Christian perspective of self-gifting love. It examines the secular romantic love of Romeo and Juliet and the Christian religious perspective of self-gifting love to demonstrate that two extreme concepts of love are converging on the paradoxical theme of 'love unto death'. It has to be noted that this research in any way is not an attempt to compare Christ's self-gifting love with the secular romantic love of Romeo and Juliet, since both belong exclusively to different realms; Christ's love is divine and belongs to the religious domain whereas Romeo and Juliet's love is romantic and belongs to the secular domain and thus both cannot be compared at all. Therefore the research focuses on the theme of 'love unto death' which is apparent in religious as well

as secular situations. Thus it is more of a metaphysical study on love taking into consideration the paradoxes of 'love and death' found in human life contexts.

Literature review

There have been researches done comparing the Christian perspective of love and the romantic love expressed in the Shakespearean plays. Waters Douglas(1994), in his *Christian Settings in Shakespeare's Tragedies* has clearly brought out this comparison. Attempts were also made to show the Christian background of Shakespeare which directly or indirectly had its influence on his plays. Pearce Joseph, in his *Shakespeare on Love: Seeing the Catholic Presence in Romeo and Juliet*, shows that the Christian perspective of love is religious, divine and based on the love of Jesus Christ for his Church, whereas the romantic love expressed in Shakespearean literature is secular, human and based on the infatuation between male and female.

Many researches on the theme of love on Shakespeare compare love in the religious and secular, divine and human planes. Paul N. Siegel (1961) in his *Christianity and the Religion of Love in Romeo and Juliet* compares the Christian notion of love with the 'Courtly Love' prevalent during the middle ages. Alan Hager in his *Understanding Romeo and Juliet*, relates the love of Romeo and Juliet to the notion of reincarnated love such as that of Rama and Sita in the Sanskrit epic Ramayana. He brings out the romantic aspect of love found in Christianity and other religions and compares it with the love of Romeo and Juliet. (Alan Hager, 1999, p.148)

However, this paper is confined to the Christian perspective of love that can be traced in *Romeo and Juliet*. Basing on the researches already done on this aspect, I am trying to bring out the theme of 'love unto death' which is basically Christian but also inherent in the romantic literature *Romeo and Juliet*. The concept of love becomes more elevated when viewed as a 'love' destined to death, which means death can be a proof of the real love. Since the concepts of love and death represent the opposites, a paradox ascends here in the concept of love: 'love unto death' or 'death-marked love'. Christianity is a religion built on the paradoxical theme of 'love unto death' of Jesus Christ who loved the Church so much and died for it. Shakespeare's *Romeo and Juliet*, though a romantic literary text, in a way translates this Christian perspective of self-gifting love to a secular situation. This paradoxical theme of 'love unto death' is brought out as a uniting factor of love in the religious and secular, divine and human planes.

The concept of Love in general: Love's plurality

The age-old question of love's plurality creates ambiguity and confusion. The word 'Love' incorporates multiple ideas and nuances: the protective love of a

mother for her child, the romantic love of those fallen in love, the deep love of long-term companions, passion for animals or some special food, the divine love of God, etc.

But we can ask whether there is anything that is universal behind the diverse understandings of 'love'? In light of this plurality, Pope Benedict in his first encyclical *Deus caritas est* asks, "Are all these forms of love basically one, so that love, in its many and varied manifestations, is ultimately a single reality, or are we merely using the same word to designate totally different realities?" (Benedict XVI, 2006, p.18)

There are many kinds of love, which are induced by a collection of varied motives. Depending on the context, love can have a wide variety of meanings. This diverse range of meanings in the singular word *love* is often contrasted with the plurality of Greek words for *love*, reflecting the concept's depth, versatility and complexity.

The philosophical study of love transcends all other sub-disciplines of philosophy like, epistemology, metaphysics, religion, human nature, politics and ethics. The statements or arguments concerning love are interconnected within the central themes of philosophy.

The nature of love

The philosophical discussion regarding love logically begins with questions concerning its nature. This implies that love has a 'nature'. In English, the word 'love' is broadly defined and hence imprecise, but this problem can be resolved to some extent by the reference to the Greek terms, eros, philia and agape.

Eros

The term *eros* (Greek *erasthai*) is used to refer to that part of love constituting a passionate, intense desire for something which is often referred to as a sexual desire. Thus the modern notion of 'erotic' (Greek *erotikos*) has its origin in eros. Eros signifies the passive aspect of love, which is proper to romantic love and is conveyed by such expressions as "falling in love" or being "love sick." It is powerfully experienced in the "love between man and woman which is neither planned nor willed, but somehow imposes itself upon human beings." (Benedict XVI, 2006, p.8)

In Plato's writings, however, *eros* is held to be a common desire that seeks transcendental beauty. The particular beauty of an individual reminds us of true beauty that exists in the world of Forms or Ideas. Thus, according to the Platonic

understanding, love has an intrinsically higher value than appetitive or physical desire. Physical desire, for Platonists, is held in common with the animal kingdom and hence of a lower order of reaction and stimulus than a rationally induced love. Accordingly, physical love cannot be a proper form of love because love is a reflection of the *Ideal* beauty, which encompasses everything.

Philia

Contrary to the desiring and passionate yearning of *eros*, *philia* entails a fondness and appreciation of the other. For the Greeks, the term *philia* incorporated not just friendship, but also loyalties to the family and the political community. The English concept of friendship roughly captures the notion of *philia*.

Agape

Agape refers to the paternal love of God for man and the filial love of man for God but is extended to include a brotherly love for all humanity. It expresses the active aspect of love proper to the biblical conception of love and conveyed in such expressions as “love seeks not its own”. (1 Cor 13:5) *Agape* arguably draws on elements from both *eros* and *philia* in that it seeks a perfect kind of love. It is transcendental in nature and a passion without the necessity of reciprocity. While *eros* is a desire to possess the other, *agape* is a concern for the other that seeks the other’s good even to the point of renunciation and self-sacrifice.

Denigration of eros and exaltation of agape in Christianity

Christianity down through its centuries, especially during its dark ages had developed a mentality that *eros* is a corrupted form of love and *agape* is the ideal. This gave rise to the denigration of the bodily aspects of human beings. Human feelings, sympathies and sentiments were neglected. The spiritual experience, ascetic and mystic union with God were emphasized. Human beings were considered as mere spiritual incarnate beings and their being in the world through their bodies was ignored. This was due to the adoption of Platonic philosophy by the early proponents of Christianity and the Fathers of the Church.

However, during the modern era, with the advent of anthropocentric perspectives, Christianity has changed many of its views regarding the corporeal aspect of human beings and affirmed the substantial union of the body and soul in the human reality. The body and the soul are essential components of a human being and the body makes a human being a historical being - a being in the world and of the world. Pope Benedict XVI in his encyclical on love corrects the confusion created in Christianity in this regard. He notes that the purpose of *eros* is to foster a true nature of the divine fellowship. Therefore, he says that the *eros* must be purified if it is to attain its goal that is to unite humanity with

divinity: “*Eros* tends to rise ‘in ecstasy’ towards the divine, to lead us beyond ourselves; yet for this very reason it calls for a path of ascent, renunciation, purification and healing.” (Benedict XVI, 2006, p.9)

Although there have been some trends of thought in Christian history that have degraded the bodily aspects of *eros*, the true goal of the Christian message is to purify, not to destroy *eros*. Jesus Christ exalted *agape* as the supreme love and at the same time recognized other types of love existing among the human beings: “This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends.” (John 15:12) One’s capacity for love is tested by one’s capacity to suffer in order to enhance the one who is loved. The unique Christian contribution to the understanding of *eros* emerges when one considers the nature of the purification that *eros* requires and elevated as *agape*. (John Rist, 1961, p.19)

Eros and Agape: The sanctification of desire

When Pope Benedict XVI discusses *eros* and *agape* in ‘*Deus caritas est*’, he insists on the unity of these two forms of love, as well as the continuity between them. He is particularly concerned to refute the widespread notion of the Christian tradition to suppress *eros* and to exalt *agape*. (Benedict XVI, 2006, p.19) For him both are necessary and complement each other. Further he asserts that *eros* is ever reaching out towards its fulfillment in *agape*. The powerful dynamism of desire is itself a sign that human persons are made for and directed toward a love that never ends. That is why he says, “the entire activity of the Church is an expression of a love that seeks the integral good of man.” (Benedict XVI, 2006, p.46)

Further conceptual considerations of love

Since love has a nature, it is describable within the concepts of language. The epistemology of love inquires how man may know, understand and express love adequately. Is it really possible to make statements about the love that we have or of the love that others have? Love may have a nature, yet we may not possess the proper intellectual capacity to understand it. This is what is argued by Socrates, the central interlocutor in *The Symposium of Plato*. Love may be partially described but never understood in itself. Love may therefore become an epiphenomenal entity, generated by human action in loving, but never grasped by the mind or language. Thus, love may be so described as a Platonic Form. Accordingly, the romanticists understood ‘love’ as something belonging to the higher faculties of humans and to the higher classes of the society - to a priestly, philosophical or poetic class.

Romantic love

Romantic love is seen to be of a higher metaphysical and ethical status than sexual or physical attractiveness alone. Romantic love is probably the most intricate of all the kinds of love. It does not seem to follow many of the human decision-making rules. One can fall in love with anyone, at anytime and without any precedents. That is why the saying 'love is blind' is commonplace. It is this aspect that made Romeo and Juliet fall in love at first sight.

The idea of romantic love initially stems from the Platonic tradition where love was considered a desire for beauty - a value that transcends the particularities of the physical body. Theoretically romantic love is not interested in consummation, for such love is transcendently motivated by a deep respect for the loved; but modern romantic love returns to Aristotle's version of the special love where two people find in each other some virtues - one soul and two bodies, as he poetically endorsed it.

Romantic love and the Western civilization

Human societies have idealized love throughout the history. The historical development of the concept of love in western societies has followed some kind of periodical fashion throughout the centuries. Greeks and Romans perceived love, as an interesting force which had no connection with marriage. Courtly love, in the pre-Renaissance period, promoted the idea of romance and included some concepts which were unique to a man - woman relationship. Such love was considered a challenge and virtue by knights, but still there was no relationship with marriage. (Martin S. Bergmann, 1987, p.101) With the development of Christianity, romantic love was restricted and lust viewed as a transgression by society.

With the Renaissance, the idealization of a woman as the object of love was the starting point for a shift of perspective and the concept of love in marriage developed. Classic literature played its role in finding a reciprocal meaning in the marital relationship. Shakespeare's *Romeo and Juliet* is better understood against this background.

Physical love, emotional love, spiritual love

Some may hold that love is physical, that is, love is nothing but a physical response to another whom the agent feels physically attracted to. Thus behaviorists would say that love depends on actions like caring, listening, attending to, etc.

Others (physicalists, geneticists) reduce all examinations of love to the physical motivation of the sexual impulse - the simple sexual instinct that is shared with

all complex living entities, which may, in humans, be directed consciously, sub-consciously or pre-rationally toward a potential sexual relationship or sexual satisfaction.

Love seems also to derive from a blend of environmental and genetic factors. Those who affirm this position claim that love is reducible to the physical attractiveness of a potential partner or to the blood ties of family and kinfolk, which is identical to *eros* but not *philia* or *agape*.

The spiritualist vision of love incorporates a mystical as well as traditional romantic notions of love, but rejects the behaviorist or physicalist explanations.

The concepts of 'eros-thanatos' or 'Love-Death' or 'Pleasure-Pain'

Greeks represented their gods of love and death, *eros and thanatos*, with blindfolds over their eyes. They not only suggested these gods' random or accidental presence in human existence but also their enduring mystery. For the Greeks, love and death were the mysteries, which even the gods could not unravel. If the gods do not know, then how could the mortals know? (Alan Hager, 1999, p.149) Pleasure and pain are essential parts of love. There is no love history, which did not have a touch of suffering. Love and pain are interrelated concepts in many aspects. When one loves someone, he or she becomes emotionally vulnerable to that person. So acceptance of any suffering for the sake of love becomes very normal among those who are in love. This endurance of suffering can also reach its climax, which is death. In *Romeo and Juliet*, Shakespeare shows this paradox of love and pain (death) realistically as well as romantically. Christianity shows how Jesus Christ loved humanity even up to the death on the cross. Here the love of Christ is divine and therefore *agapaic* whereas the love of Romeo and Juliet is human and therefore romantic.

Shakespeare and the concept of love

After viewing the concept of love in general together with its nature and types, it is convenient to analyze the Shakespearean concept of love in relation to the general notions of love and specifically in light of the changes that were taking place during Renaissance.

One can very well note a complicity and close connection between love and death in Renaissance literature. (Lloyd Davies, 2003, p.59) Shakespearean plays have to be understood against the background of the Renaissance where courtly love took a different shape and the romantic nature of love began to assimilate a reciprocal denotation. Shakespeare's *Romeo and Juliet* is based on romantic love, but its historical context lies mainly in the universal background of the Romantic era (1770-1833) that glorified nature and love.

Sources of Shakespearean concept of love

Shakespeare's concept of love derives from three major sources: Platonism, Christian tradition and the Provençal poetry (love lyrics from the south of France).

Plato wrote the large part of his philosophy in dramatic dialogues. *The Republic* is a dialogue with Socrates about the importance of the *ethos*, or about the nature of man as a political animal. *The Symposium* also has Socrates at its center, assumes the universal importance of *eros*, in the individual human being and in the universe regardless of any social contract. Here, Plato asserts that love conquers all. '*Symposium*', in the Greek language means a banquet or drinking party. It is a frame narrative by Aristodemus, one of the interlocutors who represents Plato. Aristodemus had attended a dinner party hosted by Agathon. In that party all were drunk and the narratives delivered a sequence of speeches, as agreed upon by the participants, in praise of the Greek god of *eros*. Here Plato stresses that humans are always doomed to long for and seek their other half, in and through love. For him even gods are not free from this longing and they even fall in love. Further Plato affirms by the mouth of Aristophanes, another interlocutor that the nature of love is a divine mystery but that love invests human beings with the power of longing for and achieving a dynamic combination. (Plato, *The Complete Works*, 181b, 1996, p.535)

Such explanation of the dynamic combination of love by Plato, which is enjoyed by the lovers, was taken by Shakespeare as the point of departure to bring out his philosophy of love. Shakespeare's *Romeo and Juliet* often evoke in their poetic statements this dynamic combination of love. Romeo and Juliet formerly were two individual persons. But later they sing of their fatal contact, union and their absolute devotion to their soul mate.

As a practicing Anglican, Shakespeare would have heard from the readings of the Scriptural versus and from Church of England's common prayer book regarding the love of Christ for his Church which was depicted through a conjugal metaphor where Christ is the bridegroom and Church is the bride. (Waters Douglas, 1994, p. 232) The Anglican marriage liturgy, for example, asks one to worship the body of one's mate and see the ritual of human mating as providing a mystical glimpse of Jesus' marriage to the Church, or of the soul with God.

The Provençal poetry, the love lyrics from the south of France, promoted the 'Courtly Love' tradition in Europe during the initial stages of Renaissance. This tradition started spreading a new gospel of love throughout Europe which also influenced Shakespeare's concept of love which was later portrayed as the 'Religion of Love'. (Paul N. Siegel, 1961, p.380) Thus Platonism, Christian tradition and the courtly love tradition of the Provençal poetry have left their imprint on Shakespeare.

Love concepts in Shakespeare's 'Romeo and Juliet'

Generally the stories of Shakespeare can be divided into five groups: those dealing with romance, marriage, family life, politics and public life. (Von L. Maguire, 2003, p.29) *Romeo and Juliet* is classified as a tragic romance. The tragic love story of Romeo and Juliet has touched the hearts of young and old for nearly four hundred years. Popular culture indicates that Shakespeare's *Romeo and Juliet* has become almost universal and it is one of world's favorite stories.

Obviously, one of the central subjects dealt with in *Romeo and Juliet* is the subject of love unto death. This interpretation attempts to find out whether there are distinct ideas of love beyond the level of a simple sentiment. But this question may immediately lead to inconsistencies, as we do not know if there is a clear and constant idea of a complex issue like love unto death.

Romeo and Juliet's relationship develops in a decisive manner. Their background was something of enmity and hate. The Montagues and the Capulets were in constant fight. Despite these obvious obstacles, the love of Romeo and Juliet comes about. When Romeo meets Juliet for the first time during the feast held at the Capulets', the language and form of the dialogue shared by Romeo and Juliet shows that their private sphere is totally different from public life. Their first conversation is a sonnet, a poetic convention very popular in the Elizabethan age. When Romeo catches sight of Juliet, he imagines 'touching hers, make blessed my rude hand'. In the pilgrim sonnet (I v 92-105), the focus of attention is also led to touch, by means of language of love. The words 'hands' and 'lips' appear four times each, 'kiss' and 'touch' twice each. Besides, there are expressions with physical implications like 'tender', 'mannerly' and 'palm'. Thus, the formal convention of a sonnet and the stressing of contact and physical closeness create a totally new atmosphere in the middle of Capulet's feast.

Next time they meet on Juliet's balcony (II ii). Romeo has entered Capulet's ground and Juliet is aware of the danger: 'and the place is death, considering who thou art... If they do see thee, they will murder thee'. Romeo answers Juliet's fears claiming that their love is stronger - and probably more dangerous - than the physical power of Capulet's kinsmen: "there lies more peril in thine eye than twenty of their swords". Romeo's answers to Juliet show that he does not completely consider the situation as part of real life: 'With love's light wings did I o'er perch these walls'.

In the play, there are only two persons who are really involved in love: Romeo and Juliet. Besides, Paris appears as a wooer to Juliet, but Shakespeare shows already in the first two lines which Paris speaks in the play that he is not a lover as true as Romeo: 'of honourable reckoning are you both'. Paris has the role of

an ordinary wooer and not of an emotional and individual lover. In a way, Friar Laurence deals with love because of his role as a counselor and as the priest who performs the marrying rite.

Though Romeo and Juliet share the experience of hindered love, they both have a distinct character. In the balcony scene (II. ii.), Romeo tries to prove his love to Juliet by using a vow, again a conventional form of speech. But Juliet immediately interrupts him and explains that not any convention but only his 'gracious self' can guarantee his true love. She says "O swear not by the moon, the inconstant moon, that monthly changes in her orb, lest that thy love prove likewise variable." When Romeo made his helpless question 'what shall I swear by?', he left the line open, which must be completed by Juliet's advice: 'Do not swear at all'. After Juliet has reaffirmed her opinion, her next topic of dialogue is the haste with which their love has blossomed.

The way in which Romeo's love to Juliet is expressed in the play reveals that there is something different in their love. Romeo and Juliet meet only four times in the play until they lay together dead in the last scene of the play. It is amazing to note how Romeo and Juliet meet for the first time without any preparation who were not known to each other before. The confidence they show towards each other in the sonnet and the first kiss, shortly after they have met, are totally unconventional. Their encounter is obviously different from Romeo's relationship to Rosaline and Paris' trial to marry Juliet. Romeo and Juliet meet and fall in love at first sight. They find means to meet again and even to marry. Their relationship is not as planned as the ones that we see in stories that involve conventional love.

Romeo and Juliet's affair: Success or failure?

Though the circumstances led them to the death, both their deaths are brought about by their own decision. They both prefer death to a life without each other. When Romeo hears about the false message regarding Juliet's death, his reaction is immediate and resolute: 'Then I defy you, stars!'. His man Balthasar unwittingly has the correct suggestion: 'I do beseech you sir, have patience'. But Romeo's decision has been made, though he has not got any affirmation of Juliet's death. After that, he decides to kill himself in Juliet's tomb. When Juliet awakes from her pretended 'death', she finds Romeo dead and kills herself. Thus this play is not simply a moving tale of 'Love and Death'; it is based on more than a romantic death-wish, a love unto death. Here Romeo and Juliet prove themselves as responsible lovers.

'Love unto death': A Christian perspective

The perspective of 'love unto death' expresses the 'self-gifting' and unconditional love of Jesus Christ. Ultimately it is a Christian perspective. The death of Jesus was his extreme sacrifice, the climax of his dedication and love for God and humanity. It was the ultimate expression of his love. As he preached "greater love has no man than this, that a man lay down his life for his friends", he showed his love by his death. (John 15:13)

The all-embracing sign of Jesus' love led him even to the point of death. His suffering and dying on the cross are the manifestations of the breaking of life which he entrusts to his God, the Father. Thus, he proved that love is the only reality which has a future beyond death - an indefinite future. One's capacity for love is tested by one's capacity to suffer and die in order to enhance the one who is loved and to prove the real love. This is clearly shown by Shakespeare in the double suicide of Romeo and Juliet. (Pearce Joseph, 2013, p.373) The action of Romeo and Juliet occurs between two speeches proclaiming the couple's love and death: the prologue and the prince's closing summary. With the lovers' deaths announced from the start, the attention of the audience is directed to the events' fateful course. Here, the question is not what is happening but how it is happening. The play shows the unfulfilled love of the lovers and shows death as the force that unites the loved ones. (Lloyd Davies, 2003, p.57) Shakespeare as a practicing Christian understood Jesus Christ's love for humanity who loved the world so much that he gave himself up to be hanged on the cross as a ransom for many (Mathew 20:28) and the expiation of the sins of humanity to reconcile the world with God. (1 John 2:2-4) The criterion for this love of Jesus Christ is, "laying down his love for his friends". (John 15:13) Christianity takes this self-gifting love on the basis of Jesus Christ's love to the point of death.

The theme of love coexisting with death is echoed in Shakespeare's play and is vividly seen in the form of an oxymoron in the following passage: "O brawling love! O loving hate! ...O heavy lightness! Serious vanity! Mis-shapen chaos of well-seeming forms! Feather of lead, bright smoke, cold fire, sick health! Still-waking sleep..." Shakespeare uses the aforesaid images to describe the state of love that is leading the lovers to death. (Pearce Joseph, 2013, p.377) The concepts of love and death do not naturally go together, but represent the opposites. However, death becomes the agent to unite the loved ones and bring an end to the long-running family feud and bring reconciliation to their families. According to the Christian belief, the death of Jesus Christ on the Cross reconciled the world with God and brought peace to mankind. From this point also it is proven that the theme of 'love unto death' is a Christian perspective which is used by Shakespeare adequately in this play.

Conclusion

This study, as mentioned in the introduction, focused on the paradoxical theme of 'love unto death' as clearly expressed in the Christian religion as one of its core messages and later vividly dramatized during the Renaissance in one the Shakespearean romantic tragedies *Romeo and Juliet*. It is necessary to have a warning note here. The study in any way does not compare the 'love unto death' of Jesus Christ with the 'death-marked love' of the romantic couples, Romeo and Juliet. The theme 'love unto death' is of course *agapaic* and divine in nature, which is explicitly found in the Christian perspective of self-gifting love. The purpose of the study is to bring out that the *agapaic* nature of 'love unto death' can also be found in *eros* centered romantic love of the human beings. The Shakespearean literature *Romeo and Juliet* is selected to show this phenomenon.

Romeo and Juliet are a couple driven by ordinary desires, but they undertake a dangerous but great attempt to make love conquer the hate (of their families). At the center of their experience is the paradox that only through the body can the limits of the body and the self could be transcended. Thus, Shakespeare shows that the real love which is spiritual in nature was proven by the death of the physical body. This is the truth, though paradoxical, found in the concept of 'love unto death'.

It becomes clear that there is a 'love concept' which is spiritual and *agapaic* in nature at the center of Shakespeare's *Romeo and Juliet*. The play does not primarily provide a didactic message but only shows how 'Love' and 'Fortune' lead Romeo and Juliet to 'Death'. The plot also shows that 'Fate' and 'Death' are powers that take place in the life of Romeo and Juliet. Love is the motif for the important decisions they make in the play, including for their decision to die. 'Song of Songs', one of the Old Testament Books in the Bible which exalts the human love says that 'love is as strong as death'. (*Song of Songs*, 8:6) Thus the paradoxical theme of love and death as announced in the prologue transforms into 'death-marked love'. The plot of *Romeo and Juliet* encompasses only five days in the lives of the characters. The decision to love and the decision to die take place within this short span of time.

Since tragedy emphasizes a character over fate, the characters become responsible for their own destruction. However, it is fate that manipulates the characters' decisions and movements. Chance, coincidence, circumstance and change are all dramatic means by which fate is given its influence in the play. But it is not certain how one could depend on or believe in fate realistically in his or her day-to-day life. The human beings have the power to overcome the fate because of their reason and free will.

The love of Romeo and Juliet was so overpowering that it seems to transcend all bounds of convention and reason. This type of love, experienced by Romeo and Juliet, is the opposite of the restricted, courtly love that was prevalent in fourteenth century Europe. The lovers broke all the conventional rules and customs of their time and proved that there is a possibility for a self-sacrificing love. (Waters Douglas, 1994, p. 250)

In the contemporary world where consumerism, materialism and individualism have their autonomy, the theme 'love unto death' may seem paradoxical and mere utopia. There is a scarcity of true love in all circles. Love has become a commodity and fashion. In this crisis situation, reminding the existence of the unconditional, altruistic and self-gifting *agapaic* love is necessary for humanity. It is important to sanctify the selfish love that dominates the world today and begin to see love in its original form. This comparative study of Shakespeare's *Romeo and Juliet* and the Christian perspective of self-gifting love attempted to demonstrate the values of altruism, self-sacrifice and compassion that are to be enshrined by humanity.

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Comparing the Effectiveness of Three Written Corrective Feedback Modalities in Second Language Acquisition

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Abstract

The effectiveness of written corrective feedback (WCF) in L2 acquisition has been a controversial issue. This article presents the results of a study conducted among 32 third year Arts students of a state University in Sri Lanka to find out the impact of WCF in three conditions: direct correction without metalinguistic information, with metalinguistic explanation and with metalinguistic explanation in a computer mediated context. The study used a quasi-experimental design of intact class with pre-test, post-test and delayed post-test, comparing the effect of the three types of feedback on the grammatical accuracy in using simple past and subject verb concord. The post hoc multiple comparison tests carried out using repeated measures ANOVA reveal that all the three modalities of WCF have equal impact on the acquisition of English as a Second Language.

Key words: written corrective feedback, second language acquisition, accuracy

Introduction

Writing in a second language (L2) is a unique, complex and challenging task, and therefore the search for how to help students develop it has become an important goal for teachers and researchers of second language acquisition (SLA). One of the more traditional ways of doing this has been through the delivery of feedback, which can cover various aspects of writing such as content, text organization, application of the conventions of the types of texts used and the linguistic system. The feedback that specifically focuses on the use of language has been called written corrective feedback (WCF) (Hyland & Hyland, 2006; Ellis, Sheen, Murakami & Takashima, 2008; Van Beuningen, 2010).

The role that WCF can have in helping speakers improve the grammatical accuracy of their written texts has been a subject of debate for researchers and teachers, because there has been divergence about the effectiveness of correcting errors, from those positions who indicate that students do not need it to progress (Krashen, 1982), that it is not effective and even harmful for language acquisition (Truscott, 1996) and those who propose that feedback plays a predominant role in learning the language (Long, 1996 ; Lyster & Ranta, 1997 ; Ellis, 2009 ; Sheen,

2011; Farjadnasab & Khodashenas, 2017; Ning & Yingying, 2018), as it encourages students to notice and even produce language structures so that they can repair their mistakes. Despite this discrepancy, the topic has been the subject of research for the past two decades, which has exponentially promoted studies around the big question in written corrective feedback; that is, whether or not it contributes to the acquisition of second languages (Bitchener & Ferris, 2012; Kang & Han, 2015). Currently, the effectiveness of WCF has been demonstrated in some specific cases in which empirical research conditions have been rigorously controlled (Sheen, 2011; Bitchener & Ferris, 2012) and although the big question is still latent, the studies have led to sub-questioning, which has deepened issues such as quality, effectiveness, relevance, methodology and interpretation of results, among others.

Currently, second language teachers strive to help their students write more effectively, however, students do not progress in producing text with greater grammatical accuracy (Ferris, 2010). In the Sri Lankan context, students learning English as a second language make mistakes with different morphosyntactic characteristics, two of the grammatical structures that present acquisition difficulties for speakers are the simple past and the subject-verb agreement.

Hence, the purpose of the study was to determine whether a WFC treatment that is given directly (explicitly) and focused (treatment of both structures), in three modalities (direct correction without metalinguistic information, direct correction with written metalinguistic information and direct correction with written and computer-mediated metalinguistic information), improves grammatical accuracy in the use of the simple past and the subject-verb agreement in the written production of new texts in English such as L2 in the short and long term. The findings suggest that under well-controlled experimental conditions, written corrective feedback in all the three investigated modalities promotes the acquisition of the treated structures.

Literature review

The feedback correction is considered as a reaction of the teacher invites the student to pay attention to the grammatical accuracy of something that has been said or written (Sheen, 2011). This definition reveals the roles of those who participate in the feedback process, the guiding or indicative function of the teacher and that of being able to notice. Regarding the purpose of giving feedback, this can vary substantially depending, for example, on the modality of the language; that is, if the feedback is given orally or in written form. The first is a technique of focusing on the form (Long, 1996), which points to students' mistakes about their production in an oral communicative activity (Sheen, 2011). It is immediate and is done through an online comparison. As for the second, it is the one that is

given about the errors that students make in their written texts (Bitchener & Ferris, 2012). It is not immediate and therefore the comparison is made in a delayed way. While most of the research in oral corrective feedback has focused on the correction of form errors, with the sole purpose of improving the grammatical accuracy of focused linguistic elements, the studies of WCF have had a varied attention, different from only improving the grammatical accuracy of written texts, because they have also been in charge of improving quality by developing content and organization review strategies.

Effectiveness of corrective feedback in second language acquisition

The WCF studies sought answers to various questions about CF; however, they did not focus on the macro question on this topic; that is, if the CF has the potential to contribute to the development of L2 (Bitchener & Ferris, 2012). In 1996, Truscott in a highly important article “*The Case Against grammar correction in L2 Writing Classes*” postulated that the delivery of written corrective feedback was not effective and could also be harmful to the development of writing. He argues that, first, there was no empirical evidence to support the assumption that correcting written errors helps second language speakers improve their grammatical accuracy. In addition, from a theoretical point of view, the correction of errors cannot contribute to the development of the competence of an L2 or influence the natural order and the sequence of acquisition. However, Ferris (1999) argues that the research base to which Truscott refers is too limited and conflicting in its results, therefore there should be some moderation in the comments to demonstrate greater consistency in the research. Ferris (1999) also adds that Truscott (1996) would have underestimated the potential of the evidence produced by some studies on the positive effect of grammar correction and adds that the need for correction of students cannot be so easily dismissed or omitted. Truscott (1996) and Ferris (1999) have agreed on an important point, namely that the investigation of the correction of errors in production written in an L2 is insufficient. From this, various research approaches have specialized in observing the problem from specific points of view.

In order to answer the question about the effectiveness of WCF, it is important that the studies are properly designed, and the literature indicates that a large number of studies lack a robust research design (Bitchener, 2008; Bitchener & Ferris, 2012). Some of the flaws in the design and deficiencies in its execution explain to what extent the findings can be classified as acceptable or not: (1) the lack of a control group, (2) failure to measure grammatical accuracy in new written texts, and (3) absence of forms of longitudinal measurement of learning are among the most critical issues found. Bitchener (2008) has reviewed a large number of studies on the effects of WCF, noting that very few of them have

included a control group, so it has not been possible to compare between those students who receive and those who do not receive CF.

Types of written corrective feedback

Research that has studied the relative efficacy of WFC has focused primarily on types of WFC for the past 30 years (Hyland, 2010; Bitchener & Ferris, 2012). The Direct corrective feedback can be defined as the provision of correct linguistic structure above or near the linguistic error (Van Beuningen, 2010), this may include crossing out a word, phrase, or morpheme that is not necessary, insertion of a word, phrase or morpheme or the provision of the correct form. Other forms of direct CF can be a written metalinguistic explanation or an oral metalinguistic explanation (Bitchener, 2008). On the other hand, indirect corrective feedback indicates that somehow an error has occurred, but does not provide an explicit correction. This can be provided by underlining the error, recording in the margin the number of errors on a given line, or by using a code to show that the error has occurred and what type of error it is (Sheen, 2011). The value of the indirect approach lies in the fact that it requires students to participate in guided learning and problem solving. Some theorists consider that direct CF is preferred by teachers and students, and further suggest that direct CF reduces the type of confusion that results when students fail to understand or remember the codes used by the teacher (Chandler, 2003).

Another distinction that seems relevant based on the study carried out is the distinction between focused and non-focused WCF. The latter corresponds to the usual practice of writing teachers who correct all errors in student work (Ellis, 2009). According to Ellis (2009), there are solid theoretical reasons that support the argument that focused CF can be more accurate than non-focused CF. Students are more willing to pay attention to corrections directed at one or a limited number of types of errors and more likely to develop a greater understanding of the nature of the error and the necessary correction. If noticing and understanding (Schmidt, 2001) are necessary for acquisition, then focused CF is clearly in a better condition to produce better results.

Corrective feedback in the context of writing in an L2

As already mentioned, before the mid-1990s, empirical research on the effects of WCF was relatively limited, one of the reasons being the result of prevailing theoretical and historical trends; first, writing was not important in L2 instruction, and later was strongly influenced by the pedagogy of process writing and also by Krashen's (1982) SLA theories. A few studies were carried out between 1976 and 1996 (Semke, 1984 ; Robb, Ross & Shortreed, 1986 ; Kepner, 1991), which had major problems, such as methodological ones. Subsequently, a series of materials designed to address linguistic issues in L2 writing began to appear in the

1990s, such as editing manuals for English as a Second language (Lane & Lange, 1993). In this scenario, in the 24 years that have elapsed since the publication of the original article by Truscott (1996), the WCF has been viewed as a tool towards that broader objective and not as an end in itself.

Effects of WCF on revision and editing skills in an L2

One of the most recurrent questions about the effects of WCF is related to the validity of the findings of studies that investigate the revision of texts written by students after receiving CF, based on the understanding of the processes of application of feedback as well as development of students' writing ability (Ferris, 2010). Despite the differences in these studies, both in terms of methodology and the diversity in the contexts of application of the WCF, it is possible to conclude that the results are very consistent in that the effect of correcting the errors that the students make by reviewing and rewriting the same written text are substantial (Truscott & Hsu, 2008). When students receive WCF in a text and are asked to review it, they do it successfully (Bitchener & Ferris, 2012); that is, with a statistically significant reduction in the number of errors between one draft and another. However, for Truscott and Hsu (2008), the WCF that is delivered in the review process does not provide evidence that such an intervention helps students acquire language structures, it is only useful to help students improve a written product, particularly in a precise context. For other researchers (Ferris, 2010; Van Beuningen, de Jong & Kuiken, 2012) the role of the WCF in the revision tasks of the same text, generates the necessary conditions that facilitate long-term acquisition. This is supported by the fact that the cognitive processes involved in receiving CF and applying the repairs to the corrections in the revision of written texts, can produce the types of gradual nonlinear changes in long-term writing ability. Ferris (2010) suggests a research design that combines the short-term approach of review studies with the long-term approach of SLA research.

Corrective feedback from the perspective of computer-mediated SLA

In the era of internet distance learning and mobile communication, some SLA researchers are increasingly interested in the role WCF in computer-mediated communication (CMC). According to its affordances, technology has shown its relevance in education and therefore in the teaching and learning of a second language. For language professionals, CMC could potentially answer two needs; on the one hand, it could be the means through which teaching occurs and / or it could be an end in itself (Hyland, 2010).

The central question is how the computer-mediated response could imitate or even improve the results reported by the research about the interaction of peers or tutor-student or tutor-group class, in a classroom setting. Studies have

compared known design practices in the classroom with activities carried out with or through the electronic medium (Ware & Warschauer, 2006). Some of the early studies examined the effectiveness of CF in a computer-assisted language learning environment. Nagata (1993) compared feedback provided by the computer with and without metalinguistic explanations directed at errors in the use of passive structures in Japanese, and found that metalinguistic feedback was more effective than feedback without metalinguistic comments. Di Giovanni and Nagaswami (2001) demonstrated that students were more focused on the task by providing feedback during real time, instructors noted the benefits of the electronic medium that incorporates the ability to monitor peer conversations and print transcripts. They suggest a positive indirect effect for students who may feel that this type of teacher supervision is adequate. In a small case study designed to examine the effectiveness of working with students' written texts to develop metalinguistic awareness, Yuan (2003) showed how two students analyzed the transcripts of their own writing and in this way they became more attentive to the errors they produced when writing; the electronic modality was only a useful means of storing their written texts for later analysis in the classroom. The study by Hewett (2000) explored the impact of the feedback in reviews. She investigated how students apply to the writing of their texts what they learned through conversation with peers. It was highlighted that the type of interaction had an impact on the review; while the oral conversation included the development of abstract and global ideas, the Electronic feedback focused on more specific writing topics. Razagifard and Razzaghifard (2011) examined corrective feedback in communicative contexts with technology and found that students who received computer-mediated CF outperformed those who did not receive any type of feedback.

To summarize, technology-mediated feedback, like corrective feedback in written composition, shows great methodological diversity in designs. Despite this, the findings are encouraging, but little is yet known about how this type of feedback differs from traditional feedback and whether the same variables that account for acquisition in a face-to-face environment are relevant to learning in the context of learning. computer mediated communication (Loewen & Erlam, 2006; Hyland, 2010).

Methodology

The study was designed to answer the following research questions: 1) what is the effectiveness of direct WCF focused on the grammatical accuracy of the use of the simple past and of subject-verb agreement in the process of producing new texts in English as L2, in the short and long term? 2) To what extent does the type of WCF determine the grammatical accuracy of the use of the simple past and subject-verb agreement in the process of producing new texts in English as L2?

The study used a quasi-experimental design of intact classes, which functioned as experimental groups in this research - Group1 (G1_FNM) focused direct corrective feedback without metalinguistic information (N = 8), Group2 (G2_FM) focused direct corrective feedback with written metalinguistic explanation (N = 8), Group 3 (G3_FMC) focused direct corrective feedback with written and computer-mediated metalinguistic explanation (N = 8) - and Group 0 (G0_C) control group (N = 8). The four groups completed a pre-test, a post-test and a delayed post-test.

Regarding treatment, the three experimental groups received correction of errors in four written texts, two of which were revisions of the same text. The three experimental groups received direct (explicit) focused correction (two structures), exclusively aimed at errors involving the use of the simple past and subject-verb agreement in the English language. On the other hand, the control group only received a general comment about the content of the four written texts.

The participants were 32 seniors out of the 91 third year first semester students who were following their General Degree (three year degree) at the Faculty of Arts in a Sri Lankan university. These participants were in the same level (lower intermediate) of proficiency in ESL, based on their results in the second year second semester examination. Out of the 32, there were 24 females and 8 males.

The structures treated with WFC are: 1) Simple past, specifically the correct use of regular, irregular verbs and verbal copulation and 2) the concordance between subject and verb of the present simple.

There were 5 treatment sessions. Students in the four groups wrote the same texts (magazine articles), two new texts, and two actual reviews; each of them in separate lessons. The students of the experimental groups received WCF from the researcher for each of the written texts and the control group a general comment on the content. Before writing the magazine articles, the students were asked to carry out two activities, one individual and the other in pairs, in order to elicit the vocabulary and content necessary to carry out the written task. Subsequently, they were given a stimulus to write a 200-word text. Once the written task was finished, there was a follow-up lexical activity that they had to carry out individually.

The texts of the experimental groups were corrected by the researcher. In the following class, the students received the corresponding corrections and were asked to review errors and corrections carefully. After reviewing the written texts, the researcher did not comment on the errors and did not provide any additional explanation. The procedure for the control group was the same, except that the students did not receive any WCF, only a general comment on the content of the text.

Correction guidelines for experimental groups

The modalities of focused direct written FC received by the experimental groups and the non-written CF received by the control group can be seen in Table 1.

Table 1: List of focused direct WFC strategies for this study

Experimental groups	G1_FNM Received direct focused WCF without metalinguistic information. G2_FM Received direct focused WCF with written metalinguistic explanation. G3_FMC Received direct focused WCF with written and computer mediated metalinguistic explanation.
Control group	G0_C Received no WCF; only general comments on the content and organization of the text.

Instruments

For each evaluation session, a pre-test, a post-test and delayed post-test were administered. For these purposes, the students wrote a letter. This type of text was selected because it creates the necessary conditions to elicit the structures under study and is in accordance with the type of written tasks that students usually carry out according to their study program. In order for the students to write the letter, they were given a written stimulus that raised a situation related to their academic environment and to which they had to react in written form. For the pre-test, post-test and delayed post-test, the students wrote a new text (letter), of the same difficulty, length and duration.

The pre-test was administered immediately before the students received the first written production assignment. The post-test was administered on the same day that the students received feedback on their last written text. The delayed post-test was administered 5 weeks later.

Analysis of results

To analyze the effects of treatment on the use of the simple past and the verb subject concordance, scores were obtained for the pre-test, post-test and post- delayed post-test. These scores were calculated using the obligatory occasion analysis (Ellis & Barkhuizen, 2005). All mandatory occasions of use of the simple past and of the verb subject concordance were identified. Each occasion was examined to see the correct application of the grammatical structures treated. Furthermore, the omission of the application of the structure was also considered as an error. The grammatical accuracy score was calculated for each text dividing the number of correct answers in the use of the structures by the total number of obligatory occasions plus the number of application of the structure in non-obligatory contexts.

Writing task scores were analyzed with repeated measures ANOVA (2 groups X 3 occasions) with post hoc multiple comparison tests with Bonferroni adjustment.

Results of written tests by group for both structures

The first thing reported in this section are the results of the written *tests* for each of the experimental groups and the control group, as regards the set of grammatical structures.

Table 2: Descriptive statistics for the written *tests* for each study group

Group	N	T ₀		T ₁		T ₂	
		M	SD	M	SD	M	SD
G0_C	8	60.8	9.7	61.2	14.6	55.9	12.0
G1_FNM	8	63.0	10.7	81.9	10.6	71.5	13.1
G2_FM	8	62.9	13.6	80.6	10.7	80.9	7.6
G3_FMC	8	60.8	12.4	78.4	13.4	79.9	10.9

M = mean SD = standard deviation

Table 2 shows the mean and standard deviation of the pre-test, post-test and delayed post-test that measured grammatical accuracy past simple and subject-verb agreement for each group of the study. It illustrates that all groups on average score just above 60 points in the pre-test, and only three experimental groups were able to increase the accuracy between the pre-test and delayed post-test. However, only participants in the G2_FM and G3_FMC groups were able to increase grammatical accuracy after the pre-test, and sustain this gain in accuracy in the delayed post-test, since the G1_FNM had a rapid rise in post-test, also had a sharp decrease in the delayed post-test.

In order to examine whether the differences in the scores of the written *tests* over time were statistically significant, a repeated measures analysis (ANOVA) was performed with grammatical accuracy (written test scores) as a dependent variable and time (pre-test, post-test and delayed post-test) and the written treatment of CF as independent variables.

Table 3: Scores of repeated measures ANOVA of written test

	Source	Sum of squares	df	F	Sig.
Between-subjects	CF	7898.156	3.69	9.722	.001
	error	18687.666			
Within-subject	Time	3895.668	1.69	53.587	.001
	Time X Treat. CF	3218.171	3.69	14.755	.001
	Error	5016.282			

As can be seen in Table 3, there was a significant effect for the treatment of WCF, $F(3.69) = 9.722$; $p < 0.001$, indicating that the three treatment groups, in general, performed significantly better than the control group in the total *test* scores. Table 3 also reveals significant evidence of the effect Time, $F(1.69) = 53.587$; $p < 0.001$ and of the interaction Time * Treatment, $F(3.69) = 14.755$; $p < 0.001$ indicating that the groups performed differently over time.

In light of these results, several post hoc multiple comparison tests (with an alpha level of 0.05) were performed to isolate exactly where the differences occurred.

Table 4: Multiple comparisons by group

(I)CF	(J)CF	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Level	
					Lower Bound	Upper Bound
G0_C	G1_FNM	-12.5*	3.2	.001	-21.1	-3.9
	G2_FM	-15.3*	3.1	.001	-23.8	-6.8
	G3_FMC	-13.3*	3.2	.001	-21.9	-4.7
G1_FNM	G2_FM	-2.9	3.1	.999	-11.4	5.6
	G3_FMC	-.9	3.2	.998	-9.5	7.8
G2_FM	G3_FMC	2.0	3.1	.996	-6.5	10.5

These comparisons revealed first of all that statistically significant differences were found between the scores of the control group and the scores of the experimental groups. Table 4 shows that, based on the observed means in the study in the total score, the three experimental groups individually, had superior performance to the control group. Regarding the comparison between themselves, there are no statistically significant differences in their performance. As can be seen in Table 1, participants in group one who received focused direct corrective feedback without metalinguistic information, those in group two who received Direct Corrective feedback with metalinguistic explanation, as well as those in group three who received focused corrective feedback with computer-mediated metalinguistic explanation, outperformed the control group participants who did not receive corrective feedback.

Table 5: Multiple comparisons by time

CF	(I)Time	(J)Time	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Level	
						Lower	Upper
G0_C	T0	T1	-.6	3.1	.999	-8.1	7.0
		T2	4.2	2.8	.442	-2.8	11.1
	T2	T3	4.7	2.8	.286	-2.1	11.6
G1_FNM	T0	T1	-19.7*	3.1	.001	-27.2	-12.1
		T2	-8.2*	2.9	.016	-15.1	-1.6
	T2	T3	11.5*	2.8	.001	-25.4	-10.7
G2_FM	T0	T1	-18.0*	3.0	.001	-25.4	-10.7
		T2	-18.5*	2.8	.001	-25.3	-11.7
	T2	T3	-.4	2.7	.999	-7.1	6.3
G3_FMC	T0	T1	-17.7*	3.1	.001	-25.3	-10.1
		T2	-18.9*	2.8	.001	-25.9	-11.9
	T2	T3	-1.2	2.8	.999	-8.0	5.7

When analyzing the performance of each of the study groups between the pre-test (T0), post-test (T1) and delayed post-test (T2), the multiple post hoc comparisons also showed that there were statistically significant differences for the G1_FNM between pre-test and post-test $p < .001$; between the pre-test and the deferred post-test (T2), $p = .016$; as well as between the post-test and the deferred post-test $p < .001$; indicating that the profit achieved in T1 is not sustained in T2. On the other hand, the G2_FM and G3_FMC groups obtain statistically significant differences between pre-tests and post-test, $p < .001$; as well as between pre-test and delayed post-test, $p < .001$; but not between post-test and deferred post-test, $p = 0.999$, which implies that the gains achieved by these groups in the post-test are sustained in the delayed post-test.

Discussion

The first research question investigated the effectiveness of direct WFC focused on the grammatical accuracy of the use of the simple past and subject-verb agreement in the process of producing new texts, written in English as L2, in short and long terms. In this scenario, the results of the written production tests revealed that the three experimental groups were able to increase the grammatical accuracy between the pre-test and the immediate post-test and between the pre-test and the delayed post-test, when students used the simple past and subject-verb agreement.

Regarding the control group, which is the group that did not receive CF only written production practice, the results indicate that the grammatical accuracy

of the structures does not show increases. Regarding the efficacy of the results of written production tests, the analysis of repeated measures within subjects confirmed that the aforementioned differences were statistically significant; this indicates that the results of the experimental groups was significantly superior to the results of the control group during the time the study was carried out. These results, like those of Sheen (2007), Bitchener (2008), Ellis et al. (2008) and Sheen, Wright and Moldawa (2009), have shown that a treatment of CF that has been rigorous in the methodological procedure regarding the use of a control group, the writing of new texts and the longitudinal measurement of results, has important effects in the process of acquiring two structures. Furthermore, it is probable that the incorporation of text revision into the design has generated the necessary conditions that facilitate long-term acquisition, which is contrary to what was reported by Truscott and Hsu (2008), who affirm that the WCF does not affect the acquisition of L2, nor the production of new written texts and that only works by recomposing the same text a second time.

The second question was to find out whether the type of written corrective feedback determines the grammatical accuracy of the use of the simple past and of subject-verb agreement, in the process of producing new texts in English as L2. As previously reported, the general results indicate that the experimental groups outperformed the control group, which was not able to improve their performance in the immediate post-test or in the delayed post-test. This observation was statistically corroborated by repeated measures ANOVA that demonstrates a statistically significant difference between groups (CF treatment); that is, the experimental groups were superior to the control group when time was controlled. The multiple comparisons between the study groups in relation to the results for the set of structures, showed statistically significant differences between each one of them and the control group; that is, the three forms of feedback treatment. Corrective focused direct writing was superior to writing practice that did not receive CF, only a general comment on content and organization. In this comparison, the results also reveal that there were no statistically significant differences between the experimental groups, this is an indicator that all the treatments were effective. A second analysis of multiple comparisons of each of the treatments based on the gains obtained between pre-test and post-test, and between pre-test and delayed post-test indicate that there were statistically significant differences for the three experimental groups, not for the control group. In this analysis it is interesting to observe that the level of accuracy of group 1 was lower than that of the groups that also provided metalinguistic information. The decrease in the performance of the G1_FNM in the delayed post-test could indicate that this type of feedback produces a

significant short-term effect, but not so much in the long term, because error processing may be less profound (Ferris, 2010), since the immediate resolution of the problem by delivering the correct answer does not require greater cognitive effort, and therefore the effect of the treatment may not be as powerful in the long term as in those cases in which explicit information is provided of rules that require more reflection, cognitive effort and greater depth of processing. The findings also contribute in relation to previous studies; first, it corroborates what was reported by Bitchener, Young and Cameron, (2005) who found that adding a written metalinguistic explanation helps students improve the grammatical accuracy of their writing, but they also demonstrate that an oral metalinguistic explanation through a focused mini-lesson, through a computer application (blog), delivered individually to students, it can be as effective as a traditional form of CF.

Conclusion

The study reported in this article has investigated the delivery of direct and focused written corrective feedback in a university context that promotes the process of producing written texts in English such as L2. The cases for and against written corrective feedback are not based solely on what the investigation has managed to discover about its effectiveness; however, this evidence is a fundamental aspect that must be considered (Ellis et al., 2008). From this, different lines of research have accepted the challenge of demonstrating, not only the effectiveness of CF in general in the long term, but also how it can be applied in different contexts; as a result, empirical studies with a robust methodological design (Bitchener et al., 2005 ; Sheen, 2007 ; Ellis et al., 2008 , Van Beunighen et al., 2012) have shown that CF applied to the repair of errors in the use of one or two grammatical structures does have a positive effect; in parallel, studies whose focus has been on students learning to write in an L2, have used CF so that students are able to develop strategies for reviewing and editing texts with positive short-term results, but not so conclusive long-term (Ferris, 2010) and finally, technology studies in second language learning have delved into how technological innovations can positively impact the entire system of feedback and especially from CF (Razagifard & Razzaghifard, 2011). These lines of research have been one of the fundamental components that support the integrated research model that has been implemented in the study; namely, a methodologically robust model that encourages recursive writing and that incorporates technology. From this, the study concludes that unlike most WCF research that has been conducted in higher education settings, WCF is effective in helping a group of L2 university students improve grammatical accuracy of two structures in the short and long term, which may be an indication of acquisition; furthermore, it is likely that having carried out revisions of the texts after receiving feedback is an important factor in the assimilation of the CF and that the uptake resulting from this process promote

the retention of erroneous structures. The study also shows that WCF can be as effective as other forms of traditional feedback when experimental conditions have been well controlled. The use of the main constructs of socio-cultural theory in the delivery of the CF through computer mediation, together with cognitive constructs, allowed the effectiveness in the effect of the WCF at the same level of the results in situations such as the cognitive vision and in traditional face-to-face mode. The students were able to notice the error and correct it, but with the assistance of the expert tutor who through a scaffolding process varied the specific strategies that he used with the students, who understood the help and were able to incorporate the feedback that they were given. Another important point to note is that the studies that have been successful in providing evidence of the usefulness of WCF have focused mainly on articles in English (Sheen, 2007; Ellis et al., 2008; Van Beuningen et al., 2012). Very few have explored other grammatical categories. Clearly, the research requires evidence that CF can positively affect the acquisition of a more varied range of grammatical structures. Finally, the findings of the study indicate that the more awareness of the explicit metalinguistic information given to them, the greater the effectiveness of the feedback, which could be an indicator of acquisition.

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VALUE OF GOOD CONDUCT IN THE LIVELIHOOD OF THE HINDUS - A STUDY BASED SPECIALLY ON 'SUKRANEETHI'

Suganthini Srimuralitharan

Abstract

Among the books written in Sanskrit on economy without any conflicts with the works on morality the Sukraneethi written by Sukra is of great importance. It is a work that explains in two thousand two hundred slokas , all ethical principles to be followed by kings. Though there is some conflict over the period of Sukraneethi, the general idea prevailing among scholars is that it must have been written during the 10th century A.D. Good conduct is regarded as the first and foremost, among the special characteristics of mankind. The term good conduct refers to uninterruptedly adhering to virtues that are esteemed high in life. The main purpose of this research is to bring out how the thought on the good conducts pertaining to the norms followed by those belonging to the four varnas, viz. Brahmins, Kstariya , Vaisys and Sutras and also by those adopting the ashrams of Brahmacharya, Grhasta, Vanaprasta and Sanyasas are to be followed at the broad levels of individuals, family, society and the world as such. This research is conducted following discussive methodology and analytic methodology together with comparative methodology, since it studies matters in comparison with other literary texts. The Sanskrit text Sukraneethi was translated by Pandit M. Kathiresan Chettiyar. It forms the source of this research, which tries to identify 'Sukraneethi' as a work of foresight, which illustrates good conduct, befitting all times.

Key words: Sukraneethi, good conduct, Hindu society

Introducton

The Hindu texts on morality and economy fall into two categories, viz; the treatises on (1) polity and ethics, (2) legal matters. The Indian Sub-continent is considered to be the breeding ground of spirituality. Hence, every language prevailing in this country has its legal objectives. Legal aspects in Indian languages are illustrated in the forms of commentaries as well as (anecdotes) stories. Indian poets, who realized the indispensability of these texts, defined them as the target of literature. This definition is emphasized in both Tamil and Sanskrit through proper terms meaning morality, wealth, pleasure and liberation.

The texts written by great scholars of the past, fall into four categories based on the four topics they deal with viz: morality, economy, pleasure and liberation. These texts vary in such ways that while some of them deal in total with the effects of all the subject matters mentioned above, others deal with them individually. Within those texts that deal with them separately, the number of Tamil texts paying particular attention to economy is rather rare. Though morality based texts like *Thirukkural* deal separately with matters of economy, works that pay special attention to economy are but rarely seen. Wealth is indispensable to the lives of people. It denotes the earth which supports them. The earth creates mankind. Works that deal with the ways of acquiring and protecting land are works on economy. Those who wrote Sanskrit texts on economy were Guru, Sukra and Chanakga. The best three of their works were *Parukatpathiyam*, *Ousanasam* and *Koudilyam*. Out of these *Ousanasam* was compiled by Sukra. As *ousanasam* was too broad a text, it was later abbreviated under the name “*Sukraneethi*”. Hence it became “*Sukraneethi* abstract.”

The Science of good conduct - A general explanation

The human race is endowed with many characteristics among which good conduct is given the highest priority. The term good conduct is derived from the root stem. –“to follow – which means ‘incessantly committed to follow good conduct’. Thus, good conduct denotes the incessant following of good behavior anywhere at any time in the life of a person. “Good conduct” encompasses several meanings including – lifestyle, virtue, duty conscience, behavior in- keeping with worldly trends, soft speech, following good methods, greatness and good birth. Sanskrit scholars call good conduct *acara*. This indicates a behavior in- keeping with one’s birth and status. The *acara* way of living is the linchpin of Indian religious. Thus, good conduct forms the best quality of Indian religions.

The elements of good conduct can be seen in love, morality, compassion, friendship, patience, and loyalty etc. Good conduct illumines on the base of each of its elements, and attains its highest state.

The Vedic texts exposed by the supreme power and heard by great sages, were handed over to others in a ‘hear – say’ method. As these were developed in such a ‘hear - say’ method, they were known as *Srutis*.

The works produced by such sages who had grasped them, are known *Smrtis*. The following *sloka* exposes the basis and definition of morality:

आचारः परमो धर्म आचारः परमं तपः। आचारः परमं ज्ञानम् आचारात् किं न

साध्यते॥

“Good conduct is the highest *dharma*, it is the greatest penance. It is also the greatest knowledge. What can't be achieved through good conduct?”

Morality was also considered to be the path of conduct to guide the individual as well as the society. Virtuous life is considered indispensable for the betterment and progress of temporal life and mind culture. Though the word virtue has several meanings, it was used mostly to indicate good culture or conduct. It also embodies the meaning – justice.

‘Sukraneethi’

Among the various books on economy written in Sanskrit without being controversial to the books on virtue, *Sukraneethi* stands in the fore front. The fact that Sukra was considered leader of those authors who produced works on economy, may be seen in the preface to *Koudaleeyam* - a treatise on economy..... “The lotus feet of Sukra and Brhaspati are adored, so that they may produce the valuable texts on economy”... Sukra and Brhaspati were leaders among those who produced books on economy. It seems that the works known as *Ousanasam* and *Parkapatyam* were respectively produced by them. Sukraneethi is but an abbreviation of *Ousanasam* – *usanas* – *sukra*. These were the very works about which Kambar comments as follows:- “They would say silver and gold as a rule” – From these, it will be known that Sukra was considered to be the leader among those authors who wrote books on economy. There is no wonder that Sukraneethi which is an abbreviated form of *ousanasam*, which again is a treatise by Sukra who bore the name of one of the nine planets, had earned such great fame. There is no other book on justice anywhere in all the three worlds, comparable to this book produced by Sukra. Therefore it is worth mentioning that, what Sukra produced was the true book of justice. All other books are not so useful to those engaged in worldly life. Most authors of books on justice have produced theirs, following Sukraniti. In his book known as ‘Yukti Kalpatara’, King Bhoja of the 11th century, says that he has explained only the rules acceptable to those purported by Brhaspati and Sukra. Among the works on economy, Sukraneethi belongs to the medieval period. In depth of meaning, it is the foremost. It deals with Indian politics broadly and explanatorily. Scholars like Binaikumar Sarkar are of the opinion that more than Chanakya's *Koudilyam* or its abbreviated form the *Kamantakaniti*, it is *Sukraneethi* that deals with ancient Indian political civilization elaborately and explanatorily.

The book *Sukraneethi* was first printed by scholar Goodstaff Herbert (?). This rare Sanskrit work was translated into Tamil by Pandit M.Kathiresa Chettiayar. Its first and second editions were published in 1926 and 1982 respectively.

This study on the values of good conduct is based on the translation of Pandit M.Katheresa Chettiyar.

Date of ‘Sukraneethi’

Sukraneethi is a work that deals with social, political and economic fields very elaborately and explanatorily. This work belongs to a period when King Balar was ruling in Bengal, and King Rajarajan in South India. The period from 800A.D to 1200A.D is known as the period of Tantra works in Bengal. It was during this period that a note is found in the book called “Agattiya mata”. to the effect that only the nine gems should be used to satisfy the nine planets. These nine gems are depicted as the “greatest gems”, in the ‘Vishnutarmotrapurana’ of the 10th century. During that period a treatise was written by astronomer Sripathy under the name ‘Jotis Mala’. The book says that the nine gems are the most suitable to the nine planets, which is confirmed in Sukraniti too. Those who compare *Sukraneethi* with *Thirukkural* are of the opinion that the latter belongs to the 10th century A.D. (Professor K.S.Pillai says that *Sukraneethi* belongs to the 10th century A.D). Though there may be differences of opinion over the period of *Sukraneethi*, it is worth mentioning here that some researchers opine that *Sukraneethi* abbreviated from *Sukraneethi* may have been written during the 10th century A.D.

The contents of ‘Sukraneethi’

Sukraneethi is a Sanskrit treatise which explains all good principles to be followed by rulers. It contains two thousand two hundred slokas. There are five chapters in this treatise. Except the fourth chapter which has inner divisions called *prakaranas*, all other chapters are continuous. The fourth chapter contains seven *prakaranas*. The introduction to the chapters herein, emphasizes the following matters for the establishment of good conduct and particularly for the better development of a political system:

- a. The knowledge of texts on justice is indispensable.
- b. Both fate as well as effort have effects of their own.
- c. The king must have the qualities of the deities who protect the eight directions.
- d. The king has to be self-restrained over his five sense organs.

Following these it speaks about the varieties of measurements pertaining to lands. Then it explains about the construction of the King’s town, palace, royal paths and various types of inns. Thereafter it explains about the daily duties to be performed by the king, the orders he has to make, how to announce such

orders and also about the nature of war, hunting and sports activities. These are followed by the examination of matters like the selection of persons to the royalty, formation of the royal court, protecting the royal emblem, providing all educational facilities to the subjects, and how the king has to act with relentless vigilance and training in arms.

In the second chapter *Sukraneethi* speaks about the good effects accruing to the king through his association with good and honest friends, and also about the evil effects that result from his association with wicked friends. As *Sukraneethi* emphasizes “Mitralabha”, Panchatantra also upholds Mitralabha. Thereafter, this chapter deals with the qualities of ministers, advisers, delicates, (Nguhsh), judges, mahouts, army chief, heads of inns, examination chief and the chief tax collector, followed by detailed methods of selecting them. It also explains that documents are manifold and that it is important to write and preserve them.

The third chapter deals with the ways and methods for the subjects to lead their lives smoothly. It also says that one should never feel haughty on account of the education, valour, high birth, strength, wealth or self-respect possessed by them. Generally this is a section that could be compared with Tamil texts like *Thirukkural* and *Asarakkovai*. As already said the fourth chapter is very broad. The methods of adopting peaceful, financial donation, threatful or punishment to achieve something along with the types of punishment are given here. Matters like treasury, qualities of the nine gems, caste distinction based on labour, the occupation of the four castes, thirty two artifices, and sixty four arts, have also been discussed. The four types of *ashrama* conduct, the methods of constructing temples, as well as the divine images and their conveyances are also mentioned. The fifth *prakarana* elaborately deals with the ways to hear cases, courts, the members of the bar, their qualifications, personality, the nature of documentary and other evidence etc. The fifth *Prakarana* examines the four types of defense structures such as water, land, mountain and forest. The seventh *Prakarana* deals in detail with war equipment and the nature of war forces like chariots, elephantry and cavalry. From among war equipment, what is surprising is the discussion of canons that emit sparks. Besides, it is worth mentioning that war is of three types Viz: those fought between divine beings, *Asuras* and human beings.

The fifth chapter deals with various strategies the king has to adopt for winning a war. It also deals with all remaining matters of justice, beneficial to the seven sections of the state as well as to other people, in keeping with those earlier treatises on justice. At the end of the fourth chapter, the number of slokas has been given as two thousand two hundred. However, as the present text

contains two thousand five hundred and sixty *slokas*, one is prompted to think that three hundred and sixty *slokas* might have been subsequently interpolated.

The meaning of this text with five chapters, is classical to the extent mentioned in the fourth chapter, in telling about a King's good and just rule, and also being a treatise on economy, recommending the best ways to procure wealth without prejudice to the contents of the *Vedas* and other works on virtue.

The good conduct of kings

Since Sukra was the preceptor of *Asuras*, he had carefully noticed the conduct of asuras and produced this treatise on politics in a splendidly acceptable way. The author of *Sukraneethi* in his effort to emphasize that the knowledge of books on justice is indispensable to kings- says,

Just as the physical body cannot last without food, even so the virtuous conduct of all worlds cannot survive without works on justice (*Sukraneethi*, Ch.1-11)

Just as those who eat acceptable food live without diseases, even so those committed to justice will never have enemies.” (*Sukraneethi*, Ch.1-12)

In such ways *Sukraneethi* very clearly illustrates the importance of the knowledge of works on justice. This book on justice, paves the path for *ksatriyas* towards prosperity, by following good conduct.

As long as the king is committed to virtues, he shall ever remain as king.

But if he fails in his virtues, the world will meet disaster and the king also will be ruined. (*Sukraneethi*, Ch.4-1.414)

By pointing out as said above *Sukraneethi* indicates that the king should lead a virtuous life.

Sukraneethi speaks of seven qualities that could be seen in a king who pleased his subjects:

A king who has the qualities of seven people, viz: Father, mother, teacher, brother, relative, Kubera and Yama. He who is devoid of such qualities cannot be a king. (*Sukraneethi*, Ch.1.78.)

Just like a teacher who educates his students and admonishes them, a king offers education to his subjects and teaches them good conduct. Like a brother offering shares from his father's property to his brothers in keeping with the rules in the texts of morality, a king looks after the benefit of his subjects. (*Sukraneethi* Ch.1.80.)

Though the author insists here that the desire for alcohol and gambling must be totally avoided, he also speaks about the benefits accruing through limited use. The reason for such reversal is the desire to teach the asuras who are very eager to consume them. It is in fact to promote the intelligence to consume less and thereby gain pure knowledge, fearlessness and mental strength.” (*Sukraneethi* Ch.1.102.)

Though an avoidable cause may have been stated as an observable rule; any exception there -to must be determined only after understanding the inner notion of the author. Through some minor rules, the author may appear to accept here and there some vice like hunting and consumption of liquor. However, one must protect even the smallest of lives like worms and ants just as one protects his own life. As for kings, humbling and consumption of alcohol are detestable. It was because of these three sins, that Pandu, Nalan and Yathavas suffered much humiliation in their lives (*Sukraneethi*,Ch.1.142). From what the author of *Sukraneethi* points out as the evils accruing from killing, drinking of alcohol his inner idea is quite apparent.

The fact that a king must be humble in his attitudes, is illustrated by the statement that – “The king must first make himself humble and then respectively train his sons, ministers, other employees and the subjects to be humble. (*Sukraneethi* ,Ch-1.13.).

Humility is a quality required ,essentially for one to behave himself with good conduct. The basis of good conduct is, not to harm anyone even unintentionally. Humility and good conduct are qualities achieved through mind, word and action.

“How can a king who cannot hold back his own mind, bring under his control this vast earth surrounded by the sea?” (*Sukraneethi* ,Ch.1.100.)

Humility is important for a king to be possessed of good conduct. While telling about the importance of humility, *Sukraneethi* says that it should start as a feeling of the mind, followed by humility in words and then in action. It is quite obvious that people who wish to control others, are not controlled in their own self. Therefore this is a discipline that has to be practiced not only by *Ksatriyas* but also other *Varunas* and *ashrams*.

As stated above, *Sukraneethi* says that *Ksatriyas* must first free themselves from the six types of evils. Then by pointing out as examples, to the lives of kings who had ruined their lives, it places forward rare ideas for the *ksatriyas* to improve their lives by adopting good conduct.

Therefore the king must study the works on justice, put himself in the correct path and properly carry out his duties as a king, which grants him pleasure both in this birth as well as in the next.

Brahmacarya (celibacy) conduct

Among the growth steps of a blooming society the first and foremost is education. This is also the firm stand of celibacy.

The author of *Sukraneethi* while telling about the glory of education, also explains that one should not get disgusted for slowly acquiring education and wealth.

When one is engaged in acquiring knowledge and wealth, he must be confident of living long. If he thinks that he would live only for short period his efforts would be in vain. The way in which the author explains the foregoing fact is worthy of special mention. Man's education can be classified into two types. One is education for knowledge and the other is education for life. Education for knowledge involves tackling temporal situations and following good conduct. The education for life indicated living the two types of life, viz: household life and ascetic life in the ways exemplified by the learned and noble men of the past. Both types of education are meant to help one to reach the feet of the supreme power, which is the most fruitful result of this birth.

Household life conduct

Household life is one in which a man gets married to a female with noble qualities, follows a virtuous conduct, and leads a happy life supporting good people, protecting Brahmins and serving ascetics.

As given above, the author points out the common errors committed by females. He also explains the method of giving one's daughter in marriage. A daughter should be given in marriage to a man only after examining his income, caste, conduct, appearance, strength and suitable time. If such a son-in-law is noble, he must be bestowed thick friendship. (*Sukraneethi* Ch.3).

(Father's good conduct)

Sukraneethi speaks about the conduct of a son as follows:

A son who always obeys the words of his parents, relentlessly serves them at all times, always follows them like a shadow, makes efforts to earn wealth and is well versed in all arts – gives immense pleasure and satisfaction to his father and mother. Whereas a son who has qualities totally controversial to those given above, and one who wastes wealth, hurts the feelings of his parents (*Sukraneethi* Ch.3.211.).

Sukraneethi also beautifully expresses the good conduct of a mother in the above lines. Thus, it will be realized that good conduct is most indispensable for the fulfilment of a perfect household life. A life of treating the needy with meals is the best way of life in this world. *Sukraneethi* further speaks about the indispensability of feasting, in the following lines.

General conduct

In addition to the disciplinary conduct to be followed by those abiding in their varnashrams, there are also general conducts to be followed by all as human beings. Such conducts are also mentioned in *Sukraneethi*. As far as the individual is concerned, what is expected of him is only good conduct.

Sukraneethi speaks about the use of pleasant words. We must always please the world with pleasant speech. Those who speak harsh words will be hated by others, even if he is a liberal donator.

Sukraneethi speaks also about the control of the five senses. Talking about one soul that gets destroyed through taste in the first verse, and about another which meets its end through its attraction to smell in the next verse, the author firmly maintains that total destruction is sure to occur by the conjunction of all five senses. From these it could be inferred that the control in the life of Hindus, is asserted.

This work also contains ideas about efforts. Great people endowed with good conduct and knowledge, and honoured by all opine that effort is more important than fate. But those inefficient and feminine charactered people always trust in fate which only increases the karmic effects of previous births. (*Sukraneethi* Ch.1.123.).

Thus, the author clearly points out the importance of making efforts in life. This is a very appreciable notion.

‘Sukraneethi’ and other works - A comparison

Good conduct is indispensable to *Brahmins*. This is expressed by the following lines:

All others including the king fear and respect when they see a Brahmin seriously engaged with his duty. But they will never so fear if that Brahmin errs in his birth conduct. Therefore a Brahmin must maintain his good conduct very effectively.

(*Sukraneethi* Ch.3.272)

Vedas once learnt if forgotten by chance, may be learnt again, but if a Brahmin slips in his good conduct, he is doomed forever (*Thirukkural* – 14).

Only those who are endowed with the qualities of truthfulness, charity patience, good conduct, modesty, penance and compassion are fit to be deemed Brahmins. If a *Brahmin* so called, is devoid of such noble qualities he is no *Brahmin* at all (M/Bharata Vanaprva 180-21,25,26)

They are really infatuated fools, who call themselves Brahmins, possessing no truthfulness, or knowledge, who forget the Vedas they had learnt and have no sense or piety or dedication to God.

The fact that greatness or indignity does not accrue simply through birth or wealth is asserted by Sukraneethi as follows: “Being a Brahmin, Vaisya, Sutra or even a fool, is not through one’s birth. It is something acquired only through the inborn qualities of people. (*Sukraneethi*.Ch.1.38)

The birth of all beings is similar but their highness or lowness cannot be deemed on the basis of the work done by them (*Thirukkural* – 98).

It is not proper to defy a person who speaks the truth clearly as a non-Brahmin. He who does not budge away from truth in any situation is by all means the “real *Brahmin*”..

Thus the quality of good birth, irrespective of the caste one is born in, is in strictly adhering to the proper conduct of his caste. Failure to do so will degrade him to low birth (*Shandokya Upanishads*.4.4.1-5).

The foregoing is an idea expressed by Sukraneethi , which is in- keeping with the ideas propagated in other treatises on virtue. Protecting their chastity and thereby reaching divine state, is a noble quality of females. Females are prohibited from living or talking to other males in public. Likewise deliberating into such freedom, and staying in the homes of others even for a moment must be avoided. (Sukraneethi ,Ch.3.13) “What is there greater than a female who is committed to her chastity?” (*Thirukural* 6.54).

A female must never think of staying alone away from her father, husband or children. If she is free and away from them, she will bring disrepute to the castes of both her birth and marriage. (*Manudharma sastra* Ch.5.149). The ideas expressed by Sukraneethi On the conduct of women are comparable to those in other books on virtue. The body, language and mind must be controlled from wavering towards evil paths. The indispensability of controlling the sense organs is expressed in the following lines:-

“The uncontrollable senses compared to wild elephants roaming about in the forest of mind must be brought under control with the good of knowledge and be tamed.” (*Sukraneethi* ,Ch.1.98)

One who controls all five senses with the good of mental strength, shall open his path towards liberation. .(*Thirukkural* –).

Senses are compared to elephants and knowledge is compared to the goad used by the mahout. Thiruvalluvar says that the senses (elephants) must be controlled by knowledge. (good). One must always speak pleasant words. This is expressed by Sukraneethi in the following lines.

Just like a peacock that always echoes the rustling of its naturally beautiful feathers, good people always utter only pleasant words with their friends as well as enemies.(*Sukraneethi* ,Ch.1.138).

A person, who speaks only pleasant words with anyone, will be relieved of all the distresses that pain him.” (*Kural* 10:94)

Offering meals to others occupies an important place among the duties of a householder. In a household life which includes the common duties highlighted by Valluvar, the most compulsory duty of the husband is to earn wealth, and that of the wife is providing feasts. Infact offering food to the three categories of people including visitors, relatives and ascetics is the duty of all those engaged in household life. This is explained by Thiruvalluvar through the following kural;

Householder is the supporter of the other three categories of people including visitors, relatives and ascetics, who are helped by him in their path of good conduct. (*Kural* 5.41).

Thirumanthiram advises as to how to make up one’s daily life bestowing love towards others and helping all others to fulfil their needs. Upanishads too contain various thoughts related to senses, and disciplinary conducts to be followed in this worldly life. Thus it could be seen that the ideas put forward by Sukraneethi regarding the assignment of giving a proper place to the feasting of others which leads to a prosperous house hold life, are similar and comparable to those given in *Upanishads*, *Thirukkural* and *Thirumanthiram*. The books on virtues also explain that a husband who marries a faultless wife must also be committed to chastity. There is no other action that can reduce the life span of a man, than having sex with another man’s wife. (Manu, ch.4.134.)

The greatest quality of manliness lies in refraining from looking amorously at the wife of another man, and that is also the best of conducts” . (*Thirukkural* – 15.148).

Thus, the books on virtue point out the greatness in avoiding the interest in the wives of others.

Conclusion

The ideas so far placed forward, make one realize that *Sukraneethi* has expressed thoughts that were befitting the lives of the people who lived during a certain period, and that many of them are applicable even to the present. Some of these ideas have been pointed out rather superficially. Therefore a detailed study of the good ideas promulgated in this book is a necessity of the day.

According to the time we live in, older matters wade off while new ones crop in. (*Nannool, Solathikaram: 462*)

This is an edict from *Nannool*. Accordingly, we have to avoid what is not suitable to the time we live in. At the same time, if there are old treatises containing valuable ideas that are suitable to the time, it is also worthy, speaking about them and explaining them.

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