Speech as Text: A Stylistic and Linguistic Analysis of Narayan Murthy’s Speech on “The Role of Western Values in Contemporary Indian Society”

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Abstract
Looking into the existing curricula for English in Indian universities, it is observed that the prescribed texts heavily orient themselves to teaching poems, short stories, novels and essays by great masters. The obscurity involved in the text, besides the several other barriers in the process of learning, often turns learners away and hence they fail to develop the proficiency in language. The present paper attempts to address this gap in the learning process. It suggests including some of the well delivered speeches by Narayan Murthy as texts along with the poems, shorts stories, novels and essays, in curricula particularly so because the abundance of unfamiliar prose, abstract poetry and obscure short stories at the under graduate level turns the learner away from reading keenly and hence developing competence at language.

Keeping this in view, the present paper proposes to analyse a speech by N.R. Narayan Murthy as a text and devises exercises based on it. This paper presents a stylistic and linguistic analysis of an inspirational speech delivered by the business tycoon Narayan Murthy at the Lal Bahadur Institute of Management Bareilly, U.P. in 2002. This speech has been chosen owing to its cultural and inspirational values besides its stylistic finesse. In a remarkably delivered speech, Murthy highlights how the hypocrisy and lack of responsibility is visible in Indian behavior. Murthy beautifully coalesces the sobriety of the purpose with the power of expression and
presents a beautiful picture of style and substance. Linguistically, the paper offers the style of
text, syntax, morphology, lexical and grammatical categories while stylistically, it is the study
of figures of speech, persuasiveness, passion and oratory power of the speaker with which he
strongly urges the Indian people to change their attitude. Following this, the paper includes
exercises on the basis of Murthy’s speech so as to facilitate the participation and involvement
if the learner in the process.

Keywords: speech, language, behaviour, contrast, teaching, tone.
INTRODUCTION

Stylistic analysis is an act which is altogether different from literary analysis. It includes analysis of style, figures of speech, lexical and grammatical elements. Moreover stylistic analysis of a speech needs more comprehensive findings, meticulously unthreaded from the text of a speech. For doing stylistic analysis one has to go through all the possible tools of linguistic analysis and various approaches of stylistics. While doing stylistic analysis we have to explain how the words of a text create the feelings and responses that we get when we read the text or listen to it. While analyzing the speech, it becomes essential for us to find out the lexical elements and figures of speech which constitute the lexicon of a language.

The present paper throws light on stylistic and linguistic elements of a speech by N.R. Narayan Murthy. Many linguists such as Noam Chomsky, Ferdinand de Saussure, David Crystal, George Lakoff etc. have given their theories of linguistics and principles regarding functions of language. The present speech in the present paper is based on M. A. K. Halliday’s theory and principles of ‘Systemic Functional Linguistics’ where ‘Systemic’ refers to the view of language as “a network of systems or interrelated sets of options for making meaning,” ‘Functional’ refers to Halliday’s perception that “language is as it is because of what it has evolved to do.” Halliday, much influenced by the work of Saussure, J.R. Firth, Benjamin Lee Whorf etc. concluded that language is metafunctionally organized. He refers to the functions of language as metafunctions i.e. ideational, interpersonal and textual functions. He argues that all languages have three kinds of semantic components. Halliday observes that languages have resources for construing experience (the ideational component), resources for enacting human’s diverse and complex social relations (the interpersonal component) and resources for enabling these two kinds of meanings to come together in coherent text (the textual function).

The paper explores such metafunctions in Murthy’s speech taken for analysis.

By applying Halliday’s metafunctional approach it is observed that Murthy selected one of the ideas lurking in his mind for a long time and developed his speech based on options of words, phrases and sentences. The present paper is an effort to show how the analysis of a speech can be structured, how the linguistic elements in the speech can be related to the meaning, how the lexical elements contribute to the achievement of the desired purpose and how to present the objective account of our initial interpretation of a text. To begin with, it is essential to tell here
that the speech was delivered by Narayan Murthy in 2002 and was published in his collection of speeches - ‘A Better India A Better World’ and reprinted in 2010 edition.’

Narayan Murthy begins his speech, “The Role of Western Values in Contemporary Indian Society” by commemorating Lal Bahadur Shastri whom he observes as ‘a man of strong values’ who “epitomized simple living.” (Narayan Murthy 2010: P. 48) In the opening part of the speech, Murthy propounds the idea of community-behaviour of the West. By drawing contrasts between the two cultures viz. the Indian and the Western, Murthy eloquently finds the former lacking civic sense. Here, he emphasizes the need for improvement in the social demeanor of the Indians. Murthy, in the present speech, through didactic tone, urges the Indians for a change in social behaviour and mental outlook. Urgency in his tone signifies his willingness and readiness to propagate his ideas for betterment for the Indians.

In fact, this speech was delivered after Narayan Murthy had visited a few Western countries, and thus the speech is coloured and decorated with the thoughts and views on Western ways of living, their behavior towards social cause and individual perception. He not only contrasts but also compares the phenomena in Europe with what forms of life he has been observing in India since his childhood. The speech exhibits a perfect style of achieving the purpose. By comparing the East and the West, Murthy is able to help his listeners appreciate the worth of both the cultures in this lucidly delivered text. The speech being structured meticulously, Murthy uses literary and stylistic devices to heighten the appeal of his didactic genres because he seems to be aware of the fact that ‘Language makes links between itself and the situation; and discourse becomes possible because the speaker or writer can produce a text and the listener or reader can recognize one”. (Halliday,1971: 334) Hence Murthy does not directly criticize Indian people and their ways of living; only with his intelligence, witty remarks, use of references and allusions, he tries to instill a proper civic sense among the Indians.

It is well known that the valuable and appropriate quotations, allusions, references etc. at regular intervals in a speech maintain the passion and tempo of an orator. In the course of the speech taken for analysis, inspirational quotes have been integrated into the text by Murthy so as to explain the matter in a better sense. This appropriate use of quotations from different wise souls reinforces the theme of the speech e.g. while talking about the individual and the community he draws quotes from the aphorism of Vedas, the holy scriptures that, “Man can live individually, but can survive only collectively.” (Atharva Veda quoted in Murhy, p. 52) Similarly while talking about the need of the people universally Murthy borrows Gandhi’s
words; “There is enough in this world for everyone’s need, but not enough for everyone’s greed.” (Gandhi quoted in Murthy, p. 52)

A close investigation of the speech reveals that Murthy uses about fifteen excerpts from the scriptures and great people from all over the world. This way Murthy wants to act as “an intervening variable between a stimulus affecting a person and that person’s response.” (Fasold, 2006; 147). Moreover, such explorations help Murthy instill in his speech a proverbial gravity and epigrammatic intensity. During the course of his speech, he establishes himself as a thinker, a visionary who wants Indian people to groom and grow and make themselves socially strong.

This is reflected in Murthy’s words throughout the speech where he employs a disarming candour which is striking and suggestive of his professional veracity and commitment to the universal course. His assertive statements suggest a paradigm shift from theoretical to practical as Murthy asserts, “I am happy as long as we practice these values, whether we call it Western values or old Indian values.” (Murthy, 2002: 51). Another striking expression which convinces the audience to follow Murthy is when he talks of love and affection in our family and says, “This is the essence of Indian values and one of our key strengths” (Murthy, 2002: 54).

So the themes of values in family, values in society and individual perception of values run throughout the speech. The speech is focused on attracting the attention of the whole Indian society and aims at reframing the individual attitude of the Indians to their society. By highlighting a number of the then contemporary issues, Murthy expresses the urgent need to change the individual attitude of the Indian people to the society and their total societal perception. Murthy doesn’t state it immediately in the beginning of the speech, rather, he enunciates various issues one by one and supports them with allusions from Indian and Foreign literary sources.

The main focus of Murthy in this speech remains on the reformation of the society, learning from each other. His language and style give an impression of all-inclusiveness. With a multiple use of phrases such as ‘we Indians’, ‘our society’ etc. Murthy keeps aside his own identity as a chairperson of Infosys Pvt. Ltd. Rather, he considers himself an average Indian. Proving this, he says- “as an Indian, I am proud to be a part of a culture which has deep rooted family values.” Such statements also suggest that Indian culture is better than any other culture regarding loyalty to the family. With a comparison of his own observations of the Western and Indian social attitude, especially, the hypocritical practices of the Indians, Murthy reflects on the cultural and social set up of Indian and Western Countries.
Stylistic Analysis of Text of the Speech

Style has always been an object of study for the research scholars. The great scholars such as Aristotle, Cicero, Demetrius and Quintilian treated style as the proper adornment of thoughts. A writer or an orator is expected to frame his ideas with the help of model sentences and by quoting examples suitable to the mode of discourse. In this mode of usage Narayan Murthy intelligently employs many adages and maxims according to the issues which he raises one by one. Modern stylistics uses the tools of formal linguistic analysis coupled with the methods of literary criticism. It is “the practice of using linguistics for the study of literature” (Simpson, 1993: 3). Short also defines “stylistics is an approach to the analysis of (literary) text using linguistic description.” In the very opening of the speech Murthy repeats a few words and expressions to draw the attention of the audience and to make them clear, the meaning of the topic. ‘Rhetorically, he introduces the value system and compares the Indian and the Western values. While discussing the value system with real life examples, Murthy very eloquently uses rhetorical style of language. In most of the paragraphs, he continues to highlight the distinction between the Indian and the Western value system and work cultures. Though severely critical of Indian work culture, he assigns great importance to ancient Indian value system. Murthy also invokes Sanskrit text of ancient time. His invocation of the ancient Vedic aphorism “Mathru devo bhava and pithru devo bhava” helps him achieve an additional emphasis for his preference for synchronization of Western values with Indian ethos. Such synchronization leaves a long lasting impact upon the mind of the listeners. It is not sure whether Murthy, as a rhetorician, is able to convince all the audience through repetition and use of alliteration but he is able to give convincing thoughts to be materialized by the listeners. Such thoughts run throughout the speech in the form of direct or indirect sentences repeatedly. Many sentences are almost equal in conveying the basic idea yet Murthy’s innovative use of language reminds us of Hu Zhunglin’s words; “although two sentences may have exactly the same ideational and interpersonal functions, they may be different in terms of textual coherence.” (Hu Zhuanglin,1988:315) This statement also reminds us of M.A.K. Halliday’s three metafuctions of language i.e. ideational, interpersonal and textual. Alliteration is found in a few sentences which strengthens the impact of speech as he alliteratively uses sentences such as “behaviors that enhances the trust, Confidence and Commitment of members of the Community, … Decent and Desirable behavior (Murthy, 2010: p.55)” such soft sounds continue to reverberate in expressions such as “Brothers and Sisters Sacrifice for each other” and “We Still Suffer from feudal thinking”. (Murthy, 56)
No doubt that the language throughout the speech is palatable to common man. Other than this, Murthy uses language persuasively to make audience understand and to convince them of their antipathy towards the society. This persuasiveness of language led to the popularity of his speech over the years. The persuasion refers to the speaker’s intentions and the successful outcomes from the audience. Murthy seems to be sure of the impact that his words leave upon the audience, as has been outlined by Charteris-Black (2005) “leaders have relied on the spoken word to convince others of the benefits that arise from their leadership.” In a similar fashion Beard (2000) points out, “Making speeches is a vital part of politician’s role in announcing policy and persuading people to agree with it” (P. 35). Throughout the speech, Murthy continues to be persuasive and maintains a forceful tone. The choice of words such as values, harmoniously, pleasure etc; phrases such as, loyalty to community, loyalty to family, Indian values etc. and stylistic devices such as anaphora, repetition, alliteration etc. add to the element of persuasion in the speech.

One of the figures of speech used by Murthy repetitively in the speech is anaphora. Anaphora is the repetition of a word or a phrase in a sentence, clause or line. It is usually meant for emphasis or rhetorical effect. In the speech when Murthy reaches towards the conclusion there is extensive use of anaphoric style when he insists Indian people to imbibe western culture: ‘Most of our behavior comes from greed, lack of self-confidence, lack of confidence in the nation, and lack of respect for the society’.

He also uses anaphora at the beginning of a sentence when towards the end of the speech Murthy invites all human beings for a common cause;

Let us work towards a society where ........ let us all be responsible citizens who make our country a great place to live in........ let us work towards maximum welfare of maximum people ...... let us people of this generation, conduct ourselves as great citizens.

This repetition of the phrase ‘let us’ is intended to leave a strong impact on the listeners as well as the readers.

Parallelism is another aspect of style of an orator or a writer and here again Murthy succeeds in using a good oratorical with elocutionary skills. To emphasize a contrast, for example, by balancing some words or parts of speech, Murthy uses similar form of sentences in expressions such as “They care more for the society than we do; they generally sacrifice more for the society than us,”… “if we have to progress, we have to change this attitude, listen to people who have performed better than us, learn from them and perform better than them.” (Murthy 2010:p.53)
Lexical analysis of Murthy’s discourse also throws light upon his intention to serve a contemporary, didactic purpose. Owing to Murthy’s unique sense of coherence and cohesion, lexical elements of the speech seem to have been woven together, thereby integrating the speech as a single document which reminds us of Halliday’s statement: “Cohesive ties can manifest in the form of reference, substitution, ellipsis, conjunction and lexical cohesion.” (Halliday and Hasan 1985.73). These two elements of coherence and cohesiveness run throughout the speech. The speaker leads the audience into his mind step by step and finally achieves the aim of conveying the message he wants for the Indian people.

The vocabulary used in the speech is simple and easily understandable. Some of the words used in the speech are very common while some words used by the speaker are less frequent such as, ‘epitomized’, ‘gloat’, ‘bygone era’, ‘apathetic’ etc. Throughout the speech, Narayan Murthy uses as well as different categories of nouns. The nouns in NPs used in the speech comprise nouns. The abstract nouns used are in abundance such as—’Pleasure’, ‘measure’, ‘pride’, ‘honour’, ‘role’, ‘values’, ‘confidence’, ‘commitment’, ‘behaviour’, ‘sacrifice’, ‘corruption’, ‘apathy’, ‘decisions’, ‘accomplishments’, ‘arguments’, ‘attribute’, ‘attitude’, ‘responsibility’, ‘consequence’, ‘duty’, ‘dignity’ etc. Some of these abstract nouns highlight the positive aspects in the speech while some others reflect the negative tone. Collective nouns such as ‘organization’, ‘society’, ‘community’, ‘family’ etc. have been used to represent social entities of the human beings.

Some of the abstract nouns signify the events, for instance, ‘respect’ has been used to indicate family matters and public dealings; ‘commitment’ has been used in case of individual attitude while ‘apathy’ refers to Indians’ attitude in terms of their response towards community matters. Some of the abstract nouns refer to the moral qualities as specified below:

'We have tremendous ‘loyalty’ to the family'
'We behave as if the ‘problems’ do not exist or is somebody else's
'For ‘success’ ..., people are required to discharge their duties'

In such sentences Murthy appeals the people universally to feel responsible for their duties to the family, to themselves and to the people.

The adjectives in the speech serve the purpose of enhancing the power of nouns and pronouns. They have been used in the speech both attributively and predicatively. In case of attributives, the adjectives specify further the meaning as expressed by the head word among other things. The topic itself consists of adjectives which suggest inclusiveness of vision ‘the Role of Western Values in Contemporary Indian Society’. Here Murthy talks of two societies of his
time- the Indian society and the Western community. Adjectives as in 'Parents make enormous sacrifices for their children' and 'Our families act as a critical support mechanism for us', (Murthy p. 2) highlight the familial environment which is a mark of recognition for Indian people all over the world.

Adjectives are also used predicatively in expressions such as: 'Dignity of labour is an integral part of Western value system' and 'This is the essence of Indian Values, one of our key strengths'. Here again, Murthy appreciates the value system of Indian society as well as the western society. Other than these forms of adjectives, Murthy uses many weak and strong verbs throughout the speech. Especially all forms of non-finites have been used frequently. By showing the repeated use of non-finites, Murthy seems to show the perpetuity of quintessential Indian mind set. By the use of gerunds he brings forth the necessity of action on our part as in the lines such as:

"Considering the constant travel required in the software industry."

"Borrowing Aristotle’s words we are what we repeatedly do."

"Having done this over the years.......... for solving problems." etc.

Even the use of ‘to infinitives’ shows the requirement of the purpose to be done, to be taken and to be completed in future as in ‘We tend to overlook the significance’ and ‘All these people are required to discharge their duties.’

A close investigation of the speech reveals that other than these grammatical elements Murthy uses some phrases repeatedly in the speech. These phrases bring to the fore his focus and intensity as a seasoned thinker like a veteran. They are emphatic and substantiate the underlying meaning of the ideology which runs in connection with the use of such phrases. Murthy uses the phrase 'for instance’ many a times to support the ongoing idea. Not only this he uses ‘thus’, ‘for example’, ‘to quote another instance’ etc. during the speech to substantiate whatever he has said in a particular context.

Similarly the phrases such as 'Indians', 'Indian people', 'we Indians' etc. have been used as nouns and pronouns during the discourse. This suggests inclusiveness of the purpose where Murthy tends to take away the bitterness of the critical tone that he uses in the earlier part of the speech. Also the use of pronouns 'I' and 'we' is extensive in the speech especially the plural pronoun 'we'. In quoting almost all the examples, Murthy includes himself with the Indians and presents himself as an integral part of the system as he repeatedly uses:

“We Indians do not display intellectual honesty.”

"We Indians would do well to ....... in solving them.”
"We are what we repeatedly do."

“I have travelled extensively.” "We have tremendous loyalty to family.”

"I have seen many engineers."

This further suggests that by looking into the minds of Indian people and including himself among Indians, Murthy intends to create immediate connection with the rest of Indians. With this inclusiveness, Murthy also carves out a social image which is not that of a businessman but also of a thinker, a philosopher and a visionary. His discourse also seems intending to create a distinction for himself from the lineage of businessmen. It is interesting to observe how Murthy uses the pronoun 'we' time and again to achieve the desired impact of his discourse. In order to reinforce and inspire a change in societal attitude, Murthy's use of 'we' also includes the people who listened to him during the course of his delivering the speech and the readers who read this speech later on. In general also listening or reading the word 'we' leaves an impact of inclusiveness as if the speaker has included all and sundry.

Another feature which can be extracted from the speech is that 'I' and 'we' also represent 'individual' and 'society'. Sometimes 'we' includes only the Indian people while sometimes 'we' includes the whole gamut of human beings as in the phrases: ‘We Indians’ and 'We are what we repeatedly do'. Most of the time 'we' represents Indian society but whenever Murthy talks of community this 'we' acquires universal connotation. As per Murthy’s discourse the Western community substantiates itself potentially in comparison to Indian society. Almost for every problem he raises, he adopts a holistic approach by saying 'we' and 'our'. In comparison to the use of 'I' the extensive use of 'we' and 'our' reflects his all-encompassing integrity and solidarity to his countrymen.

In sharing the criticism, his countrymen are often introduced to sweep of his vision, besides, his aspersions on Indians with a view to improving and learning from the West. Here Murthy tends to express his wry sense of humour when he uses such lines as: "I am happy as long as we practice values." It is thus found that the extensive use of possessive pronoun 'our' during the discourse exhibits Murthy's belongingness to the country and its people. In the context of his countrymen, he uses

‘.......... one of our key strengths’, ‘our families act as ...........’, ‘.............. to solve our own problems’, ‘Our decision makers look to somebody else........., ‘Our intellectual arrogance has not helped our society’, ‘our marriage vows, our society, our family values, our behaviour, our duty, our political leaders, our home’ etc. All these possessives suggest Murthy’s oneness with his country and the people of India.
Passivation is another trait of language used by a speaker. In the whole speech, there is rare use of passives though in some of the sentences the action or the agent of action has been highlighted. By highlighting the action, Murthy wants to suggest that the object is not as important as the action such as; ‘The eldest brother or sister is respected by all other siblings; ‘This behaviour is condoned by almost everyone’ and ‘We were ruled by foreigners for over thousand years’. Such sentences show that Indians are still affected by the acts of slavery. In this passivation of sentences, Murthy expresses his opinion and gives strong emphasis on the objects he wants to explain.

Similarly a clear cut comparison has been done in the speech at many places which intensifies his desire for the Indians to learn from the West. Murthy explains the fine attributes of Western society when compared with the ethos prevailed in Indian society with an intention of improvement in their behavioural aspect. In saying ‘they care more for the society than we do’; ‘they generally sacrifice more for the society than us’ and ‘The common good being most important than personal equations’, Murthy clearly indicates his desire for the Indians to imitate the actions done by the western people and improve the societal behaviour.

In some of the words, sentences and phrases strong and somewhat harsh words have been used by Murthy for Indians which suggests that he feels pained at the sight of anti - societal actions on the part of Indians. It also explicitly shows how outspoken Murthy is, as the word 'gloat' has been used in a very straightforward way Murthy unhesitatingly admits, ‘No other society gloats so much about the past as we do.’ Also the sentences like, ‘Our intellectual arrogance has also not helped our society’ and ‘we are the most thick-skinned society in the world’ show Murthy's candour and courage, his eloquence in speaking the things openly.

During the speech the use of very simple and compound sentences elevate the style of the writer. At some places some complex sentences also find a place with finites and non-finites. Many basic ideas have been expressed through simple sentences such as:

*The word community joins two Latin words ‘Com’ (together or with) and Unus (one).*
*There are two pillars of cultural value system-Loyalty to family and loyalty to community.*

Even while speaking outwardly Murthy has used very simple sentences such as:

*Our intellectual arrogance has also not helped our society.*

In a similar fashion Murthy uses Tomas Carlyl’s words: “*The greatest of faults is to be conscious of none.*” (Carlyl quoted in Murthy: p.54)

Throughout the speech compound sentences comprising some clauses have been used which are further joined by coordinating conjunctions. The use of these conjunctions is helpful in
extending the meaning and also in understanding by the audience. Some of the compound and complex sentences used by Murthy are as follows:

He was a freedom fighter and innovative administrator.
It is a unified multitude and not a mere group of people.
We keep our houses clean and water our gardens every day.

Long and complex sentences may not be understood by the audience yet some of the complex sentences convey the meaning very easily such as:

We behave as if the problems do not exist or somebody else.
The most important attribute of a progressive society is respect for others who have accomplished more than they themselves have.
On the other hand, in India, we tend to overlook the significance of those who are not in professional jobs.

**Exercises Based on Speech**

Usually it is seen that the students take on comprehension exercises based on a paragraph or a stanza. Sometimes it is a story or a complete poem. In a similar fashion exercises can be developed based on a speech also. In this type of task speeches can prove themselves more effective and easy to understand (comprehensible) than a story, paragraph or a poem. So the exercises based on a speech can be more interacting than that of a stanza or passage as the students will be able to listen to the speech or read its text. They will also learn from the style and expressions of the great orators.

For students below are a few exercises developed on the speech-The Role of Western Values in contemporary Indian Society.

**Part-I** Read the following passage (3 to 5) and answer the questions that follow: Answers must be to the point.

The word community ..................................................Indian society.

Q 1 What do you mean by the word Community? Where from has it been taken(from which language)?
Q 2 Explain the maxim-'Man can live individually, but can survive only collactively’
Q 3 What do you mean by value system according to the speaker? What does it include?
Q 4 What are the two pillars of cultural value systems?
Q 5 Contemporary issues are the issue which are.................................

**Part-II** Read the following passage (6 to 10) and answer the questions that follow: Answers must be to the point.

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Some of you……………………………………………..to words their community.

Q 1 Why is the writer proud to be a part of Indian culture?
Q 2 How do the parents and children take care of each other in Indian culture?
Q 3 Give synonyms for ‘siblings’ and ‘litter’.
Q 4 What is the difference in the attitude of Indians and Westerners?
Q 5 “There is so much love and affection in our family” here “affection’ means:
   i. Value   ii. Disliking   iii liking   iv attraction

Part-III Read the following passage (11to 14) and answer the questions that follow: Answers must be to the point.

The primary difference……………………….drought in India.

Q 1 Find out the basic difference between Westerners and Indians.
Q 2 According to the writer how is society corruption free in the West?
Q 3 List five words or phrases which indicate negative practices of Indian social life.
Q 4 Use the following nouns in your own sentences- ‘Apathy’ ‘Graffiti’
Q 5 Find two adjectives from the above passages and use them in your own sentences.

Part-IV Read the following passage (17to 20) and answer the questions that follow: Answers must be to the point.

We Indians…………………………………………….these smart things.

Q1 What have the Indians always believed in regarding public issues?
Q 2 According to Murthy why have we lost our will to proactively solve our problems?
Q3 Give the antonyms of the words: Contemptuous   Hypocrisy.
Q 4 Make adjectives from the adverbs given: Extensively   Invariably
Q 5 What was the conclusion of the famous Arabic logician and traveler Al Barouni?

Part-V Read the following passage (21 to 23) and answer the questions that follow: Answers must be to the point.

The most important …………………………..these organizations.

Q1 According to the writer how can we progress?
Q 2 Which attitude needs to be changed by the Indians?
Q 3 Find out 4-5 words from the passages which have a derogatory meaning.
Q 4 Find out a few expressions which show a compulsion.
Q 5 Use the following words in your own sentences after changing them into verbs.

Performance   Interesting
Part-VI Read the following passage (24 to 26) and answer the questions that follow: Answers must be to the point.
Dignity of labour………………without being friendly.(fill in the blank a word from passage)
Q1 What do you mean by cutting edge work?
Q2 Why does the writer say ‘Indians become intimate even without being friendly’?
Q3 Find out five nouns from the passages.
Q4 Find 2-3 sentences with passivation.
Q5 There is no………of your work here.

Part-VII Read the following passage (27 to 30) and answer the questions that follow: Answers must be to the point.
Yet another…………to succeed globally.
Fill in the blanks with suitable words from passages.
Q1 We can not change people ……………society.
Q2 Some people are much…………………………of their personality.
Q3 I am sure that he is gonne give a good…………tomorrow.
Q4 Oh! This is my…………decision, you must not interfere.
Q5 I have been…………you to do so for a long time.

Part-VIII Read the following passage (31 to 36) and answer the questions that follow: Answers must be to the point.
The Western value system………………our younger generation.
Q1 Find out 2 compound and 2 complex sentences from the passage.
Q2 How many instances/ issues does Murthy raise in these passages?
Q3 Write the sentences in which the writer has used gerunds.
Q4 Find any figure of speech in the passage.
Q5 Find five adjectives from the passages.
Conclusion
On the basis of above discussion it is observed that the business tycoon N.R. Narayan Murthy’s style in delivering the speech is in compliance with Halliday’s metafucntions of language. It is not only an expression of the use of a lot of adages and examples but a number of linguistic aspects as analysed in the paper.
The analysis of Narayan Murthy’s speech reveals his inner desire for reforming the Indian society, thereby changing their self-centered attitude to social rectitude. He skillfully offers an effective critique of contemporary Indian value system and searches for a space for improvement in the attitude of Indian people on the basis of Western values. Throughout the speech Murthy reflects his disapproval of the work culture prevalent in India besides revealing an urge to take lessons from the Westerners.

The linguistic and stylistic devices used in the speech are finally woven together so that some of the lines become quotable and multifunctional. For Indian learners a didactic tone runs throughout the speech. This way the speech establishes Murthy’s visionary zeal and profundity as quintessence of his being a successful orator. Through this speech he is able to establish his identity as thinker and philanthropist for the Indian people.

Overall it has been observed that Murthy’s style in tackling the matter of comparison between the two countries is wonderful. The aphorism of language reveals his wisdom with the use of simple, compound and complex sentences so as to achieve the desired effect. The use figures of speech like anaphora, personification, repetition, alliteration etc. add to the beauty of the language. Murthy’s speech therefore offers the researcher an opportunity to appraise his linguistic and philosophic ingenuity. The exercises based on this speech can also help learners approach his speech as text and develop linguistic competencies from it.

References


