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Highlights

Explicit and Implicit Task

Relation among Paradigms

Discovering Thoughts, Inventing Future

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Comparison of Level of Alexithymia in Individual with Different Sexual Orientation

By Ms. Dona Singh & Dr. Dweep Chand Singh

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Abstract- Alexithymia has been affecting the lives of people in many ways, though the affect is seen not immediately. Sometimes, it happens so subtly that other reasons with loud appearance are the only ones to be addressed, leaving behind the unfinished business keeping the question still unanswered or vice versa. Sexual Orientation, on the other hand, had been constantly gaining attention from various disciplines including psychology, medicine and law. Researchers have significantly associated sexual orientation with mental health. The present research aimed to study the relationship between alexithymia and sexual orientation. In the study, 60 heterosexuals, 5 bisexuals and 60 homosexuals (N= 125) were included. After filling up informed consent, they completed personal data sheet, General health Questionnaire (GHQ- 12), Klein Sexual Orientation Grid (KSOG) and Toronto Alexithymia Scale (TAS-20). The results did not show correlation between alexithymia and sexual orientation ($r = 0.03$, $p = 0.75$). However, on further analysis, significant negative correlation ($r = -0.60$, $p = 0.02$) with high alexithymic score.

Keywords: *homosexuals, bisexuals, heterosexuals, alexithymia, sexual preference and sexual orientation.*

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Comparison of Level of Alexithymia in Individual with Different Sexual Orientation

Ms. Dona Singh^α & Dr. Dweep Chand Singh^σ

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1. INTRODUCTION

Sexuality is a part of normal development. In addition to biological and social influences, sexuality is intertwined with a variety of developmental facts, including gender roles, self concept, body image, emotional development, interpersonal relationship and capacity for intimacy, and spiritual beliefs (Dacey and Kenny, 1995). Developing a satisfactory sexual identity, including a positive view of oneself as a man or woman and as a sexual being, is also a core aspect of identity development (Koch, 1993). Sometimes couple experience difficulty in sexual activity including physical pleasure, desire, preference, orientation and orgasm, called sexual dysfunction. This involves physical and emotional factors. Emotional includes interpersonal or psychosocial factors, resulting from depression, sexual fears or past trauma (Baldi & Coretti, 2007; Eden & Wylie, 2009). Sexual dysfunctions are extremely common but rarely recognized by primary care physicians. There may be various causes for sexual dysfunctions. One of the major causes found in sexual dysfunction is interpersonal and relationship factors

which includes poor communication along with other organic and psychogenic factors (Halverson, 1992). Brooks-Gunn and Paik off (1993) suggested that there was no single route to healthy sexuality. For some, healthy sexuality may involve abstaining from sexual intercourse but having positive feelings about one's body. Self exploration without sexual intercourse may be a healthy choice for some, while engaging in sexual intercourse within a committed relationship during middle/late adolescent and using safe sex practices may be related to sexual well-being for others. Sexual activity is now higher among younger adolescents (The Alan P. Guttmann Institute, 1994). Although masturbation has been less common among adolescent girls than boys, the incidence of masturbation among teenage girls has increased over the past two decades, with about one third of teenage girls reporting masturbating behavior by middle adolescence (Chilmen, 1983).

Sexuality can be understood in terms of sexual orientation and sexual preferences. Sexual orientation is an enduring personal quality that inclines people to feel romantic or sexual attraction (or a combination of these) to persons of the opposite sex or gender, the same sex or gender, or to both sexes and more than one gender. These attractions are generally subsumed under heterosexuality, homosexuality and bisexuality; while asexuality (the lack of romantic or sexual attraction to others) is sometimes identified as the fourth category. These categories are aspects of the more nuanced nature of sexual identity. Sexual orientation "also refers to a person's sense of identity based on those attractions, related behaviors, and membership in a community of others who share those attractions" (American Psychological Association, 2013). The term sexual preference largely overlaps with sexual orientation, but is generally distinguished in psychological research (Gottfried, 2011). A person who identifies as bisexual, for example, may sexually prefer one sex over the other. Sexual preference may also suggest a degree of voluntary choice (Friedman & Lawrence, 1990), whereas the scientific consensus is that sexual orientation is not a choice (Frankowski, 2004). There is no consensus among scientists about why a person develops a particular sexual orientation. Research over several decades has demonstrated that sexual orientation ranges along a continuum, from exclusive attraction to the opposite sex to exclusive

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attraction to the same sex (Gottfried, 2011). The main categories under Sexual Orientation are subsumed as:

Heterosexuality- is the preference for intimate interpersonal relationship and sexual interaction with members of the opposite sex. Heterosexual most often begin with less intimate behavior and progresses to higher levels of intimacy.

Bisexuality- is romantic attraction, sexual attraction or sexual behavior toward both males and females. The term is mainly used in the context of human attraction to denote romantic or sexual feelings toward both men and women (American Psychiatric Association, 2013).

Homosexuality- Not all sexual activity is between males and females. Some general sexual activity often occurs as part of the adolescent process of sexual exploration. For most children from the age of seven to about thirteen, best friends, the ones with whom they dare to be intimate, are people of the same sex. Feelings become especially intense between ages ten and twelve when young people enter puberty and feel a growing need to confide in others (Dacey & Kenny, 1995). It is only natural that they are most trusting with members of their own sex who share their experiences occasionally. These close feelings result in overt sexual behavior.

Communication plays an important role in a healthy sexual behavior. Inability to express one's emotions and feelings can cause hitch in interpersonal relations. There have been researches by Costa & Salona (1999), Wise, Osborne, Strand, Fagan & Schmidt (2002) and Broody (2003) and other investigators concluded a strong relationship between sexual disorders and Alexithymia (difficulty in expressing and describing their feelings). Sifneos (1973) coined the term "Alexithymia" (derived from Greek; a- lack, lexis- word, thymos- emotion) literally meaning "lack of words for emotions". It refers to a specific disturbance in affective-emotional processing which has following salient features (Taylor, Bagby & Parker, 1997):

- A. Difficulty identifying feelings and distinguishing between feelings and the bodily sensations of emotional arousal.
- B. Difficulty describing feelings to other people.
- C. Constricted imaginal processes, as evidenced by a scarcity of fantasies.
- D. A stimulus-bound, externally oriented cognitive style.

Alexithymia is also found to be closely related to sexual disorders like hypoactive sexual desire disorder, orgasm disorder and erectile dysfunction (Madioni & Mammana, 2001). Another research shows that patients with sexual disorder and paraphilia scored significantly high on alexithymia scale as compared to normal population (Wise, Osborne, Strand, Fagan & Schmidt, 2002). Link between alexithymia and various sexual disorders such as erectile dysfunction (Costa & Solano,

1999), paraphilias (Wise, Osborne, Strand, Fagan & Schmidt, 2002) premature ejaculation (Michetti, Rossi, Bonanno, Tiesi & Smonelli, 2007) has been researched and explained. And also the link between sexual orientation and mental health which includes suicidal behavior (Gibson, 1989; Meuhner, 1995), anxiety and depression (Jorm et. al., 2002) has been explained. However, relationship between alexithymia and sexual orientation has not explored yet. Therefore, present piece of research attempted to see association between alexithymia and sexual orientation.

II. METHODOLOGY

a) Research Design

This study used three groups between subject research design where the three groups were heterosexuals, homosexuals and bisexuals. The two variables were alexithymia and sexual orientation.

b) Sample

The sample consisted of 125 subjects (60 Heterosexuals, 60 homosexuals and 5 bisexuals) selected from Gay Foundation, a Central University and some gay bars located in Delhi, India, using Purposive Sampling procedure. The data were collected in both situations, individual as well as in group. The participants signed a consent form, agreeing to participate in the research. Sample included individuals only above 21 years and individuals who showed no psychiatric illness or any physical illness on General Health Questionnaire. Sample excluded those participants who scored high on General Health Questionnaire and were not fluent in Hindi or English.

c) Measures

i. Informed Consent

All the participants were informed about the purpose of the study and had to sign a consent form showing their willingness to participate in the study.

ii. Personal Data Sheet

It was prepared by the researcher to collect and record relevant personal information like gender, age etc of the participating individuals.

iii. General Health Questionnaire (Goldberg & Williams, 1988)

General Health Questionnaire (GHQ) 12 is a measure of current mental health. It focuses on two major areas – the inability to carry out normal functioning and the appearance of the distressing experience. It can be administered on age ranging 16 and above. Internal consistency has been reported in a range of studies using Cronbach's Alpha, with correlation ranging from 0.77 to -0.93.

iv. *Klien Sexual Orientation Grid (Klien, 1978)*

It is intended to measure sexual orientation. The Klien Sexual Orientation Grid (KSOG) uses a 7-point scale to assess seven different dimensions of sexuality at three different points in an individual's life: past (from early adolescence up to one year ago), present (within the last 12 months) and ideal (what would you choose if it was entirely your choice). The scores that fall within 0-2 are considered to be heterosexuals, scores 2-4 indicate bisexuality and scores 4-6 indicate homosexuality.

v. *Toronto Alexithymia Scale (TAS-20) (Bagby, Taylor & Parker, 1986)*

It is a measure of deficiency in understanding, processing, or describing emotions. It was developed in 1986 and later revised, removing some of the items. The current version has twenty statements rated on a five point Likert scale. The questionnaire has English statement. The scores above 61 indicate presence of high level of alexithymia, score above 51 indicate low level of alexithymia and score below 51 indicate absence of alexithymia.

III. RESULTS

Data analysis was done using the Statistical Package for Social Sciences (SPSS 16). The statistical measures used include correlation, mean, range and SD. The present study was designed to understand the relationship between alexithymia and sexual orientation. The age range covered was from 22-35 years. Sixty heterosexuals, 60 homosexuals and 5 bisexuals were included. Mean age of heterosexual group was 26.35 ± 03.28 years, mean age of bisexual group was 29.40 ± 03.44 years and mean age of homosexual group was 27.46 ± 03.60 years. Out of 125, 110 participants were Hindus, 8 Muslims, 4 Sikhs, 2 Christians and 1 Jain. The sample consisted of participants having minimum education being graduation and maximum being PhD. Sixty five participants were in a committed relationship, 39 were single (not in any sexual alliance yet) and 20 participants were married. It had also been found that out of 125 participants, 62 participants currently (at the time of interview) lived with their families, 16 participants stayed alone, 9 stayed in a hostel and 5 stayed as paying guest. Results showed no correlation between alexithymia and sexual orientation (Table 1).

Table 1 : Showing the correlation between alexithymia and sexual orientation (N = 125).

Sexual Orientation		Alexithymia		Correlation	
Mean	SD	Mean	SD	r	p
2.81	2.16	50.36	9.45	0.03	0.75

Higher scores on sexual orientation Scale (KSOG) indicate homosexual needs (feelings). Table no. 2 shows a significant negative correlation ($r = -0.60$, $p = 0.02$) between scores of homosexual sexual orientation and alexithymia. It means as an individual's

scores increases on alexithymia scale, his scores on sexual orientation scale will decrease as a result of difficulty in identifying and expressing his desires for same sex sexual gratification (Table 2).

Table 2 : Showing different levels of Alexithymia in individuals with different Sexual Orientation (N = 125).

	High Alexithymia		Low Alexithymia		Non- Alexithymia	
	r	p	r	p	r	p
Heterosexuals	0.03	0.89	-0.10	0.79	0.02	0.89
Bisexuals			-0.74	0.78		
Homosexuals	-0.60	0.02	0.16	0.55	0.01	0.92

Fifteen homosexual participants scored high scores on alexithymia as compared to only 13 heterosexual participants. Fourteen homosexual, all 5

bisexual and 8 heterosexual participants scored low on alexithymia scale (Table 3).

Table 3 : Showing the frequency distribution of scores (high, low, absence of alexithymia in the three groups) (N = 125).

	High Alexithymia		Low Alexithymia			No alexithymia	
	Hetero sexual	Homo sexual	Hetero sexual	Bisexual	Homo sexual	Hetero sexual	Homo sexual
Frequency	13	15	8	5	14	37	33
Percent (%)	10.4	12.0	6.4	4.0	11.2	29.6	26.4

IV. DISCUSSION

The present study was designed to explore the relationship between sexual orientation and alexithymia. It was also aimed to compare levels of alexithymia in

individual with sexual orientation. An Alexithymia research has often seen the relationship between alexithymia and other mental disorders. The concept of homosexuality (different sexual orientation) has been the

focus of research not just in psychology but also medicine, sociology and law and politics. The present review of literature could not spot any research which studied these two concepts together.

Association between sexual disorders /dysfunctions and alexithymia were explored and explained in the past decades. Previous researches found alexithymia to be closely related to sexual disorders like hypoactive sexual desire disorder, orgasm disorder and erectile dysfunction (Madioni & Mammana, 2001). Other researchers showed that patients with sexual disorder and paraphilia scored significantly high on alexithymia scale as compared to normal population (Wise et al., 2002). Link between alexithymia and various sexual disorders such as erectile dysfunction (Costa & Solano, 1999), paraphilias (Wise, Osborne, Strand, Fagan & Schmidt, 2002) premature ejaculation (Michetti, et al, 2007) has been researched and explained in the past. On the other hand, association between sexual orientation and mental health has been explored and explained. Mental health including suicidal behavior (Gibson, 1989; Meuhrer, 1995), anxiety and depression (Jorm et al., 2002) has been found to be strongly related to sexual orientation. Thus, these associations have had their fair share of perspective and focus. The aim of the present study was to explore whether there is correlation between sexual orientation and alexithymia. The results indicated that there was little or no correlation between the two variables. It may also mean that some psychological constructs do not vary in individual with different sexual orientation.

Theories assume that sexual orientation is related to sex role orientation or to erotic orientation but results obtained in the researches indicate that there is no difference in the level of masculinity and femininity between heterosexuals, homosexuals and bisexuals (Storms, 1980). In another research on adjustment of non-patient homosexuals and bisexuals, results indicated that homosexual or bisexual individuals are equally psychologically adjusted as their heterosexual counterparts (Hart et. al., 1978). In a research on satisfaction and commitment in homosexual and heterosexual relationships, results indicated relationship costs were more strongly related to commitment and satisfaction for females than for males. Gender proved to be stronger predictor for satisfaction and commitment in relationships than sexual orientation (Rusbult, 1986).

Though the above discussions based on previous studies show the relationship between alexithymia and different sexual disorders. However, the aim of the present study was to explore the relationship between normally experiencing sexual feelings on explicit behavior in terms of opposite sex relation, same sex relation and relation with both the sexes. There were no considerations for sexual disorders and alexithymia. There was an intention to understand whether sexual

orientation and alexithymia are mutually exclusive dimensions of human behavior. Results of the present study endorsed this assumption. In other words from any angle the two did not seem to correlate to each other.

Correlation between sexual orientation and alexithymia was found to be insignificant. However, on further analysis it was found that there is a negative correlation between high alexithymia scores and low homosexuality scores. It means as an individual's scores increases on alexithymia scale, his scores on sexual orientation scale will decrease as a result of difficulty in identifying and expressing his desires for same sex sexual gratification. In the recent demonstration in the pride parades in metro cities in India, it was observed that the homosexuals wore masks on their faces to hide or disguise their identity (http://en.wikipedia.org/wiki/Pride_parade; <http://www.pri.org/stories/2013-11-25/delhis-lgbt-pride-parade-shows-what-difference-decade-can-make-india>). It may be a sign of legal or social inhibitions than true alexithymia.

V. CONCLUSION

Alexithymia and sexual orientation are not found to be related to each other. However, there is significant negative correlation between high alexithymia and homosexuality.

VI. IMPLICATIONS

Research shows that alexithymia is negatively related to therapy outcomes even when psychological or psychosomatic symptoms improve, Alexithymia tends to remain constant over the course of therapy (Salminen, Sarijaivi, Arela, Toikka, & Kauhanen, 1998). Alexithymia is present in all individuals in some level. But what sometimes is mistaken as alexithymia can be social and legal inhibitions rather than true alexithymia. Thus, the psychotherapist should look for other aspects which are causing difficulty in communication than focusing on alexithymia.

VII. LIMITATIONS

The sample selection included heterogeneous sample size for the three groups (sixty heterosexuals, 5 bisexuals and 60 homosexuals). Due to time constrain more data on bisexual individuals could not be collected. Also the age range covered in the present study was 21- 35 years which could have been wider. Teenagers and older adults could have been included as well. Inferences drawn from such sample cannot be generalized.

VIII. RECOMMENDATION

It would be beneficial for future research to be conducted with larger and heterogeneous sample

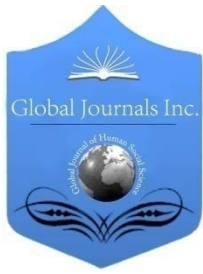
groups, and with wider age range, to enhance generalizability of findings.

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Historic Classic as Global Interculture: 文心雕龍 Literary Heart Carving Dragon and its Translations

By Kuang-ming Wu

Abstract- This brief comment is on ONE, the book 文心雕龍 Literary Heart Carving Dragon and TWO, its two English translations, to THREE conclude with their intercultural prospect.

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Historic Classic as Global Interculture: 文心雕龍 Literary Heart Carving Dragon and its Translations

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Abstract- This brief comment is on ONE, the book 文心雕龍 Literary Heart Carving Dragon and TWO, its two English translations, to THREE conclude with their intercultural prospect.

I. ONE: ON THE 文心雕龍

The classic 文心雕龍 is distinct and unique on at least three counts. One, this book is China's first major literary criticism, out about 501AD, centuries before medieval era. Two, as poetics is on poetry, so this literary criticism is careful scrutiny of literary writings, and all China's writings are literary. Three, 文心雕龍 dares to be comprehensive, packed tight in poetic rhythm. *Literary Heart Carving Dragon* is a dragonish pivot in China, epitomizing Chinese writing and thinking.

Born here now, the "dragon" soars far beyond here now in life's throbbing heartbeat of poetry; poetry is defined as packed rhythm jumping alive, humming tuneless tune, alias dragon self-carving in today's literary heart. The invisible dragon-beat is carved out 雕龍 into the "literary heart 文心" of China millennia young. Liu Xie 劉勰 cannot help but write out such life-act, intimate infinite, into *Literary Heart Carving Dragon* 文心雕龍 in 50 gem-chapters, orderly sparkling, compactly poetic, solid soaring.

Thus Liu gives us poetic literature on Chinese literature; his *Literary Heart Carving Dragon* is itself the carved dragon soaring-crisscrossing into the literary heart of the dragon-cosmos, vast all over in history, to stun us to stabilize us, in joy breathless, by hitting the heart of literary beauty dragon soaring. The book covers China's cultural horizons from its cosmic principles (chapters 1-4), spreading poetically (chs.5-9) in various genres (chs.10-25), elucidating inner-outer structure (chs.26-35) and patterns of progress of writing (chs.36-44), to concluding in historical trends of the times (chs.45-50). The whole book is a sparkling gem shining throughout China worldwide.

II. TWO: ON TWO ENGLISH TRANSLATIONS

Now we are readied to consider translations by Shih and Yang. We first a. specify the ideal of translation, in whose light to scrutinize b. Shih, then

c. Yang, then in d. compare complaints on both, to sum up e. their failure.

a) Ideal: poetic style

Translation is translucency via which the author freely appears unhindered, at home in the translated language as in his native tongue.¹ Liu Xie is alive, critical and sophisticated, weaving rhythmically various senses and authors—he is punchy poetic. Therefore, he must be rendered poetic alive in English as he is in Chinese. Liu-translation is an English "dragon carved" by a poet in Liu's Chinese poetry, "literary heart" (English) to "literary heart" (Chinese).

Ignoring this exigency of tight style-match, to arbitrarily add translator's explanations, adds alien legs to Liu-snake,² to botch up this translation that now turns ridiculously leg-disfigured, immobilizing the Liu-snake alive dragonish. Sadly, such fatality is baldly shown in Shih and Yang. Now, let me unpack all this.

Liu's book is woven by the how of poetic rhythm into a what-said tapestry of each idea into others; what-said is part and parcel of how-saying. Any Chinese prose is poetic, a carved dragon soaring, a philosophical poetry; missing the how of literary rhythm misses what is said. This how-what unity is the normative principle of translating all Chinese writings historical, argumentative, literary, and fictive. The translator must be a poet embodying China's literary heart to carve out a comparable dragon-poetry in English, to write what is said in how it is said, as the Chinese original writes poetic beautiful.

¹ Rainer Schute and John Biguenet in *Theories of Translation*, University of Chicago Press, 1992, say, translation lets the author talk in the target language as if the author knows the language. For more nuances and minute complexities, see Umberto Eco, *Experiences in Translation*, Toronto: University of Toronto Press, 2001, and William Radice and Barbara Reynolds, eds., *The Translator's Art*, NY: Penguin Books, 1987. Here, the sole sine-qua-non is hit hard: China's dragon-rhythm vigorous must translucently soar throbbing in other tongues—translated.

² The ridiculous image of "drawing snake, adding legs 畫蛇添足" in *Warring States Stratagems* ("Qi Stratagems") 戰國策, 齊策 (117/57/15-17 in 戰國策逐字索引 1993), is justly applied to botched translation here, for "state stratagems" amount to shrewd tactics of translating the situation of present danger into targeted prosperity. The whole *Stratagems* volume collects many gripping stories of how the situational translations astutely transpired, during the two and a half cutthroat centuries of Warring States.

The translator must exhibit poetry in English, translucently seeing the Chinese dragon alive. Explanation must be separated from translation. To translate Liu Xie into English transfers China's typical best into English best, heart to heart. Translation is a pivotal task of intercultural in our Global Village today. Such tall order of translating *Literary Heart Carving Dragon* is responded to imperfectly by two into English, among six mentioned by Yang (40, 79), to my knowledge.

One is known, back in 1959, Vincent Yu-chung Shih, *The Literary Mind and the Carving of Dragon: A Study of Thought and Pattern of Chinese Literature*, NY: Columbia University Press, 1959. Another is *Dragon-Carving and the Literary Mind (Wenxin diaolong)*,³ written by Liu Xie (c. A.D., 465-521) and translated into English by Yang Guobin with an Introduction and Annotations, 2 vols. Beijing: Library of Chinese Classics in English Translation, 2003. My impressions on both translations are here.

a) Shih

Let us begin with Shih's translation. Reading Shih's translation tastes some thin soup of de-zinged Chinese spirits thick vibrant. Shih is barely reminiscent of distant skeletal Liu Xie, as Shih even confuses prosaic explanation with strictly lyrical translation. Flatly wordy, Shih has lost echoes of rhythmic punches of the terse original, killing Liu gutsy.

Shih's Introduction begins with general description of poetry and music in ancient China, to wander into "Chinese philosophy" of poetry as of moral utility, as Confucius appreciates music. Mencius' subjectivity is then added, with "fostering the vital spirit or breath" moral, continued with Hsüntzu repeating Confucius' moralistic socialism. Then Chuangtzu appears to criticize conventional morality and language, to stress *shen* (the spirit or divine) and mystical transcendence—all in vague if not deviated description. Thus it goes on for 30 pages.

Un-clarified platitudes are thrown about, and general terms today are used to explain ancient text, as profuse words fill pages. Bulky fluffy generality results, trite stale. We keep asking, "So, what else is new and not trivial?" In the last page but one, some later praises of the book are thrown in, and the last page closes with the difficulty of understanding terms of Chinese writers, to be resolved by understanding them in context, (surprisingly) citing I. A. Richards on Mencius as a model, unaware that, with modern Western logic, Richards⁴ exhausts all logically possible meanings of some of ancient Mencius' sentences; Richards writes in

an anachronism, hardly helping us understand ancient Chinese writings.

Besides, Shih's noncommittal "art as moralistic didacticism" (Chuangtzu is dropped) is applicable, duly adjusted, to any literature anywhere. It is unclear how such trait of Chinese aesthetics, if valid, can explain what uniqueness of Liu's. And then, suddenly, on pp. 33-34, Liu's biography appears. Mentioning no distinct feature of Liu's book, none of its specific contribution or importance, Introduction plunges forthwith into précis of each chapter of the book, beginning at the Preface Chapter 50 (at the end of the book).

Totally absent are how the book is structured, much less how lyrically, forcefully, and concisely it was written, and how the how and the what are organically at one, to typify Chinese writings (to concretize Yang's assertion in general, 17, 44). A good summary of the book that begins Shih's Introduction is all forgotten, never to develop anywhere. In all, Shih's Introduction is alarmingly inferior to 導讀 by 羅立乾 meticulously researched (though still imperfect), in 文心雕龍, 臺北三民書局, 民83, pp. 1-27.

In vague verbosity, all Shih's *translations* are of content only, cut and dried, omitting all the original colors and throbs as dispensable frills, to bring a set of skeleton-pieces out of the closet of the past. The whole Introduction and translations lay flat, scattered, bare and loose. I am sorry to have been harsh on Shih; still the magnificence of the original shows through his translation thinly mostly accurate, shorn of original rhythmic echoes (even in sense) as it is, so many points left to desire in each phrase, as it does.

The problem is that a word has a core-sense with halo-nuances, and Chinese word's core-sense constantly shifts with usage-contexts alive as Greek Proteus elusive allusive, and Liu Xie is the worst Chinese Proteus. To capture these subtle nuances requires poetic sensitivity to persistently trail the original poetic vigor. To transfer word for word kills the sense alive, and no explanation may clutter translation, as explanation is no translation. It is sheer joy to hit the Chinese just right in English, but it is quite a difficult art to hit it.

b) Yang

Let us now go to Yang's translation. Two bulky Yang volumes are due to cramming in the pages Chinese and its English equivalent (not quite), such as original Liu Xie's text, its Chinese translation 今譯, and its English translation. Yang's volume in English alone may be about Shih's size. Yang's General Preface is a rough historical survey, not on what China is, what the West is, and poorly translated into English, though its major stress on global intercultural is correct. Yang's Introduction did touch on Liu's book's importance, but mostly on what it says, no why or how it is important, much less its signature characteristic of tight rhythm,

³ Why the original Chinese order in the title is reversed in Yang's English translation is not told.

⁴ I. A. Richards, *Mencius on the Mind: Experiments in Multiple Definitions*, Westport, CT: Hyperion Press, 1932.

and is again vaguely translated into English, often even surprisingly different from its Chinese equivalent.

Yang's long Introduction 前言 on *what* 文心雕龍 said (pp. 17-83, the Chinese version followed by its slightly different English version) is lucid, coherent, informative, and even ingenious, rather a delight to read, though it tends to be vague due to lack of definition of key terms, "genre," "imagination," etc., and Yang's whole setup deviates from Liu's. I must resolutely resist the temptation to present my summaries of it, "adding legs to Yang's snake." I should only mention one critical point: All Yang's introduction and translations are a "snake" drawn ingeniously prosaic and dead-set, not Liu Xie jumping alive exquisite.

Here are my miscellaneous comments. Yang's footnotes at the back are well researched, but his citations are hard to locate. Yang in p. 19 is good, but I would put it the other way: Dao is root of human, human is root of literary pattern, and so the literary exhibits humanity and heaven and earth.

c) Yang and Shih

Curiously (for I don't know why), Yang's Introduction is more appropriate (not precise) than Shih's, while Shih's translations are more accurate (not appropriate) than Yang's. Yang's simplified syllabary 簡體字 illicitly lumps 讚 with 贊, 弔 with 吊, and so on.

More, Shih's odd "Glossary" replaces Yang's careful "Bibliography," while Shih's footnotes under each translation page are helpful, lacking in Yang. Shih's title-translations of chapters are more in rhyme with the original than Yang's illicitly explanatory. Translations by Shih and Yang missed "how-expression intrinsic to what-expressed" that turns Liu sparkling coherent and alive; both translations are flat flabby, not the original poetry lush and tight.

A simple example is here. Liu Xie concludes every chapter with a short sharp poem he calls "tsan 贊" a chanting sum-up. Shih sensibly leaves it untranslated, just explaining it with Chapter Nine 頌讚 (12, n, 26), while Yang brutally puts it as "summary," to kill the chanting poetic aura at the core of *tsan*, a glorious finale of each chapter, as chorusing to round up Beethoven's Ninth Symphony. This instance exemplifies all Yang's barely correct, brutal insensitivity in all *tsan* that, over-interpreted, turn into partial translations. Actually both translators' *tsan* are disasters.

It is easier to pursue Liu's skeletal "meanings" than re-presence-ing, in the novel world of English, Liu's Chinese vigor, his full-blooded "sense" punchy, luscious, and complexly fresh. Worse, even such skeletal pursuit is elusive as trailing a tiny boy jumping alive, as we vainly try to "download" his primordial bone-movements into our adult "chart" decently systematic, as he shouts to fight his favorite "monster." Downloading Liu spanking alive, Shih thinks he captured one aspect of Liu's "meanings" as Yang thinks he did another.

All this while, a third party beside both scratches his head, "Is this a real Liu?" Somehow their tones are off; *their* tunes are felt alien to Liu. Such bewilderingly elusive but clear mis-renderings are embarrassingly displayed as "translations," as we read them with Liu's original text beside. Still, remaining inaccurate, explanatory, and out of Liu-rhythm as both are, Shih's translation seems less so than Yang's.

And the list of my comparative complaints goes on. I said, e.g., that Yang is better in Introduction, while Shih is better in translation. My criteria (detailed in TWO, a. above) are poetic thrust as Liu's original, no-explanation as translation, and appropriateness, etc. But such comments have no end, as anyone can see. Still, the point has been made by just this much amount of comments. I had better cut off such a list at this point.

d) Failing ideal

In sum, Shih and Yang are literalistic unliterary, not literary poetic as Liu, missing this "as." To re-present 文心雕龍 alive, we need its *comparable*⁵ poetic rendition in English, attending to the translation closely matching up to *how* its Chinese original is written in vivid rhythmic vigor ever fresh. For example, "神思 divine musings" is flattened by Yang as "imagination." 朱自清 says it is "big-scaled heart-travel 大規模的心的旅行" to form a "trinity" with "hidden reverie 玄想" and "depth thought 潛思."⁶

That is translation in close match with the original literary vigor. The reason is obvious. As Liu insists and executes in 文心雕龍, literary presentation portrays typical features of living; literary Liu hits essentials of life homo-cosmic. Translation must be as literary alive as Liu. Trying for literal accuracy to the original Chinese, literalistic translation ironically turns unliterary to Liu.

Even my entire meta-comments here are more literary-careful than literal-analytical, less Aristotelian than reminiscent of the literary and tight *Warring States Stratagems* 戰國策; all this while, my comments are logical critical and involved passionate. Interestingly, a comparable view is expressed even more forcefully by Lattimore,⁷ saying poetic rhythm *alone* punches out what even surprises the writer. I say poetic style sings sense; he says poetry creates sense. We agree that how-says parameterizes what-said. Gesture says; poetic gesture shouts sense, in China for millennia, as typified

⁵ Of course, what is comparable can only be felt, discerned, by those at home in both cultures of translation and translated, and agreement among the bicultural is not determinate. Still, what is comparable has a rough parameter and has to exist to tell an apt good translation.

⁶ See the fabulous "海闊天空與古今中外 'Ocean wide, sky vast' and 'Ancient and modern, at home and abroad'" in 朱自清全集 *Chu Tzu-ch'ing: Complete Works*, 臺南市大孚書局, 1995, p. 212.

⁷ Richmond Lattimore, *The Poetry of Greek Tragedy*, Johns Hopkins University Press, 1958; Harper Torchbook, 1966. The last chapter is punchy revealing.

in 文心雕龍. China's specific cultural excellence is the sparkling pride of the global.

III. THREE: ON INTERCULTURAL PROSPECT

It is time to take stock. Our grand finale is made of a. reviewing the translation-ideal and its actual failures so far, b. precisely via which we envisage our positive prospect today in global interculture.

a) Ideal and failures

Liu Xie delightfully crisscrosses writings to cross-refer sages ancient and contemporary into a network subtle rich, poetic *peculiarly* Chinese; he thereby alludes to the *ubiquitous* human living homo-cosmic. Liu Xie nods to a Greek sea-god Proteus shepherding seals, changing his self liquid as sea, to dodge capture until hung on to, to reveal future truths vast as sea. His oceanic elusiveness alludes to oceanic truths.⁸ Liu Xie's poetic web is Chinese Proteus fleeing our capture, too ancient allusive for us today. Still, Liu is not beyond our grasp. Let me explain.

In my opinion, Liu's 文心雕龍 is poetic crisscrossing, so inter-involved in sense, in rhythm, and in allusions as to be well-nigh untranslatable, but it does not mean we cannot understand it. for example, the Bible is a mixed bag of literary beauty in many ancient languages; it has been variously translated, and reading many of them with sensitive care surprisingly enables us to approach it more than we can expect, as we hear great sermons based on translated Bible passages. Similarly, reading *many* imperfect translations of 文心雕龍 awesomely unapproachable enables us to appreciate its cultural magnificence beyond we initially suspected; thus it excitingly nourish our souls everywhere.

In sum, Chinese writings sing sense in tunes situational, as detailed by 朱自清.⁹ "Tune is mood groping for its logic" (Robert Frost); mood is attunement (Heidegger)¹⁰ with things around. So, in order to mean just right, felt logic must be in the writer's mood in tune with the mood of things. Our mood means; it must

sound good to mean good sense. How-said means what - said, and meaning must be in things' mood. All this makes for dragon-poetry pulsating sensible sense, good sense just right, and in things.

To capture such mood-sense is to translate into today, to sing to understand, poet for poet, mood to mood to feel *that* way together. This is how "literary heart" of mood "carves dragon" soaring rhythmic-vigorous in matters homo-cosmic. *Explaining* all this kills the poetry of translation felt together in the right mood, never analytically explained in the general field. It is thus that literalistic-explained translations of 文心雕龍 fail, fail in mood in tune and in sense. It is so serious, so sad.

b) Positive global prospect

Still, Shih and Yang are not exceptions. Being an avid collector of translations, I closely observe how literary renderings of 孟子, 文賦, and even the poems of 張籍 were admirably *tried* by David Hinton (1998), Sam Hamill (1987), and Jonathan Chaves (2006)—and all sadly failed. I sigh deeply at many luminary-interpreters in *Wen-Lin* (ed. Chow Tse-tsung, 1968) and at Lin Yutang's many courageous renderings (*Wisdom of Confucius* 1938, *Wisdom of Lao-tse* 1948, *On the Importance of Understanding* 1960, *Theories of Chinese Art* 1967, *The Wisdom of China and India* 1942, and the list goes on).

I hardly need to mention stellar elucidators Waley, Legge, Giles, Creel, Watson, Chan, Lau, Dobson, Wilhelm, Spence, Snyder, Graham, Watts, etc., all so close to the Chinese originals and so helpful, *and* so far from the originals. The reason is simple, and alarming. None has captured China's tight poetic dragon-thrust intrinsic to the literary heart of what is said, as performances shape musical compositions, though Waley and Graham vaguely approached the saying-said unity *unawares*.

I am happy that 聞一多 says Chinese sentences are rhythmic 音節, tightly packed 緊湊. I am sad as he says translation caters to the taste of audience, not faithfully conveying the translated work, as all authors and translators I know say.¹¹ He criticized Tagore, English translation of Li Po's poems, and translated Arnold's "Rugby Chapel,"¹² and his own sentences are often English-flavored. 朱自清 knew English well, summing up English books, translating English

even abroad; the dragon-principle is basic to humanity, intercultural, global.

¹¹ See Eco dictating various modes of translating his volumes, and Emil Brunner thanking his translator for consulting with him. Umberto Eco, *Experiences in Translation*, Toronto: University of Toronto Press, 2001. Emil Brunner, *The Mediator*, London: Lutterworth Press, 1949, pp. 11, 17. And the list goes on.

¹² 聞一多全集 三, 臺北里仁書局, 民89, 丙161, 162, 164-165, 丁203-221, 275-279 and 聞一多全集 武漢湖北人民出版社, 1993, 2:228-330. His Chinese translations read like his usual writing. Does it show his good translations? I omit comments on his critiques of English translations. On Chu, see many pages in 朱自清全集, 臺南市文國書局, 1996.

⁸ Ocean-elusive, ocean-truthful, Proteus the sea-god of the future is interestingly portrayed in *The Oxford Companion to Classical Literature*, ed. M. C. Howatson, 1991, p. 470.

⁹ See "詩言志辨 On 'poems express intentions,'" in -, 上, 臺北市宏業書局, 民72, pp. 185-355.

¹⁰ "Conversations on the Craft of Poetry," *Robert Frost: Collected Poem, Prose, & Plays*, NY: The Library of America, 1995, p. 857. His poetic vigor cleanses my soul. See Martin Heidegger, *Being and Time*, trs. John Macquarrie & Edward Robinson, NY: Harper & Row, 1962, indexes on pp. 518 (stimmen, Stimmung), 526 (attunement), and 551 (mood). Heidegger is so poetic as to inspire another translation of his *Being and Time* by Joan Stambaugh, Albany: State University of New York Press, 1996. Heidegger can claim to be today's Liu Xie. Both translations agree that mood is attunement for Heidegger. See Stambaugh's comparable indexes on p. 424 (attunement) and 453 (mood). We have quoted US Frost and German Heidegger to show how Liu Xie's dragon-poetic principle is supported

passages, wrote on English influences, and wrote vivid travelogues of the West.¹³ But neither paid special attention to translation as such.

Noteworthy is Roger Ames's skillful incorporation of China's "idea-system" (J. Huxley) in his various translations of 孝經, 論語, 道德經, and many others. Ames' "translations" are actually an excuse for unobtrusive initiation of global intercultural. We are grateful. Of course, nothing is easier than to quibble over the adequacies of his translations, and his explanations of Chinese idea-system, but we must remember, he has just initiated global intercultural; he is the world's only translator firmly *and* tacitly to commence intercultural. For his pioneering initiation we are grateful deeply, rightly.

On the whole, imperfect these translations are as I have complained so far, every bit of their elucidations still adds to our stunned appreciation of the Chinese original vast deep, intimate infinite, and rhythmically magnificent *beyond* even its Chinese explication (as 今譯 in Yang's volumes show). We are deeply grateful to all translators for their decades of meticulous assiduity. We their beneficiaries owe them this realization: 文心雕龍 with its translations are not an end but our *means* to intercultural worldwide, as Ames nudges us to stare at to initiate.

Poetry sings sense-music; China is the culture of poetic music. It behooves us to spread globally China's poetic-musical *thinking* embodied in 文心雕龍, as Chinese musical depths are heard throbbing in German Schumann. China is as musical as Schumann is poetic, as his tuneless tuneful "Abendlied"¹⁴ echoes in deep sensibility the faintly rhymed rhythms of 文心雕龍.

It is thus that the most local is the most cosmopolitan; cultural locals are the pride of the global ubiquitous. Intercultural global advocates the heartfelt echoes of cultural localities, Liu Xie with Proteus, Schumann, the Bible, etc. We carve out various English dragon-translations of the literary heart of 文心雕龍, to use them as our poetic mood-means to global intercultural, excitingly to nourish our souls everywhere.

In sum, dragon-translations of Chinese writings remain in *our* hand in our literary-hearts as our urgent task of intercultural toward the future worldwide. We have job to carve alive, beginning today, inspired by our great predecessors with their mixed accomplishments so vast illustrious. Our daring dragon-translations of China,

however imperfect, perfectly dawn our cosmopolitan con-cord—hearts-together—worldwide.

Now, let us soberly tighten up the whole bit so far. Someone may demur, "Why bother with moldy China? We are too busy for such silly nonsense." We can gently remind him. Technical knowledge 知識 we are so proud of came from primordial life-wisdom 智慧, to facilitate wisdom. Sadly, as a teenager despises his parents, knowledge tends to disdain of wisdom, to turn inhuman human, a tragic monster worse than useless.

The "moldy" China warmly pats us on the shoulder, pointing to the glorious dragon soaring, carved out by our literary heart of primordial humanity; 文心雕龍 is the primal sine qua non to our basic humanity, the be-all and end-all of all. Everything, including technical knowledge, begins and ends here.

Our busy-ness that mocks this life-basic wisdom mocks our self to death, as shown by our technical knowledge that brings on ecological disasters to bring down everything, including our proud technical knowledge.¹⁵ Disdain of "moldy" life-wisdom, since time immemorial, commits proud suicide so silly so tragic. Now, what is sillier, technical knowledge today or ancient moldy life-wisdom in China's 文心雕龍?

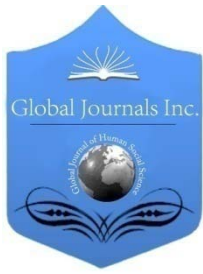
Thus promotion of China's 文心雕龍 is never silly but indispensable to save the world from the brink of total destruction. Promotion of ancient wisdom, dragon soaring at the core of literary heart of humanity, is global intercultural. So, China-promotion via its translation is the absolute essential of global intercultural to save the world. This conclusion is inescapable, indicating China-translation to be our historic task indispensably urgent worldwide, right here and now today.

¹³ See Chu's sparkling penetrating travelogue throughout the Western hemisphere in 朱自清全集, 臺南市文國書局, 1996, pp. 269-327. Wen was educated in Chicago, Colorado Spring, and NYC during 1922-1925, 聞一多全集, 武漢: 湖北人民出版社, 1993, I: 1-9.

¹⁴ Listen to channel 9, wonderfully done, in "Meister des Bogens: Georg Kulenkampff: Kleine Stücke für Violine und Klavier oder Orchester," *Podium 4*. None even played this rare deep piece, much less so deeply movingly—to the best of my knowledge.

¹⁵ We do belatedly begin to use technical knowledge to redress disasters wrought by technical knowledge, but this redress is dictated by life-wisdom, not by knowledge.

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The Relation among Paradigms and Psychoanalytical Clinics: Narcissism and Death Drive as Main Operators in Psychoanalytical Psychopathology

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Abstract- From the concept of paradigm and the paradigm of hyper complexity itself, the present paper seeks to find within the notions of narcissism and of death drive, both theoretical and technical elements that may assist in the understanding and in the clinics of non neurosis.

Keywords: *psychoanalysis, psychopathology, paradigm, hyper complexity, narcissism, death drive/instinct.*

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I. INTRODUCTION

Considering the contemporary subjectivities in which we perceive the mark of destructiveness, of cruelty, of psychic pain, of anxiety and melancholy, psychoanalysis fits with theoretical and technical propositions in its abilities to listen and to treat pathologies that present such marks. To address the psychoanalytical understanding of these frameworks and their clinical model, I intend to make use of the concept of paradigm and of the hyper complex thought of Edgard Morin in order to, later on, take psychoanalytical conceptual elements that would allow the understanding of these pathologies to be expanded.

As regards to the first question, Paradigm is a concept by Thomas Kuhn in *The Structure of Scientific Revolutions* (2003). For the author the sciences evolve through paradigms. The latter is defined to be a model for solving problems related to the field of action of a science that shall function as a problem-solver of certain types through these models of solutions that constitute the paradigms. It is attained by these exemplary cases that allow generalizations. A new paradigm is formed when there is an epistemological break in a preexisting level, where there is a break with the hitherto prevailing to a new way of looking at certain problem. Thus, in Physics, along the time, different paradigms exist, the geocentric theory of Ptolemy, subsequently the heliocentric theory of Copernicus, and so on.

The work of Kuhn made it possible to differentiate sciences and their theoretical objects, and also functions as an answer to the matter of scientific character of the unnatural sciences. Hence, my reading

is that psychoanalysis, as an unnatural science, has its theoretical object on the concept of the unconscious. However, before that same theoretical object, the various facets with which the pathologies present themselves put the need of distinct clinical models and meta psychological formulations, forming different paradigms.

Joel Birman (2014) speaks of the different paradigms in psychoanalysis, saying that these were forged on the basis of successive historical periods which enabled the emergence of different forms of subjectivities that propitiate the identification of different paradigms in Freud.

Thus, the author affirms that the concepts of hysteria and neurosis, as well as those of the first topic and the first instinctual duality, all belong to a first Freudian model – that of the repression of sexuality – and that they also allow to outline the technique centered on neurosis. On the other hand, the concept of narcissism, death drive, the second topic and the second instinctual duality all together belong to another historical moment – that of violence and cruelty – and now these concepts allow a glimpse at melancholic and psychotic subjectivities.

I find myself totally on common ground with Birman's postulations. I would add on that this first model is based on the case studies of Dora, Little Hans and The Rat Man, which all make part of this same historical, theoretical and technical moment. Whereas the second model finds its anchors on the case stories of Schreber and The Wolf Man (Castiel, 2012a).

In that sense, Birman (2014) affirms that the post-Freudian authors, in among which he highlights Melanie Klein, Lacan and Winnicott, all belong to a different historical moment than that of the repression of sexuality, but a moment that is actually related to violence and cruelty. Thus, their research lines are grounded on psychosis. Melanie Klein takes the paranoid-schizoid position as a model whereas Lacan holds up paranoia as his model. In addition I would note that, more recently, Andre Green dedicated his work to theoretical and clinical models for borderline states as well as for non neurosis.

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Nowadays the subjectivities also emerge from a scenario of violence, cruelty and helplessness. So the existence of these different paradigms make us think that psychoanalysis finds the theoretical elements that allow us to propose theoretical and technical tools to manage the non neurosis, borderline states and pathologies of narcissism on Freud's second model, as well as on its contemporary authors. In face of such situations some questions arise: to which clinical model do these frameworks respond? What weight does a history of mistreatment, abandonment, with regard to healing have? Which paradigm does give account of the theoretical and technical elements facing these situations?

First of all, these considerations take us to the paradigm of hyper complexity of Edgard Morin (1996). To the author, there are complex systems that have a measurable number of components, function with a linear causality and do not receive help or modification from another system as the time goes by, and so tend to entropy.

On the other hand, the hyper complex system has a number of measurable components only by order of magnitude or whose number of components establishes a number of relations that cannot be measurable. Therefore, the components of the system necessarily product errors, work with the errors, despite the error and from the error. The perspective of growth occurs according to the reuse of that, in order to produce a reordering system. The hyper complex systems with multiple paradigms coexist and have indeterminacy as causality.

Considering the subject of the analysis from the hyper complex point of view, in which there is indeterminacy, and there is not linearity and determination, lead us to think about the roll that the history of the patient plays inside the analytical experience. Luis Hornstein (2000) has been dedicated to these matters, which I am totally in agreement with. The history of the subject seen from the point of view of indeterminacy means that his/her experiences are not a destiny, as new encounters may enable reorganizations of him/herself. Among these new encounters there is the analyst, which also means that there is not only one interpretation of the history, all ready, to be communicated by her/him to the patient. It is about sharing the history in the analysis, through transference, that takes the patient to new symbolization. In the words of Morin, it is possible to re ordinate the system from the error.

In that way, it would be as the American historian Carl Shorske (200) has said that contemporary historians, different to the others, should think with history and not about history. In psychoanalysis it is also needed to think with the history of the patient that is shared in transference and that is not determined by it. To think of the transforming ability that lay within

encounters is to reflect about the status that is given to transference. It is also to give the clinics its potential as a place to generate transformation of what is destructive within a subject. Once released from determinism, theories make way to difference as a factor of creation or change.

From the perspectives of the hyper complexity and of the various splits which Freudian works of the second topic offer us, along with post-Freudian concepts, we may think of theoretical concepts and clinical models that will handle destructive aspects and frames of anxiety, as contemporary clinics confront us with graves neurosis, rooted on narcissistic issues, borderline cases and melancholy. The psychoanalytical work with such cases put the statements of meta psychology to judgment. We must rethink them, before the puzzles that the clinical practice with these patients imposes us, in order to find ways towards some transformation.

The complete work of Freud is open to new readings that may reconfigure psychoanalytical theory and practice. If I take the text *On narcissism* of 1914 as a starting point, my hypothesis is that there is a great possibility to match the concepts of narcissism and those of death drive of 1919 for a light to be thrown upon the understanding of depressions, melancholies and borderline cases. Those are frames that the subjects whose action, in the sense of acting-out, is a mark of his/her condition of being. Such subjects have their discharge of excitement without means of symbolization, and their behavior can be more or less self destructive. The expressions of destructiveness appear as impasses in the analytical process and call us upon, as psychoanalysts, to take position before its baleful effects. (Castiel, 2013)

As I mentioned above, Freudian work *On narcissism* (1914) is a start for the comprehension of pathologies beyond neurosis, considering the impossibility presented in such pathologies for the subject to come out of a narcissistic condition and to invest in objects. Although Freud has not continued thinking specifically about narcissism to write his later texts, the concept allows openings on the meta psychology and became the model to many Post-Freudian elaborations. Lacan (1948/1998) departs from narcissism and its relation with the formation of the ego to support his conception of mirror stage. Green (1993b) questions narcissism in relation to the drive and to the object. Moreover, he points out that although Freudian formulation about melancholy could indicate the existing relation between the death drive and narcissism, that same relation is yet to be discovered. That is so that the author postulates the existence of a negative narcissism, a death narcissism that opposes itself to a positive one, a life narcissism. Green emphasizes the Freudian idea that the objective of life drive is the objectalizing function, in the sense of connection, in the

capability to invest new objects which may promote drive satisfaction after the separation from the primary object. While the purpose of the death instinct would be the deobjectalizing function that is characterized by disinvestment and deobjectalization.

Freud (1914/1980) postulates narcissism as the investment of the drives in the ego, and that that investment constitutes the ego. Such investment happens before that the libidinal cathexis are channeled to objects and so it is overshadowed during the libidinal development. Subsequently pathological states would bespeak a narcissism that comes from the libidinal cathexis withdrawals from the objects of the world. This would be a secondary narcissism superimposed upon a primary one.

There are two Freudian statements that seem fundamental in the sense that they may be essential elements to think of a paradigm that handles theoretical and technical proposals on melancholies, pathologies of narcissism, etc. The first, at the end of the second part of the text, refers to the need of the subject to leave narcissism in order not to become ill. Freud considers it to be necessary surpass the limits of narcissism – by attaching libido to objects. The “dammed-up” libido in the ego might become pathogenic. As to the second affirmative, in the third part of the writing, it is about the formation of an ideal as a conditioning factor to repression, considering that the real ego, that is seen as the ideal for the subject in his/her childhood, will be substitute for ideals which will become the milestone of the self-love. Therefore, what the subject projects before him/herself, as being his/her ideal, is actually the lost narcissism of his/her childhood, when he/she was his/her own ideal. It can be noticed that Freud states a difference on the treatment of the ideals: an initial moment, when the child is his/her own ideal, and after the lost narcissism, when the ideals become milestones to be achieved by him/her. The possibility to accede to the second position, called ego ideal, is given with the end of narcissism.

Freud also says that idealization occurs both in the sphere of ego libido as of the object libido. Therefore, this Freudian idea allows us to suppose the ego as an object and as a result we can say that the idealization relates to the field of narcissism. Moreover, the idealization relates to the cling of the libido to the object that is, in this case, the own ego. So the reading I propose here about Freud's formulation is that this cling of libido to the ego, which composes narcissism, also prevents the formation of an ego ideal, as far as this would be the substitute for the lost narcissism. In the case of narcissism, the ego is the ideal itself. Thus the pathologies which are based on narcissism, the ego is the ideal of the subject and its relationship with the objects occurs from the idealization, as in the relationship between subject and object happens with the ego as the center, what the subject wants is the

recognition of the object. Therefore, the idealization of the self as an object occurs at the expense of other objects.

My proposal is that these theoretical links that are made possible by the concept of narcissism could be problematized and expanded, considering the opposition in Freud (1920/1980) between Eros and the death drive. Therefore I understand that it is from the relationship between narcissism and the death drive that one can get to a understanding paradigm for subjectivities grounded on narcissism, as well as arrive at a clinical model to work with them. In Freud (1920/1980) Eros is compatible with the binding, ie, with the ability to invest. While in the opposite way the death instinct is characterized by disinvestment, by unbinding. The disinvestment implies increasing destructiveness, in which unbinding processes triumph over the generation of sources of pleasure or over the development of creative potential (Castiel, 2012b).

All that is discussed more specifically, already taking the second topic into consideration, in *The Ego and the id*. There Freud (1923/1980) states that the two classes of instincts bond and fuse, so that the destructive impulse can be neutralized, being diverted to the outside world through the muscular apparatus. Thus, the two classes of instincts bond and function together or split up. The libido is a binding factor, a factor of instinctual fusion while aggressiveness is a factor of drive defusion. The higher the prevalence of aggressiveness, the more instinctual fusion tends to crumble. Conversely, the more the libido prevails the more the merger will take place. Therefore, the postulation of the second drive theory and the idea of instinctual fusion-defusion allow thinking about the combined operation of the sexual and death instincts, as they appear merged or diffused in the subject.

Therefore Freud (1923/1980) believes that a neutral energy can be added to erotic or destructive impulses, defining whether this increase of energy would lead to instinctual fusion or defusion. However, still within the context of the fusion-defusion of instincts, there is in *The Ego and the id* (1923/1980) a Freud affirmative on the withdrawal of object-cathexes characteristic of the death drive that appears to broaden the understanding of the destructive phenomena. He says in the text:

“The transformation (erotic libido) in ego-libido naturally involves an abandonment of sexual aims, a desexualization. Anyway, it sheds light on an important function of the ego in its relationship with Eros. Thus taking over libido cathexis of the object, erecting in single love object and desexualizing or sublimating the libido of the id, the ego is working in opposition to the goals of Eros and placing itself at service of opposing instinctual impulses.” (Freud, 1923/1980, p. 61)

I would highlight some issues of the Freudian formulation: if the energy that serves both types of

drives is neutral, which will determine if it is sexual or death is the direction to the object or to the ego, ie, a cathexis process becomes deadly because it disinvests the objects. These questions allow me to consider that the instinctual defusion entails that the ego is transformed into a single love object - as Freud says - it relates to narcissism, ie, the result of defusion is narcissism, destructiveness relates to narcissism. It is important to note that it is the statement of Freud in *The Ego and the id* (1923) which allows me to assume a link between narcissism and destructiveness, so between the death drive and narcissism. If the ego is the only object of love, this happens due to a disinvestment of objects. And therefore, the subject is destructive to him/herself according to the disinvestment of objects, and also to the narcissistic position that such disinvestment entails.

And finally, this postulation of Freud brings technical implications for a clinical model able to cope with the restlessness that is placed by subjectivities which present the disinvestment of objects and destructiveness. As for the transformation of the death drive depends on its merger with Eros, this means that there are possibilities of transformation of what is destructive in a subject, insofar as possible to maximize the clinic as the place capable of generating such transformation through the transference. (Castiel, 2007)

This passage in Freud's text provides elements for understanding the destructiveness, in that it poses as central aspects of destructiveness both disinvestment and narcissism. Freud has not made this link, leaving us with the burden of working the condition of openness and incompleteness, vital for the duration of his legacy. Indeed, the specificity of the relationship between narcissism and destructiveness was crafted by leading authors of contemporary psychoanalysis. Among them stands André Green (1993a) who shows that in extreme cases the dominant mechanism is the insurmountable grief and the defensive reactions it raises as a result of a negative narcissism.

In this line of reasoning, Green (2010) raises the hypothesis of the role of destruction by disinvestment. The author reports a negative narcissism, expression of the deobjectalizing function, which is the disinvestment that undoes what the investment had managed to build. The negative narcissism is a kind of extreme measure which, after having disinvested objects, carries itself on its own ego and disinvests it.

The deobjectalizing function cannot be confused with mourning, for it is opposed to the work of mourning. Here, the relationship with the object is attacked and the ego is also attacked, in that it becomes the sole object of investment since the unbinding of the objects. The formulation of Green is emphasized as far as it is possible to find there support to understand the destructive actions as a result of the

process of disinvesting within the deobjectalizing function (Green, 2008).

On the other hand, the narcissistic position of the subject confirms a continuing disappointment in the encounter with the other, increasing self-destructive actions. It is therefore also because of the disappointment of the subject on what he/she expects from the object which leads him/her to disinvestment and self-destruction. It is in this sense that Lacan (1953-54/1983), based on the importance of the mirror stage for the constitution of subjectivity, and also considering that it is through mirroring oneself in relation to the other that the subject acquires the image of him/herself, posits paranoia as a constituent element of subjectivity. I understand that that is clear, because if the person depends on what the other says, it is obvious that he/she will search on his/her look for approval or disapproval. Which brings us to the idea that these pathologies, where the subject is wedded to narcissism (and thus disinvesting the object as such), there is a paranoid attitude toward objects in the sense of expectation of the subject in reading attitudes of approval or disapproval coming from them. Bearing in mind that the actions of the object are not always directed to the subject, the approval of the object over the subject is always relative, and this may lead to resentment and anger and might also generate disinvestment of the object, as in a vicious circle.

These considerations allow an ascertainment that is the relevance of the object to the psychic economy of the subject. Such affirmation comes from a conception of destructiveness that contextualizes the intersubjective field experiments together with their instinctual repercussions. Under such conditions the object occupies a position of prominence in the life of the subject and there is an endless complaint about the objects. Therefore, the speech is a complaining about the lack of recognition of the object over the subject. So there is an idealization of the object, that is often magnified, not in the sense of exaltation, but in the sense of its power in relation to the subject, which creates and increases anger and resentment felt for the subject towards the object.

Thus, having in mind pathologies grounded on narcissism and before the need for a paradigm that takes into account the theoretical elements as operators that would extend the possibilities in the clinics, I understand that the link between narcissism and the death drive seems essential. The contextualization of the self-destructive actions and of the characteristic disinvestment of the death drive within a narcissistic perspective resizes clinical practice in the sense that destructiveness may be analyzed from the disappointments with the objects and subsequent narcissistic withdrawal. Likewise, it also opens up space for possibilities of instinctual fusion from the place the analyst occupies in the transference. From a hyper

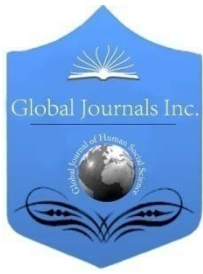
complex view of the subject traversed by indeterminacy, the encounter with the analyst is a possibility of transformation of the death drive in Eros. Among the suffocation of the subject with respect to the objects, the analysis may be an essential space for creation.

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The Feeling of Alienation in *the Namesake* by Jhumpa Lahiri

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Abstract- Alienation is an unavoidable aspect of modern life. Nevertheless, it is as old as human beings themselves. The analysis of the interaction between the two sides (the oppressors - the oppressed, thesis-antithesis) sheds lights on the emergence of alienation and the ways it exists. The authors most of whom have experienced the feelings of alienation in the consequence of their culture having been colonized try to explain this relationship through novels and short stories. A daughter of an immigrant couple, Jhumpa Lahiri is one of these postcolonial writers who have been torn between the two cultures. The Namesake, her first novel, skillfully reflects the situation of the diaspora and the feeling of alienation through its Bengali immigrant couple and their son, Gogol. Lahiri lays down certain types of alienation through her characters' lives adventures. Characters from The Namesake show some certain symptoms of having experienced the feeling of alienation in various form. Considering the postcolonial theory, the main interest of this article is to examine the theme of alienation and how it is manifested itself in Jhumpa Lahiri's The Namesake in the light of Fichte, Hegel, Feuerbach, Marx, Kierkegaard, Nietzsche, Sartre, Albert Camus and M. Seeman's approaches to the term of alienation.

Keywords: *alienation, postcolonial, lahiri, the namesake, existential.*

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1. INTRODUCTION

Born in 1967 in London and raised in Rhode Island, Jhumpa Lahiri is an Indian-American author who won the 2000 Pulitzer Prize for her short story collection, *Interpreter of Maladies*. At an early age, she tasted the feelings of being dislocated, and experienced the feeling of being uprooted, a situation in which one feels being torn into two rootless identities. In this regard she utters 'When I was growing up in Rhode Island in the 1970s I felt neither Indian nor American' (Atwan103-104). When Lahiri was two years old, her parents who were Indian immigrants moved to the USA. One can easily claim that she experienced the duality and ambivalence of the immigrant life of Indians as she bluntly says: "In spite of the first lesson of arithmetic, one plus one did not equal two but zero, my conflicting selves always concealing each other out"(Atwan 104). As she underlines, it is meaninglessness because she could not make a choice between the two identities, which is an enormous motive for her postcolonial writings. She was an Indian at home but when she stepped out of the threshold of the family zone, she had to conceal her Indian identity. In fact, Jhumpa Lahiri's

both short story books and her novel reflects her diasporic experiences as a postmodern migrant living in the USA. Therefore, her characters derive mostly from the real people around her, either in her past or present. What she does is to combine the India she has created in her dreams with her experiences she has lived as an immigrant who looks forward to embracing her root. The re-embracing of roots requires a philosophical journey because of the immigrant experiences of powerlessness and meaninglessness, i.e. alienation. In this regard Lahiri seems to have voyaged in such a journey as she utters; "No country is my motherland. I always find myself in exile in whichever country I travel to. That's why I was always tempted to write something about those living their lives in exile" (Oh, 157). The 'those living their lives in exile' theme is stressed in her first novel, *The Namesake*.

The Namesake opens with the scene in which Ashima, a pregnant woman from Calcutta-India, tries to cook an Indian meal that dissatisfies her. This very first scene reflects the total physical and psychological mood of migrants. Although she has the same ingredients to cook an Indian dish, she does not manage to prepare as she did in India. The feeling of displacement and alienation exist in all activities the characters carry out. She lives in a small and cold apartment and she is alone despite her pregnancy, which is an abnormal situation for the Indians. She is married to Ashoke Ganguli, who is an engineering student at the Massachusetts Institute of Technology. Their families arranged their marriage and she moved to the USA to live with her husband. She successfully bore a boy. The baby is named after Nikolai Gogol, famous Russian author. Ashoke chooses Gogol as the pet name for the newborn baby. Because Bengali culture requires a baby to have two names; a pet name to be called by family and a good name to be called in the society. While Ganguli couples are about to leave the hospital, they are asked to write a legal name for the baby. They just write Gogol on the birth certificate as an official name for their boy with a hope that they will change later with a good name. The reason of Ashoke's choosing Gogol as a pet name for his baby is that he is indebted to *The Overcoat* –a short story by Gogol- because in a train accident the book saved his life. Gogol has no problem with his name until he enrolls a kindergarten. Unaware of the fact that Gogol saved his father's life, he changes his name into Nikhil before he starts the

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college life. An Indian Gogol shifts into an American Nikhil. The change in his name affects all his life style. Nikhil gives him an American way of life freedom that does not exist and is not accepted in Bengali culture. In the end of the novel, we see that Gogol is alone again. Two different conclusions can be drawn from his situation in the end of the novel: Either he manages to embrace both his past and present life in a more mature way and he comes a total or he is different from both Gogol and Nikhil.

Human life has a vortex flow that develops transcendently and keeps changing through its adventurous voyage. Fichte best identifies this flow via his triad, which states that a being/ an idea starts with the proclamation of the thesis. Furthermore, the declaration requires the opposite of the thesis, i.e. antithesis. The crisis between thesis and antithesis is tension that creates the most suitable (or sometimes destructive) elements for improvement in human life. The outcome of this tension is synthesis that is the embracement of both thesis and antithesis but which is also different from the both when each one is taken into consideration separately. Fichte's triad is the formulation of this vortex flow as Jhumpa Lahiri in *The Namesake* has pictured Gogol's life.

Gogol is the first child of Ganguli couple who are immigrants from Bengali, India. The naming of Gogol, his ambivalence towards his culture, his struggle for acceptance by his American friends, his duality in social life (Indian and American), his choice of being an American by depriving himself from his root and his confrontation with his reality are of crucial importance and focal events as symptoms of Fichte's triad in Jhumpa Lahiri's *The Namesake*.

Gogol's life has been studied by considering both the triad of Fichte and Hegel's notion of alienation. Fichte's thesis and antithesis have equaled to the first two steps of Hegel's philosophy (consciousness and self-consciousness) because they have illuminated the diversion of Gogol into Nikhil. The alienation of Gogol to his Bengali identity by becoming Nikhil has been evaluated in different ways because alienation in Fichte is different from Hegel's notion of the term. For Fichte, alienation is an ongoing process and each stage (thesis-antithesis-synthesis) requires it. Moreover, for him, the result of alienation is alienation again. On the other hand, Hegel comprehends alienation as a means of negation to become oneself/authenticity. For Hegel, alienation is not an aim but it is a way to reach the reason.

Another aspect that differentiates Hegel from Fichte regarding alienation in Gogol's life is the results of their process of alienation. There is a unity of thesis and antithesis in Fichte. For him, the character that came into existence in the end of the novel is the combination of both Gogol and Nikhil. But there is not such a combination in Hegel's philosophy on alienation. The

second stage in Hegel, negation, is just a stimulus for the spirit and mind to take advantage from self-consciousness' experiences and become itself, be at home. When these two philosophies are considered, Jhumpa Lahiri implicitly depicts Gogol as both a new person and a person who has gained his authenticity. Whether the person in the end of the novel is Gogol, Nikhil or both does not concern the theme of the article. The process of alienation is the focal point of this article. Besides, the end of novel is regarded as the combination of Gogol and Nikhil for Fichte, and the Gogol's gaining his authenticity for Hegel to complete the process.

The feeling of alienation that is experienced by the characters of *The Namesake* cannot be confined to just Hegel and Fichte's notion of alienation. Thus, Gogol and Moushumi's motives have been analyzed by considering existentialist alienation. Human condition and existence precedes essence have been shown as two crucial characteristic for Gogol and Moushumi's motives. Gogol's insistence on freedom of self-naming, choosing an appropriate way of life for himself and his sufferings as result of human condition. Moushumi's persistence on her freedom and her explicit connection with France have been regarded as her existentialist motives.

In addition to philosophical approaches to alienation, Melvin Seeman's scientific five-fold classification of alienation has been used in the analyzing of *The Namesake*. A character can be in many variants of alienation because of the contiguity. Thus, Ashima experiences "powerlessness" because of her sufferings during her pregnancy and the displacement of her Bengali values. Ashima is pregnant and at the hospital. There are not any acquaintances around, which is not an acceptable situation for Bengali culture. In Calcutta, when a woman is about to give birth, she is taken to her parents' home, and her connection with her husband her husband's relations is cut until the baby is born. However, Ashima is alone and lonely in Cambridge; there is neither her relations nor Ashoke's. Her experiences in hospital add to her view of life about America. She thinks that she will never get accustomed to the lifestyle on this continent, a life totally different from her life in India. In addition, she gives birth to a baby that she will bring up in this country where she does not have any relations to take advantage from her/his experiences, expect Ashoke. One day she expresses her anxiety to her husband. "I am saying I don't want to raise Gogol alone in this country. It's not right. I want to go back' " (Lahiri 33). Nevertheless, she has to face the unbearable loneliness of this place despite her unwillingness. For, she does not have the power to divert the flow of her family's life in this land. She experiences this feeling of powerlessness until she decides to move to India after her husband's death.

Ashima and Ashoke plan to visit their relatives in Calcutta in the following months. Ashima takes Gogol and goes shopping. Ashima buys presents for both her and Ashoke's parents. While coming back from the shopping on the subway, she is late and takes Gogol out of subway clamp. Then someone from the crowd shouts to her, "your things." (Lahiri 42) But the doors of subway clamp has already shut. She looks behind their present bags in the rear car disappearing from the sight helplessly.

She stands there watching until the rear car disappears into the tunnel, until she and Gogol are the only people remaining on the platform. She pushes the stroller back down Massachusetts Avenue, weeping freely, knowing that she can't possibly afford to go back and buy it all again (Lahiri 42).

In India, there was not such a possibility for her to experience such an event and aftermath, to feel so desperate. She suffers from knowing that the events taking place in this country is not in her power. Everything is challenging culture, life style, climate and the relationship between people. Thus, she experiences powerlessness because she cannot make sense of all these. Ashima's pregnancy is one of her unbearable sufferings that defines the limits of her ability to bear any difficulty. Thus, she defines other sufferings by connecting them to the pregnancy metaphorically.

For being a foreigner, Ashima is beginning to realize, is a sort of lifelong pregnancy - a perpetual wait, a constant burden, a continuous feeling out of sorts. It is an ongoing responsibility, a parenthesis in what had once been ordinary life, only to discover that that previous life had vanished, replaced by something more complicated and demanding (Lahiri 49-50).

Ashima has been tolerant to displacement and pregnancy in displacement despite her silent rebellions that never go beyond an idea. She is aware of the fact that Bengali identity is not equipped enough to wage war against the displacement and the hegemonic values of the country. "Who had forsaken everything to come to this country, to make a better life, only to die here?" is her another silent rebellion that passes through her mind when Ashoke is dead of a heart attack in a remote part of the country (Lahiri 180). After her husband's death, Ashima

...feels lonely suddenly, horribly, permanently alone, and briefly, turned away from the mirror she sobs for her husband. She feels overwhelmed by the thought of the move she is about to take, to the city that was once home and is now in own way foreign. (Lahiri 278)

In fact, Lahiri pictures the dramatic life adventures of immigrant people and meanwhile how they feel all around the world. These immigrant people

are disappointed because they recognize that they do not gain anything despite their sufferings that has lasted for many years.

Before analyzing Gogol's life in the light of meaninglessness, the distinction between powerlessness and meaninglessness should be presented briefly. For Seeman, powerlessness is the disability to control the events while meaninglessness can be summarized as the individual's disability to predict the "behavioral outcomes" of the events or disability to make a choice between two or more choices. (Seeman 786) Thus, meaninglessness stems from indecisions and senselessness, which is the most prevailing characteristic of Gogol's life. He has to suffer from being called Gogol until he changes his name into Nikhil but then he experiences the indecision between Gogol and Nikhil. In addition, his dichotomy does not take place just in names but it includes lifestyle, culture and identity. At first, he does not want to be called by another name when he is about to attend the kindergarten. Because "He is afraid to be Nikhil, someone he doesn't know. Who doesn't know him" (Lahiri 57). After he starts the school, he experiences first insults about his name, and he afterwards decides to change his name. Before he attends the university, he changes his name into Nikhil. However, Nikhil is not just his new name but it is the symbol for his new life. Therefore, Gogol experiences a dichotomy that takes place between Gogol and Nikhil, Bengali and American.

Nikhil brings a sense of self-confidence and self-esteem to Gogol's life even for a short period of time. He can easily communicate with girls and have fun with them. He ignores his family, smokes and loses his virginity, neither of which is acceptable for Bengali people.

But now that he's Nikhil it's easier to ignore his parents, to tune out their concerns and pleas... It is as Nikhil, that first semester, that he grows a goatee, starts smoking Camel Lights at parties and while writing papers and before exams, discovers Brian Eno and Elvis Costello and Charlie Parker. It is as Nikhil that he takes Metro-North into Manhattan one weekend with Jonathan and gets himself a fake ID that allows him to be served liquor in New Haven bars. It is as Nikhil that he loses his virginity at a party at Ezra Stiles, with a girl wearing a plaid woolen skirt and combat boots and mustard tights. (Lahiri 105)

While he is taking up the American type of life style enthusiastically, his other part, Gogol, pricks his conscience. While he is at Maxine's parents' cottage in the country consuming expensive wine and having fun, he suffers from a pang of conscience. "At times..., and another bottle of wine is opened, and Gogol raises his glass to be filled yet again, he is conscious of the fact that his immersion in Maxine's family is a betrayal of his own" (Lahiri 141). The meaninglessness of his life either

under the name Gogol or Nikhil is crystal-clear. In addition, he understands that the problem with his life is not just a name even if it has haunted his life. The senselessness of not knowing the real precursor of his life and the pangs of conscience deepen his disability to make a choice between the two identities and make sense of his being as a Bengali immigrant couple's son. In short, an "American-born confused Deshi", Gogol is a symbol for the confusion that immigrants experience under the conditions of displacement (Lahiri 118).

Normlessness and isolation are two the two other kinds of alienation which Moushumi experiences. It is not normal for Bengali people to express and discuss sexual feelings with others. (Aziz) Ashima and Ashoke represent this Bengali custom successfully and they make an effort to instill this tradition into Gogol and Sonia. In fact, the other immigrant families endeavor to do the same thing, too. However, two characters in *The Namesake*, one is of Bengali descent and the other is Russian, Moushumi and Dimitri commit an indiscretion, cheating. Moushumi had an undesirable puberty. Despite her need for love of the opposite sex especially the white, no one was interested in her. "The shameful truth was that she was not involved, was in fact desperately lonely. She had rebuffed the Indian men she wasn't interested in, and she had been forbidden as a teenager to date" (Lahiri 213). So she harbored infatuations with her teachers and friends at school until she went to Paris for her education. Everything suddenly changed there and she started to go out with men and gave permission to them to seduce her anywhere they wanted in a pub or at a park. Thus she gained her self-confident.

She seems to a perfect match for Gogol because she undergoes the same experiences: both of them are Indian, they both have artistic tastes; they both have suffered their foreign names. However, Moushumi does not want to be engaged to a person for all her life and she "...wondered if it was her horror of being married to someone she didn't love that had caused her, subconsciously, to shut herself off" (Lahiri 214). In addition to this feeling, one day she comes across the name Dimitri who she met when she was a teenager and he was about thirty. "The name alone, when she'd first learned it, had been enough to seduce her. Dimitri Desjardins" (Lahiri 256). Seeing this name, something reignites her years with him and she phones him although she is aware that she is married.

Middle aged and an unemployed, Dimitri is living in a dirty apartment. He is just the opposite of Gogol, which makes him attractive for Moushumi. She does not like Gogol's name, she thinks that Dimitri's name reminds her of her days in Paris. Moushumi regularly visits Dimitri's apartment and she cheats on Gogol. Thus, Moushumi and Dimitri breaks a social rule which is valid in both Bengali and American society to gratify their desires. Gratification of desires is not

something wrong but the means they apply to gratify is unacceptable by the society. In addition, a married woman's quest for adventure in the arms of another man apart from her husband is an unwelcome act in both Bengali and American cultures. Moushumi's motives for isolation is not just a kind of anger or vengeance. Although she suffered from the conventions of Bengali life style when she was a teenager, she does not try to devalue these conventions just because of this. The precursor of her rejection of Bengali values stems from her outlook on life she gained while she was a student in Paris. Paris's existentialist environment and people's interest in foreigners encouraged her to constitute a modern world view of hers. Her outlook on life contains characters of existentialist philosophy that rejects any conventional thought and life style. Thus, she cannot do without her free life style, which makes her to betray her husband, Gogol.

Despite the fact that there are not explicit signs of Marx's alienation, an implicit utterance has been regarded as an evidence to add Feuerbach's alienation to the analysis. Ashoke Ganguli and his parents' being grateful to Nikolai Gogol instead of God has been taken as their denial of spirituality. According to Feuerbach, human beings can only overcome alienation by diverting the flow of love and gratitude for God towards human beings. Ashoke does the same, and he is freer than the other characters.

In *The Namesake*, although there are many rituals, which are carried out by the Ganguli family, none of these is religious but the rituals are Bengali customs. Thus, the Ganguli are not fundamentalists and even not religious despite their dependency on India. Moreover, neither the Ganguli nor their relations are grateful to God for Ashoke's survival from the train accident but instead, they chose to thank Nikolai Gogol, the author of "The Overcoat".

...he thanks his parents, and their parents, and the parents of their parents. He does not thank God; he openly reveres Marx and quietly refuses religion... He cannot thank the book; the book has perished, as he nearly did, in scattered pieces, in the earliest hours of an October day, in a field 209 kilometers from Calcutta. Instead of thanking to God, he thanks Gogol, the Russian writer who had saved his life (Lahiri 21).

By doing so, Ashoke backs up Feuerbach on the returning of love and thanks from God to human beings. He changes the object of human love from God to human beings as Feuerbach says, "The task of modern era was realization and humanization of God-the transformation and dissolution of theology into anthropology" (Feuerbach 1). This is the end of alienation in Feuerbach's philosophy.

Ashoke is the most comfortable individual among Ganguli family's members when his life in the

USA is taken into consideration. Ashima suffers from displacement. Gogol is isolated and estranged. Sonia, who prefers materialistic satisfactoriness, is as reserved as his father. The difference between Gogol-Ashima and Ashoke-Sonia stems from their outlook on life and what they centers in their thoughts. Ashoke manages to find the balance between his essence and the material world by loving and thanking people not any spirituality.

Alienation, for existentialists, is not a result of human beings' relationship with material world as in Marx's philosophy but it is rather psychological and even spiritual. Alienation is an aspect of human condition despite its prevailing in modern world. Unlike Hegel's philosophy about alienation that says alienation will end in modern times, existentialists like Kierkegaard believe that the individual in modern world is estranged from himself/herself more tragically. Thus, modernism has brought inauthenticity with itself.

Sean Sayers in "The Concept of Alienation in Existentialism and Marxism" says that existentialists take alienation as a universal aspect of human condition (9). And according to Sayers, Kierkegaard draws the picture of disabled modern man as

Just as desert travelers combine into great caravans from fear of robbers and wild beasts, so the individuals of the contemporary generation are fearful of existence, because it is God-forsaken; only in great masses do they dare to live, and they cluster together en masse in order to feel that they amount to something (qtd. in Sayers 12).

Therefore, the modern man has lost his ability to live his own life with his will and choice. He is a fallen who looks for authenticity in a corrupted social life where he is being estranged from himself day by day as some characters in *The Namesake*.

Bengali immigrants and the first-generation US-born children are exposed to the such postcolonial themes of existentialism as freedom, subjective self, denial of traditional values, institutions and philosophy, and exercise of will and freedom. Freedom is the most sensed theme of existentialism in the novel. Freedom of willpower is the protagonist's focal quest throughout the novel. Freedom to rename himself, freedom to choose any culture, university, department; freedom to live where he wants are what Gogol wants consciously or unconsciously.

Gogol's life is haunted by his name. Being a son of an immigrant parent, he has already been alienated in the hegemonic values and means of the American culture. In addition, his peculiar name makes the burden on his shoulders heavier. The weight of the name on his shoulders becomes so heavy that he cannot carry it anymore and looks for ways to get rid of this weight. He idealize that " 'There's no such thing as a perfect name. I think that human beings should be allowed to name themselves when they turn eighteen,'

he adds. This also proclaims the motto of existential philosophy that says existence precedes essence. "To existentialists, human beings-through their consciousness- create their own values and determine a meaning for their life because, in the beginning, the human being does not possess any inherent identity or value." (Wikipedia) Thus, an individual can have the possibility to constitute his/her identity according to his/her essence. This notion ends the effects of conventional values.

For Gogol, existence precedes essence because he objects the traditional values of Bengali culture and he, in many situations, makes choices that are just the opposite of the values he is expected to obey. He loses his virginity, moves to another city to live alone, consumes much alcohol, ignores his family by rarely visiting and he changes his name that is the first thing his family gave him. By becoming Nikhil, he thinks everything in his life will be on the right track but contrary to his expectations, his loneliness and the sense of isolation do not leave him in peace. He understands the fact that he cannot be at ease without gaining his authenticity. Therefore, instead of making reforms that address to the society, he sees the necessity of changes in his inner world that he has neglected for years. Although his denial of Bengali values is an aspect of existentialist philosophy, regaining of these values for the sake of authenticity can be an aspect of existentialism and deconstruction of hegemony, too.

The way to the authentic self is through the deconstruction of Nikhil and the quest for Gogol. Although it cannot be put forward that Gogol has gained his authenticity, he make an effort to be so. In fact, the result is not important for a seeker the way he takes gives him the relief of being on the way towards himself. Maybe, this is the reason behind Gogol's calmness in the end of the novel.

Moushumi is another character that experiences existentialist themes of freedom/freewill, denial of conventional values and a quest for authenticity. She is especially addicted to her freedom that gained in Paris. France is the country of two representatives of existentialist philosophy, Jean-Paul Sartre and Albert Camus, where self-determination was gained via the French Revolution. Having been educated in Paris, Moushumi is a mixture of both Revolution and existentialism on freedom. Although she is a member of the immigrant Bengali people, her life style and behaviors are not confined to a specific culture. She is the symbol of existentialist thoughts. In addition to her free life style and her addiction to her freedom, she, meanwhile, is struggling to disconnect herself from whatever constitutes her Bengali identity. Bengali values hinder her from achieving whatever she believes to be her essence. Her regular visits to Mimitri's apartment and thus her betrayal to Gogol are the results of the struggle for keeping her freedom and does not lose the

connect between her identity and the term freedom. The reasons behind her betrayal is not just a quest for adventure or lust but "It reminds [Moushumi] of living in Paris - for a few hours at Dimitri's she is inaccessible, anonymous" (Lahiri 264). Dimitri's apartment is a shelter for her to escape from the conventional rules of marriage and Bengali tradition. She relieves for a while when she is with Dimitri.

Moushumi experiences another theme of existentialist philosophy, death. Death is a crucial problem for existentialist philosopher Martin Heidegger. According to Filiz Peach's "Death, Faith and Existentialism" "article Heidegger thinks that

In the everyday mode of being, Dasein interprets the phenomenon of death as an event constantly occurring in the world. It is a 'case' that happens to others. The general comment is "One of these days one will die too, in the end; but right now it has nothing to do with us." Dying remains anonymous and it has no connection with the 'I' (Peach).

The death of other does not affect observers as it should because, as it is stated in the abstract, the death of other is a normal flow of life in the world. Nevertheless, it reminds the observers of the approaching end that means the end of their possibilities. When Moushumi witnesses Alice's death, the administrative assistant, who "Moushumi had never been particularly fond of", She "feels sick at the thought of it, of a death so sudden, of a woman so marginal and yet so central to her world" (Lahiri 255). The death makes her feel sick because it demonstrates the desperation of human beings when they face the reality of death. The extinction of a being that makes effort to make sense of his/her life is somehow absurd. By the same token (the meaninglessness and horror death harbors), human beings are challenged to quest for authenticity. On the other hand, Heidegger proclaims that death is not a hinder for human beings to get authenticity if they realize that authenticity is "Being-towards-death".(Peach) For Heidegger, dread is both alienating and a stimulus for human beings to get authenticity. Thus death is not something that should be afraid of. Filiz Peach says, "...if man cannot face up to death existentially, he either preoccupies himself with worldly things or escapes into a mystical realm"(Peach). Thus, being courageous is not enough for man's stance against death but he should face it existentially.

It is not stated in details what Moushumi's comprehension about death is but it is neat that she feels a sense of dread that is a sign of reaction to the extinction of a being, which is also considerable for existentialists because

..., according to Jaspers, the individual's 'unfounded belief' in immortality stops man from seeking his true self. I would argue that human beings understand the horror of the experience of death

whatever their belief is. However much they may believe in immortality, when they come face to face with death sooner or later they may still feel despair. In the face of death, no belief can guarantee the individual a sense of relief or a sense of 'exemption' so to speak (Peach).

Thus, alienated human beings become more estranged from themselves when they cannot control the occurrence of death but as it is stated by Filiz Peach, the belief in immortality is worse than the dread against mortality. Because, immortality ends existentialist inquiries and the quest for authenticity. By the same token, Moushumi's dread against death is confirmation of her existential inclination. After a short time, she meets Dimitri's name and she forgets everything about Alice. Afterwards, she thinks that marriage is a convention on her ideal life and her freedom.

And yet the familiarity that had once drawn her to him has begun to keep her at bay. Though she knows it's not his fault, she can't help but associate him, at times, with a sense of resignation, with the very life she has resisted, has struggled so mightily to leave behind (Lahiri 250).

In addition, she tries to live a free life that does not contain any conventional values especially from Bengali culture.

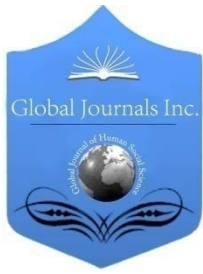
In short, Jhumpa Lahiri successfully tells the story of the diaspora through a Bengali family by underlining the feeling of alienation throughout *The Namesake*. She emphasizes the psychological displacement of the alienated diaspora to create awareness about their efforts for psychological and physical survival.

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The Relationship between Anxiety and Task Switching Ability

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Abstract- This study examined task switching ability as a function of anxiety. Participants with mild anxiety switched between emotion and age classification among faces. There were few important results: (i) Individuals with anxiety categorized facial emotion faster than facial age (ii) There was a larger switch cost for age than the emotion categorization (iii) Anxiety was a significant predictor of task switch costs. We discussed why anxious individuals showed a deficit in cognitive control of facial attributes.

Keywords: *task switching, emotion, face categorization, attention, cognition, anxiety.*

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The Relationship between Anxiety and Task Switching Ability

Amara Gul ^α & Glyn W. Humphreys ^σ

Abstract- This study examined task switching ability as a function of anxiety. Participants with mild anxiety switched between emotion and age classification among faces. There were few important results: (i) Individuals with anxiety categorized facial emotion faster than facial age (ii) There was a larger switch cost for age than the emotion categorization (iii) Anxiety was a significant predictor of task switch costs. We discussed why anxious individuals showed a deficit in cognitive control of facial attributes.

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1. INTRODUCTION

Anxiety is a physiological state causing adverse effects on the cognitive, somatic, behavioral and emotional functioning of an individual (Seligman, Walker, & Rosenhan, 2001). Previous research has suggested that anxiety is associated with cognitive and attentional bias, for example, difficulty in disengaging attention from emotional stimuli among anxious individuals has been observed both for words and pictures (Yiend & Mathews, 2001; see for review Bar-Haim et al., 2007; Fox et al., 2001, 2002; Sass et al., 2010) due to having an altered activity in amygdala-prefrontal circuits (Bishop, 2007). Studies using spatial cueing paradigm also report that anxiety impairs inhibition and attentional control as a result causes a decline in efficiency. For example, it is harder for anxious individuals to disengage attention from invalid cues (providing misleading information) than non-anxious individuals (Poy, Eixarch, & Avila, 2004), especially in case when threat-related stimuli serve as invalid cues (Fox et al., 2002). In an emotion Stroop task, anxious individuals display interference on threat words (de-Ruiter & Brosschot, 1994) which can be attributed towards the activation of emotion nodes in semantic memory and facilitates the attention towards emotion congruent stimuli (Bower, 1981, 1987). Neural substrates of anxiety related processes across all emotional faces are the activations in amygdala and anterior cingulate cortex (Ball et al., 2012). The attentional deployment towards emotional stimuli is linked with deficit in performance on several cognitive tasks such as emotional Stroop (Simpson et al., 2000;

Williams, Mathews, & MacLeod, 1996; Dresler et al., 2009) and flanker task (Fenske & Eastwood, 2003). Such allocation of attention is high when individuals perform cognitive tasks which are high in demand or negative emotional states such as anxiety exceeds an optimal level (Meinhardt & Pekron, 2003; Hanoch & Vitouch, 2004). As a result interference arises. The attention deficit has been observed when individuals perform dual task (Wood, Mathews, & Dalgleish, 2001) possibly because of depletion of attentional resources for the other task to be performed.

Individuals with high and low anxiety differ in their attentional allocation to emotion-related information. High anxious individuals showed a greater difficulty in disengaging attention from the spatial location of emotional cues than low anxious individuals (Mogg, Holmes, Garner, & Bradley, 2008; Fox, Russo, & Dutton, 2002). High anxious individuals show preferential attentional capture to emotional stimuli (Broadbent & Broadbent, 1988; Miskovic & Schmidt, 2012). It has also been stated that high anxiety is associated with low working memory capacity (Darke, 1988; Ashcraft & Kirk, 2001) and impairs the ability to inhibit goal-irrelevant information (Moriya & Sugiura, 2013). Bishop, Duncan, Brett, and Lawrence (2004) observed decreased activation of lateral prefrontal cortex (LPFC) and rostral anterior cingulate cortex (ACC-part of brain's limbic system) in high anxious individuals when presented with more threat related distracting stimuli than the control condition (i.e., fewer threat-related stimuli). The rostral ACC is involved in emotional processing and LPFC establishes cognitive control during attentionally demanding and higher cognitive tasks (for review Bush, Luu, & Posner, 2000; Drevets & Raichle, 1998).

A large body of literature suggested that anxiety impaired the volitional control of attention (which relies on the prefrontal neuronal circuits), for example, when anxious individuals were presented with facial expressions in peripheral field of vision and in response performed either pro or antisaccades, they exhibited more erratic prosaccades to facial expressions when antisaccade was required (Wieser, Paul, & Muhlberger, 2009). Similar results were found by Ansari, Derakshan, and Richards (2008) in a mixed antisaccade paradigm. Their participants performed a single task (i.e., separate blocks of anti and prosaccade trials) and mixed task (i.e., anti and prosaccade trials in random order within a

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blocks). Low anxious participants showed a switch benefit in antisaccade latencies within mixed task block when antisaccade trial was preceded by a switch trial compared to the condition where antisaccade trial was preceded by a repeat trial. However, high anxious individuals exhibited no improvement. The presence of anxiety can modulate the shifting ability (Jhonson, 2009). Goodwin and Sher (1992) reported worse shifting ability of high anxious than low anxious individuals (slower and more error-prone performance as measured by Wisconsin Card Sorting Task).

The above mentioned findings can be seen in the context of the attentional control theory (Eysenck, Derakshan, Santos, & Calvo, 2007) derived from the processing efficiency theory (Eysenck & Calvo, 1992). Anxiety impairs the central executive functions such as inhibition and shifting. It has an adverse effect on the goal-directed and stimulus-driven attentional system. The cognitive performance is decreased due to an increased attention to emotion-related stimuli and a reduced attentional control.

II. THE PRESENT STUDY

Since the attentional bias in anxiety has widely been studied in distraction paradigms, but has not been assessed in task switching paradigm, it is unclear how anxiety modulates attention during switching between face categorization tasks. Task switching paradigm examines the central executive functions of inhibition, shifting and updating of the working memory representations. In task switching experiments, participants switch between two different tasks. Performance is faster on the trials when the task is repeated (repeat trials) than when it is changed (switch trials) producing switch cost (larger latencies and higher error rates for switch vs. repeat trials). Participant has to respond the alternate task-sets (Meiran, 2000; Rogers & Monsell, 1995), thus a cost on response times (i.e., reaction times) arises from the significant delay in adoption of the new task-set (Mayr & Keele, 2000) which involves simple activation of the task-set rule (Rubinstein, Evans, & Meyer, 2001) and inhibition of the task-rule relevant to the competing task-sets (Mayr & Keele, 2000). In the present study, we examined whether mild anxiety modulates task switching ability. Consistent with the argument that anxiety impairs central executive functions such as inhibition, shifting and attentional allocation (for review, see Eysenck, Derakshan, Santos, & Calvo, 2007; Bar-Haim et al., 2007; Derakshan & Eysenck, 2009; Ansari & Derakshan, 2010) we hypothesized that mild anxious individuals would show a greater attentional allocation to facial emotion compared with age, as a result larger switch cost for the age task would arise. Second, mild anxiety scores would correlate with task switch costs.

III. METHOD

a) Participants

24 postgraduate students (ages 22-25 years, mean 23.50 years) with mild anxiety as an inclusion criteria for the sample participated in the study. Half of them were female. They were screened with a subscale of anxiety in the Depression Anxiety Stress Scale (Lovibond & Lovibond, 1995) which has good internal consistency (Cronbach's $\alpha = .89$; Brown et al., 1997) and test-retest reliability for the current sample ($r = .98, p < 0.001$). The Anxiety scale is a screening instrument to assess autonomic arousal, skeletal muscle effects, situational anxiety, and subjective experience of anxious affect among normal adolescents and adults. Subjects responded using 4-point severity/frequency scales to rate the extent to which they have experienced each state *over the past week*. The questionnaires were marked according to the score range 0-7 = normal, 8-9 = mild anxiety, 10-14 = moderate, 15-19 = severe anxiety, 20 and above = extremely severe.

b) Switching Experiment

The switching experiment was designed with 32 facial photographs which portrayed happy and angry expressions. The experiment was designed with Rogers and Monsell's (1995) alternating-run task switching paradigm where the task changed every second trial. The order of the tasks was counterbalanced across participants. For half of the participants the order of the tasks started from emotion while for other half of the participants the order of the tasks started with the age task first. The experiment was designed in E-prime software (Schneider, Eschman, & Zuccolotto, 2002, version 1.2) and was presented on computer screen. Background colors of the screen served as cue to the tasks. Participants made manual responses to the tasks using the key board. Total trials of the experiment were 241.

c) Procedure

Participants were given description of the experiment, following they performed the experiment in a silent room. They were said thanks for their participation and debriefed at end of the session.

IV. RESULTS

a) Switching Experiment

Response times (RTs) were excluded above 2.5 standard deviations from each participants' mean. RTs for the first trial were discarded because no task switch took place. The switch costs (mean RTs switch minus repeat trials) were calculated subsequently, mean RTs were submitted to a repeated measures analysis of variance (ANOVA) with trial (*switch* vs. *repeat*), and task (*emotion* vs. *age*) as within subject factors.

The main effect of trial was significant $F(1, 23) = 164.00, p < 0.001, \eta^2 = .87$. RTs were slower on switch

($M=953.38\text{ms}$) than repeat ($M=623.00\text{ms}$) trials. There was a reliable main effect of task $F(1, 23) = 41.07$, $p < 0.001$, $\eta^2 = .64$. The RTs were faster on the emotion than the age task (emotion $M=743.50$ vs. age $M=832.86\text{ms}$). The interaction between trial \times task was significant $F(1, 23) = 41.02$, $p < 0.001$, $\eta^2 = .64$, Switch

(emotion $M=880$ ms, age $M=1025$ ms) Repeat (emotion $M=606\text{ms}$, age $M=639\text{ms}$), Fig.1. The switch cost was larger for emotion than the age task $t(23) = 6.40$, $p < 0.001$, emotion ($M=274.55$ ms), age ($M=386.26$ ms).

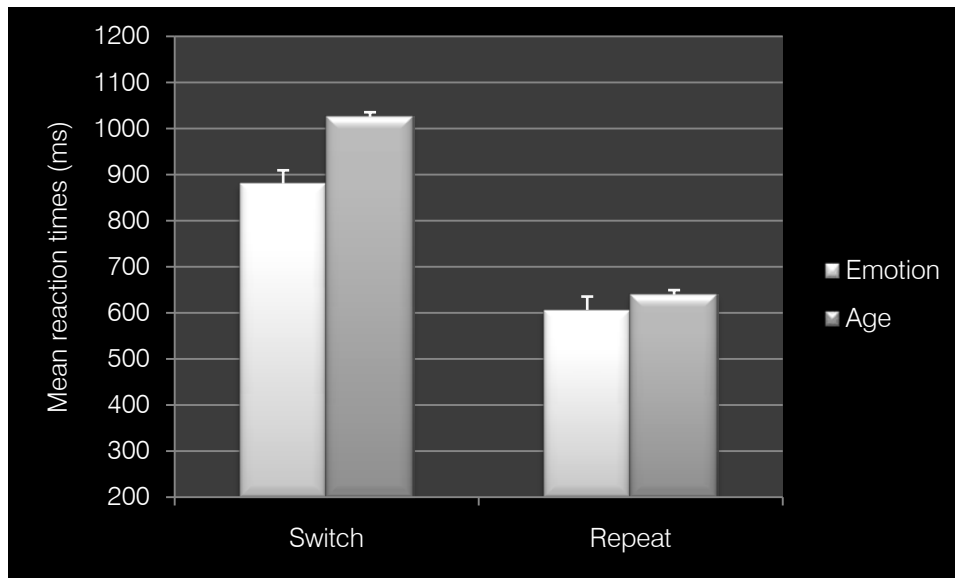


Figure 1 : Mean reaction times (ms) in task switching experiment. Error bars represent standard errors.

Table 1 : Mean Errors (M) and Standard Errors (SE) in Task switching Experiment

	Switch M (SE)	Repeat M (SE)
Emotion Task	.01 (.00)	.07 (.00)
Age Task	.09 (.00)	.14 (.00)

b) Relationship between Anxiety Scores and Switch Costs

Regression analysis with anxiety scores as independent and switch costs (i.e., difference between RTs on switch and repeat trials) as dependent variable showed a significant result $F(1, 23) = 31.83$, $p < 0.001$, $R^2 = 0.59$. Hence, the independent variable explained almost 59% of the variance of the switch costs. Standard regression coefficients showed that anxiety scores, $\beta = 0.76$, $t = 5.64$, $p < 0.001$ made positive contribution toward the explanation of switch costs.

V. DISCUSSION

There were two main aspects of the study. The first was the relative ease of switching between emotion and a non-emotion attribute of a face among mild anxious individuals. The second objective was to examine the relationship between anxiety and task switching abilities specifically when tasks of social significance are involved.

Our results showed an asymmetry in switch costs with the effect on age decisions being larger than

those on emotion decisions, although the emotion was an overall easier task. Interestingly, this effect emerged only among anxious individuals. This result supported the first hypothesis of the study. Switching between tasks of unequal difficulty is not symmetric often produces larger switch costs for the easier of the two tasks and has been attributed to the inhibition of the difficult task which is difficult to engage with while easier of the two tasks is more automatically performed (e.g., Allport et al., 1994). The results in the present study showed that emotion decisions were faster than the age decisions on repeat trials, we cannot attribute the asymmetry to the inhibition of the easier task because then the switch cost would have shown an opposite pattern (i.e., larger for the emotion than the age task). Rather the switch costs depict that the facial emotion is difficult to disengage from, thus switch costs are increased to the age task. As switching requires a successful manipulation of attentional control to allocate resources to the relevant task (Eysenck et al., 2007) and disengage the attention from the task which is irrelevant on the current trial, therefore in the current perspective, it seems that there is a diminished ability of disengaging attention from emotion attribute of the face, therefore performance on the non-emotion task has been suffered among anxious individuals. The preferential processing/enhanced attentional allocation (i.e., enhanced P 100-Sass et al., 2012), attentional bias (i.e., greater interference-de Ruiter & Brosschot, 1994) to emotional words and selective attention (i.e., greater amygdala

activity-Ball et al., 2012) to emotional faces has been observed in anxious individuals during their performance of Stroop task and face matching tasks.

In addition, switch cost for the age was increased with the level of anxiety. The results indicate the difficulty in switching attention from facial emotion to compute age, slowing the age decisions on switch trials in anxious individuals. This tendency is increased with high anxiety scores. Consistent with these findings, it is convincing to say that individuals with anxiety are unable to manipulate their attentional resources in order to exert an efficient cognitive control. This conclusion is also supported by the previous research (e.g., Bishop et al., 2004) which suggests that anxiety reduces top-down control over emotional distractors evident in the reduced recruitment of the neural network involving the cortical areas-ACC (anterior cingulate cortex) and LPFC (lateral prefrontal cortex) which are engaged in cognitive control and reduces performance on tasks which involve shifting (e.g., Goodwin & Sher, 1992), inhibition (e.g., Bar-Haim et al., 2007; Derakshan & Eysenck, 2009) and cognitive control (Mathews & MacLeod, 1985; Dresler, Mériaux, Heekeren, & van der Meer, 2009; Johnson, 2009). In present case, emotion is interfering to compute age among faces as a result switch cost for the age is suffered.

Our results are consistent with the previous research suggesting the deficit of attentional deployment away from the emotional stimuli in anxious individuals, but at the same time it is important to note that the previous studies have employed differential paradigms, for example the picture version of dot-probe paradigm (MacLeod, Mathews, & Tata, 1986) where individuals are presented with two pictures (emotional-non emotional) simultaneously followed by a simple probe to which a response has to be made. The efficiency of response to the probe following the emotional picture compared with non-emotional picture determines the attentional bias to the emotional picture. The similar results have been found in studies using spatial cuing task (e.g., Fox, Russo, Bowles, & Dutton, 2001; Fox, Russo, & Dutton, 2002; Mogg, Holmes, Garner, & Bradley, 2008) where a single emotional face is presented as a cue for a simple probe which can either appear on the same or on a different location of the emotional face. The high anxious individuals take longer to disengage attention from the emotional face. Here we used task switching paradigm where the participant has to make decisions of the emotion/age of a single emotional face which alternates every trial. As the participants are engaged in a different task every second trial while the face is alternated every trial-it provides a measure of cognitive control and reflects the allocation of attentional resources.

The neurocognitive mechanisms of anxiety support a common amygdala-prefrontal circuitry during cognitive-affective processing. The anxiety is

characterized by the hyper-activation of the amygdala toward emotional stimuli and a prefrontal under-recruitment to modulate the activation of amygdala at neural level. As a result the cognitive system is biased due to the activation of emotion-related representations and a failure to implement cognitive control to inhibit the emotion-related representation in order to activate the non-emotion representations (Bishop, 2007). Anxiety is associated with deficits in working memory and inhibitory control (Eysenck & Calvo, 1992; Fox, 1994). The results of the present study showed that attentional bias toward emotion interfered to compute age among faces; as a result the switching ability suffered.

VI. LIMITATIONS AND FUTURE DIRECTIONS

The present study employed a small number of non-clinical sample. Thus, future research must include comparatively larger sample and clinically significant level of anxiety. Results of the present study have implications to understand affective disorders and to design therapeutic interventions for anxiety disorders. As a conclusion, anxiety impairs cognitive control of emotional stimuli (i.e., greater engagement with emotion). As a result, the non-emotion task endures greater switching cost than the emotion task. Mild anxiety predicts switch costs.

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Emotion Work and its Mediating Role on Employees' Health

By Sucheta Sarkar & Dr. A. Suresh

Abstract- In recent years, the major focus of health psychologists is to understand the role of individual differences in the performance of emotion work and its health outcome. Individual difference in temperament and emotional intelligence appear to play an important role in predicting emotion work, which largely influences the physical and psychological health of customer service workers. The literature indicates that workers who experience frequent negative emotions and emotional dissonance may suffer from physical health problems which in turn, impair their cognitive health leading to a sense of stagnation towards work life. By using cross sectional descriptive survey on 400 customer service workers across the country, the study examines the mediating role of emotion work between (a) emotionality and emotional exhaustion, and (b) emotional intelligence and psychological wellbeing. The subjects were assessed on temperament, emotional intelligence, emotion work, psychological wellbeing and on emotional exhaustion. Correlational analysis showed that negative emotions and emotional dissonance were significantly positively related with both emotional exhaustion and emotionality followed by its negative association with psychological wellbeing and emotional intelligence. Mediation analysis revealed that emotional dissonance mediates the relationship between emotionality and emotional exhaustion. Also, negative emotions mediated the relationship between emotional intelligence and psychological wellbeing.

Keywords: *emotion work, emotionality, emotional intelligence, exhaustion, psychological wellbeing.*

GJHSS-A Classification : *FOR Code: 130205, 170106*



Strictly as per the compliance and regulations of:



Emotion Work and its Mediating Role on Employees' Health

Sucheta Sarkar^α & Dr. A. Suresh^σ

Abstract- In recent years, the major focus of health psychologists is to understand the role of individual differences in the performance of emotion work and its health outcome. Individual difference in temperament and emotional intelligence appear to play an important role in predicting emotion work, which largely influences the physical and psychological health of customer service workers. The literature indicates that workers who experience frequent negative emotions and emotional dissonance may suffer from physical health problems which in turn, impair their cognitive health leading to a sense of stagnation towards work life. By using cross sectional descriptive survey on 400 customer service workers across the country, the study examines the mediating role of emotion work between (a) emotionality and emotional exhaustion, and (b) emotional intelligence and psychological wellbeing. The subjects were assessed on temperament, emotional intelligence, emotion work, psychological wellbeing and on emotional exhaustion. Correlational analysis showed that negative emotions and emotional dissonance were significantly positively related with both emotional exhaustion and emotionality followed by its negative association with psychological wellbeing and emotional intelligence. Mediation analysis revealed that emotional dissonance mediates the relationship between emotionality and emotional exhaustion. Also, negative emotions mediated the relationship between emotional intelligence and psychological wellbeing. The study highlights the need for assessing the emotionality of individual, as a potential source to guide and refine employee selection along with development of methods and techniques to buffer the negative effects of emotion work.

Keywords: *emotion work, emotionality, emotional intelligence, exhaustion, psychological wellbeing.*

1. INTRODUCTION

In recent times, due to the rapid emergence of customer service industries, researchers have expanded their examination of the performance of emotion work in organizational settings (England, 2005). Emotion work is viewed as a form of emotional regulation process, where employees display appropriate emotional reactions in response to several workplace demands. This involves dealing with clients, customers, subordinates or co-workers with an optimistic approach and adopting a flexible mental or emotional state towards the target population. The term "emotion work" was first coined by the sociologist Arlie

Hochschild (1983) as the "management of feeling to create a publicity observable facial and bodily display." Following her work, several attempts have been made by eminent scholars to conceptualize different aspects of emotion work and its effect on human service professionals. Situational demands in organizations act as stressors which affect these professionals both physically and mentally, leading to lifestyle diseases such as asthma, cancer, cirrhosis, chronic obstructive pulmonary disease, diabetes, heart disease, obesity etc.

Although many researchers have explored the nature of emotion work with varied perspectives (Morris & Feldman, 1996; Ashforth & Humphrey, 1993), recently health psychologists have provided new insights into the management of emotions and emotional expressions to conform with organizational display rules and requirements (Diefendorff, Croyle & Gosserand 2005; Mann 2004). Research on management of emotions as a part of the work role is based on the assumption that organizations affect people's thoughts, feelings and actions through a set of display rules that serve as standards for the appropriate display of emotions (Grandey, 2000). It is increasingly recognized that emotional expressions at workplace is strongly influenced by organizational norms and rules (Rafaeli & Sutton, 1987), that are communicated to employees through both formal means, such as selection, training, evaluation, incentive systems, and informal means, such as social influence and pressures (Schein, 1985). To comply with the situational demands, employees act by suppressing their true emotions (Ashforth & Humphrey, 1995). Emotion work entails following these display rules regardless of one's felt emotions which may involve displaying positive and negative emotions, sensitivity towards client's feelings, emotional dissonance and exerting control over interactions with clients (Zapf, Vogt, Seifert, Mertini, & Isic, 1999). The study of emotion work has been considered an essential aspect for ensuring effective interpersonal interactions and group functioning (Adelmann, 1995; Arvey et al., 1998). It has also become the focus of great deal of research in psychology and other health related disciplines in recent years (e.g., Barger, 2006; Saluan, 2009). Emotion work at organizations requires faking positive emotions through surface acting (Cheung & Tang, 2009) and suppression of negative ones (Tan, Foo, Chong & Ng, 2003).

Studies have shown emotion work to cause emotional exhaustion and other negative symptoms of

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physical and mental health. Researchers found that emotional dissonance was positively related to emotional exhaustion (Arora & Falade, 2011; Gupta & Mishra, 2011). A study by Adil & Kamal (2012) demonstrated hiding negative emotions, negative affectivity, and emotional intelligence as positive predictors and positive affectivity as a negative predictor of emotional exhaustion. Several studies also suggested that surface acting and emotional exhaustion were positively related (Ghalandari, Mortazavi, Abbasi & Jogh, 2012). Higher levels of emotional exhaustion were also found to be strongly associated with faking and suppression of negative emotions (Karl & Peluchette, 2008).

Previous research has observed that the strain of emotional regulation negatively affects the employee physical and psychological wellbeing (Mishra & Bhatnagar, 2010; Kumar, Shankar & Singh, 2010). Employees experiencing greater emotion work may suffer from emotional exhaustion, depersonalization (Botma, 2009) and physical health problems such as headaches, insomnia etc. (Schaubroeck & Jones, 2000). Several studies have also found that such people are more likely to use surface acting emotion work strategy (Karim & Weisz, 2010), which impairs their cognitive health leading to a sense of stagnation towards work life.

As Hochschild (1983) noted, employees often bottle up feelings of frustration and resentment, resulting in emotional outburst. Parker and Wall (1998) have argued that intense emotion work can have detrimental health effects by weakening the body's immune system. Several studies have found that emotional dissonance and surface acting result in stress and emotional exhaustion (Kruml & Geddes, 2000; Brotheridge & Lee, 2002; Holman, Chissick & Totterdell, 2002). Pugliesi (1999) reported the existence of well-defined display rules results in increased stress leading to psychological distress. In this respect, Grandey (2000) and Schaubroeck & Jones (2000) found that the inhibition of expression of negative emotion might cause a range of physical illnesses, including serious illnesses such as hypertension and cancer. Further, Brill (2000) argued that 'emotional dishonesty' leads to antisocial behaviours, including violence. Other researchers have found that, when individuals suppress their emotions they possess less personal will, lower performance, imprecise memories for those situations (Twenge & Baumeister, 2002).

Recent studies have pointed to a causal sequence between emotion work, emotional dissonance and the negative job consequence, emotional exhaustion (Lewig & Dollard, 2003; Dijk & Brown, 2006). A study by Karl & Peluchette (2008) found that healthcare workers with greater emotional dissonance reported greater emotional exhaustion. They were also

found to experience frequent negative emotions. Evidence suggests that emotional dissonance is directly associated with emotional exhaustion and is commonly experienced by customer service representatives serving retail sector, healthcare and call centre industries (Gupta & Mishra, 2011; Karl & Peluchette, 2006).

Literature indicates that individual factors may also play an important role in helping employees perform interpersonal tasks more flexibly (Gross & John, 1997) and with less strain (Tews & Glomb, 2003), thus, influencing the degree of emotion work. However, emotion work has also been linked to some negative effects on employees, such as emotional exhaustion and psychological wellbeing (Brotheridge & Grandey, 2002; Zapf, Seifert, Schmutte, Mertini & Holz, 2001). Based on the notion that individual dispositional factors have some stability over time and are useful in predicting individual behavior across situations (Staw & Ross, 1985), researchers attempted to demonstrate how these individual characteristics relate to emotion work. Specifically, prior studies found that emotionality in employees engaged in service jobs including customer interactions such as those belonging to tourism and hotel industries tend to have a positive impact on emotion work (Tronvoll, 2011; Hopp, Rohrmann, Zapf & Hodapp, 2010). They have shown that individuals high on emotionality are prone to experience a diverse array of negative mood states (e.g., fear, anger, distress). On the other hand, studies have confirmed that employees with positive affectivity are less likely to be affected by emotion work (Austin, Dore & Donovan, 2008; Bono & Vey, 2007). Evidence shows that emotional intelligence also plays an important role in determining one's satisfaction with social relationships (Lopes, Salovey & Straus, 2003). Research reported that emotional intelligence correlates negatively with surface acting and positively with deep acting (Ghalandari, Ghorbani & Jogh, 2012). Furthermore, it is evident that when confronted with emotion work, nurses experienced lower levels of burnout and somatic complaints and this effect was found to be mediated by the choice of emotion work strategies (Mikolajczak, Menil & Luminet, 2007).

Studies highlighted that customer service employees with high emotional intelligence experienced greater psychological wellbeing (Gardner & Stough, 2003) and low levels of psychological distress (Karim & Weisz, 2011). Evidence suggests that negative emotions was inversely related with psychological wellbeing (Karim & Weisz, 2010; Botma, 2009). Specifically, prior studies found that emotionally intelligent employees engaged in customer service sector tend to experience more positive emotions (Austin, Dore & Donovan, 2008; Cheung & Tang, 2009 and Prati & Karriker, 2010). Also, a study by Adil & Kamal (2012) found that negative affectivity mediated the relationship between display rule

demands of hiding negative emotions and emotional exhaustion.

II. SIGNIFICANCE OF THE STUDY

In customer service work, many psychological factors dominantly mediate an employee's performance of emotion work which ends up having a long term impact on the individual's health. This is typically a product of the array of challenges that service providers typically encounter which impact their physical and psychological health. Their attempts to meet the situational demands by exhibiting appropriate display rules impair their cognitive health in the form of several illnesses such as depression, hypertension, coronary heart disease and alcoholism. Such demands results in heightened reactions at psychological and physiological levels. The inability to deal with stressors arises from lack of competence to deal with negative emotions and manage one's own feelings in difficult circumstances.

Therefore, an understanding of emotion work and its mediating role on employees' health can provide a framework for developing more effective interventions to mitigate the negative effects of emotion work.

III. OBJECTIVES

To determine the mediating role of emotion work between (a) emotionality and emotional exhaustion, and (b) emotional intelligence and psychological wellbeing.

IV. METHOD

a) Participants

The participants of the study include 400 employees across the country from different geographical locations employed in customer service industries. Table 1 presents their demographic information.

Table 1 : Demographic composition of the Sample (N= 400)

Demographics	M (SD)	Percentage Values
Age	35.02 (10.15)	
Gender		
Male		64.75
Female		35.25

For this study a cross – sectional descriptive design was used. The participants belonged to a variety of service occupations, such as, banking and insurance (6.8%), sales (9%), marketing (10.8%), software engineer (4.5%), legal advisor (3.5%), financial advisor (6.3%), customer service (7%), psychologist (8%), HR (30.3%), consultants (10.5%) and technical (3.5%). The sample comprised 64.8% males and 35.3% females. Their age ranged from 21 to 65 years with a mean age of 35.02 years (SD =10.15).The sampling frame was narrowed to the criteria of subjects who have face-to-face or voice-to-voice interactions with clients/customers and they are of either entry-level employees or middle-level managers.

b) Procedure

Each participant read and signed an informed consent document. The questionnaires were individually administered to 400 employees across the country from different geographical locations (Delhi, Haryana, Mumbai, Bangalore and Hyderabad) working in service industries on full time basis. The service industries comprise professions such as banking and insurance, sales, marketing, software engineer, legal advisor, financial advisor, customer service, psychologists, HR, consultants and technical. The participants were instructed to give responses which best describes their attitudes towards the statements given in the questionnaire. After collecting the data, scoring was completed and the responses were analyzed.

c) Measures

In order to identify the mediating effect of emotion work among customer service employees, following measures were administered.

Frankfurt Emotion work scale: Frankfurt Emotional Work Scale-E (FEWS-E: 2006; version 1.4-4.4) was developed by Zapf et.al. (1999) to measure the psychological processes necessary to regulate organizationally desired emotions as part of one's job. This comprises five subscales, namely, positive emotions, negative emotions, sensitivity requirements, emotional dissonance and interaction control. All subscales were scored independently of one another, with higher the score indicating greater emotion work. The scale was found to be internally consistent with cronbach alpha ranging from .51 to .92. Correlations between the FEWS and Maslach Burnout Inventory (MBI) provided evidence for high construct validity.

Genos Emotional Intelligence Inventory (Palmer, Stough, Harmer & Gignac, 2009): This 14 item scale was designed to measure emotional intelligence at workplace. The high score indicates the individual's ability to identify, assess, and control the emotions of self and others. The scale is quite reliable having internal consistency reliability estimate of .87. The concurrent validity was established through a series of empirical correlation with the Swinburne University Emotional Intelligence Test (SUEIT) (the predecessor of Genos EI), the Trait Meta-Mood Scale (TMMS), organizational commitment, and transformational leadership scales.

Emotionality Activity Sociability (EAS) Temperament Survey (Buss & Plomin, 1984): This 20 item scale provides a measure of an individual's mental or behavioural repertoire and consists of three dimensions, namely, emotionality, activity and sociability. The response format used in the scale is a five point likert scale ranging from 'not at all characteristic' to 'very characteristic'. A mean score was calculated for each subscale with possible subscale scores from one to five. Higher scores indicate that the trait is more typical of the adult. Validity and reliability of parent reports were consistently found to be good (Masi et al. 2003), however, Buss and Plomin (1984) found test-retest reliability correlations ranged from .61 to .72. Cronbach's alpha values ranged from .53 to .75. The inter correlations between the dimensions of the scale ranged from -.12 to .61.

Psychological Wellbeing Scale (Ryff, 1995): This 18 item scale measures the nature of wellness of the sample. This comprises six distinct components, i.e., self acceptance, personal growth, purpose in life, positive relations with others, environmental mastery and autonomy. The higher the score indicates the greater positive psychological functioning. The response format used is a six-point likert scale ranging from 'completely disagree' to 'completely agree'. The cronbach alpha reliability coefficients were low to modest, ranging from .33 to .56. The convergent validity of the scale with its 120 items measure ranged from .70 to .89.

Oldenburg Burnout Inventory (OLBI) (Demerouti, Bakker, Vardakou & Kantas, 2002): This scale was designed to assess the cognitive and physical components of exhaustion. It measures two core dimensions of burnout, namely, exhaustion and disengagement. The exhaustion subscale has been used in this study. The items refer to general feelings of emptiness, overtaxing from work, a strong need for rest, and a state of physical exhaustion. The response format used is a four point likert scale ranging from strongly agree (1) to strongly disagree (4). The higher the score indicates the greater exhaustion. The scale was found to have acceptable internal consistency reliability estimate ranging from .74 to .87 and test retest reliability estimate of .50. Correlations of the scale with Maslach Burnout Inventory-General Survey (MBI-GS) provided evidence for high convergent and discriminant validity.

All the above scales were selected on the basis of the literature review and psychometric properties for all the psychological measures adopted. These scales were also standardised on Indian population and have proven reliability with cronbach alpha ranging from 0.40 to 0.86.

d) Statistical Analyses

For the current study statistical analysis was done using SPSS student version 15. The analysis was

done on five levels. Level I comprised of data cleaning. This was done by doing outlier analysis using box whisker diagrams (box plot analysis). Skewness and kurtosis were also carried out to see the normality of the data. Level II consists of descriptive statistics and reliability analysis. Means, standard deviations and Cronbach alpha were computed. Level III comprised relational analysis. Pearson correlation was used to assess the strength of the relationship between the predictors and the dependent variable. Level IV consists of prediction analysis. Hierarchical regression was used to evaluate the relationship between a set of independent variables and the dependent variable, controlling for or taking into account the impact of a different set of independent variables on the dependent variable. Level V comprises mediation analysis. Causal step approach (Baron & Kenny, 1986) and SPSS macro (PROCESS) (Hayes, 2013) were used to identify variables mediating the relationship between the independent and dependent variables.

V. RESULTS

The objectives of this study were to examine the mediating role of emotion work between (a) emotionality and emotional exhaustion, and (b) emotional intelligence and psychological wellbeing. The survey data obtained on a sample of 400 employees were analyzed descriptively.

Table 2 : Descriptive Statistics of the Study Variables (N = 400)

Variable	M	SD	Alpha	Skewness	Kurtosis
PE	33.0	6.3	0.86	-0.53	-0.02
NE	18.8	4.9	0.70	0.75	1.07
SR	13.5	2.5	0.40	-0.48	0.39
ED	14.7	3.3	0.60	-0.11	0.20
IC	12.5	2.7	0.41	0.03	-0.10
E	13.1	3.0	0.56	-0.26	-0.26
A	14.7	2.8	0.53	-0.35	0.46
S	28.5	7.8	0.79	0.29	-0.20
EI	52.8	7.2	0.81	0.13	-0.64
EE	17.0	3.4	0.71	-0.14	0.28
PWB	81.9	11.1	0.78	-0.47	-0.10

PE = Positive Emotions, NE = Negative Emotions, SR = Sensitivity Requirements, ED = Emotional Dissonance, IC = Interaction Control, E = Emotionality, A = Activity, S = Sociability, EI = Emotional Intelligence, EE = Emotional Exhaustion, PWB = Psychological Wellbeing

Table 2 shows the mean, standard deviation, cronbach alpha, skewness and kurtosis value of all the study variables. The mean and SD value of positive emotions, negative emotions, sensitivity requirements, emotional dissonance and interaction control are 33.0 (6.3), 18.8 (4.9), 13.5 (2.5), 14.7(3.3) and 12.5(2.7) respectively. Among the other study variables, the highest mean value is of psychological wellbeing (M = 81.9, SD 11.1) followed by emotional intelligence (M = 52.8, SD 7.2), sociability (M=28.5, SD 7.8), emotional exhaustion (M =17, SD 3.4), activity (M =14.7, SD 2.8) and emotionality (M =13.1, SD 3.0). Normality of the collected data is established through skewness and kurtosis. It was found that the value of skewness for positive emotions was (-0.53), negative emotions (0.75),

sensitivity requirements (-0.48), emotional dissonance (-0.11) and interaction control (0.03), emotionality (-0.26), activity (-0.35), sociability (0.29), emotional intelligence (0.13), emotional exhaustion (-0.14) and psychological wellbeing (-0.47). The value of kurtosis for positive emotions was (-0.02), negative emotions (1.07), sensitivity requirements (0.39), emotional dissonance (0.20) and interaction control (-0.10), emotionality (-0.26), activity (0.46), sociability (-0.20), emotional intelligence (-0.64), emotional exhaustion (0.28) and psychological wellbeing (-0.10). These values indicate that the study variables are reasonably close to normal as its skewness and kurtosis have values between -1.0 and +1.0.

Table 3 : Correlation Coefficients of the Study Variables (N=400)

Variables	1	2	3	4	5	6	7	8	9	10	11
PE	1.00										
NE	0.08	1.00									
SR	0.47**	0.08	1.00								
ED	0.22**	0.28**	0.29**	1.00							
IC	0.22**	0.22**	0.28**	0.21**	1.00						
E	-0.01	0.25**	-0.06	0.23**	-0.05	1.00					
A	0.06	0.07	0.08	0.09	0.09	0.14**	1.00				
S	0.23**	-0.08	0.16**	-0.04	0.13**	-	0.27**	1.00			
EI	0.19**	-0.30**	0.21**	-0.15**	0.13**	0.28**	-	0.40**	1.00		
EE	-	0.17**	-0.10*	0.20**	-0.12*	0.53**	0.08	-	-	1.00	
PWB	0.16**	-0.29**	0.16**	-0.13**	0.11*	0.46**	-0.14**	0.30**	0.56**	-	1.00
	0.18**					-	0.13*	0.36**	0.67**	-0.51**	
						0.43**					

PE = Positive Emotions, NE = Negative Emotions, SR = Sensitivity Requirements, ED = Emotional Dissonance, IC = Interaction Control, E = Emotionality, A = Activity, S = Sociability, EI = Emotional Intelligence, EE = Emotional Exhaustion, PWB = Psychological Wellbeing

* $p < .05$ ** $p < .01$

Table 3 reports the zero order correlations among the study variables. The data indicated a significant positive correlation between positive emotions and sociability ($r = 0.23$, $p < .01$) followed by

emotional intelligence ($r = 0.19$, $p < .01$), psychological wellbeing ($r = 0.18$, $p < .01$) and significant negative correlation with emotional exhaustion ($r = -0.16$, $p < .01$). A significant negative association was also observed

between negative emotions and emotional intelligence ($r = -0.30, p < .01$), followed by psychological wellbeing ($r = -0.29, p < .01$) and positive correlation with emotionality ($r = 0.25, p < .01$) followed by emotional exhaustion ($r = 0.17, p < .01$). The data also indicated a significant positive correlation between sensitivity requirements and emotional intelligence ($r = 0.21, p < .01$), followed by sociability ($r = 0.16, p < .01$), psychological wellbeing ($r = 0.16, p < .01$) and significant negative relationship with emotional exhaustion ($r = -0.10, p < .05$). A significant positive

correlation was also observed between emotional dissonance and emotionality ($r = 0.23, p < .01$) followed by emotional exhaustion ($r = 0.20, p < .01$) and negative association with emotional intelligence ($r = -0.15, p < .01$) followed by psychological wellbeing ($r = -0.13, p < .01$). A significant positive relationship was also observed between interaction control and sociability ($r = 0.13, p < .01$) followed by emotional intelligence ($r = 0.13, p < .01$), psychological wellbeing ($r = 0.11, p < .05$) and negative association with emotional exhaustion ($r = -0.12, p < .05$).

Table 4 : Hierarchical Regression Analysis Predicting Emotional Dissonance from Emotionality (N=400)

Predictor		Emotional Dissonance	
		ΔR^2	β
Step 1		0.01	
	Age		-0.07
	Gender		0.02
Step 2		0.05**	
	Emotionality		0.23**
Total R ²		0.06	
N		400	

Note: ** $p < .01$; * $p < .05$

Before analysis of a possible mediating relationship can commence several conditions have to be met. First, the total effect of the independent variable on the dependent must be significant. Secondly, the independent variable must significantly affect the mediator, and finally the mediator must have a significant direct effect on the dependent variable (Baron & Kenny 1986). To determine if the relationships between the independent, dependent and mediator variables were significant, two hierarchical regression

analyses were conducted. The regression analyses were used to determine the significance of the relationships between the variables as well as to generate the relevant statistics for use in further significance testing of mediation. The results of these analyses are presented in Tables 4 and 5. The first regression analysis (Table 4, step 2) demonstrated that emotionality ($\beta = .23; p < .01$) explained significant variance in emotional dissonance beyond that explained by the control variables.

Table 5 : Hierarchical Regression Analysis Predicting Negative Emotions from Emotional Intelligence (N=400)

Predictor		Negative Emotions	
		ΔR^2	β
Step 1		0.01	
	Age		-0.07
	Gender		-0.08
Step 2		0.09**	
	Emotional Intelligence		-0.30**
Total R ²		0.10	
N		400	

Note: ** $p < .01$; * $p < .05$

The second regression analysis (Table 5, step 2) demonstrated that emotional intelligence ($\beta = -.30; p < .01$) explained significant variance in negative emotions. Finally, a separate regression analyses demonstrated that emotional dissonance (mediator) ($\beta = .18; p < .01$) and negative emotions (mediator) ($\beta = -0.28; p < .01$) explained significant variance in emotional exhaustion (table 6, step 3) and psychological wellbeing (table 7, step3) respectively. Overall, the regressions confirmed the presence of the necessary relationships.

Table 6 : Regression of the mediating effect of Emotional Dissonance between Emotionality and Emotional Exhaustion (N=400)

Predictor		Emotional Exhaustion	
		ΔR^2	β
Step 1		0.08**	
	Age		-0.28**
	Gender		-0.01
Step 2		0.18**	
	Emotionality		0.43**
Total R ²		0.25	
N		400	
Step 3		0.03**	
	Emotional Dissonance		0.18**
Total R ²		0.29	
N		400	
Step 4		0.19**	
	Emotionality		0.41**
	Emotional Dissonance		0.09*
Total R ²		0.47	
N		400	

Note: ** $p < .01$; * $p < .05$

In order to test for mediation, multiple hierarchical regression analyses were conducted. In table 6 step1, control variables were entered into the equation, which accounted for eight percent of the variance in emotional exhaustion ($R^2 = .08$, $p < .01$). Age demonstrated a significant direct effect on emotional exhaustion. In step 2, emotionality was entered to calculate the size of its direct effect on emotional exhaustion and was found to demonstrate a significant direct effect on emotional exhaustion ($\beta = .43$; $p < .01$). Thus, accounting for total of 25% of variance in emotional exhaustion ($\Delta R^2 = 0.18$, $p < .01$). Step 3 in Table 6 represents the analysis of the proposed mediator's effect on the dependent variable in isolation from the independent variable. Emotional dissonance was entered into step 4 of the regression analysis. It explained an additional 19% of variance in emotional exhaustion ($\Delta R^2 = 0.19$, $p < .01$). Here, a total of 47% of

variance in emotional exhaustion was explained with emotionality and emotional dissonance both demonstrating significant direct effects ($\beta = .41$; $p < .01$; $\beta = .09$; $p < .05$ respectively). In order to determine if a significant mediating effect exists, the second and fourth steps in the regression analysis were compared. A change in the size of the direct effect of emotionality on emotional exhaustion was observed. If a full mediating role existed, the contribution of emotionality in step 4 would not remain significant when emotional dissonance was included. In step 2, the direct effect of emotionality on emotional exhaustion was significant ($\beta = .43$; $p < .01$). With emotional dissonance included in step 4, the size of the direct effect of emotionality on emotional exhaustion was reduced, but remained significant ($\beta = .41$; $p < .01$) indicating a partial mediating effect.

Table 7 : Regression of the mediating effect of Negative Emotions between Emotional Intelligence and Psychological Wellbeing (N=400)

Predictor		Psychological Wellbeing	
		ΔR^2	β
Step 1		0.03*	
	Age		0.17**
	Gender		0.08
Step 2		0.43**	
	Emotional Intelligence		0.67**
Total R ²		0.46	
N		400	
Step 3		0.08**	
	Negative Emotions		-0.28**
Total R ²		0.53	
N		400	
Step 4		0.44**	
	Emotional Intelligence		0.64**
	Negative Emotions		-0.09*
Total R ²		0.97	
N		400	

Note: ** $p < .01$; * $p < .05$

In table 7 step1, control variables were entered into the equation. Here, the value of R^2 of control variables is .03 which indicates that control variables accounted for three percent of the variance in psychological wellbeing. Age demonstrated a significant direct effect on psychological wellbeing ($\beta = 0.17$, $p < .01$). In step 2, emotional intelligence was entered to calculate the size of its direct effect on psychological wellbeing and was found to demonstrate a significant direct effect on psychological wellbeing ($\beta = .67$; $p < .01$). Thus, accounting for total of 46% of variance in psychological wellbeing ($\Delta R^2 = 0.43$, $p < .01$). Step 3 in Table 7 represents the analysis of the proposed mediator's effect on the dependent variable in isolation from the independent variable. Negative emotions was entered into step 4 of the regression analysis. It explained an additional 44% of variance in psychological wellbeing ($\Delta R^2 = 0.44$, $p < .01$). Here, a total of 97% of variance in psychological wellbeing was explained with emotional intelligence and negative emotions both demonstrating significant direct effects ($\beta = .64$; $p < .01$; $\beta = -.09$; $p < .05$ respectively). In order to determine if a significant mediating effect exists, the second and fourth steps in the regression analysis were compared. A change in the size of the direct effect of emotional intelligence on psychological wellbeing was observed. If a full mediating role existed, the contribution of emotional intelligence in step 4 would not remain significant when negative emotions was included. In

step 2, the direct effect of emotional intelligence on psychological wellbeing was significant ($\beta = .67$; $p < .01$). With negative emotions included in step 4, the size of the direct effect of emotional intelligence on psychological wellbeing was reduced, but remained significant ($\beta = .64$; $p < .01$) indicating a partial mediating effect.

Bootstrapping method is preferred over Baron and Kenny's (1986) casual step approach because of two main reasons. First, MacKinnon et al. (2002) suggest that the test of mediation recommended by Baron and Kenny (1986) may suffer from low statistical power, and given that statistical methods used to determine intervening relationship are generally inherently complex, it is therefore difficult to establish clear mediating relationships. A recent study showed that the Baron and Kenny causal-steps approach required approximately 21,000 subjects for adequate ability to detect an effect when the effect sizes of the a and b paths were of small strength and all of the relation of X to Y was mediated (Fritz & MacKinnon, 2007). Second, causal step approach does not consider the estimate of the indirect effect. That is, it ignores the central question: Is the indirect effect different from zero? (Preacher & Hayes, 2008). In other words, it does not provide a numerical value of the strength of the mediated effect. Finally, the test requires that there be a significant overall relation between X and Y for mediation to exist.

Table 8 : Bootstrap Results for Indirect Effects (N=400)

Model	Path	Indirect effect	SE	Sobel z	LL95CI	UL95CI
1	E→ED→EE	0.01	0.01	0.01	0.001	0.022
2	EI→NE→PWB	0.04	0.02	0.04*	0.01	0.09

Note: Values are calculated through a bootstrapping routine with 200 cases and 1000 samples. * $p < .05$

As can be seen in the table 8, indirect effect of the relationship between emotionality and emotional exhaustion through emotional dissonance is 0.01 (SE = .01), $CI_{0.95} = 0.001$ and 0.022. The indirect effect of the relationship between emotional intelligence and psychological wellbeing through negative emotions is 0.04 (SE = .02), Sobel z = 0.04, $p < .05$, $CI_{0.95} = .01$ and .09. As indicated in table 8, the 95 percent confidence intervals for both paths does not include zero, therefore emotional dissonance mediated the relationship between emotionality and emotional exhaustion. Also, negative emotions mediated the relationship between emotional intelligence and psychological wellbeing.

VI. DISCUSSION

The objective of the study is to determine the mediating role of emotional dissonance between (a) emotionality and emotional exhaustion, and (b) the

mediating role of negative emotions between emotional intelligence and psychological wellbeing.

The results noted a significant direct relationship between emotionality and emotional exhaustion. That is, respondents who reported higher levels of negative emotions such as fear, anger, and distress, experienced greater emotional exhaustion. This is consistent with the study on 142 health care workers, where, emotional exhaustion was found to be predominant among employees who expressed frequent negative emotions (Karl & Peluchette, 2008). The regression analysis showed that the effect size of emotionality on emotional exhaustion reduced from 0.43 to 0.41 with both values remaining significant ($p < .01$), when the mediator (emotional dissonance) is entered into the hierarchical regression model. This result indicated a partial mediating effect of emotional dissonance between emotionality and emotional exhaustion, as supported by Lewig & Dollard (2003) and Dijk & Brown (2006). Numerous studies have also

shown that cabin attendants, healthcare workers and call centre employees with high emotional dissonance were more likely to experience emotional exhaustion and express feelings of anger and frustration (Karl & Peluchette (2006, 2008); Heuven & Bakker (2003); Zapf et.al. (2001)). It has been observed that in order to meet the situational demands, employees with high emotionality tend to exert increased emotive effort when asked to express personality incongruent emotions, i.e., portraying a warmth and friendly attitude towards clients. As a result, their personalities were observed to be incongruent with the job characteristics of the service occupations considered in the sample. Such characteristics lead to dissatisfaction, emotional fatigue and hopelessness among employees.

Furthermore, the result shows that emotional intelligence is directly related with psychological wellbeing. In its support, prior researchers suggest that customer service employees with high emotional intelligence tend to experience greater psychological wellbeing (Gardner & Stough, 2003). This was further supported by Karim & Weisz (2011). The regression analysis showed that the effect size of emotional intelligence on psychological wellbeing reduced from 0.67 to 0.64 with both values remaining significant ($p < .01$), when the mediator (negative emotions) is entered into the hierarchical regression model. Thus, a partial mediating effect of negative emotions was found between emotional intelligence and psychological wellbeing. This is also consistent with Adil & Kamal (2012). Various scholars have emphasized that emotionally intelligent employees engaged in customer service roles, such as, nursing, social work, sales and teaching tend to display greater degree of positive than negative emotions (Austin, Dore & Donovan (2008); Cheung & Tang (2009); Mikolajczak, Menil & Luminet(2007)). Evidence also suggests public sector customer service workers engaging in emotion work report more physical complaints and poor mental health (Karim & Weisz (2010) and Schaubroeck & Jones (2000)). This may be because emotionally intelligent employees were more inclined to understand people, be empathetic to their circumstances, and regulate emotions appropriately in order to comply with the organizational display rules. Their ability to internalise others feelings enables them to avoid psychological distress and attain a sense of personal accomplishment and wellbeing. Thus, the research findings shows that emotional dissonance and negative emotions emerged as mediators of emotion work, which tend to have adverse impact on employees' physical and psychological health.

The findings of this study are subjected to several limitations. First, the research design for the present study was cross section. The limitations inherent in such designs have been well documented (Neuman, 2003), including the difficulty of supporting proposed

causal relationships. Secondly, all measures were self report based measures which might have caused socially desirable responses and affected the results of this study. Thirdly, the age group of the participants employed in the study ranges from 21 to 65 years, which is very large. The study can be conducted for different age groups like adolescents, younger adults, middle adults, older adults. Future researchers might adopt quasi-experiments or longitudinal designs and refer to different sources such as supervisors and co-workers for eliminating the bias, especially for emotion work measure. Although this study's results support the mediating role of emotion work between (a) emotionality and emotional exhaustion, and (b) emotional intelligence and psychological wellbeing, further exploration incorporating other mediating and moderating variables of emotion work need to continue in attempts to clarify the links between its determinants and the consequences.

To conclude, for organizations where the performance of emotion work is an integral component of service delivery, the present findings suggest that training programs targeting the performance of emotion work need to consider different strategies for employees to cope when emotions felt are in conflict with those required to be displayed. These approaches should aim to reduce the negative effects of emotion work.

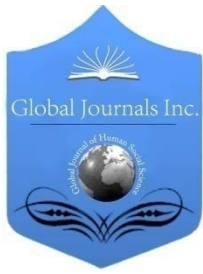
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Explicit and Implicit Task Switching between Facial Attributes

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Abstract- We examined task switching to different attributes of faces (gender, emotion, occupation) when an irrelevant aspect of the face could also change (e.g., the facial emotion could change when participants alternated every second trial between gender and occupation decisions). The change in the irrelevant attribute either coincided with a repetition or a switch in the explicit task. The results indicated disruptive effects of changing the facial emotion and gender of the face when it was irrelevant to the main task, but no effect of changing the occupation of the person. The data are consistent with the implicit processing of facial emotion and gender but not of higher-order semantic aspects of faces (the person's occupation), unless those aspects are task-relevant.

Keywords: *emotion, gender, face processing, cognition, implicit task switching, explicit task switching, face categorization.*

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Strictly as per the compliance and regulations of:



Explicit and Implicit Task Switching between Facial Attributes

Amara Gul ^α & Glyn W. Humphreys ^σ

Abstract- We examined task switching to different attributes of faces (gender, emotion, occupation) when an irrelevant aspect of the face could also change (e.g., the facial emotion could change when participants alternated every second trial between gender and occupation decisions). The change in the irrelevant attribute either coincided with a repetition or a switch in the explicit task. The results indicated disruptive effects of changing the facial emotion and gender of the face when it was irrelevant to the main task, but no effect of changing the occupation of the person. The data are consistent with the implicit processing of facial emotion and gender but not of higher-order semantic aspects of faces (the person's occupation), unless those aspects are task-relevant.

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1. INTRODUCTION

An observer perceives several attributes while looking at a face, for example gender, emotion, or identity etc. Some of these attributes may be extracted explicitly according to the demands of a particular task (e.g., retrieving information about the occupation of an individual), whilst others may be extracted implicitly, even when irrelevant to the task at hand. Whether our ability to compute these different attributes depends on the same or different processes is a question that has been of considerable interest for cognitive science. The present study aimed to examine this issue by assessing the ability of participants to switch from one attribute to another as they explicitly performed particular face processing tasks, and also by assessing effects of switching an irrelevant face attribute across trials as people perform tasks. There may also be some variables that exert an effect on switching even when they are irrelevant to the task, but which may or may not switch across trials. Here we examined whether changing or maintaining the emotional state of a face across trials affected the ability to switch between judgments of gender and occupation, made to faces. If emotion is extracted implicitly, then switches in emotion across trials may affect performance – for example, it may be disruptive when the primary task (e.g., gender discrimination) is maintained across trials and beneficial

if the change in the emotional state of the face coincides with a change in the primary attribute driving performance (e.g., from gender to occupation).

a) *Functional independence of facial attributes*

Bruce and Young (1986) presented an influential cognitive model of face processing based on the assumption that face processing involved several functionally independent processing modules. The model assumed that identification of a familiar face involves the formation of a view independent structural description, which could be compared with all known faces stored in Face Recognition Units (FRUs), followed by identification of particular person and retrieval of semantic information, after which there is activation of the phonological codes underlying the person's name. Alongside the processes that lead to face identification and the retrieval of semantic and name information, Bruce and Young posited the operation of other processes that extract (e.g.) facial emotion. Hence the model suggests that face recognition (e.g., judged by access to semantic information about a person) is distinct from processing facial emotion. Quite how facial gender is computed is less clear – it could be retrieved by recognizing the person, or it could be computed from the structural properties of the faces.

b) *Asymmetric interference between facial features*

Studies have employed speeded judgments to different dimensions of faces and shown that interference can arise when there is variation in some irrelevant attributes (so-called 'Garner interference'). For example, Atkinson, Tipples, Burt and Young (2005) demonstrated that gender did interfere with the emotion judgments to a face (happy vs. fearful), but the reverse pattern of interference did not occur (when the task was gender classification (male vs. female). The same results were found using morphed faces in a speeded classification task (Schweinberger, Burton, & Kelly, 1999). These asymmetries between the processing of facial attributes indicate that observers, generally, are capable of responding to some aspects of a face (such as its gender) while ignoring the emotion of that face, but emotion processing can be interfered with by variation in other facial attributes (Schweinberger & Soukup, 1998).

Another way to examine the relations between the processing of different facial attributes is to evaluate the effects of switching from one task to another – if

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tasks use overlapping processes, then the effects of task switching may be reduced. In addition, the implicit processing of face attributes can be assessed by measuring effects of changing this attribute on performance of the (other) explicit tasks. If the attribute is processed implicitly, then it may affect performance on the explicit tasks when the implicit attribute changes (especially if the change in the implicit attribute coincides with the main task being maintained or changing). Here we used this approach to examine the relations between processing the gender, occupation and emotion of faces. The experiments were designed following Rogers and Monsell (1995), where tasks switched across pairs of trials rather than trial blocks. This enabled the implicit property to be changed or maintained in a dynamic fashion, coinciding with or contradicting the maintenance or change in the main, explicit task. Participants were asked to make gender and occupation decisions (experiment 1), gender and emotion decisions (experiment 2) and occupation and emotion decisions (experiment 3) to faces and the effect of switching from one explicit task to another was measured. In addition, the other attribute (emotion in experiment 1; occupation in experiment 2 and gender in experiment 3) was varied. Are there differences in task switching between different explicit tasks (across the experiments), and are there effects of switching or maintaining the implicit property? We report effects of changing facial emotion and gender as an implicit manipulation but not effects of changing occupation.

Experiment 1: gender and occupation decisions (implicit change in emotion)

II. METHOD

a) Participants

Sixteen postgraduate students from the University of Birmingham (9 female and 7 male, ages 21-25 years, mean 23.25 years) with normal color vision, volunteered for the study in response to an advertisement. None had reported any injury, disease or eye surgery.

b) Materials and displays

Gender-occupation task stimuli. The stimuli were 16 faces in color bitmap images (standardized to 300 × 300 pixels & matched subjectively for luminance and contrast) of 8 famous singers and actors which depicted happy and neutral facial emotional expression. Half of the images were of women. The 8 photos of singers comprised Robbie Williams, Paul McCartney, Britney Spears, Madonna, while 8 photos of actors included Daniel Radcliffe, Rowan Atkinson, Kate Winslet, and Elizabeth Taylor. These stimuli were embedded in Rogers and Monsell's (1995) alternating-run task switching paradigm. Pilot testing ensured that the famous faces were recognizable by the sample

population, and efforts were made to equate the famous faces in terms of stimulus quality (e.g., resolution) as well as face angle, race (white), emotional expression (positive & neutral), and attractiveness. Half of the pictures portrayed happy expression (smiling-obvious teeth). The experiment was designed in E-prime software (Schneider, Eschman, & Zuccolotto, 2002, version 1.2). The faces were presented in the lower right/left quadrants as a cue for the occupation task while presented in upper right/left quadrants as a cue for the gender task. For half of the participants, the experiment started with the presentation of the gender task. For the other half, the occupation task was presented first. While half the faces were happy the other half were presented with a neutral expression, so the emotion could change when the main task stayed the same or changed—creating a 2 (emotion switch or repeat) × 2 (main task switch or repeat) design. Each trial consisted of a fixation (+) displayed for 1000 ms, followed by a blank white screen, then the face appeared in upper/lower quadrants with a fixation cross (+) in the center of the screen. A manual response was made to the face. The stimuli were presented on a 14 inch laptop and remained on the screen until the response was made. Participants were presented with 241 trials experimental trials.

c) Procedure

The study received approval by University of Birmingham Ethic Research Committee. Upon arrival participants were given an informed consent form to review and sign. Upon consent, they were given a description of the procedure. Next, s/he was seated before the laptop at a comfortable viewing distance (approximately 60cm). Participants were told that this was a reaction time experiment, and that they must respond by pressing the fixed keys on keyboard as quickly as possible without sacrificing accuracy. The stimuli and the tasks were then explained (gender-occupation). On each trial, participants were presented with a face and they were required to judge gender (male/female) or occupation (actor/singer) of the face in 241 experimental trials of the gender and occupation task. Following the experiment, the results were saved and participants were debriefed and thanked for their participation.

III. RESULTS

RTs for the first trial were discarded because no task switch took place, then outliers were removed and response times (RTs) were excluded above 2.5 standard deviations from each participants' mean. Responses longer than 3,000 ms or shorter than 100 ms were omitted. The data are reported in two sections. First, the effect of explicit task switching was assessed with the data for the gender and occupation tasks. Second, the effect of implicit emotion switch was examined with the

data averaged across gender and the occupation tasks on the switch and repeat trials.

a) Explicit task switching

Mean RTs were submitted to a repeated measures analysis of variance (ANOVA) with task switch (switch vs. repeat) x task (gender judgment vs. occupation judgment) as within subject factors. The main effect of task switch was significant $F(1, 15) = 33.00$, $p < 0.001$, $MSE = 13881.18$, $\eta^2 = .68$. RTs were slower on switch ($M = 961.94$ ms) than repeat ($M = 792.72$ ms) trials. There was a reliable main effect of

task $F(1, 15) = 92.80$, $p < 0.001$, $MSE = 1385.76$, $\eta^2 = .86$. The RTs were faster on the gender than the occupation task ($M = 832.50$ vs. 922.16 ms respectively). There was a significant interaction between task switch and task $F(1, 15) = 10.04$, $p < 0.01$, $MSE = 1178.68$, $\eta^2 = .40$ (Fig.1). Pair wise comparisons revealed a significant difference in switch costs (switch – repeat trials) between the gender and occupation tasks $t(15) = 3.16$, $p < 0.01$. The switch cost was larger for the occupation than for the gender task.

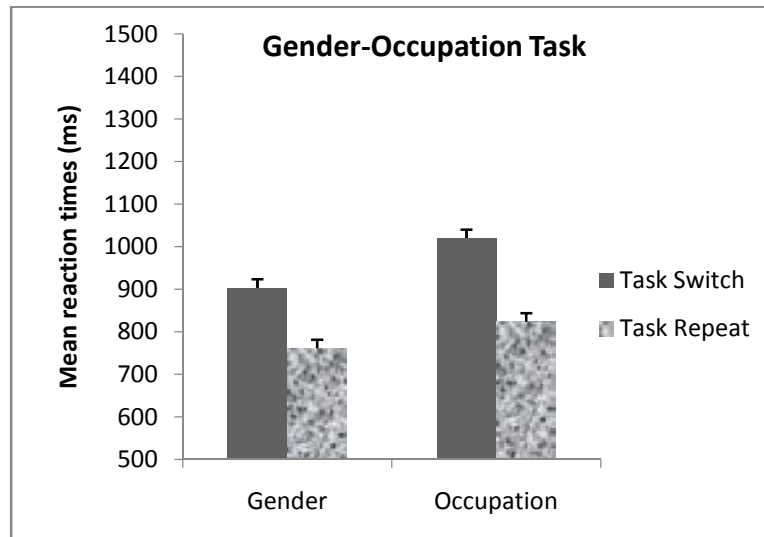


Fig. 1 : Mean reaction times (ms) on the switch and repeat trials for the gender and occupation task. Error bars correspond to the average standard error.

b) Effect of implicit emotion

Mean RTs were submitted to a repeated measures analysis of variance (ANOVA) with task switch (switch vs. repeat) x emotion switch (emotion switch vs. emotion repeat) as within subject factors. The main effect of task switch was significant $F(1, 15) = 28.34$, $p < 0.001$, $MSE = 13433.04$, $\eta^2 = .65$. RTs were slower on switch ($M = 954.41$ ms) than repeat ($M = 800.15$ ms) trials. The main effect of emotion switch was significant $F(1, 15) = 42.51$, $p < 0.001$, $MSE = 4506.93$, $\eta^2 = .73$. RTs were slower on emotion switch ($M = 931.99$ ms) than repeat ($M = 822.57$ ms) trials. There was significant interaction between emotion switch and task switch $F(1, 15) = 13.84$, $p < 0.001$, $MSE = 1006.10$, $\eta^2 = .48$ (fig.2). This was decomposed by analyzing the data separated for emotion switch and emotion repeat trials, for the task switch and task repeat conditions. For the task switch condition, there was a significant effect of emotion switch $F(1, 15) = 46.73$, $p < 0.001$, $MSE = 3304.14$, $\eta^2 = .75$. RTs on emotion switch trials were slower than emotion repeat trials $t(15) = 6.83$, $p < 0.001$. For the task repeat condition, there was also significant effect of emotion $F(1, 15) = 23.13$, $p < 0.001$, $MSE = 2208.89$, $\eta^2 = .60$. RTs on emotion switch trials were slower than emotion repeat trials $t(15) = 4.81$, $p < 0.001$. The

interaction arose because the effect of switching the emotion of the face was larger on trials where there was a switch in the explicit task than on trials where the explicit task remained the same (Fig.2).

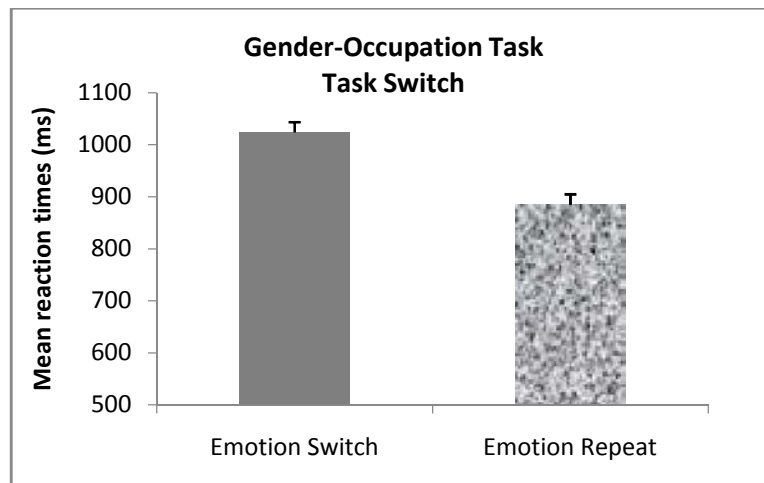


Fig. 2 a : Mean reaction times (ms) for the emotion switch and emotion repeat trials in the task switch condition. Error bars correspond to the average standard error.

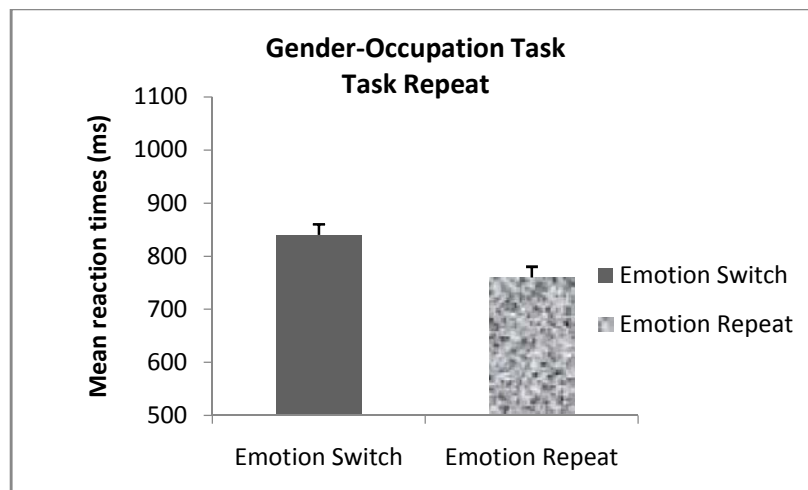


Fig. 2 (a) : Mean reaction times (ms) for the emotion switch and emotion repeat trials in the task repeat condition. Error bars correspond to the average standard error.

The error rate was low and there was no evidence of speed-accuracy trade-off. The results are presented in table 1.

Table 1 : Mean error rate (standard deviation) for the explicit task switch in the gender and occupation task

Gender		Occupation	
Switch	Repeat	Switch	Repeat
<i>M</i> (SD)	<i>M</i> (SD)	<i>M</i> (SD)	<i>M</i> (SD)
2 (.02)	1 (.02)	2 (.02)	2 (.01)

Table 1 a : Mean error rate (standard deviation) for the effect of implicit emotion switch in the gender and occupation task

Emotion Switch	Emotion Repeat
<i>M</i> (SD)	<i>M</i> (SD)
2 (.02)	1.5 (.01)

IV. DISCUSSION

The study showed that the occupation decision task showed larger effects of task switching than the

gender decision task. This asymmetrical task switching effect cannot be attributed to selective inhibition of the easier task here, to enable switching to take place (see Allport & Wylie, 1999, for experiments on task switching

with Stroop stimuli). An alternative account is that it was less easy for participants to disengage attention from the gender than the occupation task, and this slowed switches to occupation decisions. In addition to this, the experiment showed clear effects of repeating or switching the emotional state of the faces. RTs were faster if facial emotion stayed the same than if it changed. Interestingly, this effect of changing the emotional state was larger on switch than repeat trials in the explicit task. It may be that, when the explicit task switches, participants are distracted from the explicit switch by the change in the (implicit) emotional state of the face, and this slows performance on the explicit switch trial. Whatever the case, the data indicate that facial emotion was processed, even though it was irrelevant to the main tasks.

Experiment 2: gender and emotion decisions (implicit change in occupation)

V. METHOD

a) Participants

Sixteen postgraduate students from University of Birmingham (10 female and 6 male, ages 20-25 years, mean 22.81 years) with normal color vision, volunteered for the study in response to the advertisement. None had reported any injury, disease or eye surgery.

b) Materials and displays

Emotion-gender task stimuli. The stimuli and displays were same as in experiment 1 except that the faces were presented in the lower right/left quadrants as a cue for the emotion task while they were presented in the upper right/left quadrants as a cue for the gender task. For half of the participants, the experiment started with the presentation of emotion task. This was counterbalanced across participants. The occupation of the individuals could be repeated or switched across trials, and this created a 2 x 2 design where the explicit tasks either repeated or switched while there was either a repeat or switch of the implicit task (occupation).

c) Procedure

The procedure was the same as in experiment 1 except that the stimuli and the tasks were explained as emotion-gender. On each trial, participants were presented with a face and they were required to judge the emotion (happy/neutral) or gender (male/female) of the face in 241 experimental trials of the emotion and gender task. Following the experiment, the results were saved and participants were debriefed and thanked for their participation.

VI. RESULTS

As for the experiment 1, the effect of explicit task switching was assessed with the data for the emotion and gender tasks (relevant features) on the switch and repeat trials separately. Second, the effect of

implicit occupation switches on the task switch and task repeat conditions was examined with the data averaged across the emotion and the gender tasks. RTs for the first trial were discarded because no task switch took place for the first trial, then outliers were removed and response times (RTs) were excluded above 2.5 standard deviations from each participants' mean. Responses longer than 3,000 ms or shorter than 100 ms were omitted.

a) Explicit task switching

Mean RTs were submitted to a repeated measures analysis of variance (ANOVA) with task switch (switch vs. repeat) x task (emotion judgment vs. gender judgment) as within subject factors. The main effect of task switch was significant $F(1, 15) = 153.05$, $p < 0.001$, $MSE = 17105.91$, $\eta^2 = .91$. RTs were slower on switch ($M = 1179.12$ ms) than repeat ($M = 774.60$ ms) trials. There was a reliable main effect of the task $F(1, 15) = 73.11$, $p < 0.001$, $MSE = 3868.73$, $\eta^2 = .83$. RTs were faster on the emotion than the gender task ($M = 910.37$ vs. 1043.34 ms respectively). There was a significant interaction between task switch and task $F(1, 15) = 49.81$, $p < 0.001$, $MSE = 2967.78$, $\eta^2 = .76$. Pair wise comparison on the switch cost (switch minus repeat trials) between the emotion and the gender task was significant $t(15) = 7.05$, $p < .001$. The switch cost for the gender task was larger than for the emotion task (Fig.3).

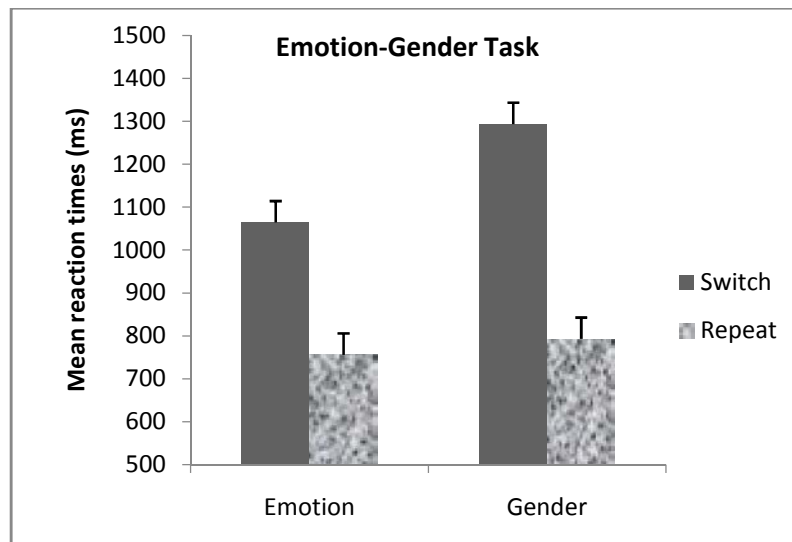


Fig. 3 : Mean reaction times (ms) on Switch and repeat trials for the emotion and gender task. Error bars correspond to the average standard error.

b) Effect of implicit occupation switch

Mean RTs were submitted to a repeated measures analysis of variance (ANOVA) with task switch (switch vs. repeat) x occupation switch (occupation switch vs. occupation repeat) as within subject factors. The main effect of task switch was significant $F(1, 15) = 140.59, p < 0.001, MSE = 17980.83, \eta^2 = .90$. RTs were slower on switch ($M = 1179.12$ ms) than repeat ($M = 774.60$ ms) trials. There was no effect of occupation switch $F(1, 15) = 0.02, p = 0.87, MSE = 954.35, \eta^2 = .00$. The interaction between task switch and occupation

switch was significant $F(1, 15) = 4.71, p < 0.05, MSE = 629.31, \eta^2 = .23$ (Fig. 4). There was a small cross over result in which responses on explicit task switch trials were slower when the occupation of the faces changed than when they stayed the same, while when the explicit task repeated, RTs tended to be faster when the occupations of the faces switched. However the effects of switching the occupations of the faces were not reliable, either for trials where the explicit task stayed the same and when it switched ($t < 2$).

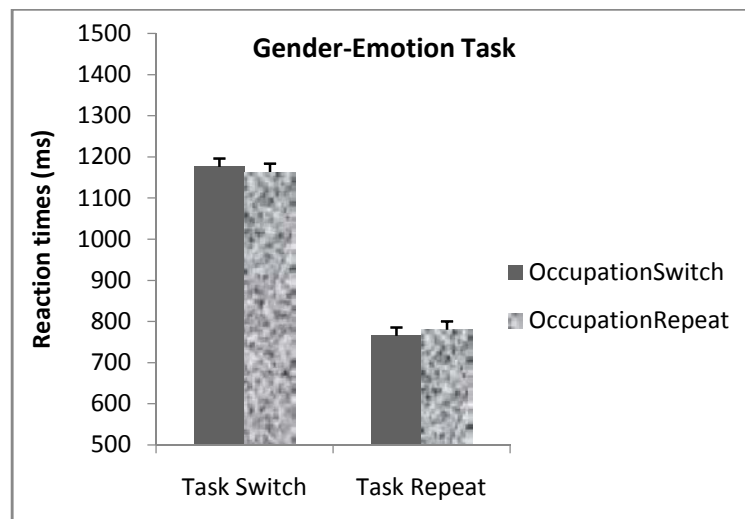


Fig. 4 : Mean reaction times (ms) on the task switch and task repeat trials for the occupation switch and occupation repeat trials. Error bars correspond to the average standard error.

The error rate was low and there was no evidence of speed-accuracy trade-off. The results are presented in table 2.

Table 2 : Mean error rate (standard deviation) for the explicit task switch in the emotion and gender task

Emotion		Gender	
Switch	Repeat	Switch	Repeat
<i>M</i> (SD)	<i>M</i> (SD)	<i>M</i> (SD)	<i>M</i> (SD)
3 (.02)	2 (.02)	2 (.02)	3 (.01)

Table 2 a : Mean error rate (standard deviation) for the effect of implicit occupation switch in the emotion and gender task

Occupation Switch	Occupation Repeat
<i>M</i> (SD)	<i>M</i> (SD)
2.5 (.02)	2.5 (.01)

VII. DISCUSSION

As in experiment 1, there were again asymmetrical effects of task switching in the primary (explicit tasks), with task switch effects now being larger on the gender than the emotion decision tasks. Indeed the effects of task switching on the gender task were reliably greater here than in experiment 1 ($t(30) = 6.90$, $p < .001$). Again this result does not reflect inhibition of the easier task, since the emotion decisions were faster than the gender decisions on repeat trials. Rather the results can be attributed to the difficulty in switching attention from face emotion to compute gender, slowing gender decisions on switch trials. In contrast to experiment 1, there were very weak effects of switching another aspect of the faces – the occupations performed by the actors. There was no main effect of implicit task switch, and though there was a borderline interaction between implicit and explicit task switching, the differences between repeat and switch occupation trials were not reliable for either the repeat or the switch trials in the explicit task. The data suggest only weak computation of an individual's occupation when this is not the explicit task that must be performed.

Experiment 3: occupation and emotion decisions (implicit change in gender)

VIII. METHOD

a) Participants

Sixteen postgraduate students from University of Birmingham (6 female and 10 male, ages 21-25 years, mean 22.62 years) with normal colour vision, volunteered for the study in response to the advertisement. None had reported any injury, disease or eye surgery.

b) Materials and displays

Emotion-Occupation Task stimuli. The stimuli and displays were same as in experiment 1, except that the faces were presented in lower right/left quadrants as a cue for the emotion task while presented in upper right/left quadrants as a cue for the occupation task. For half of the participants, experiment started with the presentation of the emotion task. This was counterbalanced across participants, as the other half of participants performed occupation task first.

c) Procedure

The procedure was the same as in experiment 1, except that the stimuli and the tasks were explained as emotion and occupation decisions. On each trial, participants were presented with a face and they were required to judge the emotion (happy/neutral) or occupation (singer/actor) of the face in 241 experimental trials of the emotion and occupation task. Following the experiment, the results were saved and participants were debriefed and thanked for their participation.

IX. RESULTS

As for experiment 1, the data are reported in three sections. First, the effect of explicit task switching was assessed with the data for the emotion and occupation tasks (relevant features of the task) on switch and repeat trials separately. Second, the effect of an implicit gender switch was examined with the data averaged across the emotion and occupation task on switch and repeat trials. RTs for the first trial were discarded because no task switch took place for the first trial, then outliers were removed and response times (RTs) were excluded above 2.5 standard deviations from each participant's mean. Responses longer than 3,000 ms or shorter than 100 ms were omitted.

a) Explicit task switching

Mean RTs were submitted to a repeated measures analysis of variance (ANOVA) with task switch (switch vs. repeat) x task (emotion judgment vs. occupation judgment) as within subject factors. The main effect of task switch was significant $F(1, 15) = 204.06$, $p < 0.001$, $MSE = 6515.87$, $\eta^2 = .93$. RTs were slower on switch ($M = 1275.37$ ms) than repeat ($M = 967.42$ ms) trials. There was a reliable main effect of task $F(1, 15) = 151.29$, $p < 0.001$, $MSE = 4439.44$, $\eta^2 = .91$. RTs for the emotion task were faster than for the occupation task (1008.80 vs. 1205.69 ms, respectively). There was a significant interaction between task switch and task $(1, 15) = 37.85$, $p < 0.001$, $MSE = 4381.40$, $\eta^2 = .71$ (Fig.5). The task switch cost (switch minus repeat) was larger for the occupation than the emotion task $t(15) = 6.15$, $p < 0.001$.

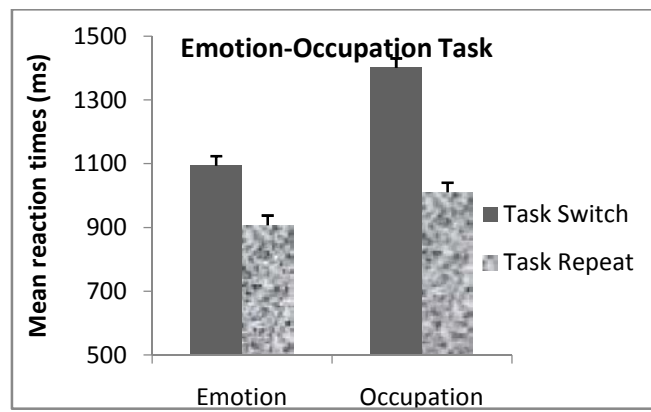


Fig. 5 : Mean reaction times (ms) on the task switch and task repeat trials for the emotion and occupation task. Error bars correspond to the average standard error.

b) Effect of implicit gender

Mean RTs were submitted to a repeated measures analysis of variance (ANOVA) with task switch (switch vs. repeat) x gender switch (gender switch vs. gender repeat) as within subject factors. The main effect of task switch was significant $F(1, 15) = 419.31$, $p < 0.001$, $MSE = 3618.39$, $\eta^2 = .96$. RTs were slower on switch ($M = 1275.37$ ms) than repeat ($M = 967.42$ ms)

trials. There was significant main effect of gender switch $F(1, 15) = 64.04$, $p < 0.001$, $MSE = 4143.26$, $\eta^2 = .81$. RTs on gender switch trials were slower compared to gender repeat trials (1185.79 vs. 1057.01 ms, respectively). There was no interaction between task switch and gender switch $F(1, 15) = 2.41$, $p = 0.14$, $MSE = 3652.20$, $\eta^2 = .13$ (Fig.6).

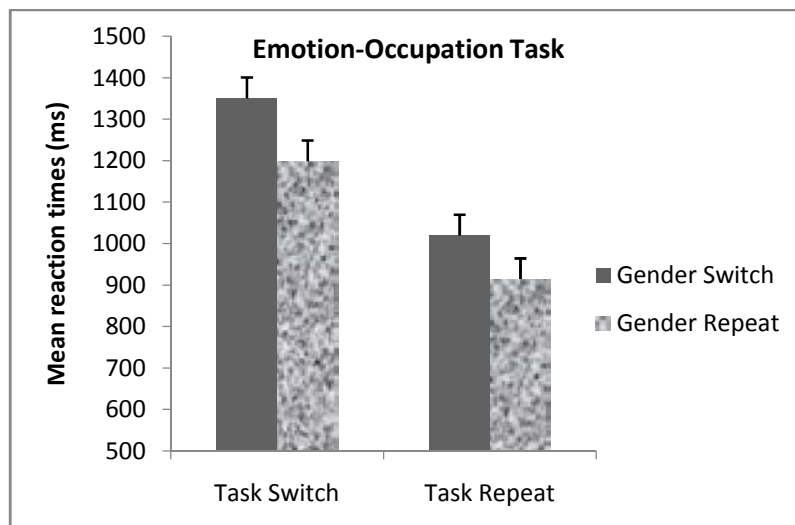


Fig.6 : Mean reaction times (ms) on the task switch and task repeat trials for the gender switch and gender repeat trials. Error bars correspond to the average standard error.

The error rate was low and there was no evidence of speed-accuracy trade-off. The results are presented in table 3.

Table 3 : Mean error rate (standard deviation) for the explicit task switch in the emotion and occupation task

Emotion		Occupation	
Switch	Repeat	Switch	Repeat
<i>M (SD)</i>	<i>M (SD)</i>	<i>M (SD)</i>	<i>M (SD)</i>
2 (.02)	1 (.02)	2 (.02)	3 (.01)

Table 3 a : Mean error rate (standard deviation) for the effect of implicit gender switch in the emotion and occupation task

Gender Switch	Gender Repeat
<i>M</i> (<i>SD</i>)	<i>M</i> (<i>SD</i>)
2 (.02)	2 (.01)

X. DISCUSSION

The effects of switching explicit tasks mirrored those found in experiment 2. There was an asymmetry in switch costs with the effects on occupation decisions being larger than those on emotion decisions. As emotion decisions were also faster than occupation decisions on repeat trials, the data cannot be attributed to inhibition of the easier task when switch costs would be larger on emotion decisions). However the results fit with the argument that facial emotion is difficult to disengage from, and hence switch costs are increased to the non-emotion task. Indeed, as for the effects of switching to the easier task in experiment 2, there were increased effects of task switching on occupation decisions ($t(30) = 5.30$, $p < 0.001$) here relative to experiment 1 (when occupation decisions were paired with gender decisions). It should be noted here that switch costs changed as a function of the other explicit task it was paired with (i.e., larger when paired with gender decisions ($t(30) = 2.93$, $p < 0.01$) than when the emotion decisions were paired with occupation decisions. Unlike the changes in the occupations of the faces, which had minimal effect when occupation decision was not the main task, changing the gender of the faces did affect performance here. RTs were slowed when faces changed gender than when the gender stayed the same, even though the gender of the individuals was irrelevant to the task. The data indicate that there is implicit processing of the gender of the faces. It is interesting that this evidence for implicit processing of facial gender occurred here even though famous faces were used. Quinn, Mason, and Macrae (2009) reported that the gender of famous individuals was not automatically coded. These data contradict this assertion and suggest that implicit task switching effects may provide a particularly sensitive way to measure whether facial attributes are processed.

a) General Discussion

This study provides clues from task switching for an asymmetric relationship between the processes underlying judgments of facial attributes. In experiment 1, gender was faster than the occupation task but the occupation task yielded larger switch costs. In experiment 2 emotion decisions were faster than gender decisions, but the gender task produced larger switch cost than the emotion task. In experiment 3, the emotion task, again was faster than the occupation task but the occupation task showed larger switch costs. These results counter the argument that asymmetric switch costs necessarily emerge because participants must

inhibit the easier of two tasks to enable the harder task to be conducted. It is interesting that this result occurred here despite that fact that the stimuli (faces) were the same in all the tasks, and so the same stimulus could have cued the more automatic process, and this might need to be inhibited to enable performance to be effected. The failure to find larger switch costs on the easier tasks (gender in experiment 1 and emotion in experiments 2 and 3) suggests instead that the asymmetric switch costs may reflect the ease of disengaging attention from a more salient property of the stimulus (facial emotion or gender) compared with a less salient property (occupation). If participants maintained attention on the more salient property, then large switch costs would emerge on the other task.

As well as requiring participants to make explicit switches from one task to another, we also examined the effects of making an implicit switch, when an irrelevant attribute of the stimulus changed across trials (emotion, occupation and gender, in experiments 1-3 respectively). When emotion and gender changed, performance on the other tasks was affected. In experiment 1, changes in emotion affected both repeat and switch trials in the main tasks, with the effects on switching being stronger. To account for this, we suggest that participants found it difficult to select the appropriate aspects of the face to respond to – when both the emotional state of the face and the task changed. In experiment 3, effects of changing gender were also pronounced, but in this instance it affected performance equally in the repeat and switch trials of the main tasks. One reason why effects were less pronounced on switch trials in this case is that the switches involved facial emotion, which might be a relatively strong cue either to switch tasks or to repeat the task, so that equal effects of changing facial gender occurred in both instances. In contrast to these effects, switching the occupation associated with the face had minimal effect of gender and emotion decisions.

These results fit with the idea that facial emotion and gender are computed in a relatively automatic way, even when they are irrelevant to the main task. Hence changing the facial emotion or gender slowed performance, perhaps by distracting attention from the main task(s). In contrast to this, there was little evidence that the occupations of people are computed in other face processing tasks.

Within accounts such as that of Bruce and Young (1986) these results can be accommodated if emotion and gender are computed by slave systems, separate from the face recognition system, with the

slave systems operating automatically. In contrast, access to semantic information from faces (related to peoples' occupations), depends on attention to the relevant aspects of the face. The data indicate that there is implicit processing of the gender of the faces. It is interesting that this evidence for implicit processing of facial gender occurred here even though famous faces were used. Quinn, Mason and Macrae (2009) reported that famous faces were not classified automatically for gender. The data here contradict this assertion and suggest that implicit task switching effects may provide a particularly sensitive way to measure whether facial attributes are processed.

XI. CONCLUSION

We have provided evidence from a task switching paradigm that:

1. There are asymmetrical effects of switching between different judgments with face stimuli, and in particular it was difficult to switch from emotion judgments to make gender and occupation judgments. This is consistent with facial emotion being difficult to disengage from.
2. Judgment of facial attributes can be significantly influenced by changes in the emotion and gender of faces even when emotion and gender are irrelevant to the task at hand. These data indicate that emotion and gender are processed automatically.

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- Numbering of First Main Headings (Heading 1) must be in Roman Letters, Capital Letter, and Font Size of 10.
- Numbering of Second Main Headings (Heading 2) must be in Alphabets, Italic, and Font Size of 10.

You can use your own standard format also.

Author Guidelines:

1. General,
2. Ethical Guidelines,
3. Submission of Manuscripts,
4. Manuscript's Category,
5. Structure and Format of Manuscript,
6. After Acceptance.

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Original research paper: Such papers are reports of high-level significant original research work.

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- (c) Up to ten keywords, that precisely identifies the paper's subject, purpose, and focus.
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- (e) Resources and techniques with sufficient complete experimental details (wherever possible by reference) to permit repetition; sources of information must be given and numerical methods must be specified by reference, unless non-standard.
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- (h) Brief Acknowledgements.
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TECHNIQUES FOR WRITING A GOOD QUALITY RESEARCH PAPER:

1. Choosing the topic: In most cases, the topic is searched by the interest of author but it can be also suggested by the guides. You can have several topics and then you can judge that in which topic or subject you are finding yourself most comfortable. This can be done by asking several questions to yourself, like Will I be able to carry our search in this area? Will I find all necessary recourses to accomplish the search? Will I be able to find all information in this field area? If the answer of these types of questions will be "Yes" then you can choose that topic. In most of the cases, you may have to conduct the surveys and have to visit several places because this field is related to Computer Science and Information Technology. Also, you may have to do a lot of work to find all rise and falls regarding the various data of that subject. Sometimes, detailed information plays a vital role, instead of short information.

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27. Refresh your mind after intervals: Try to give rest to your mind by listening to soft music or by sleeping in intervals. This will also improve your memory.

28. Make colleagues: Always try to make colleagues. No matter how sharper or intelligent you are, if you make colleagues you can have several ideas, which will be helpful for your research.

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- If well known procedures were used, account the procedure by name, possibly with reference, and that's all.

Approach:

- It is embarrassed or not possible to use vigorous voice when documenting methods with no using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result when script up the methods most authors use third person passive voice.
- Use standard style in this and in every other part of the paper - avoid familiar lists, and use full sentences.

What to keep away from

- Resources and methods are not a set of information.
- Skip all descriptive information and surroundings - save it for the argument.
- Leave out information that is immaterial to a third party.

Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part a entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Carry on to be to the point, by means of statistics and tables, if suitable, to present consequences most efficiently. You must obviously differentiate material that would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matter should not be submitted at all except requested by the instructor.



Content

- Sum up your conclusion in text and demonstrate them, if suitable, with figures and tables.
- In manuscript, explain each of your consequences, point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation an exacting study.
- Explain results of control experiments and comprise remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or in manuscript form.

What to stay away from

- Do not discuss or infer your outcome, report surroundings information, or try to explain anything.
- Not at all, take in raw data or intermediate calculations in a research manuscript.
- Do not present the similar data more than once.
- Manuscript should complement any figures or tables, not duplicate the identical information.
- Never confuse figures with tables - there is a difference.

Approach

- As forever, use past tense when you submit to your results, and put the whole thing in a reasonable order.
- Put figures and tables, appropriately numbered, in order at the end of the report
- If you desire, you may place your figures and tables properly within the text of your results part.

Figures and tables

- If you put figures and tables at the end of the details, make certain that they are visibly distinguished from any attach appendix materials, such as raw facts
- Despite of position, each figure must be numbered one after the other and complete with subtitle
- In spite of position, each table must be titled, numbered one after the other and complete with heading
- All figure and table must be adequately complete that it could situate on its own, divide from text

Discussion:

The Discussion is expected the trickiest segment to write and describe. A lot of papers submitted for journal are discarded based on problems with the Discussion. There is no head of state for how long a argument should be. Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implication of the study. The purpose here is to offer an understanding of your results and hold up for all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of result should be visibly described. Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved with prospect, and let it drop at that.

- Make a decision if each premise is supported, discarded, or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."
- Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work
- You may propose future guidelines, such as how the experiment might be personalized to accomplish a new idea.
- Give details all of your remarks as much as possible, focus on mechanisms.
- Make a decision if the tentative design sufficiently addressed the theory, and whether or not it was correctly restricted.
- Try to present substitute explanations if sensible alternatives be present.
- One research will not counter an overall question, so maintain the large picture in mind, where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

- When you refer to information, differentiate data generated by your own studies from available information
- Submit to work done by specific persons (including you) in past tense.
- ~ Submit to generally acknowledged facts and main beliefs in present tense.



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<i>Result</i>	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
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<i>References</i>	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring



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