

CHAPTER 5

DISCUSSION

The data analysis of this study showed that most of the discourses made by the netizens are coherent with regard to Hindu matrimonial contexts. The coherency factor is evident in the presence of lexical items, phrases and sentences which are more inclined towards the concerned context. The discourses appear persuasive in nature, just like those seen in matrimonial advertisements whereby the advertisers describe who they are and what they are looking for in general or specifically. Some distinctive or rather interesting linguistic features (both from the points of view of language structure and language use) and non-linguistic features (punctuation, grammar and mood of writer such as happy, enthusiastic, etc.) are also identified in this study.

The Structural Linguistic Methods and Sociolinguistic Analysis applied on the data have indeed assisted in achieving the aims (goals) prescribed in this study. Therefore, the goals set have been successfully achieved. Firstly, the investigator managed to identify a particular discourse pattern in terms of language structure and language use with regard to Hindu matrimonial context (where the netizens used means of digital advances to seek suitable alliances). Then, the exclusive use of culture-bound forms and their relevance, and the choice of lexical items and key vocabulary by the netizens is also recognised and made known in this study. Finally, the task of identifying the factors that made the discourses cohesive (and coherent), along with the factors that contributed to the commonness and distinctiveness among the discourses is accomplished too.

5.1 Summary of Findings

5.1.1 Research Question 1

The investigator wanted to see what type of lexical items, words or key vocabulary which are more likely to persist as an integral component in the discourse, and whether these linguistic features created a central focus that persuaded the reader to read on. Analysis with respect to this showed that there is a distinctive use of the first person pronouns *I* and *my* in a majority of the discourses observed. The possessiveness represented by these pronouns showed that the discourses are made by the writers themselves and this feature will definitely persuade the reader to read on as preferences to express interest on a candidate's profile that is written by someone else is lesser (naturally). This is especially true in the present-day context where marriage-alliance seekers wish to represent themselves and are very much independent in this issue, even the female candidates (unlike those olden days where a marriage broker played a key role in between and he was 'the person' whom the parents of the candidates relied upon to find a suitable alliance). By reading discourses made by the writers themselves, a certain level of trust and confidence was created and this benefits the readers. As for the use of key vocabulary of the discourses are concerned, we noticed that the vocabulary often resolves around the writers' selves, their families, their occupations, their activities, and also their expectations of the supposed traits of their prospective (would be) life partners. By using such vocabulary in the context of matrimony, the writers expressed clearly on what they desired to inform their target readers, and when these readers click on their profiles at the concerning matrimonial site, chances for the writers of being selected for the next step of getting to know each other can be high in this sense.

5.1.2 Research Question 2

The data analysis showed that there is a noticeable use of culture-bound words and phrases in the discourses, and these are categorised as the discourse with the nature of culture-emphasis. The use of lexical items such as *culture*, *tradition*, *Indian* and *religious* amongst the others showed the culture emphasis of the writers. The question is, did the culture-bound lexical items (and phrases) portray socio-cultural significance in communicative language? We would rather say a yes because some of the discourses observed are culturally inclined in the sense that when the writers expressed their personal cultural beliefs, they also expect their prospective spouses to have such beliefs. By placing such an importance on cultural values and inherited traditions (by using the culture-bound forms), the discourses are definitely of socio-cultural significance. The culture-based contents of discourses are also evident of the writers' faithfulness to the Indian culture (as the writers are all Hindus) and with such beliefs, they tend to communicate the facts pertaining to the culture (with the aid of culture-bound forms) in an explicit and organised manner.

5.1.3 Research Question 3

In this study, we also showed some interest to know how the discourse patterns differ from one another with reference to gender and age of the writers. An overview of the discourses showed that there is no significant difference generally except in one minor aspect being the count of the culture-bound words (and phrases) used by both the genders. The count showed that the male writers had a longer list of such words (or phrases) compared to that of the female writers'. Although this observation can be attributed to the predisposition of some Indian males and their family members in their

expectations of getting a ‘cultural’ and ‘traditional’ wife or daughter-in-law, there is no other concrete grounds to explain this distinctiveness between the genders, so no conclusions can be made with respect to this. Otherwise, the discourse patterns (writing style) appears to be the same with common structures and extralinguistic features, so much so that the reader cannot determine the gender of the writer unless there is an overt inclusion of pronouns of the opposite gender, for example, “*She* should be ...”. Contents vary between one discourse to the other, so we could not identify any difference between the genders and age groups.

5.1.4 Research Question 4

The discourse analysis determined how the intended meaning is conveyed coherently (or cohesively using cohesive language structure) to make the reader understand the main focus. Basically, we found that the use of lexical items such as pronouns, adjectives and culture-bound forms by the writers aided in the creation of a more coherent discourse on the whole. Repeated use of pronouns created a strong cohesive link between sentences (or phrases) in the discourse. The remarkable use of descriptive adjectives also added a ‘flavour’ to the discourse in the sense that the discourse appeared really descriptive and interesting when read, hence the coherency. The readers thus understand the main focus of the discourse whether the writers try to describe about themselves, their families, their occupations, their expectations or even all-in-one. The use of culture-bound forms also reveals that the writer is an Indian (a Hindu in this case) and this also contributes to the coherency aspect of the discourse.

As for the syntactic structures, the writers also made their discourse coherent by using relative clauses when emphasising particular objects. The sentences are mostly

compound sentences conjoined by the connectors *and* and *so*. Such sentences contribute further to make the discourse more coherent and this aids in the conveyance (or communication) of the intended meaning (or message) more efficiently. Having said this, the occurrences of incomplete sentences (or phrasal forms) are in a high frequency too. Nevertheless, even with these incomplete sentences, the discourse still appeared coherent because the underlying message is still comprehensible by the reader with regard to the matrimonial context. The occasional occurrences of simple sentences and complex sentences also contributed to the coherency of the discourse. The use of particles in various forms, hyponymy, synonymy and other lexically cohesive group of words also made the discourse more coherent.

Although there are deviations structurally, the discourse appears coherent in the context of Hindu matrimony. In other words, the contextual meaning is consistently taken care of. Incomplete sentences make the discourse less cohesive though, but again not less coherent. The lack of adherence to a proper use of extralinguistic features such as inconsistency in the use of correct punctuation and grammar, and deleting the subject or (and) object in a sentence may have made the discourse less cohesive too. Some significant grammatical errors even made the meaning insensible if the reader does not refer to the preceding or following sentence (or phrases). The significant typographical errors and punctuation errors with a lack of capitalisation when necessary, no full stops, commas, inverted commas, apostrophes, and a lack of proper spacing in between words (or phrases / sentences) contribute to less cohesive discourse and this may confuse the reader if they are not meticulous. All these shortcomings may be debatable too as the participants in this study are all selected from a tertiary-educated background with English as their second language. But again, the style of 'Internet writing' is such that

messages are really short and precise with the use of key words, and it is often up to the reader to interpret the intended message (or meaning) correctly.

5.1.5 Research Question 5

The commonness and distinctiveness of the discourses is of concern too in this study. An overview of the discourses showed that they are rather similar with regard to the language structure and use in the context of Hindu matrimony as the writers of the discourses have one common goal in their mind – that is to identify a suitable marriage alliance. There is commonness in the nature of the discourse being a biographical-cum-socio-cultural description in many of the discourses with a few exceptions. Nevertheless, the discourses can be distinguished from one another by the means of the writers' emphasis, that is, whether the focus of the intended message is more on self, family, occupation, etc. although only the key vocabulary used distinguishes them.

A conclusion is therefore made on the basis of these findings.