Theory and Practice in Language Studies

ISSN 1799-2591

Volume 3, Number 3, March 2013

Contents

ISSN 1799-2591
Theory and Practice in Language Studies, Vol. 3, No. 3, pp. 397-403, March 2013

doi:10.4304/tpls.3.3.397-403

Crosslinguistic Influence of L1 (Arabic) in Acquiring Linguistic Items of L2 (English): An Empirical Study in the Context of Arab Learners of English as Undergraduate Learners

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***Abstract*—This study investigates one of the most common issues namely the crosslinguistic influence of the L1 in learning L2 grammar, specifically the acquisition of the simple past tense. The researcher believes that the simple past tense forms produced by learners sometimes appear to have originated in L2 and sometimes in L1. An empirical study was conducted on 74 Arab Learners of English (ALEs) which lasted four months. A detailed analysis was made of the acquisition of the simple past tense forms in 222 written texts produced by ALEs. Written texts were collected chronologically from each subject at three stages in the experiment. Quantitative analysis shows the crosslinguistic influence of L1 (Arabic) in acquiring the linguistic items of L2 (English) in general and in acquiring the simple past in particular.**

***Index Terms*—interlanguage, SLA, crosslinguistic influence, overgeneralization, simple past**

I. Introduction

In general, Odlin (1989, p. 6), and Larsen-Freeman and Long (1991, p. 5) mentioned that “the study of transfer, or crosslinguistic influence, is peculiar among language acquisition and the phenomenon of language use”. In particular, Jarvis and Pavlenko (2008, p. 4) argued that crosslinguistic influence refers to the influence of one language on another in an individual mind. They illuminated several areas of meaning and crosslinguistic influence which had not been carefully looked at before. They presented interesting findings and an analysis of the relationship between language transfer and SLA. Based on Odlin’s (1989) claimed, and Jarvis and Pavlenko’s (2008) findings, the study will investigate the role of L1 in the acquisition of the simple past in the context of ALEs. This will be presented in section two, and more specifically in section four. Briefly, there are four elements used to support the role of transfer in interlanguage, which are: natural languages**,** universal grammar, L1 transfer, and Markedness.

This paper is divided into six main sections: section one is the introduction, the literature review is presented in section two, section three describes the methods used in the current study, the analysis and the discussion are presented in section four, the conclusion is discussed in section five, and finally, the references are presented in section six. The following section presents the literature review.

II. Literature Review

One of the assumptions of the study is that the concept of Interlanguage has had an important effect on the SLA field. I will first outline the definition of Interlanguage since interlanguage is studied by many researchers who identify this system differently. Then I will explore how Interlanguage might vary between the L1and the L2, referring to the role of transfer in interlanguage.

A. The Interlanguage Model

Following Selinker’s (1969) ground-breaking paper, most SLA researchers nowadays recognize that second/foreign language learners go through a series of steps when learning a language. This is called *Interlanguage*. A study of interlanguage may shed light on how Arab learners of English improve their internal grammar. First of all we have to consider that it is difficult to examine interlanguage competences directly. Instead, indirectly information about the nature of interlanguage competence can only be derived; this might happen through an examination of interlanguage performance data which come in the form of writing sentences, grammatical forms and spontaneous speech, as Lakshmanan & Selinker (2001,p. 393) pointed out.

The interlanguage hypothesis is defined as the hypothesis that the language learners have a grammatical system that is different from both the first language and the target language but is nevertheless a natural language. That is, interlanguage is believed to be constrained by the same principles as all languages. Ellis (1997) defined interlanguage as a term referring to the variable progression through which a system of abstract linguistic rules is developed. Richard-Amato (2003, p. 37) commented that “this process reflects the systematic development of the syntax, semantics, and pragmatics of the second language and is very similar to the process followed by first language learners. Throughout, hypothesis testing occurs usually at the subconscious level and predictable errors are made along the way, regardless of what first language the students speak". Gass and Selinker (2008) commented that L1 transfer has elements in universal language acquisition in general. According to Ellis (1997, p. 33), learners' knowledge about the grammar rules changes and develops. Such knowledge adds and deletes new rules to their mental lexicon over time. Generally, when learners start to learn the language, they begin to learn the simple rules first then they gradually move to the more complex ones. For example, they start first to learn the use of a verb like "write" in the present simple then they move to learn the other forms such as wrote, writing,…and so on.

According to Crystal (2008, p. 239), "Interlanguage reflects the learner's evolving system of rules, resulting from a variety of processes, including the influence of the first language ('transfer'), contrastive interference from the target language, and the overgeneralization of newly encountered rules."

Some studies (Pienemann, 1984, 1998; Williams and Evans, 1998; Spada and Lightbown, 1999) based on developmental sequences indicate that instruction may have facilitative effects on L2 acquisition but its effectiveness may be constrained by the learners' readiness for development, which may be further mediated by L1 transfer or other L1-based factors.

According to Cook (2001, p. 14), elements in the first language help learners with the second language if both share common elements but hinder them when they differ. On the other hand, it still cannot be considered that the first language is the main culprit or the sole cause for all the errors in learning a second language. Some linguists have classified errors into: interlingual errors related to L1 and intralingual errors related to L2 (Richards 1974, p. 173), and in-between errors which may originate in L1 and/or in L2 as well, (Mourssi, 2012a, and 2012c).

The main aim of the current study is investigate the crosslinguistic influence of the L1 in learning L2 grammar, specifically the acquisition of the simple past tense. The researcher believes that the simple past tense forms produced by learners sometimes appear to have originated in L2 and sometimes in L1 as well.

Lakshmanan and Selinker (2001, p. 394) are convinced that "important advances were achieved in relation to L2 developmental sequences based on spontaneous speech samples, gathered longitudinally in the 1970s. However, the use of longitudinal data appears to have declined in popularity in the 1980s". They added, the situation changed again in the 1990s when SLA researchers began to use longitudinal spontaneous data to get true facts about the language learners' mental representations of the L2. It is worth mentioning that the current study lasted for only four months and can thus give only a partial view of the interlanguage stages ALEs go through in the acquisition of the simple past tense, by which, crosslinguistic influence of L1 in acquiring L2 grammar can be observed.

In interlanguage studies, a method comparing two languages that focuses more heavily on L2 concerns is likely to have a disastrous effect on investigation. Hence, as Adjemian (1976) has stressed, the importance of investigating interlanguage competence should be done without bias to either the native language or the target language systems. In the current study, the author tries to identify the non-target-like simple past forms produces by ALEs whether they originated in L2 or in L1.

As Lakshmanan and Selinker (2001, p. 397) stressed, "an effective comparison of the development of individual interlanguage grammar may be difficult to accomplish". One reason is that the results cannot be generalized to all L2 learners. Another reason is that the part that is visible to us (their spoken or written work) is often a locus of performance error. And, although learners have already acquired the target-like form, there is still a strong tendency that they will slip back to the former but non-target-like ways. In the following, I will present variation in interlanguage.

Variation

Learners have to cope with considerable variability in the target language. Two words might be used alternatively in order to show one particular function of a language. The following example indicates the way that the learner might use to exchange between "not" and "no".

The sun not shine

No reference.

Gass and Selinker (2008, p. 259-260) stated that in this case, the two negating words are used alternatively without a clear difference in meaning between them. As a result, non-systematic disparity was adopted to refer to these two forms. When the learners become more proficient in the language which they are exposed to, they start to predict their suitable ways of non-systematic usage.

According to Fasold and Preston (2007) the fundamental element which underlies the appearance of target-like usage is variation. For example, the learner might say under one condition "I don't" as a target-like variant and "Me no" as a non-target-like variant in another condition. Linguists have interpreted this observable fact according to two dimensions. One group said that variability is related to what they call "performance errors" as they followed a Chomskyan perspective to SLA. They believed that it did not have anything to do with systematic questions. Other linguists related the variability to sociolinguistic or psycholinguistic factors. They said that variability is an innate characteristic of the learner's language. In this case the learner relies on the relation between the social and contextual variables in the selection process of using one linguistic variant rather than the other one.

Ellis (1984) monitored an 11- year old Portuguese learner who learned English as a second language. Ellis focused on the learner's use of the forms "no and don't" and found out that the learner tended to use "no" more frequently than "don't" at the beginning of his study. When he became more familiar with English, he reduced the use of “no” and the use of “don't” became more frequent. Moreover, Gass and Selinker (2008) mentioned that there are two different types of variations which are *free variation* and *systematic variation*.

According to Tarone, Bigelow and Hansen (2009), when learners spend more time in planning, their use of the target language will extend and improve. Learners will be able to perform better in a writing task where they have enough time to plan than in a speaking context where they do not have adequate time to do so. In one of the recent studies which was carried by Mourssi (2012d), the author indicated that when second/foreign language learners have enough time to reprocess the input in speaking context, they perform better.

Additionally, affective factors have a clear effect on systematic variation. For example, learners produce more target-like forms when they feel comfortable. Such production is decreased when they encounter a stressful situation like having a formal exam. Therefore, social factors play an important role in systematic variation. In the following, I will shed some light on the role of transfer in interlanguage.

B. The Role of Transfer in Interlanguage

Transfer is one of the most important elements which affect interlanguage forms. Investigating it might guide us to a better understanding of the source/origin and the development of interlanguage. Researchers were doubtful about the issue of transfer, but some of them have said that it is related to language acquisition and should be discussed. Lado (1957) believed that people rely on their first language when they learn the target language, which has been recently confirmed in an empirical study carried out by Mourssi (2012a). On the other hand, other researchers Dulay and Burt (1974, p. 24) said that transfer has nothing to do with interlanguage.

As it is mentioned in the introduction, Odlin (1989, p. 6), and Larsen-Freeman and Long (1991, p. 5) mentioned that “the study of transfer, or crosslinguistic influence, is peculiar among language acquisition and the phenomenon of language use”. In particular, Jarvis and Pavlenko (2008, p. 4) argue that crosslinguistic influence refers to the influence of one language on another in an individual mind. They illuminated several areas of meaning and crosslinguistic influence which had not been carefully looked at before. They presented interesting findings and an analysis of the relationship between language transfer and SLA. Based on Odlin’s (1989) claims, and Jarvis and Pavlenko’s (2008) findings, the study will investigate the role of L1 in the acquisition of the simple past in the context of ALEs.

Another model which may shed light on the interlanguage data to do with simple past tense forms is the Words and Rules model. Mourssi (2013) discussed and evaluated the Words and Rules model and its implementations in Herschensohn’s study in detail. In what follow, The context of Arab Learners of English and acquiring grammar, which includes the importance of grammar in learning L1 and its impact on learning L2 in section 2.3.1 and the seven categories werev expected to be found in the ALEs' context in acquiring simple past in English (Mourssi, 2012a, and 2012c) in section 2.3.2.

C. The Context of Arab Learners of English and Acquiring Grammar

Mourssi (2012a, 2012d) indicated that Arabic does not follow English grammatical structure. Mansouri (2005, p. 118) refers to the difficulties in Arabic acquisition and its specific typology. This perception that verbal morphology may be complex gives the ALEs an impression about English grammar and motivates them to learn English grammar in a thoroughgoing way. This section consists of two sub-sections. First in 2.3.1, I will present the importance of grammar in learning the L1 and its impact on learning the L2. In 2.3.2, I will present the acquisition of the simple past in the context of ALEs.

The Importance of Grammar in Learning L1 and its Impact on Learning L2

Mourssi (2013a, 2013b) mentioned that prescriptive Arabic grammarians think that grammar is the only element which shows how language is used. They also view the traditional grammar of any language as a set of rules, and the major concept in learning language is to learn its grammar first. According to them, the most common and appropriate learning strategy of learning is memorization, which is reflected in the way they learn L2. They think that memorization helps learners to achieve the tasks required in learning the target language better than any other strategy. This affects the methods of teaching followed by teachers of English for Arab learners who try to achieve the objectives of the target task in a proper and a suitable way which matches learners' attitudes. Similarly, it affects the way Arab learners of English acquire a second language in general and second language grammar in particular. This view is also reflected in the SLA research done based on samples taken from Arabic speakers of English.

Grammar can be viewed in different ways in learning English (as an L1 or L2). Hymes (1972) stated English speakers need to know the rules of grammar with the rules of language use in order to communicate in a language. Dickins and Woods (1988, p. 630) believed that the role of grammar is to convey and interpret meanings. While Fuller and Gundel (1987, p. 70) suggested that grammatical rules (patterns that are studied by syntacticians and morphologists) were basically designed to help people get their meaning across clearly and accurately.

Furthermore, it is claimed that grammar is essential for appropriate communication. Lock (1996, p. 267) posited that language is a resource for communication and claimed that grammar lies at the heart of communication and is not an optional add-on to communication. Similarly, Leech and Svartvik (1982:4) viewed grammar as the focal part of language which relates to phonology and to semantics as well. Harmer (1991, p. 23) believed that knowledge of grammar is essential for competent users of a language. Larsen-Freeman and Long (1991) asserted that grammar is one of three interconnected dimensions of language which include: grammar, semantics and pragmatics.

Similar to the perspectives offered by Arab language grammarians, Klein (1986) postulated that in order to learn a second/foreign language, learners should have the ability to analyse the linguistic input in the target language. More recently, Gao (2001, p. 326) described grammar as a catalyst for second language accuracy and fluency.

Ismail (2010, p. 143) demonstrated that “Arab learners of English had positive views about the use of the CCCC grammar model, which is presented in four stages: Confrontation, Clarification, Conformation, and Consolidation”. The author also highlighted certain students' beliefs about the importance and the positive influence of explicit grammar teaching for learning the conventions of sentences and utterances.

With respect to what has been mentioned in the previous literature related to explicit and implicit grammar learning/teaching and the conclusion that explicit grammar learning/teaching is more effective than implicit grammar learning/teaching, it is hypothesized that it might be better for teachers of English for Arab learners of English to use explicit grammar learning/teaching when the grammatical item is difficult to be learnt based on the level of the learners, and to use implicit grammar teaching when the grammatical item is easy to be perceived, (Mourssi, 2013). This view is supported by Cross (1991) and Scarcella and Oxford (1992). In other words, an explicit grammar teaching method is to be followed with weak language learners, while an implicit grammar teaching is to be followed with higher level language learners. In the following, the stages found in the acquisition of the simple past in the context of ALEs will be presented.

The following seven categories were found in the ALEs' context in acquiring simple past in English (Mourssi, 2012a, 2012c):

1- Use the root or simple present form (E.g. go, come, stay, calls, help)

2- Use spoken target-like form but in a written non-target-like form (E.g. brook, wint, hapeend, trayed, colled)

3- Overgeneralizing the –ed to irregular verbs (E.g. catched, gived, taked, comed, leaved)

4- Use verb to "Be" + simple past, past participle or gerund etc. (E.g. were wanted, was came, was started, was broke, were became, is happening)

5- Misselecttion of the target-like verb from (E.g. they was, he were, she were, the woman were, the driver were)

6- Use blended forms

A- Use have, has + simple past or past participle (E.g. has went, have helped, has arrived)

B- Use infinitive + past simple or past participle (E.g. to went, to called, to moved, to seen,)

7- Overgeneralizing a sub-rule of irregular simple past on other irregular simple past or regular simple past (E.g. brang, stold, foul), (Mourssi, 2012a, 2012c).

In the following section, methods used in the current study will be presented.

III. METHODS

This section discusses the subjects of the study, the research question and the methods used in the analysis of the written texts.

A. The Subjects of the Study

Based on the results of a placement test, two classes were selected from a total of 12 enrolled in grade 12. The target location was in one of the Omani government secondary schools (High School). Each group consisted of 37 Arab Learners of English (ALEs), with ages ranging between 16 and 18, pre-intermediate to intermediate level in English. The subjects were all Arabic speakers and had been learning English as a foreign language for eight years attending four to five sessions per week on average. One aim of the current study is to investigate the **c**rosslinguistic influence of L1 (Arabic) in acquiring linguistic items of L2 (English)

B. The Research Question

The current study seeks to answer the following question:

What is the evidence of L1 (Arabic) influence in the acquisition of L2 (English) linguistic items? This is to provide empirical evidence in relation to the acquisition of the simple past tense forms to test hypotheses emerging from language transfer and thus contribute to the advancement of theory on Second Language Acquisition.

C. Methods Assigned to the Research Question

For the research question presented above, quantitative analyses were followed for all the simple past tense forms produced by the samples in 222 written texts which had been collected chronologically. The author thinks that in order to explore interlanguage phenomena and the influence of L1 in acquiring linguistic items of L2, three writing texts were collected from each sample in both groups, the first writing text (B) was collected after the first two weeks; the second writing (M) after the first two months while the third writing (F) was collected at the end of the experiment. Writing is one way to get evidence of the state of a student's internalised grammar system. Discussion will be presented in the following section.

IV. DISCUSSION

The analysis of the simple past forms produced by the ALEs in the three chronological pieces of writing, appears to indicate that Arabic Language has influence in the acquisition of English simple past, e.g. how can *are went, was came, was gave, to went, to visited, and has went*. It was interesting to find the contrastive interference from the target language in the current study, finding in the current study, namely overgeneralization of newly encountered rules, where learners overgeneralize L2 structure on forming another linguistic item.

By comparing the stages mentioned above related to the acquisition of the simple past in the context of ALEs, in section 2.3.2. with other researches' findings, it is noticed the similarities between the coding of Interlanguage stages of these studies and my own coding of Interlanguage stages in the current study, and it is noticed the differences occur might be due to the nature of Arabic language grammar and its influence in SLA.

It might be argued that two proposed explanations for the simple past forms which represent the influence of Arabic Language (stage 4 and stage 6.B) in acquiring the simple past in English are as follows: firstly, it may be L1 transfer where learners try to apply some rules from L1 on their performance in L2; secondly, it may be due to learners' lack of awareness as well as lack of knowledge: when they learnt the simple past tense, the learners tried to overgeneralize other forms (stage 7) instead of the simple past tense e.g. *have* or *has* + simple past, thinking that it might be the correct simple past form.

The above interpretations led the researcher to ensure the influence of L1 in acquiring L2, and the contrastive interference from the target language in the acquisition of L2 grammar in the context the ALEs as foreign language learners in the classroom context.

In my opinion it might be reasonable to propose two additional strategies in the acquisition of the simple past in the context of ALEs. The two additional strategies proposed are: the L1 Transfer Strategy and the Overgeneralization of Alternative L2 Category Strategy. These strategies will be presented in the following sections 4.1-2.

A. L1 Transfer Strategy

One of the proposed strategies in this study is the L1 Transfer Strategy. One explanation of this proposed strategy is the particular forms produced by ALEs due to the differences between L1 and L2. This strategy seems to suggest two types: the first type is using the verb *to be* + stem, agent, simple past, past participle or gerund. The second type is using *to* + stem, or simple past. The first type is illustrated below.

Type one

The tables below show the occurrence of the sub-types of the L1 Transfer Strategy in both groups. Table 1 shows applying the L1 Transfer Strategy to the three chronological writings (Type One).

TABLE 1:
USING VERB *TO BE* + STEM, SIMPLE PAST, PAST PARTICIPLE, OR GERUND

Stage	*The First Group*	*The Second Group*	*Total*
B	*26*	*15*	*41*
M	*1*	*6*	*7*
F	*2*	*4*	*6*
Total	*29*	*25*	*54*

Type two

Table 2 shows applying the L1 Transfer Strategy to the three chronological writings (Type Two), where ALEs use *to* + stem or simple past

TABLE 2:
USING TO + STEM, SIMPLE PAST

Stage	*The First Group*	*The Second Group*	*Total*
B	*3*	*7*	*10*
M	*1*	*2*	*3*
F	*1*	*1*	*2*
Total	*5*	*10*	*15*

B. Overgeneralization of Alternative L2 Category Strategy

The second proposed strategy may be the Overgeneralization of Alternative L2 Category Strategy, which represents the contrastive interference from the target language. In this strategy, the learners use alternative forms of the simple past which are: the present perfect forms 7; the present continuous 4; the past continuous 9; the gerund 19; the past participle 2; and finally nouns 3. They think that the alternative forms can give the same meaning as the simple past in the English grammar. It is worth mentioning that learners in both groups used more alternative forms in writing B. Then it decreased dramatically in writing M and F. The prevalence of the Overgeneralization of Alternative L2 Category Strategy in the first writing - stage B- seems to suggest that learners' lack of knowledge or the fluctuation in producing the target-like simple past tense forms operate at the beginning of the course. It is worth mentioning that, after the ALEs spent more time learning the simple past tense forms, the Overgeneralization of Alternative L2 Category Strategy decreased as is shown clearly in Table 3. Most of these forms rarely appear at stages M and F.

TABLE 3:
USING HAVE OR HAS + SIMPLE PAST, PAST PARTICIPLE, OR ANY OTHER L2 ALTERNATIVE FORM

Stage	*The First Group*	*The Second Group*	*Total*
B	*11*	*12*	*23*
M	*6*	*6*	*12*
F	*4*	*5*	*9*
Total	*21*	*23*	*44*

It is worth mentioning that the two strategies added by the researcher to the acquisition of the simple past in the context of the ALEs are the same different interlanguage stages found in the context of the ALEs in the acquisition of the simple past tense forms from the interlanguage stages found in other studies (Mourssi, 2012a and 2012c).

V. CONCLUSION

To sum up, most of the past tense forms produced by the subjects in the first and second groups appear to indicate ccrosslinguistic influence of L1 (Arabic) in acquiring linguistic items of L2 (English) in the context of Arab Learners of English as undergraduate learners. It also indicates that the two additional strategies, namely, the L1 Transfer Strategy and the L2 Overgeneralization of Alternative L2 Category Strategy, represent the specific characteristics of the ALEs in the acquisition of the simple past tense in English.

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ISSN 1799-2591
Theory and Practice in Language Studies, Vol. 3, No. 3, pp. 404-410, March 2013

doi:10.4304/tpls.3.3.404-410

Classroom Communication Climate and Communicative Linguistic Competence of EFL Learners

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Abstract—**This study aimed to determine the classroom communication climate and communicative linguistic competence of EFL students who are in their senior years in a university. This is a descriptive method of research which intended to find out the correlation between classroom communication climate and communicative linguistic competence. A validated questionnaire on the perceived classroom communication climate was used. To measure the students' proficiency in the English language, a validated 100-item communicative linguistic assessment was given. The data gathered from the study were subjected to descriptive statistics such as means and standard deviations; and inferential statistics which included t-test, ANOVA, and Pearson r Correlation, all set at .05 alpha. The findings revealed that the students perceived the classroom communication climate as supportive. This supportive communication climate means that the communication atmosphere in the classroom allows students' flexibility, experimentation, and creativity. Understanding and listening to the students, respecting their feelings and acknowledging their individual differences, making them feel secure, and avoiding control in the classroom are the teacher attributes that corroborate a supportive communication climate in the classroom. Moreover, the teacher is also a free of hidden motives and honest but with a few limitations. The students' communicative linguistic competence was proficient. Programme enrolled and sex were not significant correlates of the perceived type of classroom communication climate and students' communicative linguistic competence. There was a significant relationship between classroom communication climate and communicative linguistic competence.**

Index Terms—**communication climate, classroom environment, communicative linguistic competence, EFL learners**

I. Introduction

Teachers of English as Foreign Language (EFL) have been so engrossed with curriculum innovations to the point that the actual delivery of classroom instruction had been neglected. A lot of researches have been conducted to determine the communicative linguistic competence correlates and one of these is the communication climate in the classroom.

Communication climate refers to the emotional tone of a relationship which may either be a parent-child, employer-boss, or teacher-student. There are classrooms in which the environment is friendly and conducive to learn while some are cold and tensed, even hostile.

Jack Gibb (1961) pointed out two opposite communication climates which are the supportive and defensive. Supportive climates enforce people. On the other hand, defensive climates put people always on guard, which results precipitate offensive actuations, words, and tone of the speaker. Communication climates which are supportive emanate from behaviors of equality, description, spontaneity, problem orientation, provisionalism, and empathy. Defensive communication climates emerge from superiority, evaluation, strategy, control, certainty, and neutrality.

Supportive communication climate is apparent when a head or immediate superior empowers subordinates through flexibility, experimentation, and creativity. Moreover, this communication climate is exemplified by a head who understands and listens to employee concerns, regards employee's worth and viewpoints, does not try to make employees feel inadequate and belittled, does not impose his or her position to manipulate situations, respects the status of other people, communicates freely without ulterior motives, and demonstrates honesty in words and in deeds (Costigan and Schmeidler, 1984).

Neutral communication climate is evident when the supervisor lacks care and respect for the identity and uniqueness of his people. He neither shows respect for the other's value nor gives amenability to the opinions, decisions and free willingness of others. Simply speaking, this climate is described by a supervisor who neglects his time for his people, does not give his availability to listen to the employees, and does not demonstrate a genuine care and concern for his people (Gibb, 1961).

A communication climate which is non-supportive is shown by a head or supervisor who is demanding and discriminating. This superior does not listen to subordinates' explanations, acts in domineering ways, takes up to alter other people, manipulates the employees, complicates and misunderstands what is said, constantly reminds people who is in charge, keenly supervises the work, and makes employees feel inadequate and incapacitated.

In the context of EFL learning, Krashen (1981, 1982) theorized that people acquire second or foreign language structures in a predictable order only if they obtain comprehensible input, and if their anxiety is low enough to allow input to their minds.

According to Krahen (1981), the affective filter hypothesis has something to do with variables which pertain to emotions such as anxiety, motivation, and self-confidence. The said facets are deemed vital because these may either hamper or encourage input from reaching the language acquisition device (LAD). If the emotional filter blocks some of the understandable elements, less input is perceived by the learner's LAD; in so doing, less language is accumulated. Apparently, a favorable affective situation escalates the input.

In the same vein, EFL educators must comprehend that a supportive communication climate in the classroom fosters learning that eventually heightens the enjoyment of learning, increases self-esteem and blends self-awareness with an increase in the proficiency as students learn English.

A. Theoretical Background

Littlewood (1984) contends that one of the characteristics of a positive classroom environment is a relaxed atmosphere. A classroom with a defensive communication climate, anxiety obstructs the learning process which would eventually lead to learners' feelings of reluctance especially in airing their sentiments. In such case, the teacher should not be a cause of the apprehensions of the students since most often, teachers who are fond of finding faults and are judgmental instigate a high anxiety level among students in EFL classes.

Gibb (1961) indicated that if persons strive to be more cognizant of the of the elements evident in both supportive and defensive climates and how these relate on communication, they will be able to deduce other people's reactions and actuations thereby promoting relationships with real and open communication.

According to the model of Getzels and Thelen (1960), a class, with various personality needs, role expectations, and classroom climates are determinants of group behaviors which include the learning process. These climates develop also as an upshot of the teacher's transactional style or the manner in which role necessities and personality needs were balanced (Deng, 1992).

The responsibility of creating a positive communication in the classroom, where issues are openly recognized and managed in a way that promotes learning, lies on the hands of the EFL educators.

To what extent is classroom communication climate associated with the communicative linguistic competence of students? Classroom communication climate and communicative linguistic competence are current major concerns but have not been research-explored very much yet. Hence, this study.

Figure 1 graphically shows the framework of the study.

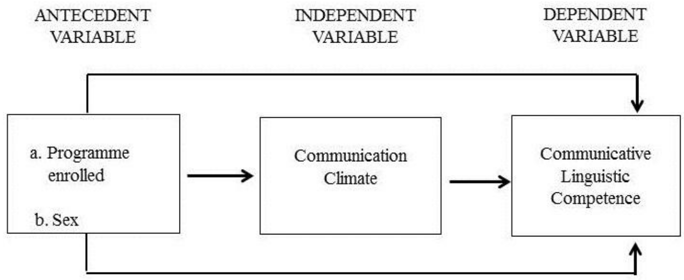

Figure 1. Communication Climate and Communicative Linguistic Competence of EFL Learners

B. Objectives

This study aimed to determine the classroom communication climate and communicative and communicative linguistic competence of EFL students who are in their senior years in a university.

Specifically, this was conducted to shed light to the following questions:

1. What is the perceived type of classroom communication climate and level of communicative linguistic competence of students as an entire group and when classified according to programme enrolled and sex?
2. Is there a significant difference on the perceived type of classroom communication climate and level of communicative linguistic competence of students classified according to programme enrolled and sex?
3. Is there a significant relationship on the students' perceived type of classroom communication climate and their communicative linguistic competence?

C. Hypotheses

Based on the aforementioned problems, the following null hypotheses were advanced:

1. There is no significant difference on the perceived type of classroom communication climate and level of communicative linguistic competence of students classified according to programme enrolled and sex.
2. There is no significant relationship on the students' perceived type of classroom communication climate and their communicative linguistic competence.

D. Significance

Results of this study may serve as an eye-opener to the university administrators that they may see to it that the English curriculum offered to the EFL learners is really designed to develop their communicative and linguistic skills. Through this, the students will be properly trained, thus enhancing their competence in the foreign language. Moreover, the administrators may conduct programs and activities that may aid in creating a classroom environment conducive for the students to keep them abreast with the current trends in the English language.

The English teachers may be reminded that their sincere and committed efforts in creating a supportive classroom communication climate will surely be an important factor in helping their students gain competence in English.

II. Methods

A. The Participants

The participants of this study were 180 university students, who are in their senior years, chosen through stratified random sampling. The participants comprised one-third of the total population of the senior students.

The students were categorized according to the programme in which they are enrolled (business, computing, and engineering); and sex (male or female).

B. Data Collection Instruments

Communication Climate Inventory. A 24-item rating scale using Likert format patterned from the Communication Climate Inventory by Costigan and Schmeidler (1984) was utilized. The items are descriptive of the type of communication between the EFL teachers and the students in the classroom. Communication climate may range from highly non-supportive to highly supportive.

Numerical values were assigned to the positively stated statements: 5 for strongly agree, 4 for agree, 3 for uncertain, 2 for disagree and 1 for strongly disagree. For negatively stated statements, the scoring values were reversed. Mean scores on the communication climate assessment tool were interpreted using the scale below:

Scale	*Description*
4.20-5.00	Highly supportive
3.40-4.19	Supportive
2.60-3.39	Neutral
1.80-2.59	Non-supportive
1.00-1.79	Highly Non-Supportive

The following interpretations, patterned from Costigan and Schmeidler (1984) and Gibb (1961), were utilized to describe the classroom communication.

A supportive communication climate is shown by a teacher who allows flexibility, experimentation, and creativity. He or she understands and listens to students' problems and respects their feelings and values. As such, he or she does not let the students feel inadequate and does not use his or her authority in the classroom to manipulate situations. His or her communications do not have ulterior motives; he or she projects honesty but with a few limitations.

A neutral communication climate is characterized by a teacher who lacks concern for the individuality of his or her students. He or she does not lend a listening ear to students who would like to share their opinions and sentiments. This means that a teacher does not allot his available time to show his or her genuine care and concern to the students.

A non-supportive communication climate is demonstrated by a teacher who is critical and judgmental. As such, he or she will not accept explanations from students. He or she projects a very authoritative manner and undertakes to modify other people's viewpoints, manipulates the students and most of the time misunderstands, twists and falsifies what is said. He or she reminds students that he or she is in charge in the classroom, keenly supervises everything in the classroom, makes students feel inferior.

Communicative Linguistic Competence. The instrument used to determine the students' communicative linguistic competence was a validated 100- item Communicative Linguistic Assessment that had undergone pilot testing with r= 0.834.

The test contains eight parts: Part I, Language Usage, 20 items; Part II, Pronouns, 10 items; Part III, Verbs, 10 items; Part IV, Correct Usage, 10 items; Part V, Tense, Aspect and Voice, 10 items; Part VI, Vocabulary, 10 items; Part VII, Analyzing fact and opinion statements, 10 items; -Part VIII, Verbal Reasoning, 10 items and Part IX, Reading Comprehension, 10 items. To determine the students' communicative linguistic competence, this scale was employed:

Scale	*Description*
81-100	Extremely Proficient
61-80	Highly Proficient
41-60	Proficient
21-40	Fairly Proficient
1-20	Poor

C. Data Analysis

The descriptive statistics employed included mean and standard deviation. For inferential statistics, t-Test, Analysis of Variance (One-Way ANOVA) and Pearson Product-Moment Coefficient of Correlation (Pearson's r) were utilized. The data gathered from the study were subjected to certain computer-processed statistical analysis using the Statistical Package for Social Sciences (SPSS) program.

III. RESULTS

TABLE 1.
CLASSROOM COMMUNICATION CLIMATE

Category	M	Description	SD
Entire Group	3.45	Supportive	.44
A. Programme Enrolled			
Business	3.56	Supportive	.52
Computing	3.52	Supportive	.56
Engineering	4.18	Supportive	.51
B. Sex			
Female	4.21	Highly supportive	.48
Male	4.18	Supportive	.58

Table 1 shows that as an entire group, the students perceived type of classroom communication climate as "supportive".

This supportive communication climate means that the communication atmosphere in the classroom allows students' flexibility, experimentation, and creativity. The teacher understands and listens to the students' problems and respects their feelings and values. As such, the teacher does not try to make the students feel inferior and does not use status to control situations. The teacher is also a free of hidden motives and honest but with a few limitations.

When grouped as to the programme enrolled, students perceived the classroom communication climate to be "supportive. As to sex, females regarded communication climate in the classroom to be highly supportive while males perceived it to be "supportive".

TABLE 2.
DIFFERENCES IN THE CLASSROOM COMMUNICATION CLIMATE ACCORDING TO PROGRAMME ENROLLED

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1.531	3	.422	1.854	.145
Within Groups	45.623	176	.259		
Total	47.054	179			

As shown in Table 2, there was no significant difference on the perceived classroom communication climate when the students were classified as to programme enrolled (F= 1.85, df= 3). The mean scores ranged from 3.52 to 4.18, all are described as "supportive".

This means that regardless of the programme enrolled, students regard the classroom communication climate to be positive as exemplified by the EFL teacher who is warm, friendly, approachable, and supportive to the learning needs of the students.

TABLE 3.
DIFFERENCES IN THE TYPE OF COMMUNICATION CLIMATE ACCORDING TO SEX

Category	Mean	df	F	Sig
Sex				
Female	4.21	178	3.559	.055
Male	4.18			

Table 3 shows that results of the t-test revealed that there was no significant difference on the perceived type of communication climate when students are grouped according to sex. Both the female and the male respondents perceived their classroom communication climate to be supportive.

TABLE 4.
COMMUNICATIVE LINGUISTIC COMPETENCE OF STUDENTS

Category	M	Description	SD
A. Entire Group	59.60	8.85	Proficient
B. Programme enrolled			
Business	57.58	10.25	Proficient
Computing	62.35	10.52	Proficient
Engineering	64.00	6.91	Highly proficient
C. Sex			
Female	57.95	10.85	Proficient
Male	62.84	6.61	Highly proficient

The communicative linguistic competence of students was determined in this study. Table 4 shows that as an entire group, the students' communicative linguistic competence was "highly proficient" (M= 59. 60; SD= 8.85).

When categorized as to the programme enrolled, both the business (M=57.58; SD=10.25) and computing (M=62.35; SD=10.52) students are "proficient" while the engineering (M=64.00; SD=6.91) students are "highly proficient".

TABLE 5.
DIFFERENCES IN THE LEVEL OF COMMUNICATIVE LINGUISTIC COMPETENCE ACCORDING TO PROGRAMME ENROLLED

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1.423	3	.480	1.760	.168
Within Groups	45.526	176	.270		
Total	46.157	179			

As exemplified in Table 5, there was no significant difference on the level of communicative linguistic competence when the students were classified as to programme enrolled (F= 1.76, df= 3). The business, engineering, and computing students, who are in their senior years, are proficient in the English language.

TABLE 6.
DIFFERENCES IN THE LEVEL OF COMMUNICATIVE LINGUISTIC COMPETENCE ACCORDING TO SEX

	Category	Mean	df	F	Sig.
Sex					
	Female	3.05	178	3.652	.068
	Male	3.15			

Table 6 shows that there is no significant difference on the level of communicative linguistic competence of students when grouped as to sex. Both female and male students demonstrated proficiency in EFL.

TABLE 7.
RELATIONSHIP OF CLASSROOM COMMUNICATION CLIMATE AND COMMUNICATIVE LINGUISTIC COMPETENCE

		Communication Climate
Communicative Linguistic Competence	Pearson r	.749**
	Sig. (2-tailed)	.000
	N	180

*p<.05

The results of the correlational analysis using Pearson r, revealed that a significant relationship exists between the classroom communication climate and communicative linguistic competence of the EFL learners. Table 7 shows that the r value is 0.749, significant at .05. Thus, the type of classroom communication climate is a contributing factor to the students' communicative linguistic competence.

This significant relationship had been strengthened by Walberg and Anderson (1968), Walberg's (1971), Chatiyanonda (1978), Eash and Rasher (1978), White (1986), McIntosh (1991), Dietrich and Bailey (1996), Freiberg(1998), Bennet (2001), Yi (2010), and Sun (2012). These researchers asserted that the higher the student satisfaction with the classroom climate, the higher the academic achievement would be.

However, having advanced that classroom climate is not significantly related with the student's achievement, Simmons (1989), Deng (1992), Dunn and Harris (1998), opposed the results of the present investigation.

IV. DISCUSSION AND CONCLUSION

The University students perceive their EFL classroom communication climate to be very conducive thus, a major contributing factor for them to be proficient in their communicative linguistic competence. This study has proved that classroom environment, in which communication climate is a part of, has clearly been associated with student's achievement.

Braid's theory (1993), which contends that learner's linguistic environment, is a major contributing factor to language acquisition, attitude toward the language, and even the way one perceives the language, shed a positive light on the results of the present investigation.

In addition, results of the study had been corroborated by Ferguson, Dorman, and Adams (2000) who posited that a significant relationship persists between the perceptions of students of their classroom climate and academic performance. They claimed that students learn better when they perceive their learning environment positively.

Likewise, Scott-Jone and Clark (as cited in Caruthers, 1994) bear out that the classroom situation in which the learning process occurs can either enrich or write off the attitudes that lead to progress, and that academic literacy is dependent on more than singular abilities and capabilities.

Communicative Language Teaching Approach (CLT) which advanced that classroom should be made into a social environment, reflective of a community where positive student-teacher relationship occurs, agrees with the result of the study (Piepho, 1981).

Stern's (1970) Person- Environment Congruence Theory, based on Murray's model, proposed that harmonious correlations between individual needs and environmental facets lead to improved learning outcomes.

Moreover, Stern (1980) posited that the success of the language course is less dependent on the materials, methods, techniques and linguistic analyses. Language learning depends more on the positive interactions and relationships that develop among the people in the classroom.

As added by Canfield and Wells (1994), students should feel safe and encouraged in the classroom. If the students discern that they are supported, valued, recognized and accepted, their potentials will be unfurled all by themselves without hesitation.

The teacher facilitates the teaching-learning process. However, a positive communication climate in the class is contributed by language teachers who help the students view language learning positively, guide the learners in every step of the way, decentralizes control and acts in a democratic manner by nurturing meaningful communication, curiosity, and insight (Rogers, 1969).

As stipulated Walberg's (1971) model, emphasis was given to environments which were associated with the students' dispositions and the type of classroom climate in predicting learning outcomes. Likewise, in the present investigation, students' positive perception of their classroom communication climate had been attributed to their communicative linguistic competence proficiency.

The findings of the investigation corresponded to the research conducted by Dorman, Adams and Ferguson on the associations between classroom psychosocial environment in mathematics classroom and academic efficacy wherein simple and multiple correlation analyses revealed statistically significant correlations between classroom environment dimensions and academic efficacy. Results showed that classroom environment relates positively with academic efficacy.

Similarly, the findings agreed to the proponents of the Communicative Language Teaching Approach (CLT) who advanced that classroom should be made into a social environment, reflective of a community where positive student-teacher relationship occurs (Piepho, 1981). Moreover, Montessori (Microsoft ® Encarta ® Reference Library 2005) asserted on giving children freedom in a specially prepared environment, under the guidance of a trained director.

Language learning is a collaborative effort of the things and people surrounding the learners. Theory of Realubit (1993) claims that the child, if surrounded by a speaking environment in a language, the child will speak in that language automatically. Thus, if Arabs speak in English fluently, it is because the conducive classroom climate for English is provided for them. To speak a language, particularly English, there should be an environment for it. Books, textbooks, magazines, periodicals, radio, television, and other materials in English should flood the whole environment of the learner inasmuch as even innately mapped program for behavior depends for its realization upon the speech environment. Given the linguistic environment, there is no doubt a non-English speaker will learn the language with ease and accuracy.

Thompson (1997) and Finocchiaro (1998) likewise stress that students should be provided a very good classroom climate that will enable them to learn English as a foreign language.

The above-mentioned theories and related studies have corroborated the findings of the present investigation that indeed, classroom communication climate is a significant correlate of the EFL learners' communicative linguistic competence.

The university students assessed their classroom communication climate to be very conducive for them to learn and master the basic skills of the English language. The proficiency in the field of English is probably attributed to their supportive EFL teachers who maintained open lines of communication which eventually catered to the students' needs in learning.

Indeed, teachers who are at the warm, approachable, friendly, helpful and supportive and strict yet with compassion are regarded to create a positive classroom climate.

On the other hand, students do not respond well to teachers who criticize students and points out students' frailties. In such case, the attainment of the intended learning outcomes in the EFL course is affected by how supportive and non-supportive students perceive their teachers to be.

Thus, EFL educators are expected to contribute to an effective classroom climate, to execute the English curricula enhances not only the academic facet but also the affective and social aspects.

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ISSN 1799-2591
Theory and Practice in Language Studies, Vol. 3, No. 3, pp. 411-422, March 2013

doi:10.4304/tpls.3.3.411-422

Bargirl Style of Language Choice and Shift: A Tale from the Land of Smile

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***Abstract*—It is widely recognized that language use, choice and shift have been identified as crucial components to understand the sociolinguistics of mobility, yet relatively few studies have undertaken an analysis of the effects of strategic linguistic change in the workplace, such as bars. In the present pilot study, the researcher surveyed the language choices and shifts of bar girls and beach boys in the capital of Thailand, Bangkok, and the seaside tourist attraction, Pattaya, with a focus on bar English and bar bilingualism or multilingualism. The researcher applied sociolinguistics of mobility to analyze how social meanings are reflected in language changes. The researcher confirmed his findings with previous studies and argued that young women's choices and shifts vis-à-vis language can be best understood in the context of the strategies they adopt in regard to life chances and life style choices.**

***Index Terms*—language choice, language shift, language and gender, bar girls, Bangkok, Isaan, Thailand**

I. Background

Strategic language choice and shift do not occur in a vacuum and should not be separated from cultural, economic, financial, social and other contextual factors, which are often focused in analyses. In spite of this, language use, choice and shift of young peasant women of Northeastern (Isaan) Thailand, as well as non-Isaan women from Northern, Central and Southern Thailand, employed in bars associated with life-style choices have received limited empirical attention in Thailand's sociolinguistic literature. The researcher in this present pilot study examined joint effects of mass foreign (sex) tourism and local love (prostitution) industry on behaviors of language changes, with data drawn from bar girls and beach boys in Thailand. Taken together, findings highlighted young women's and men's language choices and shifts associated with their life opportunities in the love industry.

In Thailand, no other modern ethnolinguistic minority and young women's subculture receives as much international media attention as does the young women known as Isaan bargirls. For many years, young females from the Northeastern Thailand have strategically engaged in foreign language learning (English and Western languages) and language shift as a means of socio-economic upper mobility. In light of this phenomenon, the researcher is concerned to address the question of the precise nature of the social meaning of language choice and shift by the members of young Isaan women's speech communities in the discourse used by these women who are involved in Thailand's love industry. The researcher also examines the disparity between Isaan and non-Isaan women's speech and between men's and women's speech as used by love industry workers in Thailand.

II. Survey Sites--Bangkok and Pattaya: Thailand's Heterosexual Love Industry

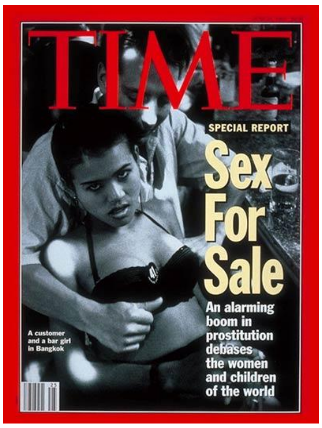


FIGURE 1: Front cover picture of the Time Magazine published in June 21, 1993
(Reporting on world prostitution, a Bangkok bargirl sat in the lap of a Western male tourist)

Service industries are one of the largest commercial sectors of economics in the developed world (Wilson, 2008). 'Service' is seen as a key concept in Thai society (ibid). High qualities of personal and individual services (due largely to hospitality management of hotels, resorts, restaurants and massage parlors) have made Thailand successful in the competition of global tourism. However, it is strongly believed that the same key concept of 'service' presumably contributes to the success of Thailand's love industry (Stearn, 2004), as the following quote illustrates (A middle-aged American tourist commented on the high quality of service provided by love-industry workers in Thailand in the following words):

I don't really k\think of them as prostitutes. It's not like that. They are more like a
girlfriend—GFE or "girlfriend experience" as it's called. Because it's not just about
sex. These girls know how to take care of you and make you feel special. You wake
up in the morning, and they're already making your breakfast or ironing your clothes.
It is unbelievable!
--Field notes by Pack (2011) on July 7th, 2007

It is evidenced that Thailand's high quality of service industries is one of the key elements that attract mass tourism, 'a phenomenon of large-scale packaging of standardized leisure services at fixed prices for sale to mass clients' (Poon, 1993). Motivated by values and interests, tourists seek 'authenticity' and first-hand experiences from what local people have to offer in a foreign country (Przeclawski, 1993).

In this light (high quality of service industries in Thailand), sex is an ever-growing industry in Thailand, which was worth USD $4 billion in the mid-1990s (Bishop and Robinson, 2002) and worth USD $15,866,797 from 13.8 million international tourists in 2006 (Woywode, 2007). It is unfortunate but true that poverty has driven young women and men into the love industry (prostitution) in Thailand, particularly with regard to the Bangkok metropolis and the Pattaya seaside city, standing out as global centers of the love (sex) industry for international tourists. Another illustration of Bangkok's image as a global leader of love industries was impressed upon the western world when some stories concerning young Thai girls sold by impoverished parents and rescued by charity workers published in newspapers and magazines with headlines, e.g., 'Voyage to a life of shattered dreams, 'Disneyland for pedophiles,' and 'Pedophiles find paradise on a white beach in Thailand.' The reputation of Bangkok as a hub for sex tourism is also supported by the lyrics of Murray Head's 1984 dance hit "One Night in Bangkok"

One night in Bangkok makes a hard man humble
Not much between despair and ecstasy
One night in Bangkok and the tough guys tumble
Can't be too careful with your company
I can feel the Devil walking next to me
……
One night in Bangkok and the world's your oyster
The bars are temples but the pearls ain't free
You'll find a God in every golden cloister
And if you're lucky then the God's a she
I can feel an angel sliding up to me

It is widely recognized that no official documentation, accurate statistics and hard empirical data exist on populations of workers involved in the heterosexual love (sex) market in Thailand, due largely to topic sensitivity for Thai academics, the difficulty of definition (e.g., what constitute a love-industry/sex worker), status of young girls and women (Wilson, 2008) and other contextual factors. Albeit substantial (both academic and non-academic) literature exists on bar girls and 'farang' (Thais refer to Westerners as 'farang'), its range and quality are varied from case to case. Western tourists' perspectives are presented on websites as personal diaries and self/life stories by independent writers (e.g., Hutchison, 2002; Stearn, 2004). However, scholarly academic studies can be found in Cohen's (2011) research of *Thai tourism: Hill tribes, islands and open-ended prostitution*. Parallel to this, Walker and Erlich (1992) reported the relationship between 'Farang' and bar girls in Thailand (also see Lake and Schirbel, 2000; Perve and Robinson, 2007). For a fuller discussion of Thailand's love industry as a 'customized professional services market,' please see Wilson (2008).

As noted above, poverty is largely responsible for Isaan women's engagement in the love industry. "Isaan girls are poor; tourists are rich; I bridged the gap!" (comment by a former Isaan love entrepreneur, cited in Manzanares and Kent, 2006). A principal cause of the phenomenon also lies in gender ideologies stemming from traditional Isaan family values: "My [Isaan] culture holds all women to be not only inferior but expendable," a comment made by Lon, a former love industry worker in Thailand (Manzanares and Kent, 2006). In some Isaan villages, "daughters are cast in the role of caretakers of the family" instead of sons (Brown, 2000). These family values are grounded in Isaan religious beliefs. In Theravada Buddhism, sons earn merit for their parents by simply becoming a monk and staying in a temple for three months to fulfill family duty. However, daughters, particularly first-born daughters, are expected to become the primary income earners and must take care of the needs and welfare of the whole family (Manzanares and Ken, 2006). Therefore, a strong sense of obligation to care for parents is essential to caring members of an Isaan community. Nevertheless, for some Isaan families, at times driven by poverty and at other times driven by greed, there is no limit to the perceived duty to parents of daughters.

III. THAILAND'S LINGUISTIC ECOLOGY

Thailand is an ethnically and linguistically diverse State with an estimated 74 languages spoken (Ethnologue, 2005) (For an examination of literacy/orthographies in local languages of Thailand, please see Kosonen, 2008). In respective regions, Northern Thai (Kammeuang), Northeastern Thai (Isaan or Lao), Central Thai (Standard Thai) and Southern Thai (Pak Thai) play key roles as regional languages of wider communication (localization) (Smalley, 1994). However, the Royal Thai government has exalted Central or Standard Thai variety as the national and official language for the use in public domains (e.g., educational institutes and government offices), aimed at strengthening Thailand's national unity (nationalism). Standard Thai is thus the most prestigious language. However, the use of Standard Thai has become a major obstacle in educational achievements and other sectors for not only speakers of other Thai varieties, but also speakers of other ethnolinguistic minorities whose native languages are not related to Thai (Kosonen, 2008). Moreover, increasing globalization has triggered increasing interest in the use of the English language (globalization). This can be seen among love-industry workers. A selective view of theoretical issues and empirical findings relating to the use of the English language can be found in the finding report in this present article. For a more comprehensive treatment of the facts and issues of linguistic diversity and language ecology in Thailand, please see Smalley (1994).

IV. LANGUAGE CHOICE, SHIFT AND VITALITY

Gendered language-use-and-choice research has a long history in the field of sociolinguistics/sociology of language/language in society commencing from Gal's (1978) pioneering work in a bilingual town in Austria. There is also a long-standing tradition of language-shift research in the same fields of study. This present section is a selective review of facts and theoretical issues concerning language choice and language shift.

Social factors leading to discrepancies between language choices and shifts have been a central preoccupation and is well documented in sociolinguistic literature as broadly defined (e.g., Fishman, 1964, 1965, 1989, 1991; Giles *et al*., 1977), as well as developing sociolinguistic norms that account for the extent of language use, choice, maintenance and shift.

In the present article, the researcher uses the term 'language choice' in its most general sense to refer to the daily uses and code choices available in one's repertoire. Attempts to define the terms 'language choice,' 'maintenance and shift' have been shaped by, or in turn have shaped, well-known sociolinguists in our time (e.g., Fishman, 1991; Gal, 1978, 1979). In the light of a variety of perspectives, the author of this article presents their definitions as follows.

First, as extrapolated from the concept of 'linguistic competence' as evinced by an ideal speaker-listener in a homogeneous speech community (Chomsky, 1965) formulated the notion of 'linguistic repertoire' in which a speaker of a language has at his or her disposal a wide range of linguistic variants and develops a register of speech sufficient to undertake a wide range of communicative tasks. Furthermore, Hymes (1974) developed the notion of 'communicative competence,' and initiated research in the fields of the 'ethnography of communication' and 'interactional sociolinguistics'. In Hymes' framework, language choice is referred to as a speaker's linguistic and communicative competence enabling the choice of style and variants with a speaker thereby drawing on his or her linguistic and communicative repertoire as suiting a particular purpose or function. The choice of a speech variety, nonetheless, is by no means a random phenomenon. Rather, the code choice made has to be deliberately selected by the speaker in the light of his or her social and interactional perspective so as to reach a level of satisfactory accommodation to the perceived linguistic situation in the language domain in which current discourse is being undertaken.

A second approach or perspective that guides this article is the distinction between languages in themselves (objective assessment) and attitudes, beliefs, stereotypes and social implications which individuals hold in respect to languages (subjective assessment). Drawing on this distinction in order to frame this research investigation largely stems from the fact that in a class-conscious society, Thais, to a varying degree, are hypersensitive to the socio-economical implications of accents, varieties (standard versus non-standard), dialects and speech styles as a means of symbolizing the stratification of class, status and prestige. In this vein, we must take into account that dictum that "our language embraces us long before we are defined by any other medium of identity" (Delpit and Dowdy, 2002, xvii). Thus, to a degree, language choice becomes a matter of ideology. The concept of 'language ideologies' is defined as beliefs concerning languages held 'by their users as a rationalization, or justification, of perceived language structure and use' (Silverstein, 1979, P. 193). In this light, the notion of 'language ideologies' is useful in accounting for why minority languages are maintained when their users are oppressed by users of dominant and hegemonic languages (see Woodlard, 1985 for Catalan speakers in Spain). For a crucial introduction to the field of language ideology, see Woodlard, 1998.

Since integral to the discussion of language choices, 'language shift' is another key concept. Gal (1978, 1979, p.1) describes 'language shift' as a process through which "the habitual use of one language is being replaced by the habitual use of another" at disparate times.

In addition to approaching language choice largely by drawing on the aforementioned concepts, the researcher is concerned to examine the intertwined roles of gender, language choice and shift in the light of work conducted in anthropological linguistics, sociolinguistics and in a number of other fields. It must be acknowledged that the interconnection between gender and language choice has long been recognized and has reached a high level of understanding (see Gal, 1978; Mukherjee, 2003; Smith-Hefner, 2009). Thus, there is abundant evidence to show that language choice is often gendered.

On the one hand, a number of previous studies have shown women were more likely to have no or limited proficiency in majority languages in view of lesser access to resources and power (e.g., education) than men in an agricultural (or working class) community. The socioeconomically disadvantaged situation of indigenous women in Latin America has been illustrated by Hill (1987). In these cases in Latin America, women had less access to education and so spoke limited Spanish (a good command of Spanish was essential for these indigenous women in order to be able to access educational and employment opportunities, and would thus enable them to participate in the paid labor force), a state of affairs in contrast to the situation of men. In a similar example, the male elite of the Nugunu or Cameroon villagers in Ombessa, Africa exhibited greater competence in the French language and achieved higher levels of educational attainments than did their female counterparts (Robinson, 1996, pp. 212-213).

On the other hand, previous studies also found that women were constantly searching for a medium that would grant them access to valuable economic and social benefits, opportunities, resources, prestige and symbolic capitals. For instance, in Gal's (1978) pioneering work on the Hungarian-German bilingual town of Oberwart in Austria, a shift away from Hungarian speech to the use of the German language was found to be occurring among peasant women in view of the symbolic linkage between German speech and industrial work that was available to both Hungarian-speaking men and women, albeit being more appealing to the latter than to the former. It appeared that German-speaking factory jobs represented socio-economic advancement, whereas Hungarian-speaking agricultural work was linked to hard-work, low-income, rural, and peasant life. For a fuller treatment of gender and sociolinguistics, see Eckert, 1997 in Coates, 1997 and Coates, 2004.

An area of related interest to this strand of research on young women's social and economical opportunities is studying the effects of urbanization on gendered language choices. Urban centers, by and large, draw poverty-stricken populations from rural areas, due largely to social and economic inducements, such as more job opportunities, better basic infrastructure, and a modern lifestyle (Batibo, 2009, p. 26). In developing countries, it is estimated that 70 million migrants flow annually from rural areas into cities in the search for a better life (Seabrook, 2007). One of the many effects attributed to urbanization is language shift. In her well-regarded article, Smith-Hefner (2009) discussed the phenomenon of language shift from the Javanese (indigenous) language toward the national language of Indonesian emerging in Javanese youth in the nation-state of Indonesia. She went on to argue that in contrast to young men, young women were more likely to shift from Javanese toward the use of Indonesian, which was seen as a means of acquiring the symbolic capital necessary to accommodate their roles in forming part of the new working class.

In connection with this exploration of language choice by young Thai women vis-à-vis relevant concepts, it is to be observed that sociolinguists and linguistic anthropologists refer to the distinctive language usages and uses by speakers of an ethnic group as 'ethnolects' (see definitions of ethnolects in Clyne, 2000; see problems with ethnolects in Jaspers, 2008). An ethnolect approach can better account for the fact that some non-group or out-group members adopt elements of another group's ethnolect in an attempt to bond with members of a different ethnic group, thereby forming cross-ethnic and multi-ethnic friendship groups. In view of what we know of language contact, it would be only expected that speakers from different ethnic groups would 'converge' in speech by virtue of borrowing linguistic forms typical of members of another ethnic group (see Coronel-Molina and Rodrı´guez-Mondon˜edo, 2012 for examples of linguistic convergence in Andes). It can also be argued that the phenomenon of linguistic 'convergence' involves attempts to be understood by others through "symbolic references" to an extent adequate for undertaking communicative acts through utterances and speech acts (e.g., Clark, 1996, cited in Enfield 2009, p. 91). At the same time, this phenomenon is "micro-political" and "coalitional" since designed to ensure that desirable interpersonal relationships are fostered by means of common or shared experiences, including code-switching/mixing with the speech and adopting linguistic features of the discourse of interlocutors from another ethnic group (Enfield, 2009. p. 91).

Across many studies that examine gendered language choice and shift of all the above-mentioned concepts and constructs, it has emerged that a perspective that is useful in the analysis of Thailand's diglossia and linguistic repertoire and, at the same time, frames this study stems from 'ethnolinguistic vitality' theory (formulated by Giles *et al.*, 1977; Landry and Bourhis, 1997, P. 32). It is defined as what 'makes a group likely to behave as a distinctive and active collective entity in intergroup situations.' In this vein, the political status of languages recognized by the state (e.g., institutional support), demographics, economic considerations (e.g., medium of communication in commerce) and cultural capital are means of 'objectively' measuring the continued linguistic existence of an ethnic group's mother tongues, native languages and inherited languages within a linguistically heterogeneous society. By contrast, members of an ethnic group are asked to subjectively rate and predict the present and inferred future vitality of their languages as 'subjective' measures to account for the degree of ethnolinguistic vitality of their languages (e.g., see Draper 2004, 2010 for an assessment of the ethnolinguistic vitality of Isaan Thai).

V. Methodology

Below, the researcher gives a brief summer of research questions, sites, participants, measuring instruments, procedures and analysis. The researcher employed multiple methods of data collection and analysis over the period of field-site investigation.

The relationship between language use, language choice and language shift has been of increasing interest over the past half quarter century, whereas the role of workplace or life choice in these fields of sociolinguistic literature (particularly in Thailand) remains significantly under-explored. Thus, the research questions pursued are as follows:

(i) What is the extent to which the ethnolinguistic vitality of the Isaan speech variety can be maintained in Thailand's love industry?

(ii) How can we describe the language-use-and-choice patterns observed in bars of Thai love-industry workers?

(iii) How does the love industry appear to contribute to its workers' English language learning?

(iv) What are social meanings behind language use, choice and shift of Thai love-industry workers?

The study investigated language-choice-and-shift behaviors of love-industry (sex) workers in Bangkok, the capital of Thailand, and Pattaya. Bangkok is the largest city in the country, whereby more than a quarter of the population resides. Moreover, the majority of the population is monolingual, with an estimate of 90 % of the Standard Thai speakers. Pattaya has similarities to major metropolitan tourist cities in Thailand, with a growing economy and as a regional tourist center has a great amount of tourists from North America, Western Europe, Middle East and Eastern Asia.

In this pilot study, a criterion-sampling is adopted. Thai love-industry workers can generally be considered to be one of three main types (Thai bar (sex) workers fall into three main categories, defined in this study):

(a) Sample 1 (Female, N=200): Northeastern (Isaan) bar girls

(b) Sample 2 (Female, N=50): Non-Isaan bar girls from Northern, Central and Southern regions of Thailand

(c) Sample 3 (Male, N=50): Thai men/beach boys

The average (mean) of participants was 25 years.

Building on an analysis of existing attempts to measure language-choice-and-shift behaviors, the researcher adopted a triangulation with data stemming from three disparate sources: questionnaire surveys, interviews and observations. With regard to instruments, participants were measured by 5-point scale Likert-type questionnaire items. Individual preliminary interviews, focus-group interviews and retrospective interviews were accompanied by non-participant observations and were carried out at the beginning-point and mid-point of the course of research, prior to triangulation of data at the end of the course of the research. To draw findings from data, a constant comparison method was applied.

VI. RESULTS

Results were taken concurrently (by means of triangulation) from questionnaire, observation or interviews.

A. *Isaan Woman Sample*

Answers to Research Question (i): What is the extent to which the ethnolinguistic vitality of the Isaan speech variety can be maintained in Thailand's love industry?

TABLE 1:
A MINIMAL EVALUATION OF THE ETHNOLINGUISTIC VITALITY OF THE ISAAN SPEECH
IN HOME VILLAGES VS. LOVE-INDUSTRY WORK DOMAINS

EV of Isaan	*Home Villages (Northeastern Thailand)*	*Work Domains (Bars)*
	Getting Weaker (Gradual shift to Standard Thai use in the younger generations)	Getting Stronger (Maintained)

Note. EV=Ethnolinguistic Vitality

The love industry has created the largest Isaan speech community outside home villages in Northeastern Thailand (It should be also noted that Phuket, another tourist site in Thailand, is the second largest Isaan speech community outside the Isaan home region), has tremendously contributed to the language maintenance of the Isaan speech. Consistent with Woolard's (1985) observation of an alternative linguistic market that challenges a single linguistic hierarchy, it is argued that while the Isaan vernacular in its home region suffers language shift away from the Isaan variety toward Standard Thai speech (Draper, 2004, 2010), the ethnolinguistic vitality of Isaan is relatively strong and symbolically opposes the dominant and legitimized Standard Thai code in the seaside town (Pattaya) and work domains (bars) in Bangkok Metropolis, largely due to the fact that Isaan women constitute the vast majority of bargirls. By the same token, while the Isaan young women's speech communities studied are not only subject to the constant lose of population (e.g., some married Western tourists and others moved or returned to Isaan villages to invest in small business), they are still also subject to the constant influx of novice Isaan women coming to work in the love industry, as well as increasingly fellow non-Isaan co-workers' adoption of Isaan ethnolects (The researcher further comments on this at length.).

Moreover, numerous avenues of investigation converge on the fact that the maintenance and ethnolinguistic vitality of Isaan vernacular is relatively strong in the two tourist sites studied. Among these are the linguistic normalization theory (Vallverdú, 1985), the ethnolinguistic vitality theory (Giles *et al.*, 1977), the ethnolect theory (Clyne, 2000) and the discursive practice theory (Young, 2009; Hall, 2009). By means of the establishment of normative usages and uses in work domains and elsewhere, along with the extension of its multifaceted utility in socio-economical and socio-cultural life, the notion of linguistic normalization propounded by Vallverdú (1985) largely accounts for the fact that Isaan vernacular has been continually gaining ground in the battle with the Standard Thai variety and the English speech for fuller normalization in the seaside resort of Pattaya and work domains (bars) in Bangkok Metropolis studied by the researcher. In the same vein, the formation of demographic (given the vast majority of love industry workers are Isaan) and economical (the language adopted in commercial activities on streets and in the love industry) capital (Giles *et al.*, 1977) largely account for the strong ethnolinguistic vitality of Isaan vernacular in this seaside town. The Isaan vernacular, albeit discriminated against, oppressed, stigmatized and stereotyped in official domains (e.g., workplaces, educational institutions and the mass media) (Draper, 2010, P. 135), is warmly welcomed and embraced in the seaside town (Pattaya) studied, given that locals and tourism-oriented business sectors rely heavily on Isaan women to attract foreign male tourists. This confirms Mandanares and Kent's (2006, P. 46) observation that since Isaan is the *lingua franca* in bars non-Isaan women see a need to learn the Isaan vernacular to understand what the majority of Isaan women in the bars are discussing at any one time (Manzanares and Ken, 2006, P. 46). Moreover, for some non-Isaan women part of becoming love-industry workers involved a shift in language choice and use away from Northern, Central and Standard Thai varieties to the adoption of Isaan ethnolects in their work domains. Illuminating in this connection is the fact that novice non-Isaan intakes were instructed by their seniors with respect to acquirable skills and manners (e.g., Western-style make-up) deemed to attract male Western tourists. In the light of the discursive practice approach pursued by Hall (2011) and Young (2009), the researcher also addresses how members of the non-Isaan women's groups learn and develop the competences needed in the love industry, while honing their newly acquired linguistic and behavioral capacities under the guidance of more experienced Isaan participants in the love industry (Vygotsky, 1978) through being socialized into an Isaan-style elder sibling/younger sibling hierarchy (see Howard 2007, PP. 206-208).

Answers to Research Question (ii): How can we describe the language-use-and-choice patterns observed in bars of Thai love-industry workers?

TABLE 2:
LANGUAGE-USE PATTERNS OF THE ISAAN WOMEN STUDIED

Representative Informants	Interlocutors (Domain: Work)			
(No. of representative informants=15)	WT	ET	CW	F
1	E	E	I	I
2	E	E	I	ST
3	E	E	I	I
4	E	E	I	ST
5	E	--	STI	I
6	E	E	I	I
7	E	E	I	I
8	E	E	I	I
9	E	E	I	I
10	E	--	STI	I
11	E	E	I	I
12	E	E	I	I
13	E	E	I	I
14	E	E	I	I
15	E	--	I	I

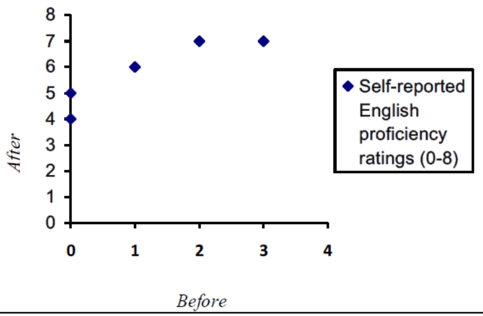
Note. WT=Western Tourists, ET=Eastern Tourists, CW=Co-Workers, F=Friends, E=English, ST=Standard (Central) Thai, I=Isaan, and STI=both Standard Thai and Isaan

TABLE 3:
PERCENTAGE OF LANGUAGE-USE PATTERNS OF ISAAN WOMEN STUDIED

Interlocutors (Domain: Work)	Percentages	
Language use w/ Western customers	English: 100	
Language use w/ Eastern customers	English: 85	Others (e.g., Japanese): 15
Language use w/ co-workers	Isaan: 98	Standard (Central) Thai: 2

Among the three groups studied, the Isaan women's group as a whole exhibits a higher attainment of English speech. Although the Isaan variety is maintained in the work domains of the two sites studied, the Isaan women's group is more likely to embrace English speech, thereby explaining the fact that a relatively small number of Isaan women shift toward English speech away from the Isaan speech. However, at the same time, the non-Isaan women's group as a whole exhibits a habitual use of the Isaan vernacular in their work domains, accounting for their slow but steady shift toward the Isaan speech away from their Thai varieties. In addition, the Isaan women's group markedly exhibits a gradual shift in progress toward the English speech. The same progress, nevertheless, does not appear to be occurring among most members in the non-Isaan women's group and almost never does it occur in the Thai men's group (the researcher comments further on this with fuller treatment in the following sub-sections).

Answers to Research Question (iii): How does the love industry appear to contribute to its workers' English language learning?



Representative Isaan women	Before entering the love industry	After entering the love industry
1	0	4
2	0	5
3	1	6
4	1	6
5	2	7
6	2	7
7	3	7
8	3	7

Figure 2: self-reported english proficiency ratings
Claimed by isaan women's group studied
Note. Key to numbers indicating language proficiency
0=no proficiency, 1=begin to understand and grasp some words and phrases, 2=beginning level, 3=beginning-intermediate level, 4= intermediate level, 5=intermediate-advanced level, 6=advanced level/good command, 7= fluent/native-like, 8=native proficiency

In the view of some of the Isaan women studied, their shift away from the Isaan vernacular to the habitual use of the English speech is a means of coping with class struggle (this is not the Marxist notion of "class struggle") (they are considered third class citizens by the rest of Thailand, due largely to the region of their birth), gendered discrimination (they are second class in their villages, due largely to their gender by birth) and are impoverished. Thus, the shift is inextricably connected with enhancing face and life chances (capability of conversing in English with Western tourists is a means of increasing income).

Thus far, this study confirms the findings of numerous previous studies. Consistent with Smith-Hefner (2009, P. 72) (Indonesian women's shift away from the indigenous-Javanese speech to the national language of Indonesian is seen as contesting conventional gendered roles imposed to them), some Isaan women's gradual shift away from the Isaan vernacular to the habitual use of the English speech is a means whereby the gender ideology stemming from traditional Isaan family values can be resisted. Furthermore, in the just mentioned article (ibid.), young women in Java were particularly drawn into urban centers (e.g., Yogyakarta) because of enhanced possibilities for social mobility. Their shift away from the formal styles of Javanese to the less formal Indonesian, the national language, was linked to their newly acquired middle-class status (ibid.). It is argued that there are similar dynamics at work vis- à-vis the target population studied in this article. Possibilities of social mobility (from rural lower-class backgrounds to urban middle-class 'entrepreneurs') draw young Isaan peasant women to urban centers. Their shift away from the Isaan vernacular to the English speech is linked to their socio-economic mobility, given English is the medium of communication used in their concomitant shift to love entrepreneurship.

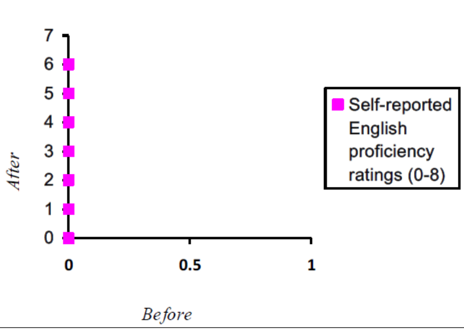
Data also suggest that a gradual shift toward the English speech is seen as a strategic plan pertaining to possibilities of life-style enhancement (e.g., "secret dreams of moving to Europe [or North America or Australia], having a prosperous new life" by marrying one of the Western male tourists was revealed by Lon, a former love-industry workers in Thailand, cited in Manzanares and Kent, 2006, P. 105). Consistent with Gal's classic study undertaken in Oberwart, Austria, in 1978, data in her article suggest that "women's speech choices must be explained within the context of their social position, their strategic life choices" (Gal, 1978, P. 15).

In short, the view that women tend to have more to gain than men in the love industry of Thailand is suggested by the data in this study. Among the informants, Isaan women, contrasted to non-Isaan women, are the single greatest group of beneficiaries in the love industry of Thailand. The Isaan women studied choose to learn English, meet with male Western tourists and become love entrepreneurs to financially support themselves and their families. For some, they want a better quality of life and a brighter future after saving enough money to invest a small business in their home villages. At the same time, being fluent in English also means that they may be able to move to America, Europe or other western or first-world countries for an enhanced lifestyle.

Answers to Research Question (iv): What are social meanings behind language use, choice and shift of Thai love-industry workers? With respect to Isaan women's speech community under consideration, their language choice is a means of poverty reduction and social and economic mobility, and language shift is a means of resistance against gender ideologies and lifestyle enhancement.

B. Non-Isaan Woman Sample

Answers to Research Question (i): What is the extent to which the ethnolinguistic vitality of the Isaan speech variety can be maintained in Thailand's love industry? As is evidenced by the empirical data that certain changes (convergence with Isaan speech styles and shifts away from the native speech to the habitual use of the Isaan vernacular) in progress emerged in the non-Isaan women's group are not in progress in the Thai men's group. It is striking to see that the non-Isaan women's group studied as a whole demonstrates a greater use of the Isaan vernacular. This is a surprising result, given Standard (Central) Thai is considered the most prestigious variant (ranked No. 1) and a standard speech of the pan-Thai language family spoken in Thailand, followed by Northern (ranked No. 2) and Southern accents (ranked No. 3), and then Northeastern Isaan (ranked No. 4) (see Chanyam, 2002; Draper, 2010, pp. 135-136).



Representative Non-Isaan women	Before entering the love industry	After entering the love industry
1	0	0
2	0	1
3	0	2
4	0	3
5	0	3
6	0	4
7	0	5
8	0	6

Figure 3: self-reported isaan proficiency ratings
Claimed by non-isaan women studied
Note. Key to numbers indicating language proficiency
0=no proficiency, 1=begin to understand and grasp some words and phrases, 2=beginning level, 3=beginning-intermediate level, 4= intermediate level, 5=intermediate-advanced level, 6=advanced level/good command, 7= fluent/native-like, 8=native proficiency

Answers to Research Question (ii): How can we describe the language-use-and-choice patterns observed in bars of Thai love-industry workers? Not surprisingly, the use of the English language, the Isaan vernacular and the Standard Thai variety are alternated (code-switch) in bars by non-Isaan female workers.

TABLE 4:
LANGUAGE-USE PATTERNS OF NON-ISAAN WOMEN STUDIED

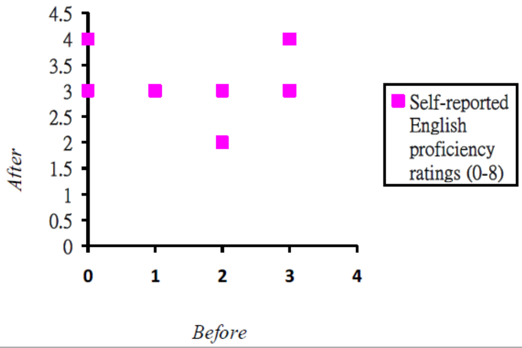
Representative Informants	Interlocutors (Domain: Work)			
(No. of representative informants=15)	WT	ET	CW	F
1	E	--	I	STI
2	E	E	I	ST
3	E	--	I	STI
4	--	E	I	ST
5	E	--	STI	I
6	--	E	STI	ST
7	E	E	I	I
8	E	E	I	I
9	E	E	STI	I
10	--	--	STI	I
11	E	E	I	I
12	E	E	STI	STI
13	E	E	I	I
14	--	--	STI	I
15	E	--	STI	I

Note. WT=Western Tourists, ET=Eastern Tourists, CW=Co-Workers, F=Friends, E=English, ST=Standard (Central) Thai, I=Isaan, and STI=both Standard Thai and Isaan

TABLE 5:
PERCENTAGE OF LANGUAGE-USE PATTERNS OF NON-ISAAN WOMEN STUDIED

Interlocutors (Domain: Work)	Percentages	
Language use w/ Western customers	English: 95	
Language use w/ Eastern customers	English: 60	Others (e.g., Japanese): 40
Language use w/ co-workers	Isaan: 95	Standard (Central) Thai: 5

Answers to Research Question (iii): How does the love industry appear to contribute to its workers' English language learning? From the data, a recurrent finding is that the use of the English language among non-Isaan women employed in bars is increasing.



Representative non-Isaan women	Before entering the love industry	After entering the love industry
1	0	4
2	0	3
3	1	3
4	1	3
5	2	2
6	2	3
7	3	3
8	3	4

Figure 4: self-reported english proficiency ratings
Claimed by non-isaan women's group studied
Note. Key to numbers indicating language proficiency
0=no proficiency, 1=begin to understand and grasp some words and phrases, 2=beginning level, 3=beginning-intermediate level, 4= intermediate level, 5=intermediate-advanced level, 6=advanced level/good command,
7= fluent/native-like, 8=native proficiency

Answers to Research Question (iv): What are social meanings behind language use, choice and shift of Thai love-industry workers? In regard to the non-Isaan women employed in bars, ethnolect convergence and language choice are means of participation in discursive practice (with the majority of Isaan-speaking co-workers) in their workplace (bar language domains)**.**

C. *Thai Man Sample*

The less favored role Thai men (contrasted to women engaged in the same activity) play in the love industry largely account for their relatively monolingual Thai speech and lower English proficiency.

Answers to Research Question (ii): How can we describe the language-use-and-choice patterns observed in bars of Thai love-industry workers? The pattern of results seen in the Thai man sample is also not surprising to find that they are relatively monolingual Thai speakers, despite some can converse in the basic English language with Western tourists.

TABLE 6:
LANGUAGE-USE PATTERNS AMONG THAI MEN STUDIED

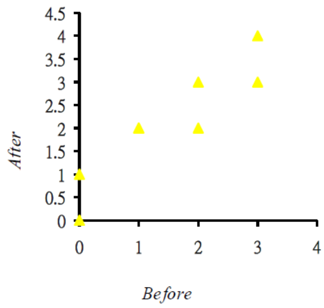
Representative Informants	Interlocutors (Domain: Work)			
(No. of representative informants=15)	WT	ET	CW	F
1	--	--	--	ST
2	--	--	ST	ST
3	--	--	ST	ST
4	--	E	ST	ST
5	--	--	ST	ST
6	--	E	ST	ST
7	E	E	I	I
8	E	--	I	I
9	--	--	I	I
10	--	--	ST	ST
11	E	E	--	ST
12	E	--	--	ST
13	E	--	--	ST
14	--	--	--	ST
15	--	--	--	ST

Note. WT=Western Tourists, ET=Eastern Tourists, CW=Co-Workers, F=Friends, E=English, ST=Standard (Central) Thai, I=Isaan, and STI=both Standard Thai and Isaan

TABLE 7:
PERCENTAGE OF LANGUAGE-USE PATTERNS AMONG THAI MEN STUDIED

Interlocutors (Domain: Work)	Percentages	
Language use w/ Western customers	English: 60	No active communication: 40
Language use w/ Eastern customers	English: 40	Others (e.g., Japanese): 10
Language use w/ co-workers	Isaan: 30	Standard (Central) Thai: 70

Answers to Research Question (iii): How does the love industry appear to contribute to its workers' English language learning? It seems that Thai men employed in the love industry are less able to learn the English language than their female counterparts.



Representative male love entrepreneurs	Before entering the love industry	After entering the love industry
1	0	0
2	0	1
3	1	2
4	1	2
5	2	2
6	2	3
7	3	3
8	3	4

Figure 5: Self-Reported English Proficiency Ratings Claimed By Thai Men Studied
Note. Key to numbers indicating language proficiency
0=no proficiency, 1=begin to understand and grasp some words and phrases, 2=beginning level, 3=beginning-intermediate level, 4= intermediate level, 5=intermediate-advanced level, 6=advanced level/good command,
7= fluent/native-like, 8=native proficiency

VII. Discussion and Concluding Remark

As discussed earlier, previous research of the use of language by women often showed that their language choice and shift were notably associated with potentially bettering the conditions of life and life chances, such as poverty reduction, social and economic mobility (from the margins of society to the new middle class) (Gal, 1978; Smith-Hefner 2009), resistance against public ideologies (Gagné, 2008) and improved lifestyles. The present findings extend the results of these previous investigations by indicating that women of disparate ethnic groups (Isaan and non-Isaan) engaged in the same activity in the same industry had different degrees of association with the same languages (in this case, English and Isaan), while discrepancies in associations led to different social and economical outcomes.

Summary of Answers to Research Question (ii): How can we describe the language-use-and-choice patterns observed in bars of Thai love-industry workers? There exists hard evidence that the Isaan speech is well-maintained in bars of Bangkok and Pattaya. Further, illustrations of the disparate results of language-use-and–choice patterns among Isaan women, non-Isaan women and Thai men studied can be seen in the comparison among Table 8, Table 9 and Figure 6.

TABLE 8:
ETHNOLECT CONVERGENCE AMONG ISAAN AND NON-ISAAN WOMEN STUDIED

Media	*Participants*	*Interlocutors*	*Domains*	*Sites*	*Converging w/*
Speaking	Isaan	Co-workers and Customers	Work	B	ST/E
				P	E
		Others	Non-Work	B	ST
				P	I
	Non-Isaan	Co-workers and Customers	Work	B	I/ST/E
				P	I/E
		Others	Non-Work	B	ST
				P	I/E

Note. B=Bangkok, P=Pattaya, E=English, ST=Standard (Central) Thai Variety, I=Isaan Thai Variety

TABLE 9:
MEAN LANGUAGE-USE SCORES

M	*Isaan women (n=100)*	*Non-Isaan women (n=50)*	*Men (n=50)*
English	93	78	50
Isaan	98	95	30
Standard (Central) Thai	2	5	70

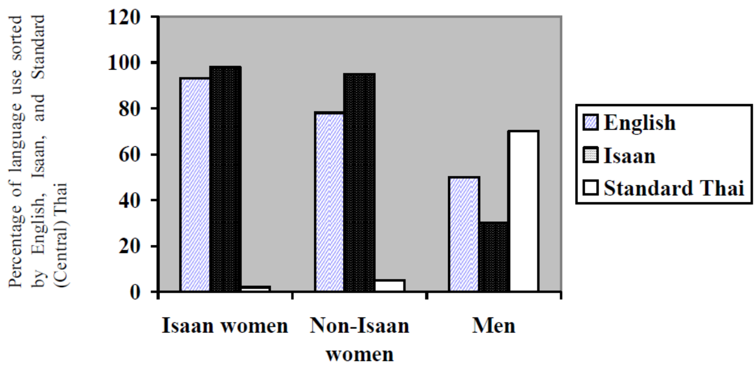


Figure 6: Percentages Of Language Use

Taken together, this article has reexamined that young women do not merely simply choose, or shift to or from, a language out of their linguistic and communicative repertories; rather their linguistic strategies are better understood by taking into consideration their life strategies and possible life chances (Gal 1978: 15; Smith-Hefner 2009). This article demonstrates that the choice and shift of languages have a much wider-spread attraction for young Isaan and non-Isaan women than Thai men engaged in the activities of the love industry, as they seek to become members of a new entrepreneur class in urban centers in contradistinction to their former stigmatized peasant status in rural areas. Further, Isaan women take fuller advantage of these new social and economic opportunities than non-Isaan women and Thai men involved in the same industry.

ACKNOWLEDGEMENT

The photo credit for the figure 1 should go to the photographer who took the front cover picture for the Time Magazine (June 21st, 1993 edition). Furthermore, this article stems from a larger research project funded by the Research Center at the National Institute of Development Administration (NIDA) in Thailand.

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ISSN 1799-2591
Theory and Practice in Language Studies, Vol. 3, No. 3, pp. 423-429, March 2013

doi:10.4304/tpls.3.3.423-429

Activation of Using English Dictionaries by English Majors at Al-Imam University: Uses, Difficulties, and Types of Used Dictionaries

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Abstract—**This study aims at activating the use of English language dictionaries by English majors at Al-Imam Mohammad Bin Saud University located in Riyadh, the capital of Saudi Arabia. It mainly tries to find out students' skills in using dictionaries, the difficulties students encounter while using their dictionaries, and the type of the used dictionaries. The population of the study consists of all English majors at Al-Imam University, while the specific sample of the study consists of about 60 male students selected randomly out of the third and fourth- year English majors at the same university. The subjects of the study were asked to fill in a questionnaire designed by the researcher himself. This questionnaire includes about 30 items divided into three domains: dictionary uses, difficulties of using dictionaries, and the types of the used dictionaries. The gathered data were statistically analyzed, and the results were discussed and commented on. The researcher reached some conclusions and recommendations which might make the usability of the dictionaries more effective and beneficial for both teachers and students; and as a result, to facilitate the teaching/learning process of English majors at this university.**

Index Terms—**dictionary, skills, printed dictionaries, electronic dictionaries, strategies, monolingual dictionary, bilingual dictionary**

I. Introduction

Writers and researchers have expressed several views on the importance of dictionaries as an effective tool in the teaching and learning process. These views are concerned with the reasons of using dictionaries, the difficulties students encounter while dealing with dictionaries, and the types of dictionaries used by several categories of learners.

Atkins (1997) suggests that teachers and educators should teach dictionary skills to their students if they want to be aware of what they are doing in class. Hartman (1999) has assured that dictionaries can facilitate the process of building and learning vocabulary when the user follows some strategic activities and skills. Beech (2004) points out that the developing use of a dictionary has the potential to provide self-teaching opportunities, for reading, spelling and general phonological skills.

Alkhub (1997) says that many EFL learners face some problems while looking up the target words because thay simply do not follow the proper skills. He adds that these problems result from learners' ignorance of the strategies or skills necessary for dictionary use.

Sanchez, (2005) points out that our students need instruction in dictionary skills, and they need to become familiar with electronic dictionaries in particular.

Mitchell (1983) assures that the task of finding the right meaning in the dictionary entails a complex set of processes, with potential obstacles for users at every stage. He also emphasizes these two points:

1. Our students need instruction in dictionary skills.
2. Our students need to become familiar with electronic dictionaries.

Myers (1994) has discussed the problems learners encounter when using the bilingual dictionary such as finding culture-specific expressions, technical language, abbreviations, idioms and proper nouns. She recommends that teachers should be aware of these difficulties and help their students to overcome them.

Neubach, Abigail & Cohen, Andrew D. (1988) talk about some problems related to dictionaries such as the technical problems regarding the lay out of dictionaries. They say that the size of print and the format of the display were constraining factors-i.e., small letters, crowding print and a lack of adequate sequence between the definition and the example.

Koren (1997) says that the electronic dictionary requires different skills or habits than those required by the printed dictionaries. These skills do not take long time to master such as the skill of seeing buttons without having to search.

Thus, there is no doubt that the most important resource students should have for learning English is their dictionary. There are many students and teachers who can not benefit from learning how to use dictionary effectively. By exploiting dictionaries as a source of interaction, we can surely help students develop their confidence as dictionary users and as language learners.

Location of the Study

This study was administered in the College of Languages and Translation at Al-Imam Mohammad Bin Saud University located in Riyadh, the capital of Saudi Arabia. This university is one of the biggest and prominent universities in Saudi Arabia. The population of this university is more than 25,000 Saudi students who join this university for graduate and postgraduate Studies. There are hundreds of foreign students who join this university to study Islamic religion and Arabic language. Al-Imam University teaches several human, applied, medical, admin, and religious majors. It has got several branches in big Saudi cities as well as intermediate and secondary Islamic institutes in major cities of Saudi Arabia, Ras al-Khaimah, the USA, Indonesia, Malaysia, Djibouti and Japan.

Statement of the Problem

English staff members in the College of Languages and Translation at Al-Imam University have noticed that students in this college are unskillful in using their dictionaries and, they are always in need of training on how to use these dictionaries effectively. Students usually face several challenges while looking up their dictionaries, and they find it difficult to decide the most effective and appropriate type of dictionaries to use while studying. Consequently, the researcher has decided to conduct this study to investigate all these important issue.

The Significance of the Study

The important of this study stems from the necessity of developing Saudi English majors' skills in using English dictionaries while studying English language. This study is expected to investigate the dictionary skills which Saudi English majors are really in need of while using their dictionaries and the types of dictionaries they mostly use. In addition, it tries to explore the difficulties students encounter while using their dictionaries**.** The researcher thinks it is important to conduct the present study so as to achieve the previous objectives and to reach conclusions and to suggest educational implications which may help both Saudi English language instructors and learners.

The Objectives of the Study

This study aims at investigating the skills students are in need of while learning English, the dictionary difficulties they encounter, and the types of dictionaries these students mainly use. To be more specific, this study aims at:

1. revealing the types of information Al-Imam University English majors look up when they consult their dictionaries.
2. finding out the problems Saudi English majors encounter while using their dictionaries.
3. finding out the types of dictionaries Saudi English majors mostly use (printed, electronic, bilingual, monolingual)

The Questions of the Study

1. What skills do Al- Imam University English majors use while dealing with dictionaries?
2. What dictionary skills should be emphasized or given more attention by Al- Imam University English majors?
3. Which dictionaries are mostly used by English majors: printed, electronic, bilingual, monolingual?
4. What challenges face Al-Imam University English majors while using their dictionaries?
5. Are there any significant differences between the means of the responses of the third and fourth English majors?

II. Review of Literature

Chen (2008) compared the effects of using different types of printed dictionaries on non-English major learners' academic performance in vocabulary acquisition, retention, and reading comprehension. The sample of the study consisted of 273 participants who were selected from six English classes in three departments in a private two-year collage in southern Taiwan. These subjects were divided into two groups according to the dictionary used: monolingual and bilingual. This study comprised five vocabulary acquisition tests, reading comprehension pretest and posttest, two retention tests, and the pre and post language attitude questionnaire. The results showed that the bilingual dictionary users outperformed monolingual dictionary users in vocabulary acquisition and retention tests. However, reading comprehension post test performance was not influenced by the type of the dictionary used. The findings also revealed that implementing dictionary skills in both groups improved participants' English learning attitudes after the experiment.

East (2005) conducted a study to investigate how dictionary availability impacts on exanimation performance as measured, for example, by test scores or by the quality of test-takers responses. The sample of the study consisted of 47 students from eleven schools in the Auckland and Northland and regions of New Zealand who were being prepared for New Zealand's year 13 external exanimation in its last year of operation (2003). The findings highlighted the training issues to be considered when helping students to prepare for a second language examination that allows the use of dictionaries, particularly bilingual ones.

Huagn (2003) investigated Taiwanese university English majors' dictionary beliefs, their dictionary use strategies, the relationship between their dictionary beliefs and strategies, the effect of English proficiency on dictionary beliefs and strategies, and the relationship among these learning variables. The sample of the study consisted of 414 Taiwanese university English majors who completed survey instruments developed for this study. Moreover, interviews were concluded with six proficient and six less proficient English students. The results of this study suggested a positive perspective on dictionary use in foreign language learning than typical use . Understanding students' dictionary beliefs and used strategies may also enable EFL teachers to help students develop effective learning strategies and ultimately improve their English abilities.

Hsien (2001) conducted a study to find out the effects of dictionary use on the vocabulary learning strategies used by intermediate collage level Spanish learners to understand vocabulary items in a reading test. Participants were randomly assigned to one of three groups: control (without a dictionary), bilingual dictionary (using a Spanish-English dictionary), or monolingual dictionary (using a Spanish-only dictionary). A text appropriate for the students' level served as the reading passage. Students' responses on the vocabulary learning strategies were collected from a questionnaire distributed to them. Results indicated that when a dictionary was available, students tended to consult it rather than guessing the meaning from context. Learners in the bilingual dictionary group tended to consult their dictionary more than those using a monolingual dictionary.

Al-khub (1997) conducted a study to find the types of information EFL learners look up in their dictionaries, the types of dictionaries they use and the problems they encounter when they consult their dictionaries. The sample of the study consisted of 212 subjects from Yarmouk University English sophomores and juniors and 88 from field teachers. The researcher has developed a questionnaire for this purpose. The results indicated that the majority used bilingual and monolingual dictionaries. It also indicated that students encountered three problems when they consulted their dictionaries: the spelling of words, the confusion of information given in the dictionary, and the inadequacy of the illustrations of the examples given in their dictionaries.

Bishop (1998) investigated how high school and collage second-language learners used bilingual dictionaries. Surveys examined how well students knew their bilingual dictionaries, how they used them, and how much they thought about what were doing before reaching for the dictionary. Results indicated that students used the dictionaries extensively as sources of grammatical information, not just for meaning.

In conclusion, the previous review of related literature (theoretical and practical) has obviously assured the importance and strong influence of activating the use of dictionaries so as to facilitate the learning process of English as a foreign language. To the best knowledge of the researcher, no studies have been conducted in Saudi Arabia to investigate the influence of the effective use of dictionaries, the types of dictionaries used and the difficulties Saudi English majors encounter while using these dictionaries. Therefore, this study is an attempt to investigate the issues mentioned above and to reach educational implications and conclusions which may pave the way towards training Saudi English majors on the effective skills of using different types of dictionaries and employing them effectively while learning and studying English language.

III. Methodology

Design of the Study

The researcher designed a questionnaire to ask English majors about the uses, the difficulties they face while using dictionaries, and the types of dictionaries they frequently use. The gathered data were statistically analyzed and commented on; and as a result, important educational conclusions are expected to be reached.

Sample of the Study

The specific sample of the study consists of about 60 students randomly selected from the third and fourth- year English majors studying in the College of Languages and Translation at Al-Imam Mohammad Bin Saud University during the academic year 2010/2011. The sample is intentionally selected from the third and fourth- year English majors only because most major English courses of literature, linguistics and translation are taught during these two years. Students in Saudi Arabia learn English at government schools starting the fifth grade at the age of 11. Therefore, most of Saudi English majors suffer a lot while studying English as a foreign language since they were not exposed to enough English language learning experiences at school. During the first year and a part of the second year in the college of Languages and Translation, they study preparatory courses which are mostly taught in Arabic. Dictionaries are not really needed a lot during this period of time. The real need for dictionaries seriously emerges during the third and fourth years.

Instrument of the Study

The major instrument for this study was a questionnaire which consisted of about 30 items. This questionnaire was divided into three domains: the uses, the difficulties, and the types of the used dictionaries. After achieving the validity and reliability, the questionnaire was completed by the subjects of the sample.

Definition of Terms

Dictionary: A dictionary is an alphabetical book that provides users with various kinds of information about lexical items.

Printed Dictionaries: Dictionaries that are produced on paper or another material using a machine.

Electronic Dictionaries: Dictionaries which depends on a system of operation that involves the control of a flow of electrons.

Bilingual dictionary: A book that lists the words alphabetically in one language and gives their equivalents in the other language.

Monolingual dictionary: A book which includes words within one language giving the meanings and other kinds of information of these lexical items.

Skills: Systematic steps followed to achieve certain goals or to solve certain problems.

EFL: This refers to English taught as a foreign language in countries that have no native speakers of English.

English Major Students: This refers to students who study English language and literature in the College of Languages and Translation at Imam University.

IV. FINDINGS OF THE STUDY

The required statistical analyses have been done so as to answer the questions of the study. Here are the obtained results.

Q1: What skills do Al-lmam University English majors mostly use while dealing with dictionaries?

To answer this question, means and standard deviations of the uses of dictionaries were obtained. Table (1) shows the results.

TABLE (1)
MEANS AND STANDARD DEVIATIONS FOR THE USES OF DICTIONARIES

No	item	Minimum	Maximum	Mean	S.D
11	To find the stylistic value of a word (colloquial, standard, slang.etc.)	1	5	2.02	1.11
9	To find out what certain abbreviations stand for.	1	5	2.60	1.12
5	To find if verbs are transitive or intransitive.	1	5	2.65	1.23
8	To find out the origin of certain words.	1	5	2.65	1.19
15	To find how to beak a word into syllables.	1	5	2.72	1.12
7	To look for inflection or derived forms of words.	1	5	2.73	1.26
10	To find out synonyms and antonyms of words.	1	5	2.73	1.29
14	To find out the meanings of prefixes and suffixes.	1	5	2.88	1.15
6	To find out the irregular plurals of some nouns.	1	5	2.92	1.21
4	To find out what parts of speech of words are.	1	5	2.93	1.19
12	To find out the equivalent proverbs in English or in Arabic.	1	5	3.00	1.25
13	To learn from the given written example sentences.	1	5	3.43	1.16
2	To find how to pronounce words.	1	5	3.47	1.19
3	To check the spelling of words.	1	5	3.70	1.21
1	To find the meanings of word.	2	5	4.18	0.91

Table (1) shows that the means range between (2.02-4.18). The highest mean (4.18) is for item (1) “To find the meanings of words". Item (3) “To check the spelling of words" scored the second rank with a mean of (3.70). Item (11) “To find the stylistic value of a word (colloquial, standard, slang.etc." scored the lowest rank with a mean of (2.02).

Q2: What dictionary skills should be emphasized or given more attention by Al-lmam University English majors?

To answer this question and to find out the skills which should be emphasized and given more attention by Al-lmam University English majors, means and standard deviations were obtained. Table (1) also shows the results. Item (11)" To find the stylistic value of a word(colloquial, standard, slang.etc.)" scored (2.02), then item (9)" To find out what certain abbreviations stand for " scored (2.60), and then item (5)" To find if verbs are transitive or intransitive " scored (2.65).

Q3: Which dictionaries are mostly used by English majors: printed, electronic, bilingual, monolingual?

To answer this question, means and standard deviations of the used dictionaries were obtained. Table (2) shows the results.

TABLE (2):
MEANS AND STANDARD DEVIATIONS OF THE USED DICTIONARIES

No	item	Minimum	Maximum	Mean	S.D
1	I tend to use paper dictionaries.	1	5	3.07	1.21
2	I tend to use electronic dictionaries.	1	5	4.28	0.99
3	I tend to use bilingual dictionaries.	1	5	3.33	1.30
4	I tend to use monolingual dictionaries.	1	5	3.10	1.37

Table (2) shows that the obtained means range between (3.07 – 4.28). Item (2)" I tend to use electronic dictionaries " scored the highest rank with a mean of (4.28), then item (3)" I tend to use bilingual dictionaries " scored the second rank with a mean of (3.33), then item (1)" I tend to use monolingual dictionaries " scored the lowest rank with a mean of (3.33).

Q4: What challenges face Al-lmam University English majors using their dictionaries?

To answer this question, a sample t-test for the difficulties of using dictionaries was applied. Table (3) shows the results.

TABLE (3)
MEANS AND STANDARD DEVIATIONS FOR THE DIFFICULTIES OF USING DICTIONARIES

No	item	Minimum	Maximum	Mean	S.D	T	Sig.
11	I find it difficult to master English idioms.	1	5	3.27	1.04	1.99	0.05
8	I find it difficult to distinguish grammatical terms.	1	5	3.25	1.10	1.76	0.08
10	I find it difficult to determine the standard pronunciation.	1	5	3.23	0.98	1.84	0.07
7	I mix words which are spelled differently.	1	5	3.18	1.07	1.33	0.19
5	I lack the skills of using dictionaries.	1	5	3.17	1.09	1.18	0.24
9	I find it difficult to read phonetic script.	1	5	3.17	1.06	1.22	0.23
2	I find it difficult to make sense of this entry.	1	5	3.13	1.08	0.96	0.34

3	I find it difficult to determine the intended meaning of the target word.	1	5	3.13	1.10	0.94	0.35
1	I find it difficult to determine the suitable entry.	1	5	3.12	1.08	0.84	0.40
6	I find it difficult to understand the given illustrations or examples.	1	5	3.00	1.13	0.00	1.00
4	I do not know the arrangement of English alphabets.	1	5	2.32	1.38	-3.82	0.00

Table (3) shows that the most difficult challenges faced by Al-lmam University English majors while using their dictionaries is " the arrangement of English alphabets" whose T .value reached (-3.82), which is significant at level (α=0.05), then "difficult to understand the given illustrations or examples." whose T .value reached (0.00) which is not significant at level (α=0.05).

Q5: Are there any significant differences between the means of the responses of the third and fourth English majors?

To answer this question, independent sample T-Tests of the three domains (uses of dictionaries, difficulties of using dictionaries, and the types of used dictionaries) with reference to the responses of the third and fourth-year English majors were applied. Table (4) shows the obtained results.

TABLE 4:
RESULTS OF T-TEST FOR THE TYPES OF USED DICTIONARIES BY FOURTH AND THIRD -YEAR ENGLISH MAJORS

Domain	Group	Mean	S.D	T	Sig.
Uses of dictionaries	Third	2.96	0.55	-0.15	0.88
	Fourth	2.99	0.72		
Difficulties of using dictionaries	Third	3.30	0.56	2.64	0.01
	Fourth	2.88	0.68		
Types of dictionaries	Third	3.51	0.54	0.75	0.46
	Fourth	3.38	0.74		

Table (4) shows that there are significant differences in the "Difficulties of using dictionaries" in favor of the third-year English majors, but there are no significant differences between the responses of the third and fourth-year English majors in the other two domains.

V. DISCUSSION OF THE FINDINGS

Concerning the first question of the study about the skills which Al-Imam University English majors mostly use while dealing with dictionaries, the results indicate that item (1) "To find the meanings of words" and item (3) " to check the spelling of words" scored the highest two ranks on the questionnaire, while item (11) " to find the stylistic value of a word (colloquial, standard, slang..etc." scored the lowest rank on the questionnaire.

This result shows that students are mostly concerned with two types of information when they consult their dictionaries: finding the meanings of words and checking the spelling of these words. Of course, since students study English as a foreign language, they always find difficulty in guessing the meanings of words and in spelling them correctly. Dictionaries are originally designed to help EFL learners to achieve these two purposes. As for the other look-ups, they received less interest. Students were interested in finding the stylistic of words since they rarely need to find.

With regard to the second question of the study about the dictionary skills which should be emphasized or given more attention, item (11) “to find the stylistic value of a word (colloquial, standard, slang..etc." and item (9) “to find out what certain abbreviations stand for" scored the lowest ranks on the given questionnaire. This result is attributed to the fact that TEFL learners are rarely in need of such types of information. When they are in need of such information, they find it easier to ask their English instructors. I think that by time, students will be more self-dependent on mastering such dictionary skills since most of them tend to buy dictionaries, or they tend to use online ones.

With respect to the third question of the study about the types of dictionaries which are mostly used by English majors, the results indicated that electronic dictionaries scored the highest rank on the distributed questionnaire, while monolingual dictionaries scored the lowest rank. Of course these results seem natural since electronic dictionaries are easier and faster to use, and they do not depend on alphabets which many students do not learn them by heart. English majors also find bilingual dictionaries easier and more practical to decide the exact meanings of words since some of them get mixed up with the given entries of monolingual dictionaries which sometimes make students unable to decide the correct entry.

Concerning the fourth question about the challenges which face Al-Imam University English majors, the findings indicated that students find difficulty in the arrangement of English alphabets while using their dictionaries. They also find it difficult to understand the given instructions or examples. To understand why students face difficulties in the arrangement of alphabets, I can say that students learned English alphabets in their elementary classes at school. After that, they haven't had enough chances to practice arranging these alphabets. Therefore, it is natural to forget the arrangement of these alphabets and consequently they find it difficult to use their paper dictionaries since their entries are arranged alphabetically.

The difficulties students face in understanding illustrations or examples given in their dictionaries could be attributed to the fact that these students are not competent enough to understand such illustrations and examples and to decide the most appropriate ones for their needs. This means that students have to practice using dictionaries though giving them enough chances to acquire the needed skills.

Concerning the fifth question about whether there are significant differences between the means of the responses of the third and fourth –year English majors, the results indicated that there were no significant differences between the two groups in relation to the uses of dictionaries and the types of dictionaries they use, while they indicated significant differences between the two groups (fourth and third-year English majors) in relation to the difficulties they face while using their dictionaries in favor of the fourth-year group. To justify this result, it is natural that the fourth-year students encounter fewer difficulties in using their dictionaries since they are more experienced in dealing with dictionaries, and their English competency is supposed to be better than their counterparts in the third year-level. Fourth-year students have been given more chances to deal with dictionaries and to master skills and to handle any difficulties they encounter.

VI. Conclusions and Recommendations

The following conclusions and recommendations can be drawn from this study:

- Dictionaries can be very beneficial for students in all language skills. Therefore, special efforts should be made to enhance this role.
-Students should be given enough chances to learn dictionary skills with the help of their instructors. Special courses could be held to achieve this purpose.
-Instructors should encourage their students to use their dictionaries in class and at home by giving them tasks and exercises related to many types of dictionary skills.
- Students need training to master the required skills for using dictionaries.
- Students need special instruction to get enough chances to practice using electronic dictionaries in particular.
- More studies are recommended to investigate the strategies students at different levels follow to look up the information they need in their dictionaries.

Appendix A Dictionaries' Use Activation

Dear Student,

Read each item carefully and place the check (√) in the column that seems most appropriate for you.

Domain One:
Uses of Dictionaries

Item	Always	Usually	Often	Rarely	Never
1. to find the meanings of words					
2. to find how to pronounce words					
3. to check the spelling of words					
4. to find out what parts of speech of words are.					
5. to find if verbs are transitive or intransitive					
6. to find out the irregular plurals of some nouns.					
7. to look for inflection or derived forms of words.					
8. to find out the origin of certain words					
9. to find out what certain abbreviations stand for.					
10 to find out synonyms and antonyms of words					
11. to find the stylistic value of a word (colloquial, standard, slang..etc.)					
12. to find out the equivalent proverbs in English or in Arabic					
13. to learn from the given written example sentences.					
14. to find out the meanings of prefixes and suffixes.					
15. to find how to break a word into syllables.					

Domain Two:
Difficulties of Using Dictionaries

Item	Always	Usually	Often	Rarely	Never
16. I find it difficult to determine the suitable entry.					
17. I find it difficult to make sense of this entry.					
18. I find it difficult to determine the intended meaning of the target word.					
19. I do not know the arrangement of English alphabets.					
20. I lack the skills of using dictionaries.					
21. 1 find it difficult to understand the given illustrations or examples					
22. I mix words which are spelled differently.					
23. I find it difficult to distinguish grammatical terms.					
24. I find it difficult to read phonetic script.					
25. I find it difficult to determine the standard pronunciation.					
26. I find it difficult to master English idioms.					

DOMAIN THREE:
TYPES OF USED DICTIONARIES

Item	Always	Usually	Often	Rarely	Never
27. I tend to use paper dictionaries.					
28. I tend to use electronic dictionaries.					
29. I tend to use bilingual dictionaries.					
30. I tend to use monolingual dictionaries.					

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ISSN 1799-2591
Theory and Practice in Language Studies, Vol. 3, No. 3, pp. 430-436, March 2013

doi:10.4304/tpls.3.3.430-436

Which Research Paradigm for TESOL?

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***Abstract*—This paper argues for action research methodology in educational research settings, in this case, the field of adult university education for TESOL (Teaching English to Speakers of Other Languages). A brief comparison of positivism and interpretivism is given to anchor action research within the interpretivist paradigm. Then follows an exploration of why action research as a research approach is meaningful for TESOL, focusing particularly on how it commits to solving educational problems through participatory, small-scale community projects. This, it is believed, gives a voice to all participants involved, not only the researcher. It also enables researchers to continually reflect on their practices, facilitating change and, it is hoped, professional development, which is an important goal of action research. To conclude, it is argued that research in the field of TESOL still predominantly equates itself with abstract linguistic theory, withdrawn from the reality in which teachers and learners live. Using Habermasian theory, this paper concludes that the positivist approach to educational research is still predominant in TESOL and that this might be explained as a reflection of a System perpetuating its hegemony over a Lifeworld, which is struggling for a voice to express its humanitarian values.**

***Index Terms*—qualitative research, ontology, epistemology, positivism, interpretivism, action research, system, lifeworld**

I. Introduction – Opposing Paradigms in Educational Social Research

Traditionally, researchers have viewed educational research as made up of juxtaposed paradigms or ‘sets of beliefs that guide action’ (Guba, 1990, p.17). These research traditions and methods can be broadly described as those pertaining to a scientific model or positivist approach preferring quantitative research methodology and those of the naturalistic or interpretative approach, which predominantly apply qualitative techniques for study. As Nunan remarks:

‘One reason for the persistence of the distinction between quantitative and qualitative research is that the two approaches represent different ways of thinking and understanding the world around us. Underlying the development of different research traditions and methods is a debate on the nature of knowledge and the status of assertions about the world, and the debate itself is ultimately a philosophical one’. (1992, p.10)

The different ways of thinking and understanding the world that guide researchers’ actions are reflected in their ontological and epistemological standpoints.

II. Ontology and Epistemology

Ontology and epistemology are distinguished in numerous ways dependant on the research paradigm that defines them. Ontology questions the nature of being or existence. Perception is a cognitive process which transfers information from the world to the brain. However, the question concerns the role of experience with regard to perception. Is there a true, external reality independent of mind or is it internalized and shaped by the observer’s interpretation of what he perceives? If yes, to what extent? Is, as proponents of *hermeneutics* (the art or science of interpretation) claim, the idea of objective truth an illusion (see Heywoods and Stronach, 2005)? The metaphysical subjectivists state that it is in fact perception that is the sole creator of reality. Epistemology refers to the nature of knowledge itself and the relationship between the inquirer and the known. This puts under scrutiny questions pertaining to whether knowledge is a set of value-free truths, transcending opinion, or whether it is subjectively built and progressively understood, through experience. Epistemology asks: what is knowledge? How is it acquired? And what do people know? The abilities to describe what something is, why something exists and how something works represent some of the different forms of knowledge.

III. Positivism: Its Beliefs, Origins and Practices

Positivism, in varying degrees proposes critical realist ontology: the belief that the world exists, external to and irrespective of, human perception. This belief is also known as epiphenomenalism. Experience is considered as an incidental by-product of information processing. An objectivist epistemology is emphasised: world facts and data (the known or to-be-known) are to be discovered and transferred to beings in the world. This is a nomothetic or etic science from an outsider perspective, (Watson-Gegeo, 1988), centering on probabilities through the collection of (commonly) large scale, quantifiable data in an objective and controlled way. Methods used in positivist research include experiments, questionnaires; Likert scaling; and structural equation modeling. Internal and external validity are essential components of quantitative research. Generally speaking, findings can be internally invalid if these have been influenced by factors other than those reported. They may be externally invalid if these are inapplicable to contexts other than the one where the research was conducted.

The positivist paradigm has been prominent historically in the social sciences. Hitchcock and Hughes (1995) note that this dominance began in the late nineteenth century. According to Vidich & Lyman (2003), a significant number of ethnographer-researchers in the field would use checklists of traits with which to categorize a given society's evolution. This provided ethnographic and anthropological expeditions with a group of a-priori beliefs regarding the 'other': a being deemed to connect us to our ancestors. The term given to this by Lovejoy (1936) was the 'chain of being' (Vidich & Lyman (2003, p.64). Through studying 'primitive', indigenous communities (i.e. the American Indians), researchers claimed that there was a 'spatio-temporal hierarchy of values' (Ibid: 64) to help them foresee the evolutionary states these societies would pass into. Following Comte (1798 –1857), this diachronic study of societies was usually categorized as having 3 stages: savagery, barbarism and civilization. Vidich & Lyman (2003, p.71) argue that the study of Native Americans is still a part of the cultural anthropology of 'primitive' peoples, whereas those of Europeans, Asians and American Blacks are institutionalized features of Sociology courses on "minorities" and "race and ethnic relations". Later on even into the 1960s and 70s many quantitative researchers realised that they had corroborated:

'[…] with imperial governments in the suppression and exploitation of natives, or with the American military and its 'pacification' programmes in Vietnam' (Vidich & Lyman (2003, p. 66).

In its early days, this paradigm therefore revealed to what extent a human being could become a fact. Consequently, it could be claimed that theirs was not a respectful view of humans and the societies in which they exist (see Gupta & Ferguson, cited in Angrosino & Mays de Perez, 2003, p.108).

IV. Interpretivism: Its Beliefs, Origins, and Practices

The interpretive paradigms within the social sciences stand in juxtaposition to the positivist approach. The origins of Interpretivism are often linked to critical thinkers such as Marx (1818-1883), Nietzsche (1844-1900), Simmel (1858-1918), Weber (1864-1920), Scheler (1874-1928), and Mannheim (1893-1947). Later on, interpretivism became more important as it grew in different disciplines: phenomenology/sociology (Schultz, Cicourel and Garfinkel; the Chicago School of Sociology); and anthropology (Boas ((1858-1942)) and Malinowski ((1884–1942)). Weber (1864-1920) argued that in human sciences it is necessary to have '*Verstehen*' or *understanding* rather than mere *'Erklaren'* or *explanation*; put another way, it is essential to be concerned with process (the why and the how) as well as outcome or facts (the where, the what, the who, and the when).

Researchers within the interpretivist paradigm rely on emic science (an insider perspective) and small-scale, specific projects such as case studies. A relative ontology is proposed. Thus, there are many differing realities in the world and thus research needs to take into account how human situations, behaviours and experiences construct realities which are inherently subjective. Indeed, qualitative research (Somekh & Lewin, 2000) even promotes the reality of subjective experience:

'Reality [...] is something we construct with our minds as a product of our theorising. Theorising shapes reality, rather than the other way around'. (Walker and Evers, 1998, p.28)

Consequently, researchers are free to critique each other's work as an interpretation rather than a truth. Human behaviour is a complex interplay of socio-psychological factors. Interpretivists state that these do not lend themselves to value-free rationality and observation reduced to 'variables along the lines of the natural sciences' (Somekh, 2006, p.16). Thus, qualitative research attempts to represent a 'slice of life' (Hammersley & Atkinson, 1995, p.10) through situated activity offering descriptions and interpretations of social contexts in order to gain a deep understanding of human opinion and behaviour.

To do this, the research is necessarily multi-methodological or 'triangulated'. Interpretations of 'triangulation' vary in educational research. Silverman states that it is:

'Comparing different kinds of data and different methods to see whether they corroborate one another' (2001, p.156).

Elliott & Adelman define it as

'Gathering accounts of a teaching situation from three quite different points of view; namely those of the teacher, his pupils, and a participant observer' (1976, p.74).

Consequently, not one account, method of data collection or form of publication is adhered to per se. Researchers apply the right methodology to fully develop the point of the study. A researcher's experiences in the field may be conveyed through various forms: case study; an ethnographic-based performance art (Bagley: 2008); travelogues (Levi-Strauss, 1966); documentaries that read like fiction (Mailer, 1957); even dances (see Bagley & Cancienne, 2002). Whatever the defining principle (excluding the 'reverse engineered hypothesis' of 'grounded theory' during which the researcher only begins to have a focus after he has collected significant data), the process first involves the gathering of data with a particular research focus in mind.

Burns (1999, 2010) divides data-gathering methodology used for qualitative research into two categories. The first is 'observational techniques', which take place in the 'natural' loci (Angrosino and Mays de Perez, 2003, p.107): notes describing events; journals; recordings; transcripts of spoken interaction; diagrams i.e., seating plans. The second, non-observational techniques: interviews and discussions; questionnaires and surveys; biographical accounts; documents (i.e., student work, classroom materials). When data is being collected, as Coffey & Atkinson (1996) note, a system of categorizing or coding data into ‘chunks’, connected by data type or by the ‘identification of key themes and patterns’ (ibid: 26), offers an initial analysis. This chunking is the ‘code-and-retrieve’ process. This is commonly done using a word or phrase to amalgamate data segments which inform the research objectives. Once coding is accomplished, analysis often consists of: summarizing the predominance of codes, presenting similarities and differences in related codes or comparing one or more codes. Analysis may then lead to further data gathering and investigations to ‘generate meaning’ (ibid: 46).

Because of the rich variety of data collection methods, Richardson likens qualitative research to crystallization. Research projects grow and change as crystals do but each part is interwoven in an ever-increasingly complex but fundamentally related pattern. Thus the researcher is often surmised as a ‘quilt maker’, patching data forms together to form a whole, or a ‘bricoleur’:

‘A jack of all trades, or a kind of professional do-it-yourself person’. (Levi-Strauss, 1966, cited in Denzin & Lincoln, 2003, p.17)

These practices seek to transform the world. As a result, interpretivists have been labelled by positivists as social critics, rather than scientists. Indeed, as Ledwith (2007) proposes that 'staying critical' is essential. Critical practice, she posits, is regarded as any that has a transformative social justice intention. Research needs to be emancipatory. This may happen in a range of contexts, from grassroots community activism to more institutionalised settings, such as hospitals, schools or universities. According to Flick (in Denzin and Lincoln, 2003) to do this, there is a need for knowledge and practice to be studied as ‘local knowledge and practice’:

‘The search for grand narratives is being replaced by more local, small-scale theories fitted to specific problems and particular situations’ (cited in Denzin and Lincoln, 2003, p.14-15).

Research participants are not data but human voices deeply connected with and concerned about the topic of investigation. This stems, to a large extent, from the belief that Christians expounds:

‘All humans are worthy of dignity and sacred status, without exception for class and ethnicity’ (cited in Denzin and Lincoln, 2003, p.129).

There is value in each individual’s beliefs and research should strive to portray them. As Lacey states, his social anthropological fieldwork in a grammar school in the UK required:

‘Sympathy, naivety, openness, a willingness to help where possible, and an ability to let people talk’ (1976, p.116).

V. Action Research in TESOL

Action research (AR) is an important approach within the interpretivist paradigm. It is particularly effective in TESOL (Teaching English to Speakers of Other Languages) settings because, as Edge (2001) argues, TESOL reflects an underpinning belief in and respect for the diversity of individuals and their learning processes. It thus encourages cooperative inquiry and inherently lends itself to notions of community. In addition, AR is conducted more generally in localized teaching situations and it strives to give a voice to all participants through its findings. In addition, as it tends to have a wider view on SLC dynamics, being interested in every element for change it is more able to describe the complex nature of SLCs (Ahmadian, & Tavakoli, 2011).

Burns (1999, 2010) notes that a diverse set of researchers may be involved in AR in educational settings: university-researchers or teacher-researchers working alone; groups of teachers working with university researchers; teacher-researchers working together; teachers with administrators, students, parents or other community members. This particular paper is more concerned with the teacher as teacher researcher. Allwright (1993), Allwright & Bailey (1991); Burns (1999, 2010); Edge (2001); Elliot (1991); Freire (1970); Nunan (1993) are amongst those who are established action researchers. Others are more known for related models, such as ‘collaborative action research’ (Kuhlmann, 1992; Matsumoto, 1996; Wolf, 1996) and ‘participatory action research’ (Kemmis & McTaggart, 1988).

The AR approach provides an essential structure to direct processes of practical situated research combined with focused reading or deliberative reflection in the field under study. Aristotle states in his Nicomachean Ethics (Book 2, chapter 1, p.1):

‘For the things we have to learn before we can do them, we learn by doing them.’

In reality, it is only through experiential learning and task repetition that it is truly possible to become a more effective practitioner. With regard to experiential learning, it is possible to read accounts from other research but each context is unique and variables characteristic of that context renders any account of previous research particular. In addition, once a research project is underway, repeating interventions to improve or merely to confirm their worth is essential in order to change or fine tune strategies used to obtain the research goals.

The first step in any AR project is to notice and then take responsibility for a problem. This then leads to a process of trial and error investigation. Angrosino and Mayes de Perez (cited in Denzin and Lincoln, 2003, p.112) have labelled this process ethnography’s ‘self-correcting investigative process’. It is a process of exploratory change with spiral of planning, action, observation, and reflection. This is then followed by further-planning and so round the spiral once more. In AR projects, changes in some elements automatically affect other aspects of the context, and these may also demand responses. Even if the teacher finds it very difficult to make satisfactory improvements in aspects of his work, it is believed that the observations and subsequent responses lead to the teacher’s deeper understanding of his context and personal methodology. This typically invites further questioning and reading.

Quantitative research is critical of approaches within the interpretivist paradigm because it is said that these do not seek to prove the validity of their findings. Up to a point this may be true because action research does not posit that it holds assumptions regarding the value-free nature of its results. However, despite this, it is still faced with questions about the credibility of its investigations. Anderson et al (1999, pp. 161-162) outline five criteria: *democratic validity*, which questions whether the research has been truly collaborative, inclusive and multi-voiced; *outcome validity*, which refers to actions leading to successful outcomes. This not only questions whether the resolution to a problem has been found but also whether any reframing of the problem has taken place leading to further questions and exploration; *process validity*, which raises questions regarding the dependability of the research, in particular to what extent different sources and perspectives are voiced to avoid over-simplifications in interpretation; *catalytic validity*, which discusses whether the project has allowed participants to deepen their understanding of the social realities of the context. For example, have teachers and learners noticed changes in their roles or perceptions since the research was begun and if so, how? Finally, *dialogic validity* asks whether a project has been through any peer reviewing processes i.e., academic journals, dialogues with practioner-peers or other critical friends. In sum, validity plays an important role in action research. By analyzing these constructs of validity, a research project is deeply-rooted in honouring the status of all stakeholders involved, as well as making the research socially relevant and explorative.

VI. The Future of Action Research in TESOL

Despite the arguments for action research above, there has been, and still is, a visible gap in TESOL between applied linguistics and the pedagogy of the second language classroom (SLC) with theoretical papers more prominent than case studies based on situated learning. Comments explicating this concept can be traced back over the last 20 years. In 1993, Somekh noted that the more abstract the research, the higher the academic standing; the more practical, the lower the standing. In 1992, Van Lier posited that theory and practice were not:

'… perceived as integral parts of a teacher's practical, professional life'. This situation is the result of communication gaps caused by an increasingly opaque research technocracy, restrictive practices in educational institutions and bureaucracies (e.g. not validating research time, or not granting sabbaticals to teachers for professional renovation), and overburdening teachers who cannot conceive of ways of theorizing and researching that come out of daily work and facilitate that daily work. (1992, p.3)

Ten years on Greenwood & Levin (cited in Denzin and Lincoln, 2003, p.142) referred to educational research as 'armchair activity' and Somekh and Lewin (2005, p.8), argued that policymakers were under ever-increasing pressure to justify spending on education. The argument was that the academic freedom researchers strove for was lost as research budgets were primarily offered to those who can supply hard data. Thus socially relevant research was marginalised. This was more recently vilified in a publication by Clayton; O'Brien; Burton; Campbell; Qualter; and Varga-Atkins (2008), who found that there is still a preference in educational establishments (i.e., schools and universities in the UK) for the positivist culture of numerical targeting. These methods, predominantly aspire to proving cause and effect between educational practice and assessment scores. Today, there still remains a 'hierarchy of credibility' (Altrichter, Posch & Somekh; 1993, p.202), which distrusts practitioners. As López-Pastor, Monjas & Manrique (2011, p. 154) argue, the theory-practice separation in educational research and in educational management can be extremely detrimental for teachers and students alike as it leads to the delivery of

'School proposals that are made by people who are not completely aware of school teaching practice.'

In addition, it is only fairly recently that educational AR has appeared to be predominantly the work of a lone ranger or isolated individual. AR, at its origins with Dewey (1933) and Lewin (1946) and later with Schon (1983), McTaggart (1989), Burns (1999, 2010) and Edge (2001), has most often been associated with collaboration. Dewey's (ibid) ideas were essentially democratic, based on the idea that researchers, practitioners and others involved in the educational community should address their efforts towards educational inquiry collectively: a single teacher narrows the opportunities for research and reduces its power.

VII. Action Research and the Lifeworld's Struggle

Habermas (2000) explicates that the System, led by the institutions of power and wealth that exist in the world: multinational corporations; the military; the administration (including education), consciously rejects the ideals of community. In contrast, the values and ideals of the Lifeworld are built collaboratively through interpersonal relations and 'communicative action'. The Lifeworld is concerned about:

'Clean air; fresh water; biodiversity; unadulterated food; health care; education; child/elder care and productive work'. (Habermas cited in Sumner, 2000, p.269)

The System must undermine the community to maintain itself. If it does not, hegemony might be endangered. 'Common language' and 'communicative action' not only refer to a lingua franca but also to other concepts foreign to the System, such as 'diversity', 'community', 'emancipation', 'voice', 'commitment' and 'support'. The more communication there is, the more 'noise' (cited in Nipper, 2000, p.276) there is, in the system. This 'noise' is the sound of people interacting, ultimately leading to:

‘Learning situations based on the search for solutions to real-life, open-ended problems’. (Greenwood & Levin, 2003, p.133)

It might be claimed that the dominance of the positivist approach in social research aids the marginalizing and the silencing of the Lifeworld. If the System wishes to maintain control in educational settings, it is possible that using statistical probabilities to design research methodology and obtaining data randomly from disconnected people to create generalizations for numerical analysis, is one way of doing this. The System can then tell us what it believes we should know, justifying this fact on data which we cannot test nor relate to. Our own questioning and subsequent research appears insignificant when compared to the large-scale, substantial figures sought through scientific inquiry. Foucault (cited in Hamersley and Atkinson, 1995, p.14) argued that this kind of mass society representationalism functions as part of the System’s surveillance and control in modern society. To sum up, it inherently leads to social disengagement and silences too many voices.

A focus on the local, the unique, the connectedness of all TESOL participants involved in a research project, and the commitment to do what seems to be right for oneself and significant others should be the essence of educational action research with its multi-voiced and multi-methodological approach. This is research in perpetual motion, one which may exhibit feminist perspectives for the SLC as easily as class or gender perspectives; one which should offer an interesting perspective on a particular topic or set of topics to other like-minded individuals, without trying to prove that it presents a universal truth. Evidently, the role of the researcher is to be ever-mindful of his own reflexivity as this must affect the data production and collection processes. However, reflexivity is not something to attempt to do away with. Rather, the researcher should strive to understand his own perspectives clearly; to be aware that this shapes his vision and guides his work; and to communicate how this interacts with the research account. This allows for complexity to be accepted openly and as far as research methods go, might lead to what Geertz referred to as ‘blurred genres’ (cited in Denzin and Lincoln, 2003, p.26), which openly accept all strategies of discovery. This need not mean a ‘crisis of representation’. Rather, as Walker and Evers’ (1998, p.30) ‘complementary diversity thesis’ argues, there is no monopoly on truths only complexity and change in the social world welcoming a:

‘New age where messy, uncertain, multi-voiced texts, cultural criticism, and new experimental works will become more common, as will more reflexive forms of fieldwork, analysis and inter-textual representation’. (Denzin and Lincoln 2003, p.38)

VIII. CONCLUSION

As Seymour and Davies (2002) state, the interpretivist paradigm is *for* people not only *about* them. This paper has sought to make evident that, by its very nature; action research is well-suited as an approach in the TESOL environment. This is because, first, it is founded on humanitarian characteristics, second, it seeks more multi-voiced and multi-methodological findings and third, it strives to find solutions to real life problems. In seeking these solutions, it tends to offer a slice of life to its readers. This paper has also sought to argue that research in this field is still dominated by abstract linguistic theory, withdrawn from the reality in which teachers and learners live. It has also been suggested, that it is possible to apply Habermasian theory to explain why this might be the case. This paper therefore concludes that there is a need for more action research conducted by teacher-researchers; and the development of this approach to better understand TESOL and its complexities.

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ISSN 1799-2591
Theory and Practice in Language Studies, Vol. 3, No. 3, pp. 437-444, March 2013

doi:10.4304/tpls.3.3.437-444

Distinctive Features of the Usage of Argumentative Strategies and Techniques in Political Discourse (on the Materials of French and Georgian Languages)

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Abstract—**In our article we have studied the argumentation phenomenon as one of the basic branches of the communicative linguistics. Namely, we have researched particular features of usage of argumentative strategies and techniques in Georgian and French political discourses. The research was performed on the discourses enunciated by the former president of France - Nikolas Sarkozy and the president of Georgia – Mikheil Saakashvili in the electoral campaign before the wide audience for persuading of the electorate where we have analyzed by means of the comparative methodology the argumentative strategies and techniques most clearly expressing the argumentative specification of their discourses. These are: value argument, authority argument, parallel syntax constructions, strategy of the personality identifying, metaphor, strategy aimed at different orientations. We have also tried to determine the impact of different socio-cultural environment on the construction of argumentative discourse in terms of choice of argumentative strategies and techniques.**

Index Terms—**communicative linguistics, argumentation, argumentative strategies, argumentative techniques, political discourse**

I. Introduction

In this article we aimed at researching of distinctive features of the usage of the argumentative strategies and techniques in French and Georgian political discourse. For this we will try to determine the impact of different socio-cultural environment on the construction of argumentative discourse in terms of choice of argumentative strategies and techniques.

We have chosen political discourses as a research corpus, in particular the discourses said by the former president of France - Nikolas Sarkozy and the president of Georgia – Mikheil Saakashvili in the electoral campaign before the wide audience for persuading of the electorate.

The development of our research is stipulated by the determination of the specifications of argumentative strategies and techniques of Saakashvili’s and Sarkozy’s discourses with the use of comparative methodologies, as well by the analyses of the impact of fully different from each other French and Georgian socio-cultural environment by structuring of the argumentative discourses.

Argumentation is a very complex phenomenon. It is studied from different aspects by such sciences as logics, political science, social studies, sociolinguistics, psychology. We will study the argumentative phenomena as subject of study of argumentation theory of one of the basic branch of communicative linguistics. Herewith, we note that the argumentation is an art of persuasion for modern communicative linguistics.

Political discourse as well the argumentations phenomena is an interdisciplinary research subject. A number of humanitarian scientists: politics, social studies, theory of communication, sociolinguistics, psychology, linguistics, theories of argumentation study it from different aspects. We will analyze the political discourse from the point of view of argumentative strategies and techniques used in it.

II. Literature Review

As it is well known, the argumentation phenomena became a focus of attention of the scientists very early, in the 5th century B.C.

From the formation until now the argumentation theories have passed three basic stages of development:

1. The founder of the argumentation theories is considered Greek scientist Aristotle. In his work “Rhetoric” he worked out the following main conception of oratory: “The method of eloquence is a method of persuasion, persuasion is some kind of substantiation, that’s why be believe most of all in what we consider substantiated” (Aristotle, 1981, p. 33).

2. In the 16th century in the period of Renaissance the rhetoric suffered some kind of discrediting. In this period the antique conception of rhetoric gradually changed the approach with the rhetoric as an art of good sayings.

3. From the second half of the 20th century the third stage, stage of changes of the argumentation theory has begun. In 1958 Chaïm Perelman with Lucie Olbrechts-Tyteca published their work "The New Rhetoric: A Treatise on Argumentation" fully restoring the basic conceptions of antique rhetoric. In the work the authors formalized the modern approach towards the argumentation which our research is based on as follows: "Argumentation aims at securing the adherence of those to whom it is addressed, it is, in its entirety, relative to the audience to be influenced" (Perelman, 2000, p. 5). After publishing of the Perelman's work the argumentation theories have been shifted at the new stage of development where the argumentation phenomena is worked out by different approach. Important works on argumentation were created by: Oswald Ducrot "Dire et ne pas dire" 1972, Jacques Moeschler "Argumentation et conversation" 1985, Christian Plantin "Essais sur l'Argumentation''1990, Jean-Blaise Grise "Logique et language" 1990, Bernard Meyer "Maitriser l'argumentation" 1990, Ruth Amossy "Argumentation dans le discours" 2000 etc.

Anscombre and Ducrot considered the argumentation as a belonging to language and not to discourse. According to this theory the argumentation as a chain of statements directing towards the conclusion and the argumentative power is set in the meaning of the statement. "The meaning for the statement means the orientation" (Anscombre, 1988, introduction).

In his work "Argumentation et conversation" Moeschler has integrated the theories of Anscombre and Ducrot in the conversation analysis. "Each verbal interaction performing in the conversation determines the frame of argumentation and interaction" (Moeschler, 1985, p. 14).

Jean-Blaise Grise regards the argumentation in the frames of natural logics. According his explanation "The argumentation considers the listener not as manipulation object but as Alter Ego on which it impacts to share its consideration. The impact on the listener means try to change his different conception on the subject by putting to the fore of definite aspects, by hiding of definite aspects, by providing of new information" (Grise, 1990, p. 41).

According to Amossy's definition "Argumentation studies the effectiveness of discourse in cultural, social and institutional environment" (Amossy, 1990, p. 146).

As for political discourse, during our research we will base on the definition suggested by Charaudeau: "Political discourse as a *communicative act* directly relates the persons participating in the political communication act, the aim of whose is to impact on the views of members of this act to win over them, to refuse them or to reach the consensus" (Charaudeau, 2005, p. 24).

Selection of electoral discourses of the president candidates as a corpus is very interested for the purposes of our research from the point of view that the argumentativity of political discourse has a particular importance during the electoral campaign. The discourse said by the candidate should be so effective that he would be able to persuade in his preference not only numerous and various electors all over the country but involvement of the recipient expressing in the going to precinct on the elections day and voting in his favor.

III. Method

As the research corpus we have chosen the discourses of Nikolas Sarkozy, the Presidential Candidate of presidential elections of France in 2007 and Mikheil Saakashvili, the Candidate of the presidential elections of Georgia in 2008. Georgian corpus we have found on the official web site of the President of Georgia www.president.gov.ge, and French corpus - on the official web site of the President of France www.elisee.fr. As Charaudeau stated, today the scientists research the political discourse by the combination of different methods. E.g. lexicometric analysis means the corpus research from the statistical point of view and as well the analysis of the persons' positions participating in its semantics and political communicative act. Enunciative analysis studies locution behavior of the persons involving in the political communicative act and their political ideological positions.Argumentative analysis studies the logic of reasoning characterizing a politician of a certain political position (Charaudeau, 2005). At the first stage we have separately analyzed the discourses of French and Georgian candidates on which we performed the argumentative and lexicometric analysis and emphasized the argumentative strategies and techniques characterized in the discourse of the French candidate and in the discourse of the Georgian candidate separately, and determine the frequency of use and the actuality of certain argumentative strategies and techniques in the discourse of a certain candidate. After this in our article based on the comparative methodology we have analyzed the distinctive similarities and differences between their discourses from this point of view.

IV. Results

In his work Charaudeau analyzes the main argumentative strategy of the political discourse - strategy of persuasion - in which the scientist distinguishes so-called sub-strategies of different branches: strategies of the person identifying, creation of the personal identity – ethos as a mirror of person, mutually opposite and changeable face, issue of discourse dramatization, disqualification of the opponent, issue of values selection, issue of the value presentation for the recipient, strategy aimed at different orientations etc (Charaudeau, 2005). For the performance of these strategies the argumentator uses the argumentative techniques the detailed analysis of which Perelman suggests in his work. The argumentative techniques reviewed by Perelman are as follows: contradiction and incompatibility, identity and determination, analysis and tautology, the rules of justice, reciprocity argument, transitivity argument, dividing the whole into parts, comparison argument, reasons, person and his acts, act-person relationship, authority argument, value argument, discourse as an orator's act, group and group members, symbols, example, model and anti-model, perfect creation as a model, analogy, metaphor etc (Perelman, 2008).

At this stage we will try to analyze several argumentative strategies and techniques chose by us and more clearly identifying the argumentativity specific of discourses enunciated by Saakashvili and Sarkozy. These are: value argument, authority argument, parallel syntax constructions, strategy of the personality identifying, metaphor, strategy aimed at different orientations.

We begin the corpus research by determining of common argumentative strategies and techniques which are actively used by both politicians in their discourses. However, the dosing of baseline strategies and techniques revealed by us in discourse of both languages more or less differs from each other and we will pay an attention at these differences.

In French and Georgian discourses value argument has differentiated as one of the basic argumentative techniques. As Charaudaeu stated the usage of values requires great care from the politician because among a lot of values he has to select the values that would effectively impact on the audience and herewith to present them correctly (Charaudeau, 2005). In the discourse chose by us both candidates are trying to use the words expressing such ideas that are common values for the society. By this technique the candidates make ideologization of their discourse and try to create positive relation for the listener towards the argumentator. In their discourses there are lots of arguments expressing both concrete values and abstract ones as well. The research reveals that Saakashvili pays a particular attention to the word "Democracy" the reason of which is that in Georgia the democratic structures have not established yet in the manner as in the developed countries – including – France. That's why Sarkozy does not consider it necessary to emphasize this specific value in the dosage that Saakashvili does. However one may distinguish from the words expressing the values in Sarkozy's discourse the word "France" that the candidate uses more frequently that Saakashvili uses the word "Georgia". Thus, in the discourse orientated for French audience the most important value is France. In Sarkozy's discourse France is an ideal, and in the discourse of Georgian politician the Democracy is the goal.

Here are several examples from the politicians' discourses:

Sarkozy:

La France, elle a le visage, l'âge, la voix de tous ceux qui ont cru en elle, qui se sont battus pour elle, pour son idéal, pour ses valeurs, pour sa liberté.

"France, it has face, age, vote of all of those who believes in it, who has fought for it, its ideals, its values, its liberty."

Nous devons changer radicalement nos comportements pour aller vers davantage d'impartialité, d'équité, d'honnêteté, de responsabilité, de transparence.

"We should change our behavior radically to be closer to impartiality, equality, honesty, responsibility, transparency."

Saakashvili:

მე მინდა გითხრათ, რომ ეს იქნება ყველაზე დემოკრატიული, ყველაზე თავისუფალი, ყველაზე გამჭირვალე არჩევნები.

"I would like to tell you that it will be the most democratic, the most free, the most transparent elections."

ეს არის საქართველოს განსაკუთრებულობა და განსაკუთრებული სიმტკიცის და ასევე დემოკრატიზმის, გახსნილობის და ამავე დროს ზუსტი შეგნების უტყუარი ნიშანი.

"This is Georgia's uniqueness and a reliable sign of especial strength and democracy, openness and exact understanding as well."

During comparing of French and Georgian discourses it was clearly stood out the argumentative "method" characterizing both candidates as Aristotle calls it (Aristotle, 1981, p. 193). Sarkozy's address is almost fully constructed by parallel syntax constructions that affix a special sonority and emotionality to this discourse. In parallel syntax constructions the French candidate uses and repeats the words expressing such values as: France, Republic, Democracy. It should be noted that from the beginning Sarkozy uses theses words with definite article and after repeating several times he substitutes the definite article with possessive adjectives. With this he tries to underline his own personality. At the same time expression of the ethos in his discourse in such manner is aimed at the influence on the listener. Let's give some examples:

Ma France c'est le pays qui a fait la synthèse entre l'ancien Régime et la Révolution, entre l'Etat capetién et l'Etat républician, qui a inventé la laïcité *pour faire vivre ensemble ceux qui croient au Ciel et ceux qui n'y croient pas.*

"My France is a country that performed the synthesis of the old regime and the revolution, republican State and CapetiansState, that created laïcité, so that those who believe in religion and those who do not believe may live together."

Ma France c'est le pays qui entre le drapeau blanc et le drapeau rouge a choisi le drapeau tricolore, en a fait le drapeau de la liberté et l'a couvert de gloire.

"My France is a country that chose tricolor flag between red and white flags and created from it the Flag of Liberty and made it positive."

In Sarkozy’s discourse he repeats the most frequently the parallel syntax construction beginning as follows: *Je veux être le Président...*“I am willing to be a President...”

Je veux être le Président qui s’efforcera de maraliser le capitalisme.... Je veux être le président qui va remettre la morale au coeur de la politique.

“I am willing to be a President who will try to moralize the capitalism… I am willing to be a President who will bring the moral into the center of politics.”

One of the highlighted argumentative techniques is considered the parallel syntax constructions in the Saakashvili’s discourse as well. However, Sarkozy’s basing on this argumentative technique with similar intensity is not determined in the Georgian politician’s discourse.

ჩვენ ვიცავთ საქართველოს. ჩვენ ვიცავთ საზოგადოებრივ წესრიგს.

“We defend Georgia. We defend public order.”

ეს სიმტკიცის გამოცდა ჩააბარა ქართულმა საზოგადოებამ, ეს სიმტკიცის გამოცდა ჩააბარა ქართულმა პოლიტიკურმა ელიტამ.

“Georgian society has passed the examination of stability. Georgian political elite has passed the examination of stability.”

Actuality of the above argumentative technique is stipulated by the fact that a listener remembers easier these parts of discourse due their repeating for several times and makes it more emotional. In the discourse for Georgian electorate it would no be so effective the usage of the parallel syntax constructions in the dosage as it is used in the French discourse because the Georgian electors are faced against lots of socio-economic problems. They are waiting for concrete suggestions regarding the concrete problems and the constructing of the parallel syntax constructions for their conveying as in the French discourse would be excessive. However as we have noted this argumentative technique in the discourse of both languages is actual.

In the discourse of both candidates it also used the authority argument. Perelman gives us the following definition of the above argumentative technique: “The authority argument uses the human deeds and ideas and people’s group deeds and ideas as the means of proving of his thesis” (Perelman, 2008, p. 411). French and Georgian candidates cite the competent and authoritative persons well-known to the general public, trying their ideas for strengthening of their own positions.

While talking about the consolidation and renovation of France Sarkozy uses Pompidou’s words:

Après mais 1968 Georges Pompidou avait dit: “Le monde a besoin d’une nouvelle Renaissance.”

“After May of 1968 Georges Pompidou declared: The word needs a new Renaissance.”

Sarkozy calls on the electors for actions and movements and for conveying uses Camus’s words:

Face au drame algérien, Camus avait dit: “Les grandes tragédies de l’histoire fascinent souvent les hommes par leurs visages horribles. Ils restent alors immobiles devant elles sans pouvoir se décider à rien qu’à attendre.”

Attendre quoi? Sinon le pire?

Il avait ajouté: “La force du cœur, l’intelligence, le courage suffisent pourtant pour faire échec au destin.”

“Camus said about the Algerian crisis:“The great tragedies of the history often make people stare with their terrible faces, at that moment they stop and cannot do anything but to wait.”

What should one wait for if not the worth things?

He added: “The power of heart, intellect and braveness are sufficient for defeating the failure.”

As for Saakashvili he rarely cites. But in his discourse as well in Sarkozy’s discourse they often say only the names of the authoritative persona and authoritative organizations that serves for strengthening of the argumentative positions as well. The candidates try to show to the listener that they enjoy confidence among the reliable persons and with this they express the ethos; however in Sarkozy’s discourse it has the appropriation of pathos by means of lexical units expressing parallel syntax constructions and emotion.

Sarkozy:

Je veux rendre hommage à Jacques Chaban-Delmas, général de la “Résistance” ... Son dernier grand combat politique fut pour moi le premier. J'avais 17 ans et l'impression de partir à la guerre ... Je veux rendre hommage à Achille Peretti, grand résistant, qui me confia mon premier mandat de conseiller municipal. Comme je veux dire mon amitié à Edouard Balladur qui m’a fait confiance en me donnant mes premières responsabilités ministérielles alors que j’étais si jeune encore. Je veux dire mon respect à Jacques CHIRAC qui en 1975 à Nice m'a offert mon premier discours.

“I would like to pay the tribute to the memory of Jacques Chaban-Delmas, the General of “Resistance”… His last great political struggle was the first for me. I was 17 then and I had a feeling that I was going to the war… I would like to pay the tribute to the memory of AchillePeretti, active member of “Resistance” who entrusted to me my first mandate of municipal voter. I would like so much to prove my friendship to Edouard Balladur, who confided in me and assumed on me the Minister’s responsibility at such a young age. I would like to express my respect towards Jacques CHIRAC who yielded the word to me in 1975 in Nice.”

Saakishvili:

ჩვენ ვთანამშრომლობთ ყველა საერთაშორისო ორგანიზაციასთან. მოვიწვიეთ ეუთოსა და ევროკავშირის დამკვირვებლები. ძალიან სერიოზული დახმარება აღმოგვიჩინეს ჩვენმა მეგობრებმა.

“We are cooperating with all international organizations. We have invited the OSCE and European observers. Our friends have rendered a very significant help to us. We have relations with Armenia, Azerbaijan, Turkey. They are our best friends.”

გუშინ ჩვენთან იყვნენ პოლონეთისა და ლიტვის პრეზიდენტები.

“Yesterday the presidents of Poland and Lithuania visited us.”

As we can see authoritative persons are different for Georgian and French society. In the discourse for French audience only the names of French, high powered politicians and public persons are used as authorities and - internationally recognized democratic institutes - sounds more persuading for Georgian electorate. In our opinion this tendency indicates at the different levels of democratic development of these two countries. The Georgian candidate needs to prove before the audience that in case of his coming in the government he will lead the country in the correct word of the democracy development meanwhile Sarkozy is a candidate for president of the country that is an authority from the point of view of the democracy development.

In political discourse it is very interesting the strategy of the person identifying analyzed in Charaudeau’s work (Charaudeau, 2005). We will consider the specification of usage of person deictic of the singular and the plural the first and second person. With this linguistic method the argumentator can change implicitly the word referent. So called identifying formula “We” gives the opportunity of its identifying with the whole audience, and “Our” means the existence of possessive object common with the whole audience. Identifying formulas are necessary elements in the discourses of all candidates and they regularly resort to this rhetoric method to impact the audience. But from this point of view an important difference was identified in French and Georgian discourses. In Sarkozy’s discourse the referent of “we” are French people in most cases, and in his discourse Saakashvili consider mainly his own political group as the referent of us.

Sarkozy:

Notre capacité à vivre ensemble à nous compendre et à respecter est notre bien le plus précieux.

“The most valuable our property is our ability to live together, to understand each other and to respect each other.”

Tout ce qui affaiblit la France affablit chacun d’entre nous.

Everything that weakens France weakens each of us.”

Saakashvili:

ჩვენ მივმართეთ ჩვენს ხალხს განახლებული დემოკრატიული მანდატისთვის.

“We are addressing to our people for different democratic mandates.”

ჩვენ ხომ ოთხი წლის განმავლობაში შევინარჩუნეთ საპარლამენტო უმრავლესობა.

“We have managed to maintain a parliamentary majority for four years.”

As for the deictic of the singular first person – “I”, “My” – their number is quite numerous in the discourses of both languages. With these form the candidates emphasize on their own personalities and by means of ethos try to make a desirable impact. It should be noted one of the basic argumentative strategy of Sarkozy’s address is an intensive usage of “I”, “My”. As we have noted while analyzing the parallel constructions Sarkozy’s discourse is characterized by using of “my” with the words specifying the national values. No doubt that everyone protects its belonging. That’s why Sarkozy tries to persuadethe listener that these values are really his. This is the purpose of intensive usage of possessive forms in his discourse. The research has shown to us that in Sarkozy’s discourse “I” – “My” forms are much more numerous than “We” – “Our”. Almost 77% of the first person deictic is of the singular and only 23% - in the plural (figure 1). In Saakashvili’s discourse vice versa, deictic of the plural (65%) prevails over the singular (35%) (figure 2). In our opinion the technique chosen by Sarkozy (“I” – “My”) clearly highlighting his own personality before the listeners would be ineffective before the Georgian listener in such a large dose. One of the characterized features of the ethno-culture of the Georgians is the subtle senses of individual pride, and French people are more characterized by the national honor, the feeling of honor that they are French.

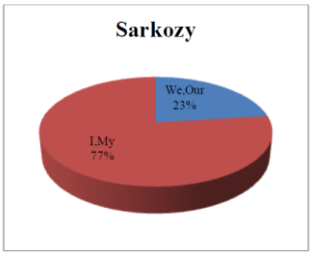

Figure 1.

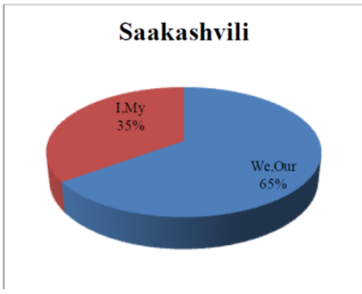

Figure 2.

In his discourse Saakashvili intensively resorts to argumentative technique by using of metaphor. Perelman's metaphor is "reduced analogy received as a result of confluence of theme and phore" (Perelman, 2008, p. 535).

Perelman analyzes a "sleeping" metaphor as well (term used by Perelman, Perelman, 2008, p. 543). As we know the "sleeping" metaphor has not got a function of emotional impact. As if the metaphoric meaning has been erased in it because the perception of confrontation rarely occurs with direct and indirect meaning. In our research we will not focus at "sleeping" metaphor because its usage in political discourse is universal and a significant difference between the French and Georgian discourses has not been identified in our analysis.

It characterizes the author and the original metaphor is characterized by unexpectedness and rareness. It were the metaphors for emphasis impacting on the audience in the discourse for the Georgian electorate aimed at the impact on the listener.

Saakashvili:

ასევე ვიცი როგორ უნდა ვებრძოლოთ სიცრუის უზარმაზარ მანქანას, რომელიც ჩართულია საქართველოს წინააღმდეგ.

"I also know how we should fight against the huge machine of lies involved against Georgia."

ტყუილების და არეულობის ფაბრიკა მთელი ძალით ამოქმედდა.

"Factory of lies and disorders was put in motion with the full power."

Sakozy rarely resorts to the metaphor potently impacting on the audience.

Our research has proved that Saakashvili uses the metaphor potently impacting on the audience to exacerbate the negative attitude of electorate towards the country's enemies, disturb the feeling of national issue among the electors which Georgia really faced with. Georgia is a small-scale country but geo-politically it is very important Caucasian country which has got independence for 20 years and is aspiring to the Euro-Atlantic structures integration. That's why it is not duly protected against the external threats; stable democratic institutes have not been established yet. Sarkozy's discourse is a carrier of positive charge and he does not consider it necessary to use the metaphors for similar purposes.

From the point of view of the strategies designated for the audience with different orientation the discourses of French and Georgian candidates for president differ from each other. As Perelman states: "The orator often has to persuade the composite audience that joints together people with different nature, function and aspirations. He has to use lot of arguments to win over the people with different thinking. In their discourse this is an art of foreseeing of people with different points of view characterizing great orators" (Perelman, 2008, p. 28).

Sarkozy's discourse is constructed in the manner that to be acceptable and likable for the amount of people as much as possible. In his discourse he pays a great attention to the adaptation with the individuals having any kind of political interest. French candidate tries to erase the ideological limit with the opposite parties and persuade the adherents of other political forces that they have got common values. With this he tries to win over the adherents of other candidates.

Ma France, c'est celle de tous ces Français qui ne savent pas très bien au fond s'ils sont de droite, de gauche ou du centre parce qu'ils sont avant tout de bonne volonté.

"My France is a country of all French people who do not know exactly if they are right-winger, left-winger or centrist because first of all they are the expressers of good will."

Je demande à mes amis qui m'ont accompagné jusqu'ici de me laisser libre, libre d'aller vers les autres, vers celui qui n'a jamais été mon ami, qui n'a jamais appartenu à notre camp, à notre famille politique qui parfois nous a combattu. Parce que lorsqu'il s'agit de la France, il n'y a plus de camp. Je demande à vous tous de comprendre que je ne serai pas que le candidat de l'UMP, qu'au moment même où vous m'avez choisi je dois me tourner vers tous les Français, quels que soient leur parcours, qu'ils soient de droite ou de gauche, de métropole ou d'Outre Mer, qu'ils vivent en France ou à l'étranger.

"I am asking my friends being with me so far to leave me free so that I reach others, to the people who had never been my friend, who had never been a member of my camp, my political family, who was sometimes fighting against us. Because when the case regards France the camps have no importance any more. Please, understand everybody that I will not only the UMP's candidate from the minute when you have elected me, I should return to each Frenchman whatever course they have, they are right-winger or left-winger, from metropolis or other countries, live in France or abroad."

Sarkozy pays less attention to the criticism of opposite parties, their programs. And Saakashvili has chosen a different strategy towards the opposition. In his discourse he expresses absolutely negative relation towards them.

მოდით, ნუ მივანდობთ ამას ნურცერთ ყველაზე მყვირალა პოლიტიკურ ჯგუფს.

"Let's not to trust it to any most yelling political groups."

იმ დღეს ვათვალიერებდი სხვადასხვა არხებს და ერთ-ერთმა რადიკალურმა პოლიტიკურმა წარმომადგენელმა მიტინგზე ერთ ბიბლიურ სწავლებაზე ისაუბრა, თუ ამას საუბარი შეიძლება ერქვას.

"On that day I was overlooking different channels and one of the radical political representatives was talking about one biblical teaching at the meeting if one may call it talk."

Sarkozy takes into account the diversity of French electorate with religious point of view; he tries to make an adaptation with electors with all kind of religion or atheists.

Opposer ce sentiment religieux à la morale laïque serait absurde. Nous sommes les héritiers de deux mille ans de chrétienté et d'un patrimoine de valeurs spirituelles que la morale laïque a incorporé. La laïcité à laquelle je crois, ce n'est pas le combat contre la religion. C'est le respect de toutes les religions.

"This religious feeling to opposite laïcité's moral would be absurd. We are the inheritors of two thousand-year Christianity and the spiritual values that the laïcité's moral had combined. Laïcité in which I believe is not a struggle between the religions but the respect towards all the religions."

And Saakashvili does not emphasize this question due to the fact that the majority of his electors are Orthodox Coreligionists despite the fact that Georgia is a country of a lot of ethnics and confessions.

V. Conclusion

Therefore, the results of the research conducted by us are as follows:

In the French candidate's discourse the leading argumentative strategies and techniques are: parallel syntax constructions, the deictic of the singular first person – I, argument value, aimed at different orientations.

In the Georgian candidate's discourse the leading argumentative strategies and techniques are: parallel construction, metaphor (author's, original), argument value, negative dependence towards the opposition.

In the discourses of French and Georgian candidates common basic argumentative strategies and techniques are: argument value, authority argument, parallel syntax construction.

The discourses we analyzed were successful for candidates. In 2007 Nikolas Sarkozy and in 2008 Mikheil Saakashvili won in the elections. And the elections of 2012 finished with loss for both candidates. (Saakashvili's party lost the parliamentary elections and Sarkozy – the presidential elections). For the following research we think it will be interested to analyze the discourses stated in the electoral campaign based on the argumentative techniques and to compare with the results of the analysis we have already conducted.

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ISSN 1799-2591
Theory and Practice in Language Studies, Vol. 3, No. 3, pp. 445-451, March 2013
© 2013 ACADEMY PUBLISHER Manufactured in Finland.
doi:10.4304/tpls.3.3.445-451

A Moral World without God—On the Religion of Humanity of George Eliot in *Silas Marner*

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***Abstract*—Among the Victorian writers, George Eliot deserves to be a unique one. Her male pseudonym, the impugnation of Christianity as well as her nonconformist marriage achieve this stellar female novelist in British literature. Ironically, Eliot was exactly famous for describing social religion and morality of the day. Eliot's attitude toward Christianity is dichotomous: though deeply influenced by Christianity, she is full of suspicion of it; she doesn't believe in the Christian God but keeps on spreading the religious and moral codes in her works; she can't totally accept Christian belief, meanwhile she is unable to get rid of sympathy and understanding towards various religious feelings. Impugnation of Christianity and the dependence on Christianity coexist in her spiritual world. She is a skeptic of religion but by no means non-atheist. Eliot establishes a religious world of her own, a world without belief in God but in Man, that is, religion of humanity. Reviewing the forming background of Eliot's religion of humanity as well as a close textual reading of *Silas Marner*, the article tentatively concludes the connotation as well as essence of Eliot's religion of humanity and maintains that religion of humanity, in essence, is one of the ways in which Victorians like George Eliot come to remedy the loss of conventional religious faith; it exists as an innovation of Christianity, transferring the focus from divinity to secularity, from God to Man. Furthermore, the paper points out the realistic significance of examining Eliot's religion of humanity in the material-oriented modern society.**

***Index Terms*—religion of humanity, christianity, moral values, redemption**

I. Introduction

Among the extraordinary English novelists who wrote during the eighteenth and nineteenth centuries, George Eliot deserved to be a unique one. George Eliot is renowned for being the "voice of a century", the spirit and the mind of the nineteenth century. However, she was such a controversial character that since her first appearance in English literature circle, praise and blame, exaltation together with slander never left her. Too much ambiguity in her life and her works knitted for her a mystic veil. Even now, critics regard her as an enigma. Maybe that's the exact reason why literary critics never lose their interest in George Eliot until today.

George Eliot was the pseudonym of Mary Ann Evans. Though coming from a comparatively humble family, she received a perfect education endowed by her benign and wise father. Besides her fame as novelist, she was also known as a successful translator, critic, essayist and moralist.

Though starting literary creation rather late, almost in her thirties, George Eliot was a prolific writer. Eliot began her work with the arduous translation of Strauss's *Life of Jesus*, Spinoza's *Ethics*, and Ludwig Feuerbach's *The Essence of Christianity*. The three translations not only started her artistic life, but also laid the theological and ideological foundation in her real life and works.

Anthony Trollope (1923)admitted in his autobiography, "at the present moment George Eliot is the first of English Novelists". David Cecil, the famous literary historian, declared her as "the only novelist of her time" (Handley, 1990). Henry James, one of the most influential American novelists and literary critics, showed due respect for her, speaking of her novel as "not primarily a picture of life, capable of deriving a high value from its form, but a moralized fable, the last word of a philosophy endeavoring to teach by example" (Handley, 1990). Leslie Stephen, whose authoritative voice was much looked up to in both American and Europe, defined her position in Victorian literature this way, "the works of George Eliot may thereafter appear as marking the termination of the great period English fiction which began with Scott. She may hereafter be regarded as the last great sovereign of a literary dynasty" (Haight, 1965). Leslie's daughter, Virginia Woolf, the great woman writer, highly valued Eliot's artistic talent and profound insight. In her lecture adapted from "Celebration of Women Writers", which was firstly published in *The Times Literary Supplement* on November 20th, 1919, Woolf, talking of Eliot's works, said " That greatness is here we can have no doubt. The width of the prospect, the large strong outlines of the principal features, the ruddy light of her early books, the searching power and reflective richness of the later tempt us to linger and expatiate beyond our limits"(Stonyk, 1983). Tracing back the whole life of George Eliot, Woolf praised her as the pride and paragon of all her sex.

However, George Eliot's reputation has gone through ups and downs. Her high standing as a novelist actually declined towards the end of her life. George Eliot restored her fame since 1919, especially through the recommendation of Virginia Woolf. At the end of Second World War, F. R. Leavis published articles about George Eliot in *Scrutiny*, which later formed part of *The Great Tradition*. Leavis followed the lead of Virginal Woolf in trying to include George Eliot as one of the few great writers. Leavis(1995) held in *The Great Tradition*, "the Great George Eliot is the novelist of reminiscence; George Eliot who writes out of her memories of childhood and youth, renders the poignancy and charm of personal experience, and gives us, in a mellow light, the England of her young days, and of her days then still alive in family tradition". For Leavis, the most fitting adjective to describe Eliot was the charismatic "Tolstoyan", "George Eliot, of course, is not as transcendently great as Tolstoy, but she is great, and great in the same way" (Carroll, 1966). From the late 1950s onwards, criticism of her novels in a variety of forms has proliferated. Once and for all, George Eliot's position in English literature is reestablished and consolidated. George Eliot has been a pet topic among critics, and various criticism methods are applied to Eliot study: historical, psychoanalytical, structural, feminist, deconstructive, comparative research, discourse-analytical, etc.

In "Articles on George Eliot in 2002: a Selective Survey", Professor Donald Hawes(2004) from University of Westminster made a summary of research on Eliot. He found that two important aspects of George Eliot's novels—her realism and her comedy—were the subjects of many essays. Peter Melville Logan(2002), in "George Eliot and the Fetish of Realism", stated that George Eliot was deeply interested in the influence of positivism and its associated fetishism"; Deanna Kreisel discussed the problems of George Eliot's authorial personality from various angles. Besides, the significance of music in George Eliot's life and work has been fruitfully explored by a number of scholars. Grace Kehler explored the complex and sometimes ambiguous relationships between musical performance, particularly singing and opera, and the human tensions in George Eliot's last novel. Doctor Donald held in the summary that comparison could be a rewarding critical approach in this period of study. Moreover, Donald indicated that George Eliot's poetry still remained a neglected area of her imaginative work, and any remarks on her poetry would be welcome (2004).

Compared with her contemporaries, Eliot hasn't received sufficient critical recognition she deserves in China. F. R. Leavis considered that among Britain novelists, except Jane Austin, George Eliot, Henry James and Conrad, no one else was worth reading. While in China, Jane Austin is obviously paid more attention than Eliot. Young students are very familiar with Austin's works such as *Sense and Sensibility, Pride and Prejudice, Emma*, etc. Dickens, the contemporary of Eliot, is far more popular in China. Fortunately, more and more attention is paid to this extraordinary Victorian writer. Articles and research on the great female writer begin to appear in recent years. Generally speaking, literary research on George Eliot in China falls into three categories: firstly, the research on George Eliot and interpretations of her novels; secondly, study of the factors that influenced George Eliot in her creation and the influence Eliot brought to other writers; lastly, various minor research methods. To sum up, literary criticism on George Eliot in China still has the following deficiencies: the critical angles are not complete; comparative study is less used in critics. Moreover, there is no monograph of George Eliot in China. These insufficiencies are exactly the directions for all the critics and zealous readers to follow in the future study on George Eliot.

Among various research angles, the fundamental and predominant concerning her life and works is her religious attitude. George Eliot endows each of her novels with inflexible and complex religious and moral ideas. George Eliot, deeply influenced by her families, is a pious Christian since her childhood to youth. What cause the young girl to question her religion in her twenties? How does she form religion of humanity? And what are the connotations of religion of humanity? In hope for solving these problems, the article, revovling around the formation and the essence of Eliot's religion of humanity, makes a tentative interpretation of Eliot's religion of humanity as well as the textual interpretation in *Silas Marner*.

Under the influence of personal experience, social movement and theory together with an extensive reading of various philosophic works, especially through her theological and literary translations, Eliot redefined the essence of religion and established a religious and moral world of her own, a moral world without belief in God but in human love. It is the essence of religion of humanity. Eliot's religion entailed two aspects: on one hand, Eliot absorbed the reasonable moral ideas in Christianity, such as philanthropy, submission, self-repression and so on; on the other hand, Eliot brought forth her own innovations as union of altruism and egoism, relativity of good and evil, and a new pattern of penance. The two aspects constituted the connotations of George Eliot's religion of humanity. Through the interpretation, it is quite clear that religion of humanity, in essence, is a kind of life attitude rather than a religion for its putting emphasis on "humanity" instead of "religion". George Eliot not only spread her ideas of religious belief and moral codes in her novels, but also earnestly practiced what she advocated in real life. Hence, George Eliot was not only regarded as a great novelist and moralist, but also the pride and paragon of the women.

II. GEORGE ELIOT'S RELIGION OF HUMANITY: FROM DIVINE TO HUMAN

Dorothea in *Middlemarch* once said: "I have always been finding out my religion since I was a little girl" (Eliot, 1994). Literary critics have also been endeavoring to interpret George Eliot's religious view because it is the key to understand Eliot's works as well as her ideology. Generally speaking, there are two opposite views on George Eliot's religion. Some critics hold that Eliot is an atheist, a godless woman. At the end of Eliot's life, the reviewer W. H. Mallocb wrote of Eliot in *The Edinburgh Review* published in October 1879, "She is the first great Godless writer of fiction that has appeared in England […] the first that has appeared in Europe"(Spiltters, 1993). This statement shocked many critics and readers in Victorian era; while other critics contend that Eliot is a non-atheist, which can be illustrated from her real life and novels. They hold that George Eliot defied the traditional Christianity, but she never completely deserted religion. According to the autobiography, Eliot went back to church at the last period of her life; besides, she married John Cross, a twenty years younger man. It is difficult for critics to thoroughly understand her motives. However, a formal letter from her brother Isaac broke his silence of twenty-five years. Isaac congratulated her on her marriage and claimed that this matter was Eliot's first respectability in his eyes, and that he was very happy for her finally getting married formally. Eliot's final marriage is extensively regarded as the compromise to the traditional religion and morality. Why is George Eliot's religious idea so complicated? What on earth is Eliot's belief in religion? How did she form such an ambivalent attitude towards religion? To solve these problems, the article necessarily begins with the formation of her religious ideas.

A. Formation of George Eliot's Religious Ideas

Like the majority of English people in the nineteenth century, George Eliot had a pious upbringing. Nevertheless, the 19th century, also known as Victorian period, saw the various ideas appear frequently. In science and technology, the Victorians brought forth the modern idea of "invention", the notion that one could create solutions to problems, that man could create new means of bettering himself and his environment. In religion, the Victorians experienced a great age of doubt, and people began to raise doubts about institutional Christianity on a large scale. In ideology, politics, and society, Victorians created astonishing innovations and changes: democracy, feminism, unionization of workers, socialism, Marxism, and other modern movements took form.

The Victorian age was an age of paradox and power. The Catholicism of the Oxford Movement, Darwinism and many other social, political, and scientific movements influenced the people in their own ways characteristically. Staying in the center of cultural circle with the close association with the various radicals, George Eliot was without exception affected in the crisis of faith and belief.

The most serious challenge religion met in nineteenth century was from the field of biology. Evolution, progress and natural laws were intimately related in understandings of nature. Darwin was a name well known to the whole world. In a letter to Mrs. Bodichon, Eliot expressed her wholehearted admiration for Darwin's theory, "It [the Book] will have a great effect in the scientific world, causing a thorough discussion of a question about which people have hitherto felt timid. So the world gets on step by step toward brave clearness and honesty!" (Spiltters, 1993)

Apart from the social background, Eliot's endeavor in theological and literary translations contributed a lot to her religion of humanity. Through translating a series of philosophic masterpieces such as Strauss's *The Life of Jesus*, Feuerbach's *The Essence of Christianity* and Spinoza's *Ethics*, Eliot probed into the essence of religion and constructed an ideal religious and moral world of her own.

B. Essence of Eliot's Religion of Humanity

George Eliot was definitely not the first novelist to explore the theme of humanity in the literary world, but she distinguished herself from other Victorian novelists with her special connotations of religion of humanity. In this way, George Eliot promoted a secular moral growth in the whole society.

Virtually, religion of humanity is one of the ways in which Victorians like Eliot came to make up the loss of conventional religious faith. Not all those influenced by the current scientific ideas came to reject the Christian religion, but some felt unable to reconcile their scientific knowledge with the doctrines upheld by the Church. Besides, the questioning of religious orthodoxy at this time involved a moral as well as an intellectual challenge. The strict morality of evangelical households produced a generation of thinkers who felt that the form of religion in which they had been brought up was immoral. The harmonious spiritual world fell apart with the loss of their beliefs and moral conventions.

George Eliot rejected an early evangelical belief on moral and intellectual grounds. Her famous translation of Strauss's *Life of Jesus* in 1847 gave popular hearing to the theory that Jesus was not divine. When faith was lost, man was placed in an indifferent universe that provided neither a response to his consciousness nor a sanction to his values. The great question for Eliot, as well as for many of her contemporaries, was how man could lead a meaningful and morally satisfying life in an absurd universe. In this case, Eliot began to seek a new religion, a religion that could mediate between man and the alien cosmos. The old religion certainly had this function, but what Eliot sought was a religion that it could do so without escaping into illusion and paralyzing people's soul. Strictly speaking, the religion of the future, Eliot felt, would be a religion highlighting the function of man—religion of humanity. In a letter of 1859 George Eliot wrote, "I have not returned to a dogmatic Christianity—to the acceptance of any set of doctrines as a creed, and a superhuman revelation of the unseen"(Haight, 1965). In *A Preface to Geor*ge Eliot, John Purkis defined religion of humanity as follows:

The religion of humanity was a widely used term in the nineteenth century. On the one hand, it could be used to refer precisely to the new religion invented by Comte, and on the other hand to various post-Christian attempts to salvage the ethical percepts of the old religion while abandoning entirely its supernatural basis. (Haight, 1965)

The two quotations explicitly indicate George Eliot's views on religion. What George Eliot could not accept in Christianity was only the supernatural or divine part of it. As a result, humanized Christianity could help to heal the split between her rational rejection of the supernatural God and her deepest religious emotion cultivated since her childhood.

George Eliot is a skeptic of religion but non-atheist. Religion of humanity, for Eliot, is an innovation of traditional doctrines with the transformation of the focus from divinity to secularity, and from God to Man. Compared with Christianity, Eliot's religion of humanity is a kind of life attitude rather than a religion: on one hand, George Eliot discarded the supernatural part in religion and regarded God as a supernatural power without practical meaning; on the other hand, Eliot insistently spread the meaningful ideas in Christianity, which could be found in most of her works, especially the early ones. Notwithstanding her controversial humanist status, Eliot herself showed a great respect for all forms of sincere religious beliefs. In a letter to her friend in 1859, she complained, "I can't tell you how much melancholy it causes me that people are, for the most part, so incapable of comprehending the state of mind which cares for that which is essentially human in all forms of beliefs, and desires to exhibit it under all forms with loving truthfulness. Freethinkers are scarcely wider than the orthodox in this matter" (Pinney, 1963).

Eliot sympathized with those who needed the support of conventional religion, for she saw that all the people demanded a sense of belonging and a way of deserting loneliness and frustration. Eliot felt that the power and value of traditional religion lay in its ability to satisfy these needs. However, Eliot considered that the illusion of God could only paralyze people. She deeply believed that it was more satisfactory if people gained the sense of belonging by trusting themselves instead of visional God. Therefore, the individuality of Eliot's religion of humanity is her dichotomous view on religion and morality, which means she is a skeptic as well as a non-atheist: George Eliot discarded the supernatural and cheating part in Christianity and remained the reasonable beliefs; at the same time, she assimilated the rational parts in Christianity and innovated the religious and moral standards in it.

III. SILAS MARNER: THE SAVIOR IS NOBODY BUT HUMAN

Silas Marner was Eliot's masterpiece best exhibiting her religion of humanity. It is said that the novel was created based on her life experience and the hero Marner, was depicted according to Eliot's remote memory of a weaver she had ever seen in her childhood.

Silas Marner was Eliot's most finished work not only because of her mature writing skill but the perfect exhibition of religion of humanity in the story. Religious plot and moral reflections presented in *Silas Marner* were regarded as Eliot's breakthrough in her theological study as well as the challenge to the traditional beliefs. In *the early works such as Scenes of Clerical Life* and *Adam Bede*, Eliot's attitude towards Christianity was half satirical and half positive to its moral standards. Although Eliot sneered at some miscellaneous doctrines and rituals in Christianity, she was never against Christianity openly in her novels. While in *Silas Marner*, Eliot, for the first time, discussed problems concerning the relation between God and Man, and how could man rescue his degraded soul in case God was not there. *Silas Marner* was a unique novel that opened up Eliot's religion of humanity to the public in an utter and direct way. In *Silas Marner* the hero's conversion from orthodox Christianity to a religion of humanity proved that Eliot had made up her mind to break up with her former religion and endeavored to build up a new spiritual world. Through the story of Marner, Eliot boldly brought forth her essence of religion of humanity—only love, instead of God, could save people's soul from hopeless and helpless dark world. The weaver Marner's story was the best demonstration of Eliot's innovated religion.

A. *The Loss of Faith*

When Silas Marner first appeared in the story, he was already an old linen-weaver, working day and night in a stone cottage that stood among the nutty hedgerows near the village of Raveloe. In villagers' mind, especially for children, Silas had a half-fearful fascination, because he was rather weird and seldom got touch with anyone in the village except for some necessities. He usually hid himself in that small, dark and morbid cottage which was not far from the deserted stone pit. Eliot depicted Marner more like a devil than a normal man as compared with other villagers. Then Eliot turned her pen towards the history of Marner and told the readers how Marner became a man like this. "His life, before he came to Raveloe, had been filled with the movement, the mental activity, and the close fellowship, which, in that day as in this, marked the life of an artisan early incorporated in a narrow religious sect" (Eliot, 1994). Silas Marner was believed to be a young man of exemplary life and ardent faith, and he was known in Lantern Yard for his devotion to the Dissenting chapel and religion. People believed that even his fainting fits were messages sent from God. So when suspected of theft, he naturally expected that God would clear the crime off him. Ironically, his religious sect tried the case by drawing lots, to let God show who was guilty. This method convicted Marner. Heavy blow not only came from his disappointment at religion, but also from his friend. Knowing that it was his best friend who sold him out, Marner felt desperate down to his heart and "that shaken trust in God and man" (1994).

Silas Marner lost his faith in God and soon left Lantern Yard. Silas felt persecuted by everyone. He thought that if he, an innocent and honest man, was found to be guilty, there must be darkness and injustice in this world. God was always the spiritual consolation for Marner, so he was loyal to God and expected that God would bless him. However, God did not save him but pushed him into the hell. Silas Marner felt that God deceived him. Since then, God was dead in his spiritual world.

B. *Desolation in Silas Marner's Spiritual World*

After settling down in Raveloe, Marner lived an obscure life for fifteen years and had as little as possible to do with the community. He shut his mind in a narrow world, where he transformed from loving God to loving money. For Marner, gold took place of religion, and he no longer sought spiritual edification from God but from gold coins. He worked sixteen hours each day and hid all his earnings. The only and biggest pleasure for him was counting gold coins like a man marking off days of imprisonment on a wall.

The mechanical work and gold coins constructed the whole life and the support in his spiritual world. However, Silas Marner again lost his faith in life with the robbery of the money. When Marner found all the guineas gone, he "put his trembling hands to his head", and "gave a wild ringing scream, the cry of desolation" (1994). The loss of money meant that Silas's hope vanished and his spiritual world fell apart again. George Eliot's purpose to the plot of robbery was much obvious to readers. For Eliot, the worship of mammon was not the genuine method to save one's soul. Instead, it would degrade man and turn man into devil. Silas's expectation to find joy and support in money was false, and this false hope would sooner or later disappear, just as what happened to Marner.

Then what did George Eliot really want to tell people? What was her suggestion to regain one's belief?

C. Reconstruction of Faith

Just as Silas Marner, George Eliot came across the religious crisis in her youth. Fortunately she reconstructed her religious world and brought forth religion of humanity to replace the loss of God. George Eliot put forward her religion of humanity in *Silas Marner*, and taught people to regain faith by following the example of Silas.

Worship of mammon could not save Marner's soul from helplessness. Only love and sympathy could rekindle hope in life. On a winter night when Silas first found an abandoned infant, he took it for his lost gold, "The heap of gold seemed to glow and get larger beneath his agitated gaze. He leant forward at last, and stretched forth his hand; but instead of the hard coin with the familiar resisting outline, his fingers encountered soft warm curls. It was a sleeping child" (1994). Confused as Silas was, he seemed to see a vision of the old home and the old streets leading to Lantern Yard. The thoughts were very strange to him, "like old friendships impossible to revive; and yet he had a dreamy feeling that this child was somehow a message come to him from that far off life" (1994). The baby stirred Silas's "old quivering of tenderness—old impressions of awe at the presentiment of some Power presiding over his life"(1994). Eliot's words put much emphasis on Silas's remote memory of his peaceful and faithful life in Lantern Yard. Actually, the plot of baby was a symbol, showing that the baby played a key role in Silas's reconstruction of beliefs. The baby took place of gold and light up the flame of hope in Silas Marner's life and saved him from the darkness. "In old days," says Eliot in the story, "there were angels who came and took men by the hand and led them away from the city of destruction. We see no white-winged angels now. But yet men are led away from threatening destruction; a hand is put into theirs, which leads them forth gently towards a calm and bright land, so that they look no more backward, and the hand may be a little child's" (1994). In a sense, it was the baby adopted by Silas and given a name "Eppie", freed Silas's soul from the dark world. Silas Marner got the rebirth and Eppie was the angel to save him from the destruction. Through Eppie, Silas was reconnected to the community because of the village people's commitment to help him raise her rightly. He came to make acquaintances with such kind people in Raveloe as Dolly. Though these people belonged to the Anglican Church, they did not practice any type of dogmatic Christianity but relied on an old-fashioned common sense and a community spirit in their moral decisions. It was love, sympathy and fellow feeling between the people that united them and made them live harmoniously. Eppie also helped Silas reexamine his life. "Eppie called him away from his weaving, and made him think all its pauses a holiday, reawaking his senses with her fresh life, even to the old winter flies that came crawling forth in the earthly spring sunshine, and warming him into joy because she had joy"(1994). Silas was no longer that miser who regarded gold as the only joy in life. Strictly speaking, Eppie made him human again.

From the loss of belief to worship of mammon, then to the regaining of the belief, Silas's story told people that it was neither God nor gold, but a girl, a human being salvaged Silas from his loss of belief. Eppie was the incarnation of human love and sympathy. Later, when Silas Marner and Dolly talked about the robbery in Lantern Yard, they both agreed that there was not only darkness and evil in this world, but also morality and humanity, for Eppie would not have been sent to him if there were not. Symbolically Eppie replaced the stolen gold; psychologically she pulled Silas from his isolation and restored him to human race. Silas's experience told people that nobody but humanity could help people out of their despair. Talking of the distinction between old religion and religion of humanity, Eliot said: "Heaven help us! Said the old religion—the new one, from its very lack of that faith, will teach us all the more to help one another" (Peck, 1992). For George Eliot, nothing could replace love, sympathy and fellow feelings between human beings. When God was not there, only love, the essence of religion of humanity, could rescue people from the absurd universe.

IV. CONCLUSION

Through the interpretation of Eliot's religion of humanity and tentative demonstration in *Silas Marner,* it is clear that Eliot's belief put much emphasis on humanity rather than on religion. For Eliot, what people needed to support themselves was not the rigid religious doctrines but the most original feeling in human nature—love. Eliot claimed that the truth in life did not lie in religious belief, but in people's own mind. What rescued Marner from the desolated and destructed world was not God but Eppie, a human being who stood for the mutual feeling among people. The essence of religion was not the blind submission to God, but love, the natural demand for everyone in the world. Therefore, Eliot's religion of humanity was more like a life attitude or a life style rather than a definite religious belief. This life attitude told people that they did not have to follow God blindly, but to follow their heart. Only love, sympathy, and fellow feelings among people could make them feel content and meaningful instead of feeling desolated, hopeless and helpless.

Although George Eliot brought forth the new reforms to the conventional religion, one can hardly deny that George Eliot was a religious writer or a didactic writer. Eliot paid more attention to human value, dignity, human nature and feelings, which were almost ignored by Christian doctrines, but Eliot was by no means an atheist. Most virtuous people in her novels were people with religious belief. Eliot did not expect to turn the old religion over. What she hoped to achieve was to desert the superstitious part in Christianity, exalt the valuable moral codes in Christianity, and add her own innovated assertion to the traditional religion. Religion of humanity never tried to replace Christianity, but aimed to spread a new life attitude or a life style. Eliot told readers that religion was not the only way for people to find consolation, and the most direct and effective way to live harmoniously in the real world was to hold love forwards yourself and the people around you.

Although George Eliot's era seems far away from our twenty first century, however, her ideology and spirit reflected from her works hold far more realistic significance for the people stuck in the material-oriented society. While people consume the fruits nurtured by the modernization and industrialization, they fall victim to the bitterness and soreness brought forth. It is hard to deny the fact that a quite number of people live like Marner, the weaver who worshiped mammon with the biggest pleasure in counting money. These people live in a narrow and shallow space constructed in their world, with nothing on their mind but money, fame, and other material stuff. They have forgotten the real meaning of existence in the world, and lose the happiness and significance of being human beings. It is high time that they read *Silas Marner* to reconstruct their faith and found back the meaning of life.

George Eliot was no doubt one of the most outstanding female writers in Victorian period. Novelist, translator and essayist as she was, George Eliot was more famous for being an extraordinary philosopher as well as a humane thinker. Unlike her contemporary writers who fiercely attacked evil side of society as corruption, hypocrisy, cruelty and immorality from social, political, economic and other perspectives, what Eliot cared about was human nature. Instead of the disappointment and hatred to reality, Eliot had a more realistic and optimistic attitude towards the social problems. Hence, Eliot's works always centered around religion and morality. What Eliot wanted to show in her novels was not evilness but goodness in real life; what she brought to people was love and hope, not hatred and desperation. It is no wonder that F. R. Leavis regarded George Eliot as one of the great British traditions.

However, George Eliot has not received sufficient recognition that she deserved in China. Compared with Jane Austin, Dickens, Thackeray and many other contemporaries, George Eliot and her works were far more familiar to Chinese readers. Study on Eliot's religious beliefs is a worthwhile yet gigantic project. As for this thesis, it is only one of the endeavors to George Eliot study. The thesis defines Eliot's religion of humanity boldly and tentatively interprets Eliot's religious and moral beliefs in *Silas Marner*, but it is far from satisfactory to give a full and explicit study on George Eliot's ideology and religious and moral values. Fortunately, with more and more attention being paid to this excellent female writer, comprehensive study of Eliot and her religion of humanity will be more and more prosperous, and readers will be lucky enough to get to know George Eliot—one of the most extraordinary female writers in British literature.

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ISSN 1799-2591
Theory and Practice in Language Studies, Vol. 3, No. 3, pp. 452-458, March 2013

doi:10.4304/tpls.3.3.452-458

Darkness in Conrad's *Heart of Darkness*: A Linguistic and Stylistic Analysis

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***Abstract*—This paper is intended to discuss the concept of "darkness" in Joseph Conrad's Heart of Darkness. It incorporates a fairly detailed linguistic and stylistic analysis of the novel in terms of setting, lexical choices and grammatical choices that all indicate mystery, obscurity, murkiness and then darkness. A linguistic and stylistic analysis of the novel is used to show the literary value of the novel. Most specifically all linguistic and stylistic devices used can not only provide a detailed descriptive basis for interpretation of the novel , but also identify the important linguistic features which may not noticed by critics.**

***Index Terms*—lexical, grammatical choices, collocation, clefting, short passive, fronting, parenthesis, front-weight, end-weight, complex NP, and complex sentences**

I. Introduction

At the heart of the critical linguistic approach is the notion of ideology. Within critical linguistics ideology is generally used to refer to the notion of world view or value system. It refers to the fact that all speakers and writers necessarily operate with assumptions, beliefs and expectations about the universe. The sets of assumptions and beliefs are termed ideologies and, accordingly, all texts can be seen ideological in that they are shaped by, reflect, and hence potentially perpetuate, such value systems or ways of thinking. The terms "ideology" then, when used within critical linguistics refer to the sets of assumptions, beliefs and values which constitute a world view.

Under the critical linguistic approach, the analyst is directed to describe not just the grammatical features of the text but also to consider the socio-cultural contexts. Halliday's approach to linguistic analysis is one which postulates that descriptions and explanations of lexicogrammatical choices and patterns need to focus not only on the words and structures themselves but also on aspects of the social cultural context.

This paper is meant to interpret and analyze Joseph Conrad's "Heart of Darkness" linguistically and stylistically. Joseph Conrad's Heart of Darkness is a very short novel. After its first publication, it is possibly "the most prescribed novel in literature courses in American universities" (Achebe, 1988). That is why it is so popular, but might be rarely linguistically analyzed. The novel is a political text about the colonial power.

The novel is about different issues: navigating by sea in shallow – draft boat, selling, buying and exchanging commodities, investigation of unknown regions, colonization and exploitation, relation between people of different races and origins, besides it is a try to establish a thematic purport or concept while attempting to inspire the curiosity or speculation of imperfect reason.

The dominate idea of civilization "savage" people in wild areas in Africa is the main theme of the novel. Marlow tries to assert that England was one day one of the dark and gloomy places on earth (when the Romans first came to England) and the River Thames was that gate for discovers and messengers of civilization. Besides, Conrad introduces the significance of "light / dark" and "white/black" indicating that "light/white" and "dark/black" are symbols of good and evil. That is, the civilized white people who came from England are good while the black primitive natives are evil and inferior.

Marlow, the storyteller, has a strange belief that he is setting out the journey not to the centre of Africa but to the centre of the earth. This may mean that the journey is set out to the centre of the human spirit, mind and self – discovery.

Conrad deals with the dark heart of man. He believes that man is inherently evil cloaked by civilization. The civilized people create morals to mask truth that they do not want to see. See the following signs which were written above the entrances to Nazi concentration camps. See (Dutton 2007:2).

"We come to free you from your ignorance"

"We come to bring you the virtues of civilization"

The following sign shows what the United States of American asserts in Iraq and Afghanistan:

"We come to bring you democracy"

Conrad, as Edward Said put it "allows the readers to see the imperialism as a system "(Said 1994: XXI) "Conrad speaks of colonialism as a religion, calling it a scared fire (Singh 1988: 279).

Conrad exploits the imagery of "black" and "white", "light" and "dark" in a number of ways. Darkness is night, the unknown, the impenetrable, the primitive, the evil.. "White" is ivory, the beautiful luxury of civilized man which is the root of all evil in the darkness.

While dying, Kurtz affirms the savagery of what he has seen and done. With a mixture of "somber pride, ruthless power, craven terror," and " hopeless despair" he utters his final words "The terror! The terror!" More interestingly, Marlow always frustrates and fascinates people in such a way he keeps asking questions and indicating and stating mysteries but not explaining and revealing.

II. LINGUISTIC AND STYLISTIC ANALYSIS

Darkness in the novel can be linguistically and stylistically analyzed as follows:

1. The presentation of episodes of the novel is conveyed in different forms, which indicate darkness:

The novel begins and ends with unnamed narrator. Besides, major places such as Brussels, Belgian Congo, and the River Congo, never appear. The word "Africa" appears only once. Additionally, people are not named, but identified by theirs jobs: the lawyer, Marlow's aunt, the doctor, the accountant, the manager, the director, the clerk, Kurtz's Intended ….etc.

Breaking down is another indicator of darkness. Marlow's boat keeps breaking down "decaying machinery", Kurtz has a mental breakdown, and there are breakdowns in communication: people speak different languages, Marlow tells lies about Kurtz to his fiancée, and "amongst the most frequent content words in the book is the lemma "silence" See (Stabbs: 2005:8). Additionally, Kurt's dying words, "The horror! The horror! are indications of his complete descent into darkness.

2. The setting itself is full of darkness from the very beginning to the very end:

The contrast between light and dark is clear in the theme of setting, the changes in Europeans as they drive farther into the River Congo, and the white man's collapse under the darkness of the River Congo.

The setting of the novel is very critical. All incidents throughout the book indicate darkness. Marlow, for example, tells his story on a boat in so deep darkness that he cannot see his friends, creating a sense of evil surrounding the story. The natives are described as if they were animals not humans:

"Near the same tree two more bundles of acute angles sat with their legs drawn up. One, with his chin propped on his knees stared at nothing, in an intolerable and appalling manner …. others were scattered about in a very pose of contorted collapse, as in some picture of massacre or pestilence".

While leaving the outer station, Marlow makes the rational explanation that if natives came to England and forced all the white men to carry their staff, the Europeans would move away quickly. This statement highlights the brutality of the whites.

- At the very beginning of chapter one, as darkness begins to fall, Marlow suddenly says this was once one of the dark places of the earth. He explains that when the Romans first came to England, it was a great, savage wilderness to them.
- Another important theme that develops in this chapter is Marlow's perception of the environment in the Congo region (which is never named). His first impression of the African coast is seductive and taunting, like some grand enigma.
- Marlow believes that the natives belong to the wilderness, they suffer and die in colonial civilization exactly as the colonials suffer and die in the wilderness.
- At a certain point in chapter two in which Marlow quotes another character besides Marlow, the character is not identified; he is only a voice in the darkness asking him to be civil, as if he is the voice of civilization.
- In chapter three Kurtz was unable to see the candle while dying perhaps because of his inner darkness.

At the end of Marlow's tale, the narrator looks out and sees the Thames which he described at the beginning of the novel as a bright and shining .The river is now covered in gloomy darkness, as if his sight has been clouded by the uneasiness of Marlow's tale.

Now it can be stated that Darkness refers to maps and places of darkness; that have been settled by explores and colonialists. Maps may be symbols of mystery and curiosity by laying out the geography of unknown lands.

The concept of "light" and "dark" corresponds to civilization and savagery. The word "darkness" has its traditional meaning of evil and dread. Darkness corresponds to black color. Marlow describes the natives as "mostly black and naked, moving about like ants"."While in shade," "dark things" seem to stir feebly. There is no difference between dark animals and dark people. Even the rags worn by the natives are described as tails. "Black shapes" crouch on the ground, "creatures" walk on all fours to get a drink from the river.

3. The following lexicogrammatical choices and patterns indicate darkness:

1). Lexical Choices:

- The most frequent words are: "silence", "nightmares'", "trances", "phantoms", "apparititions" and "vision". Watt (1988) argues that there is a lack of clarity in the novel, pointing out that "mist" or "haze" is a persistent image. The following lexical items are frequently used in the novel which indicate darkness:

"absurd, absurdity, absurdity, blurred, bewilderment, bewildering , black shadows of disease and starvation, barren darkness of his heart, blind, craven terror , deaf , darkly, dusk, devil, drowsiness, distances, dark, darkness, fainted , frightful, fog, gloom, gloomly, hidden evil , impenetrable darkness, immense wilderness, invisible wilderness , immense matted jungle, infinite desolation , murkly, mystery, night, profound darkness, unpardonable sin, shadow, shade, smoke, sleepless river, vapour, vague, very grave,, wilderness"

• Conrad uses repetitive style. He repeatedly uses a large number of words with negative affixes:

"beardless, countless, colorless, dismantled, disappeared, discomposed, dishonor, disfavor, disappear, endless, formidable silence, heartless, hopeless, impossible/impossibility, impenetrable, improbable, impenetrable, impalpable greyness, immortals, implent, inconceivable/inconceivably, incredible, inexplicable, indistinctly, intolerable/intolerably, incomprehensible, incratable, indefinable, inexorable, innumerable, incredible, inappreciable, intolerable/intolerably, inadmissible, indestructible, inestimable, incalculable loss, incontinently, indisputable, inexplicable, inconceivably somber, inexorable time, indisputable right, irresistible, irresistible impression of sorrow, motionless, mysterious life, unearthly, unsound, uneasy/uneasiness, unexpected/unexpectedness/unexpectedly, unexpected regions, unknown, uninterrupted, unstable, unrestrained pain/secrets, unspeakable, unostentatious, uncontrollable, unbounded, unsteady, unscathed, unconnected, unappetizing, unwholesome, unspeakable, unavoidable, unextinguishable, unexplored, uncoiled, unfamiliar,uncongenial, unpleasant, unpardonable, unrecognizable, unreasonably, unnatural, unfathomable, unrestrained grief, uninterrupted shoal, unstable kind of food, unostentatious holes, unapproachable silence, uncontrolled desire, unsteady, sleepless"

In addition to these, there are occurrences of no, not, never, nothing, nobody, nowhere.

• Other major themes are conveyed by repeated lexical contrasts, especially "light" and "dark", "restraint" and "frenzy", "appearance" and "reality". In fashionable modern terminology, Conrad "deconstructs the often taken –for-granted oppositions, white –black and good –bad (Stubbs -2005:9).

• The words "heart", "dark", "darkness", occur throughout the novel, but increase frequently at the very end when the story becomes "too-dark" – "too dark altogether".

• Lexical density (adjectival style): To use lots of adjectives (pre-modifiers , post-modifiers or subject complements) means that the author is semantically enriching the text, to vary, ornate, or flower his style , whereas avoiding adjectives will of course lead to "sparseness and illness". Moreover, Conrad tends to slow the indicant as well as the reader as if he wanted to draw his attention to certain details. Some words occur in recurrent lexico- grammatical patterns. Conrad uses particular grammatical patterns including long strings of adjectives and nouns:

1. *"the air was warm , thick , heavy, sluggish"*
2. *"their glance was guiteless , profound, confident and trustful"*
3. *"was it superstition, disgust, patience, fear"*
4. *"joy, fear, sorrow, devotion , vapour , rage , who can tell?"*

The adjectives and nouns in the sentences above function as subject complement. The verbs are linking verbs used to relate the adjectives and nouns to their head nouns subjects.

Conrad repeatedly uses nominal groups consisting of an abstract noun plus an adjective with a negative prefix:

5. *"the aspect of an unknown planet"*
6. *"the darkness of an impenetrable night"*
7. *"the extremity of an impotent despair"*
8. *"the heart of impenetrable darkness"*
9. *"the stillness of an implacable force"*

It can be easily stated that the abstract head nouns are post- modified by prepositional phrases with head nouns pre-modified by head adjectives which are pre- fixed with negative markers (un , in , im) to denote darkness.

2). Grammatical Choices: Grammatical words denote vagueness and uncertainty:

Conrad uses not just lexical items such as "vague", "fog","mist", and "indistinct" to express doubt, vagueness and uncertainty, but also grammatical function words such as "some", "sometimes", "somebody", "somehow", "kind of", "sort of" all collocate with other expressions of vagueness and uncertainty. The following are illustrative examples:

10. "I don't know – something not quite right".
11. "reminded me of something I had seen – something funny".
12. "the outlines of some sort of building"
13. "seemed somehow to throw a kind of light."
14. "I thought I could see a kind of motion."

Additionally, four - word grammatical sequences are frequently used in the novel to show uncertainty which also indicate darkness: See Senn, 1980;Stampfl,1991.

15. "it seemed to me……;"
16. "as far as I……; "
17. "as though I had ……;"
18. "as if I were ……;"
19. "with the air of …..;"
20. "the depths of the ……;"

Moreover, the two-word sequence is a pair of grammatical words "of the" which might seem of little interest: of the forest, of the land, of the river, of the earth, of the wilderness, of the world, of the stream.

3). Collocations: Collocations create connotations. The word "grass" is usually associated with death, decay and desolation: "it sprouts through the stones in the city of the dead" (Brussels) and through the bones of "dead men" Stubbs (2005:14). More examples are:

21. "the grass growing through his rips was "
"enetain blinds, a dead silence, grass sprouting between the stones".
22. "the empty land, through long grass, through burnt grass…… in the ruins of grass walls . Day after day, I've got him . The grass was wet with dew".

The words *"glitter", "gleam", "glisten"* and *"glint"* connote things which are ominous and dangerous: the words *"glitter",* collocates with *"dark", "somber" "gloom"* and *"the infernal stream".* The word *"gleam"* collocates with *"blood"* and *"fire".*

Interestingly, the word "existence" collocates with words and phrases like" inscrutable", "deadened", "precarious", "don't know"," can't tell" …..etc.

23. "….. which is the mistress of his existence and as inscrutable as destiny"
24. "……..... man of us out of his little existence. And it moved not. A deadened."
25. "….where - far away – in another existence perhaps. There were moments."
26. "..Keep yours precarious grop on existence. Besides that they had….."
27. "………………………His very existence was improbable inexplicable."
28. "………. in the facts of human existence, I don't know, I can't tell."

Moreover, *"wisdom", "truth", "knowledge"* collocate with words and phrases like *"subtle", "mystery", "riddle", "out of touch" "toil", "surface",* (truth), *"inner",* ("truth"), *"glimpsed",* ("truth"), *"delicate" "witchcraft", "hidden", "conceal",* and *"irritating pretence".* The verb phrases in these clauses undercut a sense of certainty, with verbs and adverbs such as *"seemed", "perhaps", "can't say", "I think", "did not bear",* and *"comes too late".*

29. "…….. quick glance of unconcerned wisdom. She seemed to know all about them."
30. "……………..... a nod of mystery and wisdom. "I tell you" he cried."
31. "……………….….. the form of ultimate wisdom, then life is a greater riddle."
32. "………..….. differences, perhaps all wisdom, and all truth, and all sincerity."
33. " It's queer. How out of touch with truth women are. They live in the world".
34. "…...…....and invincible like evil or truth, waiting patiently for passing away."
35. "……………..…that which makes it truth, it's meaning it's subtle and penetrating".
36. "…………….……………….The inner truth is hidden, luckly."
37. "………………There was surface – truth enough in there things to save."
38. "...…appalling face of a glimpsed truth – the strange commingling of desire."
39. "……..…perhaps all the wisdom, all truth, and all sincerity, are just composed."
40. "..witchcraft, full of improving knowledge."
41. ".looked with their air of hidden knowledge of patient expectation of unapproachable"
42. "….……....I can't say. I think knowledge came to him at last".
43. "….seaman – couldn't conceal – knowledge of matters that would affect"
44. "You can hope from it is some knowledge of yourself that comes too late"
45. "……I asked him Mrs. Kurtz's knowledge, however, extensive, did not bear upon."

4). Hyponymy: Conrad uses hyponyms to create a semantically rich and literally meaningful well-packed texts to make the text, i.e., hang together through such a lexical cohesive device. Hyponyms may significantly add to the descriptive and emotive power of Conrad's language. The following is an illustrative example:

46. "black shapes crouched, lay, sat between the trees leaning against the trunks, clinging to the earth, half coming out, half effaced within the dim light, in all the attitudes of pain, abandonment, and despair."

5). Word Order: Modern English is known for its relative lack of morphological inflection and hence its reliance on word order to reflect grammatical relationships. It follows from this that, in English, manipulation of word order is not generally available for conveying other kinds of meaning like foregrounding. There are exceptions, such as the occasional thematization (or fronting) of complements and objects for stylistic effect, but these are marked choices or themes.

English speakers have available to them a range of alternative ways of giving prominence to an element which is not in theme position. There have been neatly summarized by Knowles (1998:107-8):

"English does not ……. possess a high degree of flexibility in the area of element order. To compensate for this, English has developed a small but useful number of devices for allocating appropriate prominence to thematic material."

The chief devices are passivization, clefting (or it clefting), thematization (fronting), parenthesis, front-weight, end-weight, complex noun phrases, complex sentences and hypothetical sentences:

5.1). Short Passive: Short passive / agentless constructions are most commonly and frequently used in the novel and they are used for special discourse functions. They reduce the importance of the agent / doer of an action because the agents may not be known or they cannot be mentioned for legal reasons for example or for other reasons. Short passive becomes a useful device: it allows the objects to be the subject of sentences, hereby giving them topic status. This may lead to haziness and ambiguity and then to darkness. The following are illustrative examples:

47. "The sea and the sky were welded together without a joint."
48. "One of their captains had been killed in a scuffle with the natives."

49. "I was told the chief's son ……. made a tentative job."
50. "The supernatural had not been touched after he fell."
51. "I had been let into some conspiracy."
52. "Two youths ……… were being piloted over."
53. "I had been represented to the wife of the high dignitary."
54. "After this I got embraced."

Short passive in the above examples are potentially used to obscure or at least de-emphasize the role or involvement of the unmentioned initiating agents. This is to say, the use of short passives means those responsible for the actions/ processes are not brought into the picture and hence are less likely to be negatively assessed. The above short passives, then, may be used to present a given social entity in a more positive light or at least to mitigate negative evaluation of those social actors. In other words, short passivization above enables the removal of actors and hence is another way of avoiding connections in the word which indicates, consequently, darkness.

5.2). It- Clefting: For it-clefting, the information is broken into two clauses, each with its own verb. It- cleft is used to bring particular elements of the clauses into additional focus. These together may lead to ambiguity and haziness. The following are illustrative examples:

55. "It was inconceivable how he had existed, how he had succeeded in getting so far, how he had managed to remain – why he did not instantly disappear."
56. "It was difficult to realize his work was not out there in the luminous estuary."
57. "It did not occur to him that Mr. Kurtz was no idol of mine."
58. "It was ordered I should never betray him – it was written I should be loyal to the nightmare of my choices."

5.3). Thematization: (marked theme): When a clause constituent is moved to initial position, this is called thematic fronting and the fronted element is a marked theme. This is to say, fronting is a matter of marked thematization. It means placing in initial position a clause element which is normally found after the verb to be the departure point. Fronting of circumstances (prepositional phrases) are commonly used in the novel. The following are illustrative examples:

59. "At night I slept, or tied to, on the caoch."
60. "With one hand I felt above my head for the line of the steam-whistle and jerked out screech after screech hurriedly."

5.4). Parenthesis: Parenthesis may hinder the readers to keep their mind far form the departure point (the theme) whatever it is. In other words, the parenthetical clause are used to separate the theme from the rheme, the given (known) information from the new information which also indicate ambiguity and haziness. The following are illustrative examples:

61. "For a long time already he, sitting apart, had been no more to us than a voice."
62. "And when one comes out here, you conceive, it is not to gaze at the moon."
63. "His name, you understand, had not been pronounced one."
64. "He was "that man". The half castle, who, as far as I could see, had conducted a different trip with great prudence and pluck, was invariably alluded to as "that scoundrel".
65. "The retreat, I maintained – and I was right **-** was caused by the screeching of the steam – whistle."
66. "Some, I heard, got drowned in the surf."

5.5). Front -weight: Front -weight means long and complex (i.e. heavier) elements are placed at the beginning of the clause. This placement may disturb the readers and disable them to keep in their mind complex information from the beginning of the clause as they reach the end. This may result in mystery, obscurity, murkiness and then darkness. The following is an illustrative examples:

67. "A narrow and deserted street in deep shadow, high horses, innumerable windows with venation blinds, a dead silence, grass sprouting between the stones, imposing carriage archways right and left, immense double doors standing ponderously ajar, I slipped through one of these cracks, went up a swept and ungarnished staircase, as arid as a desert, and opened the first door I came to."

5.6). End-weight: The preferred distribution of elements in the clause is called the principle of the end-weight: long and complex (i.e. heavier) elements are placed at the end of the clause. This placement may help the readers to follow the message more easily because they do not have to keep in their mind complex information from the beginning of the clause as they reach the end. But many heavy elements also contain a large amount of information which may disturb the reader. The following is an illustrative example:

68. "But there was in it one river especially, a mighty big river, that you could see on the map, resembling an immense snake uncoiled, with its head in the sea, its body at rest curving afar over a vast country, and its tail lost in the depths of the land."

5.7). Complex Noun Phrases: The basic noun phrase can be expanded with noun modifiers. Premodifiers, like attributive adjectives occur before the head noun, while postmodifiers, like relative clauses, occur following the head noun. The following examples illustrate this point where much of the new information occurs in the modifiers in noun phrases, resulting in a very high density of information, which in turn, leads to ambiguity and haziness.

69. "A haze rested on the low *shores* that ran out to sea in vanishing flatness."

70. "It had born all the *ships* whose names are like jewels flashing in the night of time, from the *Golden Hint* returning with her round *flans* full of treasure, to be visited by the Queen's Highness…."

71. "The *worst* that could be said of him was that he did not represent his classes."

72. "All that mysterious *life* of the *wilderness* that stirs in the forest, in the jungles, in the hearts of wild men."

73. "The conquest of the earth, which mostly means the taking it away from those who have a different complexion or slightly flatter noses than ourselves, is not a pretty thing when you look at it too much."

74. "…… he began, showing in this remark the *weakness* of many *tellers* of tales who seem so often unaware of what their audience would best like to hear."

75. "But there was in it one river especially, a mighty big *river*, that you could you see on the map, resembling an immense snake uncoiled, with its head in the sea, its body at rest carving afar over a vast country, and its tail lost in the depths of the land."

5.8). Complex Sentences: Complex sentences are another means of ambiguity and haziness as they carry much information which may disturb the readers. The following examples illustrate this point:

76. "The great wall of vegetation, an exuberant and entangled mass of trunks, branches, leaves, boughs, festoons, motionless in the moonlight, was like a rioting invasion of soundless life, a rolling wave of plants, piled up, crested, ready to topple over the creek, to sweep every little man of us out of his little existence."

77. "Looking past that mad helmsman, who was shaking the empty rifle and yelling at the shore, I saw vague forms of men running bent double, leaping, gliding, indistinct, incomplete, and evanescent. It was the shaft of a spear that, either thrown or lunged through the opening, that caught him in the side just below the ribs."

78. "His clothes had been made of some stuff that was brown holland probably, but it was covered with patches all over, with bright patches, blue, red, and yellow, patches on the black, patches on the front, patches on elbows on knees; colored binding around his jacket, scarlet edging at the bottom of his trousers; and the sunshine made him look extremely gay and wonderfully neat withal, because you could see how beautifully all this patching had been done."

79. "The woods were unmoved, like a mask **-** heavy, like the closed door of a prison – They looked with their air of hidden knowledge, of patient expectation, of unapproachable silent."

80. "A quarrelsome band of footsore sulky niggers trod on the heels of the donkey; a lot of lents, campstools, in boxes, white cases, brown bales would be shot down in the courtyard, and the air of mystery would deepen a little over the muddle of the station."

5.9). Hypothetical/Conditional Sentences: Conditional sentences indicate impossibility and then darkness. Many instances of the conditional sentences (if 3) are fairly distributed throughout the novel to indicate negativism and impossibility which in tern indicate darkness.

81. "They (would have been) even more impressive, those heads on the stakes, **if** their faces (had not been) turned to the house."

82. "I (could have been) more disgusted **if** I (had travelled) all this way for the sole purpose of talking with Mr. Kurtz."

83. "**If** she (had offered to come) aboard I really think. I (would have tried) to shoot her."

84. "I think I (could have raised) on outcry **if** I (had believed) my eyes."

85. "**If** he (had not heard) me coming, I (would have fallen) over him, too."

The bracketed verbs in the above examples indicate the hypothetical meaning is absolute, and amounts to an implied rejection of the conditions.

III. Conclusion

In this amazing novel, Conrad provides the essentials that would capture the readers' attention. It has all the trappings of the conventional adventure tale mystery, exotic setting, suspense obscurity, murkiness and then darkness. The novel is most symbolic and ambiguous. Conrad deliberately leaves out almost people, places and times unknown as indicators of darkness.

Most importantly, the language of Heart of Darkness deviates from the everyday language, but many recurrent phrases in the novel are significant because they exploit the routine phraseology: words and grammar of the language which all indicate darkness.

An overall discourse scheme in the novel is Europe and African, the River Thames and the River Congo, light and dark, all with much commented ambiguity between these poles:

"And this (the Thames) also "said Marlow Suddenly" has been one of the dark places on the earth"

bearing in mind the title of the book and its very last phrase "the tranquil waterway (the Thames) seemed to lead into the heart of an immense darkness". stand hand in hand.

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ISSN 1799-2591
Theory and Practice in Language Studies, Vol. 3, No. 3, pp. 459-465, March 2013

doi:10.4304/tpls.3.3.459-465

An Analysis of Appraisal in CEO Corporate Social Responsibility Statements

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***Abstract*—This article employed Appraisal theory in a comparative analysis of two CEO statements in BP's 2009 Sustainability Review and BP's 2011 Sustainability Review respectively. The main objective is to explore how, through Appraisal resources, the leaders of a company, when facing a disastrous accident, constructed their corporate identity and relationship with the stakeholders. The analysis reveals that the appraisal resources in 2011 CEO statement played a major role to help the CEO portray the company as a survivor from a disaster, a good learner getting stronger from a painful lesson and a trustworthy helper providing energy to the whole world.**

***Index Terms*—appraisal, corporate social report, CEO statement, discourse analysis**

I. Introduction

Corporate social responsibility (CSR) is one of the most often-discussed topics in the field the management, and scholars have different understandings on it. In 1953 Howard R. Bowen published the book titled *Social Responsibilities of the Businessman*, which is considered to be the one that started the researches on this concept. According to Bowen (1953, p. 6), the social responsibility of businessmen "refers to the obligations of businessmen to pursue those policies, to make those decisions, or to follow those lines of action which are desirable in terms of the objectives and values of our society". Today, more than 50 years after Bowen set forth this definition on CSR, "businesses operate in a climate of intense public scrutiny, where stakeholders expect that corporations and industries accept accountability for the social and environmental implications of their operations" (Deegan et al, 2000, p. 101). Therefore, a new form or genre of institutional discourse, corporate social responsibility report, came into being. By releasing information about the influences their operations may exert on the society, organizations could respond to "society's heightened sensitivity to the externalities of business activities" (Ullmann, 1985, p. 540). Most of the CSR reports present a statement by the CEO, and maybe it is because CEOs are "literally and symbolically the organization in the eyes of the stakeholders" (Park & Berger, 2004, p. 93). In the context of CSR reports, the CEO's statement represents the corporate position on CSR activities, seeks to persuade stakeholders to follow the CSR direction outlined and shape a favorable corporate image (Waldman, Siegel & Javidan, 2006, p. 1704). The present study chose two CEO corporate social responsibility statements as samples. The two texts are from British BP company's *Sustainability Review 2009* and *Sustainability Review 2011*. As we know, in 2010 a BP oil well broke and sent thousands of gallons of crude oil into the Gulf of Mexico, causing one of the most serious environmental catastrophes in the history. So we intend to compare the CEO's statements before and after the disaster to explore how the leaders of an organization use justificatory discursive strategies to legitimize their operations after perceived episodes of wrongdoings. Appraisal Theory was employed to analyze the interpersonal language resources in the two texts. The analysis aims to address the following questions: a) What kind of evaluative resources are used in the two CEO statements to construct the company's identity? b) What kind of relationship do they establish with the stakeholders?

II. Appraisal Theory

Appraisal Theory is developed as one important concept within Systemic Functional Linguistics. From the 1980s the researchers in the *Write It Right* project of the NSW Disadvantaged Schools Programs tried to find out " the literacy requirements of the discourses of science, technology, the media, history, English literature studies, geography and the visual arts" (Iedema, Feez, and White, 1994). The findings of this project laid the foundation of Appraisal Theory, which is now considered to be an extension of one of the meta-functions in Systemic Functional Linguistics: interpersonal meta-function. In SFL, language is considered to be a semiotic system with three levels of abstraction. Martin and White (2005, p. 10) claim that appraisal should be located at the level of discourse semantics. They have provided three reasons for this point of view. Firstly, attitude can be realized in different phases of a discourse. Secondly, attitude can be realized by different grammatical categories. Thirdly, grammatical metaphor illustrates well that appraisal belongs to discourse semantics.

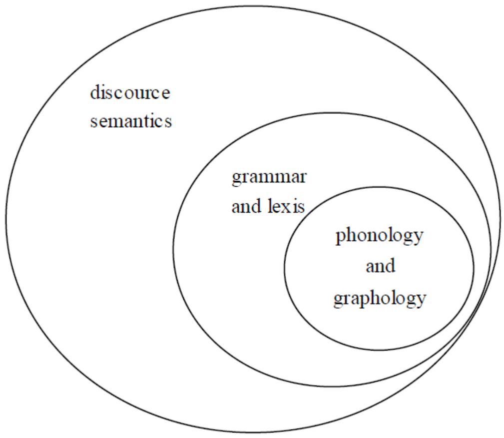

Figure I. Language strata (Martin & White 2005)

According to Martin & White, "appraisal is concerned with evaluation: the kinds of attitudes that are negotiated in a text, the strength of the feelings involved and the ways in which values are sourced and reader aligned" (2005, p. 22). To examine the three parts of appraisal, three systems have been set up in Appraisal Theory: attitude, engagement and graduation. In this paper, we just cover the first two systems when discussing appraisal across the two CEO statements.

A. *Attitude*

According to Martin & White (2005), in the system of meanings labeled as attitude, three semantic categories are involved. They refer to the concepts of emotion, ethics and aesthetics respectively. In Appraisal Theory, this emotive dimension of meaning is referred to as AFFECT. AFFECT is about human beings' feelings. In Appraisal Theory, AFFECT can be illustrated by lexical items mentioned in the following table.

TABLE I.
LEXICAL REALIZATION OF AFFECT (MARTIN & WHITE, 2005)

Affect	Positive	Negative
dis/inclination	miss, long for, yearn for	wary, fearful, terrorized
un/happiness	cheerful, jubilant, love, like	sad, sorrowful, dejected, low, weepy
in/security	confident, assured, comfortable	uneasy, anxious, surprised, astonished
dis/satisfaction	involved, pleased, impressed, thrilled	stale, angry, furious, bored with

The ethics dimension of meaning is referred to as JUDGEMENT. JUDGEMENTS can be classified into the sub-system that is concerned with "social esteem" (how unusual, how capable, or how resolute one is), and the sub-system that is concerned with "social sanction" (how truthful, or how moral someone is). JUDGMENT can be illustrated by lexical items mentioned in the following table.

TABLE II.
LEXICAL REALIZATION OF JUDGMENT (MARTIN & WHITE, 2005)

Judgment	Positive	Negative
normality	lucky, normal, stable, familiar…	unlucky, odd, peculiar, obscure…
capacity	powerful, fit, experienced, clever…	weak, sick, immature, stupid…
tenacity	brave, patient, resolute, reliable…	cowardly, impatient, distracted…
veracity	truthful, honest, credible, candid…	deceitful, manipulative, blunt…
propriety	moral, ethical, fair, kind, caring…	bad, evil, vain, snobby…

The aesthetics dimension of meaning is referred to as APPRECIATION. APPRECIATION can be further divided into three smaller categories: reaction, composition, and value. APPRECIATION can be illustrated by lexical items mentioned in the following table.

TABLE III.
LEXICAL REALIZATION OF APPRECIATION (MARTIN & WHITE, 2005)

Appreciation	Positive	Negative
reaction(impact)	arresting, engaging, remarkable…	dull, uninviting, unremarkable…
reaction(quality)	fine, lovely, splendid, welcome…	bad, nasty, plain, repulsive…
composition(balance)	balanced, harmonious, consistent…	unbalanced, irregular, uneven…
composition(complexity)	simple, pure, clear, precise…	ornate, arcane, unclear, plain…
valuation	original, deep, innovative…	shallow, reductive, conventional…

B. *Engagement*

The system of engagement is about the linguistic resources which make it possible "for the authorial voice to position itself with respect to, and hence to 'engage with', the other voices and alternative positions construed as being in play in the current communicative context" (Martin & White, 2005, p. 94). In Appraisal Theory, engagement system is described in the following way:

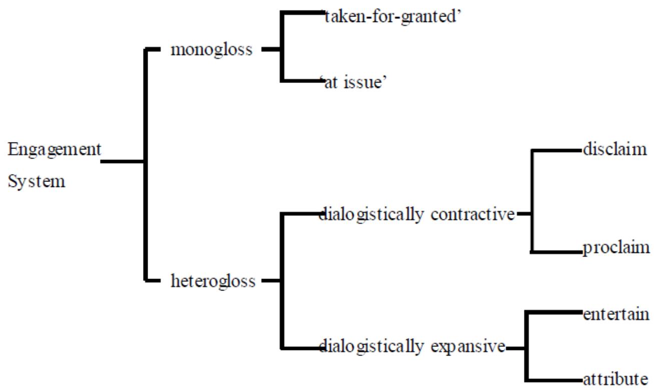

Figure II. Engagement: monogloss and heterogloss (Martin and White, 2005)

The concept of engagement in Appraisal theory is encouraged by Bakhtin's notions of 'heteroglossia' and 'intertextuality' (1981, 1986). When discussing these terms, Bakhtin suggests that all texts are dialogistic in nature, which means that all texts have to interact with other texts.

The desire to make one's speech understood is only an abstract aspect of the speaker's concrete and total speech plan. Moreover, any speaker is himself a respondent to a greater or lesser degree. He is not, after all, the first speaker, the one who disturbs the eternal silence of the universe. And he presupposes not only the existence of the language system he is using, but also the existence of preceding utterances--his own and others'--with which his given utterance enters into one kind of relation or another (builds on them, polemicizes with them, or simply presumes that they are already known to the listener). Any utterance is in a very complexly organized chain of other utterances. (Bakhtin, 1986, p. 69)

III. METHODOLOGY

The present study is a corpus-driven discourse analysis. With Appraisal Theory as its theoretical framework, corpus linguistics analysis techniques were employed to provide quantitative results for researchers' qualitative interpretation. Corpus linguistics studies real-life language use on the basis of textual data, and organizational documents like CEO statements in CSR reports are real-life, naturally occurring materials. This study presents a comparative analysis of appraisal resources in two CEO statements from BP's *Sustainability Review 2009* & *Sustainability Review 2011*. The main features of the two texts are summarized in the following table.

TABLE IV.
CORPUS DETAILS

Text	Tokens	Types
BP2009 CEO statement	1561	642
BP2011 CEO statement	1172	516

Corpus linguistics analysis tool *Wordsmith 5.0* was used to conduct the quantitative research, which was focused on the sub-system of ATTITUDE and ENGAGEMENT. As far as ATTITUDE is concerned, the present study only analyzed the explicit instances (inscription). Implicit instances (token) were not considered because tokens "assume shared social norms…they are highly subject to reader position, and each reader will interpret them according to their own cultural and ideological positioning" (White, 2001, p. 3-4). As for as ENGAGEMENT is concerned, the study classified the instances of ENGAGEMENT into a contractive group and an expansive group. By using Engagement resources, the speakers or writers can engage themselves. The Engagement resources can be divided into those that open up the dialogue and those that try to close down the dialogue (White, 2001, p. 8). White argues that ENGAGEMENT resources could be considered as "lying along a cline between what most contracting and most expanding" (White, 2001, p. 10).

The analysis of ATTITUDE and ENGAGEMENT is based on the computer-aided manual annotation of the two texts. The annotation was performed on tokenized texts. Instances judged by the analysts as AFFEDCT were marked as [X1], instances judged by the analysts as JUDGEMENT were marked as [X2], and instances judged by the analysts as APPRECIATION were marked as [X3]. The ENGAGEMENT instances that were considered to be more contractive were marked as [Y1], while those that were considered to be more expansive were marked as [Y2]. After the training session where the annotators were informed of the criteria for coding the five categories mentioned above, we conducted a reliability test to insure bias and subjectivity in the marking process of the instances are controlled. The reliability test method is illustrated in Table 5. And the result shows that both of the two inter-agreement tests (for 2009

CEO statement and for 2011 CEO statement) are above 80%, which indicates that the level of agreement is acceptable.

TABLE V.
INTER-CODER AGREEMENT TEST RESULT FOR 2009 CEO STATEMENT

Classification of appraisal resources (09 CEO statement)	Instance 1	Instance 2	…	instance 49	inter-coder agreement
A AFFECY	1	0	…	1	A= $(\sum_{i=1}^{49} Ai)$/49
B JUDGEMENT	…	…	…	…	…
C APPRECIATION	…	…	…	…	…
D CONTRACTION	…	…	…	…	…
E EXPANSION	1	1	…	1	E= $(\sum_{i=1}^{49} Ei)$/49
result					R=(A+B+C+D+E)/5

IV. RESULTS

The results of the analysis show significant differences in the use of appraisal resources in the two CEO statements. Examination of the 20 most frequent instances of ATTITUDE in the two texts shows that in 2009, BP's biggest mission is to operate sustainably at the frontier of the oil industry; and the strategic priority lies in providing reliable and affordable energy to meet the world's increasing demand. In sharp contrast, the message sent out from the CEO statement in 2011 CSR report reveals that the priorities set by the company in this year are to draw lessons from the accident, enhance its safety management, earn back trust, and make BP a safer and stronger corporation.

TABLE VI.
ATTITUDE INSTANCE: WORDLISTS

N	Word(2009)	%	Word(2011)	%
1	*SAFE*	4.977375507	**SUSTAINABLE**	4.624277592
2	*HIGH-CONSEQUENCE*	4.298642635	SIGNIFICANT	4.335259914
3	*CHALLENGE*	3.619909525	KEY	4.046242714
4	SUSTAINABLE	3.393665075	SAFE	4.046242714
5	SIGNIFICANT	3.167420864	**ADVANCED**	3.468208075
6	AVAILABLE	2.941176414	MAJOR	3.468208075
7	KEY	2.941176414	**EFFICIENT**	3.179190636
8	*ENHANCED*	2.714932203	CHALLENGE	2.890173435
9	*STRONG*	2.488687754	**EFFECTIVE**	2.601155996
10	GOOD	2.036199093	**RESPONSIBLE**	2.601155996
11	IMPORTANT	2.036199093	RELIABLE	2.312138796
12	CLEAR	1.809954762	**BEST**	2.023121357
13	*COMPLEX*	1.809954762	**DIVERSE**	2.023121357
14	*PRIORITY*	1.809954762	IMPORTANT	2.023121357
15	BEST	1.583710432	**AVAILABLE**	1.734104037
16	ESSENTIAL	1.583710432	CLEAR	1.734104037
17	NECESSARY	1.583710432	**FRONTIER**	1.734104037
18	RELIABLE	1.583710432	RIGHT	1.734104037
19	RIGHT	1.583710432	**GOOD**	1.445086718
20	SENSITIVE	1.583710432	**AFFORDABLE**	1.156069398

Within the system of ATTITUDE, the Chi-Square calculator reveals that some of the sub-systems are significantly different between the two texts.

TABLE VII.
SUB-SYSTEMS OF ATTITUDE: CHI-SQUARE TEST RESULT

Chi-Square Calculator

	Corpus 1	Corpus 2
Corpus Size:	1,561	1,172

Word	Freq in Corpus 1	Freq in Corpus 2	Chi-Square	Significance (p)	
AFFECT(+)	4	7	1.9420	0.163	-
AFFECT(-)	2	9	6.8355	0.009 **	-
JUDGEMENT(+)	4	15	10.1597	0.001 **	-
JUDGEMENT(-)	0	0			
APPRECIATION(+)	5	9	2.6317	0.105	-
APPRECIATION(-)	6	13	5.0945	0.024 *	-

The amount of the authorial AFFECT in 2011 CEO statement outnumbers that in 2009 CEO statement. In 2009 CEO statement, the positive authorial AFFECT instances include: WANT (indicating inclination), CONFIDENCE (indicating security), and PROUD (indicating satisfaction). These words with emotional dispositions are all expressed in the first person, suggesting the company's desire to achieve positive goals in its future operation and management.

For example:

(1) I <u>want</u> this to be a place where everyone can fulfill their potential.

(2) We have emerged from 2009 in great shape and with a renewed confidence and determination to realize our potential both in the short and the long term.

(3) I'm proud that our injury rates have come down around 75% in the past decade.

In 2011 CEO statement, the positive authorial AFFECT include CARE, THRIST (indicating inclination), HEARTENED, PLEASED (indicating satisfaction), and ENCOURAGED (indicating security). These positive emotional words suggest that BP is willing to learn from the accident, earn back trust and deliver more value to the stakeholders. And until now, their remedy work has had an effect. The American government has approved that BP could resume its drilling and, by year-end, they have had five rigs running.

For example:

(4) We care about the safe management of the environment.

(5) We commit to quality outcomes, have a thirst to learn, and to improve.

(6) I am heartened that visitors have returned, with some areas reporting record seasons.

(7) We were pleased to receive the go-ahead from the US government to resume drilling and, by year-end, we had five rigs running.

(8) BP is encouraged by local and state reports that indicate tourism in many areas of the region is rebounding.

The difference in the sub-category of negative authorial AFFECT is significant between the two texts (p=0.009). In the CEO statement of 2011, the most frequently used negative word is CONCERN. With the help of KWIC searches, we found this word is more likely to collocate with words that have negative connotations. It's not difficult to imagine the harsh criticism BP had to face from the stakeholders after the disaster. The following sentence appears in the statement with "deliver value, meet needs" as its main topic.

(9) While we feel a strong responsibility to help meet this growing demand, we also share wide-spread concerns about the rising global CO2 emission levels that it implies.

The use of pronoun "we", the verb "help" and "share" helps establish an image for the company. We are the provider of energy who helps the whole world the meet its increasing need of energy (this is a common sense). In order to meet "your" needs, "we" exist to help. So in other words, our existence and operation are indispensible and moral because we have improved people's life and impacted positively on the world. By distancing itself from other stakeholders, and by depicting itself as a provider and helper, this statement successfully justified BP's operation, even the whole oil industry's operation.

In the sub-system of JUDGEMENT, no negative JUDGEMENT resources were used in the two CEO statements in the year of 2009 and 2011. There are more positive JUDGEMENT resources in the 2011 CEO statement than that of 2009. Both of the two statements feature the positive self-evaluations like "EXPERT", "EFFICIENT", "RESPONSIBLE", "PERFORMANCE-DRIVEN", "INNOVATIVE", and "PIONEERING". All of these words help depict BP as a moral, capable, and responsible pioneer company in the oil industry. With further analysis, we found that among all the positive JUDGEMENT resources, only the frequency difference of the word "STRONG" is statistically significant between the two statements (p=.023). And the comparative form of the word is the only form in which the word appeared. The word "STRONGER" can be interpreted as message BP wants to send the public: we have learnt a lot from the disaster, so we will be a stronger one in the future. In this sense, positive JUDGEMENT resources not only help the organization defend itself in face of crisis, but also fulfill a promotional function with self-praising.

For example:

(10) 2011 was a year of recovery, consolidation and change for BP. Our employees worked hard to make BP a stronger, safer company.

(11) I believe that by helping to meet the world's energy needs in a responsible and sustainable way, a stronger and safer BP will be a powerful contributor to growth and progress.

In the sub-system of APPRECIATION, the frequency difference of the negative APPRECIATION is found to be statistically significant. With the help of KWIC searches, researchers found that all the negative APPRECIATION resources are used to depict the problems the whole oil industry has to face to: oil industry is a hazardous business, so it is challenging for us to provide energy to meet the ever increasing need in a secure and efficient way.

For example:

(12) We are in a hazardous business, and are committed to excellence through the systematic and disciplined management of our operations.

(13) Over time, the available hydrocarbon resources will become increasingly difficult to reach, extract and manage, requiring BP and others in our industry to move into more technically-challenging areas.

(14) Deepwater drilling; unconventional gas; oil sands; giant fields – there are tough technical, environmental and social challenges ahead in every area.

Surprisingly, in the 2011 CEO statement, there're no negative evaluations on the consequences of the oil spill disaster at all. The following sentence is the only sentence talking about the accident.

(15) This was a complex accident that involved multiple parties and had multiple causes.

Putting the sentence in a bigger context, the researchers found that it is about the investigation result from some external investigations: This accident is complicated because it had multiple causes and many parties got involved. So the seemingly negative APPRECIATION "complex" can be interpreted as a justificatory wording to the interest of BP company. Another interesting word whose frequency difference is found to be statistically significant (p = .033) is "HIGH-CONSEQUENCE". Just like the word "COMPLEX", "HIGH-CONSEQUENCE" was not used to depict any consequences brought about by the accident. It was only used to refer to the potential hazardous the oil industry may face in the future. Its bigger context is like this: Through the accident, BP has learnt a lot, so we will be more competent in handling those potential hazards.

For example:

(16) We have conducted a best-practice review of 21 organizations that use contractors in potentially high-consequence activities.

(17) In the upstream, we use systematic selection processes which include pre-contract quality, technical and health, safety, security and environment audits for certain potentially high-consequence activity.

There are more Engagement markers in the 2011 CEO statement than that in 2009, even though the frequency differences of both the contractive markers and expansive markers are not statistically significant. The following types of ENGAGEMENT are what the researchers found in the CEO statement of 2011, among which, the seventh is comparatively more frequent in the 2011 CEO statement, and the difference is statistically significant(p = .031).

First: disclaim/deny

(18) There were also studies of manatees, due to concern about whether manatees were affected by the spill. No manatees were observed in oiled surface waters. (The negation is used to clarify the consequences of the accident: It's not as serious as expected.)

Second: disclaim/counter-expect

(19) We recognize there is more to do, but we believe important progress was achieved during the year. (The word *but*, as a counter-expectation, is used to change the stakeholders negative perception on the company's capability in handling crisis.)

Third: proclaim/expect

(20) Of course, the changes being made to enhance the way we work are not limited to the Gulf Coast. (The expression *of course* is used to highlight the company's operation matches the stakeholders' expectation.)

Fourth: entertain/modal verbs

(21) We have set three clear priorities–safety must be enhanced, trust earned back, and greater value delivered to our shareholders. (The deontic *must* highlights the company's determination to remedy the disastrous consequences, and it also performs a hedging function, underlying BP's resolution but leaving options open for the possibility that the norms are not met.)

Fifth & sixth: attribute & entertain/appearance

(22) Data collection and analysis are ongoing, but preliminary analysis indicates that the effects on wildlife by the oil spill appear to be much less than initially feared. (The verbs *indicate* and *appear* are employed to open the dialogic space to alternative viewpoints.)

Seventh: entertain / first person pronoun + believe

(23) Over the long term, we believe these changes will help foster the development of expertise and reinforce accountability for managing risk. (The epistemic verb *believe* opens the dialogic space to alternative viewpoints, framing the CEO statement as a contingent and subjective proposal.)

V. Conclusion

What we have observed from the study suggests that CEO statement in a CSR report is actually a discursive activity where the leaders of the company take the opportunity to address the concerns of potential readers and defuse the criticisms. In face of a major environmental disaster, BP deploys interpersonal resources to portray itself as an indispensable provider of energy for the whole world, a survivor from the disaster, and a student who is good at learning from a lesson. All of these communicative goals were achieved with the help of Appraisal resources. In other words, through Appraisal resources, BP discursively construes its corporate identity and negotiates its relationship with their relevant publics.

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ISSN 1799-2591
Theory and Practice in Language Studies, Vol. 3, No. 3, pp. 466-474, March 2013

doi:10.4304/tpls.3.3.466-474

"Ain't I A Woman": Exploring Femininities in Diaspora in Angelou's *I Know Why the Caged Bird Sings**

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***Abstract*—Angelou's autobiography *I Know Why Caged Bird Sings* is significant because it unveils the diasporic identities of Black American women, challenging the essentialist notions of "blackness" and "feminine". The representations of the women of color in the novel have been problematized because they were created on multiple axes of power. The present research focuses on unveiling these problematic representations, highlighting the subject and object positions taken by the women. The paper analyses the novel using Pessar and Mahler's model (2003), *Gendered Geographies of Power,* concluding that the femininities in diaspora are created as a result of various socially stratifying factors, such as race, class, State ideologies etc which are variable and ever changing. Furthermore, the identities of the colored women could be a result of individual choices. Diaspora as such, appears as a site of various cultures, which can both empower/disempower these women. When looked at in this way, the study critiques the idea of fixed, stable and monolithic identity for the colored women in diaspora and favors the Postmodern notions of identity for these women.**

***Index Terms*—diaspora, femininities, gender, women of color, maya angelou**

I. Introduction

Representations of women of color have been an issue of hot debate among feminists, Postcolonial and Cultural Studies' experts. The publication of Angelou's novel *I Know Why the Caged Bird Sings* in 1970 explores the representations of the black women in diaspora. The novel deconstructs some of the typical notions of "blackness" and "feminine" which are propagated in the idiom of the colonizer. Helen notes that the Black women writers of nineteenth and twentieth century aimed at challenging the stereotypical representations of Black women. Being at the margins, they found it difficult to write about themselves as the central characters. Angelou's autobiographical novel breaks away from the tradition and presents blackness from the inside out.

In the past, the studies on postcolonial literatures associate diaspora with melancholy and loss of homeland. The trend has its roots in the chronicles of slaves transported to far off regions and the tales of the mothers who loose their children in the auctions. Breaking away from the tradition, the Postmodern diaspora critical theory sees diaspora as a site of multiple identities resulting from being placed in various cultures. As such, diaspora is not only a tool of marginalization but also a site of empowerment for the Black Women. The present study focuses on how diaspora becomes one of the defining features in the (dis)empowerment of the women of color and also how the process of empowerment/disempowerment takes place.

The novel which falls under the rubric of postcolonial fiction reveals the protagonist's experiences of being "caged" by various circles of marginality. Her representations are also significant because they point out how the women of color acquire the subject and object positions reciprocally. When looked at in this way, Angelou's representations can be seen in contrast with the fixed colonial representations where "oppressed" is the only identity devised for the women of color.

II. Theoretical Issues Regarding Diaspora Critical Theory

The term diaspora has been derived from the Greek words "dia" which means through and "speirein" means "to scatter." The Webster Dictionary describes the meaning as "dispersion from," so the word carries within it a concept of a home, a locus or a center from where someone is displaced. The word brings the concept of multiple journeys. It also connotes the dispersion of Jews from their homeland. (Brah, 1996) However, the diaspora in the late 20th Century is a point of departure from the ancient diaspora.

Safran (cited in George, 1996) describes the following characteristics of diaspora:

* The title of the paper is inspired by Avtar Brah's paper titled as "Ain't I a Woman: Revisiting Intersectionality"

"The concept of diaspora can be applied to expatriate communities, whose members share several of the following characteristics:

1) They or their ancestors have been dispersed from a specific original center to two or more foreign or peripheral or foreign regions

2) They retain a collective memory, vision or myth about their original homeland—its physical location, history and achievements

3) They believe that they are not—or perhaps cannot be—fully accepted by their host society and therefore feel partially alienated and insulated from it

4) They regard their ancestral homeland as their true, ideal homeland and the place to which they or their descendants would (or should) eventually return— when conditions are appropriate

5) They continue to relate, personally or vicariously, to that homeland in one place, and their ethno-communal consciousness and solidarity are importantly defined by the existence of such a relationship."(p. 181-182)

Globalization has resulted in the expulsion of different communities from their homelands to the foreign lands. Consequently, an "other" is created, in contrast with "the self." However, different communities are created every day on the basis of religion, culture and ethnicity etc. resulting in different diasporas. These diasporean experiences might vary significantly because of variable factors causing discrimination such as gender and racism. Consequently, tracing a universal pattern of all the diasporean experiences is ideologically and critically problematic, "for every new nation that is created, there will be a few people who find themselves outside the borders". Still, a few critics believe that a common pattern of female diasporas can be studied through an elaborate frame-work (Pessar and Maler, 2003) which aims at tracing the identities of the women in diaspora, as they are shaped by the power-politics.

James Procter (cited in McLeod, 2008) writes, *"Diaspora can appear both as naming a geographical phenomenon—the traversal of physical terrain by an individual or group— as well as a theoretical concept: a way of thinking or representing the world*." Procter underscores the significance of the physical experiences of dislocation as well as imaginative spaces where the subject and the object positions for the dislocated are created.

Pessar and Mahler (2003) note that the number of women migrants is increasing consistently yet there experience is seldom mentioned in. For a better understanding of the diasporic identities of the women of color in the novel under discussion, we will use the model *Gendered Geographies of Power* given by Pessar and Mahler (2001, 2003). The model is significant for the present study because unlike many other critical frameworks, it does not see diaspora from the angle of Psychoanalysis. I argue that the Psychoanalytical models are developed within a similar cultural context of European colonialism. Consequently, they support the notions of identity which are propagated by European Imperialism. Referring to McIntrufs, (2000) I argue that Psychoanalysis offers a bleak picture of human nature which is in contrast with the revolutionary and liberality spirit of Postcolonialism. Pessar and Mahler's model Gendered Geographies of Power studies the representations of diaspora as it is shaped by wider social structures such as home, kinship relations and wages. Furthermore, it keeps pace with the current practices in migration and gender studies in the analysis of the role of nation and state in politics of gendering. The model also takes into account the various socially stratifying factors such as race, class, ethnicity etc. which formulate or challenge the power hierarchies. We have previously used this model for analyzing femininities in "An American Brat" by Sidhwa (Imtiaz and Asif, 2011 b) The present study is significant because we have focused on how marginalization is created on the various axes in diaspora. The model demands the analysis of female diasporean experience on three scales which are "*Geographic Scales*, *Social Locations* and *Power Geometries"*. Geographic Scales refer to how gender operates simultaneously through multiple social and spatial terrains such as home, family and body. Social locations explore the advantageous or disadvantageous position, conferred on a human being by the virtue of being born in a particular family or culture. Pessar and Mahler (2003) describe it as follows:

"By social locations, we refer to person's position within power hierarchies created through historical, political, economic, geographic, kinship based and other socially stratifying factors. We underscore gender in the framework's title, as gender organizes human actions such as migration yet is frequently ignored. For the most part, people are born into a social location that confers on them certain advantages and disadvantages." (p.6)

Analyzing the social locations result in highlighting the fact that people exercise agency because of their positionality into a social and cultural setup. However, agency as it is exercised in its various forms and degrees is explored through the third building block of Pessar and Mahler's model i.e. Power Geometries. According to Pessar and Mahler (2003), modernity has resulted in a globalized world where people are placed in distinct positions of power through controlling and mediating various resources. The people who are in-charge of these flows at one level do not necessarily acquire the same subject position at another level. The discussion generated through the above mentioned scales will help to unveil the representations of the women of color in the novel and how they contrast with the representations in the idiom of the colonizer.

III. Writing from the Margins of Blackness and Femininity

The novel explores how marginality is created on the axes of race, gender and class. It is pertinent here to highlight some of the theoretical issues involved in diasporean and gender studies. Eleanor Byrne (2008) explores the theme of melancholia in postcolonial and diasporic theory. According to him, the experience of diaspora is marked with the blocked move, a sense of depressions and frustration resulting from the shuttling in the past and the present. Postmodernist diaspora is different from the diasporic description of dislocation of an individual and focuses on the condition of diversity resulting from being located simultaneously in various locations.

Diasporean communities even when they have culturally adopted the trope of the foreignness, associate themselves with their homeland, rather than the migrant community. Okamura analyses the case of global Filipinos who, according to Okamura, are a diasporic community rather than a racial or ethnic minority. He maintains that global Filllipinos send remittances and goods back home which had helped in developing the infrastructure of their home towns. Such circulation of goods and remittances show a difference between Fillipinos, who can rightly be called diasporean community and other racial and ethnic groups which can be labeled as minorities.

Brah (1996) believes that the concept of diaspora focuses on the "homing" desire instead of a "homeland" desire. The two concepts are different because not all the diasporas focus on returning back to the home. Brah (1996) believes that the concept of diaspora should be understood after comparing various diasporean experiences as they shape identity, subjectivity and social relations. Hence, diaspora is not a fixed reality, rather it keeps on fluctuating and changing. Furthermore, diasporean identity is not a fixed construct of oppressed or oppressor, rather diasporean identity should be constructed *within diaspora space,* as structured by social, familial and cultural factors. Diaspora, hence, is performance based phenomenon. Ponzanesi's (2008) reading of the Ondatjee's "The English Patient' is done in the light of the works of Brah and Gilroy. Brah (1996) believes that diasporic belonging results from performance. The four characters in the novel perform themselves through migration, memory and forgetting. As such, the domain of home is not located across physical terrain, rather it is created through imaginative spaces.

Brah (1996) notes that diaspora is not only a journey rather it is a construct which either challenges or reaffirms the power relations. Furthermore, while comparing various diaporas, their points of similarity as well as differences, should be considered in terms of power relations. For example, African diaspora may be different from South Asian diaspora. Comparisons within various diasporean experiences can be drawn on the basis of how they negotiate power relations. Brah (1996) speculates on the concept of "border" which according to him is a political construct as well as an ideological theory. The concepts of border and diaspora, usually refer to displacement, which needs to be challenged because it diminishes the possibility of location through diaspora.

The border theory brings to forefront the issue of how power operates in constructing the identities of the individuals in diaspora. Brah (1996) calls the concept the politics of location. She unravels the concept in the light of the critique of two autobiographies of women writers, delineating upon the operations of power which naturalize the identities and the costs involved in it. "Diaspora space" according to Brah (1996) results from the conceptual grid structured by the theoretical debate relating diaspora, border and politics of dislocation. Our present study underscores gender in the diaspora as it is shaped by various factors such as race, class, religious and ethnic identities.

According to the feminists gender is a social construct which implies that the role relationships assigned to men and women vary according to different social contexts, hence the femininities and masculinities constructed are fluid. People are socially conditioned to view the way the gender is constructed as natural. *Gender work* refers to negotiating relationships and conflicting interests through practices and discourses. Mahler and Pessar (2006) believe that gender cannot be viewed in isolation. Hence, it is pertinent here to discuss some of the theoretical issues which construct gender in relation with other socially stratifying factors.

The multiple identities created across these socially stratifying factors empower the women by negating the monolithic identity of the colonized women. Gates and Macay (1997) narrate the historical speech of Sojourner Truth, an African American slave. The speech was entitled as "Ain't I a Woman." The speech challenges the essentialist notion of a woman- more specifically, a black woman.

"Well children, where there is so much racket, there must be something out of kilter, I think between the Negroes of the South and the women of the North- all talking about rights—the white men will be in a fix pretty soon. But what's all this talking about? The man over there says that women need to be helped into carriages and lifted over ditches, and to have the best place everywhere. Nobody helps me any best place. And ain't I a woman? Look at me! Look at my arm! I have plowed, I have planted and I have gathered into barns. And no man could head me. And ain't I a woman? I could work as much and eat as much as any man—when I could get it – and bear the lash as well. And ain't I a woman. I have borne children and seen most of them sold into slavery, and when I cried out with a mother's grief, none but Jesus heard me. And ain't I a woman?..." (cited in Brah and Phoenix, 2004, p. 77)

The speech is significant because it deconstructs every single notion of black womanhood, criticizing the patriarchal norms which represent the black woman as a sexed subaltern. While drawing attention to the process of marginalization, Sojourner Truth points out the key notions which are attributed to the identity of the slave women, revealing that such representations are highly motivated. Taking up Mohanty's (1994) notion, we need to un-learn the idiom of the colonizer to relearn the gender norms. Furthermore, Sojourner Truth deconstructs the representations of diasporic experience of the African American women, who are always in the subject position. Such representations by the White feminist are far from the true representation of multiple identities of the Black women, as they are shaped by the power politics.

According to Brah and Phoenix (2004) feminists have argued for studying "intersectionality" as it causes de-centering of the normative subject of feminism. Various political and social movements have contributed towards the tendency of such a critique such as Combahee River Collective and Black Lesbian Feminist Organization. Such movements challenge the concept of oppression as a fixed, monolithic experience. Rather, they point out that various political, social and cultural systems which are interlocking and contributing towards creating the subject position for the marginalized. Cornell West (cited in Brah and Phoenix, 2004) notice that race, when it intersects with the systems of gender and class, creates multiple subject and object positioning in diaspora.

"Race matters, writes the African American philosopher Cornell West (1993). Actually class, gender and race matter, and they matter because they structure interactions, opportunities, consciousness, ideology and the forms of resistance that characterize American life. They matter in shaping the social location of different groups in contemporary society."

Postcolonial writers challenge the idealist descriptions of diaspora, and insist on seeing it as a ground for contesting identities and power relations. McLeod (2008) critiques the euphoric concept of diaspora as it appears in the writings of Bhabha. He cites the example of Zadie Smith's essay "White Teeth" as an instance of utopianism associated with the concept of diaspora, considering it as a source of freedom form the past. Favoring the contrasting concept of diaspora found in the writings of Philips, Smith calls it "progressive utopianism," where the critic recognizes the existence of a racial past but looks forward to the interracial encounters optimistically.

The novel *I Know Why the Caged Bird Sings* reveals the diasporean identities of the women of color which are shaped by various socially stratifying factors such as class, race, family and kinship ideologies. The next section explores the gendering of diaspora, using Pessar and Mahler's model of Gendered Geographies of Power.

IV. Analysis

The following sections present an analysis of Angelou's autobiographical novel *I Know Why the Caged Birds Sing* using the model of Pessar and Mahler (2001, 2003)

A. Geographic Scales

The novel under discussion is significant because Angelou points out how marginality is created at multiple levels in diasporean space. Furthermore, various diasporas are depicted in the novel which share the characteristics of each other. Mrs. Henderson tells her grandchildren of Africa, a distant homeland.

"Momma added that some people said that white folks had come over to Africa (she made it sound like the hidden valley on the moon) and stole the colored people and made them slaves, but nobody really believed it was true." (p.196)

However, most of the colored characters in the novel do not consider Africa as their home town so we will not direct on our analysis to see America as a *diasporean space* and Africa as the *homeland.* Diasporas are also created within the same town in South as it is divided between the homeland (the black part of the town) and diaspora space (the white part of the town). When Mrs. Henderson takes Marguerite to a dentist living in the white part of the town, Marguerite, even in her state of pain adopts a different gait and is immensely impressed by the surroundings.

"Crossing the bridge into whitefolks' country, pieces of sanity pushed themselves forward. I had to stop moaning and start walking straight. The white towel, which was drawn under my chin and tied over my head had to be arranged. If one was dying, it had to be done in style if the dying took place in whitefolks' part of town." (p.186-187)

Our analysis, however, primarily focuses on seeing Stamps, Arkansas as the homeland and St. Louis, California as the diasporean space as most of the discussion in the novel pertains to the experiences of Marguerite in the diasporean space of California, in contrast with Stamps, as the homeland. The multiple positioning results in creating multiple identities of the women of color which may be contrasting and conflicting in nature. The novel under discussion reveals the women of color both as powerful and powerless. Furthermore, the oppression does not result from the family system of the women of color or their religious or ethnic identities, rather it results from the power struggle within various groups in the society, which can't specifically be a feature of Eastern society only in the pre-migration phase. Consequently, it is necessary to understand how diasporean experience results in empowerment or disempowerment of women of color.

The colored people living in Arkansas feared racial exploitation because they belonged to a community consisting of economically disadvantaged citizens. The Negroes were forbidden even to have delicacies like ice cream very often.

"People in Stamps used to say that the Whites in our town were so prejudiced that a Negro couldn't buy vanilla ice cream. Except on July Fourth. Other days, he had to be satisfied with chocolate."

Similarly, the institution of Law was not supposed to be respectful to the black women. When Mrs. Henderson was called in the court to provide information about the man who took refuge in her store, she was called "Mrs." by the judge mistakenly, because a black woman was not supposed to own the store.

"The judge had really made a gaffe calling a Negro woman Mrs. But then he was from Pine bluff and couldn't have been expected to know that a woman who owned a store in that village would also turn out to be colored. The whites tickled their funny bones with the incident for a long time, and the Negroes thought it proved the worth and majesty of my grandmother." (p.48)

However, Marguerite was empowered in that small town because of a close knit family structure at her home. She enjoyed the respect, love and recognition provided to her by the whole community who were the customers of Mrs. Henderson. When she was raped and assaulted in California, it was in Arkansas where she recovered from emotional and psychological trauma. She also had the chance of coming into company with and learning from Mrs. Flowers, who inculcated in her the love of books. The point of commonality between the home and diaspora space is the familial love and ties which characterize the colored people. However, the representations of various kinship relations vary significantly across borders. Mrs. Henderson, a symbol of motherhood, believes that her grandchildren could be empowered if they stay away from white folks and follow the austere values of African American family system. In African American families, mothers are usually the leaders and decision makers because for hundreds of years, fathers were separated from their families on the auction stall and the children usually stayed with their mothers. Consequently, mothers were the symbol of endurance, hope and nurturing in the society. Mrs. Henderson, Marguerite's grandmother, is an ideal example in this regard.

"Her world was bordered on all sides with work, duty, religion and "her place". I don't think she ever knew that a deep brooding love hung over everything she touched. In later years, I asked her if she loved me and she brushed me off with, "God is love. Just worry about whether you are being a good girl, then He will love you." (p. 57)

Mrs. Henderson, other than being a symbol of endurance and hope also reinforced the austere values of African American families. She made sure that her grandchildren adhere to the accepted rules about speaking to the elders, laughing in church, dressing up, staying out of home, using only particular vocabulary and eating habits. In this way, she ensured the survival of her grandchildren in the racist society of the Arkansas. However, it alternately limited her grandchildren, denying them freedom of thought, expression or movement. On the other hand, the representations of motherhood were quite different in diaspora. Vivian Baxter's character is an example of it. She enjoys the liberty to be physically mobile, taking independent decisions about her sexuality and being engaged in gambling, singing and dancing. She is also represented as physically quite an attractive woman.

"To describe my mother would be to write about a hurricane in its perfect power. Or the climbing, falling colors of a rainbow…..My mother's beauty literally assailed me. Her red lips (Momma said it was a sin to wear lipstick) split to show even white teeth and her fresh-butter color looked see-through clean. Her smile widened her mouth beyond her cheeks, beyond her ears and seemingly through the walls to the street outside. I was struck dumb. I knew immediately why she had sent me away. She was too beautiful to have children. I had never seen as woman as pretty as she who was called "Mother." (p.59-60)

In contrast with Mrs. Henderson, who always taught Marguerite to bear oppression, Vivian Baxter is a symbol of rebellion. She, along with her brothers, hits the man who abuses her. Unlike Mrs. Henderson, she believes in breaking free from boundaries and doing things her own way. She celebrates at mid night when her children come to live with her. She does not adhere to the Christian principles of mercy and charity. She shoots her partner in business twice who abuses her. She is also very open and honest about her gambling and drinking. The motive behind all her activities is that she values her self-esteem and liberty above everything else.

"Mother's beauty made her powerful and her power made her unflinchingly honest… Her work was as honest as the job held by fat Mrs. Walker (a maid), who lived next door to us and "a damn sight better paid." She wouldn't bust suds for anybody nor be anyone's kitchen bitch." (p.206)

In the home town, Marguerite's uncle, is crippled, a fixture, a gentleman and depends on her mother for keeping things in order for him. In diaspora, Marguerite finds Vivian's brothers who are violent, criminal, full of life and activity.

When Marguerite is raped by Mr. Freeman, he gets bailed out, her uncles find him and kill him. Like every black girl growing up in diaspora, Maya suffers from intense depression and frustration at her black skin and unattractive body, her uncles give her the confidence to have her way with the world around.

"He told me often, Rittie, don't worry cause you ain't pretty. Plenty pretty women I seen digging ditches or worse. You smart. I swear to God, I rather you have a good mind than a cute behind." (p.67)

The representations of brotherly care and affection also vary significantly across borders. Bailey is represented as kinder and more gentle towards Marguerite in the home town. He helps his sister in devising discursive strategies of empowerment. An example of it is the episode where Bailey advises Marguerite to break the china piece in Mrs. Cullinan's house. Similarly, her brother, Bailey, helps her in getting trained for the practical life, although, he is unaware of the possibilities and threats offered for women in diaspora.

"He taught me that once I got into a fight I should "grab for the balls right away." He never answered when I asked, "Suppose I'm fighting a girl?" (p.63)

The brotherly care is also depicted from the fact that Bailey taught her how to walk even when he himself was less than three years old.

"They reminisced over Bailey's teaching me to walk when he was less than three. Displeased at my stumbling motions, he was supposed to have said, "This is my sister. I have to teach her to walk." (p.68)

On the other hand, Vivian's brothers are violent. They believe in fighting and killing. When a man curses Maya's mother, her brother, a fearsome character takes revenge for her.

"Uncle Tommy stood by the door, Uncle Tutti stationed himself at the toilet door and Uncle Ira, who was the oldest and maybe every one's ideal, walked over to Patterson. ... She crashed the man's head with a policeman's billy enough to leave him just this side of death. There was no police investigation, nor social reprobation." (p.62)

In California, Marguerite had to study in a school of white children which resulted in her close observation of racism, particularly, towards black women, however, the crime rate allowed the black community to settle the scores with men, who assaulted their women. The protagonist faced persecution (in the form of rape) in a post-migration phase, which deconstructs the notion of migration as an all empowering phenomenon. On the contrary, it highlights the concept of Brah's multi-axial phenomenon of power where gender operates through various modalities.

Terhune (2011) describes the following strategies adopted by African American women to cope with the traumas faced in diaspora. "Self-efficacy", "ability to succeed", "laughter", "avoidance", and "concealing effects of racism by wearing masks and veils", "role flexing", "biculturalism" and "code switching" and "reliance on their faith" (p.549) We find out that Angelou explicitly describes all these strategies adopted by the protagonist to acquire the subject position.

The body of the women of color is a site where various gender ideologies are constructed and perpetuated. The concept of Machismo asserts exercising a complete control over the bodies of women. Similarly, confining the bodies of women to certain physical spaces, clothing them in certain ways can alternately result in the empowerment or disempowerment of the women of color. Marguerite had to dress up modestly, wash her feet every night for the fear of getting switches by her grandmother and apply Vaseline on her legs. Furthermore, growing up in a racist community was a trauma for every girl like Marguerite because the standard of beauty was "white skin" and the sense of belonging to her race could be affirmed by black skin only. Consequently, Marguerite had developed a split personality where she desired to be white but loved the black people. Furthermore, her confinement is reinforced by certain norms devised for speaking, addressing the elders, eating and drinking. In the opening lines, Marguerite is seen reciting Easter song, which she has forgotten. Her desire to look white and the repression of this desire makes her feel that she would die of "a busted head" (p.4). Her black skin, consequently becomes a symbol of her confinement by a specific set of laws, which results in a lesser self-esteem.

"Because I was really white and because a cruel fairy stepmother, who was understandably jealous of my beauty had turned me in to a too big negro girl, with nappy black hair broad feet and a space between her teeth that would hold a number two pencil." (p.3)

Marguerite is painfully aware of her ugly confinement of "a dress made from the plain ugly cut-down from a white woman's once-was-purple throw away", "with skinny legs, greased with Blue Seal Vaseline and powdered with Arkansas red clay."(p.2) Her true self was a white girl, with long and blond hair and blue eyes who is just the right person to be in the world. The desire to break the confinement resulting from her black skin was so absolute that she ran out of the church with the desire to pee. However, the confinement provided by the orthodox family set up, was quite empowering. Living in Arkansas, though she was denied the freedom, yet, she was provided the protection of the family. When she goes to California, she is provided the liberty to move out. When the protagonist goes to live at her father's place later, the fight between her and Dolores results in Maya's taking refuge at a junk yard. The experience proves to be liberating as it allows her to be confident and independent about her body.

"The unquestioning acceptance by my peers had dislodged the familiar insecurity. Odd that the homeless children, the silt of frenzy could initiate me into the brotherhood of man." (p.254)

Her companions belonged to different nationalities, and they accepted Maya without being critical of her black skin or tall body. The vigorous dancing which won her second prize later was also an attempt to break free from the confinement posed by the virtue of her black skin and belonging to Negro race.

"The dance we performed could never be duplicated or described except to say that the passion with which we threw each other around the small dance area was similar to the zeal shown in honest wrestling matches and hand-to-hand combat." (p.254)

Various cultural signifiers such as clothes also signify the (dis)empowerment through diasporean experience. Marguerite is very much aware of the difference between the ways the whites and blacks dress themselves up. California introduced Marguerite to a fashionable circle where her mother used to wear lipstick, which was considered a sin in the idiom of Mrs. Henderson. Marguerite's mother cut her hair in bob, to make her a part of that fashionable circle.

"Mother had cut my hair in a bob like hers and straightened it so my head felt skinned and the back of my neck so bare that I was ashamed to have anyone walk up behind me." (p.65)

The clothes signify the class difference, rather than the cultural difference between the Whites and the Blacks. The Whites were used to dress up in expensive clothes in contrast with the Blacks, who were always making their clothes from the rags or wearing hand-me-down clothes.

"They had so many clothes. They were able to give perfectly good dresses, worn just under the arms, to the sewing class at our school for the larger girls to practice on."

Clothing, along with other signifiers together knit up a system of representations which defines the subject and object positions for the women of color. However, these power relations can be understood more clearly when studied in connection with femininities created across various social locations.

B. Social Locations

As discussed earlier, social locations define the position of power or disempowerment by the virtue of belonging to a particular society, culture, family or race. In the novel under discussion, we find out that gender is constructed by the social structures in which the women of color are placed. Certain norms regarding sexuality, identity and professions are followed by the women, because of their social set up.

Diasporean experience makes the protagonist more aware of her own body and sexuality. Her mother gives her the courage to speak out of her private parts which she would not dare mentioning in Arkansas. "*Ritie, do you mean your vagina? Don't use those Southern terms. There's nothing wrong with the word "vagina." It's a medical description."* (p.275) Similarly, she educates her about vulva with the help of Webster's dictionary and also in every day terms. Marguerite exercises a self-imposed control over her sexuality, which originated partly from her brought up according to the orthodox black values, and partly because of her rape in a tender age. Her grandmother had always taught her to close her legs. *"Keep your legs closed and don't let nobody see your pocketbook."* (p.73)

When she is located in diaspora, she tries to define her identity by having sex with a man.

"What I needed was a boyfriend. A boyfriend would clarify my position to the world, and even more important, to myself. A boyfriend's acceptance of me would guide me into that strange and exotic lands of frills and femininity." (p.281)

The act of sexuality was more of taking than giving for Marguerite. She became sure that she is not lesbian. However, she also realized that she hardly felt the romantic love in her relationship. When her son was born as a result of an unexpected pregnancy, Marguerite realized that "*doing the right thing*" is not a problem with her any more. The act resulted in her self-realization and confidence development. Another example of the empowerment through sexuality was that of Joyce who knew a lot more about her body and sexuality than any of the other teenagers of her age. Taking benefit of her age and experience, Joyce became a subject, in her relationship with Bailey and made him steal things.

"All he had to do was to keep the food coming in and she kept the affection flowing." (p.150) Finally, she ran away with a baseball player to get married with him. All her decisions about sexuality and marriage are guided by practical ends.

The women of color also seek empowerment by pursuing new literacies and modes of education. When Marguerite is living in Stamps, Arkansas, she has to learn to cook, sew, cleaning, crocheting and learning the intricacies of house-keeping by working as a house maid in a White woman's kitchen.

"While white girls learned to waltz and sit gracefully with a tea cup balanced on their knees, we were lagging behind, learning the mid-Victorian values with very little money to indulge them…We were required to embroider and I had trunkfuls of colorful dishtowels, pillow cases, runners and handkerchiefs to my credit. I mastered the art of crocheting and tatting, and there was a lifetime's supply of dainty doilies that would never be used in a sacheted dresser drawer." (p.104)

In California, Vivian does not want to be any one's "kitchen bitch" so she earns by gambling. Collins (2006) postulates that the exploitation of black woman's labor is done by associating with her labor, the symbol of iron pots and kettles. The genius of Angelou lies in the fact that she deconstructs the stereotypical image African American women. When Marguerite goes to California, she goes to the school where she studies drama, dance and other skills which result in bridging up the gap between the whites and the colored people. Furthermore, she is far from the typical image associated with African American women who are ignorant or are capable of only being house maids. Similarly, Angelou also deconstructs the image of a plain farm woman associated with African American women. Marguerite and Bailey watch a movie in which the heroine is a White woman, but she resembles Vivian. Both the children are oblivious to the hateful jokes made on the black characters in the movie and their race in general because they could trace the similarity between the heroine and their mother.

"Except that she lived in a big mansion with a thousand servants, she lived just like my mother. And it was funny to think of the whitefolks' not knowing that the woman they were adoring could be my mother's twin, except that she was white and my mother was prettier. Much prettier." (p.119)

Collins (2006) points out that a series of images in popular media project a particular ideology about African American women. These images were the product of slave era, where the black woman was seen as a prostitute or a breeder of slaves.

"From the mammies, Jezebls, and breeder women of slavery to the smiling Aunt Jemimas on pancake mix boxes, ubiquitous Black prostitutes, and ever present welfare mother s of contemporary popular culture, the nexus of negative stereotypical images applied to African American women has been fundamental to Black women's oppression." (p.53)

The strength of character, honesty and courage which define their mother's character was represented in the movie as well. Food is another cultural signifier which differentiates home from diaspora.

"St. Louis introduced me to thin-sliced ham (I thought it a delicacy), jelly beans and peanut mixed, lettuce on sandwich bread, Victrolas and family loyalty. In Arkansas, where we cured our own meat, we ate half inch slabs of ham for breakfast, but in St. Louis we bought the paper-thin slices in a strange smelling German store and ate them in sandwiches. If Grandmother never lost her German accent, she also never lost her taste for the thick black German Brot, which hwe bought un sliced." (p.62)

Being located in various social positions, the women of color acquire the position of power or disempowerment. The following section discusses who controls the process of *time-space compression* (Pessar and Mahler: 2003) and how do the women of color benefit from diasporean experience.

C. Power Geometries

Power Geometries, as mentioned earlier, refers to how the women of color exercise agency, when alternatively located, geographically and socially, in host country and in native country. In the last two sections, the women of colors' position regarding their geographic and social locations were explored. In this section, I will further analyze the novel using Pessar and Mahler's notion of "being in charge of the process of time-space compression" which sees diaspora as a process where the flow of knowledge, information and resources is from one person or group of people to another person or group of people. Hence, power relations are established on geographic and social locations.

In the novel under discussion we find that Mrs. Henderson encounters three powwhitetrash children who insult the lady by imitating her. Marguerite observes the whole scene from the room inside and is shocked to find out that her grandmother does not in the slightest react. Through her endurance and self-control she bears the challenges posed by the racist society. interest on the loan he had earlier taken from her, though Marguerite wishes for a more violent response from her grandmother. Similarly, when Marguerite goes to work as a house maid in Mrs. Cullinan's house, she starts calling her Marry instead of her real name. When the situation could not change for her, she breaks Mrs. Cullinan's favorite China piece from the cupboard to answer her back in the same coin.

"Everything was happening so fast that I can't remember whether her action preceded her words, but I know that Mrs. Cullinan said, "Her name's Margaret, goddamn it, her name's Margaret." (p.110)

Similarly, when Mrs. Henderson goes to leave her grandchildren in the care of their mother, she had to stay with them for some time to ensure they were well settled. Being placed in diaspora, she was not awed by the big city, rather she moved with complete confidence doing her job.

"An old Southern Negro woman, who had lived her life under the left breast of her community learned to deal with white landlords, Mexican neighbours and Negro strangers. She shopped in supermarkets larger than the town she came from. She dealt with accents that must have struck jarringly on her ears. He, who had never been more than fifty miles from her birthplace, learned to traverse the maze of Spanish-names streets in that enigma that is Los Angeles." (p. 203)

Living in the racist society of the United States demanded boasting up of morals of the people. At Marguerite's graduation ceremony, Mr. Edward Donleavy, a white minister came to deliver her speech. He assured his support to provide equipment for Home Economics building and "the *only colored paved playing field" (p.180)* in that part of country. The minister with his limited frame of mind suggested only sports or house-keeping as the only jobs available to the colored race. What is significant is the fact that in spite of all the harsh treatment that the students get from the White minister, they derive strength from their national anthem.

"We were on top again. As always, again. We survived. The depths had been icy and dark but now a bright sun spoke to our souls. I was no longer simply a member of the proud graduating class of 1940; I was a proud member of the wonderful beautiful Negro race.

O, Black known and unknown poets, how often have your auctioned pains sustained us? Who will compute the lonely nights made less lonely by your songs, or by the empty pots made les tragic by your tales?" (p.184)

Concluding, the representations of the women of color in the novel are emblematic of diversity and multiplicity. The women of color, as they exist, are seen exercising agency through a variety of means and their identities are contested by being alternately placed in the subject and object positions.

V. Conclusion

Black feminist thought is characterized by fighting against inscribing certain roles for the women of color, colonizing her body and limiting her thought process. The genius of Angelou lies in the fact that she represents diaspora as a space where multiple identities of the women are contested placing her in the subject and object positions. While doing so, she investigates the issues of race, class and gender oppression, significance of self-definition for a black woman, the concept of motherhood and activism. These identities are not fixed, rather fluid and are defined by the culture, norms, customs and traditions. Angelou neither presents diaspora nor shows customs and traditions of African American life as a solution to the problem. Rather she reveals the various strategies adopted by the black women to exercise agency. It is the politics of gendering, its repercussions and dynamics that I have tried to uncover in this paper.

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ISSN 1799-2591
Theory and Practice in Language Studies, Vol. 3, No. 3, pp. 475-481, March 2013

doi:10.4304/tpls.3.3.475-481

Metaphor Studies from the Perspective of Critical Discourse Analysis: A Case Study of Business Acquisition

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Abstract—**Although Critical Discourse Analysis (CDA) has been developing rapidly, it faces strong criticism from scholars due to its lack of attention to the cognitive aspects of discourse. As a fundamental cognitive tool to conceptualize the world, metaphor plays a vital role in constructing social reality. Providing a particular perspective of viewing the reality, metaphor forms an important part of ideology. Therefore, we should not only focus on its cognitive function, but also its pragmatic and ideological function. The paper argues that metaphor research can be integrated into CDA and enrich the latter's theoretical framework and analytic tools.**

Index Terms—**critical discourse analysis, metaphor, cognition, ideology**

I. INTRODUCTION

Regarding discourse as a form of social practice, Critical Discourse Analysis (CDA) aims to explore the dialectical relationship between discourse, ideology and power. Instead of viewing language as transparent, CDA argues that discourse is socially constitutive as well as socially conditioned (Wodak & Meyer, 2009) and imbued with ideological meaning. Although recent years have witnessed major progress in CDA, it faces severe criticism for its lack of attention to the cognitive aspects of communication and interlocutors. Therefore, scholars including O'Halloran (2003), Koller (2004), Chilton (2005), Hart (2010) advocate integrating Cognitive Linguistics with CDA in order to make the explanation and analysis more convincing. As a core part of Cognitive Linguistics, metaphor study is indispensable to this endeavor.

Since the publication of Lakoff and Johnson's *Metaphors We Live By* (1980) in which the Conceptual Metaphor Theory (CMT) was put forward, it has been widely recognized that metaphor is not only a linguistic phenomenon, but also an essential tool with which we come to understand the world. Our ordinary conceptual system in terms of which we both think and act is fundamentally metaphorical in nature. (Lakoff & Johnson, 1980) Accordingly, the focus of metaphor study has been shifted to the cognitive aspects of metaphor such as its nature, comprehension, working mechanism, etc. However, metaphor is also social and functional. Metaphors may create realities for us, especially social realities. A metaphor may thus be a guide for future action, which will reinforce the power of the metaphor to make experience coherent. (Lakoff & Johnson, 1980) A metaphor provides a particular perspective for perceiving and interpreting the world, thus underscoring a specific understanding of the reality while ignoring others. For CDA practitioners, a particular perspective presupposes ideological consideration. As is stated in Fairclough (1995a), ideology involves the representation of the world from the perspective of a particular interest, which indicates the important role that metaphor could play in CDA. Nevertheless, the synthesis of the two fields of study has been scarce by far. Mainstream CDA approaches (such as Fairclough's sociocultural approach, Wodak's discourse-historical approach) which combine grand social theories with linguistic ones tend to ignore the conceptual structures behind discourse, whereas CMT overlooks the ideological and social dimension of metaphor.

II. CONCEPTUAL METAPHOR THEORY

According to CMT, metaphor is not a matter of language but of thought. The essence of metaphor is understanding and experiencing one kind of thing in terms of another (Lakoff & Johnson, 1980). In other words, metaphor is cross-domain mapping from the source domain to target domain, with the former typically referring to abstract and intangible concepts and the latter to concrete and tangible ones. In the metaphor TIME IS MONEY, we understand the abstract and intangible "time" which comprises the target domain with recourse to the concrete and tangible "money" which is the source domain. According to Kövecses (2010), our experiences with the physical world serve as a natural and logical foundation for the comprehension of more abstract domains.

Conceptual metaphor is different from metaphorical expressions which refer to linguistic expressions that are the surface realization of underlying conceptual metaphor. For instance, the same metaphor TIME IS MONEY can be realized in the following different expressions like "Hurry up, we're wasting time", "She invested a lot of time in learning English", "We'll take a cab to save time", etc. Linguistic metaphors are important because language provides important evidence for what the conceptual system that we use in thinking and acting is like since communication is based on the same system. (Lakoff & Johnson, 1980)

One of the important features of metaphor is that cross-domain mapping is systematic. There are ontological correspondences according to which entities in the target domain correspond systematically to those in the source domain. In LIFE IS A JOURNEY, "person" corresponds to "traveler", "life state" to "location", "life purpose" to "journey destination", "difficulty" to "impediment to travel", etc. Once these correspondences are activated, we map our knowledge about entities in the source domain onto those in the target domain, resulting in epistemic correspondences. When a traveler comes across troubles during a journey, he may strive to overcome them and continue his journey. Or he may be discouraged and eventually give up. Once the knowledge of "journey" is mapped onto "life", we may infer that when facing difficulties in life, some people confront them and proceed to achieve their life goals while other people choose to evade them and abandon their dreams. Meanwhile, the mapping is also partial and selective. First, not all the experience about the source domain will be mapped to the target domain; second, only some aspects of the target domain will be involved in the mapping and highlighted. In LIFE IS A JOURNEY, we can find that important matters for a journey such as "travel agency", "luggage" are totally ignored.

CMT opposes the comparison theory which argues that the basis of metaphor is pre-existing similarities between the source domain and target domain. Instead, CMT claims that people's experience forms the basis of metaphor. Two irrelevant domains are correlated in the experience so that people use the experience of one domain to talk about the other, providing a new perspective for understanding. In TIME IS MONEY, although there are no objective similarities between time and money, the two are highly interconnected in daily life. Wages, communication fees, bank interests are paid against time. The result of metaphor is then that we can perceive the similarities between them: both could be spent, saved, wasted, etc. Hence Lakoff and Johnson (1980) contends that metaphor creates similarities rather than vice versa.

Because the purpose of CMT is to demonstrate that metaphor is pervasive in thought and action, it focuses on the conventional metaphors which are found to be ubiquitous in language in order to explore cognitive commonalities of human beings. The system of conventional conceptual metaphor is mostly unconscious, automatic, and used with no noticeable effort, just like our linguistic system and the rest of our conceptual system. (Lakoff, 1993) By investigating the conventionalized metaphorical expressions, Lakoff aims to find the correspondences between the source domain and target domain in conventional metaphors and then the conceptual structures stored in the long-term memory. However, at this point Lakoff meets with severe criticism. First, the reliability and representativeness of the language data used in CMT are challenged, because most of them are elicited or invented rather than naturally-occurring. As Sinclair (1991) cautions, intuitions and introspections about language can be unreliable when it comes to natural language use. Second, most data are isolated sentences without any context information and thus cannot reflect their real use in daily communication. Since the cross-domain mapping does not occur in vacuum, metaphors are usually hardly comprehensible if context is disregarded. (Ortony, 1993) For example, the metaphorical expression "the sun" in "Anthony is the sun" is ambiguous because of the various qualities (gloom-dispelling, warmth-giving, nourishing, etc) that the sun has and therefore open to diverse interpretations. Due to the important role that context plays in understanding metaphor use, there has been an empirical turn in metaphor study recently and discourse metaphor research begins to thrive. The discursive turn in CMT coincides with the cognitive turn in CDA, offering an exciting opportunity to promote interdisciplinary dialogues between them.

III. Integrating CDA with CMT

CDA studies the dialectical relationship between discourse and society. According to van Dijk (2009), there is no direct relationship between discourse structures and social structures, with individual and social cognition mediating between them. Unfortunately, cognition is neglected in most CDA research, although CDA has made great progress in elucidating the social aspects concerning discourse production and comprehension. With the development of Cognitive Linguistics (especially metaphor study), more and more scholars begin to integrate CDA with CMT, giving birth to a new research field – Critical Metaphor Analysis.

Charteris-Black (2004) holds a similar opinion to van Dijk's, arguing that the choice of metaphor is governed by both individual and social resources. The former comprises mainly cognition, emotion, pragmatic and linguistic knowledge while the latter refers to ideological outlook, historical and cultural knowledge. CMT provides a better explanation of metaphor comprehension and its experiential basis but fails to answer the question why people prefer some metaphors to others in a particular context. As a result, an analysis of cognitive aspects of metaphor should be complemented with that of pragmatic ones.

The same notion can be communicated through different metaphors and the same metaphor may also be used in different ways according to the speaker's ideological perspective. (Charteris-Black, 2004) In examining news reports concerning Singapore's separation from the Federation of Malaysia in 1965, Wee (2001) finds that a recurring metaphor used to conceptualize the Singapore-Malaysia relationship is MARRIAGE – UNIFICATION IS MARRIAGE and SEPARATION IS DIVORCE. However, the MARRIAGE metaphor is employed very differently by the media of the two countries. Malaysian media tend to overtly map the marital roles: who the husband and wife are. Taking into account the power and territories of the two countries, Malaysia unquestionably takes the role of the husband and Singapore that of the wife (see Example 1). By contrast, the Singaporean media say nothing about the roles (see

Example 2 and 3). Being specifically treated as the wife or husband carries political implications concerning dominance, strength and independence. (Wee, 2001) If Singapore is treated as the wife, it will be regarded as dominated and powerless, which is not in line with its political interest. That is why in Example 2 Singaporean media emphasize that it is a marriage of equals. Wee's research shows clearly that even when using the same metaphor, the speaker still has a choice in which aspects of the source domain may be mapped or hidden so as to achieve his communicative purpose.

Example 1:

I say if you marry a pretty girl and don't get on well with her, you've got to divorce her.

Example 2:

The Singapore advocates of merger see it as a natural progress… a marriage of equals.

Example 3:

This happy marriage was to go through bad times as events were to prove.

Metaphor plays a key role in the construction of social reality, for few concepts are semantically autonomous. Thus, conceptualization of the world relies greatly on metaphor. According to Fairclough (1995b), metaphors are socially motivated, different metaphors may correspond to different interests and perspectives and may have different ideological loadings. When we see the world with a particular metaphor, it then forms basis of our action. Therefore, once a new metaphor comes into being in our conceptual system, our perception of the world and behavior will change accordingly. When we view time metaphorically as money, we hope naturally that money could be the best compensation for our loss of time. Lakoff and Johnson (1980) highlight the importance of the metaphor by claiming that "the Westernization of cultures throughout the world is partly a matter of introducing the TIME IS MONEY metaphor into those cultures".

We understand the target domain with reference to the source domain when using a metaphor. But the two domains are so different in essence that the understanding is sure to be incomplete and partial. When certain characteristics of the target domain are highlighted, other aspects which are not consistent or relevant will be hidden. Hence, metaphor is not the objective reflection of reality, which is instead filtered through metaphor. Goatly (1997) argues that metaphor is not a mere reflection of a pre-existing objective reality but a construction of reality, through a categorization entailing the selection of some features as critical and others as noncritical.

In the mapping process of metaphor, Idealized Cognitive Model (ICM) is also mapped from the source domain to the target domain and plays a vital role in making inferences about the latter. (Lakoff, 1987) When understanding business in terms of war, people make use of their knowledge about war to reason about business. The fact that men play the dominant role in war entails the same role of men in the business field. Therefore, the metaphor helps to intensify the discrimination against women and position them as an out-group in business. Koller (2004) argues for a close link between the use of the WAR metaphor and the readership of business magazines, 90 percent of whom are actually males. The enforced usage of the metaphor strengthens the individual's sense of maleness and a predominantly male culture. (Wilson, 1992)

The point that metaphor creates similarities indicates diversified perspectives are characteristic of metaphor, the power of which lies in its construction of similarities. With the power, people can interpret social reality in accordance with their ideology. Although the interpretation is one of the many possibilities, dominant groups may take advantage of their social resources and make their metaphors the prevailing ones. So acceptance of their metaphors means the approval of their construction power. When their metaphors begin to be accepted by more and more people, individual cognition will turn into social cognition. Accordingly, the perspective provided by the metaphors would become the subconscious, which people can hardly feel, let alone challenge. The same point is mentioned in Lakoff and Turner (1989) when they state that metaphor that we rely on constantly, unconsciously, and automatically is so much part of us that it cannot be easily resisted, in large measure because it is barely even noticed.

IV. A CASE STUDY

One of the big events in the auto industry in 2010 was Geely's (China's largest private-run car maker) acquisition of Volvo, which, as China's biggest overseas auto purchase, received extensive media coverage in China. At the end of March, Geely signed a deal to buy Volvo and the acquisition was completed in early August. Fifty Chinese news reports (altogether 94,955 characters) produced during this period from February to October 2010 were selected as the data for analysis. And each of the reports was examined in search of metaphors. Overall, these metaphors can be categorized into the following dominant themes: MARRIAGE (135 times), JOURNEY (113 times), HEALTH (62 times) and WAR (50 times).

MARRIAGE Metaphor

When the news about the acquisition arrived, most news reports described it as a marriage between Geely and Volvo. Since marriage is one of the most important events in one's lifetime, the metaphor highlights the importance of the acquisition. The marital roles are clearly identified in the metaphor, with Geely being the husband and Volvo the wife. Considering the size of the two companies, it seems reasonable for Volvo to be mapped as the husband. But Geely, although smaller, is the buyer and prospective parent company and thus more powerful. The mapping reflects the traditional view of marriage that the husband plays the dominant role in family affairs. The news is exciting because Chinese people are very proud that their domestic company has acquired such a famous car brand and takes full control of it. So mapping Geely as the husband is in accord with the readers' ideology. On the other hand, due to the huge difference in the size of the two companies, Geely, the husband, is typically described as a rural young man (农村青年) or a poor guy (贫民小子) while Volvo, the wife, as a princess (公主), an international superstar (国际巨星), a foreign beauty (洋美人儿) or a noble lady (贵族小姐) (Example 4). The story that a poor guy of humble birth marries a princess is a dream for most people, which only appears in fairy tales. Once it happens in reality, one should seize the chance. The metaphor by means of the fairy tale is highly persuasive, convincing the readers that it is a golden opportunity which can never be missed. Therefore, the metaphor implicitly expresses reporters' approval of the issue.

The mapping of the metaphor is so comprehensive that nearly every main aspect of marriage is involved. In Chinese culture, it is said that the mother-in-law's approval is vital to the success of a relationship and thus it is important to please her. In the reports, the labor union of Volvo is referred to as the mother-in-law (丈母娘) of Geely, highlighting the importance of the union in the deal (Example 5). In addition, the acquisition fee is seen as the bride price (彩礼), the government's permission as the marriage certificate (结婚证), the initial period after the buyout as the honeymoon (蜜月).

Interestingly, when Li Shufu (boss of Geely) talks about new Volvo's independence, he abandons the MARRIAGE metaphor by claiming that Geely and Volvo are brothers instead of a father and son (Example 6). From the above, we can see that the choice of metaphor is not neutral but reflects the speaker's stance.

Example 4

被业内称为"**贫民小子**娶**贵族小姐**"的吉利收购沃尔沃收购案已进入倒计时。

The countdown has started for Geely's acquisition of Volvo, which insiders describe as "**a poor guy** is to marry **a noble lady**".

Example 5

作为吉利的"**丈母娘**"，沃尔沃的工会显然是个难缠的主。

As Geely's **mother-in-law**, the labor union of Volvo is apparently hard to deal with.

Example 6

"未来吉利汽车与沃尔沃轿车是**兄弟**之间的关系，而不是**父子**之间的关系……"李书福表示。

"In the future, Geely and Volvo will be **brothers** instead of **a father and son**…", says Li Shufu.

JOURNEY Metaphor

The most frequent metaphorical expressions in this theme are "step" (步) (39 times) and "way" (道/路) (36 times). A business activity is typically viewed as a journey and each move taken during the process as a step. Taking a step forward means getting closer to the destination and is thus regarded as highly significant. If Geely does not take a step forward (原地踏步) or has difficulty in doing so (举步维艰), it means that Geely faces a serious problem (Example 7). Although the deal is lauded by most experts, they are also aware of the future challenges facing Geely by arguing that the acquisition is only the first step, implying more steps need to be taken.

As an important part of a journey, the concept "way" also plays a key role in the metaphor. Different ways signify various development directions of a company. Thus, it is argued that the deal in question shows that overseas acquisition is a possible way for the development of domestic car brands. Since it can help domestic companies approach the international market more quickly, it is also regarded as a shortcut (捷径) (Example 8). A smooth way makes the journey easy and comfortable while a rugged one imposes difficulties. So the painstaking and time-consuming acquiring process is mapped as a rugged way (道路坎坷). In the journey, the longer the way is, the more distant the destination is. Accordingly, Geely, which faces great challenges, has a long way to go. People may encounter barriers on the way and have difficulties in reaching the destination. Therefore, in order to take full advantage of the acquisition, Geely needs to "step across various barriers" (跨越障碍, overcome troubles, Example 9).

In addition, the business tends to be considered as a vehicle. For example, in the data Volvo is regarded as a huge ship (巨轮). The head of a company is viewed as a captain (船长) or a steersman (掌舵人), playing a key role in the development of the company (Example 10). At this point, the journey turns into a more specific voyage across sea (航行). If the mission fails, the ship grounds in shallow water (搁浅).

Example 7

如果还是**原地踏步**，或者说越做越差，那么这些问题都是问题。

If Geely **takes no step forward** or even does worse, all these problems will remain.

Example 8

开拓国际汽车市场，品牌收购将是一个**捷径**。

Acquisition of brands offers a **shortcut** (for Geely) to get access to the world auto market

Example 9

这表明当事方深知今后有多少分歧要弥合，有多少**障碍**要跨越。

This shows both parties are well aware of the abundant differences that they need to resolve and **barriers** that they should "**step across**".

Example 10

沃尔沃这艘漂浮在海中的**巨轮**，或将迎来一位新的**船长**。

Volvo, a **huge ship** floating on the sea, may have its new **captain**.

HEALTH Metaphor

The most common metaphorical expression in this type is “digest” (消化) (20 times). Geely’s acquiring Volvo is described as a person eating food. Food can help keep people healthy, but too much food may cause indigestion, doing harm to health. Consequently, taking over such a big company, Geely runs the risk of indigestion. It is also a great challenge for Geely to digest (absorb, assimilate) Volvo’s unique corporate culture which is so different from Geely’s and the advanced technology which is far beyond Geely’s capability. But if Geely can manage Volvo well, it will show that it has a good digestive ability. Overall, the DIGESTION metaphor in the news reports is employed to remind the readers of the difficulties in running Volvo (Example 11).

Another key expression is “blood” (血). In Chinese medicine, blood is one of three basic kinds of substance (the other two being 气 “gas” and 津液 “fluids other than blood”), which serve as the basis upon which the organs, tissues, and so forth function. (Yu, 1998) Because of its great importance to life, blood is considered as vital to company’s survival. Therefore, if a company is weak, it needs blood transfusion (输血); and if a company is strong enough, it can donate blood to others. Considering Geely’s relative small size, it is not realistic for it to donate blood to Volvo continuously. Instead, it is more practical for Geely to help Volvo to restore its own ability to form blood (造血) as quickly as possible (Example 12).

Furthermore, Volvo is often described as a person suffering from illness. In order to help Volvo regain health, illness of long standing (旧疾) needs to be diagnosed by feeling the pulse (把脉, a diagnostic method in traditional Chinese medicine). And the plan to help Volvo get out of trouble is viewed as a prescription (药方, Example 13). Meanwhile, the metaphor also carries the implication that it is a rare opportunity for Geely to acquire Volvo. Once the giant recovers, it is way beyond Geely’s reach.

Example 11

缺乏全球化管理水平和其它不足可能让吉利难以**消化**沃尔沃。

A lack of global management skills and other shortcomings could make it tough for Geely to **digest** Volvo.

Example 12

收购成功后，重要的不是**输血**，而是恢复沃尔沃的**造血**功能，早日扭亏为盈。

After the takeover, the important task is not to **transfuse blood** to Volvo, but to help Volvo to restore its own ability to **form blood** and return to profitability soon.

Example 13

在并购成功后，李书福为沃尔沃扭亏为盈开出了第一剂**药方**。

After the acquisition, Li Shufu gave his first **prescription** for Volvo to turn losses into profits.

WAR Metaphor

As mentioned above, BUSSINESS IS WAR is a typical metaphor in business discourse, in which competitors are viewed as the enemy, competition as the battle, the market as the battlefield, the goal as the victory, etc. The metaphorical expression used the most is “strategy” (战略). Business decisions made by Geely are considered as military strategies. And it is said that Geely is not fighting itself, for it is backed by Chinese banks, local and central governments, which can be regarded as its allies (Example 14). In order to show how fierce competition is in car industry, “a hand-to-hand combat” (肉搏战) is employed. If the advantages of both Geely and Volvo can be integrated, a good coordinate battle (配合战) is highly expected. In addition, due to Geely’s heroic performance, its boss Li Shufu is hailed as a warrior (勇士).

The WAR metaphor is so entrenched in our cognition that it has nearly become the standard way of talking about business, with many important features concerning business ignored. Though similarities arise between business and war, they are different in essence. In business, your rivals can never be defeated, for they always exist. Old rivals can be replaced by new ones very soon. Therefore, what you need to do is not get rid of them, but live with them. Furthermore, war has a devastating effect on human beings while business is expected to be a boon. Competition in business benefits the customers and the society as a whole and can also promote the development of the company itself. Thus, the WAR metaphor only focuses on the competitiveness and confrontation in business while ignoring the cooperative aspect and a possible win-win situation. The experiment conducted by Boers (1997) shows that with a different metaphor, people tend to consider business activities as cooperative, which may have a significant impact on the decision-making process.

Example 14

吉利不是一个人在**战斗**，其背后有国内银行、地方政府乃至中央政府部门的大力支持。

Backed by Chinese banks, local and central governments, Geely is not **fighting** alone.

Example 15

可以令其（雅克布）与熟悉中国市场的吉利打出漂亮的**配合战**。

Jacoby and Geely, which is familiar with Chinese market, can launch a nice **coordinate battle**.

Metaphor use in English news reports was also investigated in the study. On the whole, the acquisition did not have wide press coverage in the UK and US. Twenty English reports comprise the data (15,675 words). Three dominant metaphor themes are identified: JOURNEY (21 times), GAME (15 times) and WAR (8 times). The most frequent MARRIAGE metaphor in the Chinese reports is hardly employed while the JOURNEY and WAR metaphor are used rather similarly, with the former emphasizing the future development of both Geely and Volvo and the latter the competitiveness in the business world. However, there still exists significant difference. In Chinese reports, the agents in the two above-mentioned metaphors are generally either Geely or Volvo. But in English media, there are also many cases in which the agent changes into China (Examples 16 and 17), highlighting China's ambition to become an auto power. Therefore, the acquisition is not only regarded as a corporate matter but also relates to China's development strategy. The GAME metaphor is often used in a similar way to the WAR metaphor, focusing on the competition in business. What deserves attention is the more specific GAMBLE metaphor (5 times). In contrast to Chinese media's enthusiasm about the acquisition, English media express a more negative attitude to the takeover by the use of the GAMBLE metaphor (Example 18) in which luck plays an important role. Therefore, the acquisition is not considered as a sensible decision made by Geely, which is called an "upstart" in English reports, though acclaimed as a hero in Chinese ones. The GAMBLE metaphor clearly expresses reporters' disapproval of the deal.

Example 16

The acquisition underscores China's **arrival** as a force in the global car industry, as well as flagging up its ambition to become a big player on the world business stage.

Example 17

The purchase of one of Europe's most storied brands shows how China has emerged not just as the largest auto market by number of vehicles sold in the last year, but also as a country determined to **capture** market share around the globe.

Example 18

For Geely, acquiring Volvo is both an extraordinary statement of intent and a huge **gamble**.

V. CONCLUSION

CDA argues that the world we know is constructed through discourse, the analysis of which contributes to a better understanding of the reality as well as power relations. However, that construction can only be taking place in the minds of (interacting) individuals. (Chilton, 2005) In order to investigate how discourse impacts society, we need to know the cognitive processes involved because discourse maintains, influences and changes social reality through human mind. Metaphor research provides such a tool to fill the gap. Unfortunately, until recently metaphor largely escaped CDA practitioners' attention. The case study shows that the function of metaphor is two-fold: the first is cognitive, facilitating the understanding of one entity in terms of another; the second is pragmatic, serving the communicative purpose and showing the ideological stance, cultural stereotype and bias. The integration between the two research fields is beneficial to both. Addressing the cognitive aspects of discourse can enrich CDA analytic framework and render the interpretation more reasonable, while taking a critical discourse perspective helps to draw attention to the social and ideological dimension of metaphor.

ACKNOWLEDGMENT

This work was supported by a grant from Tianjin Municipal Education Commission (No. 20112205).

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ISSN 1799-2591
Theory and Practice in Language Studies, Vol. 3, No. 3, pp. 482-491, March 2013

doi:10.4304/tpls.3.3.482-491

A Stylistic Error Analysis of Williams' *The Remains of the Last Emperor*

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***Abstract*—This paper is a study of the linguistic and 'editorial' errors observed in Adebayo Williams' novel, *The Remains of the Last Emperor* (1994). The study merges the theoretical postulations of two important fields of applied linguistics known as error analysis and stylistics, and investigates the various thematic, stylistic, structural and mechanical errors which leave the reader and ESL researcher with feelings of anguish and despair. The errors identified are classified and analysed under broad thematic/semantic, lexical, grammatical and graphological subheadings. They are then systematically parsed for their linguistic as well as literary implications for the reader. Based on a detailed appraisal of the challenges which these errors pose to linguistic and literary pedagogy, the research wonders whether it is not the case that, rather than exemplify a genuine creative impulse of the author, this novel is a prime example of the very shoddy writing characteristic of the Nigerian literary scene of the 90s. It concludes that Williams' novel is, both in content and form, exceedingly weak and pretentious.**

***Index Terms*—error analysis, stylistics, structural, graphological, parsed, pedagogy**

I. Introduction: Stylistics, Language and the Novel

Stylistics is often defined as the study of varieties of language 'whose properties position that language in context'. This has resulted in such categories as language of advertising, law, politics, religion, an individual writer or even the language of a period in time. As Wikipedia argues:

Stylistics also attempts to establish principles capable of explaining the particular choices made by individuals and social groups in their use of language, such as socialization, the production and reception of meaning, critical discourse analysis and literary criticism. (p.1)

Language is thus central to an understanding of stylistic theory, its practical application and the criticism of literature. To secure the right response from his audience, the writer, like the speaker who uses language, must employ language in a way that is coherent, logical and acceptable. This is necessary because the relationship between the writer and his audience – which corresponds to the one between the speaker and hearer – is sacrosanct.

It is the audience which makes the author's work come alive. Sans the audience, it is fairly certain that any work of art will remain a moribund monument. Even in the portrait of social reality, the creative writer must employ language properly and effectively. This means that the text must satisfy the Hallidayan ideational, textual and interpersonal criteria of linguistic metafunctions. It must be properly constructed thus reflecting reality, competent use of language and reader interface.

In an age of renewed focus on reader response, what has been said above necessarily determines the way this response is obtained. Speaking about the centrality of linguistic competence to creativity, Ngara (1982, p.24) observes as follows:

Language is a very important component of the verbal arts. To be able to write effectively and artistically, the writer himself must have achieved a high degree of competence in his chosen language. This competence can only be demonstrated by his ability to mould the chosen dialect into a fit medium of artistic creation….The first requirement is that he should be at home with the language so that whatever linguistic devices he employs in his work, whether simple deviations from the norms or translations from another language, are in the final analysis *products of a genuine artistic concern, not a reflection of the author's inability to handle the language effectively*. Lack of proficiency in the chosen language limits the choices open to the writer and can often lead to artificiality, monotony and mediocrity.

The excuse of experimentation or second language challenge then becomes invalid and hollow when even a celebrated novel demonstrates unpardonable and inexplicable abuse of linguistic forms, structures and meaning. Readers are challenged unnecessarily and alienated, and their response is further compromised. As Ngara states, 'the reader's response will depend on…the nature of the utterance, what the author says and how he says it….' (p.14). Although Ngara cites the reader's own competence, experience and the usefulness of his method/approach as other reader-response variables, it is clear that the author's competence is crucial to the success of reader-response.

Stylistics is thus well placed to act not just as a bridge between literary creativity and linguistic code but also as an investigative agent over the propriety in the use of this code. The goals of stylistics in this regard are enumerated by Ngara as follows:

[The stylistician] must use the analytic tools of the linguist…; he must to some degree concern himself with minute details of grammar, lexis, phonology, prosody, meaning, as well as with the wider issues of deviation from the norm, the relationship between language and character, *the relationship between the author and his audience*.... Like the conventional critic he is interested in theme, plot and character, except that his interest is always related to the role that language plays in the delineation of these features of the novel (p.12).

Thus, whatever the technique of the writer, whatever his method of handling language registers, the stylistic critic must judge the appropriateness and effectiveness of the author's linguistic choices (Ngara, 1982, p.25).

The work of the stylistic analyst that this research advocates is one which judges the success of the writer's wrapping technique in relation to the value of the article in the parcel, for, the wrapping technique and the value of the article are of equal importance. It is therefore prescriptive and descriptive. Leech (2008, p.3) refers to the importance and inextricability of the formal and functional aspects of literary and textual study in the following words:

This interface between linguistic description and interpretation is precisely the sphere of stylistics as I see it: by undertaking a linguistic *analysis* as part of the interrelation between the two fields of study, we facilitate and anticipate an interpretative (evaluative) *synthesis*. Within stylistics, that is, linguistic and literary concerns are as inseparably associated as are the two sides of a coin.

As observed above, although stylistics as a study has always been descriptive, eschewing prescriptive tendencies, the kind of stylistics advocated here combines both. The technique of this kind of stylistics is as much about revealing the salient features of a text from linguistic insights as it is about making value judgments about the effectiveness, validity and contextual acceptability of these features. It is a stylistic error analysis. Stylistics can do no less. This essentially broader view of the relationship between stylistics and the language of an author is validated by Simpson (2007, p.3) when he says:

It is the full gamut of the system of language that makes all aspects of a writer's craft relevant in stylistic analysis. Moreover, stylistics is interested in language as a function of texts in context, and it acknowledges that utterances (literary or otherwise) are produced in a time, a place, and in a cultural and cognitive context. These 'extra-linguistic' parameters are inextricably tied up with the way a text 'means'. The more complete and context-sensitive the description of language, then the fuller the stylistic analysis that accrues.

To underscore the above postulation, this research adverts to the views of Oluikpe (1979, p.49) in which he suggests that 'to produce an impeccable prose, two things are necessary – grammar and stylistics'. Oluikpe, advocating accent on the pedagogical view of stylistics, proceeds to link it closely with knowledge of grammar in the following way:

In addition to grammar, students need lessons on stylistics. Students write poorly not just because grammar is neglected; but because stylistics is neglected. Stylistics is the art of writing. It involves 'the selection of words and constructions, the length of sentences and their complexities, and the organization of the total expression'. When for instance, people complain that university students are poor writers, they mean…that the writing of students is ill organized, wordy, vague, and monotonous….Organization, wordiness, vagueness, and monotony are the province of style. And these are what are neglected in the teaching process. Consequently, students write poorly (p.51).

In advocating this role of 'linguistic police' for stylistics, Oluikpe's focus is on the linguistic competence of university students. However, these strictures can, and do indeed, apply also to errors made by creative writers in the English language from whom these students are supposed to enhance their linguistic skills. Their competence is further set back by such innumerable stylistic and grammatical errors which obscure the contextual relevance of Adebayo Williams' novel, *The Remains of the Last Emperor* (*The Remains*). We have already observed elsewhere that grammatical propriety in the use of English by writers has long been the concern of a good many scholars particular the Augustan Puritans such as Bishop Lowth, Jonathan Swift, John Dryden, Alexander Pope as well as Doctor Johnson (Ufot 2006, p.79). This is still a concern of many in stylistics. Thus, on account of the errors in *The Remains*, stylistics partners the theoretical and practical positions of error analysis in order to produce a robust criticism of text.

II. Error Analysis and Stylistics

Error analysis (EA) is a technique of applied linguistics which developed from the weaknesses of contrastive analysis (CA). CA itself is based on the theory that languages are different in structure and that these differences account for the problems the learner encounters as he seeks to learn another language (target language). CA therefore involves a detailed comparison between the structures of the learner's first language and the target language in order to determine and predict the problems which are likely to be encountered in the target language by the learner. However, CA alone has been found to be ineffective. It is incapable of accounting for all the errors encountered by the learners. Headbloom (1979, p.28) points out that:

Proponents of error analysis say that a contrastive analysis takes far too much time to conduct, and yields poor results. It predicts some problems which in effect never show up in the learner's production, while failing to predict other errors which actually do occur….The use of error analysis comes from a rationalist theory of language learning….

An error is a systematic deviation from the acceptable forms of the language by the native or non native speaker/writer. Matthews (2007, p.126) sees error analysis as 'the analysis, for practical but also potentially for scientific ends, of errors made by students learning another language.' Also, Headbloom defines it as 'aposteriori contrastive analysis' and argues that:

It is indeed an after the fact analysis. The focus of error analysis lies with the second language learners' errors in trying to produce the target language. The errors made are analysed and classified to see if there is any commonality among them. If the cause of the errors can be explained, we can adapt this information to our second language pedagogy (p.27).

Thus, the pedagogical view of stylistics is well suited to the theoretical and practical goals of error analysis, and both in turn are appropriate in serving as a watchdog over literary 'excesses'. On his part, Ibitoye (2004, p.251) has this to say:

Error analysis refers to the systematic study of learners' errors. Errors are systematic performance problems which the learner on his own is probably not even aware of and certainly cannot correct on his own unlike mistakes which he may realize and then correct.

Ibitoye proceeds to proffer procedures employed in error analysis as well as methods for classifying them. These include:

i) pre-systematic errors; ii) systematic errors; and iii) post-systematic errors.

Like Headbloom above, he also suggests that error analysis is to be preferred to contrastive analysis. He says:

Applied linguists who use error analysis see CA basically as only the first and necessary step in explaining why learners commit errors. Hence some doubt the value of merely predicting errors where direct observation of difficulties can be made. So, they say it is better to confront the real problem face to face….Thus, error analysis is to be preferred because it focuses on actual errors made by learners (pp.251-251).

The errors observed in *The Remains* belong largely to the third category of errors above which Ibitoye describes as an infrequent kind of error. This is because, as he points out, the learner has mastered the language to the extent that he can himself detect and correct his errors, yet the errors still occur.

Anasiudu (1996, p.132) identifies the significant difference between CA and EA in the following way:

The result of the failure of CA to account for all the learner's errors led to the development of the technique of error analysis. The main difference between CA and EA is that while CA is predictive EA is diagnostic. That is, unlike CA, EA requires an analysis of the learner's production to discover the errors.

Osisanwo (1996, p.142) defines an error as 'a linguistic deviation… a linguistic or paralinguistic deviation from an acceptable norm of usage'. Errors then, it must be pointed out, do not occur only at the level of grammar and orthography but also at the level of style. Stylistic errors, according to Anasiudu, are 'grammatically correct but inappropriate use of expressions' (p.135). In a creative work such as the novel this also includes thematic illogicalities, weak handling of plot, structure and denouement, grotesque grammatical constructions, a hectic preference for hackneyed expressions (journalese and offficialese) as well as shoddy spelling and punctuation.

Wales (1997, p.435) suggests that 'for some people style has evaluative connotations: style can be "good" or "bad"'. Thus, stylistics as the study of a writer's style in this sense must be seen as a companion of error analysis. For, as has been observed earlier of Oluikpe's position on stylistics, the theoretical considerations of error analysis so far focus disproportionately on students' errors. There is however fairly credible evidence of learner errors in creative writing which has often been overlooked. Therefore, both sub disciplines complement each other in the continuing search for a more systematic approach to the study of the language of literature. It is an approach to style study which is better placed to conduct a thorough enquiry into the linguistic and contextual ethos of a text like *The Remains*.

Admittedly, the foundations of some of the errors observed in the text can be traced ultimately to the second language situation of the author as a Nigerian. Language, it has been argued, is acquired, not inherited resulting inevitably in imperfections. The English language, like any other language in Nigeria, is learnt, though not as a first language but as a second language. According to Osisanwo (1996, p.142):

Whatever is learnt or acquired can hardly be totally perfect. English, like many other human languages, is learnt. In Nigeria it is learnt not as a mother tongue, or first language, but as a second language. If native speakers of English encounter some difficulties in acquiring it, and thus exhibit errors… one can hardly expect total perfection on the part of second language learners of the language.

As some of these scholars contend, a good many of the errors are due not only to ignorance of the rules but also to carelessness, thoughtlessness and exuberant haste. For the creative writer, this is the haste to publish for personal aggrandizement rather than a genuine inspiration to contribute to literary scholarship. Let us exemplify our contentions with the text of *The Remains*.

III. The Problem with the Text

To read Williams' *The Remains* is to experience a feeling of intense anguish, disgust and then, despair. These negative feelings arise not from the tale itself, which, in the opinion of this study, is illogical and chimerical, but from a lethal combination of stylistic errors, unacceptable grammar and mechanics as well as negligent 'editorial' work. As a columnist for a number of weekly news magazines most notably the now defunct *African Concord* (Nigeria), Williams was famous for writing prose often seen as delectable albeit overly sensational sometimes. This perhaps may account for the problem of this first novel of his. It appears that the author – in his haste to produce his first full novel -- unconsciously overlooks the difference between the stylistic demands of journalese and those of the more serious creative endeavour such as a novel. It is one thing to be famous for writing sensationally delightful prose in magazines often dwelling largely on cheap political discourse, but it is another matter entirely to convert this into a properly emotionally distilled novel in both content and form.

The text of this novel is vitiated by weak handling of the thematic and lexical framework, perfunctory grammar, unacceptable spelling and punctuation, as well as an overall careless 'editorial' work. The concern of this paper at this point is to highlight, categorize and analyse those aspects of these errors which are likely to present formidable obstacles to the linguistic competence of undergraduate students of English, who have to grapple with this novel for their course requirements. These defects are categorized broadly into thematic/semantic, lexical, grammatical and graphological errors.

IV. Thematic/Semantic Illogicalities

A novel is an extended work of prose fiction which deals with character, action and thought in the form of a story, employing language imaginatively but accurately and effectively to educate and entertain. Palmer (1986, p.1) defines it as 'a *coherent, unified,* fictitious prose narrative with a beginning, a middle and an end'. Similarly, *The Oxford Dictionary* sees it as: 'a fictitious prose narrative of considerable length in which characters and acts representative of *the real life* of past and present times are portrayed in a plot of more or less complexity'. On her part, Ezeigbo (1998, p.2), while distinguishing the novel from other sub genres of fiction or prose narratives, emphasizes that the novel is 'a full and *authenticated* genre by which human experience is related,' and that it 'evinces an extended format, a greater variety of characters, a greater complication of plot and a more *rigorous* delineation of character and exploration of motives'.

The operative words in the quotations above are 'coherent', 'unified', 'the real life', 'authenticated' and 'rigorous'. All these qualities are absent in the handling of the thematic structure of *The Remains*. In this novel, Williams attempts unsuccessfully to explore the socialist question of class upheavals and revolution. The story revolves round a group of 'lunatics' who are led by a man simply referred to as 'the Leader'. These 'lunatics', who are really dissidents, we are told, capitalize on the social discontent in the land occasioned by Emperor Samusangudu's highhandedness, repression and tyranny to rebel against him. This results in what Williams calls 'the bloody resolution of an epochal impasse' (p.208). Thematically, however, this novel bites off more than it can possibly chew, and this results predictably in stylo-thematic pretensions and failure.

The story, for instance, from chapter four, is told in the first person by a man called Sir Dandy Alasika. Alasika himself was supposed to have witnessed the upheavals, indeed took active part in them, which culminated in the toppling of the Emperor and his annihilation by his own monstrous pet, a boa constrictor. Alasika now chronicles the events for posterity. In its capacity to stretch credulity too far, the narrative, reminiscent of childish fables which are inferior even to ancient Greek legends, employs obviously exaggerated vitriol to describe the Emperor without providing any clear or rigorous evidence of the Emperor's malfeasance. In terms of reader response, this paper believes that rather than identifying with this kind of narrative, the reader is, in fact, amused and must view the Emperor with some empathy.

The crimes of the Emperor are nebulously and half-heartedly described. All the reader is told in passing is that the Emperor sited the country's biggest prison-yard in the province of his bitterest political opponents. Then, the reader is inundated with the usual lazy clichés about the compulsive obsession of absolute rulers. This includes third party hearsay about the Emperor eliminating his critics by either murdering them or bundling them into a lunatic asylum on trumped up charges of insanity. But no rigorously credible examples are provided to enable the reader to form a coherent, logical and informed opinion on the Emperor's culpability. The narrator, the reader is told, had been a famous musician until he took to political satire. Yet there is no example of such satire. He and his wife were forced to separate on account of irreconcilable differences. Before the separation however, she had had a beautiful daughter for him, but she left with the daughter.

Years later, we are told, his envious friends goaded him into wooing another woman in another part of the country while he was on tour. He did and married her. But it turned out – only after she had had a son for him – that she was his own daughter from his estranged wife. This incest, emphasized by the fact that he was now bizarrely the father and grandfather of the same boy, and father and husband of the same girl, was exploited by his enemies to calumnize him and effectively end his singing career. His estranged wife committed suicide; he attempted the same but failed. He finally became insane, or was suspected of insanity, and was committed to the lunatic asylum where he met the other 'lunatics'.

The major problem here is that it is not clear whether the Emperor was one of the enemies seeking to destroy Sir Dandy Alasika. This is because we are later told by the doctor's father that the Emperor only spared Sir Dandy's life because he (the Emperor) was a fan of his musical talents. He says:

The Emperor used to steal in to watch you perform. He was a great fan of yours, and that is why you are still alive. He didn't like the way you were recruited by his opponents to abuse him. He set you up knowing you are a great donkey and that your thing does not know any boundary (p.97).

This stretches the imagination too far. There are loopholes in this line of reasoning. If the Emperor was such an admirer of Sir Dandy Alasika's musical talents why would he set about trying to ruin those same talents by setting their owner up for destruction? Was the Emperor a fan of the very same satirical songs which were 'recruited by his opponents to abuse him'? Did the Emperor talk Alasika into wooing and marrying a woman who turned out to be his own daughter? Did he also ensure that Alasika would never get to know the truth until after the incestuous marriage had produced an offspring? These questions are not answered by the novel, and that accounts for the feeling of contempt at these lies. The reader struggles unsuccessfully to unravel the plethora of thematic illogicalities and inconsistencies in the text. And they are more of these.

At the beginning of part two, precisely chapter nine, the author, perhaps to remind the reader that the narrative here is undertaken by the old man, Sir Dandy Alasika, says: 'A huge crowd had gathered round, *listening attentively* to the old man's strange tale'(p.70). Presently, on the same page, this same attentive crowd is described as cynical and apathetic, surging forward in 'disbelieving awe' (p.70). Yet a little later, the same cynical and apathetic crowd increases dramatically nodding in 'awe and bewilderment' (p.90). Can a crowd that is 'listening attentively' be 'cynical and apathetic', surge forward in 'disbelieving awe' and nod in 'awe and bewilderment' all at once? The choice of expressions here in relation to their stylistic co-text is apparently inaccurate and ineffective.

As the events reach a crisis point at the end of the novel, the narrator and the doctor (both asylum inmates at the time) suddenly acquire magical powers of invisibility. With this, they gain access to the Imperial Palace and observe, unseen, the final proceedings in the reign of the Emperor. It is here, the novel tells the reader, that they observe from close quarters what is referred to by the narrator as 'The Day of the Boa Constrictor'. The Liberation building to which the citizens have laid siege is blown up resulting in multiple deaths. The Emperor is swallowed up by his pet snake, the boa constrictor, to which he has been feeding live babies.

The narrator's powers of invisibility are such that he is emboldened by revulsion against the soldiers in the Imperial Palace and strikes one of them hard in the face with all his strength. The victim of this strike only thinks of having been bitten by mosquitoes (p.190)! The narrator then senses perhaps, but mistakenly, that despite the unengaging and disengaged tenor of the discourse, the reader has been taken in by the tale. This encourages him to add that he had assaulted the Imperial Palace 'from the Western end where there was a giant statue of the Emperor…' *with his bare hands* (p.199). Significantly, since there has been no prior mention of the narrator's being in possession of any arms, we must assume 'bare hands' to be case. Yet the reader is not told the outcome of this decision to assault with bare hands a place crawling with armed soldiers!

Another aspect of the thematic weaknesses of the text is in the brazen and inelegant appropriation of famous lines from some of the works of Wole Soyinka, Ayi Kwei Armah and Chinua Achebe without specifically acknowledging them. This creates disjointed and dishonest echoes of those works. For instance, before the old man begins his narrative, he conjures 'an immaculate white cock' and wrings apart its head from its body. The ritual spectacle is described as follows:

As the headless body spun round in a demented spiral, a hot fountain of blood traced a bold trajectory in the air before spraying the young man with its gory contents (p.4).

But these lines invariably echo Soyinka's description of the ritual at the funeral scene at which the late Custodian of the Grain lies in state in *Season of Anomy* (*SOA* pp.14-16). Williams, who had in an article entitled: 'Advertisement for My Style' in *Tell Magazine* (Nigeria) (April, 1996) subtly canvassed the gratuitous view that someone had wondered whether he was another Soyinka, copies not just Soyinka's thematic concerns but also his motifs. As a result, Soyinka's 'Custodian of the Grain' in the above novel becomes in Williams' *The Remains,* 'custodian of the truth' (p.12) and 'custodian of a noble heritage' (p.22). Soyinka's cocoa motif in *SOA* is lifted by Williams so that we now have '…sweaty men on huge fields of fresh cocao [sic] pods' (p.93).

We see further evidence of this unabashed attempt to imitate Soyinka in the conversation in the lunatic asylum in which Jerry declares: 'You seem to be genuinely afraid of bloodletting. But no society can be purified without some bloodshed' (p.108). This echoes Soyinka's statement in *SOA* that '…the sowing of any idea these days can no longer take place without accepting the need to protect the young seedling, even by violent means' (p.23), and his opinion in *The Man Died* about the January 1966 killings (in Nigeria) that '…it is the rare and lucky revolution which manages to avoid blood' (p.149).

From Armah's *The Beautyful Ones Are Not Yet Born,* Williams appropriates motifs of human waste (p.1), and stark nudity. Those readers who are familiar with Armah's novel will not fail to recall the description of the teacher in that novel when they read this statement in Williams' novel: 'There was the old man, completely naked'(p.95). Other instances of lexico-semantic copying can be seen in 'Sir William Winterbottom'(p.102) from Achebe's *Arrow of God,* and also the surfeit of cacophonous proverbs which are largely imitative of Achebe's novels, particularly *Things Fall Apart.* Also, surely, lightning usually precedes thunder rather than the other way round as we see in the following description in *The Remains*: 'A crackling thunder shattered the peace of the night. The lightning *that followed* blazed a fiery trail through the forest like an enemy tracer bullet' (p.9). But this is clearly illogical. *Collins English Dictionary* has this to say about thunder: 'A loud cracking or deep rumbling noise caused by the rapid expansion of atmospheric gases *which are suddenly heated by lightning.* Thus, lightning does not follow thunder. It precedes it.

For the reader then, these thematic and semantic flaws contradict the extravagant description of this novel by the back cover blurb as '… haunting, intensely lyrical… a memorable portrait…a spellbinding narrative…'. On the contrary, the dominant impression that these blunders leave the reader with can be described quite simply with the adjective, 'soporific' -- a word which is characteristically misspelt in the novel as 'sopoforic'(p.193). Thematically, this novel literally sends the reader to sleep.

V. Lexical Blemishes

There is a myriad of clearly inelegant lexical solecisms and non standard expressions which serve no stylistic purpose whatsoever. These include:

1. *floodings (p.8)	--	floods
2. *cross purpose (p.8)	--	cross purposes
3. *cross firing (p.9)	--	cross fire
4. *mildy (p.9)	--	mildly
5. *a honour (p.12)	--	an honour
6. *torturing labyrinth (p.16)	--	tortuous labyrinth
7. *in flying colours (p.47)	--	with flying colours
8. *specie (p.49)	--	species
9. *Christian (pp.51, 142,163)	--	christen
10. *incidence (pp.59, 61)	--	incident
11. *fanatics (p.71)	--	lunatics
12. *alright (p.80)	--	all right
13. *rhetorics (p.107)	--	rhetoric
14. *instance (p.108)	--	instant
15. *an hyena-like (p.126)	--	a hyena-like
16. *a luggage (p.134)	--	luggage
17. *damages (p.165)	--	damage
18. *traditional battle dresses (p.169)	--	traditional battle dress
19. *waken from… (pp.169,207)	--	wakened/awaked/waking from...
20. *knowing fully well (pp.174, 186)	--	knowing full well
21. *multi-storey buildings (p.177)	--	multi-storeyed buildings
22. *…mind wondered to … (p.186)	--	…mind wandered to…
23. *at who (p.199)	--	at whom
24. *broken English (p.216)	--	Pidgin English

The majority of these errors result from a combination of carelessness, journalistic exuberance and mother tongue interference. Surely, expressions such as 'floodings', 'crossfiring' and 'torturing labyrinth' can only lead the reader away from linguistic propriety. What stylistic purpose can this absent-minded preference for the present participle (gerundial) phrases serve? As perhaps deviant attention-getters, they fail woefully. Major dictionaries such as *Collins English Dictionary*, *Oxford Advanced Learners Dictionary* and *BBC English Dictionary* list the words as follows:

flood (noun): an inundation or overflowing of water.

cross fire (noun): a lively exchange of fire, ideas, opinions from two or more different places which passes through the same spot.

tortuous/torturous or **torturesome** (from **torture**) (adjective):

twisted or winding; devious or cunning; intricate; not simple; complicated; causing mental agony.

At no point in any of these dictionaries are expressions or derivations such as 'floodings', 'cross firing' and 'torturing'(as a modifier) listed. Thus, they serve no stylistic value. The same observation can be made about the expression 'mildy' which is employed by Williams in the sentence:

He reserved a mildy sinister smile for….

The suspicion of this researcher is that this error is perhaps due to the 'printer's devil' for the adverb, 'mildly', intended as a downtoner (Quirk and Greenbaum,1973, pp.131-132) for the adjective, 'sinister'. Whatever may be the case, the resulting expression is cacophonous. The errors involving 'a honour' and 'an hyena-like' are obviously the result of mother-tongue interference. Williams' native Yoruba language very often creates difficulties for some Yoruba speakers of English in their pronunciation of stressed vowel phonemes at syllable-initial positions. The common practice is for many a Yoruba speaker of English to insert the glottal fricative /h/ before such vowels or drop it when it should be pronounced. This is corroborated by Jowitt(2000, p.79), and it often results in absurd pronunciation of 'eat'/i:t/ as 'heat'/hi:t/ and vice versa. Thus 'a honour' is the unconscious result of the author inserting /h/ in the pronunciation of 'honour' whereas 'an hyena-like' proceeds from dropping it. Jowitt argues that 'such an omission [or intrusion] of the syllable-initial /h/ is a salient marker of uneducated speech'(p.79).

The error in 7 involves unidiomatic use of preposition in the expression '… flying colours'. The appropriate preposition which precedes this idiom is 'with', not 'in', which obviously results from a literal interpretation of the expression. The three dictionaries cited above respectively exemplify the expression thus:

a) He passed his test *with* flying colours (p.561).

b) She passed the exam *with* flying colours (p.573).

c) Mr. Chirac will have to pass that test *with* flying colours (p.218).

Error number 8 is the result of false analogy with plural forms of regular nouns. The word ‘species’, normally attested for both singular and plural, is incorrectly made to lose its ‘s’ in the mistaken belief that it is the singular form of ‘species’ when he says ‘a dreaded specie of mushroom’. The word ‘specie’ is a rare (archaic) word for coin money as different from bullion or paper money (*Collins English Dictionary*). In 2, the idiom 'cross purposes', which is wrongly written as 'cross purpose', is attested in its fixed plural form(pluralia tantum).

The errors in 9, 10, 11, 12 and 22 exemplify further instances of absent-minded mix-ups which are common with several newspaper titles in Nigeria. As we have noted already, Williams is well known for contributing articles to several newspapers and magazines in Nigeria. A good many of these titles are a study in very poor English. But here again, the errors illustrate the difference between the Chomskyan concepts of competence and performance. The concepts referred to in these errors are:

9) formal or ceremonial naming	**not**	religion
10) specific occurrence or event	**not**	rate, extent, degree
11) insane people in an asylum	**not**	enthusiasts
12) standard form, ‘all right’	**not**	alright
22) move without control to other ideas	**not**	think hard to make a determination.

Errors 13, 16, 17 and 18 exemplify the author’s wrong use of non count nouns. Whereas as non count nouns, the words ‘rhetoric’, ‘damage’ (destruction) and ‘dress’ (clothes for either men or women) are usually not marked for plural, the word ‘luggage’ does not select the singular indefinite determiner ‘a/an’. This non standard morpho-lexical process is also observed in errors 19, 20 and 21 in which affixes are wrongly used. In 19, the author mixes up the types of past participle suffixes /-ed/ and /-en/ in the transitive verb ‘waken’ producing an incomplete word, in 20, an unidiomatic ‘y’ suffix is added to the word ‘full’, and in 21, the participial /-ed/ suffix is incorrectly omitted from the phrase ‘multi-storeyed’. In 23, it is necessary to state that although the interrogative pronoun ‘who’ is now often preferred in informal speech, yet as the object of a preposition (considered very formal), the objective form ‘whom’ is considered appropriate. According to Thomson and Martinet (2002, p.72):

In formal English we use preposition + **whom**:….

But in ordinary English we usually move the preposition to the end of the sentence. The **whom** then normally changes to **who**….

Error 24 involves a mix-up between ‘broken English’ (English that is incorrect in pronunciation, grammar and vocabulary) and Pidgin English (a distinct language resulting from contact between English and one or more vernaculars) when the author says: ‘“Wey the chain, and wey de command?” the private with the grenade asked in broken English…’. In addition to the foregoing blunders, reflexive pronouns are wrongly used for reciprocal ideas which require reciprocal pronouns so that we have ‘themselves’ in ‘…cancelling themselves (one another/each other) out’ (p.9) ‘…the men looked at themselves (one another/each other)’(p.87) and ‘ourselves’ in ‘We looked at ourselves (one another/each other)’(p.127).

Apart from these lexical solecisms, the text is further vitiated by an unnecessary and excessive recourse to cheap journalese. This involves very unremarkable clichés lifted from lowly Nigerian newspapers. It is appalling that a writer of Williams’ calibre is unable to resist the lure of such drab and hackneyed expressions as ‘yours sincerely’ (pp.47,72,77); ‘shikena (illiterate form of shikenan’: Hausa word for ‘that’s it’)(p.6); ‘tripped’ (slang for ‘excited’) (p.28); and ‘hidden agenda’[which was common in Nigerian newspapers at the time](pp.81,140). Sometimes, the reader gets the impression that Williams’ desperation for elegance and bombast leads him to open to any page in the dictionary and appropriate at random any set of highfalutin words found therein regardless of their stylistic value. An example of this is seen in the expression ‘whining and whingeing’(p.200). Both words – ‘whine’ and ‘whinge’ – are listed on the same page of all major dictionaries, and, more importantly, they mean the same thing. Therefore, they constitute unnecessary repetition in the context of their use here. They are a prime illustration of stylistic tautology or pleonasm.

VI. Grammatical Flaws

If there is any aspect of the text which constitutes the most formidable challenge to the reader, it is the plethora of curious syntactic constructions. These must be the result of carelessness and incompetence on the part of the writer. Let us consider the following:

[1.6.1] They met four days earlier, the old man and the younger man…(p.5).

[1.6.2] But perhaps the real drama began six days earlier(p.5).

[1.6.3] Two decades earlier a terrible calamity befell the nation…(p.8).

[1.6.4] Or did the patients who the government described as communist insurgents infiltrated into the country and blew up the building rather than surrender, as claimed by the government?(p.8).

[1.6.5] …the aghast and terrified secretary…(p.15).

[1.6.6] It was one event I usually look forward to (p.83).

[1.6.7] …the attendants have seen me. And yet nobody had challenged me (p.84).

[1.6.8] There is a man here who had returned some stolen goods(p.85).

[1.6.9] It looks as if Ben had invested his loot wisely after all(p.85).

[1.6.10] When I look at that, I told myself…(p.99).

[1.6.11] He broke this off and changed into…a blue pair of trousers(p.117).
[1.6.12] I could not but help wondering…(pp.140,181,209).
[1.6.13] I could not but help wonder…(p.145).
[1.6.14] I could not but help thinking…(p.156).
[1.6.15] I then came to the conclusion that having worked very hard to see the moment come true, the great occasion proved too much for the radical priest (p.158).
[1.6.16] I could not but help applaud…(p.163).
[1.6.17] …that cascaded from his thin mean lips (p.211).

There is at several points in the text incompetent handling of verb tenses especially in time-shift situations. This is particularly observed in the portions of the narrative which require the pluperfect (past perfect) tense which is formed by the auxiliary 'had' with a past participle lexical (main) verb. This is observed in [1.6.1], [1.6.2] and [1.6.3]. The comparative adverb 'earlier' in the three structures is the clearest indication of temporal shift which requires the past perfect tense as follows:

1.6.1 They *had met* four days earlier….
1.6.2 …*had begun* six days earlier.
1.6.3 …earlier a terrible calamity *had befallen* the nation.

The problem of weak handling of tenses is observed further in [1.6.6], [1.6.7], [1.6.8], [1.6.9] and [1.6.10]. But in these examples we are confronted by a cacophony of inconsistent tenses which ruin the cohesion of each text. In each case, the verb tense in the first of a pair of closely related clauses (or sentences in the case of [1.6.7]) contrasts sharply with that of the second in a most awkward way. This is a common feature of the writing of many Yoruba journalists and it seems to reflect the lax verb tense cohesion of Yoruba syntax(Jowitt,2000, pp.119-120). The acceptable forms of these sentences should read as follows:

1.6.6 It *was* one event I usually *looked* forward to….
1.6.7 …the attendants *have* seen me. And yet nobody *has* challenged me....
1.6.8 There *is* a man here who *has* returned some….
1.6.9 It *looks* as if Ben *has* invested his loot….
1.6.10 When I *look* at that, I *tell* myself that….

The error in [1.6.4], in its monstrosity, again presents one of the greatest challenges to comprehension for the reader. The chief defect of the structure stems from the words 'and blew'. Consequently, one possible way of attempting to make sense of the structure, we suggest, is to delete the linker 'and', and then convert the verb 'blew' to its present tense thus:

Or did the patients who the government described as communist insurgents infiltrated into the country by a hostile neighboring country *blow* up the building….

Sample [1.6.5] exemplifies an error in the use of a predicative-only adjective, 'aghast', in an attributive position. The adjective 'aghast' occurs only after the predicator in a sentence as follows:

The secretary was/stared/stood aghast and terrified.

The three dictionaries already cited emphasize that this word does not occur before a noun. The errors in [1.6.11] and [1.6.17] result from faulty placement of modifiers in a complex noun phrase. In English, colour adjectives such as 'blue' usually modify the material head noun directly rather than the partitive head of the construction. Similarly, opinion adjectives such as 'mean' in the above context always occur before shape/size adjectives like 'thin' (Quirk and Greenbaum, 1973, pp.403-404). As a result, the attested structures are:

1.6.11 …a pair of blue trousers
1.6.17 mean thin lips

Errors [1.6.12], [1.6.13], [1.6.14] and [1.6.16] stem from a very bizarre grammatical construction which consists of the faulty '…could not but help…' accompanied by the present participle (-ing) or bare infinitive verb. The acceptable from of these constructions should be rendered as: 'I could not help wondering/thinking/applauding' or 'I could not (help) but wonder/think/applaud'.

In sample [1.6.15], we see an error commonly referred to as misplaced modifier or dangling participle. This error often results from a modifier or participle which, according to Trask (2000, p.37), 'is not grammatically linked to the rest of its sentence, or at least not in an orderly manner.' Misplaced modifiers are regarded as inappropriate in serious writing because they violate the subject-attachment rule. By this rule, the absent subject of the modifier '…having worked very hard to see that moment come true…' would be interpreted inaccurately as identical to the subject of the higher clause containing it which is 'the great occasion'. Surely, it was not 'the great occasion' which 'worked hard to see that moment come true'. It was 'the radical priest'. Therefore, the sentence ought to be: 'I then came to the conclusion that having worked very hard to see that moment come true, the radical priest found the occasion too much…'.

VII. GRAPHOLOGICAL ERRORS

Under this category, we focus attention on the errors of mechanics and orthography which in this novel consist chiefly in negligent punctuation and slip shod spelling. Again, it is worth stating that these errors are common characteristics of the writing of lowly Nigerian journalists, a good many of whom have very little education or are just dilettantes. Consider the following examples.

[1.7.1] In the utter meaninglessness of life, there was some kind of meaning in the unspeakable chaos of our existence, this [sic] was some order (p.71).

[1.7.2] Then there was a huge dizzying gulf (p.83).

[1.7.3] 'The monkey sweats, it is the hair that hides it,' the old wizard remarked with a mischievous twinkle…(p.96).

[1.7.4] I think it is the power that went his head [sic], it was power that corrupted him, that turned him into a monster(p.99).

[1.7.5] orangoutang (pp.102); preeminent (p.145)

[1.7.6] negro (p.102)

[1.7.7] Napoleon's Book of Fate (p.103)

[1.7.8] Blockheads who had become pin-heads, with their private anatomy doing the thinking for them, I thought to myself in disgust…(p.201).

The majority of these errors result from comma splice and sentence fragments. Greenbaum and Nelson (2009, p.208) explain this error as follows:

The general rule is that if we juxtapose sentences…, we must use a major punctuation mark. The major punctuation marks are full stops(periods), question marks, exclamation marks, colons, semicolons and dashes…. If we use a comma instead of a major punctuation mark, the resulting error is a comma splice….

We see this error in [1.7.1], [1.7.3], [1.7.4] and [1.7.8] in the insertion of commas rather than major punctuation marks between the following pairs of words:

1.7.1 …meaning, in…

1.7.3 …sweats, it…

1.7.4 …head, it

1.7.8 …them, I…

The first of these errors is exacerbated by the numerous other commas within the construction. Therefore, the commas in question should be replaced by a full stop, a semi colon or a dash as follows:

In the utter meaninglessness of life, there was some kind of meaning. In the unspeakable…order.

The same applies to errors [1.7.3] and [1.7.4]:

The monkey sweats. It is the hair….

I think it is…head. It was power….

In error [1.7.8], the failure to use a major punctuation has rendered the construction almost like the error of misplaced modifier in which the part, 'Blockheads…them' erroneously acts as a modifier for the subject of the higher clause, 'I'. In order to have an acceptable construction, the comma here should be replaced by an exclamation mark thus:

Block-heads who had become pinheads, with their … them! I thought to myself…

Conversely, in error [1.7.2] a comma is necessary between the adjectives 'huge' and 'dizzying' to produce: '…a huge, dizzying gulf', since both adjectives modify the word 'gulf' separately. The errors in [1.7.5] are caused by the omission of the necessary hyphens in the compounds:

'orang-outan(g)' and 'pre-eminent';

in [1.7.6], by the use of lower, rather than upper, case 'n' at the beginning of a proper noun such as 'Negro' (see the three listed dictionaries above); and in [1.7.7] by the neglect of italics for the title of a book, *Book of Fate*.

The second major category of graphological blemishes involves atrocious spelling. The novel is replete with them. On the very first page, the name 'Gandhi' is misspelt *'Ghandi' (p.1); 'apoplectic' is misspelt *'apopleptic'(p.47), and 'generalissimoes' is spelt *'generalismoes' (p.82). Further down, 'cocoa' or 'cacao' is misspelt *'cocao'(p.93); 'desolate' becomes *'desolute' (p.112); 'snipers' is misspelt *'snippers'(pp.117,154); 'hoodlums' is misspelt *'hooldlums'(p. 136) and 'decrepit' becomes *'decrepicts'(p.141). Other misspelt words include 'Volkswagen' which becomes *'volkswaggen'(p.152); 'sortie' (*sorty p.164); 'panic' (*panick p.177); 'proffered' (*proferred p.193); 'damning' (*damming p.196); 'perfidious' (*perfdious p.205); 'nerve-wracking' (*nerve-wrecking p.209); 'shining' (*shinning p.211); and 'cruelty' (*cruetly pp.215,216).

VIII. CONCLUSION

It is clear that stylistics can no longer remain a passive descriptive discipline. It must judiciously combine description with effective prescription. Stylistics must go beyond asking questions about linguistic choice. It must assess, evaluate, pass judgment and positively shape the direction of language use. To do this, stylistics must incorporate the finer techniques of error analysis to help in producing more rigorous and credible creative works. Language is a tool for communicating, informing, directing, persuading, interacting, educating and entertaining. To effectively enhance these functions, the language of even fiction must be regulated.

In the ESL classroom, the goal of a stylistic error analysis will be to equip learners and researchers with the descriptive and prescriptive procedures necessary for the interpretation and evaluation of avowedly language-centred texts. As exemplified by our study here, performance is as important as competence. To ignore performance is to endorse the sort of grotesque linguistic manifestations which Williams' wayward preferences in this novel evince. In themes, meaning, diction, imagery, syntax and orthography, *The Remains* is an immense setback to the competence of the reader. In its incredibly inaccurate handling of themes/lexis, in its very poor grammatical constructions and in its unacceptable spelling and punctuation can be found the very reasons why a good many graduates of English in Nigeria are perennially linguistically incompetent. The language of this novel is the result of an incredibly weak performance and negligent self indulgence by the author and the publishers. A stylistic error analysis such as the one employed here at once identifies the components of this setback and firmly nudges the writer and publishers to clean up their acts, for, Williams' *The Remains* is an unacceptable violation of the basic linguistic and literary norms of the English language.

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ISSN 1799-2591
Theory and Practice in Language Studies, Vol. 3, No. 3, pp. 492-496, March 2013

doi:10.4304/tpls.3.3.492-496

Relevance Theory and Its Application to Advertising Interpretation

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***Abstract* —Relevance theory is a new way which attempts to show the nature of communication. Based on the classic code-model and Grice's inferential model, relevance theory holds "every act of ostensive communication communicates the presumption of its own optimal relevance." With the interpretation of advertising in the frame of relevance theory, this thesis shows advertising communication is ostensive-inferential.**

***Index Terms*—relevance theory, ostensive-inferential communication, advertising**

I. Introduction

Pragmatics is the study of the context-dependent aspects of utterance interpretation. It has developed rapidly during the last thirty years. Relevance theory given by Sperber and Wilson, shows the nature of communication and interprets pragmatics psychologically. The goal of pragmatics is to show how linguistic meaning interacts with contextual assumptions during utterance comprehension. To achieve this goal, we must not only deepen our theoretical understanding, but carry out detailed investigations of utterance interpretation in a wide variety of communication and contexts. Advertising is a unique form of communication, and interpretation of the advertisements within the frame of the relevance theory is an interesting practice.

II. Code Model and Grice's Inferential Model

The widely popular "code model" proposed by Shannon and Weaver (1962) represented a semiotic approach to communication. According to this model, communication involves the processes of encoding and decoding, and understanding is a matter of unintelligent, mechanical decoding. Yet Paul Grice (1975) provided an inferential view showing that communication is at least partly an intelligent activity. For him, to get the listener to recognize his intention is the only task a communicator has. Usually intentions are not decoded but inferred. The main purpose of pragmatics is to interpret how these intended implications are inferred. Grice saw inferential comprehension as governed by the Cooperative Principle and its maxims. The maxim-violation obviously would provide great help in the comprehension and the comprehension is a conscious and reasoning process based on contexts.

Both code model and inferential model have their weak points. Though most human communication involves the process of encoding and decoding of linguistic symbols, yet complicated, esp. context-dependent and even cultural-loaded thoughts are unable to be interpreted by code model. On the other hand, since language is a code system, inferential model can only interpret the process of communication partially.

III. Relevance Theory

A. The Concept of Relevance

Trying to solve the problems of the above models, Sperber and Wilson (1995) proposed the Relevance Theory. Relevance Theory agrees with Grice in that language communication isn't an encoding and decoding process alone, but more importantly, a conduct of getting inferences with context. Yet, Sperber and Wilson further state that a communicator, by requiring the listener's attention, indicates the thing he says is relevant to the hearer's interest, as is expressed in the following general principle:

Cognitive principle of relevance

Human cognition tends to be geared to the maximization of relevance. (Sperber and Wilson,1995, p.260)

Relevance is seen as a key of inputs to cognitive processes: utterances, thoughts, memories, actions, sounds, sights, smell, and so on, and context is crucial.

B. Measurement of Relevance

Sperber and Wilson (1995) holds, "An assumption is relevant in a context if and only if it has some contextual effect in that context." (p122) Yet relevance has degrees. Some assumptions are less relevant than others. The scale of relevance of the input is measured by the effect of the input and the effort that is needed to get the effect. Thus, relevance is measured by contextual effect and processing effort: When an utterance is understood with less effort, then it should be more relevant; when the effect of the listener's understanding is greater, then the utterance is more relevant.

Contextual effects are resulted when new information interacts with a context made of old information. The processing effort required depends on the effort that the listener consumed to form a proper context to understand the utterance in the listener's mind. The listener should try his best to get an understanding that satisfies his expectation of optimal relevance, and communication follows the general principle below:

Communicative principle of relevance

Every act of ostensive communication communicates a presumption of its own optimal relevance. (Sperber and Wilson, 1995, p.260)

An utterance gets its optimal relevance when it is relevant enough to be worth working on it, and moreover, when it is the most relevant utterance that the speaker is willing and able to produce. That is the explanation of Optimal Relevance. A speaker expects optimal relevance when he talks to others. The listener should try all his best to get an interpretation that satisfies this expectation of optimal relevance.

C. Ostensive-inferential Model of Communication

In order to put forward a full framework of communication and show the nature of communication, Sperber and Wilson (1995) provided the concept of Ostensive-Inferential Communication. In communication, the task of the speaker is to produce a stimulus, either verbal or non-verbal, which makes his informative intention mutually manifest. So for the speaker, communication is an act of letting the listener know his intention to express something, which is called ostension. It is the behavior "to make manifest an intention to make something manifest."(p227) As is mentioned, inference is related to the listener, and is the process of seeking relevance between the utterances and contextual assumptions, so the listener's task is to infer the intention from the evidences presented by the speaker. In this way, the dominant point of communication is Ostensive-Inferential. Communication involves the publication (ostension) and the recognition (inference) of intentions. The speaker's intention would be known by the audience because they have common cognitive environment, which is a set of facts that are clear enough to an individual. (From Prof.He Zhaoxiong's handouts for the 2006 summer course)

D. Dynamic Context

One of the central claims of relevance theory is that contexts are not fixed independently of the comprehension process; they are retrieved on constructed assumptions during the interpretation process. Traditionally, context is understood both linguistically and extra-linguistically. The interpretation in the communicative process is based on the shared knowledge of the participants. And this context pre-exists in the communicators' minds, and is fixed. However, in relevance theory, the notion of context of an utterance is "a psychological construct, a subset of the hearer's assumptions about the world; more especially it is the set of premises used in interpreting that utterance" (Sperber and Wilson,1995, p.15). Under this definition, context does not only refer to people's assumptions about the world or cognitive environment, but also includes any phenomenon that can enter the mind of the communicators. This notion of context also includes the text surrounding an utterance, which has sometimes been called co-text. To interpret the meaning of un utterance, communicators need to form a context accordingly with information he selected. The selection is what he needs to do because he must exclude some information to ensure the least consumption of the processing effort. In this way, the size of context is not fixed. The context is not fixed either, but selected, constructed and needs to be supplemented and extended in some cases. The only thing given is relevance. A communicators usually first assumes the utterance he is processing is relevant or he will not take the trouble to process it. After that, he tries to form a context where the interpretation could be achieved. An important characteristic of context in relevance theory is that it is assumed to be organized, and that this organization affects the accessibility of a particular piece of contextual information on a particular occasion. If the hearer wants to understand the communicative meaning, he needs to select, or indeed actively forms the context that seems to be helpful for him to achieve his purpose with the least effort.

The context for interpreting an utterance is not known by the participants in advance. It is a subset of all the assumptions that forms the cognitive environment of the communicators. Sperber and Wilson (1995)hold, when the communicators start to process certain new items of information, in their minds, they form a context initially making up of the assumptions, some of which are left over in their memories; some of which are resulted from the deduction they have made during the whole processing experience. After this, they may find this context is not enough and must be enlarged in order to meet the requirement to interpret the information. Sperber and Wilson suggest three ways to enlarge the context:

(1) Put in the context more assumptions which are got from the on-going logical deduction process;

(2) Put in the context more assumptions that had already been in their memories (most of them should be the encyclopedic generalizations and facts);

(3) Put in the context more assumptions about the observable environment.

The encyclopedic entry plays a crucial role in accessing contextual assumptions for use during comprehension. The encyclopedic entries for a concept consist of an organized set of propositions, each composed of further concepts.

IV. Understanding Advertising in the Frame of Relevance Theory

A. Advertising as Communication

A French advertising reviewer has ever said that the air we breathe every day actually is composed of oxygen, helium and advertisements. The famous American Marketing Association (AMA) says advertising is a special type of communication from a producer or company to the public. It is a communication to potential purchasers who pay attention to the information provided, who are persuaded to purchase or to experience things.

As a form of communication, advertising has its specific features. Advertising is a combination of verbal and non-verbal communication. Language is the most significant vehicle of communication, most advertisements employ language to transmit information. However, under certain circumstances, pictures, music and motions may be more expressive than language itself. In reality, most of the advertisements make use of language and non-language elements simultaneously in order to explicitly transmit the intended information. Advertising is a public communication rather than private one. It is a non-face-to-face and one-way communication. Advertisers must attract as large potential audience as possible, and the advertising communication is an audience-centered process.

How can an advertiser grasp audience’s attention as much as possible? Once he attracts the audience’s attention, how can he direct it to the understanding of his intention and make a lasting impression on the audience? And how can he make a full use of the medium and language to bring the desired return? In easier words, how can the advertising process be an effective communication?

Relevance theory emphasizes the interaction between cognitive psychology, mental deductive functions and grammatical processes, and between the effort the audience invests and the yield of information attained, so it provides an ideal tool for analyzing the process of the advertising communication. Advertising is a specific form of communication. The two main functions of advertising are informing and persuading/influencing. The former is subordinated to the latter. An ad designer gives an advertisement, of course, not for the purpose of making his audience know more about the world, but to sell a product or service.

In relevance theory terms, communication is successful only when (a) it attracts the attention of the target audience, (b) it indicates that the speaker wishes to convey a message of interest to the hearer, (c) the audience recognizes the speaker's informative intention and finds it worthwhile to make the effort to understand what the speaker intends to tell them, and (d) the message received by the hearer is as close as possible to what the speaker has in mind. A successful process of advertising communication meets all these requirements. All the advertising strategies that an advertiser takes are aimed at attracting the audience's attention and making him realize he needs the product that is promoted, and finally decide to use it. And if the product does sell well, it shows the advertisement is a success.

According to Relevance Theory, it is thoughts that are communicated. Thoughts mean mental representations, which the hearer is capable of understanding and believing. In other words, thoughts take the form of sets of assumptions. The ultimate goal of communication is to alter the hearer's thoughts, and that is why an advertiser engages in communication at all.

B. Advertising—An Ostensive-inferential Communication

Advertising communication is highly intentional. Usually, a communicator would offer clear ostension for the information he wants to communicate, and that is his informative intention. The reason why an advertiser is likely to use novel words and attractive linguistic features is the ostensive characteristics of advertising communication. The advertiser provides evidence and direct audience to infer his attention. On the other hand, the audience reading or watching a (TV) advertisement are busy searching for relevance. Both sides communicating are trying to adjust and enlarge the mutual cognitive environment in order to form an effective context.

The purpose of an advertisement is just to create a necessity of purchase. It is based on a simple reason for any purchase would take place: that is people’s demand. The essential role of the advertisement is to attract the people’s attention, and then try to find the optimal relevance through the inferring process. A successful communication will lead to the effective persuasion of the promoted products and as a result spread the popularity of the products. Finally an excellent advertisement realizes its most expected role ----to bring great profit for the businessman. On the contrary, if an ad fails to show the advertiser's intention or makes the audience be fed up with it, then it is doomed to gain a negative consequence. It is not just a failure of the single advertisement itself. The bad effect will spread to the whole field of products or service that the ad is promoting. The audience would simply not accept or dislikes the product, and then also would refuse the service or anything connected to the product as well as the company that produce the product or offer the service. The economical loss is unimaginable and immeasurable; Advertisers also create structure of meaning. Most contemporary ads do not directly ask the audience to buy products. Ads often seem more concerned with amusing us----setting a puzzle for us to work out, or demonstrating their own sophistication. The aim of doing this is to engage the audience in their structure of meaning to encourage them to participate by deciphering the advertiser's linguistic and visual signs and to enjoy this interpreting activity. In this process, the advertisers should offer the intended ideas in an ostensive way to ensure that what he intends to communicate will be adequately relevant to the audience in order to fulfill their real task-- manage to boost the sales of the products. The ostensive behavior in advertising is designed to catch the people’s attention and make their attention focus on the advertiser's meaning, because human beings naturally focus on the most relevant things, which is a general cognitive law. So an act of ostension in advertising communication actually is a call for attention. Since processing information requires effort, the request to undertake the task has to be accompanied by reward. By requesting the audience's attention, the advertiser indicates that he is providing some relevant information which will make the audience's effort worthwhile.

C. Case Study

(1) *The world is full of good-looking women.*
But some really stop you.
They've got a certain glow that seems to come from within.
But then again...
Brush/Blush by Maybelline, stays true, stays fresh all day.
Now in 12 beliebable shades.
Maybe she's born with it.
Maybe it's Maybelline.
(---from Wu Keming, 1999)

This is an advertisement for Maybelline, one of the famous brands of cosmetics. At the beginning of the ad, the designer does not point out the product directly, but gives a statement __“the world is full of good-looking women”. Obviously the designers make use of the typical commercial rule, which can and must catch the attention of the audience. Beautiful women are certainly charming and attractive not only for men but also for women themselves. Men want to appreciate the good-looking women, while women on the other hand want to know whether they themselves are good-looking or not. Yet women want urgently to know how they can become good-looking. The designer deserves admiration for his cleverness shown in this ad. As Relevance Theory holds that each utterance starts to call the listener’s attention, and thereafter expects relevance. This ad surely succeeds in this. As mentioned above, advertising is a communication between the ad designer and the public (as the readers or audience of advertisements). To achieve the success of communication, to make the public know the product being advertised, the ad designer (the communicator) produces utterances in such a way that the audience (or readers) will reach the intended interpretation, that is, what the designer takes into consideration. The designer also needs to guess what information is available to the audience (or readers) when they interpret an ad. The estimation of the audience's processing ability determines to what extent the utterances in the advertisements are made explicit or implicate. In this ad, the success lies in catching the attention of not only the women who are well-concerned the fashion but also the men who pay little even no attention to the cosmetic. That is to say, the ad fulfills the first aim -- to attract as large audience and potential audience as possible. Some audience really stopping to see it will keep this question in their mind:

a. What makes women so beautiful and charming?

With their own purposes, both men and women naturally continue the ad. The advertiser continues to give the audience the information that beauty comes from the interior, yet with "But then again..." the advertiser offers another ostensive stimulus. It arouses the curiosity of the audience, creates a new context and challenges the audience's processing effort to construct a new assumption:

b. if the beauty doesn't “come from within”, where is it from?

Then the audience gains a new contextual effect, that is, Maybelline "stays true and stays fresh all day". They get the answer of the question—the beauty comes from Maybelline. During the interpretation process, new assumptions and contextual effects are achieved by the audience and the audience's extra processing efforts are awarded with more contextual effects. At the same time, the process of searching relevance retains the audience's attention for longer time and leaves them deeper impression on the advertised product, which is essential for a successful advertisement.

(2) *I found the phone under my credit card.*

It is an ad of Motorola cell phone. At the first sight of this sentence, it doesn’t seem to be relevant at all. How can the reader interpret it and realize the intention of the advertiser? Since encoding and decoding is not the real essence of communication, instead, inference is, people cognize with the maximization of relevance. In this advertising communication, the reader’s task is to make inference from the stimuli offered by the advertiser to find the optimal relevance, and finally finds the meaning conveyed. How can this advertisement be relevant to the product promoted? Having no enough assumptions to create a contextual environment at the first reading of this ad, the reader tries his best to search his memory combining encyclopedic and logic knowledge in order to find the relevant assumptions, and in doing so, a cognitive context is formed:

a) A credit card is a sort of paper card, which is small and thin, and usually kept in a wallet.

b) Anything that can be found under a credit card must be within the size of a card so that it could be covered by the card.

The context is furthered little by little with the process of the audience’s inferring. How does the advertiser function in the ostension? The delicate utterance in the advertisement is the advertiser’s contribution. __ the phone is found under the credit car. Normally, that is impossible. This works as a stimulus, and as a result, the audience’s attention is called and it is sustained longer. He is given much freedom to imagine and associate, combines the old information in his mind with the context he constructs. The audience stimulated and directed by the above assumptions can process and complete the following assumption:

c) The phone that can be found under a credit card must be really small and thin.

The act of ostension of the advertiser is to inform the audience the advantage of this brand of cell phone. Up to now, the advertiser's informative intention is fully grasped by the ad reader from the initial impression and cognition to the present degree of relevance. For an advertisement, the most important point is to persuade the consumer to act. With the processing effort paid, the reader of the ad achieves such a contextual effect:

d) The phone of Motorola is light and thin, and is very convenient and popular.

That effect is just the expectation of the advertiser, who has fulfilled his communicative intention. It is the inference that connects the semantic representations of an utterance and the message that the utterance eventually communicates.

V. Conclusion

The essence of RT is every act of ostensive communication communicates the presumption of its own optional relevance. (Sperber and Wilson, 1995)

In advertising communication, the public's attention is drawn to the products or services advocated by ad professionals, in this process, they need to get to know the messages that the advertisers try to convey. As the other side of communicators, ads professionals have interwoven their intended meaning into an ad item. However, what they want to show and want to express to the public must be made clear enough for the public to find the relevance. In this way, the public is required to infer/understand the message according to the on-going situation. Therefore, typically, advertising is a communication of ostension-inference, in which the audience needs to construct a dynamic context including the whole set of assumptions forming the cognitive environment of the communicators. In this way, RT is proved to be a good way to interpret any process of communication, including advertising in which the communicators are the advertising designer and the potential consumers.

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ISSN 1799-2591
Theory and Practice in Language Studies, Vol. 3, No. 3, pp. 497-502, March 2013

doi:10.4304/tpls.3.3.497-502

The Spoken Errors and Mistakes Committed by Senior English Students at Princess Alia University College

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***Abstract*—The researchers have carried out an analysis of ungrammatical sentences uttered by some senior Jordanian English students in order to explore whether they are errors or mistakes. This paper claims in general that most Jordanian English students are unable to speak English accurately although many of them have learned a great deal of grammatical knowledge and vocabulary. In recent years, the teaching method is changed from focusing on the grammar structure into communicative teaching in order to facilitate oral English development. However, fluency of language becomes a hot research topic in second language acquisition, and that makes the teachers' corrective feedback indispensable part in foreign language teaching. Researchers have carried out studies on corrective feedback from various perspectives in order to check whether corrective feedback has a positive effect on improving oral English accuracy.**

***Index Terms*—mistakes, errors, feedback, L1, positive transfer, negative transfer**

I. Objectives and Methodology

This paper focuses on some second language learners' ungrammatical utterances in order to investigate whether they are errors or mistakes. The data of analysis are taken from a sample of senior English students at Princess Alia University College. The paper aims at answering the following research questions:

1. Do the ungrammatical utterances uttered by our students are errors, mistakes or both?
2. Can our students decide whether the ungrammatical utterances are errors or mistakes?
3. Does artificial learning play a major role in understanding the differences between the above two terms?
4. Are the ungrammatical utterances committed by our students due to L1 interference (Arabic Language), overgeneralization, fossilization, and students' back ground knowledge, i.e., teachers' role inside the classroom?

The researchers follow the descriptive-analytical approach. The data collected for this research are an amalgamation of genuine sentences uttered by senior students of English. Casual speech is tape-recorded for the subjects talking freely about different topics of their choices for different period of time. Tape-recording is carried out in quiet classrooms in a friendly atmosphere. A tape-recorded connected with a microphone is used to ensure a high quality recording and reliable data.

II. Introduction

This paper introduces some ungrammatical utterances provided by some Jordanian students whose major is English. The ungrammatical utterances are classified into two categories, namely, errors and mistakes. Jordanian students of English, in general, are unfamiliar with the two concepts, and if they are aware of the distinction, they cannot apply the grammatical rule(s) in everyday real life spoken language.

Princess Alia students of English in Jordan make grammatical errors based on over generalizing grammatical rules. For example, "go" as "goed", "mouse" as "mouses", "bring" as "bringed". Also, our students utter ungrammatical statements as an influence of L1 interference. For instance, "I saw a dog yesterday. He was a very huge one." Though this ungrammatical English sentence used by our students is grammatical in Arabic-mother tongue.

Before going into any details concerning the researchers' analysis of the data, and claiming whether they are errors or mistakes, this section provides a brief analysis and definition of the above terms in the literature of modern linguistics.

A linguist as Pit Corder (1974) makes a distinction between a mistake and an error and its effect in teaching and learning. He introduces the difference between errors and mistakes as systematic and unsystematic errors. Mistakes according to him are considered as unsystematic errors and they occur in one's native language; whereas, errors are defined as systematic ones which occur in a second language. According to him, errors are noteworthy to the teacher, researcher, and learner. Errors enable the teacher to follow the learners' progress in the language. As far as the researcher and learner are concerned, errors help the researcher to define how a language is acquired by learners and what strategies learners use, and help the learner to learn from these errors.

Hagège (1996), states that interference of L1 and L2 is observed among Second language learners. As learners grow older the influence of L1 gets stronger and accordingly mistakes or errors committed by our students get fossilized. He also claims that learning a second language such as English may be frustrating and difficult for some students and there is always the danger of over-correcting them. When adults such as parents correct every single mistake made by their kids, their children are likely to lose motivation and their flow of thinking will be disrupted.

Mahmoud (2005) claims in his article, after examining 42 essays written by Arabic-speaking university students majoring in English, that second language learners utter 'unnatural' and 'strange' combination of English sentences.

According to Lakkis and Malak (2000), positive and negative transfer of Arabic prepositional knowledge to English will help students and teachers to identify the problematic areas and help Arab students to understand where transfer should be encouraged or avoided.

According to Langit-Dursin (2008), mistakes committed by second language learners constitute normal language progress and learning. Those mistakes indicate that students are figuring out the rules and patterns of the language.

Karra (2006) argues that the input of the learner is determined based on his choice, whereas, the teacher only presents the linguistic forms which are not necessary to be the real input of the learner.

Freiermuth (1997) claims while studying the case of exposure that a child creates his own language to express an idea by using a kind of a linguistic form he hasn't yet acquired. Thus, the learner will most likely make errors which are ineffective because he is not aware of them.

Thanh Ha Nguyen (1995) argues while conducting a case study of L1 transfer in Vietnamese learners of English using particular language form in English past tense making. He concludes that the role of L1 transfer in learning English is determined by age, time, place, and purpose of exposure to English.

Lake (2011) discusses five common mistakes made by learners of English as a second language. He argues that learners of English make mistakes in some countries that are common while most common mistakes are different in other countries. This is an indication that speaker of English make mistakes in general and these mistakes are not due to country specific.

According to Zaghlool (1984) English oral lexical errors committed by Jordanian secondary students were classified and explained into four major types: substitution, overuse, omission and insertion.

III. DISCUSSION

Senior students of the English Department at Princess Alia University College have been chosen as a sample in a *Conversation course* through which the study is conducted. The number of students used as the sample of the research is one hundred. The data of the students have been recorded and analyzed by the researchers in terms of a mistake and an error. The data consist of simple short sentences and short paragraphs as shown in this paper to test the usage of the simple present tense and the plural form of nouns, i.e., whether our students apply these two grammatical rules appropriately or not. The researchers chose the above data as a result of the reoccurrence of the ungrammatical utterances in the spoken courses. Through the analysis, the researchers realized that some students commit mistakes, whereas others produce ungrammatical utterances as errors.

Students of English at Princess Alia University College as learners of English as a second language make grammatical errors and mistakes due to several reasons like overgeneralization, slip of the tongue, lack of competence, and etc. Some of our students, for example, apply the regular plural form, -s morpheme to "man" as "mans", "mouse" as "mouses", and "tooth" as "tooths". Also they utter the past tense of irregular verbs by adding the final –ed morpheme to the verb base. For instance, they utter "bring" as "bringed", "cut" as "cutted", and "fight" as "fighted".

The ungrammatical utterances performed by our students are considered as controversial issues according to their teachers. Some say that teachers should correct their students' mistakes or errors at spot to speak English correctly. Learning English as a second language may be frustrating for some students and there is always the risk of overcorrecting them. Others claim that mistakes or errors should not be corrected right away because they are normal and can not be avoided during the learning process. The researchers believe from their own experience that correcting learners inside the classroom is necessary if the mistake or error is major.

According to Lynch (2002), feedback is very important in classrooms and is considered more important in online environment. Teachers’ feedback is often considered as the channel for students learning a second language, and lack of feedback is most often cited as the reason for our students to withdraw and change their English major. Ertmer and Stepich (2004) claim that the use of constructive feedback can increase the standard student discussion responses that is direct, consistent, and continuous. However, teachers must spend a noteworthy amount of time and effort with their students to reach a high level of feedback of the spoken courses they teach.

Peer feedback as an instructional strategy can be considered as a crucial element for instructors. Students are asked by their teachers to provide feedback to one another and at the same time higher levels of interaction are encouraged. Depending on how feedback process is structured, instructors could be spared from assessing large number of students, yet still provide enough instances of influential and collective feedback. Students, on the other hand, can get the feedback they need in order to evaluate their progress.

The distinction between a mistake and an error has serious implications for teaching and learning processes. Many of our students are unaware of the differences between the two or if they are aware, they are unable to apply the grammatical rule(s) to their spoken utterances.

Any attempts to distinguish between errors and mistakes can be explained as to what constitutes either in the classroom. Thus, if the ungrammatical utterances performed by our students are the result of carelessness, a slip of the tongue or a momentary lapse in thought, they might be considered mistakes. Whereas, if our students committed ungrammatical utterances without knowing the grammatical rules and patterns of the language, i.e., have a problem in competence, they are considered errors. For example, a student was answering a question raised by the researchers to describe her daily routine, and her answer which was recorded is as follow:

i. My mum <u>wake</u> me up at six o'clock then I <u>goes</u> to the bathroom to <u>washes</u> my face and <u>brushes</u> my teeth. As usual my mum <u>prepare</u> my breakfast and <u>give</u> me a sandwich for college.

As can be seen in the above mentioned example, the student is insisting on adding the –s form to the first person singular; whereas the –s form is omitted where needed. Also the student is not realizing the rule of to-infinitive. Thus, this is a real example from our English class which proves the student's unawareness of the grammatical rules and patterns of subject-verb agreement and the infinitive form.

Another student was answering a question raised by the researchers to describe her brother's daily routine and her answer was as follow:

ii. Ahmad wakes up at 7 o'clock then he gets out of bed at 7:30. He <u>walk</u> to the bathroom and washes his face and <u>brush</u> his teeth.

The above example is an indication of a mistake because the speaker knows the grammatical rule of subject verb agreement but for a reason or another he committed the above mistakes. They could be committed by him for different reasons:

- Carelessness
- Slip of the tongue
- Momentary lapse in thought

A. Data Analysis

This section analyzes the data uttered by our students in order to check students' understanding of the differences between the two terms; whereas, the researchers will realize accordingly whether the ungrammatical utterances are errors or mistakes. (The asterisk (*) indicates the ungrammaticality of the statements). The following utterances are provided by our English senior students. The found data of mistakes and errors are classified under three categories: subject-verb agreement, plural morpheme, and L1 interference which have been analyzed by the researchers as follows:

B. Subject-verb Agreement

Subject-verb agreement is a rule which learners have difficulties acquiring it because the morphological realization of agreement in English is poor in comparison to its richness in Arabic language. For example, in English we have two and only two forms of agreement in the present tense, namely, the base form and the –s form, and one form of agreement in the past tense, (-ed). Whereas in Arabic every pronoun in the subject position has its unique verb form. Accordingly, our students have this difficulty as shown in the following examples.

1.**He live in Amman and he have many jobs that he have to do the whole day*.

This statement is ungrammatical and considered as an error because the learner does not correct herself. She does not realize the subject-verb agreement in English. We as researchers figured out that the ungrammatical utterance is not due to a slip of the tongue or carelessness. We checked out that the learner emphasized the correctness of her statement after discussing it with the researchers. Thus, the researchers concluded that her statement is a matter of lack of competence, i.e., the learner does not know when to use subject verb agreement.

*2.*They goes to school and stays in a big hotel in Irbid.*

This statement in (2) is also ungrammatical and considered as an error because the learner thinks that the pronoun is plural and accordingly the–s form which is added to the verb is a must. This indicates that learner here cannot distinguish between the plural morpheme and the present tense morpheme (-s). It shows that the learner has over-generalized the rule in the example above.

*3.*Liala brush his teeth and washes her face and then she goes to the school.*

This statement is ungrammatical and considered as a mistake because the learner corrects herself. It is obvious that this ungrammatical utterance is due to a slip of the tongue because the learner has corrected herself automatically without any help. Also, she commits other mistakes such as the misuse of gender and the addition of the definite article (the) which is not appropriate in this context as shown above. We as researchers will not focus on such mistakes in this paper and we will leave it for further investigation.

*4.*I has to studies my exam English because I finds difficulties in know English.*

The above ungrammatical utterance is an error due to the repetition of the third person singular of the verb. Also, the infinitive is used with the –s form in this statement to emphasize her knowledge of the grammatical rule in English, i.e., she is describing herself as a feminine third person singular with the first-person singular pronoun which is (I).

Finally, the adjective which is (*English*) in this utterance follows the noun that it describes, and this shows L1 interference. In Arabic, the adjective does not precede but follows the noun.

*5.*Does Ahmad has a pencil?*

In (5), the ungrammatical utterance can not be judged whether it is a mistake or an error because the data is not sufficient. Though the learner knows the grammatical rule of subject verb agreement, she missed the appropriate form of the main verb which is "have".

*6.*Do he has to drinks coffee?*

Utterance (6) which is ungrammatical shows that the learner has an idea about subject-verb agreement but she started the yes-no question with verb "do" and misuse the to-infinitive rule. The learner knows the grammatical rule but cannot apply it in the appropriate position which is an indication of a mistake.

*7.*Does he speaks and enjoy English?*

Utterance (7) indicates the awareness of the learner of the grammatical rule because she uses the rule in an appropriate way but she does not apply it with the verb, "speaks". This mistake is due to a slip of the tongue because she corrects herself automatically when uttering the second verb of the utterance "enjoy".

*8.*He have wrote her homework and have did it.*

The above utterance is an error because the learner could not correct herself in the subject verb-agreement as of repeating the same error which is "have". The learner is not realizing the ungrammatical utterance because she lacks competence (her knowledge of the internal structure of the language).

C. Plural Morpheme

The following utterances show that students have problems with the plural morpheme because they confuse it with the present –s form. Accordingly, the researchers while analyzing the data concluded that there is a big gap between the rules of pluralization in L1 and L2.

*9.*The girls is here.*

Utterance (9) is an error because the learner uses the singular form of verb "be" with the plural subject NP (the girls). This ungrammatical utterance cannot be justified by the researchers because we have not experienced such an error from a senior English student before. Also, the data is not enough to decide whether it is a slip of the tongue or an error. When the learner was asked to re-utter the ungrammatical utterance, she pronounced "here" as "her" intending to show that the agreement is between "is" the verb and "here" instead of the pronoun "her".

*10.*The box are empty.*

Utterance (10) is a mistake because the learner thinks that the subject NP "the box" is plural confusing it with the word "books" since the words are pronounced the same.

*11.*I has a new car and has a big house.*

This utterance is an error. The learner thinks that "has" is the singular form of verb "have" and hence it has to agree with the first singular pronoun "I". This ungrammatical utterance is due to over-generalization.

*12.*One of us are stupid and behaves foolishly.*

Utterance (12) is a mistake because the learner corrects herself and misuses the subject verb agreement. She does not pay attention to the subject NP (one of us), where the agreement is done between "us" and "are" rather than "one".

*13.*The boy's car are beautiful and they took it for a long ride.*

The above ungrammatical utterance is an error because the learner cannot distinguish between the plural and the singular/plural possessive morphemes. She uttered the sentence confusing it with the noun plural "boys".

D. L1. Interference

The last sub-title under this section shows the great influence of the learners' mother tongue while learning English as a second language. This influence could be positive or negative. If the transfer from L1 to L2 is positive, the utterances provided by the learner are grammatical merely because of the similarities between both languages. But if the transfer from L1 to L2 is negative, the learner provides ungrammatical utterances because the grammatical rules between L1 and L2 contrast.

*14.*The students clever.*

This utterance is an error because the learner applies the rule of her mother tongue which is Arabic. In Arabic, verb "be" is not used in the present tense in nominal sentences. Thus, she wrongly applies it in the second language which is English.

*15.*How is you?*

The above ungrammatical utterance is an error because the learner has transferred the rule of L1 to L2 and dealing with "you" as a singular form which must take "is" according to her knowledge. It can also be considered as an error because the learner cannot distinguish between the singular and plural "you" and accordingly she uses the singular form of verb "be".

*16.*My parents they Ahmad and Reem.*

Utterance (16) is an error because of the influence of L1 and the learner omits the main verb of the sentence, "be". She adds the pronoun "they" as an emphasis of the plurality of the subject NP "my parents"

*17.*My parent are overseas.*

Utterance (17) is an error because the learner thinks that the subject "my parent" is plural itself and uses the plural form of verb "be" influenced by her mother tongue thinking that "my parent" is the same as "my family". In order to overcome the negative transfer from L1, learners have to master the standard pronunciation, vocabulary, and accurate grammatical rules of the target language which is English in the case of our students. When our students increase their linguistic knowledge of English, their linguistic competence increases too. Our students have also to improve their cultural awareness of the target language because language and culture interact, i.e., learning a language is inseparable from learning its culture.

IV. CONCLUSION

In this paper, the researchers have found out that the learners while uttering short simple sentences; they commit either a mistake or an error as a result of L1 interference, overgeneralization, lack of competence, and carelessness. The researchers suggest that learners must be aware of their mistakes or errors in order to avoid them in future use. Inside the classroom, the learners must be corrected by teachers to realize their mistakes or errors because feedback by teachers will give an indication of positive learning.

Learners of English cannot decide whether the ungrammatical utterances are either mistakes or errors even though they know the differences between the two terms. Our students utter short simple sentences full of mistakes and errors because of lack of practice in the classroom. English senior students of Princess Alia must be aware of their spoken mistakes and errors to overcome them with the help of their teachers and when they go out into the teaching fields, they will be able to teach the coming generations to a level of proficiency, accuracy, and fluency.

The researchers' recommendations are:

1. Learners must have oral practice inside and outside the classroom for fluency in the language in order to keep on with English language.
2. Learners must be able to express themselves freely inside the classroom even if they make mistakes or errors. Most of our learners are hesitant to speak English because of the blame they get if they say something wrong.
3. Teachers' feedback is important in the process of learning. The feedback must be positive and with high level of encouragement.
4. Learners must think and speak in English only and avoid L1.
5. There must be English clubs in all schools, colleges, and universities for practicing the language. All majors of English at university levels must join such clubs to improve their spoken language which is composed of teachers, students, and English or American foreigners. The High Ministry of Education must include the oral practice in such clubs as part of the graduation requirements.

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ISSN 1799-2591
Theory and Practice in Language Studies, Vol. 3, No. 3, pp. 503-507, March 2013

doi:10.4304/tpls.3.3.503-507

Developing Critical Thinking in English Class: Culture-based Knowledge and Skills

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Abstract—**Critical thinking is central to education, but the majority of English language classes in China fail to teach critical thinking skills. In order to help students to develop critical thinking skills, this paper examines the underlying values that produce the variety of culturally derived thinking dispositions so as to demonstrate the influence of Chinese thinking disposition on student' critical thinking development. Suggestions are made for culture –based instructions as an educational conception of critical thinking in language teaching.**

Index Terms—**critical thinking, culture-based instruction, language teaching**

I. Introduction

Critical thinking is the ability and willingness to assess claims and make objective judgments on the basis of well-supported reasons and evidence rather than emotion or anecdote. (Wade and Tavris, 2008) It is not only about cognitive capabilities but also about moral commitment to the critical standards and traits. The critical part of critical thinking should be understood as a reference to the values desired by a certain community and expected to guide the thinking of its members.

It is no controversy that critical thinking is central to education, and it should be taught in every language courses. However, as an English teacher, I find that the majority of college English classes in China fail to teach critical thinking skills and, as a result, most of our students do not practice it in language learning. In order to help Chinese students to develop critical thinking skills, this paper will examine the underlying value structures that produce the variety of culturally derived thinking dispositions so as to demonstrate the influence of Chinese thinking disposition on student' critical thinking development. Suggestions are made for culture –based instructions as an educational conception of critical thinking.

II. Dimensions of Cultural Variation Affecting Thinking Dispositions

Most theories of critical thinking emphasize the importance of thinking dispositions, or cognitive styles, that refer to one's attitude toward belief, and especially one's attitudes toward forming and changing beliefs (Stanovich, 2009). Thinking dispositions do not directly affect people's ability to implement critical thinking; rather, they influence the direction and strength of that thinking (Nickerson, 2008).

While not all thinking disposition is a logical outgrowth of the culture where it developed, most of it is. As most thinking disposition is culturally based, what it reflects often is a case of what a culture has transmitted to its members. Actually people from different cultures abstract whatever fits into their personal world of recognition and then interpret it through the frame of reference of their own culture. Their beliefs, statements and actions are depending on their cultural background assumptions.

A. Agrarian and Commercial Culture

The culture system is grounded, as highly particular meanings are being projected from a very particular past. Similar symbols and forms may occur in various societies, but the sense which they speak, the system of which they are a part, is of a particular place and time. Definitions of culture run the gamut from "an all-encompassing phenomenon" to descriptions listing nearly all human activity. For my purpose, I choose the definition: Culture is "a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate and develop their knowledge about and attitudes towards life" (Geertz, 1973). In this sense, culture is not the history of a symbol, or form, but grounded in historical systems of symbols, symbolic forms, and their meanings (Samovar and Porter, 1994).

To talk about the origin and development of some of the distinguishing features of western culture, we must remember the premise that in all essentials the culture is derived from that of Greek, one of the earliest coastal states that develop commerce. Based on the navigational foundation, Western culture became a commercial culture characterized as adventurous and challenging.

As for Chinese culture, it is clear that no single factor can explain the "special character" of Chinese civilization. But Chinese and Western scholars have long recognized the close relationship between the land and the people in China. Nowhere else have so many people lived so intimately with nature. To Chinese farmers the soil is the root of their lives.

They cannot move their land or the crops they grow. They seem to have planted half their own bodies into the soil, waiting for their crops to mature. In addition, throughout its long history, China has been surrounded by formidable geographic barriers, which have impeded direct contact with other advanced civilizations. This geographic isolation unquestionably contributed to the unity and continuity of Chinese civilization and fostered a profound sense of cultural distinctiveness and superiority. Therefore based on the rural foundation and geographic isolation, Chinese culture became an agrarian culture characterized as stable and reserved.

B. Collectivism and Individualism

The degree to which a culture is individualistic or collectivistic has an important impact on the thinking dispositions. Emphasis is placed on individuals' goals in individualistic cultures, while group goals have precedence over individuals' goals in collectivistic cultures.

Individualism lies at the very core of Western culture. Indeed, the best and the worst features of western culture can be attributed to individualism. Proponents of individualism have argued that it is the basis of liberty, democracy, freedom and economic incentive. The emphasis on private achievement and maximum individual freedom embodied in this view of individualism was obviously in harmony with capitalist notions of individualism initiative, economic competition and personal profit.

In China, however, the corresponding value that forms the nexus of society is collectivism. Chinese generally think of themselves as being members first of all, of a group. The group is most important, and Chinese people are likely to have relatively few important contacts outside the group. This means that group interactions are particularly intense and group members know each other exceptionally well. What's more, much influenced by the Confucian thought, China is a family-centered society where family is put ahead of all other groups. The primary duty of a Chinese is to his extended family that in turn provides the needy individual member with social, moral, spiritual, and material support. On no account would a Chinese refuse to shelter a member of his extended family in distress. Moreover, the friendships of a Chinese are to some extent predetermined by stable relationships formed early in life. Therefore, Chinese follow two types of friendship formation sequences: interpersonal relationships cultivated and maintained as a result of social obligation; and personal friends, or class relationships that develop from mutual liking, attraction, interests or common values.

C. High and Low Context

An essential dimension of intercultural communication is that of context. The importance of the role of context is widely recognized in the communication fields. "A high context (HC) communication or message is one in which most of the information is either in the physical context or internalized in the person, while very little is in the coded, explicit, transmitted part of the message. A low context (LC) communication is just the opposite; i.e. the mass of the information is vested in the explicit code." (Hall, 1976).

Low-context Westerners focused on discrete information. Each time they interact with others they need detailed background information. They need to know what is going to be in what compartment before they commit themselves. In this way, messages are usually elaborated, clearly communicated, and highly specific. They are often perceived as excessively talkative, belaboring the obvious, and using redundancies.

With extensive information networks among family, friends, colleagues, and clients, high-context Chinese are usually involved in close personal relationships. In contrast to the Western significance of eloquence and self-assertion, the general attitude of Chinese toward language and verbalization is that fewer words are better than more words. Researchers found that people who were more verbal were perceived as more attractive by people in the United States, but people who were less verbal were perceived as more attractive in China.

D. Femininity and Masculinity

Masculinity is a neglected dimension of culture. High masculinity, involves a high value placed on things, power, and assertiveness, while systems in which people, quality of life, and nurturance prevail are high on femininity. Cultural systems that are high on the masculinity index emphasize differentiated sex roles, performance, ambition, and independence. Conversely, systems low on masculinity value fluid sex roles, quality of life, service, and interdependence. Attributes like strength, assertiveness, competitiveness, and ambitiousness are considered to be typical masculine traits, whereas attributes like affection, compassion, nurturance, and emotionality are regarded as feminine traits.

According to Hofstede (1982), Western countries, regarding ambitiousness and assertiveness as important, tend to be a masculine country. Ambition is one of the typical traits of a masculine culture. In US the idea instilled into the minds of most boys, from an early age, is that of "getting on." Like the heroes of Horatio Alger novels, nineteenth-century Americans were continually entreated to strive for personal achievement. That is why modern social scientists have often claimed that an emphasis on achievement is an integral feature of American culture. Americans assert that everyone should try to amount to more than his parents did and affirm that they regard themselves as rather ambitious at heart. Assertiveness or dominance is another main dimension along which social behavior varies. In the USA social skills training has concentrated on assertiveness, presumably reflecting a widespread approval of and desire to acquire assertive behavior.

On the other hand, placing more importance on patience and compassion, Chinese culture is to some extent more feminine. In a Chinese household with many generations living under the same roof, patience is essential in keeping a peaceful family. Every member has to do his or her share of compromising. Patience is the invisible force which purifies passions so as to bear the infirmities of one another, and to tolerate the diversified opinions and transgressions of one another. Patience is therefore the essence of etiquette, ethic, and more importantly, harmony. Moreover, feminine Chinese tend to be more compassionate and dependent. Observations of mother-child interactions in Chinese families and in American families indicate that American mothers seem to foster independence in their children, while Chinese mothers tend to foster dependence. Compassionate Chinese mothers, as a rule, would pick up their infants almost as soon as they began crying and hold them until the babies went to sleep. In contrast, American mothers would let their children cry until they fell asleep.

III. Culture–based Instructions as an Educational Conception of Critical Thinking

In recent years, college teachers are coming to realize that efforts to develop critical thinking skills must be included in language learning. However, in China where students grow up engaged with passive learning, cultivating critical thinking is one of the most difficult tasks in class. Educators agree that understanding the differences in thinking dispositions between different cultures will help students to develop critical thinking.

Hall (1969) in his book The Hidden Dimension makes the point that you can not shed your culture, you cannot erase it, and that it can penetrate at the very roots of your nervous system. Culture determines not only the specific verbal and nonverbal behavior that represents or symbolizes specific thought, feeling, but also when it is appropriate to display or communicate various thoughts, feelings, or internal states. Educators agree that it is important to understand the role of culture and its characteristics and potential impact on thinking dispositions in a variety of ways. In fact, some Chinese cultural dimensions have become barriers to the development of good critical thinking skills.

A. Cultural Dimensions Affecting Students' Development of Good Critical Thinking Skills

As Chinese agrarian culture emphasizes respect for and obedience to the authority, language teachers usually dominate the class and do most of the talking, while most students are busy taking notes. In this way, students become passive receivers instead of active thinkers. And face-to-face conversations between teachers and students contain many emollient expressions of respect and courtesy, while directness and especially criticism are much disliked. Actually, in China, we do not appreciate external criticism. In social interactive situations, the concept of face is tied closely to one's self-respect. Even if it is a conversation between peers, students are reserved when criticizing others because they think it will make others losing face.

In Chinese collectivistic culture, harmony and cooperation among the group tend to be emphasized more than individual achievement and freedom. Chinese people regard compliance with norms as a primary value and unique individual beliefs as a secondary value. We emphasize goals, needs, and views of the group over individual outcomes. Therefore, it is not surprising that, students show more synchrony in their opinions. When students were asked to have group discussion, they may suppress both positive and negative opinions that are contrary to the idea of the group because maintaining the group is a primary value. At the same time, group members try to decode other members' thought to find out what their true positions are, since group members do not necessarily state their positions openly. Within groups, decisions are often made by reaching a consensus. This is a long, drawn-out process in which group members talk around the subject of the decision, sounding out one another's positions, until they can arrive at a decision that everyone in the group can agree with.

For high-context Chinese, the simple statement, "To talk little is natural," is obviously and experientially descriptive. Most Chinese agree with the saying, "Out of the mouth comes all evil." Chinese are more comfortable with silence and believe that they can communicate in silence. Actually, Chinese are apt to become impatient and irritated when people insist on giving them information they don't need. Too much information makes people feel they are being talked down to. As a result, students in English class consider it a virtue to say little and tend to use nonlinguistic means to convey the rest. They assume that the other fellow understand without their saying it.

While Westerners are perceived as assertive, feminine Chinese are not. Submissiveness and the maintenance of pleasant social relations are valued more. That is why, in English language learning, students are shy of expressing their ideas, because they are afraid of being hurt. They tend to be more active when having a group discussion, but there are few students volunteer to present their ideas individually.

B. Culture-based Instructions for Developing Good Critical Thinking Skills

Success in most professions requires good critical thinking skills. Our most everyday activities require us to make use of some of the basic skills involved in critical thinking, such as: taking steps to find out whether something is likely to be true; arguing our own case if someone doesn't believe us. However, just because we can think critically this doesn't mean we always do, or that we do it well. This is to be expected, as we don't need to employ the same level of critical thinking for everything we do. (Cottrell, 2005)

Critical thinking is broadly seen as the kind of logical thinking that helps us to analyze and make sense of, or interpret, all forms of situations or information so that the conclusions we draw from our interpretations are sound. The etymology of the English word shows that thinking and knowledge are derived from the same root. Therefore, if teachers wish to cultivate students' critical thinking in language class, they should both introduce culture-based knowledge and apply new teaching methods. The question which arises next is how to do it. Here are some suggested procedures:

One important step in helping students to develop critical thinking is having an understanding of the target culture itself. It emphasizes informational aspects of learning. Teachers could teach common parts of the target culture, so that students will recognize them and understand them when they encounter them. One way is to assign readings including different thinking dispositions. The priority might be to teach verbal codes that have negative meanings in the target culture. Understanding different thinking disposition in reading assignments will increase the students' understanding of the text. At its best it will be necessary to practice both reading and writing at the same time for enabling critical thinking.

Although verbal means has been the primary focus in language teaching for many years, scholars have come to agree that the study of communication is incomplete without the consideration of the meaning conveyed by nonverbal means. Nonverbal communication which makes use of space, time, vocal sounds, the eyes, touch, actions, objects, can serve to complement, regulate, and substitute verbal communication. To be an effective communicator, one needs to become receptive to nonverbal cues in understanding others' total series of messages. Therefore, it is not enough that English teachers teach the language only. It is also necessary for them to teach the nonverbal codes in the target language.

While providing information about different cultures, teachers should be trained how to ask questions appropriately and effectively. (Shen, 2012) At the heart of teaching critical and creative thought is the ability to ask the right questions to students.The method of teaching critical thinking skills requires students to engage in independent thinking such as problem solving, analyzing and evaluating information. While the students answer the questions, teachers give explicit instruction in it by praising or criticizing certain ways of thinking and responding.

But the most significant aspect of developing critical thinking may be conveyed implicitly, not by lesson but through brainstorming. Group discussion may be the most widely used behavior in language teaching. Discussion about the cultural differences is one of the most effective ways to reinforce the individual for producing behavioral patterns which are likely to develop critical thinking. Other methods which can more easily be employed by language class involve role plays. The role plays that a teacher already uses might be expanded to include various areas of developing critical thinking. For example, teachers can give students various concepts on slips of paper (e.g. "greetings between two strangers"), and have students act them out. Some students could demonstrate the first greeting between two strangers for different situations, while other students argue about the appropriate ways. The aim should not be to teach behaviors, but rather to develop critical thinking about another culture.

Assessment can also provide an additional, important incentive for critical thinking. The assessment's emphasis on open ended possibility reinforces the opportunities inherent in critical thinking. Using this form of assessment encourages students to execute what is being asked of them actively. (Mendelman, 2007) That helps teachers adjust their design and strengthen their determination to assist students in critical thinking development.

In a word, the language class should be organized to help students build their skills in critical thinking. Starting from a basic understanding of cultural differences to brainstorming the different behavior in different culture helps students to recognize the cultural differences associated with critical thinking and barriers to the development of good critical thinking skills. From applying techniques and strategies when reading and listening to producing their own critical writing and speech, the students will build their own skills in critical thinking. As various disciplines have contributed theories relevant to critical thinking development, there should be a conceptual framework to assemble all the fragments of critical thinking from various disciplines into a coherent, comprehensive, and powerful entity. (Phung, 2010)

IV. CONCLUSION

Culture is an abstract term that defines a broad range of activities in which individuals express themselves. Culture is important because it tells us in different degrees what we are expected to think, say, and behave in typical life situations Due to the different origin and development in culture systems, Chinese and Western cultures display different cultural traits that attribute to the differences in their thinking dispositions. For example, while commercial westerners tend to be adventurous and challenging, agrarian Chinese are more reserved and stable; the "I" identity has precedence in individualistic western cultures, but the "we" identity takes precedence in collectivistic Chinese culture; Westerners from low context cultures are often perceived as excessively talkative, while Chinese from high context cultures may be perceived as mysterious; feminine Chinese regard patience and compassion as important, yet masculine westerners place more importance on ambitiousness and assertiveness.

In fact, these cultural dimensions have a great impact on the thinking dispositions in a variety of ways that may become barriers to the development of good critical thinking skills. A practical understanding of the dimensions along which Chinese and Western cultures differ, combined with the knowledge of how cultural dimensions affect thinking dispositions can not only help to reduce ethnocentrism and make Westerners' thinking pattern less confusing and more interpretable, but also serve as a source of developing critical thinking skills.

As an English teacher, I suggest that one important place for Chinese to learn about critical thinking skills is in the language classroom. Programs may include testing students on verbal and nonverbal codes that westerners use in order to find out how much they already know, making students aware of the importance of cultural differences, and assigning students to make observations. Only by understanding the target culture will students conduct an unprejudiced examination of evidence that might question their beliefs and provide an impartial hearing of a viewpoint contrary to their own. Only by accepting the differences in different cultures, will students seek out and consider new evidence, new ideas, and new possibilities. Only by experiencing the target culture, will students be willing to ponder what might, could, or would happen differently if the facts of a claim were considered under different conditions or from a different perspective. Culture-based instructions will explicitly and systematically prepare students with knowledge, skills and attitudes necessary for their development as critical thinkers. It is hoped that cultivating critical thinking in English class will add flexibility and richness to the students' experience, and make them aware that there are many ways of behaving and perceiving the world. But one thing we must remember is that people change their behavior gradually through the insights that they accept, through convictions and views they adopt. Like Chinese, westerners are also in a constant change. It is up to language teachers continually to be prepared for this, to accept it, to correct their impressions and to set up new programs for students to develop good critical thinking skills.

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ISSN 1799-2591
Theory and Practice in Language Studies, Vol. 3, No. 3, pp. 508-514, March 2013

doi:10.4304/tpls.3.3.508-514

Translation of Slangs in Idiolects: The Case of J. D. Salinger's "*The Catcher in the Rye*"

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***Abstract*—This study tries to research how slang words and phrases are translated in idiolects based on Venuti's model that might be one of the challenging issues in translation. To do so, two translated versions of "*The Catcher in the Rye*" by Mohammad Najafi (2010) and Ahmad Najafi (2010) are scrutinized. Due to Venuti's model, the results of the study clearly indicate that slang words and expressions cannot be translated word by word because they are culture-specific and should be translated in such a way to be acceptable to the target readers.**

***Index Terms*—idiolects, invisibility, slang, cultural translation**

I. Introduction

Translation is a process by which a chain of signifiers constituting SL text is replaced by a chain of signifiers in the TL text which are the translator's choices (Venuti, 1995; Derrida, 1982). Meaning is an effect of relations and differences among signifiers along a potentially endless chain that never presents an original unity (Derrida, 1982). Hence, both the ST and the TT are considered derivative, because they contain linguistic and cultural materials that neither the writer nor the translator has generated (Venuti, 1995; Derrida, 1979). Venuti (1995) focuses on cultural differences and defines translation as a forcible replacement for the linguistic and cultural differences of the foreign text with a text that is intelligible to the target reader (see also, Nida, 1964, Toury, 1978, Newmark, 1988, Baker 1992, Shuttleworth & Cowie, 1997). He (1995) discusses the 'invisibility' of the translator with two types of translating strategies: domestication and foreignization, two terms coined by Venuti that are concerned with choosing the text to translate and the method of translation. According to Venuti (1995), domestication refers to an ethnocentric reduction of the foreign text to the TL cultural values that produces a transparent and fluent translation that minimizes the strangeness of the foreign text for target language readers, while foreignization is an ethnodeviant pressure on some cultural values to register the linguistic and cultural differences of the foreign text that produce a target text which breaks the conventions by retaining the foreign nature of the original (Shuttleworth & Cowie 1997).

Purpose & Significance of the Study

As mentioned earlier, translating slang is a most arguable area in language and in order to deal with the problems that arise in the process of translation, translators use various strategies. Examination and classification of the strategies is very useful and helpful for the translator. "The Catcher in the Rye" a novel by J. D.Salinger, published in 1951 was selected for the aim of this study and the problems of translating slang in idiolects were investigated in order to show the extent to which slangs are preserved in translation using domestication and foreignization strategies. "*The Catcher in the Rye"* is not only a literary work but also an example of teenage slang in the 1950s. Although studies have been conducted on the translation of slang in this novel, none of them have investigated translation of slang according to Venuti's model. The researcher hopes that this study will provide further explanation on translation especially on the strategies proposed by Venuti (1995) and making readers aware that translation will never be the same as the original. This is simply so because the original text contains values which might be different from those in the target language.

II. Literature Review

Landers (2001) considers literary translation as a unique among all other forms of translation such as technical, scientific, legal, and so forth. Only literary translation lets one share consistently in the creative process and the translator experiences the aesthetic joys of working with great literature, of recreating in a new language a work that would otherwise remain beyond reach (Landers, 2001& Newmark, 1988). The immediate interest here is in the notable delight that literary translation offers. Landers (2004) finds that literary translation is associated with unending choices and the literary translator must make a choice so that at the result of these choices, translation comes into existence. He asserts that because the aim of literary translation is publication, the dedicated literary translator should aim at sharing the final result with TL readers. It must reflect all the literary features of the source text (Riffaterre, 1992; Gutt, 1991, Newmark, 1988). It is one of the central requirements of literary translation to afford a firm interpretation about both meaning and effect. Hence, literary translators are usually much more involved in finding out a corresponding mood, tone, voice, and effect than in literal translation and this is another reason behind the distinctiveness of literary translation since it does not only transmit the original meaning but also the form and effect; also, literal translation of a literary work does not reproduce the effect of the original (Savory, 1957; Gutt, 1991, Jackson, 2003; Tytler, 1774).

A translated text should be the site where a different culture emerges, too (Venuti, 1995 and Robinson, 1997). One of the most difficult problems in translating is found in the differences between SL culture and TL culture (Larson, 1998). When cultures are similar, there is less difficulty in translating because both languages may have terms that are more or less equivalent for various aspects of the culture. When the cultures are very different, finding equivalent lexical items is often very difficult (Larson, 1998, Robinson, 1997). Translators, who are aware of cultural differences and their significance for translation, can do translation better. Therefore, it is very important to know that without a considerable level of cultural knowledge, literary texts cannot be satisfactorily translated (Robinson, 1997).

Slang

Slang is not a new phenomenon; in 19th century it became a part of life of the modern cities and a part of modern society in general (Asher, 1994). It was the era between 1940s and 1950s, when young people started displaying great differences in their manner of dress, hairstyles and speech from the previous generations; this developed into Britain as *Teenage Revolution or Movement*, then this concept spread across America and to other neighboring countries to show youth as individuals should be recognized as a subculture with their own rights and rules (Hudson, 1983). Some studies have been carried out on the use of slang (Partridge, 1935; Dundes & Schonhorn, 1963; de Klerk, 1991; Hummon, 1994; Eble, 1996). Eble (1996) stresses on novelty of slang and state that slang words apparently exist for a shorter time because they are either replaced by another term or provide a synonym for a word already existing in slang or they can disappear and appear again corresponding to the current fashion style (Eble, 1996).

Speakers may use slang to show their belonging to a group and establish solidarity or intimacy with the other group members (Mattiello, 2005; Eble, 1996; Swan, 2002; Goodfellow, 2006; Mesthrie & Tabouret-Keller, 2001; De Klerk, 1995). Furthermore, Fairclough (1984) claims that some slang words are detected in any dictionary but their meanings do not match with the literal meanings because they depend on the place where they exist in a sentence.

III. This Study

This study is a descriptive library research in the form of a case study based on using slangs in idiolects both in English and Persian.

A. Materials

The data upon which the study is based were derived_from "*The Catcher in the Rye"* by J. D. Salinger with two Persian translations, one by Mohammad Najafi (1984/ 2010) and the other by Ahmad Karimi (2002/ 2010).

B. Procedure

After reading the original text and its two translations, 40 problematic idiolect items were randomly selected and analyzed. Then, the strategies used by the translators to render the items into Persian were determined based on Venuti's (1995) theory of translation. **Abolhassan** Najafi's *Farhange Farsi e Amianeh* was considered as criterion for Persian slang.

IV. Results

It was mentioned before that the aim of this study was analyzing English culture-specific items in idiolects of two Persian translations of "*The Catcher in the Rye"* in order to see which strategy has been used when translating. To this end, 40 samples from "*The Catcher in the Rye"* were provided in both English and Persian as follow (see Appendix A).

Table (1)
Strategies Used for Translation of Slang Items in Idiolects involved in "*The Catcher in the Rye"* (1951)

Translation Procedure	Translation Strategies Used for Each Item		Percentage of Translation Strategies Used for Each Item	
	1st Translator	2nd Translator	1st Translator	2nd Translator
Domesticated	27	30	67.5	75
Foreignized	0	1	0	2.5
Neutralized	9	2	22.5	5
Untranslated	3	6	7.5	15
Domesticated- Foreignized	1	1	2.5	2.5
Total	40	40	100	100

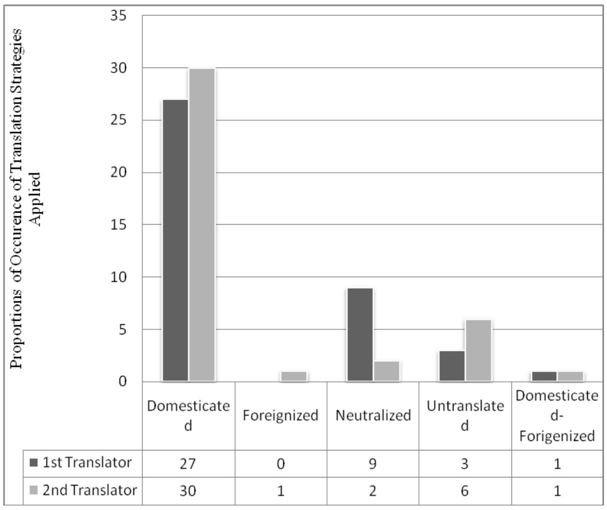

Figure (1) Two Translations of Idiolects Compared

As it is shown in Table (1) and Figure (1), we can clearly understand that the first translator translated 27 (67.5%) items out of 40 as domesticated, no items foreignized, 9 items (22.5%) as neutralized, 3 items (7.5%) as untranslated and 1 item (2.5%) as domesticated-foreignized. However, for the second translator, 30 items (75%) are translated as domesticated, 1 item (2.5%) as foreignized, 2 items (5%) as neutralized, 6 items (15%) as untranslated and 1 items (2.5%) as domesticated-foreignized.

V. Discussion

This comparative study shows the number and proportions of translated slang items for translation. Regarding the preserving slang items in translating idiolect, it seems that based on the Venuti's model and using the results of table (4.3), Najafi's outperforms in preserving slang items (2.5%) compared Karmi's (0%).

The results show that domestication is the dominant translation strategy in both translations, although the Najafi's is more domesticated than the Karimi's. In other words, the Najafi's translation is more invisible than Karmi's that also shows the transparency or naturalness of the Najafi's; this helps the target readers to understand and accept the translated texts and enjoy reading them; that is because people of a given culture look at things from their own perspective. Although this is sometimes achieved by sacrificing the cultural and stylistic features of the ST. Foreignization strategy reproduces the essence of the ST for the target readers who are not familiar with the ST culture. Nevertheless, it has its limitations in practice, too. Foreignization may cause some comprehension problems, of course when two cultures are very different; for example, the target readers cannot enjoy reading the translated works and the message fails to communicate. It exhibits a certain degree of exoticism, bringing into the target text the cultural foreignness and strangeness of the source culture. Also, it may lead to an awkward and unnatural translation. However, if two languages are related, foreignized translation can often be understood since the general grammatical form may be similar.

Therefore, although Venuti strongly advocates foreignization, it seems that he does not consider different target readers and only regards the elites as his readers and ignores the level and the acceptability of the readers in foreignized translation. In order to achieve fluency and to cater for the taste of readers, it is better to adopt a strategy of domestication especially in translation of culture-specific terms such as slang items.

VI. Conclusions

This study shows that translation is a kind of cross-cultural communication activity, especially in the case of literary translation. The results of this study show that slang cannot be translated as word for word or by using the foreignizing method as Venuti proposes. Because it would not be appropriate in the context of situation, and would make no sense. Therefore, the translators should be both linguistically and culturally competent when dealing with problems caused by cultural differences. They should try their best to make their translations acceptable to the target readers at the prerequisite of respecting the original. In addition, when using foreignization strategy in translation of slang as a culture-specific item, a short definition or paraphrase of the term, which is either added within the text or in the form of a footnote should be given. The strategy of translating a slang item with a normal, non- slang word or expression can be appropriate when there is no corresponding target language slang which conveys the meaning of the original. Thus, translating slang needs a deep lexical and cultural knowledge of the SL and TL; it means that the translator needs to be up to date with the rapid development of slang vocabulary by recognizing the cultural attitudes of the slang speakers of all cultures. Moreover, identifying slangs and determining the most appropriate equivalent is not an easy task because of the highly dynamic nature of slang.

The general conclusion of the study is that, slang words and expressions are translatable, but depending on a special situation, each demands a particular strategy. Since the majority of the slangs in one language do not usually have corresponding items in another language, there does not seem to be one 'best' strategy. In other words, we cannot overstress one translation strategy and ignore the other. Domestication and foreignization are a unity of opposites and can be applied concurrently so that the source text can be transferred to the target reader well and promote the culture communication.

VII. IMPLICATIONS

In this study, the focus has been on determining the use of slang and the transfer of the use of slang from one language to another. The results of the research have been analyzed and the conclusions have been drawn. They are expected to be useful for further investigations of translation methods as well as to enhance new quality understanding of translation studies as a whole. The translation of slang is a difficult task for translators since it is closely knit with the culture and society of the SL. The two strategies discussed in the translation of slang help much to perform the action of translation; however, the translator should achieve such translation which is linguistically correct and acceptable to the reader of the target language, because language and culture are closely related and both aspects must be considered for translation. Moreover, it should be kept in mind that when the text is culture-bound, there will necessarily be some loss. Therefore, with regard to the nature of the text and the similarities between the ideal ST and TT reader, one of important aspects in translation is to determine how much missing background information should be provided by the translator using translation strategies. Therefore, for preserving specific cultural references some additional information should be brought to the TT. This implies that foreignization should not be used since it this is not justified when considering the expectations of the ideal TT reader.

Appendix A: ST Slang Items and Their TT Equivalents Based on the Translation of the Two Translators

No.	SL text	Karimi's Translation	TS	Najafi's Translation	TS
1	**That knocked him out**. He started chuckling like a madman.	**از این حرف خوشش آمد.** مثل دیوانه ها شروع کرد به خندیدن. (ص 15)	D	**خودش از این حرف خیلی حال کرد.** مثِ دیوونه ها با خودش می خندید. (ص12)	D
2	Grand. There's a word I really hate**. It's a phony**. I could puke every time I Ahear it.	"حسابی". کلمه ای که واقعا از آن نفرت دارم. **اصلا حقیقت ندارد. هر دفعه که آن را می شنوم دلم به هم می خورد.** (ص 17)	N	بی نظیر. همون کلمه ایه که ازش متنفرم. **خیلی قلّابیه.** هر دفه که می شنومش نزدیکه تَگری بزنم. (ص 14)	D
3	Grand. There's a word I really hate. It's a phony. **I could puke every time I hear it.**	"حسابی". کلمه ای که واقعا از آن نفرت دارم. اصلا حقیقت ندارد. **هر دفعه که آن را می شنوم دلم به هم می خورد**. (ص 17)	D	بی نظیر. همون کلمه ایه که ازش متنفرم. خیلی قلّابیه. **هر دفه که می شنومش نزدیکه تَگری بزنم.** (ص 14)	D
4	I told him **I was a real moron**, and all that stuff. Ya lost them, ya mean?"	گفتم که **من واقعا گیج هستم** و از این قبیل حرف ها. (ص21)	D	بهش گفتم **من یه کودنِ تموم معنام** و از این حرفا. (ص 16)	F
5	The funny thing is, though, I was sort of thinking of something else **while I shot the bull**.	بامزه این جاست که **من ضمن این که داشتم سر اسپنسر چاخان می کردم** فکرم جای دیگر بود. (ص21)	D	بامزه ش اینه که **وقتی داشتم چرت و پرت می بافتم** فکرم جای دیگه بود. (ص17)	D
6	I saw it in the window of this sports store when we got out of the subway, just after I noticed **I'd lost all the goddam foils**.	من آن را موقعی که تازه از راهرو زیرزمینی بیرون آمده بودم درست بعد از آن که **متوجه شدم تمام شمشیرها و لوازم لعنتی را گم کرده ام** پشت ویترین یک فروشگاه لوازم ورزشی دیدم. (ص 28)	D	از مترو که پیاده شدیم تو ویترینِ یه ورزشی فروشی دیدمش، درست همون موقع که **فهمیدم شمشیرای کوفتی رو گم کرده م.** (ص 21)	D
7	**I thought it was going to stink**, but it didn't. It was a very good book.	**اول فکر می کردم که کتاب مزخرف و چرندی است** اما این طور نبود. کتاب بسیار خوبی بود. (ص30)	D	**اول فکر می کردم از اون کتابای خسته کننده ی مزخرفه، ولی نبود.** خیلی کتاب خوبی بود. (ص22)	D
8	**That story just about killed me.** What I like best is a book that's at least funny once in a while.	**من از آن داستان خیلی لذت بردم.** اصلا من از کتابی خوشم می آید که لااقل هر چند صفحه به چند صفحه یک چیز بامزه و خنده دار داشته باشد. (ص30)	N	**داستانه خیلی بهم چسبید.** یه چیز محشر راجع به کتاب اینه که اقلکم گاهی آدمو می خندونه. (ص 22)	D
9	He was also sort of a nasty guy. **I wasn't too crazy about him,** to tell you the truth.	آدم کثیف و پستی بود. حقیقتش را **بگویم زیاد از او خوشم نمی آمد و نمی توانستم تحملش بکنم.** (ص 32)	D	از اون پسرای هرزه بود. راستشو بگم، **خیلی کشته مرده ش نبودم.** (ص 23)	D
10	**He hated Stradlater's guts** and he never came in the room if Stradlater was around.	**او از قد و قواره استرادلیتر دلخور بود** و موقعی که استرادلیتر توی اتاق بود هیچ وقت پایش را نمی گذاشت تو. (ص 33)	N	**از ریخت و قیافه ی استرادلیتر بدش می اومد**؛ وقتایی که استرادلیتر تو اتاق بود هیچ وقت سر و کله اش این دور و برا پیدا نمی شد. (ص 23)	D
11	He just wanted me to quit reading and enjoying myself. **He didn't give a damn about the fencing**.	منظورش فقط این بود که از خواندن کتاب دست بکشم و با او حرف بزنم. **کاری به شمشیر بازی نداشت.** (ص 33)	D	فقط دلش می خواست دیگه کتاب نخونم و از حال خودم بیام بیرون. **مسابقه ی شمشیر بازی عین خیالشم نبود.** (ص 24)	D
12	I sneaked a look **to see what he was fiddling around with on my chiffonier.**	دزدکی از گوشه ی چشم بهش نگاه کردم که **ببینم چیزی از قفسه ی من کش می رود یا نه.** (ص 33)	D	زیرچشمی سُکیدم **ببینم دم گنجه با چی داره ور می ره.** (ص24)	D

13	I was only horsing around, naturally. **That stuff gives me a bang sometimes.**	معلوم است که فقط می خواستم مسخره بازی دربیاورم. **از این جور کارها بضی اوقات خیلی لذت می برم.** (ص35)	N	فقط داشتم مسخره بازی در می آوردم. **بعضی وقتا خیلی حال می ده.** (ص 26)	D
14	**It made a big clunk,** and it hurt like hell. It damn near killed old Ackley, though.	**دنگی صدا کرد** و سرم بدجوری درد گرفت. آکلی آن قدر خوشش آمد که انگار دنیا را بهش دادند. (ص 37)	D	اشک آکلی رو هم درآوردم. (ص 27)	Un
15	**I call people a "prince"** quite often when I'm horsing around. It keeps me from getting bored or something.	من هر وقت که خودم را به مسخره بازی می زنم **دیگران را "شازده" صدا می کنم**. (ص 38	D	من اغلب موقع مسخره بازی **به آدما می گم شازده.** (ص 28)	D
16	Ackley, it was different. **Ackley was a very nosy bastard**.	اما آکلی جور دیگر بود. **خیلی حرامزاده و فضول بود.** (ص 52)	D	ولی اکلی فرق داشت. **اون حرومزاده ی فضولی بود.** (ص 38)	D
17	Ackley, it was different. **Ackley was a very nosy bastard**.	اما آکلی جور دیگر بود. **خیلی حرامزاده و فضول بود.** (ص 52)	D	ولی اکلی فرق داشت. **اون حرومزاده ی فضولی بود.** (ص 38)	D
18	**You couldn't rile him too easily.** He was too conceited.	**به این آسانی ها نمی شد اذیتش کرد.** از بس که ازخودراضی بود با این حرف ها دمق نمی شد. (ص 53)	N	**به این سادگی نمی شد حالشو گرفت.** خیلی از خود راضی بود. (ص 38)	D
19	I kept thinking about Jane, and about Stradlater having a date with her and all. It made me so nervous **I nearly went crazy**.	داشتم راجع به جین فکر می کردم و راجع به این که چطور استرادلیتر از او وعده گرفته بود. **از** این موضوع آن قدر عصبانی شدم که **نزدیک بود بزند به کله ام**. (صص53 و 54)	D	به جین فکر کردم و قرارش با استرادلیتر و اینا. این انقده عصبیم کرد که **داشتم دیوونه می شدم.** (صص 38 و 39)	D
20	All of a sudden, Ackley barged back in again, through the damn shower curtains, as usual. **For once in my stupid life, I was really glad to see him.**	ناگهان طبق معمول آکلی از میان پرده ی حمام خودش را انداخت توی اتاق. **برای اولین بار در تمام عمرم از دیدن او واقعا خوشحال شدم.** (ص 54)	Un	یه دفه، اکلی مث همیشه از لای پرده ی حموم اومد تو. **یه بارم که شده از اومدنش خوشحال شدم.** (ص 47)	Un
21	I could see my mother going in Spaulding's and **asking the salesman a million dopy questions**--and here I was getting the ax again	مادرم کاملا جلو نظرم بود که دارد به طرف مغازه ی اسپالدینگ می رود و **از فروشنده هزار جور سئوال بی معنی می کند** و آن وقت من دوباره رفوزه شده بودم. (ص 81)	D	می تونستم مجسم کنم مادرم رفته فروشگاه اسپالدینگ و **از فروشنده یه میلیون سئوال احمقانه پرسیده** و اون وقت من اینجا اخراج شده م. (ص 55)	N
22	After I got all packed, **I sort of counted my dough.** I don't remember exactly how much I had, but I was pretty loaded.	بعد از آن که تمام اسباب و اثاثه ام را بستم، **پول هایم را شمردم**. درست یادم نیست که چقدر پول داشتم، اما جیب هایم پر بود. (ص 81)	D	همه ی وسایلمو که جمع کردم **پولامو شمردم.** دقیق یادم نیست چقدر داشتم ولی حسابی خرپول بودم. (ص 55)	D
23	After I got all packed, I sort of counted my dough. I don't remember exactly how much I had, **but I was pretty loaded**.	بعد از آن که تمام اسباب و اثاثه ام را بستم، پول هایم را شمردم. درست یادم نیست که چقدر پول داشتم، **اما جیب هایم پر بود.** (ص 81)	N	همه ی وسایلمو که جمع کردم پولامو شمردم. دقیق یادم نیست چقدر داشتم **ولی حسابی خرپول بودم.** (ص 55)	D
24	While I was changing my shirt, **I damn near gave my kid sister Phoebe a buzz**, though.	موقعی که مشغول عوض کردن پیراهنم بودم، **به کله ام زد که به خواهر کوچکم فیبی تلفن بزنم.** (ص103)	D	پیرهنمو که عوض کردم، **نزدیک بود به خواهر کوچیکم فیبی تلفن کنم.** (ص69)	D
25	**If you take her to a lousy movie, for instance, she knows it's a lousy movie.** If you take her to a pretty good movie, she knows it's a pretty good movie.	**مثلا اگر او را به فیلم مزخرفی ببرید، می فهمد که فیلم مزخرف است.** اگر به فیلم خوبی ببرید، می فهمد که فیلم خیلی خوب است. (ص104)	D	**مثلا اگه با آدم بیاد تماشای یه فیلم مزخرف، می فهمه فیلمش مزخرفه.** اگرم بیاد تماشای یه فیلم خوب، باز می فهمه فیلمش خوبه. (ص70)	D
26	**Buddy Singer and his stinking band was playing "Just One of Those Things"** and even they couldn't ruin it entirely.	**آوازه خوان، به همراهی ارکستر افتضاحش، تصنیف "فقط یکی از آن چیزها" را می خواند.** حتی آنها هم نمی توانستند آن آهنگ را بالکل خراب کنند. (ص110)	D	گروه بادی سینگر داشت "یکی از اون چیزا" رو می زد **و** حتّا **اونام با اون نوازنده های درب و داغون شون نتوننستن به آهنگه گند بزنن.** (ص74)	Un
27	Buddy Singer and his stinking band was playing "Just One of Those Things" and even they couldn't ruin it entirely. **It's a swell song**.	آوازه خوان، به همراهی ارکستر افتضاحش، تصنیف "فقط یکی از آن چیزها" را می خواند. حتی آنها هم نمی توانستند آن آهنگ را بالکل خراب کنند. **این تصنیف، تصنیف قشنگ و با روحی است.** (ص110)	N	گروه بادی سینگر داشت "یکی از اون چیزا" رو می زد و حتّا اونام با اون نوازنده های درب و داغون شون نتوننستن به آهنگه گند بزنن. **ترانه ی محشری بود.** (ص74)	D
28	**I was sorry as hell I'd kidded her.** Some people you shouldn't kid, even if they deserve it.	**بی اندازه تاسف خوردم که چرا مسخره اش کردم**. بعضی از اشخاص را نبایست مسخره کرد، ولو این که حقشان باشد. دلشان می شکند. (ص 114)	D	**ناراحت شدم که چرا سر به سرش گذاشته م.** سر به سر بعضی آدما نباید گذاشت، حتّا اگه حق شون باشه. (ص 76)	D
29	**He was a pretty good guy.** Quite amusing and all.	**هورویتز آدم بسیار خوبی بود.** آدمی کاملا بامزه و خوش صحبت. (ص 128).	D	**خیلی آدم خوبی بود**. سرگرم کننده و اینا. (ص 85)	D
30	It was supposed to be something holy, **for God's sake,** when he sat down at the piano.	وقتی که ارنی رفت پشت پیانو نشست طوری قیافه گرفت که انگار کشیش رفته به محراب. (ص 129)	Un	وقتی می نشست پشت پیانو انگار داره کار مقدسی می کنه. (ص 85)	Un
31	You couldn't see his fingers while he played--just his big old face. **Big deal**.	انگشت های ارنی موقع پیانو زدن پیدا نبود – فقط صورت گنده اش دیده می شد. (ص 129)	Un	موقع اجرا نمی شد انگشتاشو دید، فقط صورت گنده شو می شد دید. **چه محشر.** (ص 85)	D
32	**It was a very corny book**--I realize that--but I couldn't get that violin stuff out of my mind anyway.	**آن کتاب واقعا مبتذلی بود**- این را می فهمم- اما نمی توانستم فکر این موضوع ویولن را از سرم بیرون کنم. (صص 142 و 143)	N	**کتاب خیلی مبتذلی بود** – خودمم می دونم – ولی نمی تونستم جریان ویولونو از ذهنم دور کنم. (ص 94)	N
33	The show wasn't as bad as some I've seen. **It was on the crappy side, though.**	نمایش کذایی به بدی آن چندتایی که قبلا دیده بودم، نبود. **گو این که باز هم نزدیک به افتضاح بود.** (ص 193)	D	نمایش به بدی اونایی که قبلا دیده بودم نبود. **ولی بازم مزخرف بود.** (ص125)	D

34	The funny part was, though, we were the worst skaters on the whole goddam rink. I mean the worst. **And there were some lulus, too.**	مسخره این جا بود که در تمام زمین اسکی ناشی تر از ما کسی نبود. منظورم این است که از ما ناشی تر دیگر پیدا نمی شد. **ولی چند تایی هم بودند که بازیشان معرکه بود.** (ص198)	D	گیر کار این بود که اون جا پاتیناژ ما از همه بدتر بود. واقعا بدتر از همه. (ص128)	Un
35	**Boy, did she hit the ceiling when I said that.** I know I shouldn't've said it, and I probably wouldn't've ordinarily, but she was depressing the hell out of me.	**پسر، وقتی که این حرف را زدم، سالی آن قدر عصبانی شد که می خواست کله ی مرا بکند.** می دانم که حقش نبود این حرف زا بزنم و شاید هم نمی توانستم جور دیگری بگویم، اما آخر او حسابی مرا دمق کرد. (ص205)	D	**پسر، اینو که شنید خیلی عصبانی شد.** می دونم نباید این حرفو می زدم و اگرم یه وقت معمولی بود نمی زدم، ولی دیگه داشت حسابی افسرده ام می کرد. (ص 132)	D
36	I used to go there quite a lot, but I don't any more. **I gradually cut it out.**	من قبلاً خیلی به آنجا می رفتم، اما حالا دیگر ترکش کرده ام. **یواش یواش از سرم انداختم.** (ص217)	D	قبلنا خیلی می رفتم اون جا ولی دیگه نمی رم. **کم کم گذاشتمش کنار.** (ص139)	D
37	**She can be very snotty sometimes.** She can be quite snotty.	**فیبی بعضی وقت ها بچه ی خیلی مزخرفی می شود.** واقعا مزخرف. (ص256)	D	**گاهی حسابی بدعنق می شه.** حسابی نحس. (ص162)	D
38	**It was a helluva lot easier getting out of the house than it was getting in, for some reason.**	**بیرون آمدن از خانه، به چند دلیل خیلی خیلی آسان تر از وارد شدن به آن جا بود.** (ص275)	D-F	**یه جورایی بیرون رفتن خیلی راحت تر از تو اومدن بود.** (ص175)	D-F
39	She's not little enough anymore to go stark staring mad in the toy department, **but she enjoys horsing around** and looking at the people.	من آرزو می کردم که کاش فیبی هم با من بود. او دیگر آنقدر بچه نیست که وقتی توی یک فروشگاه به قسمت اسباب بازی بچه ها می رود، عقل پاک از سرش بپرد، **اما با این حال خوشش می آید بازی در بیاورد** و به مردم نگاه کند. (صص301 و 302)	D	دیگه اون قدر کوچیک نیست که تو قسمت فروش اسباب بازی از خوشحالی غش کنه ولی دوس داره مردمو تماشا کنه. (ص191)	Un
40	Then the old lady that was around a hundred years old and **I shot the breeze for a while**...	بعد من و آن خانم پیر که صد سالی اقلاً از عمرش می گذشت خیلی با هم ایاغ شدیم و **شروع کردیم به صحبت کردن.** او واقعاً زن خیلی خوبی بود، و من به او گفتم که من و برادرهام هم به آن مدرسه می رفته ایم. (ص308)	N	**بعدش من و خانومه یه گپ کوچولو با هم زدیم.** خانوم خوبی بود، بهش گفتم که من و برادرامم تو همون مدرسه درس خونده بودیم. (ص195)	D

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ISSN 1799-2591
Theory and Practice in Language Studies, Vol. 3, No. 3, pp. 515-520, March 2013

doi:10.4304/tpls.3.3.515-520

The Inevitability of Tess's Tragedy

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***Abstract*—Thomas Hardy is the influential English novelist and realist writer in the nineteenth century. His masterpiece *Tess of D'Urbervilles* has won him the world prestige. Tess's tragic fate is the core and clue of the novel. By analyzing the contemporary social, historical and cultural backgrounds and the heroine's character flaws, this paper points out that Tess's tragedy is caused by women's status of economic appendages and the subordinate position in society. Tess's tragedy in life is inevitable. The arrangement of the plot structure also reflects the fatalism views of Hardy, and renders the necessity of the heroine's tragic destiny.**

***Index Terms*—character flaw, fatalism, fate**

I. Introduction

Hardy is the first English novelist to write about the countryside and its inhabitants in a serious manner. As a novelist and writer of short stories, he belongs to the age of Victoria. During his long span of life, his religious beliefs also experience great changes, which are embodied in his words. *Tess of the D'Urbervilles* reflects Hardy's social pessimism and sense of tragedy in human life.

Chapter one intends to analyze the social backgrounds in which Tess lives. The story happened in the late half of the 19th century when capitalism had already invaded the distant rural areas of England and crisis and depression began to appear. Tess just lived in the huge historical transformation. Customary morality and religious ethics of Victoria era constituted the most important factor that determined Tess' inevitable tragedy. Meanwhile, Tess is a victim of the capitalist laws. Anyone is doomed to be repelled by society whoever tries to change the capitalist laws.

Chapter two, Hardy describes many accidents and coincidences, omens and natural environment in *Tess of the D'Urbervilles*. These accidental matters, mysterious and incapable to foretell, which like an invisible hand give Tess a serious attack, and pushes the development of story. What's more, kinds of omens embody the Hardy's fatalism. He thought that human life was controlled by mysterious power beyond the universe. And fatalism consists of nature and human nature which are against the order of society.

Chapter three a discussion on the weaknesses in the main characters—Tess, Alec, Angel and Tess' parents are made. Hardy molds an orthodox femininity which threatens the Victorian model of women. In the contrary, Tess possesses certain inherent qualities, such as pride, independence and passivity, while obedience and passivity are the inner reasons that lead to her downfall. In addition, Angle' love and Alec's persecution push Tess to hell.

According to Hardy's position, Tess's tragic life is inevitable. Facing the chaotic and crazy life, Hardy, with his keen, observation and skillful writing techniques, successful presents the tragedy of Tess. Although Hardy describes many "Fallen women" in kinds of works, Tess is the perfect one.

II. Literature Review

During the test of time for 108 years, the people's attention to Tess of the D'Urbervilles was added, the depth and the width of research beyond the past. Lenin compared worker's hardship described in it with the Russia's present situation affirmed the real of realism. *Tess of the D'Urbervilles* becomes the most acute denouncement against British ruling class and whole capitalism. The tragedy of Tess was rightly the epitome of many labors in that socialism of extremely rottenness. Hardy endowed Tess with great vigor, fused the tragedy of main fate and character into the rich contents of social tragedy, and sent this book to the ridges of British novels directly.

In this paper, the reasons of the inevitability of Tess's tragedy are analyzed from two aspects: the outside causes and internal causes. The hypocritical era and morality of Victorian age, the pressure of Tess's parents and the symbols of damage force Alec and Angel formed the outside causes. The internal causes included the contradiction between her submission and her pride independence and her indistinct equal thoughts.

III. Social Background

The story of *Tess of the D'Urbervilles* happened during the late half of 19th century, which saw a decline and destruction of the English peasantry and was an age of transition and great social upheavals. Although the British Victorian society entered into the capitalist industrial civilization, there were still many old concept and system that restrained people. Marriage is a hot problem. At that time the concept of marriage is a reward that God grants to a virtue people. The mass production of machines makes small land owners and farmers lose their land into the proletariats. In order to find a way of survivor, they are reduced to the employees under the capitalist mode of production. Professor

Chenjia gives the following comments on the description of Flintcomb-Ash farm:

The striking scene of capitalist exploitation and oppression on the Flintcomb-Ash farm is one of the highlights in the novel, for here as rarely elsewhere in English fiction do we witness a vivid picture of how women labors were especially heavily exploited, with their lower wages but not lighter work, how they were insulted as well as maltreated with harsh words and orders, how they had to work under the most terrible condition of weather and long hours until all except the very staunchest of them collapsed with over-fatigue. In this respect *Tess of the D'Urbervilles* is almost unique among the English novels of critical realism in the latter part of the 19^{th} century, in which such vivid scene are given of the central character as a peasant worker under capitalist exploitation and oppression.(Chen,1998, p.436)

Tess's tragic fate has a deep social origin. She is the victim of social oppression. The capitalist morality and religious as well as the capitalist exploitation constitute the most important factors that determine Tess's inevitable tragedy.

A. *Customary Morality*

Customary morality is represented in the novel first by the population of Marlott. Tess is seduced by Alec in the wood and gives birth to a child before marriage. The attitude of Marlott person towards Tess is not humane, nor sympathetic. They consider that she has infringed the custom. Tess becomes the center of gossip in Marlott. She feels very uncomfortable and guilty all day long. Therefore, she remains indoors during the day. Only at the twilights does she go out. Those people absolutely ignore how a maternal love for her child. Those people who insist upon conventional moral standard are narrow—minded.

Customary morality is also reflected in Angle' brothers, Felix and Cuthbert. They are merely "contented dogmatists" treading the trodden way requiring neither purity of soul nor originality of thought. The following paragraph presents a vivid description of them:

After breakfast he walk with his two brothers, non-evangelized, well-educated, hall-marked young men ,correct to their remotest fiber; such unimpeachable models as are turned out yearly by the lathe of a systematic tuition. They were both somewhat short-sighted, and when it was a custom to wear single eyeglass and string they wore a single eyeglass and string; when…they wore …; when he was decried in favor of Velasquez, they sedulously followed suit without any personal objection. (Hardy, 2006, p.219)

Felix and Cuthbert are both clergymen. They are completely involved in their own little world. Although they have the education that Angle lacks, they are completely deficient in humanity. Capitalist hierarchy deepens on their heart. They disapprove of Tess because of her "low" social station, which they think lowers them in the eyes of the world.

Customary morality is not, according to Hardy, the right and reasonable ethical response of the collective mass to the pitiable cries of the 'units' of society in distress.

Hardy refused to regard a casual indulgence in sex before marriage as immoral or sinful. It was, to him, a venial lapse, just amoral. Tess, in spite of her which is regarded as normal within the monogamous marital limits, should seem so outrageous when it is premarital. Social laws, unlike the indifferent laws of Nature, should be informed with the spirit of sympathy, and they must not be allowed to lose sight of the human need to be happy. They must civilize, but must not stifle the animal instinct. The case of Tess, moreover, is different. Her first lapse is the betrayal by Alec of her innocence, almost ignorance of sex. But her final fall could have been averted if she had not been harassed beyond endurance, if she had found all around her not scorn but compassion, and if she had been allowed an opportunity to improve. (Dave, 1985, p.109)

B. *Religious Ethics*

Religion is a typical form of social conventional and laws. "Throughout Tess, Hardy deprecates religious. He thinks that it is either a lifeless affair, as with the Clare family; or a matter of fanaticism, as with the text painter or those who are followers of Alec later in the book" (Dave, 1985, p.110).

At the beginning, Tess is a believer of God and goes to church regularly. But ever since she is seduced by Alec, she begins to throw doubt on her belief. Tess neither gets forgiveness nor compassion, but the endless accusation after returned home. "…the people…and at last observing her they whispered to each other" (Wu, 2002, p.139). She cannot have a proper baptism, when the innocent child is born. She cannot have a religious funeral, when the child is dead. Although Tess for their children's funeral was rejected and she promised would never come to church, religion has always troubled Tess.

Angel Clare neither believes in God nor wants to enter the church as his father wishes. He influences her through their contact and his influence on Tess is fully reveals through the conventional between Tess and Alec in Chapter 46.

"'How can I pray for you,' she said, 'when I am forbidden to believe that the great power who moves the world would after his plans on my account?'"

'You really think that?' 'Yes, I have been cured of the presumption of thinking otherwise.' 'Cured? By whom?' 'By my husband, if I must tell'…

'Hm, Fancy your being able to teach me what you don't know yourself!' He fell into thought.

'And so I threw in my spiritual lot with his,' she resumed. 'I didn't wish it to be different. What's good enough for him is good enough for me.'" (Hardy, 2004, p.399)

Loss of chastity is not Tess's fault, but she is guilty. Therefore, she refuses Angel's love. She cuts off eyebrows and wears old clothes to demonize her. Because in her deep heart she considers she lures Alec as well as others. Finally, she kills Alec and is sentenced to death, which she thinks a good opportunity to prove her innocent to God. Whether Alec or Angel is contrary to Christianity, it is not clear. However, Tess, the true piety, suffers the most injuries but does noting wrong and finally becomes a victim of religion.

C. Capitalist Law

Tess is also a victim of the capitalist laws. First of all, she is the victim of the over-rigid marriage law of that time as well as the religious ethics. Those people in a Victorian era were not free from the impact of social conventions and customary. During the Victorian era, marriage was regarded as the gift of God to these virtuous people. Neither Christianity nor the law allowed divorce.

The other reason that causes Tess's tragedy is the cruelty of law. At the end of the story, Angel Clare, who is remorseful for his mercilessness, comes back, but to find the cruel reality. And his arrival makes Tess even more desperate. After Angel leaves, she stabs Alec in the heart and kills him. Finally, she is arrested and hanged to death. Thus, the author writes sarcastically: "' 'Justice' was done, and the president of the immortals has ended his sport with Tess" (Hardy, 2004, p.489).Tess, such a pure, kind, sensitive woman should be sentenced to death! What kind of law it is!

Hardy put forward his own views, such as marriage, morality, religion in novels through the creating of typical person. He believes that marriage has morphed into a paper recombination of property and hypocrisy contract that improves and safeguards the reputation. The core of the marriage corroded by modern morality is a pragmatic and self-interest. Hence, the tragedy of Tess is inevitable.

IV. Fatalism

Hardy lived in a time of United Kingdom free capitalism over the period of imperialism. He witnessed the capitalist invade the rural areas and farmers got bankruptcy. A large number of individual farmers in the patriarchal society under the influence of the rapid disintegration became unemployment. Hardy's soul was badly hit. Deep emotional attachment to the ancient civilization, and hated the destruction of the people current living by industrial civilization. Unfortunately, he had to put all the blame for the "destiny". On this point, we must point out that Hardy's fatalism deeply limited by social conditions, and their own ideological and time limitations. Therefore, Hardy can only save the ancient civilization of a society's hopes in the hands of fate. In particular, his fatalistic thought was expressed most prominently on the heroine Tess.

In the work *Tess of the D'Urbervilles*, there are several accidents and coincidences that conduct this mystery. These accidental events promote the development of the plots, and lead Tess to the tragedy.

Fatalism is doomed the experience of life, which all things are beyond the control of human power. Hardy's fatalism does not simply refer to regulations but rather involves the mystery.

There is a definition of fatalism in Cliff's note, it says "fatalism being that view of life which says that all action is controlled by the nature of things or by Fate which is a great, impersonal, primitive force existing through all eternity, absolutely independent of human wills and superior to any god created by man" (Force, 1966, p.8).

A. Accidents and Coincidences

Coincidences cover mysterious color of fate. The first coincidence in the novel is that Tess's father, John Durbeyfield happens to know from a local parson that he is the last descendent of the d'Urbervilles, an ancient noble family with a long and distinguished past. He is proudly in his noble lineage and takes so much wine that on no condition to make a long trip to market. Tess and his brother have to go in his place. Thus the tragedy happens: both of the two children fall to sleep on the way. The mail coach has crashed into their unlighted wagon, and their only horse was killed. That directly caused Tess to accept her parent's recommendation looking for so-called relatives. Old horse was killed appears to be a coincidence, but imply a corollary. Tess had to act against her willing, which eventually led to the tragedy of life. Tess took part in the ball of paddock, falling out with the "Queen of spade" on the back way. She had to go along with Alec to return to the paddock. Unfortunately Tess was insulted by Alec on the way. This reflects Hardy does not predict the people living in the poor a bright future, which can only be attributed their misfortune to the result of coincidence.

The second coincidence is that Tess works in dairy farm. She intended to have a quiet life but came across the Angel and fell in love him. Tess always condemned by the conscience. She wrote a letter to tell Angel. She is infidelity, but the fate plays a cruel joke that the letter stuffed below a blanket. Wedding night with Angel, Tess told truth to Angel. He could not forgive Tess, and then went to Brazil. Tess became an abandoned woman.

Thirdly, distress of living caused Tess to seek the assistance of Angel's father. On the way, she came across Alec, and the heart hurt again. This paved the way that she was caught again by Alec tentacle.

A series of accidents and coincidences combine to hinder Tess's happiness. It seems that God subjects Tess to his every irony on impulse by playing tricks on Tess with accidents and coincidences, and destroys Tess finally.

B. Omens and Signs

Hardy's fatalism is presented not only through accidents and coincidences but also revealed by means of many omens and signs. In this novel, Hardy describes many unlucky things with the color of fatalism. It is an inauspicious omen that

Angel did not select her when the grasses dance. It isn't a good omen that Tess's chin is stabbed by the rose worn on the chest. According to the custom, marriage must be announced three times ahead. From the day they got married only two weeks, so that marriage can postpone for a week, which is not auspicious. On Tess's wedding day, the cocks' crows in the afternoon are regarded as bad omens, and it does indicate that something terrible going to happen. Retty Priddle tries to kill herself. Dairy man finds Retty in a river and Marian drunk in a field, because of their desperate love towards Angel. Therefore Tess feels she has taken all the love, and would tell Angel the truth. But what's more terrible is the misfortune that falls upon Tess that night: Angel bears no love for her after her confession.

Except Tess, to other people of Wessex, more or less has the fatalistic thought. Tess's mother Joan, who is uneducated "with her fast perishing lumber of superstitions, folk-lore, dialect and orally transmitted ballads" (Hardy, 2004, p.61) living by her fortune-telling book. She believes in fortune-telling book, but has a "curious fetishistic fear of" it, and thus never allows it to stay in the house all the night; once it is used, it will be brought back to the thatch. She tests Tess's fate in this book and believes it is a good idea to send Tess to claim kin to a rich relation. Tess's family always use a fatalistic tone to speak each other: "This is fate".

Each omen or sign has its significance in the plot of the story. It is either a forecast of what will happen on our heroine or an indication of the misfortune and miserable life our heroine or other main characters will lead. The Wessex people have a deep belief in superstition and fate. Hence, omens and signs are employed to present their belief. Therefore, whatever Tess does, the final result is doomed.

The author's main intention is not to publicize the fatalism, but angrily rebuke the dying power of social cruelty, thereby enlighten people to resist.

C. Nature Environment

Hardy's fatalism is also embodied in the form of nature, nature of the world and nature of the people. In *Tess of the D'Urbervilles*, Thomas Hardy makes a keen and genuine description on the natural background, so the readers can get a better understanding of the natural scenery. But, what is more important is that landscape description is closely coherent with Tess's tragic fate. The author describes the landscape, aiming to set atmosphere and keep accordance with the heroine—Tess's destiny.

In the novel, the reader can perceive numerous pictures of landscape, which are mainly attributed to the pictorial arts used by Hardy. Like a pointer, Hardy combined the painting techniques such as color, ray and tone in the landscape description to enhance atmosphere and aesthetic effects.

There are several places in which Tess lives and which have great influence on Tess. The first place is the Vale of Blakemore, where Tess was born and brought up. She had been living in this place before 16 years old, leading a quiet and happy life. The beautiful vale rears a beautiful girl. We are told that "Tess, with her sensuousness, is an embodiment of the principle in nature of irresistible sexual attraction. Her flower-red mouth, her pretty face, her fine figure, and her unselfconscious affinity with all that is natural suggest how nature is a force in her character and determinant of her fate"(Kramer, 1979, p.135).

The second place is Trantridge, where Mrs. D'Urberville's house is located. That is a turning point in Tess's life. Seen from the exterior appearance, the owner of this house is very rich. This is a typical merchant's family, a newly-sprouted capitalist's house. These also contribute to Tess's tragedy. Seduced be Alec, Tess returns to Marollot. She withdraws and leads a secluded life. Enjoying the warmth of sunlight, Tess has thought it over and realized that she could be useful and independent again.

Therefore, landscape description in Tess does not merely provide the physical background for the novel. Its main function lies in correlating spatial and seasonal changes with the changing of Tess's fate and contributing to the thematic depth and artistic charm of the novel.

V. Weaknesses in the Main Characters' Personality

The tragedy of Tess besides the factor mentioned in above chapter, another important factor is the weaknesses in the main characters. In addition to Tess, there are other people who caused the tragedy of Tess, such as Angel, Alec and Tess' parents. This part mainly analyzes the key characters to see what kind of role they respectively play in the making of Tess' tragedy.

A. Tess

Tess is a modern woman persecuted by old moral. In the eye of the world, "she is a sinner, a fallen woman, the mistress of a dependent by other, and finally is a murderer."(Zhang, 1986, p.93) However, Hardy considers that Tess's talent is her greatest beauty of nature, and she is a pure person. Tess, nature beauty, good simple, has courage of self-sacrificing, full of noble woman temperaments. Tess has a strong sense of responsibility on an unyielding heart, which causes her tragedy.

Tess has a strong sense of responsibility to her family. She loves her brothers and sisters, willing to support them. This lofty goal gives her endless suffering. Initially, parents persuaded her to visit the famous families, Tess is firmly rejected. However, she assumed responsibility and promised to visit D'Urberville. This sense of family responsibility propelled her into the side of Alec, but also into the beginning of her tragic life. In the dairy field work, she met and fell in love with Angel. She still choose telling the truth to Angel when she agreed to his marriage proposal finally. Thus she bears a new combat fortune. These are the responsibility of the true love from Tess. The paper describes the psychological of Tess before marriage, as the reader can clearly see the suffering of Tess: "They were not aware…, and which somehow seemed wrong to these". (Hardy, 1994, p.104) After breaking up with Angel, her responsibility resumes dominant. The family faces tremendous difficulties after her father died. Alec was familiar with her weakness, and took the chance of persuade her. Tess again compromised to her mother and young brothers and sisters. Every sense of responsibility ate made Tess's tragic fate even more tragic. If her character cannot change, her tragic fate will not change.

She does not yield to real, which is the character tragedy. Tess doesn't want to succumb to the prejudices of traditional ethics. Alec made her deflowered, and she left him firmly. When her child was not buried by religious ritual, she bravely shouted: "I will never go to your church." She has a heroic quality of endurance, of "patience, that blending of moral courage with physical timidity". (Hardy, 2004, p.360)

Tess is simply trapped, like the innumerable trapped birds and small beasts which suffer both in the action and the imagery of the novel, like the "entrapped flies and butterflies" in the gauzy skirts of the milkmaids going to church, trapped like the workers on the juddering threshing machines, even trapped like Jack Dollop in the milk churn, mechanically pounded into submission—trapped by her heredity and her conditioning. (Norman, 1980, p.139)

B. Alec and Angel

Angel and Alec are the two main male characters in the novel and they are also the two men who influence Tess deeply and finally destroy her. They seem distinct in appearance and personality.

Angel Clare is a typical of bourgeois idealists and old intellectuals. He is a religious rebel and despises the gentlefolk and class bias. He wouldn't accept the career his father chosen for him to the priesthood, but go to the countryside to learn farming techniques, and eager to seek freedom of knowledge. Under the prevailing social conditions, he represents the progressed bourgeoisie desire called for changes to pursue freedom and having progressive meaning. He is more complex than Alec, and therefore, it will not do to say merely that he is all brain and no emotion. He does not so nasty like Alec, but also contains great selfish ingredients. When he didn't know the history of Tess's virginity, he loved Tess sincerely, and idealized Tess on his mind. Although he had the same error with Tess, the secular bias let him abandoned Tess mercilessly. He has not jumped out of the old moral values barriers, yet not escape from the shackles of class prejudice he despised and finally became a failure rebels.

If we say Angel' love is completely spiritual and eternal, while Alec's has an animal nature. Alec is described to be a typical playboy who will fascinate and seduce cottage girl. He is an upstart and relies on commercial wealth. When he first meets with Tess, a nasty face immediately exposed. In Tess 'short life, leaving aside the bigger factor-- social background, which is just the culprit who propels Tess toward destruction. Alec is selfish throughout the whole story and seldom thinks for the others. Alec does feel sorry for Tess after seduced Tess, but since he comes from a newly-rich family, his easy access to money colors the way he reacts to things---his only reaction to his sense of wrong he has done to Tess is to say: "I will pay to the uttermost farthing" (Hardy, 2006, p.125). Though he does change to some extent, his basic personalities keep unchanged: his selfishness, arrogance, bad temper, capriciousness and superficiality. Alec's soul is ugly, and embodies the characteristics of the bourgeoisie. It is very ridiculous that Alec become a religious preacher. Obviously, religion is the narcosis that ruling class uses to fraud and deceive working people in a capitalist society.

In summary, actually Angel and Alec have basic similarities beneath the surface of differences. Both of them inhabit a moral and spiritual vacuum, both suffer from what Hardy calls "The ache of modernism".

C. Tess's Parents

Tess's father and mother are of a social class "ranking distinctively above" the agricultural laborer. With the pressure of bringing up a large family in difficult circumstances, it is no doubt that both of them prefer slipping out for drink, to doing anything positive. Thus it can be seen Tess's parents are both lazy and selfish. Jack, Tess' father, is unlike those diligent laborers who work hard to improve their life, but lazy and shiftless, even foolish to some extent. He is so excited about his ancestry that he drinks a lot in the village inn, boasting his noble ancestry. And the result is he can't send the beehives early the next morning. So the first misfortune is caused by the news about their ancestry. And throughout the story, the history about their family throws a shadow on their life. The whole family is tired of poverty and makes a dream to the noble relatives.

As the story develops, Jack's foolish and childish pride in the discovery of his descent shows more serious consequence. Facing Tess's illegitimate child, he locks the door to prevent her from fetching a parson. The failure of Tess's marriage only worries him because others gossip will collapse of his family pride. He, as a father, even doesn't care about his daughter's feeling.

If Tess's father is lazy, ignorant, shiftless and irresponsible, Tess's mother Joan is no better. She associates with his family by a spoon. She gives everything to her daughters. With great expectation, she submissively sent their daughter, a 16-years old girl to a named noble relative. It is sad that this noble relative just has a dissolute son—Alec. This is the beginning of Tess's tragic life and is the continuation of Alec's fallen life. The family poverty is just a part of Tess's tragedy. Ignorance of parents and slack hand with their child, make Tess loses support. Battles alone again and again, there is so scarce environment which can integrate into. She couldn't get the true love. She falls in love with Angel, in my view, because the surrounding environment is cold and careless.

As parents, Jack and Joan are quite unqualified. They seldom make efforts to improve their living conditions. Instead, they are given to drinks to escape the burden of life. Though they are adult, they seem ignorant and low intelligent.

The largest component of Tess's tragedy is that her arrival to her parent's home only to twice frustration: Tribe's cynicism is one of this, the attitude of parents to make her feel more helpless. They just hope Tess will bring home wealth, and blame for the failure of Tess. These force her to leave home again and again, facing a miserable life lonely. At the end, she killed Alec and became a sacrificial object of villain Alec.

If Tess had been born into a more diligent and striving family, it is possible that her tragedy would have been avoided.

VI. Conclusion

Hardy's tragic novel *Tess of the D'Urbervilles* is a classic realistic work. One important reason is that he created an animate and tragic figure—Tess. She committed mistake for subjective or objective reasons led to tragic result. She is a good person but not perfect. She has a very good and admirable character, as well as weaknesses and shortcomings. All these contribute to her tragedy. Her life style, feelings and tragic ending better reflect the realities of times.

Hardy creates Victorian girl's true feelings and the fate of a humble-born girl. She struggles with fate, environment, and society but finally fail. This tragedy is not accidental and does not just happen on Tess. Hardy uses a variety of circumstance to frame the tragic plot of *Tess of the D'Urbervilles*. Throughout the first half of the novel, we see the situation closing in through a series of events, which, because the characters take no measures to avoid or change them, ultimately lead to Tess' ruin.

Hardy shows that the common people' tragedies are consequences of their economic condition as well as the legal, educational, moral and religious standards of the bourgeois society. They are victims of economic oppression and social injustice. He bravely declares war against almost every aspect of the bourgeois superstructure as we can see in Tess.

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ISSN 1799-2591
Theory and Practice in Language Studies, Vol. 3, No. 3, pp. 521-532, March 2013

doi:10.4304/tpls.3.3.521-532

English Language Teachers' Conceptions of Research

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***Abstract*—This article was conducted on 150 EFL teachers investigating the conceptions of research. An understanding of this issue is very important to the development of conditions for encouraging teachers to be research engaged in order not to be subservient and take a much more pioneering role in curriculum development. Questionnaire responses were analyzed to determine the teachers' view of research. The findings of this research present that the teachers' conceptions of research are very close to conventional scientific theories and findings. Teachers also reported lack of time, knowledge, and institutional support as influential factors which restrict their abilities to be research engaged. On the whole, this research points to a number of attitudinal, conceptual, and external obstacles to teachers' research engagement. Understanding these is a necessary part of trying to make teachers' research engagement a more possible and doable activity in ELT.**

***Index Terms*—research engagement, evidence-based practice, teacher research**

I. INTRODUCTION

Teachers are one of the most important contributors to educational system, and their responsibility in schools extends beyond carrying out and delivering the curriculum. They also need to know how to recognize and solve problems that may occur within the classroom when they deliver the curriculum (Davis, 1995). Moreover, a qualified teacher should be aware of, and be able to respond to, the direction of new development in teaching. (Lewis & Munn, 1997). In other words, in modern world, effective teaching needs that teachers engage in educational research in order to improve the standards of their teaching. At the present time, and especially in the developing countries, teachers are expected to follow educational research findings in order to increase the quality of their teaching, and to solve problems that may come up in their classes (Motimore, 2000; Everton, Galton & pell, 2000; Brown & Sharp, 2003)

Through research, teachers should examine their own educational practice systematically and carefully. Furthermore, research is about the nature of the learning process and links between practice and theory (Skerritt, 1996) and tries to improve and produce knowledge (Elliot, 1996). Through research, teachers investigate their own practice in order to make beneficial changes, and systematically analyze their own teaching and their students' performance (Capel, Leask & Turner, 1997; Bassey, 1999). Engaging in research enables teachers to demonstrate on and evaluate different aspects of their work and perform better as teachers (Kyriasu, 1992). So the quality of teaching and learning can be increased in light of research.

Since the past decades, there are continual changes in ways of teaching and learning English and with the development of new technologies and their effects on learning process, speed of these changes has become tremendously increased. Such changes require not only the development of contemporary curriculum but also competent teachers who will cope well with reform system. Bearing this in mind, the educational ministry needs to embark on human resource development program to upgrade the qualification and skills of teachers in different schools (Borg, 2008). There has always been an awareness of the importance of research as an instrument for evaluating the educational process and for moving out teachers of their subservient position and take a much more revolutionary role in the educational process (Borg, 2009).

Teachers research engagement is not an old phenomenon in English language teaching (ELT) so there are only a limited number of empirical studies related to teachers' understandings of research in contrast to a lot of research which suggested teachers how to do research. (Allwright & Baily, 1991; Nunnun 1992; freeman, 1998). With this in mind, this study aims to uncover teachers' beliefs about research and identify barriers that prevent them to be engaged in research

II. LITERATURE REVIEW

A. What Is Research?

Research is used as a way of developing and interpreting new and profound information on any particular subject. Research creates a greater knowledge of a subject by means of vigorous investigation and testing of the material. Research has opened the door to the development of many theories and has validated or repudiated many hypotheses.

Research is the foundation of science. Science is solely based on knowledge and knowledge is based on facts; facts are then based on research. Many scientists were researchers before they became scientist. Research is developed in different stages (Brown, 2009).

The first step in research is to find a topic or basis and to have a goal on how you the information will be gathered. Hypothesizing is a very important part of research; it allows you to predict the expected results before any experimental information is obtained. The next process of research is to experiment with materials that are related to your goals based on the information that you have found. If the research brings any new inventions or innovations, the ideas must be able to be duplicated without error. Research is as being a trial and error method. Research can be a very long process when involving a large spectrum of evidence and variables. However, research on a smaller scale can be rather brief when information is obtained through means of internet or instruction. Research has created new innovations since the beginning of time. Thomas Edison conducted research on Electricity and lighting before he created the light bulb. Every person is a researcher respectively in their daily lives. Upon waking up, a new day is at hand, and without the knowledge of what will happen, we look forward to our daily activities and we learn every day.

Research is deeply involved in our daily lives. Research is conducted in the way that we dress, the career choice that we pursue, and ultimately research starts within ourselves. With the world gradually changing, research allows us to study new information and knowledge that may arise. With the new threat of many new pandemics such as swine flu, rising health care, and other abnormal changes in society, Research to find cures, to find ways to help the economy and world market system, is needed now more than ever. Research will be one of the main trailblazers to solve many of the world's problems through the creation of new innovations and ultimately new opportunities to conduct more research (Brown, 2009).

B. The Teacher as Researcher

The concept of teacher-as-researcher is included in recent literature on educational reform, which encourages teachers to be collaborators in revising curriculum, improving their work environment, professionalizing teaching, and developing policy. Teacher research has its roots in action research. Teachers are subjective insiders involved in classroom instruction as they go about their daily routines of instructing students, grading papers, taking attendance, evaluating their performance as well as looking at the curriculum. Traditional educational researchers who develop questions and design studies around those questions and conduct research within the schools are considered objective outside observers of classroom interaction. But when teachers become teacher-researchers, the "traditional descriptions of both teachers and researchers change. Teacher-researchers raise questions about what they think and observe about their teaching and their students' learning. They collect student work in order to evaluate performance, but they also see student work as data to analyze in order to examine the teaching and learning that produced it"

Teacher-researchers can be characterized as those practitioners who attempt to better understand their practice, and its impact on their students, by researching the relationship between teaching and learning in their world of work. Ramani (1987) shows how teachers in training can move towards 'theory discovery' from the starting-point of their own observations of the raw data of recorded classes, lesson plans, and so on. Murphy (1985) discusses the necessarily active role of teachers in all stages of the process of course evaluation.

C. Research Engaged Teachers

Findings of researches revealed that only a limited number of respondents had understood the nature of research (Borg, 2006). in recent years there have been a number of funded initiatives in UK, USA and some countries around Persian Gulf like Oman took aim at expanding teachers research engagement (e.g. see the DFES website or visit htt://aera.net).

Here are some of previous studies in this area. Warrall (2004) surveyed 26 teachers in UK. Most common cited reason for being research engaged was' to generate a better understanding of specific issues in teaching and learning'.

In this study and in Barker (2005) that interviewed 21 teachers. The results revealed that most respondents found 'lack of external pressure', 'lack of time' and ' lack of institutional supports' as main obstacles which they face with.

There are some researches that focused on organizational responsibility for doing research. (Ebbut, 2001)

D. Evidence-based Practice

Evidence-based practice (EBP) is an interdisciplinary approach to clinical practice that was introduced in1992. First it started in medicine then spread to other areas such as psychology and education. Its fundamental principles are that all decisions made must 1) be based on researches2) that these research studies are chosen and interpreted base on some specific norms usually these norms are based on what counts as evidence (Roberts & Yeager, 2004).

The method of EBP is the way we go about findings and carrying out interventions that clients deserved to be provided with. (Cournoyer, 2003; Gibbs 2003; and Rubin 2007)

III. RESEARCH QUESTIONS

This study was an attempt to understand the conceptions of research held by L2 teachers. The following questions were, then, addressed:

1. What are the characteristics of research in L2 teachers' point of view?
2. What are L2 teachers' perception of their institutional culture (e.g. lack of support or collaboration from colleagues) in relation to research?
3. To what extent are teachers' conceptions of characteristics of good quality research associated with their experience and highest relevant qualification in ELT?

IV. METHODOLOGY

A. Participant

This study was conducted with 150 English language teachers. Their qualification and background information (years of experience, relevant qualification to ELT and age of learners they teach…) were identified in section 6 of the questionnaire.

With the aim of obtaining a broad perspective on the issues under study, the researcher approached a number of ELT contexts to invite practicing teachers (the only criteria for teachers participation) teaching at high school, university or language schools. In each context, 50 teachers were invited to take part in this study. The participants were chosen through cluster random sampling. As it was said before, this study comprised three different contexts: universities, high schools, and language schools. In each context cluster random sampling with the following steps was applied.

For the first context including universities, at first the list of all existing universities in Isfahan Province was taken from Wikipedia, all universities involved in Iran Higher Education System. Each university was given a number, without any order like alphabetical ordering, and considered as one cluster. Second, 5 of them were chosen randomly. The chosen universities included Isfahan University, Islamic Azad University of Dehaghan, Higher Education Institute of Shekh-e-Bahaee, Islamic Azad University of Mobarakeh and Kashan University. In third step, all ELT teachers in the chosen universities were sent an invitation to take part in this study.

Teachers of the second context, high schools, were chosen by taking the following steps. The list of all high schools in Isfahan province was taken from Educational and Training organization and without any order a number was assigned to each of them. Then 10 of them were chosen randomly. The chosen high schools were, Maarefat High School in Shahreza, Adab High school in Isfahan, Behesh Ayeen High School in Isfahan, All ELT teachers of the chosen high schools were participants of this study.

As mentioned earlier, the third context was related to language schools. In 1382 the new law was passed in relation to academic activities. Based on this law, most scientific and cultural organizations, including language schools were required to operate under the supervision of Educational and Training Organization. So with the help of that organization it was possible to have the list of the majority of language schools in Isfahan Province. In the second step, 5 of language schools were chosen randomly and all ELT instructors were invited to participate in this study. The chosen language schools included Nahid Cultural and Scientific Institute in Dehaghan, Shokouh Language Academy in Shahreza, Javan Language Center in Isfahan, Pouyesh Language Center in Isfahan, and Pardis Language Center in Najafabad.

B. Instruments

Questionnaire

In the form of a questionnaire let large amounts of data be collected efficiently, economically, and in a standardized manner (Aldridge & Levine, 2001). The questionnaire used in this study included four sections, focusing on the teachers' views about the characteristics of good quality research and their background information in addition to their understanding of research. The goal was to obtain a broad perspective on issues under study and with this goal in mind the researcher approached a number of ELT contexts. To facilitate the achievement of these goals, two modes of administration were used, hard copy and email attachment.

The questionnaire used in this study was the instrument developed by Borg (2009). The questionnaire was piloted with a group of 21 English language teachers and its length, wording, and organization were revised and changed base on their feedback and its validity and reliability have already been established by Borg (2009).

C. Data Collection Procedure

Teachers' conception of research, their view about good quality research, their perception of institutional culture in relation to research and their engagement in research were found through cross-sectional survey. The Questionnaire data were collected from a sample of 150 teachers of English. The Researcher's aim was to gain a broad perspective on the issues under study and with this aim in mind the researcher invited *practicing* teachers (that was the only criterion for teacher `participation) of English in three different contexts (High schools, language schools and universities) to complete the questionnaire. These contacts played a crucial role in this study by providing access to variety of participants as well as by asking them which mode of administering the questionnaire—hard copy, web-based, or e-mail attachment—would work best in their particular contexts [all three modes of administration were used in the study. The closed questionnaire data were analyzed statistically using SPSS 12 that will be discussed completely in the next chapter.

As mentioned above, the questionnaire contained four sections which aim to answer the research questions. Section 1, included 10 scenarios. The purpose of this section is to elicit teachers' views on the kind of activities which could be represented as research. There was no right or wrong answer. Teachers read each scenario and chose one answer to say to what extent they felt each activity described was an example of research.

Section 2 included characteristics of good quality research. There was a list of characteristics that research may have. Teachers should tick one box for each to give their ideas about to what extent it was important in making research a highly qualified one. After this part, second part of this section gave teachers a chance to choose if there were any other characteristics which in their opinion a study must have for it to be called high quality research.

Section 3 was about research culture. Teachers ticked one box for each statement to give their opinion about the general attitude to research in their school in which they were teaching.

Section6, the last section was about general information about the teachers themselves, information like, years of experience, highest relevant qualification to ELT, and type of institution they teach English in most often, the age of the learners they teach most often and etc. Of course, many advantages of questionnaires are affected by some restriction (Dörnyei, 2003), especially when participants are being asked to report their beliefs .Questionnaires, also, often create on the surface answers and do not allow in-depth exploration of particular issues. Because of this limitation, direct questionnaire items of the type ‘what are your beliefs/views about research?’ or ‘what is research?’ were avoided; furthermore, the questionnaires were supplemented with qualitative data.

D. Data Analysis

The closed questionnaire data were analyzed statistically using SPSS19. The obtained results about teachers’ idea about a research and the characteristics of good quality research, research culture, and to what extent teachers read or do research in addition to the effect of research on teaching and reasons of not doing or reading research have been shown in tables of frequency and percentage and also in bar graphs.

V. RESULTS

A. Scenarios

In this section, the teachers were asked to point to what extent they felt the activities descried in ten scenarios were or were not research. The findings for this section are shown after each scenario.

The findings of this section are summarized in figure 5.1 which gives the whole perspective of this section. Figure 5.1 and table 5.1 classify these results into categories for each scenario, not research, definitely not research and probably not research and, Research, probably research and definitely research. This let have an overall understanding of teachers; answers. (Brown &Rogers, 2002, Cohen, Manion & Morrison, 2000). A number of commonly mentioned elements- a problem or a question, data, analysis, and interpretation are mostly cited by teachers as characteristics of an activity can be called research. Characteristics of the process, such as systematicity and rigour, are also commonly cited by teachers. Additionally, it has been discussed that to qualify as research, it needs to be made public (e.g. Freeman, 1996; Stenhouse, 1975).

It is clear from figure 5.1 and table 5.1 that the scenarios which were rated as research by most teachers (98%) were number 4 and 9, number 4 in which a university lecturer conducts a large scale survey and analyzes the data statistically and number 9 in which a teacher asked his trainees to write an essay about the ways of motivating teenage learner of English after that decided to write an article and submitted it to a professional journal. scenario 3 and scenario 10 were also highly rated with 91% and 88% judging them as research. All 4 scenarios out of 10 were scenarios which no respondent believed that they were not research.

Scenario 8 was the one least recognized as research (88%% placed it in the 'not research' category). By asking the reasons teachers mentioned that having feedback in class is not normally research. Scenario 7 also received a low rating, with 82% of teachers rating it as 'not research'. Nevertheless, 16% of respondents still felt it was probably research .The spread of responses was even more pronounced on scenario 1. While 26% said it was probably research, 32 % said it was definitely not. There are some factors here which for some teachers were characteristic of research (e.g. perhaps the use of research in ELT, change and reform); however in others’ idea these were not research because there were no research questions or hypotheses or because of analyzing data. The findings here particularly reveals the variety in teachers’ understandings in term what count as research.

TABLE5.1.
TEACHERS’ ASSESSMENT OF TEN SCENARIOS

Items	**SCENARIOS**									
	1	2	3	4	5	6	7	8	9	10
not research	73.4	60	8	2	48.7	24.7	82.7	84	1.3	12
Research	26.6	40	92	98	51.3	75.3	17.3	16	98.7	88
Total	100	100	100	100	100	100	100	100	100	100

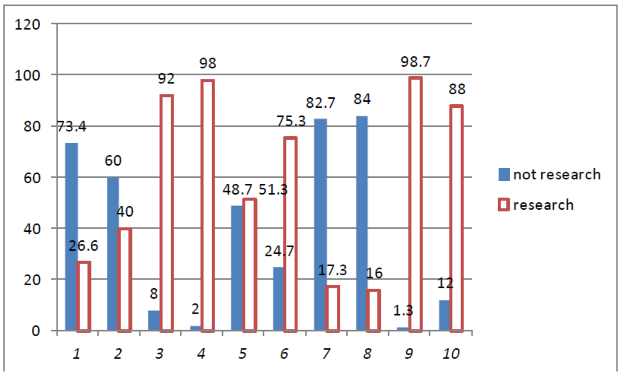

Fig5.1. Teachers' assessment of ten scenarios

B. Characteristics of Good Quality Research

Section 2 of the questionnaire has focused on the teachers' conceptions of research by asking them to rate the importance to good quality research of a list of characteristics. Table 5.2 and figure5.2 summarize the responses to this question. For having an efficient table and figure, the four choices in this section reduced to tow answers, less important (unimportant and moderately important) and more important (very impotent and important). Moreover, if participants had not been sure about the characteristics, they could have chosen 'unsure'.

The characteristic which was seen overall to be most important was 'the results give teachers idea they can use'_87% of rating for this item were in the 'more important' group. 'the results apply to many ELT context' was the second most rated as important, while the third highest rated characteristic was 'information is analyzed statistically'. An overall look declared that usefulness and relativity to ELT in addition to statistically analysis are fundamental concerns. Other points worth noticing here are 'a large number of people are studied' and 'questionnaires are used' rated the least important. Respondents were also unsure for 'experiments are used' and 'the researcher is objective'.

The teachers were asked to suggest more characteristic of good-quality research and 11 respondents made suggestions. Four referred to the need for research reliability and validity as features of highly qualified research. Base on modern discussions the quality of communication is very important factor in research. The need for clear statement of the problem, interesting and useful topics and efficient instrument used to collect data.

TABLE5.2.
CHARACTERISTIC OF GOOD QUALITY RESEARCH

item	Les important		unsure		More important	
	frequency	percent	frequency	percent	Frequency	percent
A. A large number of people are studied	101	67.3	49	32.7	0	0
B.A large volume of information is collected	51	34	39	26	60	40
C. Experiments are used	12	8	111	74	27	18
D. Hypotheses are tested	47	31.3	90	60	13	8.7
E. Information is analyzedstatistically	22	14.7	55	36.7	73	48.7
F. Questionnaires are used	120	80	30	20	0	0
G. The researcher is objective	0	0	92	61.3	58	38.7
H. The results are applied to many ELT context	0	0	33	22	117	78
I. The results are made public	39	26	85	56.7	26	17.3
J. The results give teachers ideas they can used	2	1.3	17	11.3	131	87.3
K. Variables are controlled	9	6	86	57.3	55	36.7

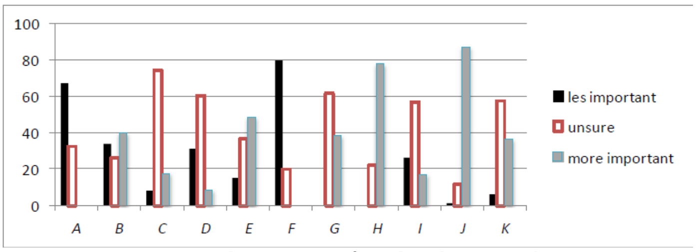

Fig5.2. Characteristic of good quality research

C. Background Information

Last section of the questionnaire asked teachers about their years of experience and their highest relevant qualification in ELT. Table5.3 and figure5.3.presents participants' years of experience as an English language teacher. The majority of teachers had 10-14 years experience (42.7%) and just 1.3% had more than twenty years experience or only 2% had less than 4 years experience.

TABLE5.3.
YEARS OF EXPERIENCE AS AN ENGLISH LANGUAGE TEACHER

years	Frequency	Percent	Cumulative Percent
0-4	3	2.0	2.0
5-9	36	24.0	26.0
10-14	64	42.7	68.7
15-19	31	20.7	89.3
20-24	14	9.3	98.7
25+	2	1.3	100.0

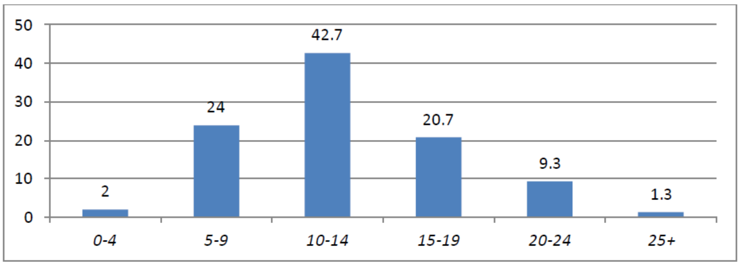

Fig5.3. Years of experience as an English language teacher

Another question of this section, as said before, asked teachers about their highest relevant ELT qualification. Table 5.4 and figure5.4 summarize their responses. Most of teachers, 51.3% had bachelor degree and 28% had masters degree. Among them only 0.7 % had diploma. Having 11.3% graduated in doctorate, 39.3% of all participants had post graduate qualification.

TABLE5.4.
HIGHEST RELEVANT QUALIFICATION TO ELT

Qualification	Frequency	Percent	Cumulative Percent
Certificate	13	8.7	8.7
Diploma	1	.7	9.3
Bachelors	77	51.3	60.7
Masters	42	28.0	88.7
Doctorate (PhD)	17	11.3	100.0
Total	150	100.0	

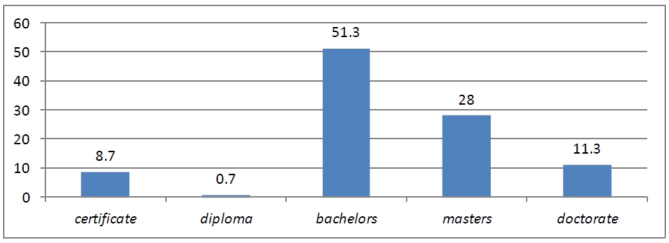

Fig5.4. Highest relevant qualification to ELT

D. Relationship between Years of Experience as an English Language Teacher & Characteristic of Good Quality Research

In the previous part, one variable analysis, the characteristics of a good quality research were analyzed based on three choices and the teachers' experience in ELT based on six choices that both were in ordinal measurement level. So for finding the relationship between them it was needed to use spearman correlation coefficient. The most appropriate way for these two variables is Kendall's tau. This indicator indicates to what extent the reduction or increase in one variable cause reduction or increase in the other. This indicator is flexible between -1 and+1. 1 indicates the complete relation and 0 indicates no relations. (Saei, 2002)

Cross table 5.5. shows the distribution of variables and the result of analyzing with Kendal's tau. The results show significant relationship (significant level below 0.05) just between 'the results apply to many ELT contexts' and 'experiments are used' as good characteristics of research and years of experience. There were rather weak relations in continuum -1 to +1 between other characteristics and years of experience.

TABLE5.5.
RELATIONSHIP BETWEEN YEARS OF EXPERIENCE AS AN ENGLISH LANGUAGE TEACHER AND GOOD QUALITY RESEARCH

		Years of experience as an English language teacher						Kendall's tauc		
CHARACTERISTICS OF GOOD QUALITY RESEARCH	items	0-4	5-9	10-14	15-19	20-24	25+	value	Sig.	N
	Les important	1.3	14.7	31.3	14.7	5.3	0			
A	unsure	0.7	9.3	11.3	6	4	1.3	0.014	0.879	150
	More important	0	0	0	0	0	0			
	Les important	0.7	8	14.7	9.3	1.3	0			
B	unsure	0	6.7	10.7	4.7	4	0	0.007	0.924	150
	More important	1.3	9.3	17.3	6.7	4	1.3			
	Les important	0	0.7	4.7	2.7	0	0			
C	unsure	2	16	29.3	16	9.3	1.3	-0.144	0.003	150
	More important	0	7.3	8.7	2	0	0			
	Les important	0	8.7	14	6	2	0.7			
D	unsure	1.3	14	26	13.3	5.3	0	0.06	0.4	150
	More important	0.7	1.3	2.7	1.3	2	0.7			
	Les important	0	4	8	2	0.7	0			
E	unsure	0.7	9.3	17.3	6.7	2	0.7	0.115	0.092	150
	More important	1.3	10.7	1.3	12	6.7	0.7			
	Les important	2	21.3	30.7	18.7	6.7	0.7			
F	unsure	0	2.7	12	2	2.7	0.7	0.064	0.333	150
	More important	0	0	0	0	0	0			
	Les important	0	0	0	0	0	0			
G	unsure	2	16	22.7	13.3	6	1.3	0.014	0.865	150
	More important	0	8	20	7.3	3.3	0			
	Les important	0	0	0	0	0	0			
H	unsure	0.7	10	8	2.7	0.7	0	0.246	0.001	150
	More important	1.3	14	34.7	18	8.7	1.3			
	Les important	0	.7	14	3.3	2	0			
I	unsure	2	14.7	21.3	12	6	0.7	0.102	0.102	150
	More important	0	2.7	7.3	5.3	1.3	0.7			
	Les important	0	0	0.7	0	0.7	0			
J	unsure	0	2	5.3	3.3	0.7	0	-0.042	0.315	150
	More important	2	22	36.7	17.3	8	1.3			
	Les important	0.7	2.7	2	0.7	0	0			
K	unsure	1.3	12	25	11.3	6	1.3	0.055	0.422	150
	More important	0	9.3	15.3	8.7	3.3	0			

E. The Relationship between Highest Relevant Qualifications in ELT & Characteristics of Good Quality Research

To continue the previous part, for finding the relation between the highest ELT qualification and characteristic of good quality research which both were ordinal variable, Kendall correlation were used and the results are summarized in table 5.6.

As table 5.6 shows, there is negative significant relation (significant level is below 0.05) between relevant qualification in ELT and 'a large volume of information is collected', 'hypotheses are tested', 'experiments are used' and' information is analyze statistically' as characteristics of good research. But there is significant positive relation between ELT qualification and 'variables are controlled' and 'the researcher is objective' as characteristic of good quality research.

TABLE5.6.
THE RELATIONSHIP BETWEEN HIGHEST RELEVANT QUALIFICATIONS TO ELT & CHARACTERISTICS OF GOOD QUALITY RESEARCH

		highest relevant qualification to ELT					kendall's tauc		
CHARACTERISTICS OF GOOD QUALITY RESEARCH	items	certificate	diploma	bachelors	masters	doctorate	value	Sig.	N
A	Les important	7.3	0.7	32.7	20	6.7	0.051	0.523	150
	unsure	1.3	0	18.7	8	4.7			
	More important	0	0	0	0	0			
B	Les important	0.7	0	15.3	11.3	6.7	-0.251	0.000	150
	unsure	1.3	0	14.7	6.7	3.3			
	More important	6.7	0.7	21.3	10	1.3			
C	Les important	0	0	1.3	4.7	2	-0.173	0.008	150
	unsure	3.3	0.7	44	18	8			
	More important	5.3	0	6	5.3	1.3			
D	Les important	0.7	0	15.3	10.7	.7	-0.164	0.003	150
	unsure	7.3	0.7	28.7	16.7	6.7			
	More important	0.7	0	7.3	0.7	0			
E	Les important	0.7	0	6.7	5.3	2	-0.28	0.000	150
	unsure	2	0	12.7	14.7	7.3			
	More important	6	0.7	32	8	2			
F	Les important	8.7	0	40.7	22	8.7	0.063	0.338	150
	unsure	0	0.7	10.7	6	2.7			
	More important	0	0	0	0	0			
G	Les important	0	0	0	0	0	0.269	0.001	150
	unsure	6.7	0.7	36.7	11.3	6			
	More important	2	0	14.7	16.7	5.3			
H	Les important	0	0	0	0	0	-0.035	0.655	150
	unsure	3.3	0	8	8	2.7			
	More important	5.3	0.7	43.3	20	8.7			
I	Les important	3.3	0	8.7	10.7	3.3	-0.06	0.363	150
	unsure	5.3	0.7	31.3	12.7	6.7			
	More important	0	0	11.3	4.7	1.3			
J	Les important	0	0	0	0.7	0.7	-0.051	0.265	150
	unsure	0.7	0	6	2.7	2			
	More important	8	0.7	45.3	24.7	8.7			
K	Les important	0.7	0.7	2	2.7	0	0.17	0.001	150
	unsure	8	0	32	12	5.3			
	More important	0	0	17.3	13.3	6			

VI. DISCUSSION

A. *Teachers' Conceptions of Research*

The answers from different groups of 150 teachers of English showed that their understanding of research is very close to conventional scientific theory of research. Key ideas cited by teachers were statistic, objectivity, large sample, variables, publication. Majority of teachers also found usefulness and practicality as very important factors for research. There was high certainty among teachers about the need for result to be generalized or for them to be made public. For teachers making public means publishing in journals. So this factor can be regarded as one barriers teachers faced with to be research engaged.

Another important finding from analysis of responses was the distinction teachers put between research and routine teaching activities. This distinction was cited to explain why some scenarios in section 1 of the questionnaire were not felt to be research. Teaching decision teachers make through process of teaching in their classes like finding appropriate activities or finding students idea about one activity an addition to sharing idea in staff meeting were not count as research in majority of teachers' idea. Cochran-Smith (1999) who investigated about teachers research also achieved to the same distinction between research and teaching activities in teachers ;point on view.

Teachers' understanding of research revealed in this study contribute to understanding reasons why research for a lot of teachers is not important and also is irrelevant and difficult to do. If teachers believe that doing research needs to involve large sample, statistic and formal written publication, it is not an activity possible to do easily. So they hardly ever get engaged in research.

To be aware of teachers' conception of research is the first step in order to encourage them to do and read research. Thus, it is possible to raise awareness among teachers of form of research can be, with emphasis on those approaches to research which are easy to and also such work can be communicated to fellow professionals. Of course this does not mean that the quality should be scarified. Key factors mentioned earlier are essential for research. As Nunan (1997,p. 377) says, "the key distinction should be not whether an activity is practitioner research or regular research but whether it is good research or poor research".

B. Institutional Research Culture

As discussed earlier in literature institutional research culture plays a crucial role in teachers' research. In this study teachers' responses indicated that teachers found the institutional culture and their support as very important factors in their engagement in research. Most of them mentioned lack of support from their institution as one of the most important obstacles they deal with.

In terms of specific items related to the institutional culture, over half of teachers agreed that teachers have access to research books and journals and nearly 34% said teachers have opportunity to learn about current research. The findings here can support the idea of lack of knowledge and time as being the most important barriers for teachers. More than 80% of teachers said there is no support for them to attend ELT conferences. And pretty large number of teachers believed that research is not built into their educational curriculum.

Although it is easy to ignore lack of time as an excuse, however studies in education showed that productive research engagement is not possible unless institutions provide enough built-in time in addition to support for teachers. Crooks and Arakaki (1999) also interviewed teacher and found that work pressure were also important reason for not being research engaged.

VII. CONCLUSION

This study shows that some barriers such as attitudinal, conceptual, and procedural also stop teachers to be research engaged. Thus, one issue to understand from the sample in this study is that teachers' understandings of what research is are not in the form which they can feasibly and productively engage in. This reveals the need for awareness-raising work among teachers through which their viewpoints on research can be revised. Furthermore, teachers may not have enough knowledge and practical skills. Considering this problem combined with unsupportive institutions makes clear why for teachers being research engaged is not possible and desirable activities. Having plan to encourage teachers being research engaged is not possible without the organizational, practical and intellectual support which are needed not only to be research engaged but also to improve its quality.

VIII. LIMITATIONS OF THE STUDY

This study would be more generalizable if it was possible to have larger sample, a sample of the whole country. But having this opportunity asks for great deal of time. Even now 280 questionnaires were sent and after a lot of persistence, 150 of them returned. For having second phase of data collection the problem got worse. Teachers were unwilling to take part in written-follow up questions. while I am confident that the findings here reflect the beliefs and practices of the teachers investigated, in research situations there is always the risk that respondents might alter their behaviors.

IX. SUGGESTIONS FOR FURTHER RESEARCH

Understanding teachers' conception of research and barriers teachers face, remains limited in the field of ELT, so empirical investigation in these issues need to be growing. The investigation highlighted here can also be adapted in other local contexts or the whole country, therefore, providing information can help educational ministry to have motivating research program. The study here focuses on English teachers so it can be very helpful to have teachers' idea in different fields.

Both ministry of education and teachers can take initiatives towards these suggestions and there could be some hopes that the issue of teaching and learning English language in this country someday will have a better sunrise and actually having something to be proud of.

APPENDIX A

English language teachers' views of research

What does 'research' mean to you and what role does it play in your life as a professional English language teacher? These are important questions in our field—especially at a time when in many countries teachers are being encouraged to do research as a form of professional development. This International Survey of English Language Teachers asks you for your views on these issues and will take 15–20 minutes to complete. Participation in this study is voluntary. Thank you for your interest in contributing.

SECTION 1: SCENARIOS

The purpose of this section is to elicit your views on the kinds of activities which can be called research. There are no right or wrong answers. Read each description below and choose one answer to say to what extent you feel the activity described is an example of research.

1. A teacher noticed that an activity she used in class did not work well. She thought about this after the lesson and made some notes in her diary. She tried something different in her next lesson. This time the activity was more successful.

Definitely not research ☐	Probably not research ☐	Probably research ☐	Definitely research ☐

2. A teacher read about a new approach to teaching writing and decided to try it out in his class over a period of two weeks. He video recorded some of his lessons and collected samples of learners' written work. He analyzed this information then presented the results to his colleagues at a staff meeting.

Definitely not research ☐	Probably not research ☐	Probably research ☐	Definitely research ☐

3. A teacher was doing an MA course. She read several books and articles about grammar teaching then wrote an essay of 6000 words in which she discussed the main points in those readings.

Definitely not research ☐	Probably not research ☐	Probably research ☐	Definitely research ☐

4. A university lecturer gave a questionnaire about the use of computers in language teaching to 500 teachers. Statistics were used to analyze the questionnaires. The lecturer wrote an article about the work in an academic journal.

Definitely not research ☐	Probably not research ☐	Probably research ☐	Definitely research ☐

5. Two teachers were both interested in discipline. They observed each other's lessons once a week for three months and made notes about how they controlled their classes. They discussed their notes and wrote a short article about what they learned for the newsletter of the national language teachers' association.

Definitely not research ☐	Probably not research ☐	Probably research ☐	Definitely research ☐

6. To find out which of two methods for teaching vocabulary was more effective, a teacher first tested two classes. Then for four weeks she taught vocabulary to each class using a different method. After that she tested both groups again and compared the results to the first test. She decided to use the method which worked best in her own teaching.

Definitely not research ☐	Probably not research ☐	Probably research ☐	Definitely research ☐

7. A headmaster met every teacher individually and asked them about their working conditions. The head made notes about the teachers' answers. He used his notes to write a report which he submitted to the Ministry of Education.

Definitely not research ☐	Probably not research ☐	Probably research ☐	Definitely research ☐

8. Mid-way through a course, a teacher gave a class of 30 students a feedback form. The next day, five students handed in their completed forms. The teacher read these and used the information to decide what to do in the second part of the course.

Definitely not research ☐	Probably not research ☐	Probably research ☐	Definitely research ☐

9. A teacher trainer asked his trainees to write an essay about ways of motivating teenage learners of English. After reading the assignments the trainer decided to write an article on the trainees' ideas about motivation. He submitted his article to a professional journal.

Definitely not research ☐	Probably not research ☐	Probably research ☐	Definitely research ☐

10. The Head of the English department wanted to know what teachers thought of the new course book. She gave all teachers a questionnaire to complete, studied their responses, then presented the results at a staff meeting.

Definitely not research ☐	Probably not research ☐	Probably research ☐	Definitely research ☐

SECTION 2: CHARACTERISTICS OF GOOD QUALITY RESEARCH

1. Here is a list of characteristics that research may have. Tick **ONE** box for each to give your opinion about how important it is in making a piece of research 'good'.

	Unimportant	Moderately important	Unsure	Important	Very important
a. A large number of people are studied	☐	☐	☐	☐	☐
b. A large volume of information is collected	☐	☐	☐	☐	☐
c. Experiments are used	☐	☐	☐	☐	☐
d. Hypotheses are tested	☐	☐	☐	☐	☐
e. Information is analysed statistically	☐	☐	☐	☐	☐
f. Questionnaires are used	☐	☐	☐	☐	☐
g. The researcher is objective	☐	☐	☐	☐	☐
h. The results apply to many ELT contexts	☐	☐	☐	☐	☐
i. The results are made public	☐	☐	☐	☐	☐
j. The results give teachers ideas they can use	☐	☐	☐	☐	☐
k. Variables are controlled	☐	☐	☐	☐	☐

2. If there are any other characteristics which in your opinion a study must have for it to be called ‘good’ research, please list them here.

SECTION 3: RESEARCH CULTURE

Tick ONE box for each statement below to give your opinion.

	Disagree strongly	Disagree	Don't Know	Agree	Agree strongly
Teachers do research themselves	☐	☐	☐	☐	☐
The management encourages teachers to do research	☐	☐	☐	☐	☐
Teachers feel that doing research is an important part of their job	☐	☐	☐	☐	☐
Teachers have access to research books and journals	☐	☐	☐	☐	☐
Teachers have opportunities to learn about current research	☐	☐	☐	☐	☐
Teachers talk about research	☐	☐	☐	☐	☐
Teachers are given support to attend ELT conferences	☐	☐	☐	☐	☐
Time for doing research is built into teachers' workloads	☐	☐	☐	☐	☐
Teachers read published research	☐	☐	☐	☐	☐

SECTION 4: ABOUT YOURSELF

1. Country where you work: ____________________________________

2. Years of experience as an English language teacher (Tick ONE)

0-4 ☐	5-9 ☐	10-14 ☐	15-19 ☐	20-24 ☐	25+ ☐

3. Highest relevant qualification to ELT (Tick ONE)

Certificate ☐	Diploma ☐	Bachelor's ☐	Master's ☐	Doctorate ☐	Other ☐

4. Type of institution you teach English in most often (Tick ONE)

Private ☐	State ☐	Other ☐

5. Is your language school or centre part of a University? (Tick ONE)

Yes ☐ No ☐

6. The age of the learners you teach most often (Tick ONE)

12 or younger ☐	13-19 ☐	20-25 ☐	26+ ☐

7. How would you describe your work as an English language teacher? (Tick ONE)

I teach English full-time ☐

I teach English part-time ☐

This completes the questionnaire. Thank you for taking the time to respond.

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ISSN 1799-2591
Theory and Practice in Language Studies, Vol. 3, No. 3, pp. 533-537, March 2013

doi:10.4304/tpls.3.3.533-537

Dissecting Impotent African American Males in *The Bluest Eyes*

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***Abstract*—Although Toni Morrison concentrates on African American female's subjectivity in *The Bluest Eye*, she does not ignore the way African American males construct their subjectivity. This thesis centers on how African American males are made impotent in their pursuit of manhood; how they are dehumanized, and how their failure impacts on their community.**

***Index Terms*—impotence, pursuit of manhood, dehumanized**

To explore African American males' subjectivity, Tony Morrison devotes the most pages, in comparison with other characters, to Cholly, an African American male who is made impotent, dehumanized, and deprived of his self.

I. Cholly -- A Dehumanized Beast with a Vulnerable Heart

When Cholly was young, he craved for manhood, yet was made sexually impotent. Living with Aunt Jimmy does not help him achieve manhood. He cannot live as a man with her. He longs for his father who embodies manhood.

The death of Aunt Jimmy compels Cholly to enter manhood, but he is made impotent at the moment when he just begins the journey to manhood. After Blue Jake demonstrates how to seduce a girl with his manhood, Cholly manages to develop his manhood by inviting Darlene for walk. To his surprise, he succeeds in the initial step of becoming a man. However, he is made impotent at the climax of achieving sexual pleasure. The white hunters brutally interfere with the event that can help him develop his manhood. They coerce him to continue his sex with Darlene as if he were a beast. They call him "coon", and tease him by saying that "the coon ain't comed yet" (Morrison, 1972, p.148). They do not treat him as a human being, whose sexual orgasm never comes under enforcement. As they leave, they again confirm Cholly's state as a "coon baby" (Morrison, 1972, p.149). In the wilderness, Cholly is treated as a beast. He was brutally frustrated on his way to manhood. Cholly does not direct his anger at the white hunters but at Darlene instead. As Chikwenye Ogunyemei, puts it: "Cholly's transference of anger onto the helpless Darlene also illustrates his desperate clinging to the shred of manhood under the threat of racial emasculation." (Chikwenye, 1997, p.39) However desperate he is, his sexual impotence caused by the white hunters is fatal to his developing manhood. When the white men take their leave, they "crush the pine needle underfoot" (Morrison, 1972, p.149). Cholly's budding manhood is as fragile as the pine needles their feet trample, and the white destroy his manhood effortlessly as the step on the needles. Symbolically, Cholly's manhood is crushed and he is made psychologically impotent for the rest of his life.

Like Sammy and Junior, Cholly lacks a father as his model to establish his manhood. The absence of a paternal model in the black family indirectly explains black males' failure to achieve manhood. Cholly was born as a child whose father had "taken off pretty quick before he was born" (Morrison, 1972, p.133). Without a father as his model, he is at a loss to pursue his manhood. He desperately wants to regard any possible agent as his father for him to emulate, and he even attempts to retrieve his father, who had left him when he was born, as a model of manhood. During the process of searching for his father, Cholly believes that he is on the way towards reuniting with his father, or his manhood. However, the most frustrating aspect of his journey lies in the fact that when he meets his father, he finds his father unworthy of his respect; in other words, the moment he finds his father is also, quite ironically, the moment he lost his father, as a model of manhood, completely. If he does not actually find his father, he can project the image of his father as a model of manhood on any qualified agent, but since he discovers that his father is not "a giant of a man" and that he is "taller than his father," (Morrison, 1972, p.155) the possibility of achieving his manhood through a father model vanishes. Cholly finds himself "in the end of his journey" (Morrison ,1972, p.155), he also terminates his journey to manhood for no black man will be able to help him be a man when no black man is, in the eyes of the white people, virile and manly enough to be called a "man".

Cholly raped his own daughter to retrieve his manhood. When he was a boy, he was made impotent by the white hunters who interfered in his sexual intercourse with Darlene. He failed to construct his manhood by "engaged eliciting sexual pleasure from a little country girl," (Morrison, 1972, p.42). The impotence caused by the appearance of the white hunters induces him to retrieve his manhood by means of oppressing his daughter, who is much more vulnerable than and inferior to Cholly. As Stepto says that "One way for him (Cholly) to rid himself of his fears is to project them onto Pecola, and in part he tries to destroy those fears by raping her." (Stepto, 1987, p.152)

Pauline does not help Cholly retrieve his manhood through the sexual intercourse in their marriage partly because she is brave enough to fight against him and partly because she is even more masculine than he. Pauline only aggravates him impotence in their sexual relationship. In the evening, he, as a boy was made impotent by the intrusion of the sadistic and castrating gaze of the white hunters, and again in the "morning" he cannot avoid being made impotent by another intruder—Pauline, who intends to put up a fight with him one morning in his pleasure of sleeping. His impotence accompanies him timelessly, and mixes with each other.

The moment he sees Pecola washing dishes reminds him of his double impotence; her vulnerability and inferiority, both of which Pauline lacks, encourage him to retrieve his manhood by oppressing her, or raping her. To cure his sexual impotence, the white hunters and the Pauline who fights against him must be eliminated. Namely, if he can have sex with Darlene in the absence of the white hunters and if he can live with Pauline and has sex with her without her fighting against him, he may achieve his manhood, but it is not the case.

Nevertheless, Pecola meets with the requisites of an ideal femininity that compensates for his castrated manhood: She exists as the combination of Darlene and Pauline who does not fight against him in their sex. Pecola's youth brings Cholly back to the moment when he is about to have sex with Darlene. At that moment, Darlene also arouses "the excitement collecting inside him" and "moans a little" as Pecola releases "a hollow such of air in the back of her throat" (Morrison, 1972:163). When Cholly constructs his manhood by raping Pecola, sexual desire vents and intervention does not occur. On the other hand, Pecola also vicariously plays the role of Pauline who does not fight back. Pecola acts like Pauline Cholly first meets: she is "scratching toe as Pauline was doing the first time he saw her" (Morrison, 1972, p.162). Yet, Pecola does not fight against him. Like Darlene, Pecola offers Cholly the "sexual desire" and the total submission (Morrison, 1972, p.163). Cholly seems to retrieve his manhood by oppressing Pecola, for she dispels the obstacles that hinder him from achieving manhood. Even though he is made impotent and dehumanized, he seemingly performs his manhood by oppressing the one who is inferior and more vulnerable than he.

II. Sammy -- An Angry Boy with a Thwarted Desire for Manhood

Like his father Cholly, Sammy, as young African American male, exhibited his desire for manhood, but victimized even by his own father Cholly.

When Sammy was a boy, he showed how he craves for manhood. Growing up in a family fraught with fights, he searched for his manhood by "cursed for a while, or left the house, or threw himself into the fray" (Morrison, 1972, p.43). It must be frustrating for Sammy to witness the fight of his parents in which his father hurts himself. Cholly "hit(s) his hand against the metal bed frame," (Morrison, 1972, p.44) for his failure to harm his wife implies his failure to asset his manhood. He hurts not only his hand but also his manhood. Sammy craves for manhood which should be embodied by his father, but is frustrated to see how his father's manhood maimed and injured.

Overwhelmed by such a frustration that stems from his Oedipal Expectation, Sammy "suddenly began to hit his father about the head with both fist, shouting 'You naked fuck!' over and over and over" (Morrison, 1972, p.44). That Sammy abuses and hits his father denotes Sammy's thwarted desire for manhood.

In the fight between Pauline and Cholly, when Cholly misses his beat on Pauline, Sammy succeeds in hitting his father as if he accomplished, by violence, the manhood his father fails to acquire. A feeling of manhood may thus permeate Sammy in his repetitive hitting his father. Like Cholly, Sammy leaves the home that does not provide him a script of manhood. He leaves home to find other modes of articulating manhood, but that he escapes the home "no less than twenty-seven times" (Morrison, 1972, p.43) reveals his more than twenty-seven failures to achieve manhood in his journey away from home. The more times he flees from home, the more he reveals his desire for and failure of manhood.

III. Junior -- A Sadist in a Lovely House without Love

Like Sammy, Junior also endeavors to gain his manhood. Born in a "neat and quiet" family, Junior desires manhood by "having (black boys) push him down the mound of dirt and roll over him" (Morrison ,1972, p.87). It is impossible for him to obtain such manhood in his family, which precludes him from touching anything related to the toughness of manhood, To grab manhood, he "wants to feel their hardness pressing on him, smell their wild blackness, and say 'Fuck you' with that lovely casualness"(Morrison ,1972, p.87). His mother, Ceraldine, forbids anything like that, and his father, Louis, cares nothing about it. Since his family does not provide him with a realistic script for achieving manhood, he resorts to the community outside of his family: "Junior consider the playground his own" (Morrison, 1972, p.86). He displaces his desire for manhood into the ownership of the playground. In dominating the ground, he feels a sense of manhood. However, to dominate the playground cannot satisfy his desire: "He hated to see the swings, slides, monkey bars, and seesaws empty, and tried to get kids to stick around as long as possible" (Morrison ,1972, p.86). It seems that through the ownership of the playground and that of the humans playing within, he secures his manhood. The playground provides him with the power to control and dominate something or even someone, and the children playing in the ground offers him a self that embodies manhood and that he believes is attainable through ownership of a place. The more he shoots at the children who refuse to play in the ground under his command, the more he reveals his frustrated desire for manhood.

It is Geraldine who makes her son, Junior, impotent in acquiring his manhood. At the very beginning of Junior's journey towards manhood, he discovers that his mother does not help him develop his manhood. Instead, Geraldine "washes away" his manhood by having Junior "always brushed, bathed, oiled, and shod" (Morrison, 1972, p.86). If the dirt proves his manhood when he plays with other black boys, then the bath Geraldine loves to impose upon him prohibits him from achieving it. When he admires Bay Boy and P. L. as "his idols" who embody manhood, his mother induces him to believe that "neither Bay Boy nor P. L. good enough for him" (Morrison, 1972,p.87) Geraldine makes Junior impotent by distancing him from his idols who may lead him to manhood. Therefore, he is discouraged from feeling his manhood in "sit(ing) with them on curbstones and comparing the sharpness of jackknives, the distance and arcs of spitting" (Morrison, 1972, p.87).

Moreover, Geraldine changes Junior into an impotent man who is not allowed to express his emotion. She does "not allow her baby, Junior, to cry" (Morrison, 1972, p. 86). As for a baby, the only way to express all sorts of emotion is to cry. Geraldine, however, forbids him to vent his feelings, and later he cannot express himself in his boyhood. When barred from accessing and expressing his emotions, he cannot feel good about him, not to mention own himself as a man. Geraldine also does "not talk to him, coo to him, or indulge him in kissing bouts" (Morrison, 1972, p.86). An intimate relationship with his mother is not properly constructed, and that influence the way he communicates and plays with others in his boyhood. He "want(s) to play King of the Mountains" (Morrison,1972, p.87) Being a king, he spares the necessity to communicate with others; for all he has to do is to send commands and orders like his mother does to him. He thus loses the chance to participate in a community of manhood, if there is one. Though Junior strives to achieve manhood, Geraldine continuously impedes his desire to be a man.

Frustrated in his pursuit of manhood at his family and at school Junior oppresses Pecola as a way to perform his manhood and to save him from impotence. His house is a space of impotence for him; as a result, he likes to stay in the other space of manhood outside of his home, the playground. Junior is "frightened at home, and the playground is his joy" (Morrison,1972, p.88).When he stays at home, the cat deprives him of his manhood, yet when he stays in the playground, he feels his manhood by being a lord over it.

Pecola does not belong to a group of African American girls who will, to be sure, fight against Junior's harassment fiercely; therefore, Junior chooses her as a vehicle to exercise his mistaken masculinity with acts of violence in his house. Since the power the cat wields causes Junior to feel deprived of his manhood, and since Pecola's lack of power makes him feel charged with manhood, Junior attempts to remove his impotence and recover his manhood through his oppression of Pecola and his abuse of the cat.

The place in which Junior abuses Pecola is significant. Even though the living room represents a space of Junior's impotence and the playground represents that of his manhood, the playground is not the ideal site for him to perpetuate acts of domestic violence both on the cat and on Pecola. Therefore, Junior invites Pecola into another room which serves as a space that enables Junior to assert his physical strength by both abusing the cat and Pecola. In the Newly-created space of manhood, Junior throws "a big black cat right in (Pecola) face" (Morrison ,1972, p.89). It seems that he aims to get rid of his impotence at the expense of Pecola, a girl who is inferior and more vulnerable than he.

When Pecola intends to leave the house and to escape Junior's scheme of doing away with his impotence, he exclaims, "You can't get out. You're my prisoner" and thus he becomes the lord of Pecola (Morrison, 1972, p. 90). If Pecola leaves the house without having a chance to rid him of his impotence by killing the cat and physically harming Pecola, Junior fears he will forever be condemned to roam between the space of impotence and that of manhood as before. And if Pecola forms an alliance with cat, his impotence will be everlasting. Thus when the relationship between Pecola and the cat is about to resemble that between Geraldine and the cat, Junior desperately creates a space in which the cat, Pecola, and himself join together by "snatching the cat by one of its hind legs and be beginning to swing it around his head in a circle" (Morrison, 1972, p. 91) and his impotence, his manhood, and his self mix with each other in this new sphere. Junior became a real lord of this space. Even after the space breaks down by Pecola's intervention, his manhood is restored because the cat that represents his impotencies "thrown full force against the window" (Morrison, 1972, p. 91). Junior retrieves his manhood by means of oppressing Pecola and abusing a cat.

To shift from exploring the formation of manhood of one individual African American young male to that of the African American males as a whole, Morrison characterizes some of the school boys as a group of males who desire for manhood yet are made impotent collectively. A group of black boys want to prove their manhood by "circling and holding at bay a victim, Pecola Breedlove" (Morrison, 1972, p.65). Black boys experience the cultural pressures unconsciously. We are told that their meanness to Pecola is an expression of their own self-hatred. They can taunt her for being black—"Black e mo Black e mo"—because they hate their own blackness. These black boys "like a necklace of semiprecious stones … surround her (Pecola)," and in their space of manhood, they feel their manhood. However, they are made impotent by Claudia, Maureen, and Frieda. Frieda disintegrates their enterprise of manhood by "snatching her coat from her head and throws it on the ground" (Morrison, 1972, p.66). When she throws her coat on the ground where these black boys attempt to assert their manhood, the space of manhood immediately breaks down, and so does their manhood. One of the boys "looks frightened and wall his eyes" as if he were Pecola who also "covered her eyes with her hands" when she becomes a victim. Claudia indirectly leads them to be scrutinized by Maureen's powerful gaze, and Maureen makes them impotent with her "eyes" and "gaze". These girls not only break the black boy's space of manhood, but also expel them from it. Thus when the black boys leave the playground, they "move away" from manhood to impotence.

IV. MR. HENRY -- A "NASTY DOG" WITH A LECHEROUS INSIDE

Dehumanized, adult black males tent to re-construct their manhood by oppressing young African American females who are more vulnerable and powerless than themselves.

Henry Washington forsakes women and molests young females to prove his manhood. He is dehumanized for he is regarded, in African American women's conversation, as "old dog" and "nasty". For them, "some men just dogs" (Morrison, 1999:13). Being a beast, his physical body rather than his self calls for attention. He fails to be a man, and thus resorts to forsaking woman and molesting girls as a way to feel his manhood. As a dirty dog, he cannot feel his manhood if he keeps on living with Miss Della Jones, a girl who is "a nice good church woman" and "just too clean for him" (Morrison ,1972, p.13). A Clean, good woman like Della can only lead him to impotence. He wants "a woman to smell like a woman" (Morrison, 1972, p.13).

If he oppresses strong females, he will end up like Junior being beaten by them. Therefore, he chooses Frieda as an easy target who is inferior in strength. Frieda's father exhibits his manhood by attacking Mr. Henry, and reveals how Mr. Henry constructs his manhood on the oppression of African American girls. Mr. MacTeer throws "old tricycle at Mr. Henry's head and knock him off the porch" (Morrison, 1972, p.100). Furthermore, Frieda's father takes "the gun" and "shot at" Mr. Henry (Morrison, 1972, p.100). Mr. Henry is nothing more than an impotent, dehumanized man who constructs his manhood by sexually oppressing African American females.

V. SOAPHEAD -- A MISANTHROPIST WITH A CRAZE FOR THINGS

Soaphead Church also performs his manhood by molesting African American females, especially girls. His "manhood is defined by acquisitions," (Morrison, 1972, p.177) so he cannot but "love things" (Morrison, 1972, p.164). "Through his fondness for things," (Morrison, 1972, p.165) he constructs his own manhood. However, his manhood is lost not by his being treated as a beast but by his "genuine love of worn objects" (Morrison, 1972, p.165). Anything related to humans "produce in him a faint but persistent nausea" (Morrison, 1972, p.164) Therefore, he must treat humans as things otherwise he can never get along with them. When Velma leaves him, she makes him impotent. He regarded her as a thing to possess and to construct his manhood since his manhood was defined by the ownership of things or humans. As he describes Velma's departure from him as "people leave a hotel room" (Morrison, 1972, p.177), he also dehumanized himself as a hotel room that is impotent to hold Velma back in his attempt to assert his ownership and manhood. Impotent and dehumanized, he turns to molesting "the little girls" even though he does not think that he is hurting them and that they feel harmed. While he is molesting little girls, he feels a sense of owning the girls as things and therefore a feeling of thriving manhood. "The little girls are the only things he will miss" (Morrison, 1972, p.181) at the end of his life.

Soaphead, like Mr. Henry, oppresses African American females to cure his impotence, for the girls are "the humans whose bodies least offensive" and "usually manageable and frequently seductive" (Morrison, 1972, p.166)

Morrison describes African American males as impotent, dehumanized beasts for the purpose of arousing pity rather than blame. As Margaret, Wilkerson observes, "There is also an implicitly forgiving attitude in Morrison towards all her characters. We understand Cholly and Soaphead Church, and I find it impossible to hate them; their actions seem as inevitable as Pauline's."(Margaret, 1988, p.72) African American males do not dehumanize themselves and oppress young African American females out of their own volition. Cholly is made impotent by the white hunters; Junior by the white value internalized by his mother, the school boys by their contempt for their skin color denoting their race, Mr. Henry by other women's regarding him as a dog, and Soaphead by his craze for things. Morrison does not mean to justify their oppression of females or themselves, but intends to remind African Americans that African American males are the products of a distorted society of racism and sexism. They all strive to be a man and human, but the dehumanizing ideologies of a dominant, racially oppressive society deter them from achieving it. Helplessness haunts them, and thus the oppression of other people becomes the only way they respond to their own oppression. Both racism and sexism are too intense to allow them to respond in a proper way. Moreover blame conceals their helplessness, while pity helps African Americans recognize their situation and avoid reinforcing the hate thriving within their community. In understanding the plight of males, a fortification of subjectivity within African American males and females may establish.

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ISSN 1799-2591
Theory and Practice in Language Studies, Vol. 3, No. 3, pp. 538-543, March 2013

doi:10.4304/tpls.3.3.538-543

The Relationship between Iranian EFL Students' Self-efficacy Beliefs and Critical Thinking Ability

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Abstract—**The improvement of critical thinking and motivational factors such as self-efficacy seem to have great effects on students' academic achievements. The way in which learners identify their language learning abilities and their ability to control thinking may have a significant impact on their learning outcomes. This study aimed to investigate the relationship between Iranian students' self efficacy and their critical thinking ability. To this end 50 university students majoring in English teaching in Islamic Azad university of Amol and Ghaemshahr branch have been randomly selected to fill out the two questionnaires on Self-efficacy and Critical thinking skills. The finding of the study shows a strong relationship between Iranian students' critical thinking ability and self efficacy. In other words, the higher the students' self efficacy, the higher their critical thinking ability. Generally, the finding provides empirical support that self-efficacy should be considered for developing learners' critical thinking skills.**

Index Terms—**critical thinking ability, self-efficacy, language achievement**

I. Introduction

The ability to think is one of the distinguishing features of human beings. We think because we are human. But how do we think? The quality of our thinking is what distinguishes us from other members of our own species. Critical thinking is the cause of our species' improvement and progress. Not every natural thinking process leads to excellence. Hence, Scriven and Paul (2004) suggest its cultivation to prevent it from becoming biased, distorted, partial, uninformed, and prejudiced. That is the reason for recent enthusiasm for the development of critical thinking in education. The field of foreign language education is not an exception. Researchers and teachers in this field are now concerned with identifying the effect of different learner characteristics such as critical thinking abilities and self-efficacy beliefs on learning a foreign/second language.

II. Review of Related Literature

A. Critical Thinking

Many definitions of critical thinking have been proposed up to now. When examined closely, however, they all point to some common principles and criteria. For the purpose of this study Paul, Elder and Bartell's (1997) definition has been adopted. In their definition, they consider critical thinking as "the intellectually disciplined process of actively and skillfully conceptualizing, applying, analyzing, synthesizing, and/or evaluating information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action."(p.4)

As the above definition suggests, at the core of critical thinking are abilities such as analysis, evaluation, interpretation, and making judgment. Pithers and Soden (2000) enumerate the underlying abilities of critical thinking as follows: uncovering assumptions underlying a problem; focusing on the problem; inferencing; inductive and deductive reasoning; and judging the validity and reliability of assumptions and sources of information.

Based on such underlying abilities, the attributes of a critical thinker is summarized by Facione (2011) as follows:

- inquisitiveness with regard to a wide range of issues,
- concern to become and remain well-informed,
- alertness to opportunities to use critical thinking,
- trust in the processes of reasoned inquiry,
- self-confidence in one's own abilities to reason,
- open-mindedness regarding divergent world views,
- flexibility in considering alternatives and opinions

• understanding of the opinions of other people,
• fair-mindedness in appraising reasoning,
• honesty in facing one's own biases, prejudices, stereotypes, or egocentric tendencies,
• prudence in suspending, making or altering judgments,
• willingness to reconsider and revise views where honest reflection suggests that change is warranted (p.11).

Many writers such as Atkinson (1997) and Fox (1994) argue that CT is embedded in western culture and is incompatible for Asian learners. Other scholars such as Paton (2011) have rejected this idea and speak for the universality of CT. Critical thinking is but one kind of good thinking. It has been equaled by some scholars such as Crombie (1994) to scientific thinking. Despite debate over the definition of critical thinking, it has been acknowledged as a desirable trait that must be embedded in the education system. There is consensus among scholars that education must not only provide learners with the "what" of knowledge, but also with the "how". Pennycook (1994) points to the shift which has occurred in the conceptualization of learning as an ever- evolving process of discovering, questioning, and reformulating hypotheses rather than rote learning. As a result, teaching critical thinking skills have gained attention in educational research. For instance, Glaser's (1941) seminal work reports that training programs can have beneficial effect on different aspect of CT variable. McBride and Bonnette (1995) have also reported that training and education can foster CT in at-risk groups. In his comment on Atkinson's (1997) article, Davidson (1998) maintains that even if critical thinking be considered as a culture-specific trait, the more reason there is for the introduction of critical thinking training. He bases this claim on the idea that "part of the English teacher's task is to prepare learners to interact with native speakers who value explicit comment, intelligent criticism, and intellectual assertion" (p. 121).

B. Self-efficacy

Learners' perception of their language learning abilities may have a significant impact on their learning outcomes. Cotterall (1999) defines the sense of self-efficacy as "the learners' confidence in their overall ability to learn language"(p. 502). Self-efficacy has emerged as the result of Bandura's social cognitive theory. Bandura (1989) views self-efficacy as a kind of belief held by people about their abilities which helps them to take control over events and tasks. Bandura believes that a person's self-system, which has self-efficacy belief as its essential part, plays a major role in their response to demanding situations.

Self-efficacy is considered as an important source of motivation for people. As Tilfarlioglu and Cinkara (2009, p. 130) state "self-efficacy beliefs regulate human functioning through cognitive, motivational, affective, and decisional processes." That is why it is believed that knowledge is necessary but not sufficient for effective practice. This leads Bandura (1997) to the conclusion that to make effective use of their knowledge, people must also be guided by a kind of self-efficacy belief. Research has shown the enhancing effect of self-efficacy increase on motivation, achievement and confidence. As Linnenbrick and Pintrich (2003) believe, sense of self-efficacy is closely entwined to students' behavioral, cognitive, and motivational engagement and hence learning and achievement. The more self-efficacy learners have, the more they become engaged. Increased engagement leads to better performance. In their 1995 study Ehrman and Oxford (1995) declare that "believing that one can learn languages well was significantly correlated with proficiency in both speaking and reading" (p. 79). In her study, Cotterall (1999) identified six variables leading to autonomy one of which is the self-efficacy beliefs of the learner.

It must be noted that efficacy is not a permanent and steady capability which could be claimed to be present or absent in the learners' inventory of behaviors; rather, as Bandura (1997) maintains, it is "a generative capability in which cognitive, social, emotional and behavioral subskills must be organized and effectively orchestrated to serve innumerable purposes" (pp. 36-37). Pajares (2003, p. 140) identifies interpreted information from four sources which form individuals' self-efficacy perceptions. They include mastery experience (the interpreted result of one's performance), the vicarious experience (the social comparisons made with other individuals), the verbal messages and social persuasions received from others, and physiological states such as anxiety and stress. In the conclusion to his paper, Victori (1992 as cited in Victori &Lockhart, 1995, p. 225) maintains that if people misconceive their own learning and attribute their achievement in learning to external factors rather than their own action, they will not be able to adopt an active role in their learning and this may be a hindrance to their autonomy.

If self-efficacy is a generative capability and if external factors are so influential in its enhancement, so there must be some strategies to develop such beliefs. Research has proposed several strategies for the purpose, some of which include the use of vicarious and imaginal experiences (Maddux and Lewis, 1995) and controlling physiological and emotional states (Schunk, 1996). Bandura (1997) believes that schools are very great places for the cultivation of self-efficacy beliefs due to some factors such as the presence of peers who provide a good opportunity for modeling and comparison, the presence of teachers who provide essential feedback, modeling and encouragement, along with parental involvement. Pintrich and Schunk (1996) put forward several recommendations to be utilized by teachers with a concern to increase their students' sense of efficacy and achievement:

► Choose materials for which students are competently ready.
► Make students aware of the usefulness of learning in their lives.
► Familiarize students with different learning strategies and make them evaluate the effects of strategy use on their performance.

► Take individual differences into consideration while presenting the content and make sure that it is understandable for them.

► Define learning goals and tell students to keep to them.

► Provide students with as much attributional feedback as necessary.

► Make students aware of their progress and reward them accordingly.

► Use models that build self-efficacy and enhance motivation.

Therefore, it is important to explore how one can enhance self-efficacy among FL learners. Since Glaser’s (1941) seminal work, the effect of attitude on CT has been widely acknowledged. Researchers such as Facione, Facione, and Sanchez (1994) maintain that although necessary, mere training does not lead to good critical thinking. Paul and Elder (2001) point to the importance of attitudes or "the characteristics of mind" on CT skills. Different attitudes have been proposed to play a role in this process. The list might include self-regulation, self-confidence, self-esteem, autonomy, and self-efficacy. In Paul, Elder and Bartell's (1997) definition, critical thinking has been considered "as a guide to belief and action"(p.4). It has been concluded that critical thinking and self-efficacy may be related to each other and this study has been conducted, as a result, to prove the claim.

III. Research Question

As it was mentioned earlier, this research was designed to answer the following question regarding the relationship between Iranian students' self efficacy and their critical thinking ability. The research question is:

Is there any relationship between Iranian students' self efficacy and their critical thinking ability?

IV. Method

A. Participants

50 university students majoring in English teaching have been randomly selected. They were all in their first year of study in Islamic Azad university of Amol and Ghaemshahr branch. Their ages ranged from 19 to 23. The subjects were verbally informed that there was no compulsion in their participation in the study and that it would not influence their grades in the courses.

B. Instruments

Self-efficacy Questionnaire*:* Banduras' self-efficacy questionnaire was utilized to measure the self-efficacy of students. It includes 40 items with corresponding 5-piont Likert-scale response options. This questionnaire has been adapted from a survey by Albert Bandura, who has a say in issues related to self-efficacy. Each item expresses certain behavior followed by 5 numbers from which the participants choose the one which best represented their attitude towards the corresponding statement. The Persian version of the questionnaire was validated with 100 university student.

California Critical Thinking Skills Questionnaire: The 34-item California Critical Thinking Skills Test-Form B (CCTST-B-34) was developed to evaluate the critical thinking skills of students. This scale has 34 multi-optional items with only one true answer and integrates 5 critical thinking skills including evaluation, inference, analysis, deductive reasoning and inductive reasoning. The highest score is 34 and the scale must be finished during 45 minutes (Facion & Facion, 1994). The confident coefficient of the scale according to Khalili et al. (2003) was 0.62 and the construct validity of all subscales was between 0.60-0.65. In this study Kronbach's alpha coefficients was 0.78.

C. Procedure

In order to test the hypothesis the subjects were supposed to response the self efficacy questionnaire in 15 minutes. A standardized Persian questionnaire consisting of 40 likert scale items were used in this study. The Persian version was validated with 100 university students from Ferdosi University. Self efficacy scores range from 0-200. For the second variable of the study, critical thinking skills, the students finished the questionnaire within 45 minutes.

D. Design

This study is a descriptive one. According to Seliger and Shohamy (1989), this is the kind of research which provides a description of phenomenon in language teaching and processing while it is naturally taking place. The Ex-Post Facto design has been used since the researcher had no control over what has already happened to the participants in the study.

V. Data Analysis and Results

A Pearson correlation is used to find the relationship between self-efficacy and students' critical thinking ability. In order to have a better overview of the variables of the study a descriptive statistics of students' critical thinking and self-efficacy is presented. The following table represents the results of the descriptive statistics for the two instruments, Critical Thinking and Self-efficacy questionnaires.

TABLE 1
DESCRIPTIVE STATISTICS FOR SELF-EFFICACY AND CRITICAL THINKING

		self efficacy	Critical Thinking
N	Valid	50	50
	Missing	0	0
Mean		154.9000	24.4000
Median		157.5000	25.0000
Std. Deviation		26.95215	4.76809
Variance		726.418	22.735
Minimum		108.00	14.00
Maximum		195.00	33.00

In order to find the relationship between the two variables, a Pearson correlation was conducted. As clearly shown in the following table, students' critical thinking ability and self efficacy are strongly correlated.

TABLE 2
PEARSON CORRELATION BETWEEN SELF-EFFICACY AND CRITICAL THINKING OF STUDENTS

		Self-efficacy	Critical Thinking
self efficacy	Pearson Correlation	1	.761**
	Sig.(2-tailed)		.000
	N	50	50
Critical Thinking	Pearson Correlation	.761**	1
	Sig.(2-tailed)	.000	
	N	50	50

**. Correlation is significant at the 0.01 level (2-tailed).

The correlation is 0.761 which indicates a strong relationship between the two variables. In fact it can be claimed that there is a positive relationship between self-efficacy and subjects' critical thinking ability. Individuals with higher self-efficacy tend to be better critical thinkers.

VI. CONCLUSION AND IMPLICATIONS

The present study was carried out to investigate the relationship between self-efficacy beliefs and critical thinking ability in Iranian EFL students. The result of Pearson's correlation coefficient indicates that EFL learners' self-efficacy beliefs have significant effect on their critical thinking levels. In other words, the higher the level of students' self-efficacy, the higher their critical thinking ability. In particular, the results reinforce previous research which indicates a close relationship between critical thinking ability and learners' self-efficacy in learning a second language (Dehghani, et al. 2011; Phan , 2009; Sariolghalam & Noruzi, 2010). The results lend support to Bandura's (1986) claim made about the influential role of self-efficacy on helpful or debilitating thought patterns and affective reactions. By improving sense of self-efficacy and perceived competence in EFL learners, they would feel more confident, and as a result, more willing to participate critically in class activities. This sense can motivate the learners to take responsibility for their language learning. As Bernat and Gvozdenko (2005, p. 2) state "beliefs are a central construct in every discipline that deals with human behavior and learning." Riley (1996) argues that beliefs will directly shape learner's strategy use and motivation. He claims:

What *they* [learner] believe will influence their learning much, much more than what *we* believe, because it is their beliefs that hold sway over their motivations, attitudes and learning procedures. And obviously if there is a misfit between what learners believe and the beliefs embedded in the instructional structure in which they are enrolled, there is bound to be some degree of friction or dysfunction. (p. 152-153)

In the conclusion to her study Cotterall (1995) states that language learners' receptiveness to what has been presented in language classes is affected by their beliefs and if they are not positive, they might act as a kind of hindrance to their success. Low self-efficacy beliefs can demotivate students and hinder their ability to thinking critically. The relationship between self-efficacy, motivation, and achievement is supported in the literature (Bandura, 1986). Studies also show that high level of self-efficacy results in the application of high level learning strategies (Wanga & Yi Wub, 2008) and can regulate human performances by cognitive and thoughtful processes (Benight & Bandura, 2004) and the finding of this study supports the assumption that self-efficacy beliefs can influence high level cognitive processes such as critical thinking ability.

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