Theory and Practice in Language Studies

Contents

The Limitations of Reading to Young Children in Literary Arabic: The Unspoken Struggle with Arabic Diglossia

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Abstract—**This interdisciplinary paper draws on findings from academic research on Arabic language diglossia demonstrating the linguistic distance between spoken Arabic, *a'amiya* and written Arabic, *fusHa*. It extends the implications of these findings to the literature on child development and reading. In this respect, it is is the first study to address the challenges of reading to children in a language diglossia situation. The paper starts by addressing the unfounded popular claim that *fusHa* and *a'amiya* are similar. It then outlines relevant practices from developed countries that feature language diglossia and finds no merit in the second popular concern that reading to children in their mother-tongue — *a'amiya* — would weaken their later grasp of *fusHa* — the language of education. The common practice of ad hoc on-the-spot translation of *fusHa* text in storybooks to *a'amiya* is not optimal for reasons highlighted. Further, the paper discusses the wider proven benefits of reading to children that go beyond literacy, and that are likely forgone by the exclusive focus on producing and reading children's books in only *fusHa*. Finally, the study argues that the sociolinguistic nature of *a'amiya* and the demographics of most Arab countries ought to support a viable market for *a'amiya* children's books.**

Index Terms—**Arabic diglossia, read-aloud, mother-tongue, second dialect, child development, children literature**

I. INTRODUCTION

When adults read for pleasure, they expect to enjoy the experience: to immerse themselves in the narrative and free their imagination. Enriching their vocabulary and enhancing their language skills, are certainly byproducts of the reading experience but seldom are the primary objective of leisure reading. Story reading to young children need not be any different.

Reading aloud to children promotes their love for books and provides treasured time together with a parent. The tradition has an indisputable role in building literacy, but it should not detract from a child's enjoyment of a good book. Ample research has shown that the benefits of reading aloud to young children extend far beyond developing their literacy skills. As will be discussed, reading to children has a rich role in enhancing their emotional, social, and cognitive development.

In the Arabic-speaking world, however, these key aspects of reading to children that extend beyond literacy tend to be overlooked. One primary objective of reading aloud in Arabic is to develop and enhance children's literacy skills. Fantasy, enjoyment, and attaining the wider benefits of reading become secondary objectives. Largely responsible for this intense focus on reading aloud for literacy is a difference between the spoken and written Arabic language, a situation referred to as language diglossia.

II. DIGLOSSIA IN THE ARABIC LANGUAGE

Language diglossia, introduced in Ferguson 1959, entails a strict functional differentiation of two varieties of the same language used in different domains and for distinct purposes. The colloquial (vernacular) variety is learned at home and used in informal contexts, while the standard or literary variety is learned in school and used in formal settings.

Arabic is a typical case of language diglossia, in which speakers within a single community (nation) simultaneously use two varieties of Arabic—one for everyday communication and the other for writing and formal interactions. The spoken (vernacular) Arabic is known as *a'amiya*. It is the language used in all oral communications: at home, at work, and in the streets. Most TV talk shows, movies, songs and soap-operas are in *a'amiya* Arabic. Children grow up speaking *a'amiya* for everyday speech at home and in their neighborhoods. *A'amiya* is not socially stigmatized and is not commonly related to social class. It is the default language spoken by all segments of an Arab country's population, including politicians, university professors, physicians…etc. However, *a'amiya* is usually stigmatized as a literary form.

The official and more formal Arabic is known as Modern Standard Arabic (MSA), or *fusHa*. It is based on the language of the Quran, the Holy Book of Islam. *FusHa* is used for literary and scholarly reading and writing, Its oral

use is confined to few formal interactions, such as political speeches and religious sermons. *FusHa* is uniform across the Arabic-speaking world, while dialects of *a'amiya* differ across nationality-based Arabic speaking communities. In this dichotomy, a child's mother-tongue and hence earliest speech is *a'amiya* Arabic whilst literacy is based on *fusHa*, which is acquired only at school age and in the classroom setting—through instruction not immersion. Thus children acquire *fusHa* Arabic only with conscious effort. In this respect it is no one's mother-tongue.

III. THE LIMITATIONS OF TRANSLATING *FUSHA* TEXT WHEN READING TO CHILDREN

Like other Arabic literature, children's books in the Arab world are written almost exclusively in *fusHa* Arabic, the language that the child will only master after several years of schooling. This reality, in which young children do not immediately understand the written language, requires parents who read aloud to resort to one of two techniques. The first is to read the *fusHa* text and follow with translation into the spoken *a'amiya* that the child comprehends. In employing this practice, a significant part of reading time is spent on defining and explaining unfamiliar words. Parents who prefer simply to tell a story use a second technique. They tend to skip reading the *fusHa* text altogether and resort to on-the-spot translation directly into *a'amiya*. Indeed, orally translating storybooks to children from a foreign language to their mother-tongue is an accepted practice. However, it is usually not the only mode of reading to children — as is the case in the Arabic speaking world. Although, the reader's regular and immediate translation of *fusHa* books into *a'amiya* may seem a sufficient solution, it is far from optimal.

First, young children love repetition and enjoy hearing the same familiar book multiple times. Part of what they enjoy is the predictability of the text. Children who are read to regularly race to complete sentences as a storybook is read to them over and over. Repeatedly listening to the same storybooks has advantages. A study of language acquisition looked at two groups of children. Compared with children who usually heard different stories, those who were repeatedly read the same stories showed a dramatic increase in their ability both to recall and to retain new vocabulary (Horst, Parsons and Bryan, 2011). On-the-spot translation takes away from this familiarity and predictability. The reader makes up the text every time, changing wording and phrases, and even dropping details altogether.

Second, because simultaneously reading and translating text involves considerable effort, the reader is somewhat discouraged from regularly reading and is likely to be less present for other important parts of the experience. Research demonstrates that the most effective read-aloud practices are those in which the child is actively involved—asking and answering questions rather than passively listening. Effective read-aloud techniques should include elements such as: analytical talk between reader and child: making predictions, discussing the characters' motivations, connecting events from different parts of the story, and discussing the illustrations. (Lane and Wright, 2007; McGee and Schickedanz, 2007).

Finally, translating on-the-spot does not support reading books of rhymes. Such books have long existed in the international children's literature and are becoming increasingly popular for younger children. Widely read examples span early books by Dr. Seuss—e.g., *Fox in Sox*, *The Cat in the Hat*, *Oh, the Places You'll Go*, to more recent ones, such as the popular books by the British Children's Laureate, Julia Donaldson—e.g., *Gruffalo*, *Room on the Broom*, *The Smartest Giant in Town*. In addition to being fun to listen to, rhyming books, like nursery rhymes, enhance children's phonological awareness. This refers to understanding the sound structure of language—a knowledge that initially takes form in oral language. Notably, phonological awareness is a strong predictor of a child's early literacy development (Bryant, et al., 1989, 1990; MacLean et al., 1987; Trehearne, 2003; Melby-Lervag et al., 2012). Interpreting and translating a text written in *fusHa* rhymes into the colloquial spoken language cannot help but alter wording and sentence structure. The reader therefore cannot maintain the original rhyme, and consequently negates a key purpose of the book.

IV. THE CURRENT MARKET OF ARABIC CHILDREN'S BOOKS

The question then arises as to why no children's books are published in *a'amiya*, particularly for young children? The only exceptions to disdaining *a'amiya* books for children are works of heritage and folk songs. They are similar to those by Helmy El Touney, published by Dar El Shorouk; *YaHya Abu El Fassad; Baba Gai Imta;* and *Kan Fi WaHda Sit*. Admittedly, there are independent efforts to publish children's books in *a'amiya*. However, writers of these works have had to produce their books apart from the mainstream children's book market and resort to self-publishing. Mass-market publishers are reluctant to support this genre of colloquial books. Consequently, their penetration is slow and limited. Notably, the Middle Eastern book market mainly distributes and sells its books through traditional channels. Book fairs and exhibitions, bookstores, and libraries are their primary sales outlets (Rand, 2009). These long-established networks give large publishers an advantage, particularly given that Internet publishing, distribution, and sales in the Arab region are still at their infancy.

Interestingly, writing in *a'amiya* for adults has long existed and is endorsed by many of the same big publishers who are averse to *a'amiya* books for children. For instance, in Egypt the first novel written entirely in Egyptian *a'amiya* was released in 1966, namely *Kantara Who Disbelieved* by Mustafa Musharafa (El-Wardani 2012). In the recent years *a'amiya* adult books have become more and more common, with many books becoming best sellers. This practice of publishing books in *a'amiya* only for adults demonstrates contradictory standards, where *a'amiya* books are accepted

for adults — who in fact know *fusHa* — while they are rejected for young children — who indeed are not yet familiar with that language/dialect.

V. Concerns over Writing Children Literature in *a'amiya* Arabic

Suggestions to develop children's literature in *a'amiya* have generally been met by either of two adverse reactions from publishers, authors, and parents. The first rests on the popular belief that *fusHa* and *a'amiya* do not significantly differ from one another. The second is the common concern that such an initiative would weaken Arab children's later command of *fusHa*—the official language; the language of education, literature, most written communication; and the language of Islam and pan-Arabism.

Despite the widespread popular perception that *fusHa* and *a'amiya* are very similar, a clear consensus in the academic literature maintains that a significant disparity exists between both languages codes. As several linguists have put it, "The difference between these two language codes manifests itself in several linguistic domains: lexicon, phonology, syntax and grammar" (Eviatar and Ibrahim, 2014; Maamouri, 1998; Schiff and Saiegh-Haddad, 2018; Ibrahim et al., 2005; Myhill, 2014; Saiegh-Haddad and Spolsky, 2014; Siegel, 2010; Khamis-Dakwar, 2005).

For example, comparing Egyptian *a'amiya* Arabic and *fusHa* demonstrates some of these technical differences in practical terms. Similar comparisons can be made using *a'amiya* dialects of other Arab countries. First, a number of words that may sound similar in *fusHa* and *a'amiya* do not completely phonologically overlap. For example, words like *monkey*, *snake*, and *darkness* are, respectively, *ird*, *te'ban* and *dalma* in *a'amiya* versus *kird*, *tho'ban* and *zalam* in *fusHa*. Another set of words significantly or completely change phonological form in *fusHa*. Phrases such as *I want* and *I am joking* are *ana a'awiz* and *ana bahaazar* in *a'amiya*, compared with *ana o'reed* and *ana amzah* in *fusHa*. Words like *mouth* and *early*, which in *a'amiya* are *bo'* and *badry*, are completely altered to *fam* and *bakir* in *fusHa*. In some cases, common *a'amiya* words still exist in *fusHa* but carry completely different meanings. The word for *car* in the *a'amiya* dialect, for example, is *a'arabiya*, which in *fusHa* means *Arabic*; the *fusHa* word for *car* is *sayarrah*. Similarly, the word for *letter* (missive) is *gawab* in *a'amiya*, which means *reply* in *fusHa*; the *fusHa* word for *letter* is *khitab*. Further illustrations of the linguistic distance between *fusHa* and *a'amiya*, including changes in sentence structure, can be seen in Saiegh-Haddad, 2002.

Understandably, these differences between the two language codes may seem insignificant or unimportant to adults who have had years of schooling in *fusHa*. The extent of the difference might perhaps be best portrayed by informally testing comprehension of *fusHa* in a native Arab who is illiterate thus has not formally learnt *fusHa*, or, alternatively, testing comprehension of *a'amiya* in non-native Arabic speakers who have learnt Arabic as a foreign language, commonly in *fusHa*. For both, the struggle is to understand and communicate in the language code to which they have not been exposed. This difference would similarly be profound from a child's perspective. Consequently, reading in *fusHa*, for example in the intimate setting of a bedtime story, strips familiarity and pleasure from the experience, making it more instructional than leisurely.

The linguistic distance between the two language codes has been measured in academic and empirical research in linguistics. In Schiff and Haddad (2018), the authors summarize a study that quantifies the difference between Palestinian *a'amiya* and *fusHa*. The study recorded five-year-old children on a typical kindergarten day as they interacted with each other in *a'amiya*. Researchers collected about 4,500 different word types that were analyzed and compared with words in *fusHa*. Their analysis showed that only about twenty percent of the words in the children's spoken Arabic were identical across both language codes. Forty percent had overlapping phonological forms in *a'amiya* and *fusHa* — similar to *kird* versus *ird* for *monkey*. The other forty percent were completely different, with unique forms in *fusHa* compared with their *a'amiya* counterparts, similar to *fam* in *fusHa* versus *bo'* in *a'amiya*, both for the word *mouth*. Similar quantitative studies have not been found for Egyptian *a'amiya* or for other colloquial Arabic dialects, however a general inference can be made from this Palestinian study.

On one side of this debate on the extent of the difference between *fusHa* and *a'amiya*, research has shown that children being taught *fusHa* compare more with those learning a second language than with those merely learning a formal variation of *a'amiya*. The two languages retain their status as first and second languages in the cognitive system (Ibrahim and Eviatar, 2009; Ibrahim & Aharon-Peretz 2005 & Ibrahim 2000). On the other side of this debate, Albirini (2016) discusses that *fusHa* should not be considered a second language; Arab children are exposed to it during early stages of their language development via cartoons, news, and children's books. Consequently, these children have receptive skills in *fusHa*. His conclusion is that the situation of Arab children is similar to that of passive bilingualism, in which children speak one language and can understand another, but do not speak it.

Promulgating whether *fusHa* is a second language or merely a dialect is beyond the scope of this paper. The intention of the above discussion is to simply present an overview of the perceived versus actual difference between *a'amiya* and *fusHa*. Although for many Arabs both codes are popularly considered "the same language," it seems fair to assume that a majority would agree that only *a'amiya* Arabic is an Arab child's mother-tongue. That is to say, it is Arab children's first language, the language learned at home, and the language of communication in their immediate environment and within their community.

The second common concern about *a'amiya* books—that they would weaken children's subsequent command of *fusHa*—can be answered by examining other communities with language diglossia. Switzerland provides another

classic example. The official language in the German-speaking part of the country is High German (*Hochdeutsch*), which is the same standard German spoken in Germany. The spoken language is Swiss German (*Schweizerdeutsch*), a dialect distinct from High German. Germany itself is another example of diglossia, where High German is the official language, but various regions speak several different dialects. In Scotland, indigenous English dialects differ considerably from Standard English. Several other languages are also spoken in Scottish communities.

In these examples and in many others, books for young children are available in the local spoken dialect alongside books in the official language. Both are frequently used in nurseries and preschools. Books in official and colloquial languages are displayed side by side in bookstores, sold on the Internet, and available in public libraries. Publishers in one region will publish a book in both spoken and written dialects, whereas in another region publishers will do one or the other—publish either in the formal language or in the spoken local dialect. For example, Beltz and Gelberg published the popular children's storybook, *The Gruffalo*, in spoken Swiss German, the *Schwäbisch* dialect, in addition to official High German. From Germany, another example is the children's book, *Guess How Much I Love You*, which *was* translated by the publisher Fischer Sauerländer into High German, in addition to various spoken German dialects—*Fränkischer, Schwäbisch,* and *Bairische*. Differently in the United Kingdom, MacMillan published *The Gruffalo* in Standard English, whereas Black and White Publishing published it in five spoken Scottish dialects—*Glaswegian, Doric, Dundonian, Orkney Scots,* and *Shetland Scots*, and the publisher Dref Wen published *The Gruffalo* in *Welsh*.

Two key takeaways emerge from these countries' practices. First, these regions do not debate or question whether reading to children in their native dialects constrains their later grasp of the official language of the country and that of education. Second, these cases reflect the experience of developed countries with high, if not full, literacy levels—suggesting that reading to young children in their spoken mother-tongue does not risk their subsequent literacy acquisition.

Although the experiences of these diglossic countries and regions can directly translate to the Arab world, one distinction is worth noting. In these countries, the official language is a "living language" e.g., English in Scotland is the mother-tongue language in most regions of the United Kingdom, and High German in Switzerland is the mother-tongue language in most areas of Germany. In this respect, the official language in Scotland and Switzerland cannot compare with *fusHa*. While *fusHa* is certainly the official language of the Arab world, it is no one's mother-tongue. The experience of a young Arab child being read a book written in *fusHa* is thus necessarily more difficult and more emotionally distant.

VI. BEYOND LITERACY: THE WIDER BENEFITS OF READING TO CHILDREN

Writing and publishing children's literature in their spoken dialects is a growing trend worldwide. It has been justified by well-established research on the benefits of reading to children as young as two years old, and reading to them in their mother-tongue. Various research, including country studies from Sweden, Norway, the Philippines and the USA, demonstrate the positive impact from employing children's mother-tongue during the early stages of their education. Using the native language was found to help transition children to the official language of education and was found to result into better scholastic attainment. (Osterberg, 1961; Siegel, 2006 and Rickford, 1998; Bull, 1990; Simpkins and Simpkins, 1977; DeGraffs, 2016; Walter and Dekker, 2001; Myhill, 2014; Mammouri, 1998, Tegegne 2015). In their numerous publications on this issue, the UNESCO has also been one of the long and strong proponents of education in the mother-tongue.

For the purposes of this discussion, however, it is critical to distinguish between the two types of children's books: the books read to a child by an adult, akin to storytelling, and the books designed for children who read independently, tailored to varied reading abilities. Generally, storybooks in colloquial dialects are intended for reading to children.

The preeminence of *fusHa* is uncontested, and it is therefore critical to clarify that this paper does not in anyway advocate against reading to children in *fusHa*. Empirical studies have shown that early exposure of Arab preschool children to *fusHa* Arabic texts (through stories) allows for a smoother transition to the Arabic literary language (Felistine et al., 1993; Ayari, 1996; Abu Rabia, 2000). It is important, however, to note particular elements in these experiments that have led to such findings. For example, most of the *fusHa* storybooks used in the Felistine et al. (1993) study were specifically developed for the experiment to ensure content attractive to children. Additionally, the storybooks employed language carefully chosen to include as many words as possible that are common to both *a'amiya* and *fusHa*. In fact, the study notes that in order to include as many words as possible from *a'amiya*, the stories were first written colloquially; subsequently the text was carefully modified to *fusHa*. Further, the children in these experiments had a regular and repetitive exposure to the same stories over a long time.

In light of this discussion, professionals in the children's book industry should address the need for mother-tongue children literature, in particular for the younger age groups. The idea is to make *a'amiya* books available along with those in *fusHa*, allowing parents and caregivers to choose which they want to read and for what purpose. It should be made clear that their fear of *a'amiya* publications as detrimental to *fusHa* literacy is unfounded. Reading in *fusHa* for developing literacy is certainly something parents can and should do if they wish to. But that should not deny children the joy of effortlessly listening to a story in their familiar language, an experience that children around the world enjoy.

The importance of the mother-tongue in communicating knowledge to young children should not be undermined. This contention was recognized in the international children's television program, "Sesame Street". The producers of

the program recently revised their strategy in Egypt and other Middle Eastern countries. After producing its *alam simsim* 2010 series in Egyptian *a'amiya* for the Egyptian market, they experimented in the following years and produced only *iftah ya simsim* in *fusHa,* with the aim of catering to the entire Arab region. Nonetheless, the latter's lack of broad success led to a policy reversal. A local Egyptian *a'amiya* sequel of *alam simsim* returned in 2017.

In addition to literacy, the other benefits of reading to children deserve significantly more attention. Research from the Organization for Economics Co-operation and Development (OECD 2002) shows that reading enjoyment is more important for children's educational success than their family's socioeconomic status. Further, a research overview by the National Literacy Trust in the UK highlights the many benefits of reading to children for pleasure. Reading aloud to children from a young age broadens their attention span, develops listening skills, and increases vocabulary development and language comprehension.

Reading stories to children further enhances their cognitive abilities as the child follows the story's plot and characters, and it fosters communication as stories and illustrations are discussed. During the experience of listening to a story, children broaden their imaginations beyond their own immediate milieu, experiencing other people, places, times, and events. Through a story, a child acquires factual knowledge and learns how the world works, indirectly and effortlessly (Clark and Rumbold, 2006; Mendelsohn et al., 2018; Duursma et al., 2008; Lane and Wright, 2007; Hemmati et al., 2015).

Stories can also provide an excellent means for children to develop empathy and contemplate ethical questions as they get deeply engaged with the story's characters (Nikolajeva, 2012). A relevant study was published in the April, 2018 issue of *Pediatrics*, the official journal of The American Academy of Pediatrics. The researchers found a positive link between parents' reading aloud to (and playing with) their children, and the children's social and emotional development. Children who experienced these activities were found to have a lower risk of developing attention problems and hyperactivity later in life.

The intended key message of this paper is to extend to young Arab children the experience of being read to in their mother-tongue, the language they already understand. At the same time, we nourish our children's love for books and develop in them positive attitudes towards reading. Children whose early encounters with literacy are enjoyable are more likely to develop a predisposition to read frequently and broadly in subsequent years. The cornerstone of lifelong reading is laid during the early years (Baker and Mackler, 1997; and Clark and Rumbod, 2006).

VII. THE BUSINESS POTENTIAL FOR CHILDREN'S BOOKS IN *A'AMIYA* ARABIC

From a business perspective, one can expect that publishing colloquial children's books ought to be economically feasible, given the market size of most Arab countries. For instance, countries like Egypt, Sudan, Saudi Arabia, Morocco, and Iraq each have sizable populations of more than 30 million people; Egypt alone has 97 million. These numbers support a sizable potential local market for colloquial children's books compared to the European examples. Only 5 million of the 8.5 million Swiss population speak Swiss German, scattered across different sub-dialects. In Scotland, various spoken dialects and languages exist among a total Scottish population of only 5 million. Parts of the German population of 83 million speak various regional dialects.

In comparison, the same *a'amiya* dialect is spoken by almost all segments and classes of an Arab country's population. This leaves less room for political concerns regarding national fragmentation (e.g. the Catalan, Basque and Galician languages/dialects in parts of Spain compared to the official Spanish language) or social concerns regarding elevating the status of a spoken dialect that is commonly associated with an underprivileged communities or social class (e.g. the ebonics dialect in the United States when compared to the standard English language, or French Creole in Haiti when compared to standard french, the country's official language). Moreover, the Arab countries have the additional advantage of a young population with, on average, more than 25 percent under the age of 14 years, compared with an average of only 15 percent in the European examples. (WDI Data, 2017).

Admittedly, despite Arab nations' large populations, book production and reader consumption are both relatively low, compared with other regions with similar socioeconomic development levels (Schwartz et al., 2009; Martin et al., 2017). A new index, the Arab Reading Index 2016 (ARI), was recently developed and produced by the United Nations Development Programme (UNDP), in collaboration with the Mohammed Bin Rashid Al Maktoum Foundation (MBRF). According to the Index, reading levels in Arab countries are notably higher than the often repeated assertion that "Arabs read six minutes a year on average". The report shows the latter to be a myth lacking statistical evidence and any legitimate reference. Although the ARI 2016 Report notes a "remarkable level" of reading by Arab peoples, with an average number of books read estimated at 16.08 books per year, only 57% were books outside the field of study or work. A noted limitation of the report is that it does not account for time spent reading religious texts, likely a significant proportion. Neither does the report provide any information on books read-to or read-by children.

Anecdotal evidence and surveys in several countries suggest low reading rates among Arab children (Iraqi, 1990; Feitelson et al., 1993; and data summarized in the ARI 2016 Report). However, one can expect an increase in the demand for reading to children as literacy rates continue to improve and with an anticipated increase in social mobility - usually translating into an increased awareness of the benefits of reading to children. A related analogy is the recent mind shift in how Arab parents perceive and value exercising. In comparison to previous generations, parents are becoming more keen on enrolling their children in sports for its recognized health and social benefits. A similar mind

shift can be expected with regards to reading to children. Additionally, with improvements in economic mobility, more Arabs will be able to afford buying more books.

VIII. CONCLUSION

The definition of language diglossia has been revisited over the years since its early introduction by Ferguson in 1959. It has expanded to include countries that are bilingual or multilingual. The wikipedia entry 'Lists of diglossic regions' shows 40 nations and regions that feature diglossia. While language diglossia is a more common phenomenon than usually perceived, nonetheless this paper is the first to address the challenges of reading aloud to children in this linguistic context.

Language diglossia in the Arab world is a condition that must be acknowledged. Apart from the academic literature and some examples discussed in this paper, most reports and opinion pieces are silent on the diglossic feature of Arabic and its effect on reading levels in the Arab world. In remaining unacknowledged, the topic is dealt with as a taboo. For instance, the previously mentioned ARI 2016 Report discusses potential reasons for low reading rates and highlights different ways to foster the love of reading from an early age. Yet the report does not mention Arabic diglossia as a possible and critical element in this equation.

To conclude and as asserted in Maamouri (1998), it would be naive to assume that Arabs, even educated Arabs, will start interacting and speaking to one another in *fusHa* in their daily life. There has not been any political nor social initiatives to promote such a change. *FusHa* is unlikely to ever become a mother-tongue and replace the local *a'amiya* vernaculars. It is thus more realistic and practical to accept the diglossic nature of Arabic, examine its costs and limitations, and try to manage and mitigate them—instead of pretending that Arabic diglossia does not exist.

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Reconstructing the Past: Reproduction of Trauma in Maxine Hong Kingston's *The Woman Warrior*

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Abstract—**This article interprets *The Woman Warrior* as reproduction and re-composition of unspeakable traumatic memories and experience of Chinese-American women who live in an uncanny world and in diasporic condition. Drawing on trauma theory, this article studies the effects of various traumas upon the psychology of characters and examines how Kingston utilizes intertextuality as a way of demonstrating traumatic repetition and promoting healing. Intertextually revising the Chinese legend enables characters to conflate the unspeakable experience into their cognitive systems and to reconstruct a past free from trauma.**

Index Terms—***The Woman Warrior,*** **intertextuality, reproduction of trauma, healing**

I. INTRODUCTION

Immediately after published as "autobiography" in 1976, Maxine Hong Kingston's *The Woman Warrior* was highly appreciated by mainstream American academia, as Anthony J. Fonseca indicated that Kingston was "the most influential Asian American writer of the twentieth century" and *The Woman Warrior* was "the yardstick against which Asian American writers are measured"[1]. Also, *The Woman Warrior* is "the most widely taught book by a living writer in US college and universities" (Shu, 2001, p.200). Many a teaching reference book and research guide are published in the US to facilitate teaching and criticism of her[2].

The enduring controversy generated by *The Woman Warrior* is surrounded by its "generic status". Although apparently a "memoir", for its subtitle is 'Memoirs of a Girlhood among Ghosts', the book blends together "elements of several genres, including fiction, myth, auto/biography and memoir, in a manner that is not easily categorized" (Grice, 2006, p.17). Patricia Lin Blinde (1979) first touched on the mixture of genres in Kingston's works, deeming that *The Woman Warrior* was characterized by juxtaposition of texts which was beneficial to reconstruct Chinese legend and the writer's personal experience (p. 51). Later, Suzanne Juhasz (1980) identified it as a typical female autobiography for it was derived from fantasy and imaginative life (p. 221), which was refuted by Joanne S. Frye (1998) who indicated that Kingston aimed at recreating female self-hood by fantastic and imaginary form rather than retreating from reality (1998, pp. 293-301). Furthermore, various criticisms have been demonstrated to discuss its narrative technique, autobiographical genre, narrative power and narrative structure.

The genre controversy among Chinese American critics is more furious, "which was first formulated along the lines of autobiographical accuracy, cultural authenticity, and ethnic representativeness" (Shu, 2001, p. 200). Likewise, the most fundamental concern of these debates, known as the "Chinese American pen wars", is the generic status of *The Woman Warrior*: although labeled as autobiography, it does go against the dominant definition of "autobiography as an ordered shaping of life events anchored in the so-called external world" (Wong, 1992, p.250). The Chinese American reviewer Jeffery Chan, for instance, attacks Knopf, Kingston's publisher, for "distributing an obvious fiction for fact" and regards its "autobiographical label" as a "marketing ploy"; reviewer Benjamin Tong echoes Chan's stricture by castigating it as an "obviously contrived work of 'fiction passing for autobiography'" (quoted in Wong, 1992, p.249). Katheryn M. Fong's criticism is more nuanced: in an open letter to Kingston, by emphasizing the significance of acknowledging fictionalization, Fong expresses the Chinese-American critics' concern about the detrimental social effect it may exert on the readers who are ignorant of Chinese and Chinese American history.

The most vociferous Chinese American critic and writer was and still is Frank Chin, who continues the accusation of Kingston, and denounces her very application of the autobiographical genre, their Orientalist disposition as well as fakery of Chinese myths. He insists that autobiography, derived from the Christian confession, is not a Chinese literary form, and it challenges the purity of Chinese-American literature. As Christians, Kingston perfectly conforms to the Christian prescriptions of Asian/Chinese stereotypical images and caters to the curiosity of white writers about exoticism. In addition, he accuses both writers of Orientalizing Chinese Americans by indicating that Chinese-American writers mission lies in revising stereotypical images and reconstructing Chinese-American history rather than promoting the transmission of these Orientalized images. Kingston's *The Woman Warrior* exhibits No Name Woman's adultery,

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[1] In *Contemporary World Writers: Maxine Hong Kingston*, Grice also mentions that Laura Hyun Yi Kang describes *The Woman Warrior* as "one of a select few 'disciplinary brand names' in academia, locating Kingston along with the likes of Chaucer, Milton and Shakespeare" (2006, p.17).
[2] For instance, Lim, Shirley, (ed.) (1999). *Approaches to Teaching Kingston's* The Woman Warrior. Modern Language Association of America; Huntley, Edelma D. (2001). *Maxine Hong Kingston: A Critical Companion*. Westport: Greenwood Publishing Group.

pregnancy and suicide, as well as such descriptions as "it is more profitable to raise geese than daughters"(Kingston, 1989, p. 43).Moreover, Chin complains that Kingston treacherously alters the "original" Chinese culture and myths, which is adverse to the transmission and recognition of Chinese culture.

Acknowledgedly, the concern of these critics is reasonable, for ethic writings are frequently regarded as ethnography far from literary creation, and the white writers and critics are inclined to read them as cultural documents. Nevertheless, generalizing ethic experience is definitely not an efficient way out for ethnic writers. Otherwise, Chinese American writers would be confined in the ethic position and considered as the representatives of Chinese people, instead of being honored as American writers, or even as writers, and Chinese literature would simply be regarded as the document of Chinese history and culture, forever representing China. Thus, it is indispensible for Chinese writers to break through ethnic confinement and to present multicultural writings, and Kingston is one of these writers refusing to be labeled as ethnic writer. In her letter to Shawn Wong, Kingston mentions that "why do I have to 'represent' anyone? ... None of these writers point out how and why this book is different, but merely point out its difference as a flaw" and she emphasizes that she is willing to write "tragedy", not "a guide-to-Chinatown", manifesting her determination to claim "America" (quoted in Grice, 2006, pp. 18-9).

Based on this fact, the article argues that unveiling traumatic and yet unspoken memory and depicting Chinese American women's dissociated life in diasporic condition are Kingston's writing purpose, although she is criticized for orientalizing China by demonstrating women's miserable suffering from the old Chinese society. Drawing on Cathy Caruth's idea about traumatic memory and Anna Whitehead's idea about intertextuality, this article analyzes the personal and historical trauma witnessed and experienced by the first generation Chinese-American women, and how the intertextual revision of the Chinese legend facilitates the healing of trauma. Demonstrating the past as revenant enables the writers to reconcile with and recompose the past in order to work through trauma.

II. UNRESOLVED TRAUMA: THE FIRST GENERATION

In the old China inundated with traditional feudal ethics and moral concepts, people were dominated by the thought that women were inferior to men. As presented in Kingston's *The Woman Warrior*, the narrator's father claims that "a husband may kill a wife who disobeys him. Confucius said that" (Kingston, 1989, p.193), which means, men in that period are regarded as the masters of the households, free to do as they pleased and could have a wife as well as several concubines, while women are restricted by taboos and commandments, prohibited from free choice. The expression that "Marry a rooster, follow a foster. Marry a dog, follow a dog. ... Be faithful to it. Follow it" is the best verification of this thought. Moreover, daughters in the old China were considered as worthlessness since people held that "Girls are maggots in the rice" and "It is more profitable to raise geese than daughters" (Kingston, 1989, p. 43). Under the circumstances, women suffer from traumas generated by the suppression of the patriarchal society as well as the lack of love.

Female bodies, regarded as the object of discipline, are subjected to physical punishment, mental restrictions as well as sexual abuse, which indicate that women are inescapably susceptible to trauma. In Kingston's *The Woman Warrior*, the trauma of the suppressed women is demonstrated by the miserable experience of No Name Aunt. After the aunt's husband makes a living abroad and fails to return home for several years, she conceives a child with another man, which results in the raid of the villagers who break into their house and smash things. What's worse, the family curses and scolds her after the villagers leave: "Aiaa, we're going to die. Death is coming. ... Look at what you've done. You've killed us. Ghost! Dead ghost! Ghost! You've never been born" (Kingston, 1989, pp. 13-14). Depressed, she drowns herself and her baby in the well after delivering him silently in a pigsty. Before her death, the aunt says, "They've hurt me too much. This is gall, and it will kill me" (Kingston, 1989, p. 14). The unexpected pain is so unbearable that she seeks for liberation by death. Actually, the deadly blow is principally the indifference of her family, their deliberating oblivion of her name and existence, since name signifies individual identity, and the forfeiture of it means the loss of one's position and existence in the history of the family.

While suffering from trauma of family, the first-generation Chinese-American women are exposed to trauma of war as well. "The Sino-Japanese war brings focus to a historical past directly experienced by the first generation"who transmits this traumatic memory to their children born in America (Lim, 2013, p. 15). The specifics of the war may "elude ready apprehension" of the second generation, whereas the horrors of it are "reinforced by the stories of immigrant parents" (Lim, 2013, p. 16). By drawing readers' attention to the war, Kingston is also involved in this reinforcement. In Kingston's *The Woman Warrior*, it is just after a crazy woman is stoned inappropriately by the villagers suspecting her collusion with the Japanese that Brave Orchard leaves China for America, in other words, the war prompts her to live a diasporic life.

In presenting the Sino-Japanese war, Kinston intends to demonstrate Chinese-American female immigrants' trauma generated from it by exhibiting some traumatic events witnessed by them rather than delineating the scenes of the war in details. In *The Woman Warrior*, Kingston demonstrates the cruelty and panic produced by the war through depicting Brave Orchard's traumatic memory about the communal stoning of a village crazy lady. During the period that refugees live in the mountains to escape the Japanese invasion, Japanese airplanes frequently cover the sky and the bombing drives people insane, every corner shrouded in death and fear. The crazy lady, regarded as inferior than a woman, naturally becomes the object for people to release their senses of dread and indignation. Witnessing this traumatic event,

Brave Orchard departs from China for America, where instead of shaking off this memory, she is haunted by it and transmits it to her daughter. The intrusion of traumatic memory compels her to tell and reenact the event. As presented in the novel, Brave Orchard and her husband frequently play refugees, "sleeping sitting up, huddled together with their heads on each other's shoulder, their arms about each other, holding up the blanket like a little tent", while sighing, "Aiaa", demonstrating the haunting ability of traumatic memory (Kinston, 1989, p. 93).

Trauma generated from poverty, war, and cultural restrictions in the old China necessitates their migration to America with the hope of pursuing a new and independent life free from trauma. Nevertheless, in diasporic condition, they are under even more suppression and restrictions. Working hard day and night continuously is their daily routine. To survive, they have to partake in various works along with their husbands, covering works in factory, laundry, farm and so on, let alone household duties. The arduous living conditions render a psychological gap, which prompted by the sense of loss derived from their separation with their homeland allows them to become dissociated and lose themselves.

In *The Woman Warrior*, by depicting two entirely different life experiences before and after Brave Orchard migrates to America, Kingston reveals the vital impact of diasporic experience in American on Brave Orchard's mind. In China, Brave Orchard is a woman warrior, a bright and capable woman, and a respected doctor possessing a maid, while in America, she loses her career, and is forced to work in such places as laundry and farms on account of racial discrimination, just like other Chinese American immigrants doing the hardest jobs and yet receiving the lowest pay. She comments her own life in America:

I have worked too much. Human beings don't work like this in China. Time goes slower there. Here we have to hurry, feed the hungry children before we're too old to work. I feel like a mother cat hunting for its kittens… I can't sleep in this country because it doesn't shut down for the night. Factories, canneries, restaurants—always somebody somewhere working through the night. It never gets done all at once here. Time was different in China… It even got boring, nothing to do but fan ourselves. Here midnight comes and the floor's not swept, the ironing's not ready, the money's not made. I would still be young if we lived in China. (Kingston, 1989, pp.105-106)

The arduous life experience in American turns her from an independent Chinese modern woman into a Chinese-American woman losing herself and lacking cultural identity, and prompts her to realize that America, rather than an ideal state abounding with gold, is actually a country swarming with "white ghosts", which leaves her with a sense of loss caused by cultural dislocation.

The psychological trauma suffered by Brave Orchard is manifested by her physical illnesses. Encountering both racial and sexual traumas and working hard in America, she becomes mentally and physically exhausted: the tomato vines prickle her hands, washing potatoes makes her rheumatoid, and long-time working in laundry leaves her with cough and varicosity. Her body presents traumatic experience and reserves traumatic memory so that she ultimately becomes traumatized, as she indicates, "I can't stop working. When I stop working, I hurt. My head, my back, my legs hurt. I get dizzy. I can't stop" (Kingston, 1989, p. 106). Physical pain reflects the wound in her heart, which is caused by psychological dislocation along with the suppression and discrimination from mainstream American society.

III. TAILORING THE OLD STORIES FOR HEALING

Healing trauma requires the transformation of traumatic memory into narrative memory, which allows the sufferer to improvise around the fixed memory of the experience, and to integrate the traumatic memory into individual's own chronology of the past. This conversion, however, mayrisk losing "both the precision and the force that characterizes traumatic recall" (Caruth, 1995, p. 153). Possessing prominent features of order and coherence, narrative consequently threatens the substantial inscrutability of the trauma, so that a narrative form free from order and coherence should be introduced to retain the traces of traumatic disruption and discontinuity. In *The Woman Warrior*, Kingston adopts intertextuality to tailor the old stories transmitted from her mother in order to acquire strength of working through trauma as well as to indicate the traces of trauma in writing style.

In *The Woman Warrior*, Kinston critically revises the legends of Mulan and Cai Yan. In the process of revision, while returning to the source texts and repeating their plot or image, Kingston also significantly departs from them. As proposed by Anne Whitehead, with its repetition and revision, intertextuality bears some relationships with trauma fiction. If the given text closely follows the source text, intertextuality can be applied to "evoke the sense that a character is following an inescapable trajectory or is caught in a repetition-compulsion", whereas if the source text is substantially modified, the novelist can "highlight trauma as a mode of departure and suggest the possibility of change or progression" (Whitehead, 2004, p. 94). In the second chapter of *The Woman Warrior*, "White Tigers", Kingston remains the general plot and frame of Mulan's legend, manifesting that Fa Mu Lan is destined to repeat her fate and is caught in a repetition-compulsion, and yet she also significantly revises it and reconstructs Fa Mu Lan as an image with female subjectivity, sensitivity and strength, manifesting the young narrator is seeking the ways of shaking off trauma.

Intertextuality highlights the close interrelationship between the two texts in plot or characters, thus the given story will be familiar to the reader acquiring the knowledge of the original text and the characters will inevitably repeat the previous actions and their fates is predestined from the onset in that the reader knows beforehand what will happen to them. As proposed by Whitehead, this substance of an inescapable fate "bears comparison with Freud's elaboration of the repetition-compulsion in *Beyond the Pleasure Principle*" (2004, p.90). These repetitions, far from being motivated by the individual, identify the possessive spirit of the fate.

In "White Tigers", Kingston retells the story of Mulan (Fa Mu Lan in Kingston's version), which is originated from "Ballad of Mulan", a folk song of a nomadic tribe living in northern China around fifth century, depicting a girl disguised as a man goes off to war instead of his father and declines the award for her triumph so as to return home and attend to her parents. The power of this chapter is generated by the reader's foreknowledge of the plot. The reader is thus compelled to decide whether Fa Mu Lan, empowered by Kingston with individuality and female sensitivity, can ultimately cut off her fate as a traditional Chinese woman oppressed by patriarchal power. Actually, Kingston ends the story with Fa Mu Lan's return to her family, promising to "her parents-in-law that she will stay with them, doing farmwork and housework, and giving them more sons" (Kingston, 1989, p.45). Thus, it is evident that Fa Mu Lan is destined to repeat her fate, as if caught in the "repetition-compulsion", but this time rather than happily return to domesticity, she is forced to reconcile herself to the sociopolitical system which she strives to get away from.

This repetition manifests temporal disruption of intertextuality. For Whitehead, such atemporalityechoes"the symptomatology of trauma" (2004, p.91). Caruth(1995) defines the concept of trauma as historical experience with peculiar, temporal structure, the belatedness, indicating that "not experienced as it occurs", the traumatic event is "fully evident only in connection with another place, and in another time" (p.8). It profoundly promotes intertextual fiction. As Whitehead suggested, writing in different time and space renders the modern novelist the chance to "make fully evident that which was only partially available to the author of the source text" (2004, p.92). Writing from Chinese-American perspective, Kingston reconstructs Chinese and Chinese-American women's images, unrevealing the sexual inequality concealed in "Ballad of Mulan", indicating traumatic belatedness and departure.

Intertextuality can achieve significant effects through repetition, and yet it can create new meanings by departing from the source text as well. Whitehead observes of this characteristic: "intertextuality is, like trauma, caught in a curious and undecidable wavering between departure and return" (2004, p. 90). She proposes that the intertextual novelist can "enact through a return to the source text an attempt to grasp what was not fully know or realized in the first instance, and thereby to depart from it or pass beyond it" (2004, p. 90). In "White Tiger", while indicating the repetition-compulsion catching Fa Mu Lan, Kingston endeavors to seek the ways for her character to "work through" trauma by means of departure from the original text.

Kingston revises "Ballad of Mulan" into two parts: the first half depicting Fa Mu Lan's training on the mountain by an old man and an old woman for fifteen years, and the second half presenting how she takes her father's place to join a revolution of revenge, during which she marries her husband and gives birth to a son, defeats enemies, punishes barons, establishes a "new" regime and ultimately returns home in triumph. Ostensibly, this structure manifests Kingston's attempt to be in accordance with the plot of "Ballad". Underlying the structure, however, is her endeavor to explore the ways for the female subject Maxine to cast away her trauma, namely, by constructing the image of Fa Mu Lan, a female with subjectivity, sensitivity and strength, as well as enjoying harmonious conjugal relation.

The most prominent departure from the source text is that Kingston retells the story from first-person perspective so as to render authority to Fa Mu Lan as well as to combine her voice with that of the narrator, which releases the traumatized female bodies from the suppression of voice. Unlike the "Ballad", in which Mulan's utterances are frequently disrupted by third-person narrator speaking from a male perspective, Fa Mu Lan can author her own story in Kingston's revision, echoing feminist view of relating authorship to authority. Also, through the image of Fa Mu Lan, the narrator can express her feelings and struggle to shake off trauma. As analyzed in the previous chapter, the traumatic event of no name aunt haunts the whole family as well as the narrator herself. Terrified by the death of no name aunt, the narrator strives to shake off the fate of growing up "a wife and a slave", and is willing to "grow up a warrior woman" with power and strength to determine her own way of life (Kingston, 1989, p.20). This willing is merged with the narration of Fa Mu Lan. Through first-person narrative, female body is no longer the object of suppression and silence, and thus free from trauma derived from male power.

Since women's traumatic experience is generated from patricentric violence and their physical vulnerability, the narrator transforms these experiences by reconstructing the image of Fa Mu Lan, which is characterized by the coexistence of womanhood and militance. When returning home from mountains after fifteen-year training, Fa Mu Lan, dressing up as a man, is welcomed as a "son", manifesting the narrator's thirst for love and cherishment from her family. Departing from the "Ballad", in which Mulan's cross-dressing is a secret remained between her and her family until her triumphal return, Fa Mu Lan's identity is shared by the villagers before she rides to the battle. Moreover, before her departure to the battlefield, her body is tattooed and carved with oath of revenge: "My father first brushed the words in ink, and they fluttered down my back row after row. Then he began cutting; to make fine lines and points he used thin blades, for the stems, large blades. My mother caught the blood and wiped the cuts with a cold towel soaked in wine" (Kingston, 1989, pp. 34-35). This corresponds to the story of Yue Fei (NgakFei in Kingston's spelling), a Chinese"national hero" who has words engraved on his back. Ultimately, this female body is transformed into an image conflating Mulan and Yue Fei. Kinston has explained: "I take the power I need from whatever myth. Thus Fa Mu Lan has the words cut into her back; in the traditional story, it is the man, NgakFei the Patriot, whose parents cut vows on his back. I mean to take his power for women" (Kingston, 1991, p.24). Both as national heroes who defend their country and resist foreign aggression, the images of Mulan and Yue Fei carry the nationalistic significance. Acquiring power from this hybrid image, the narrator seeks to remove female body from the prescribed vulnerable image, and thus protest against racism and sexism.

Meanwhile, the revised narration displays sharmonious conjugal relation from two aspects, allowing female bodies to break off sexual trauma generated by gender inequality. First of all, the relationship of the old man and the old woman dwelling in the mountains of white tigers manifests unity of yin and yang, inseparably interconnected with and supplementary to each other, as the narrator stated, "I saw two people made of gold dancing the earth's dances", and "they turned so perfectly that together they were the axis of the earth's turning… and I understand how…one of the dancers is always a man and the other a woman" (Kinston, 1989, p. 27). Their harmonious integration indicates Kingston's speculation upon the gender relationship. Furthermore, Mulan and her husband provide another example of compatible marriage. They support and rely on each other, riding "side by side into battle" (Kinston, 1989, p.39). When giving birth to a child, she is accompanied by her husband who talks to her, rather than returns to the battlefield and leaves her alone. This is contrary to the birth scene of no name woman, who gives birth in the pigsty silently without accompany and protection after the villagers attack her house and her family abandons and curses her. This harmonious relationship releases traumatic women bodies from gender oppression, and illustrates a sort of perfect gender relation with equality, mutual assistance, mutual complementation, and integration.

Kingston does not finish the legend with Fa Mu Lan's repetition of her fate and return to her womanly life, but conflate it with the story of historical poet Cai Yan. This transformation from Fa Mu Lan to Cai Yan shows that the narrator surrenders her sword and takes up words as her weapons, signifying her rebirth from trauma. In "A Song for a Barbarian Reed Ripe", the narrator retells the legend of Cai Yan with concentration on her life after she is captured by the Huns. She reconfigures Cai Yan from a poetess into a woman who is able to fight at the battlefield, "Ts'ai Yen fought desultorily when the fighting was at a distance, and she cut down anyone in her path during the madness of close combat" (Kinston, 1989, p.208), and into a singer in the circumstance of diaspora who communicates with the barbarians through song. The reconfigured image of Cai Yan with its exiled background is more close to the traumatic environment of Chinese-American women, thus can instruct them to work through trauma. Ultimately, like Cai Yan, the narrator breaks silence, which signifies the healing of her trauma.

IV. Conclusion

In *The Woman Warrior*, since women's traumatic experience is derived from their compelled silence, their physical vulnerability, and the unequal treatment, the narrator Maxine strives to "work through" trauma by reconfiguring the legend of Mulan so that she becomes woman warrior who seeks revenge on behalf of her family and carries their testimony on her skin, and merging the image of Mulan with the historical poet Cai Yan to express her determination to pick up words as her weapon. Kingston intertextually adopts the legends of Mulan and Cai Yan, representatively presented in "White Tigers" and "A Song for a Barbarian Reed Ripe", and inserts them into the traumatic narrative, which disrupts temporality and continuity, and introduces a psychological distance for readers to retrieve from trauma and contemplate it. This intertextuality not only manifests the haunting nature of trauma, for it repeats the general plot of the original text as if the character is caught in repetition-compulsion, but also signifies significant departure from trauma, for it tailors the legend and reconfigures a female character with subjectivity, sensitivity and strength, manifesting the narrator ultimately finds the ways of shaking off trauma.

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Training Teachers' Perspectives of the Effectiveness of the "Academy-Class" Training Model on Trainees' Professional Development

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Abstract—This study attempts to examine the effect of the new "Academy-Class" teacher training model on trainees' professional development according to the training teachers' perspectives. The participants were 60 training teachers who trained student teachers from the Arab sector from different departments (English, mathematics, science, and Arabic) who were in their third year of studies in the College of Sakhnin for Teacher Education in northern Israel. The training teachers who were chosen to participate in the "Academy-Class" program were from different teaching training schools. The research question was: What is the effect of the new "Academy-Class" model on the trainees' professional development from the training teachers' perspectives? In order to answer the research question, the researchers developed research tools involving a questionnaire and interviews to achieve the study purpose. A group of teacher education experts from the College validated these tools. The researchers also measured reliability of the tools after testing them on a pilot group. The participants filled out the questionnaire and were interviewed before and after participating in the program. The study findings show an improvement in the attitudes of training teachers from the beginning of the program to its end in all aspects: reflective mentoring; approaches in teaching and learning; and the integration of preservice teachers into the education system and co-teaching.

Index Terms—"Academy-Class" model, PDS, student teachers, teacher education, traditional model, training schools, training teachers

I. INTRODUCTION

For many years, teacher training researchers have been interested in developing college-school partnerships and trying to find ways of optimizing experiences for student teachers and their training teachers. Much of this research has focused on quality preservice teacher professional development that is afforded by the factors involved in the process of teacher education (Miller, 2015).

Recent research has consistently shown that close, ongoing relationships between pedagogical instructors from the academy and training teachers from the school can help in bridging the gap between theory and practice, and can enhance preservice teachers' professional development (Allen, Howells, & Radford, 2013; Miller, 2015).

However, the quality of teaching influences the cognitive and emotional development of learners in the education system, hence, the training of teachers must be qualitative, relevant and significant. The practical experience of the trainee must be fulfilled in real conditions, in preschools and schools, accompanied by the academic institutions that educate teachers so that the novice teacher will be able to integrate optimally into the education system (Ministry of Education, 2015).

Colleges for teacher education in Israel consider the internship in teachers' education as the basis of their theoretical studies that take place in these colleges and attribute great importance to preservice teachers' training (Khalil & Assadi, 2005). According to Khalil and Assadi, one objective of the training programs is to give the student teachers the opportunity to practice their teaching in schools under the supervision of professional, veteran and expert training teachers from schools and expert pedagogical instructors from the academy.

Colleges for teacher education combine different training models: traditional training; professional development schools (PDS); and "Academy-Class." According to the first model, which is used frequently in teacher education in Israel, the student teachers are sent to training schools and are accompanied by training teachers from the school for observation, and they experience lessons in subject matters that the students study at the academy. One drawback of this model is that the students from the college feel lonely because of the disconnection between the theories they study at the college and the practice they experience in the schools.

The purpose of the present study is to investigate the contribution of training teachers in the newly implemented "Academy-Class" training model in teacher education colleges in Israel to preservice teachers' professional development. Another purpose is to test the influence of this training model on student teachers' professional development from the teachers'/mentors' perspectives.

II. LITERATURE REVIEW

It should be mentioned that the traditional training of student teachers does have some advantages for school partners. When teachers act as trainers for the college students and receive appropriate support from college faculty, they feel rewarded and renewed, and this enhances their commitments to best practices. For example, Nugent and Faucette (2013) found that some teachers deeply regret losing their trainees when the program ends.

While school-university partnerships are a relatively new concept, they reemerged in the early 1980s in response to concerns about serious challenges in facing inner-city school students such as violence, drugs, and poverty (Hunzicker et al., 2012).

Goodlad (1990) states that in the PDS model, the academy sends a group of student teachers to a training institute together with a pedagogical supervisor from the academy. The institute provides a site for practical work, and the academy provides the theory, and both the school and the academy work in partnership and cooperation. Within this PDS framework, the academy members conduct professional development activities for training teachers and provide supervision for student teachers. The collaborative nature of the PDS environment enables continuous evaluation and growth of the preservice teachers. In this model, the preservice teachers not only learn from the individual cooperating and training teacher, but also from the system that has organizational and pedagogical restrictions.

The third model, "Academy-Class," came to fulfill one of the most important objectives of Israel's education system. The objective was to establish a partnership between the academic institution for teacher training and educational institutes in order to improve the quality of teacher training and teaching and professional development processes and to promote meaningful learning in educational institutions (Ministry of Education, 2015).

In order to achieve this goal, the Ministry of Education proposed expanding the PDS model, which already exists in several academic colleges for teacher education, organizing the teacher training program so that it enables the training experience of student teachers in real, intensive and continuous conditions. This training model would contribute to the integration of the novice teacher into the education system in a more effective manner (Ministry of Education, 2015).

In "Academy-Class" model," the trainees would co-teach with the training teacher three days a week, between 12-16 hours. Some of the teaching processes surrounding the training experience will take place within the schools where the practicum experience takes place, and sometimes even with the teachers in the school as part of their professional development (Ministry of Education, 2015). This process, which will be carried out by the academic staff of the institution, will contribute both to significant training and development of school teachers.

"Academy-Class" is a new program in teachers' education. Its ultimate objective is to change teacher training based on partnerships and collaborations between academy institutes and leading schools. The program's aim is to improve the qualities of training processes, teaching, and professional development, develop meaningful learning in education institutes, expand partnerships between universities and schools, and enhance co-teaching (Ministry of Education, 2015). This instruction proposes broad collaboration between schools and universities and colleges for teacher training based on the PDS model, which has been implemented in Israel for decades (Assadi & Murad, 2017).

International reviews of exemplary teacher education programs highlight the significance of close relationships and ongoing collaboration between teacher education institutions and training schools in which student teachers teach and the critical role of well-designed extended practicum experiences (Darling Hammond, 2010; Levine, 2006; Hagger & McIntyre, 2006). Well-designed co-constructed practicum experiences develop communities of learning that help student teachers to implement the concepts and strategies they are learning in colleges within their practicum field and to make purposeful links between theory and practice (Darling-Hammond, 2010; Le Cornu & Ewing; 2008; Schleicher, 2012).

Two studies described by Abdal-Haqq (1998) and Pritchard and Ancess (1999) used surveys of administrators and state department officials to determine that preservice teachers graduating from programs involving PDSs were viewed as being more effective than those who did not graduate from such programs.

In one study involving comparisons of PDS and non-PDS preservice teachers through surveys and interviews, Conaway and Mitchell (2004) found that PDS student teachers reported using more positive, problem-solving approaches to solving behavior management problems than their non-PDS peers. Classroom observation data, however, were not available to determine the validity of their perceptions.

In another study, qualitative data were collected to document improvements in classroom practices and knowledge for teaching. Rock and Levin (2002) studied preservice teachers engaged in action research in a PDS, analyzing interviews, audiotapes of planning sessions and research reports. They found that trainees clarified their personal teaching theories, gained an awareness of themselves as teachers and their students' perspectives and needs, acquired knowledge about curriculum and teaching, and gained an appreciation of the role of reflection and inquiry in becoming a professional educator.

Shroyer et al. (2007) documented how graduates of PDSs increased knowledge for teaching on the Principles of Learning and Teaching Exam; pass rates improved from 90% to 97% over a five-year period.

Assadi and Murad (2017) conducted a study to investigate the effect of the "Academy-Class" model on student teachers' professional development. They found that the new training model contributed to the students' teaching experience, skills and methods. The model succeeded to improve their abilities to teach school students inside the classrooms. In addition, the student teachers reported that the pedagogical supervisor had a significant effect on their success after the training; preservice teachers also stated the contribution of the training teacher to their training and professional development.

Ariav and Emanuel (2003) found that the PDS model contributes to the training teachers' professional development. The training teachers note that despite the problems they tackled in this model, they benefitted from it. Insofar as specific contributions are concerned such as aspects of planning and feedback on the training work, the recognition is higher than general and unfocused contributions.

In the current research, the researchers investigate the effect of a new program in teacher education, "Academy-Class," on student teachers' professional development from the training teachers' perspectives.

III. METHODOLOGY

Research Subjects

The participants in the current study were 60 training teachers who trained student teachers from the Arab sector from different departments (English, mathematics, science, and Arabic) who were in their third year of studies in the College of Sakhnin for Teacher Education in northern Israel. The training teachers chosen to participate in the "Academy-Class" program were from different training schools. The college students went to these schools and co-taught with a training teacher three days a week, five hours a day. The training teachers attended courses that dealt with the principles and standards of "Academy-Class" instruction given by expert lecturers from the College.

Research Tools

The research question was: What is the effect of the new "Academy-Class" model on the student teachers' professional development from the training teachers' perspectives?

In order to answer the research question, the researchers developed the following tools to achieve the study purpose: a questionnaire and personal interviews. A group of teacher education experts from the College validated these tools. The researchers also measured reliability of the tools after testing them on a pilot group. The participants filled out the questionnaire and were interviewed before and after participating in the program.

IV. RESULTS AND ANALYSIS

The aim of this study was to examine training teachers' perspectives regarding the influence of the "Academy-Class" model in teacher education on the students' professional development.

In order to examine the research question, the training teachers filled out a questionnaire at the beginning and end of the academic year at the end of the program — the questionnaire comprised 44 quantitative items divided into four scales, which were analyzed quantitatively. Another six open-ended questions were analyzed qualitatively.

Quantitative Analysis

Four t-analyses were performed for pre and post dependent samples on the questionnaire scales:

1. Reflective mentoring: The training is accompanied throughout the training period with common instruction and reflective discourse of training teachers from the school and a training guide from the college. They help the student teachers understand their training experience in a reflective and meaningful manner.

2. Approaches in teaching and learning: These consist of the professional development of student teachers, planning teaching methods and designating professional identity.

3. The integration of student teachers into the schooling system: this includes sessions with school principals, meetings with the students' parents, familiarity with the school system, participating in school trips, taking part in school activities, supporting the system and increasing mutual commitment.

4. Co-teaching: cooperation between the training teacher and the student teacher during the lessons, and imparting knowledge through cooperation and personal example.

The following table presents the results of the t-test.

TABLE 1:
RESULTS OF T-TEST

Scale	N	Average at the beginning of the program	Average at the end of the program	$t_{(59)}$
Reflective mentoring	60	4.23 (0.40)	4.50 (0.33)	4.49***
Approaches in teaching and learning	60	4.20 (0.40)	4.49 (0.37)	4.67***
The integration of student teachers into the schooling system	60	3.41 0.64)	4.01 (0.56)	6.07***
Co-teaching	60	4.23 (0.42)	4.53 (0.30)	4.97***

The results of Table 1 show that in each of the dimensions examined, significant differences were found at the level of p < 0.001. The researchers observed an improvement in teachers' attitudes from the beginning of the program until its end in reflective mentoring, approaches in teaching and learning, the integration of student teachers into the schooling system and co-teaching.

In a series of additional statistical analyses that were carried out, no significant effect of gender or discipline was found, nor was there a relationship between seniority of teaching or mentoring and the four dimensions of the "Academy-Class" program.

Qualitative Analysis

In addition to the quantitative questions, the training teachers were asked six open-ended questions before and after the program. The questions were analyzed qualitatively, and a number of key themes were found at each dimension.

Functioning of the student teachers who participated in the program

Before the program, the training teachers were asked if there were differences in the student teachers' performance in this program compared to other programs. They were also asked about a number of areas such as teaching, pedagogy, school integration, responsibility, involvement, and others.

Their answers were divided into three different themes:

- The integration of the students into the education system

This is the central and most common theme among the training teachers (88% of the participants). It is clear that prior to the experience, the trainers were positively surprised by the integration of the student teachers. For example, "The students' integration into the school is more active and more relevant than the traditional teacher education model," "They are more involved in school activities and have greater responsibility than the traditional model." Another example is that student teachers are more involved during the lessons, and they feel a greater belonging to the school and to the teaching area, and hence also take on more responsibility.

- Arrival at the school

A significant percentage of the respondents (15%) explicitly mentioned the contribution of weekly arrival times at the school. For example, "There must be a difference because the students come to school three times a week." Arriving one day a week according to the traditional model is less significant, efficient and effective.

- Those who did not see any difference

The least common theme, but also a significant one, related to those who did not see any difference in the functioning of the trainees at the beginning of the training (12%). For example, "I do not see that there is any difference," "The difference is insignificant," "The difference is not large; it depends on the nature of the trainee."

When the training teachers were asked the same question again after the practicum, the theme of "the integration of teachers into the education system" remained central. This time, it was more significant than the other themes such as "arrival at the school" and "no difference."

- The integration of teacher students into the education system

As mentioned above, this theme increased and was the most common and central among the training teachers (93% of the respondents), even after the experience. For example, "Responsibility for the school is stronger. They are more involved in the school in areas such as ceremonies, trips and meeting pupils' parents." Without a doubt, the trainees had a rapid integration and had strong commitment and responsibility after the program.

- Those who did not see a difference

Only a few teachers (7%) stated that they did not see any improvement. For example, "I do not see any change in the functioning of the teacher students." It can be concluded that the training teachers internalized and learned to evaluate the program during the year further. As a result of the program, they recognized the improvement and integration of the trainees into the education system. Few training teachers attributed the improvement to the actual arrival three times a week at the school, but rather to additional components of the program.

The work method and integration of trainees into the classroom

Other questions the training teachers were asked were: How do you plan your work? How do you help the integration of the teacher students into the classroom?

The teachers' responses were divided into three main themes:

- Co-teaching

This is the most central theme in this question (about 70% of the respondents). The training teachers planned to co-teach with the trainees. For example, "Planning the curriculum and implementing it together," "We coordinated expectations and plan to incorporate them in every step of my work."

- Responsibility

About 25% of the respondents stated that they plan on giving student teachers a great deal of responsibility, seeing them as additional teachers, and thus contributing to their experience. For example, "I will give her the stage so that she can feel the responsibility in the class," "I want to make sure that she will take responsibility so that she can feel like a real teacher."

- Passive learning

One third of the training teachers stated observations and passive learning of the teacher students. For example, "I plan that the trainees should participate in lesson observations at the beginning and afterwards do frontal teaching."

After the program, the work method and integration of the student teachers resulted in the following themes:

- Successful integration

About 80% of the training teachers reported successful integration. For example, "were amazingly integrated, both among the students and among the teachers," "She was very well integrated into the class, progressing very well in all fields."

- Co-teaching

Many of the training teachers related the integration of the student teachers to teamwork and cooperation with them. For example, "We worked in full cooperation, consultations, and open pedagogic discourse," "Partnership in all fields, in teaching, my trainees were very well integrated into the work, and we had excellent cooperation in the class and in the school in general."

- Serving as "another teacher."

Another theme that arose was that the training teachers saw the student teachers at the end of the experience as "another teacher." For example, "We divided the lessons between us. She came to teach pupils, for example, from the sixth grade. That day, I took fifth-grade pupils," "At the end of the year, she was very well integrated, and she was like the main teacher."

- Passive learning

This theme, which appeared at the beginning of the program as being central for about one-third of the training teachers, decreased when the program came to an end, and even then, they referred mainly to the beginning of the period. For example, "At the beginning of the process, the student observed the lessons and later began to teach in cooperation with me."

- Unsuccessful integration

About 10% of the training teachers reported unsuccessful integration. In these cases, the respondents attributed the lack of success to the personal aspects of the student teachers and not to the program. For example, "The integration was difficult, I did not see motivation on the part of the students," "There was some joint work due to the absence of the preservice teacher."

The Difficulties of Academy-Class Model

The third open question concerned the difficulties that training teachers expected to see during the year. The question was formulated as follows: What are the difficulties that accompanied the process from the beginning of the year until today? How did you cope with them?

This time, there were five main themes in the teachers' responses at the beginning of the year:

- Discipline problems in the classroom

Thirty-two percent of the respondents were concerned that the student teachers would encounter difficulties in imposing order in the classroom and in dealing with discipline problems.

- Integration into the school

Twenty-five percent of the respondents feared that it would be difficult for the student teachers to integrate into the school's social and daily life. For example, "Difficulty in taking part in what is being done in the school," "It is difficult to integrate into the school and with the teachers and the students," "There may be difficulties of integration or lack of coordination."

- Professionalism

Twenty-three percent of the training teachers in the schools referred to difficulties regarding the aspect of professionalism. For example, "Difficulties in his proficiency in learning material and in different teaching methods," "The difficulties will be great in the teaching field itself or during the course of the lesson planning," "Lack of experience in mastering the material being studied."

- Difficulties of the training teachers themselves

Eleven percent of the teachers referred to their own difficulties as mentors in the program. For example, "The difficulty in having to be available all the time... the need to help the student teachers before and after class," "Difficulties in connecting the trainees to practical teaching and integrating it in school," "Time pressure, lack of professionalism in training, lack of responsibility from the student teachers."

- Contact with the training teachers

About 11% of the respondents mentioned difficulties in relationships with the students, which could be critical for the program's success. For example, "It was difficult to coordinate with him," "A lack of coordination between the two sides can be a serious problem. The most important thing is to be coordinated and work together according to the expectations of each side."

At the end of the program, the training teachers presented different difficulties than those predicted or experienced at the beginning; the most frequent theme was that there were no significant difficulties at all.

- There were no difficulties

About 35% of the respondents stated that there were no significant difficulties or no difficulties whatsoever. For example, "The program went by quickly," "There were no difficulties," "Everything was good," "There were hardly any difficulties."

- Discipline problems in the classroom

This is a recurring theme foreseen by the training teachers. About 26% of the respondents reported that during the course of the program, the teachers had difficulty with this aspect. For example, "Difficulty in solving problems with pupils who interfere and do not participate in class," "There was the difficulty of discipline within the class as they taught," "Difficulties of classroom management requiring a lot of experience."

- Load on the student teachers

About 20% of the training teachers noticed the load that the program placed on the student teachers, the difficulty of student teachers in dealing with the load and the demands. For example, "There was time pressure because of meetings with the student teachers, the instructor and the principal," "Many times the school schedule collided with that of the college, and this created difficulties."

- Timing within a lesson

The professional difficulty was the ability to implement completely the lesson plan prepared by the student teachers. Eleven percent of the respondents noted this difficulty. For example, "The first and main difficulty is the time allotted to convey the material studied in the lesson," "The difficulties were in dividing the time of the lesson process."

- Personal problems of the student teachers

Eleven percent of the respondents mentioned difficulties that stemmed from factors relating specifically to the student teachers they instructed. For example, "The student teacher was absent for many days; this shows a lack of seriousness towards work in school," "The trainees would not attend all classes; they would be absent for many days."

In conclusion, it should be noted that that the training teachers encountered problems with the trainees, such as class management, coping with discipline problems, time pressure, time division during the lessons and seriousness. Moreover, some training teachers were concerned about their relationship with the students at the beginning of the program; however, this disappeared at the end of the program. A new element that arose at the end of the program was the difficulty stemming from the burden of the program itself and integration into school life.

Contribution of the training teacher

The fourth open-ended question related to the teacher's contribution to the student teachers. The question was formulated as follows: How do you see your contribution to the trainees or the student teachers?

The training teachers had two main themes in their answers to this question:

- Teaching and learning approaches

Almost 99% of the respondents referred to the professional contribution they expect to impart to the student teachers, whether it be teaching methods and approaches, learning strategies or any other professionalization. For example, "I will contribute to the trainees regarding their ability to stand in front of a classroom while mastering the material and conveying the lesson in a skillful manner," "I plan to contribute through open theoretical and practical knowledge and ways of integrating them."

- Social, emotional contribution

About 25% of the respondents also included elements relating to the social, emotional field of the student teachers, such as self-confidence and integration into the school. For example, "It could contribute to increasing self-confidence, to the degree of authority to manage the lesson," "I will contribute to the trainees by being attentive to this," "Raising self-confidence and dealing with discipline problems."

At the end of the program, the same themes of contribution to the student teachers in terms of both professional and personal aspects were repeated. Only this time, the weight of personal contributions was higher:

- Teaching and learning approaches

Again, as in the beginning of the program, almost all of the respondents (about 95%) related to the professional aspect. For example, "I contributed to how to plan the lesson and convey it to the students in the most optimal way," "I contributed to the student teachers by imparting knowledge in both science and teaching."

- Social, emotional contribution

At the end of the program, about 50% of the respondents referred to personal and social aspects, twice as much as in the beginning. Those who treated these aspects perceived them in many cases as being no less important than the professional aspect. This contribution is expressed by encouragement, availability, paying attention and strengthening self-confidence. For example, "I supported her emotionally, I gave her love and then I helped her pedagogically," "I taught him lessons and gave him confidence," "I included her in the class to overcome difficulties," "Listening,

personal conversations, support, encouragement and comments are always helpful in order to improve and they develop a good relationship with teachers and students as well," "I was always available; when we sat with her, we talked about her difficulties and professional development."

Effective training

The fifth open-ended question was: How would you define effective training? The training teachers' answers were divided into three main themes:

- Co-teaching

Most of the training teachers (about 60%) referred to the importance of teamwork between training teachers and trainees in the process of effective training. They emphasized the importance of close cooperation between the trainers and the trainees in the success of the training process. For example, "Effective training could take place through close cooperation between both sides," "Effective training is expressed by a close and constant connection between the student teacher and me," "Collaboration and a positive relationship between both sides is a must."

- Reflective training

About 30% of the respondents see the importance of hierarchy between the student teacher and the training teacher when the latter is in charge of training and qualifying the former. For example, "Effective training is built on constant feedback that will be objective and constructive," "Investing time and effort to help the trainees before and after the lesson to prepare notes while teaching so he knew exactly what to improve," "Effective training will bring the students to a level where they can plan a good lesson and manage the class in the most efficient manner."

- Encouraging independence

About 10% consider mentoring that encourages students as being effective training that leads to their independence. For example, "Effective training allows the trainee to be a teacher himself," "Effective training brings the students to a level where they can cope on their own and be real teachers."

After the program, the teachers were asked the same question again: "How would you define effective training"? The teachers' responses were reduced to two themes.

- Co-teaching

Most of the teachers (60%) still believe that effective training is training in which the students' cooperation is a leading value. For example, "Effective training is joint work between the trainees and the trainers," "Training that involves cooperation between both sides, teamwork," "A good relationship and coordination in advance with the teacher educator."

- Reflective training

This time, the percentage of respondents who perceived the importance of the role of the training teacher in leading the training rose to about 40%. For example, "Effective training is training in which I empower the trainees and grant them confidence and strength," "Close accompaniment and more time with the student," "Contributing to the students and helping them progress on all levels, professional and emotional."

Traditional Training vs. Training in the "Academy-Class" Model

The sixth open-ended question at the beginning of the training was: If you had been involved in training students in the past, please state memories and conclusions that you had from this period. The training teachers' answers were almost evenly divided into three groups: a positive experience, a negative experience, and was not a teacher trainer in the past.

- Positive experience

About half of the training teachers who had trained in the past positively remember the training period. For example, "I had only good memories of my past experience with my trainees, all of them were good professionally and in terms of their attitudes," "The trainees learned the teaching methods very well, changed their attitudes toward the teaching profession for the better and improved student-teacher relations," "Collaboration results in success for the students."

- Negative experience

About half of the teachers who had trained student teachers in the past negatively remember the training period and already hint that the "Academy-Class" model today is better than the traditional training model. For example, "In traditional training, the trainers worked only with the trainees; the trainees would come to school for one day like guests and were not involved in school life. There was no pedagogic continuity in their experience," "He was a student teacher who had little responsibility and sound knowledge, and his integration into the school was inefficient and irresponsible," "The trainees did not have enough time at school and did not fit in well. They had no responsibility and poor motivation."

At the end of the program, the training teachers were asked: "If you were offered a traditional training job, would you accept it? In addition, what would you try to add to traditional instruction from your activities/experiences in the "Academy-Class" model?"

The training teachers' answers to the first part of the question were divided in that the vast majority (65%) replied that they would not want to accept a job in traditional training and the minority (35%) answered yes.

- Training teachers who were not willing to accept a job in traditional training

After the effective experience of the "Academy-Class" training model, most training teachers were not willing to repeat training in a traditional model. For example, "I would not agree to train in the traditional model; "Academy-

Class" is more efficient," "No, because the "Academy-Class" model is better and more beneficial than traditional training," "No, training one day a week is not successful; you cannot empower the students and expect significant changes."

- Training teachers who were willing to accept a job in traditional training

Those who were ready to accept a training job referred mainly to the fact that they like to train and guide student teachers, and they would combine elements from "Academy-Class" into a classroom with traditional training. For example, "Yes, I would have accepted a job but I would have added more time to the students," " Yes, I would accept a job but I would add more time with the trainees and in integrating them into school life," "Yes, I would accept a job, but I suggest adding hours or days of attendance by the trainees in the training school."

Regarding the second part of the question, although only a few teachers responded to it, most of the answers appear to relate to three themes:

- Integration of student teachers into the education system

"Even in traditional training, it is desirable that student teachers be integrated into all of the school's activities," "I would add more participation by the school teachers in trips, meetings, ceremonies, meetings with the principal, etc."

- Arriving at school for more days

"I wanted to add another day of the traditional model so that the student teachers would have more days at school to learn more," "I would add more days to traditional training."

- More time accompanying the trainees

"I would add more time accompanying the student teachers."

If so, one could be impressed that the attitudes of the training teachers to the "Academy-Class" model are much more positive than to traditional training. At the beginning of the program, it was apparent that the teachers' experience from previous training sessions was divided: half of the training teachers had negative experiences in traditional training. At the end of the "Academy-Class" program, most of the teachers said that they would not accept a job to return and instruct using the traditional training model; in their responses, they referred to the many advantages they found in the "Academy-Class" model. Those who would return to guide student teachers according to the old traditional model would add elements such as more days, longer training time and integration of the trainees into school life. These elements are taken from the new "Academy-Class" model.

V. CONCLUSIONS

After discussing the findings, the researchers drew the following conclusions:

- Improvement was observed in the attitudes of training teachers at the end of the program in reflective mentoring, approaches in teaching and learning, the integration of student teachers into school life and co-teaching.

- The training teachers reported that the students' integration into the school is more active and more relevant than the traditional teacher training model. They are more involved in school activities and have greater responsibility.

- The training teachers referred to the importance of teamwork between them and the trainees in the process of effective training. They emphasized the importance of close cooperation between trainers and trainees in the success of the training process.

- The training teachers encountered problems with the trainees, such as class management, coping with discipline problems, time pressure, time division during the lessons and seriousness. Moreover, some training teachers had been concerned about their relationship with the student teachers at the beginning of the program. However, this feeling disappeared at the end of the program.

- The attitudes of the training teachers regarding the "Academy-Class" model were much more positive than to the traditional training model.

- At the end of the "Academy-Class" program, most of the training teachers said that they would not accept a job offer to return to instruct in the traditional training model.

- Training teachers who would return to train using the old traditional model suggested adding elements such as more days, longer training time and better integration of the trainees into school life, elements that are taken from the new model.

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Derivational Complexity in EFL Learners' Development of Bi-clausal *Wh*-questions

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Abstract—This paper aims to investigate Korean learners' interlanguage with respect to the production of English bi-clausal *wh*-questions. One hundred seven adult Korean-speaking learners of English in three proficiency groups took part in a production task designed to elicit English bi-clausal *wh*-questions. The study specifically asked what interlanguage structures Korean EFL learners would produce and whether the structures would change as learners' English proficiency advances. The results revealed that Korean EFL learners produced a range of alternative bi-clausal structures, including *wh*-scope marking, silent scope marking, *wh*-scope marking with embedded *wh-in-situ*, L1 clause order, and *wh-about-wh* type constructions. Comparison of three proficiency groups showed that as the learners' English proficiency increases, they tend to produce an increasing number of derivationally more complex alternatives. It is argued that derivational complexity plays a role in the developmental process of Korean EFL learners' interlanguage for bi-clausal *wh*-questions.

Index Terms—interlanguage, bi-clausal *wh*-question, derivational complexity, *wh*-movement, *wh*-scope marking

I. INTRODUCTION

In English, complex *wh*-questions have been analyzed as involving long-distance movement of the *wh*-phrase, as illustrated in (1).

(1) a. [$_{CP}$ Who$_i$ do you think [$_{CP}$ t_i Tom loves t_i]]?

In (1), the *wh*-phrase that originated in the object position in embedded clause goes through successive cyclic movement before rising to Spec-CP of the main clause. This long-distance movement has been known to pose considerable difficulty for child L1 acquisition and causes children to resort to some alternative options such as (2a) and (2b) below.

(2) a.* What do you think who Bert kissed?
   b.* Who do you think who Gumby threw in the water?

<div align="right">(McDaniel et al., 1995, p.720)</div>

The sentence in (2a) is a '*wh*-scope marking' construction in which the sentence initial position is marked by an expletive *wh*-word 'what' and (2b) is a '*wh*-copying' construction in which the same *wh*-word appears both in the matrix and embedded clauses. These types of structures are also known to appear in the L1 acquisition of French (Jakubowicz, 2004, 2011; Jakubowicz & Strik, 2008; Strik, 2006) and Spanish (Gutierrez, 2004).

Similar alternative constructions for complex *wh*-questions have also been observed in L2 acquisition of English (e.g., Gutierrez, 2005; Guitierrez & Mayo, 2008; Wakabayashi & Okawara, 2003; Yamane, 2003). For example, Gutierrez (2005) and Guitierrez & Mayo (2008) report that L1 Spanish-Basque bilingual speakers produced the following sentences for the target sentence *'who do you think lived in the house?'*

(3) a. *What do you think who lived in that house? (Gutierrez & Mayo, 2008, p. 277)
   b. *Who do you think who lives in the house? (Gutierrez, 2005, p.174)

The sentence in (3a) is a *wh*-scope marking construction and (3b) is a *wh*-copying construction. These constructions are not the results of L1 influence because learners' L1s do not allow these constructions. The L1s of the speakers who produced constructions as in (3) include Japanese (Schulz, 2006; Wakabayashi & Okawara, 2003; Yamane, 2003) and bilingual Spanish/Basque (Gutierrez, 2005; Guitierrez & Mayo, 2008) which do not license constructions such as in (3). The fact that these constructions appear in the acquisition of both L1 and L2 even though such constructions are not available in language input nor the learners' L1 has raised an important question about what causes the production of the non-target-like structures in the process of language acquisition.

A number of studies in L1 and L2 acquisition have proposed that learners' use of those non-target-like structures is a developmental phenomenon that occurs when learners try to overcome the high derivational complexity of long-distance *wh*-movement. As long-distance *wh*-movement requires movement of *wh*-element across clausal boundary, learners will need the capacity to deal with the complex long-distance processing. When they do not have this capacity, they develop constructions that are derivationally less complex. Jakubowicz and Strik (2008), for example, claimed that child language acquisition is sensitive to computational complexity of the syntactic derivation, so that children first attempt to avoid long-distance movement of the *wh*-phrase and often resort to target-deviant productions,

such as *wh*-scope marking and *wh*-copying constructions in (2). Slavkov (2015) suggested that L2 learners also create derivationally simpler alternative forms to compensate for their lack of competence to carry out long-distance *wh*-movement during the developmental process.

The present study aims to investigate Korean EFL learners' interlanguage in the development of English long-distance *wh*-movement. It will examine the bi-clausal *wh*-question interlanguage forms produced by Korean EFL learners and see how those forms change as the learner's English proficiency increases. Specifically, this study will ask if the change can be explained by the 'derivational theory of complexity' which claims that degree of derivational complexity is related to the language developmental process. The concrete research questions of this study will be presented after a brief introduction to the derivational theory of complexity and a review of previous work related to the theory.

II. BACKGROUND

A. Wh-questions and Derivational Complexity

The hypothesis that language develops from derivationally simpler structures (i.e. structures involving less syntactic operations) to more complex ones (i.e., structures involving more syntactic operations) has existed since the 1960s. Often called the 'derivational theory of complexity', this idea has been tested by a growing number of studies in L1 language acquisition (e.g., Hamann et al., 2007; Jakubowicz, 2011; Jakubowicz and Nash, 2001). These studies generally suggest that constructions involving less complex syntactic derivation appear prior to those involving more complex derivation in the language acquisition process. The most commonly studied forms in those studies are *wh*-constructions in different languages. For example, French allows four types of mono-clause *wh*-questions with varying degrees of derivational complexity.

(4) French mono-clause *Wh*-questions

    a. Tu as vu qui?   (*wh-in-situ*)
      'You saw who?'

    b. Qui$_i$ tu as vu t_i?   (*wh*-fronting without S-V inversion)
      'Who you saw?'

    c. C'est qui$_i$ [que tu as vu t_i]   (clefted-*wh*)
      'Who is it that you saw?'

    d. Qui $_i$ as$_k$ tu t_k vu t_i (*wh*-fronting with S-V inversion)
      'Who did you see?'

                               (from Jakubowicz, 2011, p. 341)

Among the above French *wh*-questions, the *wh-in-situ* construction (1a) adopts no overt movement of the *wh*-word while (1b), (1c) and (1d) involve movement of the *wh*-word from the base-generated position. In terms of derivational complexity, therefore, (1a) is the least complex structure among the four constructions. Several studies in child L1 French acquisition have found that children's early *wh*-question production is characterized by the high rate of the *wh-in-situ* constructions like (1a) and almost complete absence of the construction like (1d) which requires subject-verb inversion operation as well as overt *wh*-movement (Hamann 2000, 2006; Jakubowicz, 2011; Plunkett, 1999).

With regard to the early L1 production of mono-clausal *wh*-questions, however, target language properties constrain the available options for children's production. Although *wh-in-situ* construction is derivationally the least complex form, it has been reported that children learning L1 English rarely produce constructions with *wh-in-situ*, and produced *wh*-questions with a sentence-initial *wh*-phrase from the very early stage (Guasti, 2002; Strik, 2008). This rare production of *wh-in-situ* construction has also been documented L1 acquisition of Dutch (Jakubowicz and Strik, 2008; Van Kampen, 1997) and Portuguese (Soares, 2006). Unlike French, these languages do not license *wh-in-situ* for normal *wh*-questions. These findings suggest that although early child L1 acquisition is affected by derivational complexity, it is also constrained by the input to which children are exposed. That is, children prefer derivationally less complex structures, but only when those structures are a legitimate part of adult grammar.

Nonetheless, the subsequent development of more complex *wh*-questions allows alternative forms that are not licensed in child's L1. As presented earlier in (2), *wh*-scope-marking constructions and *wh*-copying constructions, which do not exist in language input available to L1 English learning child, have often been observed in children's production. Interestingly, although prohibited in English, *wh*-scope marking and *wh*-copying are cross-linguistically attested options to derive complex *wh*-questions. The *wh*-scope marking construction is a legitimate option in Romani (McDaniel, 1989), Hungarian (Horvath, 1997), and German (Felser, 2004). The *wh*-copying construction is acceptable in Frisian (Hiemstra, 1986), some dialects of Dutch (van Kampen, 1997), and some varieties of colloquial German and Romani (Fanselow & Mahajan, 2000; McDaniel, 1986). Although *wh*-scope marking and *wh*-copying constructions are not allowed in adult English grammar, they are admissible syntactic options in human language which are derivationally less complex than English bi-clausal *wh*-questions.

It has also been suggested that derivational complexity plays a role in the L2 acquisition process (Prévost, 2006; Prévost et al., 2010; Prévost, Strik, & Tuller, 2014, Slavkov, 2015). Studies in child L2 French (Prévost, 2006; Prévost et al. 2010, Prevost et al. 2014) found that the French *wh*-question forms involving fewer movement operations are generally acquired earlier than those involving more movement operations. These studies raised the possibility that

child L2 learning process is influenced by derivational complexity without discounting the possibility of an interaction between L1 properties and derivational complexity.

Comparatively fewer studies have examined *wh*-questions in adult L2 acquisition of English. Slavkov (2015) examined English complex *wh*-questions produced by lower-intermediate level English learners whose L1s are French and Bulgarian. In this study, Slavkov found that both French and Bulgarian learners resorted to a variety of non-target-like constructions with less derivational complexity. Some of these constructions cannot be explained by either L1 influence or L2 input, and Slavkov proposed that adoption of alternative forms is part of the avoidance strategies used as an escape-hatch from the high complexity of English complex *wh*-questions. The study, however, did not allow us to see how learners in different developmental stages produce different alternative forms, because the proficiency levels of Bulgarian and French learners in the study were all in the low-intermediate range. Kim (2017) compared Korean college and high school EFL learners' productions of English *wh*-questions. He found that Korean college EFL learners produced greater number of derivationally more complex alternatives to long-distance *wh*-questions than high school EFL learners did. While this finding is suggestive of the role of derivational complexity in L2 developmental process of long-distance *wh*-questions, the study did not check on whether the college EFL learners' English proficiencies were indeed higher than those of the high school learners. The present study is the subsequent to Kim (2017), with the aim to find out whether EFL learners with differing English proficiency show different interlanguage productions for complex wh-questions.

B. Syntax of Alternatives for English Bi-clausal Wh-questions

The degree of derivational complexity is related to the number of grammatical operations involved in the derivation of a sentence. The present study adopts Chomsky's (2001) model of sentence generation in which derivation occurs through the process of External Merge and Internal Merge (or movement) operations. In English *wh*-question derivation, the *wh*-word is first externally merged to establish the base structure (*wh-in-situ* construction) and then undergoes Internal Merge to the left periphery of the clause. Therefore, *wh*-questions without Internal Merge of the *wh*-word (i.e., *wh-in-situ* construction; e.g., *'Do you eat what?'*) is derivationally less complex than the ones with Internal Merge (*wh*-construction with overt *wh*-movement; e.g., *'What do you eat?'*).

When it comes to the bi-clausal *wh*-questions, several potential alternative forms could be predicted to be produced by L2 learners.

Wh-copying construction: The use of the *wh*-copying (examples were given in (2b) and (3b)) has been reported in L1 acquisition of a variety of languages and in some of the L2 acquisition studies (Bruening, 2006;Jakubowicz, 2011). It is generally accepted that long-distance cyclic *wh*-movement (or Internal Merge) has been instantiated in this construction, but without deleting the *wh*-copy located in the Spec-CP of the second clause (Fanselow and Mahjan, 2000; Felser, 2004). (5) illustrates the simplified structure of *wh*-copying construction in (2b) .

(5) * [$_{CP}$Who$_i$ do you think [$_{CP}$ who$_i$ Gumby threw t_i in the water]]?

Production of the *wh*-copying construction indicates that the learner fails to delete the phonological feature of the *wh*-copy in the embedded Spec-CP once the *wh*-phrase has moved to Spec-CP of the main clause[1]. In this sense, the degree of derivational complexity of the *wh*-copying construction is a little lower than the grammatical bi-clausal *wh*-construction which has employed 'deletion' operation along with the Internal Merge operations.

Wh-scope marking construction: For *wh*-scope marking constructions (such as **What do you think who Bert kissed?*), two different analyses have been suggested. In the first analysis, which is often called the direct dependency approach, the *wh*-word moves partially to Spec-CP of the embedded clause from its base position, and the scope-marker "what' is added to the sentence initial position. This scope marker could be a vacuous expletive (among others, see McDaniel, 1989; Sabel, 2000) or a separated and raised *wh*-feature pronounced as default *wh*-word 'what' (Cheng, 2000, Hiemstra, 1986). Regardless of whether it is an expletive or a raised *wh*-feature, there is a direct dependency between the scope marker and the sentence medial *wh*-word. In the second analysis, which is called the indirect dependency approach, the construction is analyzed as having two independent and separate local *wh*-movements. For example, the sentence **what do you think who Bert kissed?* is the result of two short *wh*-movements as illustrated in (6).

(6) *What$_i$ do you think t_i ?   who$_j$ Bert kissed t_j?

In this analysis, two questions are connected, but no chain relation is established between the two *wh*-phrases in the construction. (see Dayal, 2000; Horvath, 2000).

According to the direct dependency approach, the derivational complexity of *wh*-scope marking is difficult to judge as it employed one short *wh*-movement (one Internal Merge) and an addition of *wh*-word 'what' to the structure. While it is obvious that short *wh*-movement is derivationally less complex than the long-distance *wh*-movement, previous literature has not weighed the cost of externally merging an expletive to the structure in comparison to the cost of Internal Merge. When the indirect approach is assumed, *wh*-scope marking is derivationally simpler than cyclic long-distance *wh*-movement as it adopts only a short movement for each independent clause (thus, two unconnected short movements). The same view on the complexity of *wh*-scope marking construction was taken in Slavkov (2015).

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[1] According to Chomsky (2005), the minimization of computation requires deletion of all but one copy at the PF.

Silent scope marking construction: Constructions like (7), which is called the silent scope marking construction, were reported to appear in previous research on L2 acquisition of English complex *wh*-movement (Slavkov, 2015).

(7) *Do you think who Mary sent to buy eggs? (for "*Who do you think Mary sent to buy eggs?*")

(Slavkov, 2015, p.199)

In this construction, the *wh*-phrase has risen to Spec-CP of embedded clause, but, is stranded there, failing to move further to Spec-CP of the main clause (thus, one short *wh*-movement). Therefore, this construction is believed to be derivationally less complex than long-distance *wh*-movement, *wh*-copying, and *wh*-scope marking constructions (also see Slavkov, 2015).

Wh-Scope marking with wh-in-situ construction: Another potential alternative to the long-distance *wh*-movement construction is a construction in which the *wh*-phrase remains *in-situ*, but the sentence initial position is scope-marked by a *wh*-word *what*, as shown in (8).

(8) What do you think Jane ate the cookies where?

Although no specific syntactic analysis has been proposed for this structure in literature, it is reasonable to assume that it has the lower derivational complexity than the normal *wh*-scope marking construction as no *wh*-movement has been made even within the embedded clause in this construction.

To summarize, in long-distance (LD) *wh*-movement, cyclic *wh*-movement and a deletion operation are both employed, whereas in the *wh*-copying construction, cyclic long-distance *wh*-movement is employed without the deletion operation. In the *wh*-scope marking construction, either one short *wh*-movement and an external merge of *what* are employed (according to the direct dependency approach) or two independent short movements are employed (according to the indirect dependency approach). In the silent scope marking construction, only one short local *wh*-movement is employed. Finally, in the *wh*-scope marking with *wh-in-situ* construction, only an external merge of the scope marking is made, without *wh*-movement of any sort.

C. Korean Wh-questions

Unlike English and French, Korean language does not employ overt *wh*-movement (Bach, 1971; Huang, 1982). Consider the Korean sentences in (9).

(9) a. Sunhi-ka   *cha-eyse* khephi -lul   masi-ess-eyo.
     Sunhi-Nom car-in   coffee-Acc   drink-Pst-End
     'Sunhi drank coffee in the car'

  b. Sunhi-ka   *edise*   khephi-lul   masi-ess-eyo ?
     Sunhi-Nom   where   coffee-Acc   drink-Pst-End
     'Where did Sunhi drink coffee?'

  c. [[Sunhi-ka   *edise*   khephi -lul   masi-ess -tago]   sayngkakha-yyo]]?
     Sunhi-Nom   where   coffee-Acc   drink-Pst-Comp   think-End
     'Where do (you) think Sunhi drank coffee?'

Note*: Nom-*nominative Case marker*, Acc-*accusative Case marker*, Pst-*past tense morpheme*,
       End-*ending morpheme*, Comp-*complementizer*

Sentence (9a) shows the typical word order in Korean in which the adjunct *cha-eyse* (in the car) and object *khephi-lul* (coffee) come before the verb. When a part of sentence is unknown and needs to be asked, the unknown part is replaced by a *wh*-word in Korean. In (9b), the unknown part is the adjunct indicating a place and the *wh*-word *edise* (where) has been base-generated in the adjunct position, and stayed *in-situ*. Example (9c) is a Korean bi-clausal *wh*-question equivalent to 'Where do you think Sunhi drank coffee?' Because Korean is a head final language, the main verb comes after the embedded object clause. In (9c), the main verb *sayngkakha* 'think' comes after the embedded clause while main subject *ne* 'you' is dropped (as Korean is a pro-drop language). With respect to the formation of *wh*-questions, Korean contrasts with English in two respects. First, there is no overt *wh*-movement in Korean, and second, Korean clause order is the opposite to English.

Considering that the Korean *wh*-word stays in-situ, the *wh*-Scope marking with *wh-in-situ* construction shown in (8) is a possible interlanguage structure if Korean learners transfer their L1 syntax, while still implementing *wh*-scope marking. The sentence in (8), therefore, may be interpreted in two different ways: 1) learners' use of a derivationally less complex alternative form or 2) learners' transfer of the L1 syntactic feature responsible for (non) *wh*-movement.

III. THE STUDY

A. Research Questions

The present study specifically asks the following two questions. First, what are the alternatives to English bi-clausal *wh*-questions produced in the interlanguage of adult Korean EFL learners? Second, does derivational complexity play a role in the development of those alternative forms? That is, can the change in interlanguage forms be accounted for by the hierarchy of derivational complexity?

B. Methods

1. Participants

Participants in this study were 107 adult Korean speakers learning English in Korea. They were either undergraduate students (N=103) or graduate students (N=4) in various areas of study including English language and literature, business administration, engineering, and natural science at a university in South Korea. Participants ages ranged from18 to 40. Because official English education in South Korea begins in the 3rd grade, all of the participants studied English at least 10 years in elementary and secondary schools before entering college. In addition, participants were either taking or had completed the university's general English courses, which are required for all students as part of general education requirements.

Participants were divided into three proficiency groups based on their TOEIC (Test of English for International Communication) scores: a HIGH group (N=38), an INTERMEDIATE Group (N=34), and a LOW Group (N=35). All students at the university are required to take the TOEIC as a requirement for graduation, and the participants in this study were chosen from those who had already taken the exam.[2] Students who had resided in an English-speaking country for more than one year were excluded from participation.

2. Materials and Procedure

In order to elicit complex *wh*-questions from the L2 learners, a written-elicitation task was used. A total of 12 test items were employed in the task, with each item containing a description providing a context and a task instruction. For example, for the target *wh*-question "*Where do you think Brian met Jane yesterday?*," the test item included the context description and task instruction as follows: Context Description, *You know that Brian met Jane yesterday, but you don't know where they met. Now you want to know where your friend **thinks** Brian met Jane yesterday;* Task, *Write a question in English to ask your friend where he/she **thinks** Brian met Jane yesterday. (think, Brian, meet, where).*

The context description and task instruction were given in Korean, and students were asked to include all the words given in parentheses in their questions with possible verb conjugations. The structure of the target *wh*-questions used in the present study was same as the ones used in Slavkov (2015)'s study: six questions with *wh*-words moved from the object position (e.g., *who do you think James is kissing?*) and six from the adjunct position (e.g., *Where do you think David is sleeping?*). The verbs used in the embedded clause include *meet, be, sleep, have, put, choose, send, ask, call, kiss,* and *talk*. The main verb for all target questions was *think*.

The written-elicitation task was given to participants in groups, and no time limit was set for the completion of the task. Participants' background information (including age, years of English study, and TOEIC score) was gathered through a background questionnaire distributed after the written-elicitation task was completed.

IV. RESULTS AND DISCUSSION

Our participants produced a total of 1284 questions. The questions were classified into the following structure types: LD *wh*-movement, *wh*-copying, *wh*-scope marking, silent scope marking, scope marking with *wh-in-situ*, L1 clause order, and *wh*-about-*wh* types. Among those, LD *wh*-movement, *wh*-scope marking, and silent scope marking types were the three most common production types. Together, these three types account for approximately 75% of all productions. Table 1 presents the types and production rates of *wh*-questions produced by the Korean learners.

TABLE 1
STRUCTURE TYPES OF ELICITED-WRITTEN *WH*-QUESTIONS BY KOREAN LEARNERS

Structure Type	% Production (No. of sentences)
LD *wh*-movement Type	29.4% (378)
Wh-copying Type	0.2% (2)
Wh-Scope marking Type	29.7% (382)
Silent scope marking Type	15.7% (201)
Wh-Scope marking with *wh-in-situ* Type	1.7% (22)
Wh-about-*wh* Type	8.4% (108)
L1 clause order Type	7.4% (95)
Others	7.5% (96)
Total	100% (1284)

Korean learners produced a fairly large number of constructions containing long-distance (LD) *wh*-movement (29.4 % of all productions). Examples are given in (10).

(10) LD *wh*-movement Type
    a. Where do you think David is sleeping?   (Targeted)   (H-16)
    b. Who do you think Jane is talking to?   (Targeted)   (H-18)
    c. Where do you think Brian met Jane?   (Targeted)   (I-3)
    d. Who do you think John talk to?   (Non-targeted)   (I-13)

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[2] Students were assigned to the HIGH group if their TOEIC score is 870 or above, the INTERMEDIATE group if between 650-869, and LOW group if below 649. These TOEIC scores were set arbitrarily to assign an approximately balanced number of subjects across groups, and thus, the terms 'HIGH', INTERMEDIATE' and 'LOW' in this article do not represent the standardized proficiency levels.

H: HIGH group learner, I: INTERMEDIATE group learner, L: LOW group learner

Some non-targeted productions such as (10d) were not grammatically correct, but these sentences were still considered to have the same degree of complexity as the targeted LD *wh*-questions in terms of *wh*-derivation.

As for the *wh*-copying type constructions, our participants produced only two sentences of this type, suggesting that Korean learners rarely use *wh*-copying strategy as an alternative to long-distance *wh*-movement. The two sentences produced are given below.

(11) *Wh*-copying Type
    a. Who do you think who was sent by Jessica for buying milk? (H-18)
    b. Who do you think who Mary is calling?   (I-1)

A considerable number of *wh*-scope marking constructions were produced. A total of 382 sentences (29.7% of all productions) were of this type. (12) shows some example sentences.

(12) *Wh*-scope marking construction Type
    a. What do you think where Tom put the book?   (H-20)
    b. What do you think where is Elisa?   (H-21)
    c. What do you think whom Ben chose as a partner?   (H-19)
    d. What do you think where David sleep?   (I-19)
    e. What do you think who did Jessica send to buy?   (I-5)
    f. What do you think who Jane talk to?   (L-21)
    g. What do you think where is David sleeping?   (L-4)

Although all *wh*-scope marking constructions in our data were identical in the use of scope marker 'what' followed by the '*do you think*' clause, the structure of the embedded clause exhibited two distinctive patterns: ones without subject-auxiliary (Sub-Aux) inversion and ones with such inversion. In (12a), (12c), (12d), and (12f), no Sub-Aux inversion was employed in the embedded clause whereas (12b), (12e), and (12g) show Sub-Aux inversion. In total, our data showed 198 (15.4% of total production) scope marking constructions without Sub-Aux inversion and 184 (14.3% of total production) constructions with Sub-Aux inversion. This distinction may be meaningful in that the constructions with Sub-Aux inversion could be seen as employing two separate short movements as shown in (13), which might correspond to the analysis of *wh*-scope marking construction made in the indirect dependency approach.

(13) What$_i$ do you think t_i …where$_j$ is David sleeping t_j?   (Analysis of (12g))

The possibility of this analysis for *wh*-scope marking constructions with Sub-Aux inversion was also suggested in Slavkov (2015). While further studies are needed to decide whether *wh*-scope marking constructions without Sub-Aux inversion (such as (12a), (12c), (12d), and (12f)) are better explained by the direct dependency approach, it seems relatively reasonable to assume that cope marking constructions with Sub-Aux inversion (such as (12b), (12e), and (12g)) fit better with the analysis provided by the indirect dependency approach. This is because the two *wh*-movements in the construction are independent and no chain relation exists between the two *wh*-words. Following this assumption, the subsequent analysis of results by proficiency group will pay particular attention to how the production rates of *wh*-scope marking constructions with Sub-Aux inversion change as learners' proficiencies increase.

Another important type of alternative forms produced by our participants is the silent scope marking constructions that contain only one local *wh*-movement. A total of 201 sentences (15.7% of total production) were of this type. Examples were given in (14).

(14) Silent scope marking Type
    a. Do you think where Mary have dinner yesterday?   (I-5)
    b. Do you think who Jessica sends to buy?   (I-23)
    c. Do you think where Tom put book?   (L-3)
    d. Do you think who is kiss with James?   (L-17)
    e. You think where is Jane's car?   (L-28)

These sentences were all bi-clausal sentences with a sentence medial *wh*-word, which were also common in Slavkov's (2015) and Wakabayashi & Okawara's (2003) L2 English studies. Sentences like (14e), which is bi-clausal, but with declarative formation, were also included in this type.

Wh-scope marking with *wh-in-situ* type sentences were also produced, but their numbers were very small (22 sentences, 1.7% of all production). The following sentences are some of the *Wh*-scope marking constructions with *wh-in-situ* in our L2 data.

(15) *Wh*-scope marking with *wh-in-situ* Type
    a. What do you think Jane is talking to whom?   (H-27)
    b. What do you think Sofia ask who bring the apple? (I-25)
    c. What do you think Ben chose who as a partner?   (I-2)
    d. What are you think Jessica send who buy the milk? (L-16)

In addition to the alternative types presented so far, our participants unexpectedly produced a considerable number of sentences that include *about* that connects the two *wh*-clauses, which I will name *Wh*-about-*wh* Type (a total of 108 sentences, 8.4% of total production).

(16) *Wh*-about-*wh* Type
    a. What do you think about where Brain met a person?   (H-28)
    b. How you think about where Tom is put book?   (I-1)
    c. What do you think about whom Mary call?   (I-33)
    d. What do you think about where is David sleep?   (L-5)
    e. What do you think about who is she?   (L-19)

Sentences in (16) are different from normal *wh*-scope marking constructions in that the second *wh*-clause (e.g., *where Brian met a person* in (16a)) is the complement of the preposition '*about*,' and that the overall structure of this type is well-formed. This type of sentences employs two short *wh*-movements (i.e., *What$_i$ do you think t$_i$ about where$_j$ Brain met a person t$_j$?*), and thus, its degree of derivational complexity is considered lower than long-distance *wh*-movement Type.

Another unexpected type of production that occurred was the L1 Korean clause order type in which the main subject and verb "you think" are located after the embedded clause.

(17) L1 clause order Type
    a. Who does James kiss do you think?   (I-17)
    b. Who Ben chose as a partner do you think?   (I-25)
    c. Who ask Sofia bring apple do you think?   (L-13)
    d. Where David sleep do you think?   (L-20)
    e. Where is Jane's car you think?   (L-5)
    f. Where is Mary have dinner think?   (L-33)

A total of 95 sentences (7.4%) were in this type. Obviously this construction follows the Korean clause order in which the main clause verb follows the embedded clause. While there is a short local *wh*-movement in the embedded clause, the learners added the main clause (*do you think, you think, think*) after the embedded clause. With regard to this construction, I propose that the learners' strategy of adopting the L1 clause order would enable them to avoid the difficult task of making complex *wh*-movement. That is, by resorting to the Korean macro-structure which puts the embedded clause before the main clause, the learners tried to express what they wanted with the employment of only one local *wh*-movement, as illustrated in the analysis in (18).

(18) Analysis of L1 clause order Type
    [[Who$_i$ does James kiss t$_i$] do you think]]?   (Analysis of (17a))

The 'others' category includes productions that are not bi-clausal, that are clearly isolated and idiosyncratic, or that are difficult to understand meaning due to global errors. For example, sentences such as '*Who James kiss?*' and '*What's think buy?*' were classified into this category.

One of our research aims was to examine how alternative structures vary across the three proficiency groups and whether this variation can be explained in terms of complexity hierarchy. If derivational complexity is a factor constraining the production of bi-clausal *wh*-questions, L2 interlanguage would exhibit an increasing number of derivationally more complex alternatives as learners' proficiencies increase. Figure 1 shows production rates of different alternative types by the three proficiency groups in our study. *Wh*-copying type was excluded in the group analysis because only two sentences in type were produced (one by the HIGH and the other by INTERMEDIATE group) and, thus, it could not be considered as a genuine interlanguage form used by Korean learners of English.
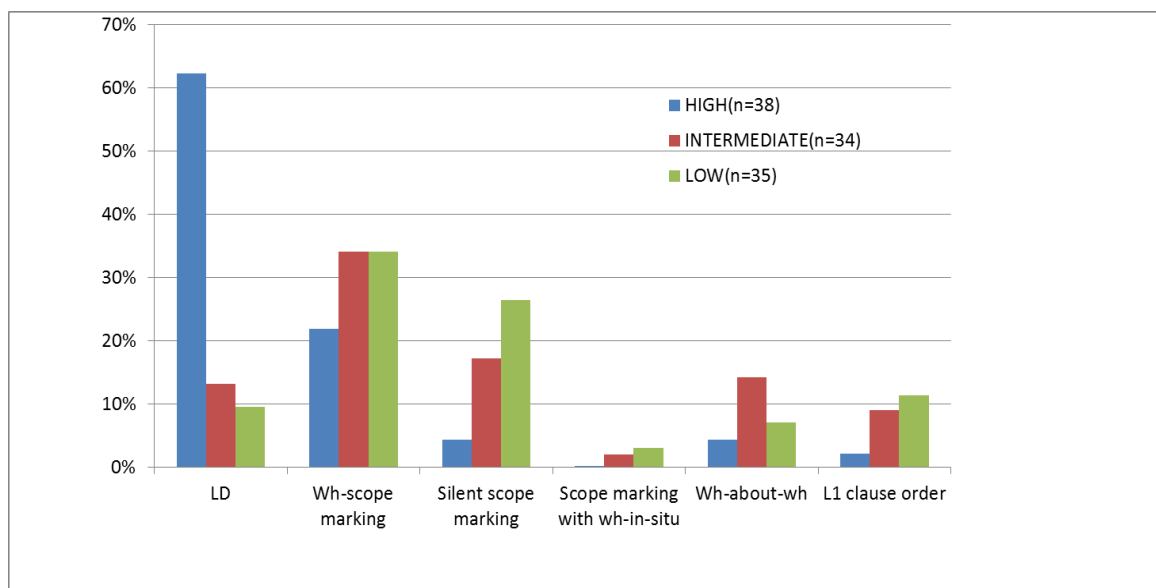

Figure 1. Production rates of alternative types by proficiency group

For the LD type, the HIGH group produced this type at a distinctively higher rate (62.3% of the group's total production) compared to the two other groups (INTERMEDIATE group, 13.2% of the group's total production; LOW group, 9.5% of the group's total production). For the silent scope marking type, on the other hand, the LOW group showed highest production rate (26.4%), followed by the INTERMEDIATE group (17.2%) and the HIGH group (4.4.%). For the scope making with *wh-in-situ* type, the LOW group showed a higher (3.1 %) rate than the INTERMEDIATE group (2.0%) and the HIGH group (0.2%), although the low production rate of this type (1.7% of total production) made the validity of this type's distinction somewhat weak. Overall, these results generally conform to the prediction made by the derivational theory of complexity in that less proficient L2 learners relied more on derivationally less complex alternative forms when facing the task of constructing complex *wh*-questions.

A large number of *wh*-scope marking constructions were produced by all three groups. In total, the HIGH group learners produced 100 sentences (21.9%), the INTERMEDIATE learners produced 139 sentences (34.1%), and the LOW learners produced 143 sentences of this type (34.1%). This was the second most common production type in the HIGH group (following the LD type), and the most common production type in the INTERMEDIATE and LOW groups. The fact that the HIGH group learners' production rate of this type is placed between the LD type (62.3%) and the silent scope marking type (4.4.%) suggests that the interlanguage stage characterized by the *wh*-scope marking production is an intermediate stage that occurs between the LD *wh*-movement stage and the one short *wh*-movement stage. Both the INTERMEDIATE and LOW group learners, then, mainly belong to this intermediate stage in that the *wh*-scope marking construction is the most common type of their production. These results are also consistent with the prediction made by the derivational theory of complexity, as the order of the interlanguage stages conforms to the order of derivational complexity.

When *wh*-scope marking sentences were further divided into subtypes according to whether or not Sub-Aux inversion is employed in the embedded clause, the three groups showed notable differences. Figure 2 shows the rates of two subtypes of *wh*-scope marking constructions by the proficiency groups.
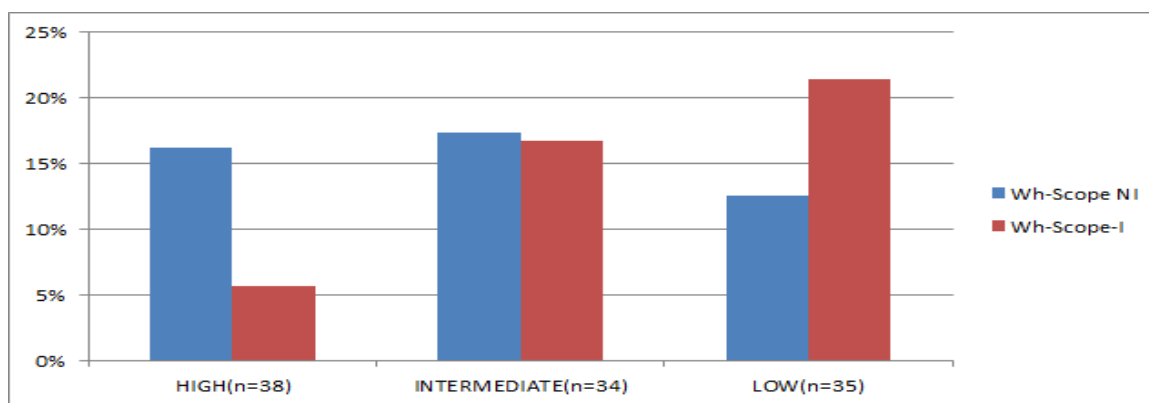

Figure 2. Rates of the subtypes of *wh*-scope marking by proficiency group

Between the two subtypes, the High group produced the *Wh*-Scope marking-Non Inversion subtype (*Wh*-scope-NI) much more frequently than the *wh*-Scope marking-Inversion subtype (*Wh*-scope-I) (16.2% vs. 5.7%). Conversely, the LOW group produced the *wh*-scope-NI type considerably less than the *wh*-scope-I type (12.6% vs. 21.4%). In fact, the production rate of the *Wh*-scope-I type dropped as the learners' proficiency increases (21.4% (LOW) vs. 16.7% (INTERMEDIATE) vs. 5.7% (HIGH)). As discussed earlier in this section, the *wh*-scope marking with Sub-Aux inversion subtype may be better accounted for by the indirect dependency approach which assumes two separate employments of short *wh*-movement. The present result suggests that the *wh*-scope-NI type (which might assume the direct dependency between the scope marker and the sentence medial *wh*-word) is more difficult to produce than the *Wh*-scope-I type (which may assume two independent short *wh*-movements). This finding, in turn, tells us that, although both the INTERMEDIATE and LOW groups produced *wh*-scope marking construction at the same rate (34.1%), the LOW group learners depended more on the easier subtype (*Wh*-scope-I type) of this construction.

As for the *Wh*-about-*wh* type, an interesting result was found. As this type of sentences utilize two short *wh*-movements, it must be considered to have a lower degree of derivational complexity than the LD type construction, but a higher complexity than the silent scope marking type construction. Our data showed that the INTERMEDIATE group produced this type more frequently than any other groups (58 sentences, 14.2%), followed by LOW Group (30 sentences, 7.1%) and HIGH Group (20 sentences, 4.4.%). This result was different from that of the LD type constructions (whose number consistently increased as the learners' proficiency increased) and from the silent scope marking type constructions (whose number consistently decreased as the learners' proficiency increased). While I do not intend to provide a definitive answer as to what caused the INTERMEDIATE learners to produce this type more than the other groups, I tentatively propose that the *Wh*-about-*wh* type constructions work as one of the intermediate constructions bridging the gap between the one short *wh*-movement stage and the LD *wh*-movement stage. Given that the *Wh*-about-*wh* type construction is derivationally less complex, but grammatically still legitimate alternative to the

LD movement type, this type could be a good option for the learners who have reached the proficiency level well enough to know the ungrammaticality of silent scope marking construction, but have not reached the proficiency level to carry out complex *wh*-movement. Further investigation of this particular type of construction will be needed, of course, especially regarding its hierarchical relationship with the *wh*-scope marking construction in terms of derivational complexity. I will leave this for future research.

The L1 clause order type was produced by all three groups. The LOW group produced them at highest rate (48 sentences, 11.4%), followed by the INTERMEDIATE group (37 sentences, 9.1%) and the HIGH group (10 sentences, 2.2%). Although this result was consistent with the general expectation that the lower level L2 learners are more likely to be influenced by the L1 structure than higher level learners, it also showed that the transfer effect remained strong even for some INTERMEDIATE and HIGH proficiency learners. This result seems to suggest that processing complex *wh*-questions is a difficult task even for some higher-level learners, leading them to resort to their L1 clause order, which allowed them to utilize just one short *wh*-movement.

V. CONCLUSION

Korean EFL learners produced a variety of alternative structures to English bi-clausal *wh*-questions, including *wh*-scope marking, silent scope marking, *and wh*-scope marking with *wh-in-situ*, L1 clause order transfer, and *Wh*-about-*wh* types. The appearance of these alternatives indicates that Korean learners have relied on derivationally less complex interlanguage forms in order to compensate for their lack of L2 competence to execute the highly complex derivational process needed to form bi-clausal *wh*-questions.

This study generally supported the derivational theory of complexity, although further work is needed to examine the validity of some of the assumptions made in this study. In general, more proficient L2 learners produced greater number of LD *wh*-movement structures while less proficient learners produced larger number of structures that are derivationally less complex, such as silent scope marking construction and scope marking with *wh-in-situ* construction. The general interlanguage order of the three most common production types in our data (silent scope marking type → *wh*-scope marking type→ LD *wh*-movement type) is consistent with the order of degree of derivational complexity.

The current study also found two somewhat unexpected interlanguage constructions: the *wh*-about-*wh* type and the L1 clause order type. The *wh*-about-*wh* type, which employs two short *wh*-movements, is considered to occur in the period between one short *wh*-movement stage and LD *wh*-movement stage. The L1 clause order type may be seen as the learners' resort to their L1 macro-structure in an attempt to avoid LD *wh*-movement. In terms of the derivational complexity hierarchy, the L1 clause order type, which takes one short *wh*-movement, may be placed lower than the *wh*-about-*wh* type. In this sense, the fact that the L1 clause order type is produced largely by the LOW group while the *wh*-about-*wh* type is produced largely by the INTERMEDIATE group is also consistent with the derivational theory of complexity.

The empirical data obtained in the present study suggest that derivational complexity plays a role in developmental process of Korean EFL learners' acquisition of bi-clausal *wh*-questions. While the present study focused on the *wh*-questions produced by Korean EFL learners, it would be worthwhile for future studies to test the role of derivational complexity with other target structures, L1s, and learning contexts.

ACKNOWLEDGMENTS

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English Language Skills Required by the Hospitality and Tourism Sector in El Oro, Ecuador

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Abstract—the present study follows a qualitative research approach that analyzes the perceptions of people linked to the different fields in the tourism sector of the province of El Oro in Ecuador. Currently, this province has professionals who lack a good level of English proficiency to provide foreigners with the best service. The researchers applied semi-structured interviews, capitalization of testimony, and focus group discussions to 15 participants associated with the different activities in the tourism area. The present study aimed to explore the needs and uses of the English language in the tourism and Hostelry sectors of "El Oro," the implications of having staff with good English language knowledge, and the impact of knowing English in the tourism sector. The results revealed that staff required having an appropriate level of English proficiency to make tourists feel comfortable during their stay. For this reason, knowing English has a positive impact in all the areas of the tourism sector. The researchers suggest further studies regarding the effectiveness of different strategies and techniques to develop English for Tourism Purposes (ETP) at the university level and examine the impact of knowing English in the different fields of the tourism sector.

Index Terms—English Language Skills, English for Specific Purposes, English for Tourism Purposes, competencies, techniques, service

I. INTRODUCTION

Nowadays, there is a lack of professionals with enough English skills to function correctly in the tourism sector of the Ecuadorian province of El Oro. For this reason, the authors conducted the present qualitative study to explore the opinions of the participants about the needs for being able to communicate in English.

Machala is the capital of the province El Oro, and it is principally known for its agricultural activities. Tourism was not the central aspect as it is now, which it has evolved through time thanks to the improvements in the urban areas, transport, and the creation of restaurants, bars, shopping centers, among others.

It is important to note that in 2018 the Tourism Minister has revealed that within the principal markets of visitors to Ecuador are the United States, Canada, and Germany, which most of them lack the knowledge of the local language.

For the present study, the researchers applied the qualitative approach to analyze the opinions of 15 participants from the province of El Oro who are linked in the tourism sector. The participants were five owners of tourism establishments, five professionals who graduated from an Ecuadorian University in El Oro, and five professors who specialized in Tourism from an Ecuadorian University in the province of El Oro. To undertake the analysis of this qualitative research, the authors aim to answer the following research questions:

1. What are the needs and uses of the English language in the tourism and Hostelry sectors of "El Oro," Ecuador?
2. What are the implications of having staff with good English language knowledge?
3. What is the impact of knowing English in the tourism sector?

In order to answer these research questions, the authors reviewed previous studies to support the data obtained from semi-structured interviews, focus group discussions, and capitalization of testimony applied to the contributors of the present research.

The results revealed that knowing English has a positive impact on all the activities of the tourism sector. The authors recommend further research regarding the effectiveness of different strategies and techniques to develop ETP at the university level.

II. LITERATURE REVIEW

A. The Contribution of Using the English Language in the Development of the Hospitality and Tourism Sector around the World

English is a vital aspect in the tourism sector since it allows providing the best service to foreign visitors who do not know the local language. Furthermore, tourism professionals need to speak English to foreigners to make their visit more enjoyable (Pupo Ferras, Faedo-Borges, & Ortigoza Garcell, 2012). People who are required to use English at work for tourism and hospitality purposes need to improve their communicative abilities, language fluency, and accuracy (Zahedpisheh & Abu Bakar, 2017). This language is taught as a second language in educational institutions of various levels since it is a significant element to establish communication with others worldwide (Seidlhofer, 2005).

Concerning Ecuador, In 2016, 1.617.014 visitors came to this country, which demonstrates that the country is a real tourism potential. More than 1, 6 million foreigners came to Ecuador in 2017, obtaining the 14% increment in respect to 2016, this according to the Tourism Minister is "good news" (Ponce de León, 2018). Over the years the figures have been increasing in this area as the result of arduous work on the part of the ministry of tourism, who has demonstrated a high capacity to increase visitors to the country through extensive advertising worldwide (Ministerio del Turismo, 2017).

In Ecuador, tourism is positioned every year as a potential product for the economy of the country, knowing that in the year 2017 there were 1,663 million dollars in foreign currency income, which means a growth of 14.8% concerning the previous years. Therefore, this sector is recognized as one of the most important for the economy of the country (Ministerio de Turismo, 2017).

B. Best Rated Competencies in the Tourism Sector

Among the competencies currently required in the work environment of tourism, specific competencies of the professional area that have been stimulated by higher academic education is the ability to express fluently in English (Avalos & Zapata, 2014).

Qualified human talents are required to improve the Ecuadorian tourism sector. So, efficient communication in English is essential to improve professional profiles (Villafuerte, Benitez and Franco, 2017). Likewise, tourism is an important economic sector that is continually changing and evolving as a result of globalization and innovation.

All these changes are having an impact on the human resources of the sector and on the required professional competences, being competences in Information and Communication Technologies (ICT) and linguistic competences those that seem to be most demanded by employers (Garcia Manjon & Perez Lopez, 2008, page 71).

While according to the analysis of Prachanant (2012), when tourism employees were asked to choose three functions of knowledge of the English language that is used mainly in their work, the results revealed that among the most relevant functions were giving information, followed by the rendering of services, and offering help to problems.

The authors Bosch Abarca and Giménez Moreno (2001) argue that when the specialists of the tourism sector face the communicative needs of their customers, they realize that the best way to satisfy the expectations of the consumer is the ability to capture the subjective, emotional and physical needs that stimulate the success of the transaction.

C. Linguistic Skills Required by the Professional in the Tourism Sector

A study conducted in the tourist labor market of Puerto Lopez of the Province of Manabi in Ecuador to find out the English proficiency of the employees of the tourism sector, applied surveys to a population constituted by five hotel companies and three tourism agencies. The results indicated that people had seen the need to optimize and master English as it allows them to improve their performance in work activities (Tigua Anzules, Lucas Marcillo, & Azúa Menéndez, 2017).

Within the requirements to provide an excellent service, English appears as a mandatory requirement to communicate with future customers. For this reason, the development of language skills is essential for a good communication process (Bobanovic & Grzinic, 2011).

A study conducted by Prachanant (2012) about the needs of English and its use in the tourist industry, revealed that when Tourism employees were asked to assess their need for English language skills to function appropriately at work, they rated all four language skills, but speaking turned out to be more important, followed by listening, reading and writing.

However, in a detailed analysis by Prachanant (2012), it evidences the following outstanding problems in the workplace when they accompany foreign tourists to visit tourist attractions throughout Thailand.

- Regarding the ability to listen, employees cannot understand the accents of foreigners, followed by the consideration that according to employees, foreign tourists talk too fast.
- Regarding the problems to speak, the most severe problem is the use of inappropriate words and expressions to speak followed by a lack of knowledge of grammar and structure.
- Regarding reading problems, the main one has an inadequate vocabulary in reading followed by the fact that they cannot understand the vocabulary.
- Among the problems encountered when writing, is the lack of grammar knowledge.

1. the significance of Speaking and Listening in Hotel Operations

English is considered for workers in the hotel area as a complement to achieve greater labor efficiency since those who master the language can generate greater profitability to the organization (Gómez de Lunar, 2009).

English is an essential aspect of the reception and reservations area. The skills of speaking and listening are applied together in essential activities, such as making reservations by phone (Leslie & Russell, 2006).

Regarding Ecuador, following the legal housing reform, the regulation that controls the tourism activity of accommodation at the national level and is part of the tourism regulations issued in 2016, the transitional provision establishes that tourist accommodation establishments should have staffs who speak at least a foreign language (Ministerio de Turismo, 2016).

2. the Significance of Writing and Reading for Residential marketing and intermediary tourist services (Travel Agencies, Operators)

The use of English is often used in intermediary companies such as travel agencies and operators. In the case of communication, it is essential to be able to maintain a dialogue about a service. Employees should be able to perform an internal task. For example, creating a tourist package, and for this, they must have good reading and writing skills since in most cases communication with companies that are in other countries are given by emails (Kostic Bobanovic & Grzinic, 2011).

Marketing and advertising is an essential tool in the tourism sector because thanks to this there is the possibility of transmitting an image and information about a tourist place. In this area, the use of English is essential since it is necessary to know terminologies and advanced English to attract future tourists (Korstanje, 2014).

3. the use of English skills in scientific research related to tourism

English in the scientific area has more scope than any other language since the most significant amount of research and updates on various tourism topics are mostly in English. That is why in the case of students or teachers, the latest publications in scientific journals help to improve the teaching process as it conveys the newest events on issues regarding tourism. In the case of teachers, they need English, specifically for consultations on the subject they are teaching and being informed of new trends on a specific topic.

Likewise, if they wish to transmit their point of view reflected in an article, the implementation of writing and reading are essential to carry out this work (Niño-Puello, 2013). The reading ability used in scientific articles helps both the knowledge of new topics in tourism and in the same way to the comprehension of texts, improvement in grammar, writing, and vocabulary (Carvajal, 2014).

D. Techniques to Improve Linguistic Skills for Future Tourism Professionals

1. Role-Plays

According to Rojas (2018), the use of role-plays allows teachers to evaluate the speaking abilities of learners. To that end, ESP practitioners need to identify the causes that interfere in the participation of communicational activities, and perform actions that will lead students "to learn more vocabulary, have more grammar control, and become more fluent, less shy, more encouraged, and more capable to pronounce words correctly" (Rojas, 2018, p. 49).

2. Self-Video Recording

Another study conducted by Soto, Espinoza, Vargas, Cajamarca, Fontaine, and Carrera (2017), analyzes the insights of ESP students towards the recording of videos to explain class content. The results of this study revealed that participants' perceive that there is an improvement in motivation and academic achievement. Furthermore, they develop self-regulated strategies, self-awareness of their learning development, and self-regulated environmental strategies, which show a beneficial influence of the strategy for the language learning progress. Students live experiences of metacognition detecting their errors and applying strategies to improve their speaking in the use of the foreign language (Farfan et al., 2017).

3. Collaborative Work through Technological Means

A study conducted by Rojas, Villafuerte, and Soto (2017), which was aimed to improve learners' English writing production through cooperation and technological means revealed that students' efforts and time to develop writing skills has a direct relationship with the learners' interests. As a result, the combination of collaborative work and technological resources improve the development of the written communicative competence. Specifically, the improvements were focused on the development of technical vocabulary, writing style, and writing coherence. Besides, the scholars Villafuerte, Intriago and Romero (2018) presented a didactic tool that combines multiple creative activities and relies on the virtual social networks for the execution of reading and comprehension practices in the professional training context.

E. Training or Preparation of Tourism Staff and Future Tourism Professional

1. Teaching English for Tourist Purposes (ETP)

According to Richards (2001), a useful language program merits the consideration of factors that go beyond the mere content and presentation of teaching materials, such as sociocultural factors, teaching and learning styles, factors related to the student (attitudes, interests, learning habits, etc) as cited in (Pupo Ferras, Faedo Borges, & Ortigoza Garcell, 2012).

Globally tourism has been evolved into one of the largest economic sector contributing 35% of the global exports of services (UNWTO, 2008). UNWTO also predicted 1.6 billion international tourist arrivals worldwide by 2020 which shows the growth potential of the tourism sector throughout the world. Tourism plays a vital role in GDP and employment. According to the World Tourism and Travel Council 2006 report, tourism contributed 6.3% to GDP and 5.1% for job creation in Pakistan (WTTC 2006).

More and more employees who work in tourism realize the importance of English. Consequently, they need to have a good command of English in their workplace, which is a significant role in delivering high-quality service. (Zahedpisheh & Abu Bakar, 2017). According to Zahedpisheh & Abu Bakar, English is also divided into different types:

1. English for Tour Managers and Guides
2. English for Air Flight Services
3. English for Food and Beverage Services

In today's globalized world, the English language has become the standardized language for business communication. According to the Ecuadorian Tour Guidance Regulation, Chapter IV of Accreditation, Article 12, a requirement for accredited national tour guidance is to have at least level B1 of a foreign language according to the Common European Framework (TURISMO, 2016).

According to Tosun and Temizkan in the article of (Yavuz Çetinkaya & Oter, 2016) indicate that tour guides carry great responsibility since it is believed that not only transmit information, but they present it excitingly with excellent command of words and spontaneity.

A tour guide must know the information entirely and when issuing it must know how to do it; therefore the implementation of English is necessary for the skills of a guide, and this must be of a high level to deliver a clear and error-free message avoiding problems in the coding of foreign tourists. A tour guide must be able to hold interesting conversations and explain in a leisurely manner so as not to leave gaps in information (Chehanika Sandaruwani & Gnanapala, 2016).

Concerning Ecuador, in Chapter IV of the Art. 12 Accreditation, mentions that among the requirements for the accreditation of the national guide of tourism, to accredit at least level B1 of knowledge of one foreign language according to the Common European Framework for Languages, and to the established by this regulation and other provisions issued by the National Tourism Authority (Ministerio de Turismo, 2016).

III. METHODOLOGY

A. Participants

This research uses the qualitative approach to determine the perceptions of 15 participants from the province of El Oro who are connected with activities related to tourism. The participants of this study were composed by five owners of tourism establishments, five professionals who graduated from an Ecuadorian University in El Oro, and five professors who specialized in Tourism from an Ecuadorian University in the province of El Oro.

The criteria for participants' selection are the following:

1. Owners of tourism establishments such as hotels or travel agencies.
2. Tourism professional who graduated from an Ecuadorian university in the Province of El Oro.
3. Professors who are specialized in tourism and teach subjects related to this field from a university in the Province of El Oro.

B. Context

The study took place in the province of El Oro, which lack professionals who are able to communicate in English in the tourism sector. Therefore, the researchers decided to conduct a qualitative study to find out the perceptions of participants involved in the tourism area in the province of El Oro. The authors sought to find out the opinions of this study's contributors about the needs of being able to communicate in English in the tourism sector.

Nowadays, the city of Machala located in the province of El Oro in Ecuador is developing in tourism, since there have been changes and regenerations in the city which has induced to advances in public and private areas through the attraction of tourists.

About the last newsletter of August 2018, the Tourism Minister demonstrates that within the principal markets are the United States, Canada, and Germany. Therefore, it is vital the use of English for a better service to tourists, since in most cases visitors only have a basic Spanish level (Ministry of tourism, 2018).

C. Instruments and Data Collection Analysis

The instruments used in this research were: (1) interview; (2) expert testimonies, and (3) focus group discussions. , and it was validated through the review of experts. Three experts from a public university in the province of Manabi and five experts from a public university in the province of El Oro contributed to the validation process of these instruments. The experts recommended checking the style of questions and vocabulary. The original version of the instrument is in Spanish by the local language.

1. the Interview

The instrument applied is a semi-structured interview to owners of tourism establishments. The purpose of the interview is to learn the opinions of owners of tourism establishments about the significance of having staff with good English knowledge. , and it consists of seven semi-structured questions. The instrument was tested in its validity through the Expert Panel integrated by professors of two Ecuadorian public universities. After the experts' evaluation, the instrument was edited and applied to the participants at their workplace.

2. Professional testimonies

The researchers' team designed a format for capitalization of testimonies. The purpose of this instrument is to collect testimonies of tourism professional. , and it consists of seven semi-structured questions. The instrument was tested in its validity through the Expert Panel integrated by professors of two Ecuadorian public universities. After the experts' evaluation, the instrument was edited and applied to the participants at their workplace.

3.-Focus Group Discussion

The purpose of the focus group discussion is to collect information about the impact of knowing English in the tourism sector. The questionnaire applied included seven questions. , and it consists of seven semi-structured questions. The instrument was tested in its validity through the Expert Panel integrated by professors of two Ecuadorian public universities. After the experts' evaluation, the instrument was edited and applied to the participants at their workplace.

D. Ethical Considerations

All the participants were asked to sign a Consent Form before taking part in the research. The use of codes protects the participants' identity. In this regard, for the present study, there were three types of participants (tourism establishment owners, tourism professionals, and university professors specialize in tourism). The researchers' team keeps all data for seven years. The data collected can only be used for academic purposes.

IV. RESULTS AND DISCUSSION

A. Semi-structured Interview

The interview was applied to owners of tourism and hotel businesses located in the province of "El Oro." The purpose was to collect data to respond to the first research question: What are the needs and uses of the English language in the province of El Oro in the tourism sector?

TABLE 1
NEEDS AND USES OF THE ENGLISH LANGUAGE IN TOURISM AND HOTEL SECTORS IN THE PROVINCE "EL ORO"

Categories	Participants' Responses	Subcategories
English Language Proficiency	INT.BTAG: *"Everything is oral here"* [INT-08]	Advance level.
	INT.NTAG: *"yes. Employees must speak or write depending on the tourist"*.[INT-029]	Intermediate level.
	INT.DH:*" Yes. Because they are usually tourists and they always ask about tourist attractions and many times they do not know how to speak Spanish"*.[INT-01]	Intermediate to Advance level.
Requiring Communication skills in English	INT.BTAG: *"Listen and talk to customers"* [INT-010]	Listening skill.
	INT.HTAG: *"Reading and speaking are more used here"* [INT-017]	Reading skill.
	INT.NTAG *Speaking because employees talk more with customers and you write very little*.[INT-031]	Oral skill.
	INT.DHT. *Once you speak, it means that you understand.* [INT-03]	Oral skill.
The frequency of English language use	INT.BTAG: *"Not every day you have foreign customers"* [INT-011]	Occasionally.
	INT.HTLAG: *"Machala is not a city of foreigners"* [INT-018]	Rarely.
	INT.PTAG: *"There are not many foreigners in the city"* [INT-025]	Sometimes.
	INT.DHT. *Here really the frequency is not much, because foreigners do not come anyway*.[INT-04]	Rarely

Advantages of knowing English	INT.BTA: *"Better communication with customers"* [INT-010]	Communication with foreign customers
	INT.HTLAG: *"Fulfill the needs in the computer systems in customer service for giving tourist information"*[INT-016]	Communication with foreign customers
	INT.PTAG: *"Speaking English increases the company's income"*[INT-022]	
	INT.PTAG: *"Being better able to sell the product by speaking with the customers".*[INT-023]	Income increase
	INT.NTAG: *"Getting a wider range of customers"* [INT-030]	Income increase
Disadvantages of not knowing English	INT.BTAG *"Losing a sale because if you do not speak or do not have at least a basic level of English, you cannot make any business"* [INT-012]	Decrease in income
	INT.HTAG. *The lack of communication and the loss of customers.*[INT-019]	Little communication is done with foreign customers.
	INT.NTAG. *Not being able to communicate with the customers.*[INT-033]	Little communication is done with foreign customers.
Priority for hiring employees	INT.BTAG: *"It is important because the customers are foreigners"* [INT-013]	Customers need to communicate in English.
	INT.HTAG: *"to be able to deliver a complete and quality service"* [INT-020]	Qualifications in tourism service
	INT.NTAG: *"Yes. because now foreign tourists are arriving and the cruise ships are going to start arriving"*[INT-034]	Customers need to communicate in English.
	INT.DHT: *"Yes although, I mention that not many foreigners come here, but it is necessary to improve the service standards"*[INT-06]	Qualifications in tourism service
Preference for hiring employees	INT.BTAG: *"I prefer the one who speaks English because this person can be trained in customer service and the work itself, but someone who does not know English would be more difficult to teach the language"*[INT-014]	Bilingual staff
	INT.HTAG: *"For me, the most important aspect is to have someone who has experience because I do not require staff who knows English"* [INT-021]	Work experience
	INT.PTAG: *"No, in the province it is not necessary to have a higher level of English, but the experience is necessary"* [INT-027]	Work experience
	INT.PTAG: *"It depends on the city. In the case of Machala, you need to hire people with experience, and not necessarily someone who knows English"* [INT-028]	Work experience
	INT.NTAG: *"I take somebody with experience"* [INT-035]	Work experience
	INT.DHT: *"I prefer someone with experience because this way guests are satisfied, but I know that it is necessary to understand and speak English to foreign guests."*[INT-07]	Work experience Bilingual staff

Analysis:

The results ratify the position of Tigua, Lucas, and Azúa (2017) when they affirm that tourism and hotels staff required a good level of English knowledge to establish effective communication with customers. Such condition warranties a better service in comparison to other similar businesses. Thus, the tourist and hotel proprietaries that participated in this research expressed the following perceptions: INT.BTAG: *"Everything is oral here"* [INT-08]; INT.NTAG: *"yes. Employees must speak or write depending on the tourist".*[INT-029]; INT.DH:*" Yes, because they are usually tourists and they always ask about tourist attractions and many times they do not know how to speak Spanish.*"[INT-01]

Kostic Bobanovic and Grzinic (2011) maintain that the use of English in travel agencies and tour operators is frequently. According to them, the most used communication skill in travel agencies is writing emails to give information about the services offered or to perform international communication with foreign countries companies or

potential passengers. The results of the semi-structured interview applied to the owners of establishments related to the tourism sector show the following opinions: INT.BTA: *"Better communication with customers"* [INT-010]; INT.HTLAG: *"Fulfill the needs in the computer systems in customer service for giving tourist information"*[INT-016].

However, in the hotel environment, the participants expressed that speaking is the most required skill to give touristic information, explain amenities and facilities policies, checking-in and checking-out services, among others. INT.PTAG: "*Speaking English is the best resource to increase the income of the company"*[INT-022];INT.PTAG: *"Being better able to sell the product by speaking with the customers"*.[INT-023]; INT.NTAG: *"Getting a wider range of customers"* [INT-030]. In this respect, the authors ratify the position of Rojas, Villafuerte, and Soto (2018) maintaining that classes that resemble real-life situations in the tourism sector can be an efficient technique used for introducing dialogues related to tourism in ESP training programs.

B. Work Experience and Testimonies of Professionals from the Tourism and Hotel Sectors

A group of professionals from the tourism and hotel sectors expressed their work experience concerning the implication of knowing English in their workplaces. This activity pretends to respond to the second research question: What are the implications of having staff with good English language knowledge?

TABLE 2
THE IMPLICATION OF ENGLISH KNOWLEDGE IN THE TOURISM AND HOTEL SECTORS IN THE PROVINCE OF EL ORO

Categories	Subcategories	Participants' Responses
Time working in the tourism sector (Labor experience)	Overall experience	CT.CPPROF.*"I have been working for three years in tourism"* [CAP-036]
	Experience in bars and restaurants	CT.BPPROF: *5 years* [CAP-043]
	Experience in hotels	CT.JGPROF: *3 years* [CAP-050]
	Experience as a specialized guide	CT.LCPROF: *a year and a half* [CAP-057]
	Tourist Guide	CT.KCPROF: *a year and four months.*[CAP-064]
Influence of the language knowledge in the work area	Importance of English in the tourism sector	CT.CPPROF: *"positively influences all the areas that I have worked".* [CAP-037] CT.JGPROF: *"Used to understand foreign tourists".* [CAP-051] CT.LCPROF: *"Helps to communicate with foreigners and offer a quality service".* [CAP-063]
	Importance of English worldwide	CT.BPPROF: *"The language needs are very high, and English is the most important language worldwide".* [CAP-044]
English language needs currently	Use of English in hotel activities	CT.CPPROF: *Help Check in and check out guests who do not speak Spanish.* [CAP-038] CT.JGPROF: *Learn the requirements of the guests.* [CAP-052]
	Satisfying tourists	CT.BPPROF: *Due to the flow of tourists in the country, we are likely to use English at any time.* [CAP-045] CT.KCPROF: *Not understanding tourists, if English is not used.* [CAP-066]
Reasons why the English language has been used	Better communication	CT.BPPROF: *Provide better customer service.* [CAP-046]
	Labor activities	CT.KCPROF: *In the workplace (travel agency) with systems and customers.* [CAP-067]
Language Skills	Speaking and listening	CT.LCPROF: *I consider that the ability of speaking is the most important in tourism* [CAP-059] CT.KCPROF:*…in a travel agency and guide, in my opinion, to speak ...* [CAP-068]

	Generation of a better work environment	CT.JGPROF: *Knowing English helps meet customer requirements.* [CAP-052]
The frequency of English use in the workplace	Sometimes	CT.CPPROF: *"Not necessarily always, but sometimes it is used during the week."* [CAP-041]
	Always	CT.BPPROF: *It is always important to use English in the tourism sector.* [CAP-048]
	Occasionally	CT.LCPROF: *…our area does not experience massive tourism* [CAP-062]
Anecdotes about the use of English in the workplace	Checking-in a guest	CT.CPPROF: *The foreign customer needed lodging; therefore, help him to check in without any problem, thanks to the language knowledge.* [CAP-042] CT.JGPROF: *The tourist was African, and he only understood English, and I was able to meet his requirements.* [CAP-056]
	When making a tourist guidance	CT.BPPROF: *The visitors were Asian, and they only spoke English, and it was a little complicated to understand, but the situation was controlled.* [CAP-049] CT.LCPROF: *a foreign person approached me, but my English is not so good and it was difficult to understand the requirements.* [CAP-063]
	In travel agencies	CT.KCPROF: *"At the agency, two people approached me asking for a tour. It was difficult to sale a package to them because of the language barrier, but it was done through translators. After this experience, we became more aware of the importance of English by enrolling in an English course".* [CAP-070]

Analysis:

The study about the implication related to English knowledge on the hotel and tourism industries have led the researchers' team to apply the discipline of integration approach. Thus, the researchers' team agrees with the work of Pupo Ferrás, Faedo Borges, and Ortigoza Garcell (2012) when they affirm that the social-communicative process is developed according to the situational and thematic context. In this case, the use of English in the hotel and tourism sector.

Consequently, the participants expressed their own professional experience as bartenders, hotel staff, travel agent, and tour guide. The data collected allows identifying the impact of knowing English in this sector: CT.CPPROF: *"positively influences in all the areas that I have worked"*. [CAP-037]; CT.JGPROF: *"I used English to understand foreign tourists"*. [CAP-051]; CT.LCPROF: *"Helps to communicate with foreigners and offer a quality service"*. [CAP-063]; CT.BPPROF: *"The language needs are very high, this being the most important worldwide"*. [CAP-044]

The authors agree with Zahedpisheh and Abu Bakar (2017) about the growing number of employees who realize the importance of knowing English in the hotel and tourism sectors. CT.CPPROF: *"positively influences in all the areas that I have worked"*. [CAP-037]; CT.JGPROF: *"I used English to understand foreign tourists"*. [CAP-051]; CT.LCPROF: *"Helps to communicate with foreigners and offer a quality service"*. [CAP-063].

The general agreement among the scholars is that having a good command of English is beneficial in the workplace (Villafuerte, Benitez and Franco, 2017), and it guarantees the delivering of high-quality service in the field of tourism and hotels. In this regard, participant CT.KCPROF stated that *"At the agency, two people approached asking for a tour; however, it was difficult to sale the package, but it was done through translators. After this experience, they became more aware of the importance of knowing English by enrolling in an English course".* [CAP-070].

C. Work Experience and Testimonies of Professionals in the Tourism and Hotels Sectors

A group of professors from an Ecuadorian public university participated in a focus group discussion, and data were collected to answer the third research question: What is the impact of knowing English in the tourism and hotel sectors?

TABLE 3
IMPACTS OF KNOWING ENGLISH IN THE TOURISM AND HOTELS SECTOR

Categories	Subcategories	Evidence
1. Time worked in the tourism sector	In travel agencies and teaching	FG.MA: *15 years approximately.* [FG-071]
	Experience in restaurant and travel agency	FG.EP: *6 years* [FG-072]
2. Influence of knowing or not knowing the language in the tourism sector	It has not affected	FG.MA:*" In my reality, I have had no major inconvenience."* [FG-073] FG.BL: *"But, it is imperative to take it into account since it is the language most used around the world."* [FG-075]
	In travel agencies	FG.EP: *"It is important to give information and advice on visas."* [FG-074]
3. Tasks that require knowing the English language in the province El Oro.	Scientific Research	FG.NB: *"Most of the current information is in English journals, therefore understanding the language is important to find information"* [FG-076] FG.EC: *To carry out investigative work.*[FG-077]
4. Most used linguistic skills in the workplace	Speaking and listening	FG.EP. *"I think mainly verbal communication and listening. However, I do not detract from reading and writing".*[FG-078]
	Reading	FG.BL: *"Because the systems used in travel agencies or hotels are mostly in English."* [FG-079]
	Writing	FG.EC. *... be able to express thoughts when writing something.*[FG-080]
5.The frequency of English use in the workplace	Sometimes	FG.EC. *when it is required.* [FG-081] FG.MA. *... in my subjects, there are terms in which you must understand English.*[FG-082]

Analysis

More and more employees realize the importance of knowing English especially in businesses related to commerce, tourism, technologies; therefore, these businesses require professionals with a good command of English (Zahedpisheh and Abu Bakar, 2017). Thanks to the urban areas improvements as well as the developments in transport, and the creation of restaurants, bars, shopping malls, and other recreational places. Tourism has evolved in the province of El Oro. FG.MA:*" In my reality, I have had no major inconvenience for not knowing the language."* [FG-073]; FG.BL: *"But, it is vital to take it into account since it is the language most used around the world."* [FG-075]; *" It is important to give information and advice on visas."*

The researchers agree to Prachanant (2012) position about the benefits of knowing English in the twenty-first century as a significant factor to function well in the tourism industry around the world. Thus, the data collected show the following evidence in the same sense:[FG.NB] and [FG.EC] stated that *"Most of the current information is in English journals, therefore understanding the language is important to find information."*

Avalos and Zapata (2014) affirm that the competencies required in tourism and hotels are related to efficient communication on the use of foreign languages. In this respect, FG.NB: FG.EP mentions *"I think mainly verbal communication and listening. However, I do not detract from reading and writing".* [FG-078]FG.BL: *"Because the systems used in travel agency or hotels are mostly in English."* [FG-079]

The researchers of the present study also agree with Yavuz Çetinkaya and Oter (2016), Chehanika Sandaruwani & Gnanapala (2016) when they insisted that tour guides responsibilities are not only transmitting information but also communicating and interacting with tourists.

V. CONCLUSION

This research was carried out in the province of El Oro where professionals in the tourism sector do not manage the English language properly to provide the best service to foreign visitors. Therefore, the researchers conducted a qualitative study to explore the opinions of the participants about the needs for being able to communicate in English.

Because of Machala's progressive development in the urban area, tourism has become an essential factor that needs to be promoted through focusing on improving English skills in the future professionals of this sector.

In this regard, students who are majoring in tourism need to learn English properly to function effectively in this area. The authors review previous studies on some techniques used at the university level to develop English skills in future tourism professionals.

For the present study, the authors applied the qualitative approach to analyze the perceptions of 15 participants from the province of El Oro who are linked in the tourism sector. The authors suggested three research questions to analyze this qualitative study, which was answered through a review of previous studies to support the information. The authors also applied semi-structured interviews, focus group discussions, and capitalization of testimony to answer the questions.

In regards to the answers of the first question by the owners of tourism and hotel businesses, the collected data revealed that tourism and hotel employees need a good level of English proficiency to provide a good service to customers. This outcome was supported by the findings of Tigua, Lucas, and Azúa (2017) who maintain that in order to keep an effective communication with foreigners; it is required to have a good level of English.

Concerning the use of English, the findings of a study conducted by Kostic Bobanovic and Grzinic (2011) maintain that the use of English in travel agencies and tour operators is frequently, especially writing emails to give information about the services offered or to perform international communication with customers. An example that demonstrates the importance of the use of English in travel agencies was given by INT.HTLAG: *"Fulfill the needs in the computer systems in customer service for giving tourist information"*[INT-016]. On the other hand, in hotel situations, the answers revealed that speaking is an essential skill to give touristic information, explain amenities and facilities policies, checking-in and checking-out services, etc.

To answer the second research question, the researchers applied a capitalization of testimony to a group of professionals from the tourism and hotels sectors. The outcomes supported the findings of Pupo Ferrás, Faedo Borges, and Ortigoza Garcell (2012) who maintain that social-communicative process is developed according to the situation such as the use of English in the hotel and tourism sector. The participants communicated their experiences working as bartenders, hotel staff, travel agent and tour guide. The collected information identified the influence of knowing English in the tourism sector.

Additionally, The answers of the participants go in hand with the study conducted by Zahedpisheh and Abu Bakar (2017) concerning the increasing number of staff who realize the significance of knowing English in the hotel and tourism sectors. For example, participant CT.LCPROF stated that knowing English *"Helps to communicate with foreigners and offer a quality service"* [CAP-063].

In connection with the third research question the participants' answers and the findings of Zahedpisheh and Abu Bakar (2017) reveal that employees working in different fields perceive the usefulness of knowing English. In this regard, the participant FG.BL stated that *"...it is imperative to take it into account since it is the language most used around the world".*

Avalos and Zapata (2014) and the participants' answers agree with the fact that the competencies required in tourism and hotels are linked to adequate communication on the use of foreign languages. In this respect, participant FG.BL stated, *"...the systems used in travel agency or hotels are mostly in English".* [FG-079]

To sum it all up, from the results of the collected data and the literature review that support it, tourism and hotel staff are required to have an appropriate level of English proficiency to make tourists feel comfortable during their stay and provide the best service. For this reason, knowing English has a positive influence in all the areas of the tourism sector where the staff is capable of following an effective communication process with customers. Since personnel from the province of El Oro recognize the usefulness of knowing English, further studies to measure the effectiveness of different strategies and techniques to develop English for Tourism Purposes at the university level would be necessary to analyze the impact in the different fields of the tourism sector.

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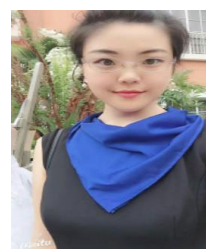
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A Social Semiotic Approach and a Visual Analysis Approach for Chinese Traditional Visual Language: A Case of Tea Packaging Design

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Abstract—the theoretical framework of visual analysis blends approaches to analysing packaging, social semiotic analysis and Chinese semiotic analysis. A package of Chinese West Lake Dragon Well tea is an example of a physical object that communicates social meaning related not only to the product itself but also to Chinese culture. To have a better understanding of social meaning for traditional Chinese visual language on contemporary tea packages, this study considers visual social semiotic theories and Chinese visual design semiotic analysis theories that provide insights into the meaning of visual elements of packaging by understanding the signs used in this packaging. Furthermore, there is diversity in understanding of these packaging elements due to language, culture and expertise. It is also useful to draw on packaging analysis theory, which facilitates the identification of traditional and contemporary design elements. This study identifies the representations of traditional cultural symbols used on the bestselling contemporary tea packages in China and provides a way for contemporary tea packaging designs to be analysed. It provides one answer for the question: "How can traditional symbols be interpreted as cultural meaning?"

Index Terms—visual analysis, semiotics, traditional Chinese visual language, visual communication design

I. INTRODUCTION

Cultural practices have been dramatically influenced by globalisation and the preservation of cultural identity has become a major issue impacted by the rapid growth and development of information technology.

Traditional Chinese symbols and patterns, as the key elements of traditional Chinese visual language developed over the past 5000 years of Chinese history, are the core components of visual culture in China. Cultural symbols, with their rich content and diversity, form a unique traditional language that visually conveys cultural significance and connotations in the way of auspicious Chinese culture (Li, 2015). They form an effective vehicle to shape not only the Chinese national culture and spirit but also an ideology, culture and reflection (Peng, 2013; J. Zhou, 2006).

Chinese visual communication scholars including Zhang, Liu and Liang (2015) and Chinese design pioneers and leaders in visual communication design, Kan Tai-Keung (2012) and Liran Li (2013), have argued that for designers to understand traditional symbols which are rich in cultural heritage and unique to their region, they must increase their self-examination and confidence. This represents a challenge in the face of an ever-expanding context of contemporary visual communication design (VCD) that is influenced by other visual cultures, for example, Western approaches. In response to the impact and fusion of those global cultural influences, a shift is emerging in Chinese culture towards the preservation of unique cultural identities including traditional Chinese visual language from traditional Chinese culture that is prevalent in daily life.

The book "*Traditional Chinese visual design elements*" (Ren, 2013) and "*Chinese art: a guide to motifs and visual imagery*" (Welch, 2013) have addressed the most representative traditional artefacts such as Chinese jade, fans and paper-cuts, including the traditional Chinese identity within contemporary contexts. However, these researchers have not utilised a semiotic approach and Chinese visual design semiotic analysis, and this gap has resulted in scholarly findings that are not easily interpreted and implemented by designers in practice. This points to a gap for scholars and

practitioners focusing on analysing and interpreting Chinese symbols into contemporary packaging design. This study investigates this process in the context of Chinese tea packaging design, which offers a unique blend of cultural values embedded in the daily practice of tea drinking in China and of its global market position, creating a rich context for the study of how traditional Chinese visual language manifests in the contemporary global settings. To achieve this, the study proposes a methodology that brings social semiotic approach and formal visual analysis to assist understanding of the cultural meaning of traditional symbols from theory to practice. This study contributes to the field of the social semiotics of Chinese culture and VCD by analysing traditional Chinese symbols from contemporary bestselling tea package.

II. THE THEORETICAL FRAMEWORK OF VISUAL ANALYSIS

TABLE I
THEORETICAL FRAMEWORK OF ANALYSING PACKAGING

Analysing Packaging					
Materials	Textures	Shape	Colour	Writing & typography	Iconography
Wood	rigidity	front & back	dimensions	brand & product name	objects
glass	relief	vertical & horizontal	brightness	callout	settings
carton	regularity	curvature & angularity	saturation	sell copy	persons
paper	naturalness	opacity	purity	mandatory copy	emblems
plastics	viscosity	size	modulation		stylisation
metal	liquidity		colour range		

The theoretical framework for visual analysis blends approaches of analysing packaging, social semiotic analysis and Chinese semiotic analysis. The first approach for analysing packaging is chosen from the book "*Doing visual analysis from theory" to practice* by Per Ledin and David Machin (2018). It is a handbook of visual analysis for packaging in visual communication which includes six aspects: material, textures, shape, colour, iconography, writing and typography. The authors created Table 1 and listed these six aspects.

TABLE II
THEORETICAL FRAMEWORK OF SOCIAL SEMIOTIC ANALYSIS

Social Semiotic Analysis of Visual Communication			
Representational Meaning		Interactive Meaning	Compositional Meaning
Narrative structures	Conceptual structures	Contact	Information value
	Classification structures	Distance	Framing
	Symbolic structure	Point of view	Salience
	Analytical structure		Modality

Table 2, also created by the authors, is a social semiotic analysis of a visual communication approach. Social semiotic analysis can be a tool for interpretation of images and other forms of visual communication. It can be used to create meaning and detailed practices for analysing meaning arising from the integrated use of those resources in communicative artefacts and events (O'Halloran, 2011). Kress and van Leeuwen (1996) identified social semiotic analysis including representational meaning, interactive meaning and compositional meaning. Also, there are two kinds of patterns which can be found in representational meaning: narrative representations and conceptual patterns. Three kinds of structures – classification structures, analytical structures and symbolic structures – are involved in the conceptual pattern. Both Table 1 and Table 2 are from a Western visual communication analysis.

TABLE III.
THEORETICAL FRAMEWORK OF CHINESE SEMIOTIC ANALYSIS

Chinese Visual Design Semiotic Analysis		
Chinese Visual Language		Cultural Meaning
Traditional	Contemporary	Pun
Motifs	Motifs	Pronunciation
Chinese characters	Chinese characters	Homophonic
Water-ink elements	Water-ink elements	Rebus

Table 3, created by the authors, shows a Chinese visual design semiotic analysis. It is an approach to help readers to understand the context of Chinese visual language and its cultural meaning.

III. THE TENSIONS OF SEMIOTICS BETWEEN GLOBAL AND CHINESE

Signification is much more meaningful for Chinese people. The traditional Chinese symbols are not only the part of the decorative visual language but also the form of symbolism with cultural meaning. For practitioners of Chinese visual communication, it is essential to understand the cultural meaning of traditional symbols to effectively transfer traditional Chinese visual language (TCVL) in visual communication. Semiotics is the study of meaning-making for signs and symbols. In this section, a review of global semiotics and local Chinese semiotics is conducted.

Semiotic analysis explores the meaning behind visual patterns and symbols. Therefore, people need an approach to understand the symbolic meaning behind these traditional visual motifs. Semiotics is an essential tool to help people understand the complexity of relevant cultural signification in the Chinese setting. It is very important to interpret the global and Chinese perspective of cultural meaning.

A. Global Perspective of Semiotics

Panofsky (1983) claims meaning is a necessary part of a social construct that cannot be separated from visual art. This argument is supported by Eco (1976) and Hoopes (1991) who state that a sign is anything that stands for something else, which means a sign symbolises an object or a concept. The Swiss linguist Ferdinand de Saussure, known as the father of semiology, explains a signifier as the marriage between a sound or an image, and the signified as the concept for which it stands (Smith, 2006). As Saussure was developing his ideas of semiotics, American Charles Peirce concluded the existence of an object in stimulating the signification (Gottdiener, 1994), and explained a three-part model of the sign, index, and object (Smith, 2006) that is similar to Saussure's concept. Moreover, Saussure's concepts of signifier and signified have been extended by the semiologist Roland Barthes (1996) and cultural studies theorist Stuart Hall (1999) to include denotation and connotation. Denotation is the direct description or representation of a sign. Connotation means what the object symbolises on a subjective level. Although Saussure's concepts have been expanded many times over the past decades, they are still widely used in modern visual communication (Jewitt & Van Leeuwen, 2010). Saussure's semiotic theoretical framework can be seen in Figure 1.
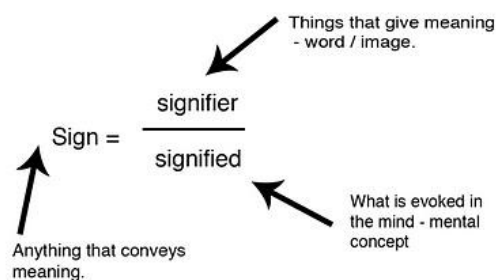

Figure 1. Saussure's Semiotic Framework

Similarly, in the context of Chinese cultural perspective, Saussure's model is also accepted by Chinese cultural communication scholars. The theories, principles and practices of semiotic analysis developed by Saussure have impacted Chinese visual analysis (Figure 2) in the following ways:

1). The theory of signifier in the Chinese visual setting is an image, a sign or an object.

2). The theory of signified in the Chinese visual setting is to understand the symbolic meaning of TCVL. The meaning of traditional Chinese symbolism is different from Western theory and was created by the ancient Chinese from pronunciation, pun and rebus (a riddle about a character). In this project, applying this theory can answer the research question: "How do professional designers interpret the symbolic meaning of TCVL used on contemporary tea packaging?" This study investigates the transition of TCVL and its cultural meaning as design elements for contemporary VCD.
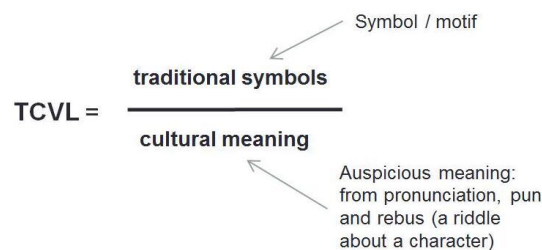
Figure 2. Chinese VCD semiotic framework, 2016. Hu.

B. Development of Chinese Semiotic Framework

In the global history of cultural meaning, the development of Chinese semiotics is very recent. The Chinese perspective on cultural meaning comes from religion and nature. Chinese scholars believe that each artefact or design work, with traditional Chinese patterns, carries a specific meaning that has remained unchanged since ancient times (R. Cui & Gao, 2006). Traditional Chinese symbols comprise an entire code of signs, which communicates very specific messages to people living in contemporary China. A well-known example of this code of signs is the pattern of the bat with clouds on an ink stone (Figure 3). Bat (fu 蝠) shares the same sound as the wish for "good fortune, happiness" (fu 福). Clouds (yun 云) is a homophone of "good fortune". In Chinese art culture, bats are almost invariably depicted

flying in or around stylised clouds, and these patterns are found everywhere: on furniture, embroidery and especially on inkstone. Inkstone is one of China's four treasures of study. The four treasures of study is an expression used to refer to the ink brush, inkstick, paper and inkstone used in Chinese calligraphy and painting. Some meanings of traditional Chinese symbols may play on a Chinese character's pronunciation, pun and rebus, while others are based on the resemblance of an object's traits (Leong & Clark, 2003).

Figure 3. One of China's Four Treasures of Study: Inkstone with patterns of bat and clouds

Semiotics theory was not introduced into China until the 1980s. The acceptance of global semiotics by Chinese scholars can be divided into three stages (see Table 4) (Yan & Zhang, 2010). When semiotics was first introduced to China, it was used mainly for linguistics. The second stage (the 1990s) of semiotics is beyond the scope of linguistics. In this stage, semiotic theories can be used in many other fields such as communication, arts, and architecture, etc. In the third stage (the 2000s) Chinese scholars established their own Chinese semiotics due to their unique and rich cultural heritage. It is an essential criterion of evaluation to help readers understand the complexity of relevant cultural signification in the Chinese setting. Table 4 shows the milestones of Chinese semiotics and summarises different social feature in three stages.

TABLE IV.
MILESTONES FOR CHINESE SEMIOTICS

Stage	Time	Referring Fields	Introduction & Translation of Western Books	Features of that Stage
Stage I the origin	1980s	Linguistics	Ernst Cassirer *An essay on man: An introduction to a philosophy of human culture* Roland Barthes *Elements of semiology*	Introduction of the main ideas of Western semiotics, the general discussion and study of semiotic theories.
Stage II the development	1990s	Chinese & Foreign Literature, Pedagogy, Arts & Communication, Law, Architecture, Folklore etc.	Roland Barthes *Empire of Signs* Eco Umberto *Semiotics and the Philosophy of Language, A theory of semiotics* AJ Greimas *Structural semantics: An attempt at a method*	1. In-depth study for theory of semiotics and linguistic semiotics. 2. Ancient Chinese culture and philosophy began to be valued at this period. 3. Semiotics as a methodology has been applied to specific linguistic studies such as semantics, rhetoric and concrete language phenomena and foreign language teaching. 4. Semiotic theory is widely used in other areas.
Stage III carry out in an all-round way	2000s	All fields	L Van Lie *The ecology and semiotics of language learning: A sociocultural perspective*	1. Chinese Society of Logical Semiology & Chinese Society of Linguistics and Semiology were founded in 2000s. 2. A large number of articles about semiotics. 3. Semiotic theory is more widely used in comparative study between Chinese and foreign literature.

Semiotic analysis can be used effectively in the design field to interpret the meaning of traditional visual symbols. In this project, the signifier and signified of Saussure's semiotics concept is a theoretical lens to decode meaning and signification during the transition of these traditional symbols into the contemporary design.

IV. CONTEXTUALISING THE RESEARCH IN SOCIAL ENVIRONMENT: CHINESE TEA LORE

A. *The Accessories and Environments*

The practice of tea culture with relevant accessories such as jewellery, porcelain and environments has been beneficial in heightening the social accomplishments and appreciation of art for people. Chinese tea art has always been associated with traditional Chinese instruments (music), traditional Chinese painting and calligraphy, tea "pets" and some traditional Chinese jewellery collections such as jade, amber, Buddhist beads and bracelets (Su, 2013). A tea pet is a small ceramic craft object that is appreciated (collected) by tea drinkers for good luck. The tradition is that leftover tea is often poured over the tea pet so that its appearance will become glossier and enhance the aroma of the tea. Also, a

Chinese proverb is 茶以养性, 玉以修身 which means "tea can cultivate one's moral character while jade can mould one's temperament". That is why so much Chinese jewellery and porcelain is often placed on the shelves in a traditional teahouse. As a practice of daily life, Chinese tea tasting has an immensely close relationship with traditional Chinese culture. It is believed that the art of tea drinking takes the spirit and wisdom of human beings to a higher orbit.

B. Bestselling Chinese Green Tea: West Lake Dragon Well (Xihulongjing)

This Chinese tea package shown in Figure 4 is West Lake Dragon Well (Xihulongjing). It is the bestselling green tea from West Lake in Hangzhou, Zhejiang Province, China. The price of this 250-gram authentic Longjing tea is around AU\$40. It has a soft, lush, toasty, nutty aroma, and a full liquor straw colour tending towards amber, with a tea-oil sheen. In its hand-wrapped craft-paper packaging with a bright ribbon belt, the whole tea package represents a traditional Chinese gift for tea consumers. This visual artefact will be examined from four sides of its package, and it will be discussed in three aspects: analysing packaging, social semiotic analysis of visual communication, and Chinese semiotics based on the theoretical frameworks discussed in section II.
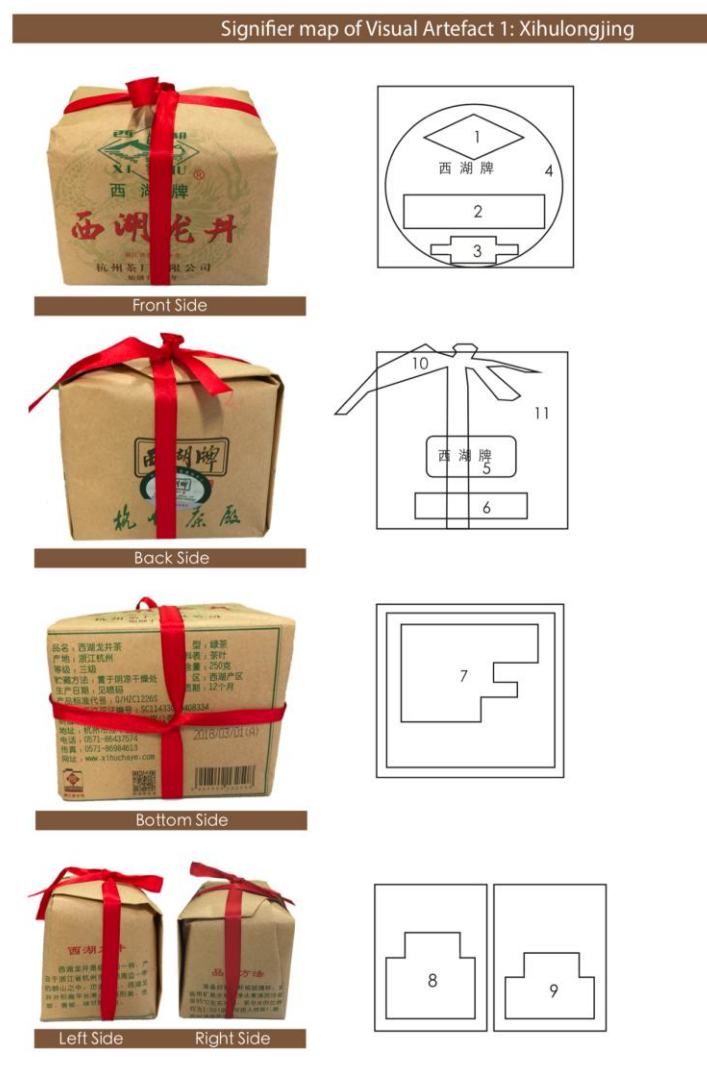

Figure 4. Signifier map of Xihulongjing
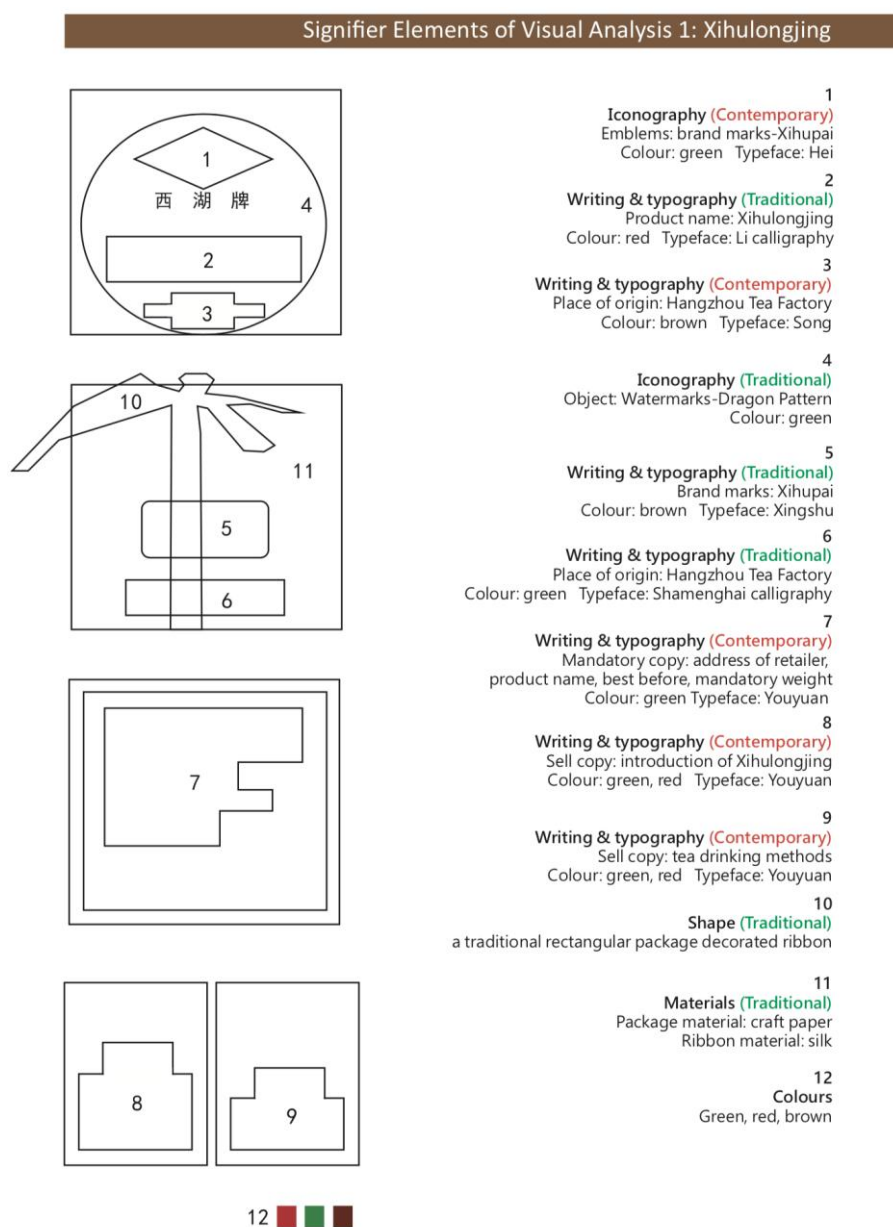
Figure 5. Signifier elements of Xihulongjing

C. Analysing Packaging

Materials: As a packaging material, paper always can be associated with more traditional handmade artefacts and can give consumers a heightened impression of fragility (Ledin & Machin, 2018). Xihulongjing green tea is hand-wrapped in a heavyweight 250-gram craft paper, which can suggest portability. Similar packages of products are wrapped and tied with string in provedore shops for customers to place in their carry baskets.

Textures: the rigidity of the surfaces of the product is not resistant and they can give more or less to the touch. The surface of this tea package is softer and feels less stable. The "organic-ness" and "communicating crispness and freshness" enhances the customer's subconscious experience of "being" in a provedore shop even when the package is on a shelf in a general shopping supermarket. "Textures can also communicate naturalness or artificiality" (Ledin & Machin, 2018). This rough craft paper appears more natural that is associated with ancient Tang dynasty packaging style.

Shape: the shape of Xihulongjing is a three-dimensional rectangular package decorated with ribbon. The ribbon is not just a decoration; it is a very important signifier that, as mentioned in the social semiotic analysis, represents a gift context. Front and back package is important. The front and back can be associated with the face of the product and the back side of the product head (Ledin & Machin, 2018). The primary display panel includes colours, traditional symbols and typography which have come together, not least to emphasise the brand name – '西湖龙井' Xihulongjing.

Colour: Colours have a serious association from empirical metaphors, including people's experiences of life and culture (Gage, 1993). The literature notes "package colours as a means of attracting attention, creating aesthetic

experiences, and delivering communication" (Kauppinen-Räsänen & Luomala, 2010). The packaging colour of Longjing tea represents light brown with a red ribbon that appeals to consumers' attention. "For many cultures red is both death and life – a beautiful and terrible paradox." (Finlay, 2007). The red colour for this font of product name Xihulongjing can be used on the front of the package to suggest power and give the product name. "Historically pure colours have been associated with truth, order and simplicity" (Ledin & Machin, 2018). On this packaging, the brand name (logo), callout and mandatory copy all use highly pure-green colour to communicate an organic and healthy impression.

Writing & typography: in this package, typography is a crucial part of the product. The product name "Xihulongjing" uses traditional Chinese calligraphy and a bold font with weight, giving emphasis, given positive qualities in order to sell. The text "Xihu" (in English "west lake") brand is placed below the logo with smaller Hei theme font to help customers be impressed with this brand. The Xihulongjing has two separated callouts with colours, to the left side about the introduction of green tea – Xihulongjing – and to the right about tea drinking being recommended by tea makers. A mandatory copy is copy enforced by law, which explains ingredients, producer and the obligatory address of the retailer in the bottom side.

Iconography: Western packaging design relies on iconography to assist in communicating added meaning along with the product description. Such strategies of iconography include abstract design, icons and photography. In this packaging design, a transparent imaginary animal – dragon pattern – is placed on the front side of this package as a kind of object we find on a design. Its semiotic meaning is analysed in the next section.

D. Social Semiotic Analysis

1). Representational Meaning: representational meaning conveys the depiction of abstract or concrete participants (Jewitt & Van Leeuwen, 2001). It divides the representations into two structures: the narrative structure and the conceptual structure. The narrative structure involves ongoing actions or kinds of relation, in which vectors, either real or imaginary, represent actors. Conceptual structures represent actors being something or meaning something, or belonging to some category, or having certain characteristics. There are three kinds of conceptual structures: classification structure, symbolic structure and analytical structure (Jewitt & Van Leeuwen, 2001).

According to Van Leeuwen and Jewitt's definition, the packaging of Xihulongjing is a kind of conceptual structure, and thus the following discussion focuses on the conceptual process. In the classification structure, the visual participants from the packaging of Xihulongjing are realised in an equal and symmetrical composition. The centre text Xihulongjing is Chinese calligraphy and shade and positions between the left side and right-side callout are virtually equal. Therefore, the participants of brand name, product name, logos and iconography are together used to represent the whole appearance of the tea packaging of Xihulongjing.

In the analytical structure, participants are involved with each other regarding a part-whole structure, namely, the carrier (the whole) and possessive attributes (the part). In this packaging, the product name Xihulongjing is the carrier, which is the focus for the reader. The other components of this package are the possessive attributes. The brand name Xihu with an icon and callout "since 1949" are used to stand for its distinguishing brand identity.

Symbolic structures are implied for the identity or symbolic meaning of a participant. It consists of two kinds of participants: one participant (acting as a carrier) is identified by another participant (symbolic attribute). In this package, the brand name Xihu 西湖牌 directly uses the pattern of the West Lake Broken Bridge as a sign to provide an emphasis on its product name Xihu – the West Lake. The imaginary totem-dragon pattern stands for the Chinese character 龙 dragon, where it comes from its product name Xihulongjing. Traditional Chinese calligraphy combined with Chinese Pinyin Xihu also shows that this product aims to secure recognition and popularity among the local Chinese people.

2). Interactive Meaning: images or objects can build particular relations between the world inside the picture frame or objects themselves and the viewers. Three key factors are involved in the realisation of interactive meaning: distance, contact and point of view. "In everyday interaction, the norms of social relations determine the distance we keep from each other" (Jewitt & Van Leeuwen, 2001). Images can keep things, places and people close to the viewer at arm's length. These require perception and experience from consumers. In this context, when consumers across the store at a distance see the bright red ribbon tied around the package, this package may bring the consumers closer to it. In other words, it is also a design strategy used to bring this product to consumers. The analysis of the tea packaging is focused on the ribbon and craft paper. The wrapping with craft paper and tying up with red ribbon can establish a contact with viewers' consciousness. Consumers may consider this tea package as a gift while they open it and it establishes a relationship with viewers closer to nature.

3). Compositional Meaning: compositional meaning refers to "the way in which the representational and interactive elements are made to relate to each other and the way they are integrated into a meaningful whole" (Kress & Van Leeuwen, 1996). Compositional meaning includes three sources: informative value; framing; and salience and modality.

Informative value is achieved through the placement of elements of a composition. The left-right arrangement is a 'given-new' information structure. The top-bottom structure embodies 'ideal-real' information. The centre-margin composition provides 'important-less' information (Kress & Van Leeuwen, 1996). In this package, the brand name is put at the top of the front side while the tea manufacturer's name is placed at the bottom, indicating that the brand name Xihu is ideal and salient while the manufacturer's name is more real and less salient. It is reasonable to place its product

name Xihulongjing in the spotlight to stress its specific place of origin, the West Lake, and its green tea identification, Longjing. Compared with the centre text, the manufacturer's name is marginal. Scale and hierarchy are creative fundamentals to signal design elements visually. "Scale is often used to help communicate hierarchy by drawing attention towards and away from certain elements, thus signifying their importance to the communication" (Stribley, 2018). The centre transparent dragon pattern uses a scaled-up dragon as a salient traditional symbol, which helps it attract viewers' attention and focus more easily and signifying 龙井 dragon-green tea.

Framing indicates that elements of a composition can either be given separate identities or represented as belonging together. The Rule of Thirds is a fundamental guideline that is simple and effective. It can divide the image into three rows and three columns. According to this rule, the focus point of an image should be placed "along one of the third lines or on one of the four intersections of the third lines, to give aesthetically pleasing results" (Amirshahi, Hayn-Leichsenring, Denzler, & Redies, 2014). In this package, the Rule of Thirds is the basic framing and connects all the packaging design elements. In Figure 6, the focal points (product name 西湖龙井 and brand marks) are entirely aligned with the grid created by the Rule of Thirds.

Salience refers to different degrees to which elements attract the viewers' attention, which can be achieved through size, sharpness of focus, tonal contrast, colour contrast, perspective and it is also affected by the cultural difference (Kress & van Leeuwen, 1996). In this package, Xihulongjing takes the calligraphy of "Mao" and boldface with red colour, and at the same time, the rest of the text and logo uses green colour. Red and green are contrasting colours. Modality is often connected with reality or fiction, credibility or incredibility. In this tea context, the abstract dragon pattern is an unreal imaginary symbol.

E. Chinese Semiotic Analysis

Chinese visual language and cultural meaning: in this package, the main TCVL is a transparent imaginary pattern – dragon (See Figure 6). The highest-ranking animal in the Chinese animal hierarchy is the dragon and it also has a high social status in modern Chinese society. The Chinese dragon is a powerful and imperial symbol in Chinese culture, with supposed control over the sky, ocean, mountain and watery areas. In ancient China, emperors were identified as the sons of the dragons, and at that time, ordinary people were not allowed to own any item with symbols of dragons on them. The product name Xihulongjing takes a traditional calligraphy writing style with red colour. The red ribbon is not only a functional string to tie up the wrapped package, but is also a decorative signifier to attract consumers' attention. Red is the ultimate Chinese symbol of happiness and is thus used relating to festive celebrations and special occasion such as the Chinese New Year. Chinese people believe that red has magical powers against evil.

Figure 6 signifier elements of Xihulongjing

V. CONCLUSION

Blending the theoretical framework of analysing packaging, social semiotic analysis and Chinese visual design semiotic analysis, this article has discussed the tensions of semiotics between global and Chinese. The study has also analysed materials, textures, shape, colour, writing and typography, the iconography of its package, the representational, interactive and compositional meaning of its package, the Chinese visual language and the cultural meaning of this tea package. According to Chinese visual design semiotic analysis approach and social semiotic approach, traditional calligraphy and the motif of an imaginary dragon are the major Chinese visual language used for this package. Unfortunately, the package designer did not pay much attention to the design composition. Although the front uses the Rule of Thirds for its basic composition, the designer of this package had not clearly distinguished these two elements at all.

Moreover, the designer has not considered the consumer's cultural background and blended Chinese visual elements such as calligraphy and a dragon symbol during the design process. Brand marks have been superimposed on the dragon pattern and directly posted on its package. The designer of this package had not distinguished these two elements at all

but has treated them equally. Overall, it is aiming for a more traditional approach but has not succeeded. However, due to the lack of contemporary visualisation method, the relationship between traditional Chinese symbols and contemporary visual communication design is still on an exploratory stage.

TABLE V.
THEORETICAL FRAMEWORK OF SOCIAL SEMIOTIC ANALYSIS

Tea Name & Thumbnail Images	Manifestations	Traditional Elements	Contemporary Elements	Relationships between Traditional & Contemporary	Interaction & Dynamics between Traditional & Contemporary	Implications
West Lake Dragon Well	Iconography: (Motifs)	4. Dragon patterns	1. Brand marks Xihupai. Modern logo	Traditional and contemporary have been layered, but lack of contact.	Brand marks superimpose on the dragon pattern and directly post on its package. The designer of this package had not distinguished these two elements at all. Designer treated them equally. Neither one granted or given more value than the other. Overall, it is aiming for more traditional, but does not succeed. The whole package is blurry, unclear, and treated the same.	The watermarks (dragon pattern) mean the ownership.
	Writing & Typography (Chinese Characters)	2. Product name: Xihu Longjing in calligraphy 5. Brand marks: Xihupai	3. Place of origin 7. Mandatory copy 8. Sell copy 9. Sell copy			
	Water-ink elements:	6. Place of origin: Hangzhou				
	Others:	10. Shape: traditional rectangular package decorated ribbon 11. Materials: craft paper with ribbon silk belt				

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Common Paragraph Writing Errors Made by Saudi EFL Students: Error Analysis

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Abstract—**Relying on Error Analysis, this article presents an empirical study that scrutinizes comprehensively the types and frequencies of errors in paragraph compositions made by 80 EFL students, Preparatory Year Deanship, at Prince Sattam bin Abdulaziz University. In addition, it aims at exploring the differences between male and female students in regards to these errors as well as investigating whether or not native and non-native English teachers affect significantly the types and frequencies of errors committed in writing. After analyzing 80 paragraphs at the sentence-level and the paragraph-level based on a particular rubric, the results reveal that the 80 students committed 1580 errors in total. At the sentence level, the subjects made 1316 errors in grammar (42.15%), Punctuation (16.14%), spelling (14.81%) and capitalization (10.19%). At the paragraph-level, the participants produced 264 errors illustrated in the following order: Errors in paragraph development (5.13%), Errors in paragraph coherence (4.87%), Errors in paragraph unity (3.80%) and Errors in inconsistency of point of view (2.91%). The results found that except for errors of grammar, there are no statistically significant differences between male and female students at the preparatory Year in Prince Sattam bin Abdulaziz University in the types of errors in paragraph writing. Moreover, the statistical analysis showed that there are statistically significant differences between university students taught by English native-speaker instructors and university students taught by non-native English instructors in some types of errors in paragraph writing i.e. errors in grammar, spelling and punctuation.**

Index Terms—**error analysis, paragraph writing, sentence level, paragraph level**

I. INTRODUCTION

Writing is an important skill for learners through which they convey their ideas and thoughts clearly. As well as it is a very complex productive skill that requires thinking and cognitive processes in which it goes through different stages of pre-writing, while-writing, and post-writing. In addition, successful writing needs many overlapping aspects such as organization, punctuation, capitalization, spelling, coherence & cohesion and others. A paragraph as the basic unit of any writing (Jayakaran, 2005) is a string of related sentences that gives one main idea. A long or short paragraph in general starts with a topic sentence that introduces the controlling idea of the whole paragraph. Then supporting sentences come to explain the main idea of the topic sentence for readers by giving ideas, details, and examples. To end the paragraph, a concluding sentence summarizes the whole idea of the paragraph. Thus, English language learners require high linguistic and cognitive competence to write a paragraph. This competence must be scrutinized to establish a well understanding of writing. With that, the committed errors form the indirect path to study the learners' competence in writing due to its abstraction.

Theoretical and practical criticism of Contrastive Analysis (CA) that claims language interference between the mother tongue and the target language is the most significant source of errors that lead to the emergence of Error Analysis (EA) that studies errors in the target language to find out other sources rather than the linguistic interference alone. Viewing errors as a sin which must be avoided, at any cost, many see these errors as a systematic deviation that takes place because the learner has not learned something and consistently get(s) it wrong (Norrish, 1983) or in other words an unsuccessful bit of language (James, 1998. P, as cited in Liu &Wang, 2011). Corder (1967) emphasized the significance of errors in which they help teachers to know their students' progression as well as what to teach next, and errors also give linguists and applied linguists' insights about the process of language acquisition. In addition to that, learners themselves benefit from errors as they use them as a for learning and improving. Either in the first or second/foreign language acquisition, learners make errors in different aspects of the target language. They commit errors in speaking, listening, reading and also in writing especially at the paragraph level. Therefore, the integrated part of errors in the process of language acquisition /learning motivated many researchers to investigate errors by identifying, classifying, evaluating and setting remedial plans to avoid them.

EFL researchers, teachers, and learners have paid great attention to English writing especially paragraph writing beside other skills (reading, speaking, and listening). Although they have great expectations to write good English paragraph, many Saudi university students have a lot of problems in writing. For instance, the teachers of the writing course, at the PYD program, at Prince Sattam bin Abdulaziz University usually emphasize on plenty of errors that are

committed in the paragraph writing. These teachers rigorously voice students' writing errors in syntax and lexicon, punctuation and capitalization, paragraph unity and development and paragraph coherence. In addition, the teachers of the writing course convey students' bitter complains about their lack of competence and the quality of their writings. As a result of such discussion, an idea emerged that it is important to conduct a scientific study to investigate learners' errors in paragraph writing based on Error analysis (EA) perspective in purpose to improve students' ability in English writing.

Subsequently, the current study appeared from a need to analyze the paragraph-writing outcomes of the preparatory year students at Prince Sattam bin Abdulaziz University. The main aim is to identify these errors in general then compare them for male and female students and finally to explore the effect of native and non-native English instructors on paragraph writing.

The results of this study may help researchers, teachers & raters, and learners in writing skill or a paragraph writing specifically. To the researchers, the study may provide insights into the development of writing mysterious processes. To the teachers and the raters, the study may expect the difficult and easy aspects of paragraph writing as well as it may recommend better rubrics of how to grade paragraphs. And finally, learners will be aware of committed errors which eventually will guide them to avoid.

II. LITERATURE REVIEW/THEORETICAL BACKGROUND

At sentence level, Connell (2000) asked Japanese students to write grammatical and meaningful sentences. The analysis found that more errors committed in using the subject, parts of speech and word order. In his study at Chulalongkorn University, Tananart (2000) revealed that students made errors mostly in grammatical structure, in writing a paragraph 73.86%, followed by errors in transitional signals 10.01%, verb form errors 7.68%, then word choice 6.90 and the least errors were in spelling 1.55%. Cheng (1994)'s study analyzed six first-year English majors and three second-year English majors' errors in the English compositions at Chinese University in Beijing. The results reported that most errors were syntactic, then semantic and finally morphological errors.

In terms of paragraph organization, Liu and Wang (2011) conducted a study at Chinese University in Beijing in which they securitized errors over a longitudinal period of time shedding light on their relations with performance of students' writing in the target language. The data collected from 90 compositions produced as outcomes of three tasks given through 8 weeks administered to 30 Chinese undergraduate non-English majors was analyzed to investigate errors at paragraph level among four categories: paragraph unity, paragraph development, paragraph coherence and inconsistency in point of view. The results showed that the number of paragraph-level errors was just 105 (9%) out of 1138 identified errors in 90 compositions. In addition, the researchers found that out of these 105 errors at paragraph level – the largest errors were in paragraph development accounted for 43%, then errors in paragraph coherence 28%, followed by errors in paragraph unity 18% and lastly 11% to inconsistency of point of view.

After analyzing paragraph-writing data of 70 students at First Year Translation in Bushehr University of Applied Science and Technology, Shahhoseiny (2015)'s study revealed that the total number of committed errors were 165 in total. Fifty-eight errors in topic sentence represents 81.6%, 69 errors in supporting sentences 97.2% and 38 errors in concluding sentence calculated 53.5%. Moreover, the one-way ANOVA analysis of these errors in paragraph writing shows that the number of errors between topic sentence and both supporting sentences and concluding sentence is not significant while it is statistically significant between supporting sentences and concluding sentence.

To investigate pre-test and post-test committed errors at paragraph level, Khansir and Ahrami (2014) compared the paragraph writing outcomes of 90 undergraduate students in Bushehr University of Medical Sciences and Health Services in pre-test and post-test after teaching students how to write a paragraph. The T-test and MC NE mar test of data revealed that students' paragraph writing in post-test was 81 errors while they were 209 errors in the pre-test, which meant students will be better when they learn the rules of paragraph writing. More specifically, this study stated a descending ranking of four paragraph categories based on the number and percentage of errors committed in each category. At the top, the errors of supporting details were 63 in pre-test and 28 in post-test. That was followed by errors of closing sentence 54 in pre-test and 22 in post-test, then errors on topic sentence 47 in pre-test and 15 in post-test and finally less committed errors were of supporting sentence 45 in pre-test and 16 in post-test.

French (2005) pointed out that for the sake of communication there is an inclination to accept errors. In addition, he found that the acceptance of errors is affected, to some extent, by negative interference of the mother tongue third person "s" article and plural errors. However, the acceptance of sentence combining, sentence fragments, omission of subject, generalizing or obscuring of subjects, and omission of expected superlatives was significant. In addition, Zhang et al (1995) investigated committed errors in multiple-choice test and an essay-writing test completed by English majors and non-English majors of a Chinese University. The results showed that non-English majors committed more errors than English majors in the writing test but they were better in the multiple choice test. Moreover, rhetorical errors were made greater than grammatical errors by both non-English majors and English majors.

As reviewed, the studies have investigated EFL students' errors in sentence structures of a paragraph, sentence connections with following sentences and paragraph organization. Moreover, the studies have examined the relationship between different variables such as learners' proficiency, paragraph writing instruction, different writing tasks and longitudinal factors and from the other side the errors that are committed in writing a paragraph. But studies that were

hard to find are one that examine the errors at the sentence structure and the paragraph level in terms of both gender (male or female) and also the writing instructors (whether English native speakers or non-native English speakers). As well known, English language becomes an international language that is used for communications and instructions. Saudi Students at schools and universities study English as a foreign language and they have many problems in different aspects. In the paragraph writing courses, instructors in Saudi Universities find many errors that students make. Therefore, this study seeks to detect Saudi students' errors at both the sentence level and the paragraph level with shedding light on the differences in the types and frequencies of errors among male and female students and the role of the language nativity.

III. Methodology

A. Research Questions

The goal of this study is to answer the following questions:
1. What are the Saudi university students' types and frequencies of errors committed when writing a paragraph?
2. Are the types and frequencies of errors made by female students in paragraph-writing statistically significantly different from the types and frequencies of errors made by male students?
3. Are there statistically significant differences in the types and frequencies of errors between university students taught by English native-speaker instructors and university students taught by non-native English instructors?

B. Research Objectives

The ultimate objectives of the present study are listed below:
To identify the Saudi Prince Sattam bin Abdulaziz University students' types and frequency of errors in paragraph-writing.
To investigate if there is a difference in types and frequency of errors between male and female students in their written paragraphs
To examine if there is a difference in types and frequency of errors between students who are taught by English native-speaker instructors and students who have been taught by non-native English instructors.

C. Hypotheses of the Study

The study proposed the following hypotheses:
1. Students make many errors related to sentence structure, paragraph unity, paragraph development, paragraph coherence, and inconsistency of point of view.
2. There is no a statistically significant difference between male and female students in the types of errors in paragraph writing.
3. There are statistically significant differences between university students who are taught by English native-speaker instructors and university students who are taught by non-native English instructors in the type of errors in paragraph.

D. Significance of the Study

The results of this study could be useful for students, instructors and curriculum designers. For students, they would be vigilant of their errors in writing a paragraph which would lead to avoid committing these errors in the future. Teachers and curriculum designers would also be aware of the systematic types and frequencies of errors that students commit in paragraph-writing. Thus, they can focus on these errors in order to avoid them in the writing tasks in curricular and courses selected. In addition, they pay a considerable attention to strategies, techniques and methods that are applied to improve students' competence in paragraph-writing.

E. Sample/Participants

Participants in this study were 80 Preparatory Year i.e. foundation year students. Forty male and 40 female students aged 18 to 20 years old. The study sample in both male and female campuses were students in groups 1 thru 7 which represented high level students in general, based on placement test for the Preparatory Year admission. Half of the participants i.e. 20 students in each campus took writing course from a native speaker of English and the other half from a non-native speaker of English. The mother tongue of the non-native speaker teachers was Arabic.

F. Instrument(s)

The corpus of data that is analyzed in this study is the written paragraphs of 80 participants who are studying English in their Preparatory Year program at Prince Sattam bin Abdulaziz University. The students were asked to write a paragraph about one of four topics that were general and not related to the topics covered in their writing class. The selection of the topics was based on being general and in away familiar topics to students. To confirm that these topics have not been in the material nor were used in free writing activities, teachers of the students were consulted and they helped in the selection process. Participants were asked to write about one of the following topics: A. Write about your favorite food. B. Do you prefer to live in a big city or a small town? Explain why or why not? C. What subject did you prefer in your school? Explain your preference. And question D. Why does learning a foreign language especially English become important nowadays?

G. Data Collection Procedures

Research was conducted in the 13th week of their semester, which goes for 15 weeks in total. Subjects were handed a sheet with the four topics abovementioned. They were given 25 minutes to carefully read the topics and write a paragraph of about 100 words on only one topic out of four.

IV. DATA ANALYSIS

The 80 collected paragraphs for the present study were analyzed based on two classifications in order to identify the errors. At the level of sentence structure, the study adopted Chanquoy (2001)'s classification that includes the following:

1. Grammatical errors: this category includes errors related to subject-verb agreement, verb tenses, gender and number, agreement of nouns, verbs and adjectives and articles.

2. Punctuation errors: it discusses the errors in using punctuations and capitalizations.

3. Spelling errors: this category deals with orthography errors in the written paragraphs.

And at the paragraph level, the present study adopted Liu, M & Wang (2011)'s classification that includes the following:

1. Paragraph Unity errors: this category deals with errors that were committed because of a- Failing to show a controlling idea, b- Having more than one controlling idea and c- Having a topic sentence that does not really control all the ideas in the paragraph

2. Paragraph Development errors: it discusses errors that were performed because of a- Failing to supply enough explanation to a controlling topic, or a topic statement in the case of argumentative writing and b- Failing to supply the right information or related information needed to elaborate on the topic.

3. Paragraph Coherence errors: this category deals with errors that were committed because of

a. An ineffective or illogical organization of the thoughts in a paragraph and b- A failure to provide necessary or proper connecting devices between ideas.

4. Inconsistency in point of view errors: this category discusses errors committed because of the wrong shift in person, tense or number between sentences within a paragraph

Then, the identified errors were dealt with in three steps. First, the errors were classified. All types of errors and their frequencies were listed. In the next step, a comparison was made by using (Ch2) test to detect significant differences between male and female students in the types of errors in paragraph writing. Finally, a comparison was made by using (Ch2) test to detect significant differences between university students who are taught by English native-speaker instructors and university students taught by non-native English instructors.

V. RESULTS

In this section of the study, results and discussions are presented according to the three research raised in the current study.

A. Types of Errors and Frequencies

The aim of this section is to answer the first research question: What are the Saudi university students' types and frequencies of errors committed when writing a paragraph? The results agreed with the research hypothesis that Saudi university students both male and female commit many types of errors with varied frequencies in sentence structure, unity, development, coherence, and inconsistency of point of view when writing a paragraph. The results of types and frequencies of errors committed when writing a paragraph by 80 Saudi university students in the preparatory year at Prince Sattam bin Abdulaziz University were 1580 errors in total. Details shown below in table 1.

TABLE I
TYPES AND FREQUENCIES OF ERRORS COMMITTED BY STUDENTS WHEN WRITING ENGLISH PARAGRAPHS

No	Types of Errors	Frequencies	Percentages
1	Fragment	142	8.99
2	Articles	139	8.80
3	Verb Tense	64	4.05
4	Plurality	55	3.48
5	Prepositions	47	2.97
6	Parts of Speech	40	2.53
7	Subject-Verb Agreement	37	2.34
8	Comparison	36	2.28
9	Pronouns	32	2.03
10	Infinitive and Gerund	30	1.90
11	Relative Clause	21	1.33
12	Third Person Singular	14	0.89
13	Conjunctions	7	0.44
14	Negation	2	0.13
15	Spelling	234	14.81
16	Punctuation	255	16.14
17	Capitalization	161	10.19
18	Paragraph Unity	60	3.80
19	Paragraph Development	81	5.13
20	Paragraph Coherence	77	4.87
21	Inconsistence of Point of View	46	2.91
	Total	1580	100.00

As shown in Table 1, the results show that students at Prince Sattam bin Abdulaziz University made many errors at both the sentence and the paragraph levels in writing English paragraphs. The errors at the sentence level include these types: Fragments, articles, verb tense, plurality forms, prepositions, parts of speech, subject-verb agreement, comparison, infinitive and gerund, relative clauses, third person singular, conjunctions and negation and also the errors in spelling, punctuations, and capitalization. At the paragraph level, the participants committed many errors in the types of paragraph unity, paragraph development, paragraph coherence and inconsistency of point of view by shifting in person, number or tense.

To give a clear explanation, figure 1 represents the percentages of each type of errors that have committed when writing English paragraphs.
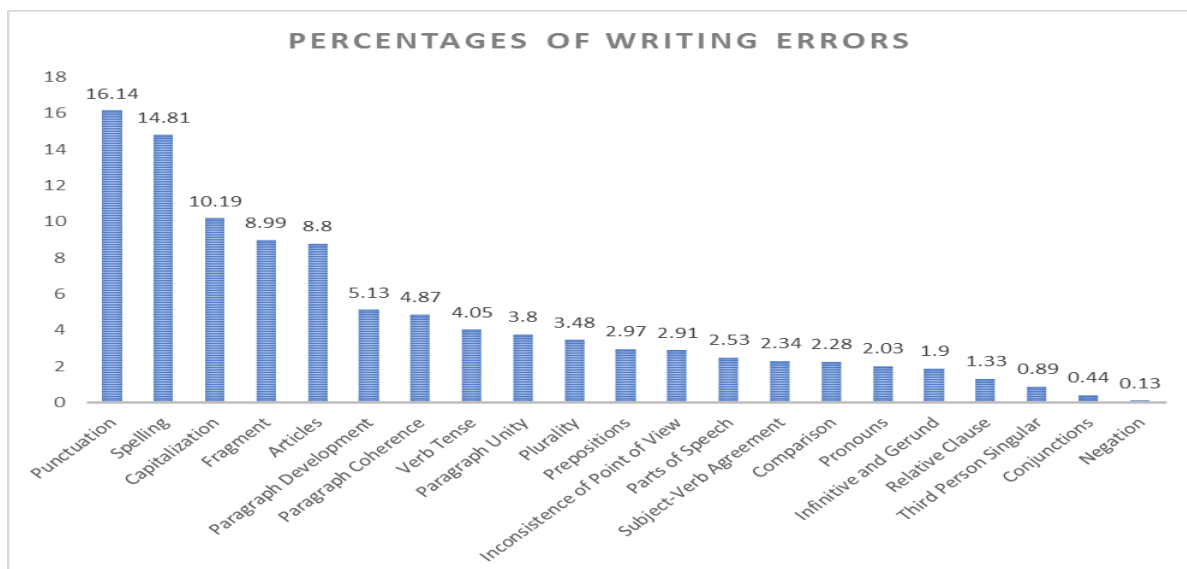
Figure 1: Percentages of Writing Errors

As shown in figure 1, the results show that the errors that have been made by Prince Sattam bin Abdulaziz University students at the preparatory year are the following in descending order: punctuation (16.4%), spelling (18.81%), capitalization (10.19%), fragment (8.99%), articles (8.8%), paragraph development (5.13%), paragraph coherence (4.87%), verb tense (4.05%), paragraph unity (3.8%), plurality (3.48%), prepositions (2.97%), inconsistency of point of view (2.91%), parts of speech (2.53%), subject-verb agreement (2.34%), comparison (2.28%), pronouns (2.03%), infinitive and gerund (1.9%), third person singular (0.89%), conjunctions (0.44%) and negation (0.13%). The majority of errors students committed at the sentence level which reflects the need to pay special attention to write a sentence in classrooms. The number of the errors at the sentence level that includes all grammatical errors adding to the errors of spelling, punctuation, and capitalization was 1316 in total accounted for 83.29%. On the other hand, at the paragraph

level that includes paragraph unity, paragraph development, paragraph coherence and inconsistency of point of view, the participants committed 264 errors accounted for 16.70% of all the errors. It is very important to note that the largest percentage of errors at the paragraph level was errors in paragraph development 5.13%, and then errors in paragraph coherence 4.87% followed by errors in paragraph unity 3.80% and inconsistency of point of view 2.91%.

B. Comparison between Saudi Male and Female University Students' Writing Errors

This section gives an answer to the second research study: Are the types and frequencies of errors made by female students in paragraph writing statistically significantly different from the types and frequencies of errors made by male students? The results confirmed the research hypothesis (2) except for errors in grammar in which there are no statistically significant differences between male and female students. In the following, table (2) presents the differences in types and frequencies of errors committed by Saudi male and female university students.

TABLE II
TYPES AND FREQUENCIES COMMITTED BY MALE AND FEMALE STUDENTS WHEN WRITING ENGLISH PARAGRAPH

No	Types of Writing Errors	Frequencies of Errors		Percentages	
		Male	Female	Male	Female
1	Grammar	389	277	46.75	37.03
2	Spelling	127	107	15.26	14.30
3	Punctuation	114	141	13.70	18.85
4	Capitalization	79	82	9.50	10.96
5	Paragraph Unity	27	33	3.25	4.41
6	Paragraph Development	39	42	4.69	5.61
7	Paragraph Coherence	35	42	4.21	5.61
8	Inconsistency of Point of View	22	24	2.64	3.21
9	Total	832	748	100	100

As illustrated in table 2, there are differences in frequencies of errors made by male and female students. At the sentence level, female students made fewer errors than the male students except for punctuation and capitalization. Male students committed 389 errors in grammar while female students committed 277 errors. Errors in spelling were 127 by males but 107 errors by females. Males made fewer errors in punctuation i.e. 114 errors than females who made 141 errors, and capitalization (79 by the males and 82 by the females). At the paragraph level, males committed fewer number of errors than that committed by females students; in paragraph unity, males 27 while females 33, in paragraph development, males 39 while females 42, in paragraph coherence, males 35 while females 42, and in inconsistency of point of view, males 22 while females 24 errors.

To investigate whether the differences are statistically significant or not in the types of errors in paragraph writing between male and female students, (Ch^2) test was conducted (see table 3).

TABLE 3
THE RESULTS OF (CH2) FOR DIFFERENCES BETWEEN MALE AND FEMALE STUDENTS IN THE TYPES OF ERRORS IN PARAGRAPH WRITING

Types of errors	Gender	Frequencies	Ch^2	Sig
Grammar	Male	389	18.835	0.00
	Female	277		
	Total	666		
Spelling	Male	127	1.709	0.191
	Female	107		
	Total	234		
Punctuation	Male	114	2.859	0.091
	Female	141		
	Total	255		
Capitalization	Male	79	0.056	0.813
	Female	82		
	Total	161		
Paragraph Unity	Male	27	0.600	0.439
	Female	33		
	Total	60		
Paragraph Development	Male	39	0.111	0.739
	Female	42		
	Total	81		
Paragraph Coherence	Male	35	0.636	0.425
	Female	42		
	Total	77		
Inconsistency of Point of View	Male	22	0.087	0.768
	Female	24		
	Total	46		

Table (3) shows that:
- There are statistically significant differences between male and female students in Grammar; where (Ch^2) value reached (18.835) at the sig (0.00) in favor of male students (389) in comparison to 277 for the females.

- There are no statistically significant differences between male and female students in Spelling, Punctuation, Capitalization, Paragraph Unity, Paragraph Development, Paragraph Coherence, and Inconsistency of Point of View where (Ch^2) values don't reach a statistically significant level.

C. A Comparison between Writing Errors of Students Taught by English Native-speaker Instructors and University Students Taught by Non-native English Instructors

This section of the study deals with the third research study question: Are there statistically significant differences in the types and frequencies of errors between university students taught by English native-speaker instructors and university students taught by non-native English instructors? The results partially agreed with the third hypothesis that proposed there are statistically significant differences between university students taught by English native-speaker instructors and university students taught by non-native English instructors in some types of errors in paragraph writing, namely grammar, spelling and punctuation. Table (4) below illustrated the results of the third research question.

TABLE IV
TYPES AND FREQUENCIES OF ERRORS COMMITTED BY STUDENTS WHO TAUGHT BY NATIVE AND NON-NATIVE TEACHERS WHEN WRITING ERRORS

No	Types of Errors	Frequencies		Percentages	
		By N	By Non-N	By N	By Non-N
1	Grammar	303	363	42.14	42.16
2	Spelling	102	132	14.19	15.33
3	Punctuation	119	136	16.55	15.80
4	Capitalization	64	97	8.90	11.27
5	Paragraph Unity	33	27	4.59	3.14
6	Paragraph Development	37	44	5.15	5.11
7	Paragraph Coherence	39	38	5.42	4.41
8	Inconsistency of Point of View	22	24	3.06	2.79
	Total	719	861	100	100

*By N= Student Taught by Native English Teachers
*By Non-N= Students Taught by Non-Native English Teachers

As shown in table 4, students who were taught English native-speaker instructors committed fewer errors at the sentence level: 303 in grammar, 102 in spelling, 119 in punctuation and 64 in capitalization. On contrary, these errors were 363 in grammar, 132 in spelling, 136 in punctuation and 97 in capitalization for students who were taught by non-native English instructors. The results at the paragraph level showed that students who were taught by native English teachers made fewer frequencies in paragraph development (37 errors) and inconsistency of point of view (22 errors) in comparison to students taught by non-native English instructors who made 44 errors in paragraph development and 24 errors in inconsistency of point of view. On the other hand, students who were taught by native-speaker instructors made higher error frequencies in paragraph unity (33 errors) and paragraph coherence (39 errors) in contrast to students taught by non-native English teachers who made 27 errors in paragraph unity and 38 errors in paragraph coherence.

To investigate for statistically significant differences in the types of errors between university students taught by English native-speaker instructors and university students taught by non- native English instructors, (Ch^2) test was used; table (5) below.

Types of errors	Gender	Frequencies	Ch^2	Sig
Grammar	Native	303	5.405	0.020
	Non- native	363		
	Total	666		
Spelling	Native	102	3.846	0.050
	Non- native	132		
	Total	234		
Punctuation	Native	119	1.133	0.287
	Non- native	136		
	Total	255		
Capitalization	Native	64	6.764	0.009
	Non- native	97		
	Total	161		
Paragraph Unity	Native	33	0.600	0.439
	Non- native	27		
	Total	60		
Paragraph Development	Native	37	0.605	0.437
	Non- native	44		
	Total	81		
Paragraph Coherence	Native	39	0.013	0.909
	Non- native	38		
	Total	77		
Inconsistency of Point of View	Native	22	0.087	0.768
	Non- native	24		
	Total	46		

Table (5) shows that:

- There are statistically significant differences between university students who are taught by English native-speaker instructors and university students who are taught by non-native English instructors in the type (Grammar); where (Ch^2) value reached (5.405) with sig (0.020) in favor of Non- native (363) and the native was (303).

- There are statistically significant difference between university students taught by English native-speaker instructors and university students taught by non-native English instructors in the type of errors (Spelling); where (Ch^2) value reached (3.846) at the sig (0.050) in favor of Non- native (132) and the native was (102).

- There are statistically significant differences between university students who are taught by English native-speaker instructors and university students who are taught by non-native English instructors in the type of errors in paragraph writing (Capitalization); where (Ch^2) value reached (6.764) at the sig (0.009) in favor of Non- native (97) and the native was (64).

- There is no statistically significant differences between university students taught by English native-speaker instructors and university students taught by non-native English instructors in the types of errors (Punctuation, Paragraph Unity, Paragraph Development, Paragraph Coherence, Inconsistency of Point of View); where (Ch^2) values do not reach a statistically significant level

VI. DISCUSSION

The current study sought to investigate and classify the exact types and frequencies of errors committed in paragraph writing by 80 students at the Preparatory Year Deanship at Prince Sattam bin Abdulaziz University during the first semester 2017-2018. In addition, it identified the differences between male and female students in one side and the differences between the students taught by native or non-native English instructors. The results of this study show that Saudi students who learn English as a foreign language are not efficient enough in dealing with the rules of writing an English sentence or an English paragraph. The study agrees with Hammad (2012) who considered one of the most important reasons for committing errors in writing is the lack of exposure to English input. Students in Saudi Arabia learn English as a foreign language in schools and universities. The majority of the Saudi students do not have an environment that is conducive to using English which facilitates forgetting the English rules. That goes in line with Latif (2007) who points out that an insufficient knowledge of a foreign language structure is the main source for committing errors in writing.

Some types of errors identified in this study such as fragments, errors in articles, and errors in prepositions reflect the effect of the rules of the students' mother tongue. Al-Khasawneh (2014) points out that language interference and negative transfer of the mother language cause errors in EFL paragraph writing. Moreover, some paragraph writing errors especially those related to the paragraph level such as paragraph development are caused by ineffective methodologies and strategies of teaching paragraph writing. Some teachers focus on explaining grammatical rules in traditional methods that depend on repetition and using grammar in separate sentences, not in communicative methods which motivates students to use grammar in an interactive way. This strategy of teaching grammar rules enables the learners to produce simple sentences but it does not help enough in writing a compound and complex sentences. These

instructors pay little attention to the other rules in writing a well-structured paragraph. The methodology of teaching writing a paragraph must go over enough time on provoking the students to think freely and provide ideas about the topic. This should be followed by training them to use an effective and logical organization of thoughts. Instructors should also pay special attention to teaching students how to show a single clear controlling idea in the paragraph, supply the right and related ideas required to elaborate on the topic, shift correctly in person, tense and number between the sentences within a paragraph. The largest percentage of errors was in paragraph development followed by paragraph coherence then paragraph unity and finally inconsistence of point of view that agreed with previous studies like that of (Liu & Wang, 2011). In fact, many students wrote correct topic sentences, but they could not develop or support them with other ideas, details, and examples. Instructors of writing should adopt a methodology of teaching writing a paragraph that confirms correct grammar, vocabulary, spelling, punctuation, and capitalization. Furthermore, instructors of writing should give students enough time of practice to formulate and write the controlling idea and develop it coherently and close the paragraph with a reasonable conclusion.

Moreover, the results of Saudi university students in EFL paragraph writing show that gender makes no difference. The statistical analysis of the committed errors in 80 paragraphs reveals that there is no significant difference between male and female students in the types and frequencies of errors in paragraph writing except for the type of errors in grammar. In errors of grammar, the value of (Ch2) reached (18.835) at the sig (0.000) in favor of male students (389); the female students' was (277). This difference could have been caused by the extent of exposure and use English inside and outside of classrooms and teacher's methodology. Therefore, both male and female students require a lot of practice and guidance in their composition. In fact, there is a need for a future study to scrutinize the differences in male and female students' writings focusing especially on syntactic complexity, paragraph unity and ways of developing ideas.

In the third research question, this study contributes to the assumption that native English teachers have unproved superiority over non-native English teachers in EFL teaching (Walkinshaw & Oanh, 2014). The results confirm that there are no significant differences in five types of errors: punctuation, paragraph unity, paragraph development, paragraph coherence, and inconsistency of point of view. The statistically significant differences were in grammar and spelling which indicate the advantage of native English instructors in paragraph writing, but the significant difference in capitalization reveals that the students who were taught by non-native English teacher committed fewer errors than the students who were taught by native English teachers. The current study agrees with the claim that non-native teachers have advantages in EFL teaching and learning and there is no mean to decide conclusively the absolute superiority of native teachers (Merino, 1997). Finally, it is noteworthy to confirm that more studies toward native and non-native issue are very necessary.

VII. CONCLUSIONS

The present study examined the sentence-level and the paragraph-level errors in 80 written paragraphs by Saudi undergraduate university students at Prince Sattam bin Abdulaziz University in the first semester of 2017-2018. The analysis yielded 1580 composition errors. At the sentence-level, errors in punctuation counted for the largest percentage, followed by spelling, capitalization, fragment, articles, verb tense, plurality, prepositions, parts of speech, subject-verb agreement, comparison, pronouns, infinitive and gerund, third person singular, conjunctions, and negation. Errors in paragraph development accounted for the largest percentage at the paragraph-level, followed by paragraph coherence, paragraph unity, and inconsistency of point of view. As mentioned before, the identified errors at the sentence-level accounted for 83, 29% of the total number of errors in the 80 English paragraphs. Thus, methodologies of teaching paragraph writing should provide an intensive training on English rules in communicative and interactive ways. And to reduce errors at the paragraph-level, curriculum designers and instructors of writing should use many tasks that help the students support their ideas grammatically and logically.

Meanwhile, the findings of this study reveal two further results. Except for the errors in grammar, the study does not detect significant difference between male and female students in the types and frequencies of committed errors in the 80 paragraphs collected from undergraduate students in the preparatory Year Deanship at Prince Sattam bin Adulaziz University. The other one is that native English instructors cannot be granted superiority in teaching writing. Non-native English instructors have also shown better results in teaching writing to EFL students in teaching writing in the foreign or second language. In fact, further studies are required to probe the differences in compositions between male and female students and to examine further the superiority of native language instructors.

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A Systematic Research on the Working Mechanism of Decategorization of Nouns in Mandarin Chinese*

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Abstract—**Based on the previous research, this paper makes a systematic study of the working mechanism of decategorizaiton of nouns in Mandarin Chinese, employing the theories of metaphor and metonymy and the theory of duality of concept. The major findings are as follows: metonymy-metaphor interaction is the working mechanism in the decategorization of nouns in Mandarin Chinese, mainly metaphor from metonymy, with metonymy and metaphor, functioning at different stages of decategorization. At the initial stage, the basic working mechanism is WHOLE-PART METONYMY. By this mechanism, a certain meaning component in the type notion domain of a noun is highlighted through metonymical constituent perspectivization and subjectivization, expressing descriptive or assertive meaning related to the noun. At the final stage, the working mechanism is mainly categorical metaphor, of which the source domain is the token notion of a typical noun with concrete meaning while the target domain is the type notion with abstract sense intended to express in communication.**

Index Terms—**decategorization, nouns, metonymy, metaphor, interaction**

I. INTRODUCTION

In communication, decategorized nouns are widely used in Mandarin Chinese. For example, 农村 (village) in 很农村 (very village, very village-like) can express the assertive meanings such as poverty, backwardness, inconvenience of the rural area; 舌 (tongue) refers to the manner of action in 舌战群儒 (verbal fight with scholars); 猫 (cat) denotes the action of staying just like a cat in 猫在家里 (staying at home), etc.

The nouns mentioned above are decategorized, functioning as adjective, adverb and verb respectively in these examples. They have lost all the typical features of a noun: They cannot refer to a concrete thing, be used with a determiner or an adjective, or have its original distribution features, etc. At this point, the following question is asked: What is the working mechanism hidden behind the decategorization of nouns in Mandarin Chinese? The answer to this question is the objective of this study.

In this study, decategorized nouns in Mandarin Chinese, according to their functions and meanings, are mainly divided into three types, namely, adjectivalized nouns, adverbalized nouns and verbalized nouns. The working mechanism of these decategorized nouns will be studied from the perspective of the interaction of metonymy and metaphor.

The study tries to prove that decategorization of nouns is a process, which corresponds to the interaction of metaphor and metonymy, with metaphor and metonymy functioning at different stages of decategorization. It is hoped that the study can give satisfactory answers to the question asked above, providing a new approach to the study of decategorization of nouns in Mandarin Chinese.

II. LITERATURE REVIEW

Some studies have been done both in China and in the West concerning the working mechanism of decategorization of nouns in Mandarin Chinese. However, there are still issues that need to be further studied.

Previous Studies on the Working Mechanism of Decategorization of Nouns in Mandarin Chinese

The notion of decategorization was first proposed by Hopper and Thompson (1984) and further studied by Heine, Claudi and Hunnemeyer (1991), Taylor (1995) etc. However, in the West, little attention is drawn to the study of decategorization of nouns. And no particular study was made concerning the working mechanism of decategorization of nouns, not to mention the working mechanism of decategorization of nouns in Mandarin Chinese.

Many studies on decategorization of nouns and its working mechanism in Mandarin Chinese have been made in China. The following are the representatives.

Liu (2004, 2006) approached decategorized nouns in *N1+N2* construction and stated that N(Noun)1 becomes decategorized and functions as an adjective expressing a descriptive sense. Liu (2004; 2006) found that the working mechanism of *N1* is mainly the metaphorical construal together with ICM.

Liu (2005) studied the working mechanism of linguistic decategorization. He showed that linguistic decategorization is characterized by the reference assertion interconversion, and the subjectification of meaning, which are realized by metaphorical mappings.

Liu and Cui (2005) probed the *Adverb + Noun* construction. They argued that nouns in this construction become decategorized and function as adjectives, expressing assertive meaning. In this process, semantic choices are made through metonymical perspectivization based on the type notion of the noun.

Liu (2005) discussed the tautological construction, *NP + (will) BE + NP*. He stated that the two *NPs* (noun phrases) are decategorized to some degree semantically and functionally. As for the working mechanism, he focused on categorical metaphor though metonymy was also mentioned.

Peng and Liu (2007) studied *N-to-V conversion*. They found that the working mechanism of this conversion should be explained from the perspective of concept transformation and creativity in thought.

Pan (2010) explored the metonymy in the categorization of *N1* in *N1+N2* compounds. He considered metonymical construal to be the prerequisite for the prominent metaphorical noun to enter the category of the substantive noun in the compounds to realize subcategorization.

Issues to be Further Studied

The scholars mentioned above have made great contributions to the study of the working mechansim of decategorized nouns in Mandarin Chinese. However, there are still issues which need to be further studied.

Firstly, too much attention is paid to the study of the metaphorical aspect; less attention is given to the metonymical aspect.

Secondly, the previous studies all acknowledged that the metonymy and metaphor can be the working mechanism of decategorization of nouns. However, the studies do not specify which kind of metonymy and metaphor can better explain this language phenomenon and in what way.

Thirdly, the relationship between metonymy and metaphor and its function is not specified in the decagegorization of nouns.

Based on the previous studies, a systematic study of decategorized nouns in Mandarin Chinese will be made and all the problems mentioned above can be solved accordingly.

III. THEORETICAL FRAMEWORK

Before approaching the working mechanism of decategorization of nouns in Mandarin Chinese, it is necessary to make clear some concepts and theories related to this study.

Categorization and Decategorization

Categorization and decategorization are indispensable and complementary to each other in human being's realization of the world and these two constitute the whole process of categorization.

Categorization

Entities in the world where we live are classified into different groups, to which proper names are given. This mental process of classification is commonly called categorization, and its products are the cognitive categories.

The development of categorization theory can be divided into three stages.

1. Classical theory This theory was proposed by Aristotle. According to Aristotle, categories are made of a limited number of necessary and sufficient features, there is a clear boundary between categories, and members of a category are the same in status.

However, the classical theory is far from satisfactory as it is only applicable to the categorization of objects with clear boundaries while it fails to group objects with vague boundaries.

2. Wittgenstein's family resemblance Through the study of the definition of game, Wittgenstein (1953) discovered that members of the category are related to each other through a set of similarities instead of the same properties. These overlapping similarities are defined as family resemblance by Wittgenstein.

3. Prototype theory Based on Brent Berlin and Paul Kay (1969), Rosch (1978) studied categorization from a cognitive perspective and proved that categories are formed around prototypes, which function as cognitive reference points. Members in a category are not equal in status. There are good members and bad members. Good examples are more typical and share the largest number of attributes with other members of the same category, while bad or marginal examples have only few attributes in common with members of the same category, but have several attributes of another category. And the boundary between categories is fuzzy.

Decategorization

According to Liu and Liu (2004), decategorization is a process in which a word moves to an intermediate category between the original category and the forthcoming new category. That is to say that, under certain conditions, members of a category gradually lose some of their specific categorical features while obtaining some of the features of another category. Before recategorization, those members are in an unstable, intermediate state. Please look at the following examples.

(1) a. 森林里住着一只（狡猾的）大灰狼。
   'A (cunning) timber wolf lives in this forest. '
  b. 这片地区是狼的领地。
   'This is the wolves' territory.'
  c. 山东枣庄指狗为狼。
   'The police in Zao Zhuang, Shan Dong province treated a dog as a wolf by mistake.'
  d. 什么是狼性文化?
   'What is the meaning of wolf culture?'
  e. 他吃饭时总是狼吞虎咽的。
   'He likes to wolf down the food when eating.'

In the above examples, 狼 in (1a) is a typical noun with a referent and can be modified by adjectives, determiners, and clauses. It occurs in the object place of a sentence. In (1b) and (1c) some of its typical features are lost. 狼 cannot refer to a real animal. And it is not used with an adjective or a determiner. However, 狼 in these two examples are still treated as nouns without any doubt. In (1d) and (1e), 狼 is not a typical noun any more, as it loses all the typical features of the category. It functions as an adjective and expresses a descriptive meaning.

These four examples reveal the process in which 狼 is decategorized. In such a process typical features of the noun are gradually lost while gaining certain features of an adjective or adverb.

Relationship Between Decategorization and Categorization

Categorization and decategorization are two close concepts like two sides of a coin. Categorization enables human beings to organize their experience from specific to general. On the contrary, decategorization goes from general to specific, which breaks the balance created by categorization.

Our realization of the world begins with categorization which enables us to classify the chaos into groups. Then some of the group members begin to lose some features of their category under certain conditions, and decategorization begins. Recategorization follows at the end of decategorization. Again, the whole process goes into a new cycle. Decategorization functions as a facilitator which pushes the process forward. The whole process can be described as follows: "Chaos-Categorization-Decategorization-Recategorization" (Liu & Liu 2005, p. 30).

In a word, categorization and decategorization are indispensable and complementary to each other and they constitute the whole process of categorization.

Metaphor and Metonymy

From the cognitive point of view, both metaphor and metonymy are fundamental thinking patterns of human beings which are employed to conceptualize the world. They are different but closely related.

Metaphor

Metaphor can help us to understand a difficult concept by using the concept we are familiar with. It can be approached from two perspectives: conceptual and categorical.

Conceptual metaphor

Metaphor is defined as understanding one conceptual domain or cognitive domain in terms of another conceptual domain, based on the similarity between them. (Lakoff & Johnson, 1980) The domain with which we are familiar and is used to understand another domain by drawing metaphorical expressions is called source domain. The unfamiliar conceptual domain that is understood by the source domain is called target domain. The relationship between source domain and target domain is a set of systematic correspondences, technically often referred to as mappings.

Categorical metaphor

Heine, Claudi and Huennemyer (1991) claimed that the conceptual metaphors proposed by Lakoff such as HAPPY IS UP, SAD IS DOWN, MORE IS UP, LESS IS DOWN, all concern the expression of characteristics or states by means of spatial concepts. They found that these conceptual metaphors are actually conceptual metaphor clusters which can be defined as a more general categorical metaphor with space being the source domain and characteristics being the target domain. They also claimed that based on the relative degree of metaphorical abstraction, from left to right the metaphor mapping is characterized by the following direction: "person>thing>activity>space>time>characteristics" (Heine, Claudi & Huennemyer, 1991, p. 48) .

In categorical metaphor, those on the left directions are concrete entities such as person, thing or activity and all these can be the source domains. And those on the right are abstract notions such as space, time and characteristics. Thus they can be the target domain which is intended to convey in communication.

Metonymy

Metonymy, in the cognitive literature, is defined as a cognitive process in which the vehicle provides mental access to the target in the same domain. Metonymy in the cognitive literature is taken as Idealized Cognitive Models (ICMs) by Lakoff (1987), conceptual mappings by Radden and Kovecses (1999), domain highlighting by Croft (1993), combinations of mappings and highlighting by Ruiz de Mendoza (2000), scenarios by Panther and Thornburg (1998) and more generally as reference-point activation by Langacker (1993) and Barcelona (2000).

Radden & Kovecses (1999) classify metonymy into two types: (1) the relationship between part and whole, and (2) the relationship between parts in the whole.

Part-Whole metonymy

According to Radden and Kovecses (1999), the Part-Whole metonymy can be further divided into six types.

1. THING-PART METONYMY A thing can be treated as an integrated whole which is made up of different parts. This kind of metonymy includes two patterns which are the whole for the part and the part for the whole.

2. SCALE METONYMY The whole scale of an entity or the upper end of a scale can be used to refer to the scale as a whole.

3. CONSTITUTION METONYMY The material of an entity can be used to refer to the entity or the entity to refer to its material.

4. DOMAIN-MEMBER METONYMY The whole domain can be used to refer to its members and the salient member of a domain to the whole domain.

5. EVENT METONYMY The event includes many subevents which happen continually or simultaneously. In the event metonymy, the whole event can refer to its subevents or certain event can denote the whole event.

6. DOMAIN-FEATURE METONYMY The meaning of an entity is the same as its cognitive domain which can be defined with its features. On the one hand, the domain can be used to denote certain features of this entity. On the other hand, the main features of a domain can be used to refer to a domain.

Part-Part metonymy

Part-Part metonymy can be further divided into seven subtypes.

1. CAUSE-EFFECT METONYMY In communication, the effect and cause can be used to replace each other.

2. INSTRUMENT METONYMY Naturally, the instrument is also associated with its user and can be substituted for each other.

3. PRODUCTION METONYMY The production is closely related to its producer, and thus they are often used to replace each other.

4. POSSESSION METONYMY The possession and possessor can be used to replace each other.

5. CONTROL METONYMY In this kind of metonymy, the controller and the controlled can be used for each other.

6. LOCATION METONYMY The place is often associated with its history, unique folk customs, natural conditions and its inhabitants. Thus the place can be used to refer to the related things about this place.

7. CONTAINMENT METONYMY The container and its content are close to each other. They can be used to refer to each other.

The theory proposed by Radden & Kovecses (1999) is more inclusive than others. It can give some hints to the study of the decategorization of nouns in Mandarin Chinese. Thus, it is adopted in this paper.

Interactions Between Metonymy and Metaphor

Being two fundamental thinking patterns, metonymy and metaphor have a close relationship with each other. Some researches show that metonymy seems to be more fundamental than metaphor and the former serves as the basis and motivation for the latter.

Taylor (1995) points out that metonymy is one of the most fundamental process of meaning extension, perhaps even more basic than metaphor.

Radden and Kovecses (1999), after studying the internal relationship within the semantic triangle, propose that language is metonymical in nature.

Goossens (1995) insists that the relationship between metonymy and metaphor is interactive and intricate rather than static. He proposed the term metaphtonymy to show the close interaction between these two thinking patterns.

Barcelona (2000) argues that there are two kinds of interactions between metonymy and metaphor. One is metonymical conceptual motivation of metaphor, the other is metaphorical conceptual of metonymy. He insists on the idea that metaphor is motivated from metonymy at the conceptual level, whereas such metonymy is close to experimental basis of the metaphor and vice versa. And Barcelona (2000) even comes up with a radical hypothesis that every metaphor is motivated by conceptual metonymy.

Goossens (1995) divides the interaction between metonymy and metaphor into four types based on body part corpus which are metaphor from metonymy, metonymy within metaphor, metaphor within metonymy and demetonymisation in a metaphorical context, of which the first two are most commonly used.

1. Metaphor from metonymy This kind of metaphor can be obtained from its metonymical origin based on the relevance between the linguistic action and non-linguistic action reading. This can be illustrated in Figure 1.
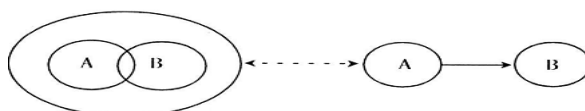
Figure 1: Metaphor from metonymy (Goossens, Pauwels, Rudzka-Ostyn, Simon-Vandenbergen, & Vanparys, 1995, p. 362)

2. Metonymy within metaphor In this pattern, the metonymy is built in the metaphor. In most cases, the metonymy only functions in the target domain. The typical example is that a metonymically used entity is embedded in a metaphorical expression. This metonymy includes the shared element X in domains A & B as illustrated in the Figure 2.
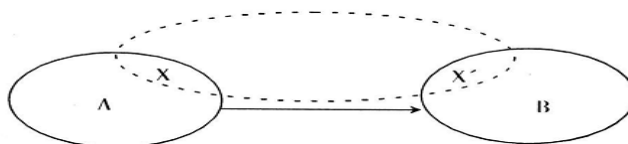
Figure 2: Metonymy within metaphor (Goossens et al., 1995, p. 365)

Theory of Duality of Concept

Jackendoff (1983) proposes the theory of duality of concept in order to study the relationship between cognition and semantics. This theory will be introduced in detail in the fifth part for the convenience of discussion.

IV.   DECATEGORIZATION OF NOUNS IN MANDARIN CHINESE

In our daily communication, nouns show a tendency of functioning as other categories such as, adjectives, adverbs or verbs, etc. They lose some features that typical nouns possess，such as being modified by determiners, adjectives or clauses, having anaphors in a context, introducing a participant in a sentence, etc. This is called decategorization of nouns. In such a process, three tendencies are identified in Mandarin Chinese: adjectivalization, adverbalization and verbalization.

Adjectivalization of Nouns

Under certain conditions, while losing some typical features, some nouns in Mandarin Chinese gain certain features of adjectives. Those decategorized nouns seem to be located between the category of nouns and adjectives and play functions of adjectives. They frequently occur in the following constructions: *N1+N2, N + (will) be + N, Degree Adverb+Noun*, and *X + bi (比) + N + hai (还)+N*.

***N1+N2* Construction**

In *N1+N2* construction, N1 is decategorized, functioning as an adjective. It is used to describe certain features of N2. For example,

(2) a.*北京烤鸭* (Beijing Roast Duck)   b. *土豪金* (luxury gold color)

    c.*铁娘子* (iron lady)   d. *斑马线* (zebra crossing)

    e.*石凳* (stone seat)   f. *水桶腰* (bucket waist)

    g.*蜗居* (snail dwelling)   h.*银发* (white hair)

    i.*瓜葛* (relationship)   j.*宠物狗* (pet dog)

    l.*草包* (useless man)   k. *抹布女*(rag women)

N1+N2 construction in Mandarin Chinese falls into different types. Based on Liu (2006), we group them into three types. They are generalizing abstraction, isolating abstraction, and blending types.

In the generalizing abstraction type, *N1* undergoes generalizing abstraction which means *N1* loses their semantic specificities and becomes more general. More specifically, *N1* functions as a modifier denoting certain distinguishable features of *N2* and has no concrete referent in the world. In(2a), *北京* suggests the place of production; in (2e), *石* denotes the material; in (2j), *宠物* implies the function. However, in these examples, *N1* just experienced minor degree of decategorization. Some of them can have its plural form and be used with adjectives and determiners. For example, *(一条)(听话的)宠物狗* (a [tame] pet dog).

In the second type, *N1* undergoes isolating abstraction. Only one particular part of the meaning of *N1* is highlighted while others are ignored. The meaning of the construction is formed by mapping of the highlighted meaning component of *N1* to N2. (2h), (2d), (2c) (2b) and (2f) belong to this type.

In blending type, meaning of the newly formed phrase has nothing to do with meaning of *N1* and *N2*. These lexicalized phrases whose novelty and creativity become lower due to the high frequency of use in language and their meanings become fixed in daily use. (2g) and (2l) are members of this type. In (2g), *瓜* and *葛* both refer to a kind of plant with twisted vines intertwined together, revealing the complicated relationship among people.

From the above analysis, the differences of the three types can be easily found. Generalizing abstraction type is less typical than the isolating abstraction type since the former can be used with determiners and adjectives. Meanwhile, most examples of the third type have a fixed meaning after the process of lexicalization. Thus the second type, isolating abstraction is the main target of our study.

***Degree Adverb + Noun* Construction**

In traditional grammar, adverbs can only be used as modifiers of adjectives or verbs, but not of nouns in both Chinese and English. But in recent years, grammatically nonstandard language, such as, *Degree Adverb + Noun* construction has gained its popularity especially in novels, newspapers, and the internet due to its powerful expressive ability and unique pragmatic effect. For example,

(3) 他们俩关系很*铁*。

    'They have a close relationship.'

铁 becomes decategorized in this example. It loses the typical features of the noun category while gaining features of an adjective. It cannot refer to a concrete thing or be used with a determiner or an adjective. From the syntactic view, it

is placed after the adverb and functions as an adjective, describing a certain feature of the noun. Here 很铁 means having a close relationship.

N + (will) be + N Construction

N + (will) be + N construction is referred to as tautology. This construction is widely used both in Chinese and English. What makes Chinese different from English is that Chinese must rely on some adverbs such as 到底, 终究, 就是, or 毕竟 to achieve the same tautological effect as English. For instance:

(4) 有缺点的战士终竟是战士，完美的苍蝇也终竟不过是苍蝇。（《战士和苍蝇》）

‘The fighter for all his blemishes is a fighter, while the most perfect flies are only flies.’

In (4), both 战士 and 苍蝇 are decategorized to some degree. They cannot refer to a real solider and fly. The first 战士 and 苍蝇 still have some of the typical features of a noun. For example, from the morpho-syntactic point of view, 战士 can be modified by an adjective 有缺点的 and 苍蝇 is modified by 完美的 respectively. From the semantic point of view, the second 战士 in this structure indicates some distinguishable features of a revolutionist, such as *tough* and *indomitable*. Meanwhile the second 苍蝇 is used to denote some bad characteristics of imperialists and reactionaries. Even though they are powerful at that time, they will be defeated by the revolutionists at last.

X+bi (比)+N+hai (还)+N Construction

In Mandarin Chinese, the X + bi (比) + N + hai (还) + N construction is widely used both in daily communication and in literary and artistic works. For example,

(5) 月嫂工资比白领还白领, 大学生辞职当月嫂。（《理财咨询》）

‘To be a confinement lady can earn better than a white-collar employee, thus many graduate students take the profession of a confinement lady as their job.’

The noun 白领 after *hai (还)* is decategorized in this construction. Syntactically, it cannot be preceded by any determiners or adjectives. It is placed after the adverb *hai (还)* where a predicate should occur and gain the characteristics of an adjective. Semantically, it is used here to emphasize certain distinguishable features of itself, namely, its high income.

Adverbalization of Nouns

In daily communication, some nouns in Mandarin Chinese can also play an adverbial function in order to achieve expressive effects under certain conditions. For example,

(6) 我现在太忙了，回头手机联系吧。

‘I am busy now; I will connect you on mobile phone.’

In (6), 手机 is decategorized when followed by a verb. It loses morphological features of a noun, functioning as an adverb and denoting the manner of action of the following verb.

Verbalization of Nouns

Verbalization of nouns refers to the language phenomenon of which a noun is transformed into verbs under certain conditions for a temporary use. For example,

(7) a. 他猫在家里不敢出门

‘He stays at home and do not dare to go out.’

b.昨天我美团了一张电影票。

‘Yesterday, I bought a ticket on the Meituan.com.’

In (7b), 美团 means to buy on Mei Tuan. com. In (7a), 猫 means the manner of staying at home just like a sleeping cat. Both nouns are decategorized, denoting a kind of action.

V. METONYMY-METAPHOR INTERACTION AS THE BASIC WORKING MECHANISM OF DECATEGORIZATION OF NOUNS IN MANDARIN CHINESE

After analyzing data we collected, the basic working mechanism of decategorization of nouns in Mandarin Chinese is metonymy-metaphor interaction. More specifically, it is the metaphor from metonymy that works in all the three types of decategorization of nouns, with metonymy functioning at the initial stage and metaphor at the final stage of decategorization.

Metonymy as the Working Mechanism at the First Stage

The encyclopedic nature and duality of a concept as well makes it possible for metonymy occur in the working mechanism of decatogarization of nouns in Mandarin Chinese.

Semantic Prerequisites for Metonymical Mechanism

As is defined, metonymy is a relationship between the source domain and the target domain of which the target domain can be grasped through the mental bridge provided by the source domain. Here a question is asked: What makes it possible for this mechanism to work in decategorization of nouns in Mandarin Chinese? What are the semantic prerequisites? The answer to the question can be provided by cognitive view of meaning, especially Jackendoff’s theory of duality of concept.

According to cognitive linguistics, natural language is the production of human mind and the meaning of language

should be studied from the perspective of human cognition. That means the meaning of a lexical item is not just about its reference in the real world but is based on the concept formed out of experience of that entity. That is to say, meaning is not objective and isolated but is related to knowledge stored in our mind. Evans and Green (2006) make four basic assumptions about cognitive semantics, in which he insists that meaning representation is encyclopedic. Taylor (1995) holds the idea that cognitive linguistics treats meanings as context dependent, which means the meaning can be explained with connection to its related things instead of in isolation.

So meaning can only be fully described according to the encyclopedic knowledge of a concept. The encyclopedic nature of meaning is best illustrated by the theory of duality of concept proposed by Jackendoff (1983).

In order to study the relationship between semantics and cognition, Jackendoff (1983) distinguishes two types of notions of a concept: token and type. The token notion concerns the internal structure of a concept, which is a mental construct with a potentially elaborate internal structure that can be mapped onto the human mind as a unified entity. The token notion is a representation of the categorized entity.

The type notion refers to the representation of the category, which includes the information and knowledge that people have created and stored in their mind in the process of acquiring the category. The type notion is a mental construct without referring meaning, namely what is stored in this notion does not have any specific referent in this category or in the real world. In a word, type notion of an entity refers to the encyclopedia knowledge about the concept. For example, the token notion of 白菜 (Chinese cabbage) refers to a round vegetable with large green, purplish-red or white leaves that can be eaten raw or cooked. However, the type notion of 白菜 not only embraces the information above but also includes the associated information and knowledge people have stored in the process of acquiring that word in Chinese culture, for example, the lowness of its price and being affordable by common families. This kind of associated meaning is of high degree of conventionalization.

The difference between token and type notion is a reflection of the conversion between referring and assertion in language. The two notions of concept are also different in terms of stability. Since the type notion is made up of associated meanings, the content of a type notion is unstable. It varies with time, place and people. Also the density of information in the type notion will be changed with the development of language. It may become denser due to the high frequency use of certain words, which means new information will be added to the type notion of a word. On the contrary, density may become lower because of the less frequency of use. As a result, the differences between token notion and type notion also reflect the flexibility of conceptual content of linguistic entities. The token notion shows the stable aspect of the category structure while type notion reveals the creative and dynamic aspects of that structure.

The duality of concept，especially the dynamic nature of the type notion of an entity, makes metonymical mapping possible, thus providing semantic prerequisites for decategorization of nouns in Mandarin Chinese.

WHOLE-PART METONYMY as the Working Mechanism

Sorting out the language data collected, we found that the working mechanism for decategorization of nouns in Mandarin Chinese at the first stage is WHOLE-PART METONYMY.

As has been stated above, according to Jackendoff's theory of duality of concept, the meaning of a typical noun is mainly made of two parts, namely, the token notion and the type notion. In this paper, the token notion of a concept is referred to as the token notion domain and the type notion as the type domain. The type notion domain is also divided into many sub-domains as it includes many meaning components.

When typical nouns are used, only the token notion domain is activated, which can be showed in Figure 3.
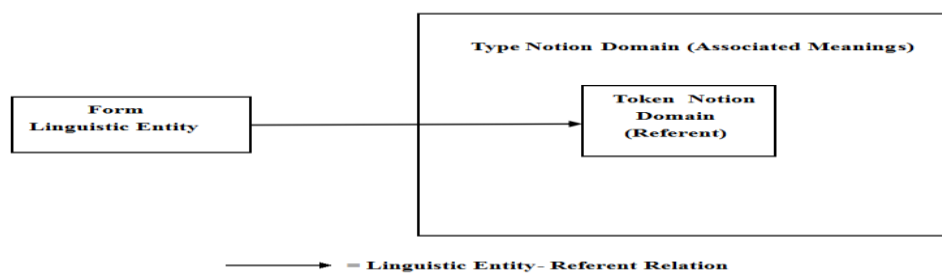
Figure 3: Activation of the token notion of a typical noun

Figure 3 indicates that for some typical nouns, only the token notion is conceptually salient without concerning its type notion. The token notion is basic and the type notion is acquired based on the token notion. Also the token notion concerns the linguistic entity and referent relation.

However, when nouns are decategorized, nouns do not refer to their referents any more. In such a process, the token notion functions as the vehicle entity and gives mental access to its type notion. As a result, the type notion domain which consists of many sub-domains is activated. This process is also referred to as meaning elaboration. Then based on the concrete contexts, the type notion domain is reduced and a certain sub-domain is highlighted. And in this way, the intended meaning is grasped. This process can be showed in Figure 4.

Figure 4: Activation and domain reduction of the type notion of a noun

So at the initial stage of decategorizaiton of nouns in Mandarin Chinese, the working mechanism here is WHOLE-PART METONYMY, in which the type notion domain is used to refer to its sub-domain. More specifically, if we treat the noun as a cognitive domain and the meaning of a noun as its features, it belongs to the DOMAIN-FEATURE METONYMY. Let us look at some examples.

(8) a. 那个*商人*是他父亲。
　　　'That businessman is his father.'
　　b.*商人*就是*商人*。
　　　'Businessmen are businessmen.'
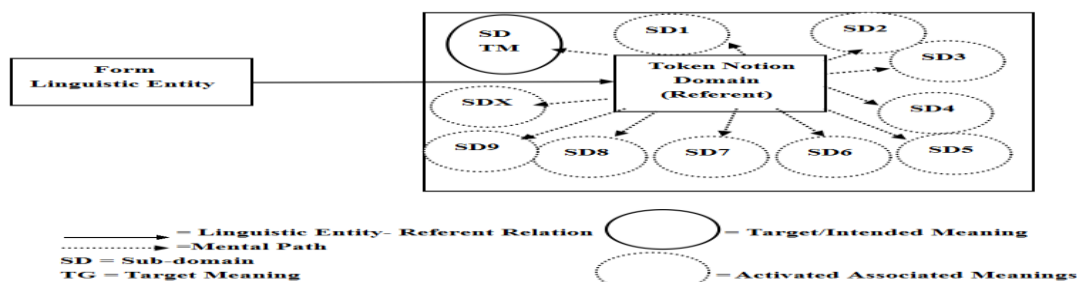
According to what we have discussed above, the meaning of 商人 can be understood in terms of its token notion domain or type notion domain. In (8a), the linguistic form 商人 refers to its token notion domain, a real man in communication without relating to its associated meanings.

In (8b), 商人 especially the second one is decategorized. The associated meanings of 商人 will be activated unconsciously by its token notion. For example, some successful businessmen are very rich, smart and hardworking. Also some businessmen are associated with profiteers who are very mean and place money over everything, etc. Then the intended meaning is caught through the WHOLE-PART METONYMY. In different contexts, different sub-domains in the type notion domain of 商人 will be highlighted.

WHOLE-PART METONYMY is the working mechanism for all the decategorized nouns in the examples of the previous sections.

In the second type of *N1+N2* construction, the meaning *N1* is derived by WHOLE-PART METONYMY, in which one meaning element in its type notion of *N1* is expressed. In (2h), 银 refers to its color; in (2d), 斑马 denotes the stripes on the body of the zebra; in (2c), 铁 suggests the tough personality; in (2b) 土豪 refers to the luxuriousness of the color; in (2f). 水桶 reveals the shape of one's waist.

In (6), 手机 means the way of connecting others by using the mobile phone and functions as an adverb and refers to the manner of the action. This kind of associated meaning which can be treated as a feature of 手机 is obtained from the type notion domain. From the micro perspective, it is PRODUCT-FUNCTION METONYMY, a type of WHOLE-PART METONYMY.

Mode of Metonymical Mapping

As has been stated above, WHOLE-PART METONYMY concerns the process of meaning elaboration and the reduction of the domain. As a result, certain sub-domains of its type notion domain or the intended meanings will be understood accordingly. So a question arises at this point, how is the proper meaning chosen in this kind of metonymy?

According to Liu (2006), the intended meaning is obtained through metonymical perspectivization. Also, in certain contexts, speaker's attitude can be reflected while choosing the intended meaning.

Perspectivization is a mechanism which can highlight different components of frame-based knowledge whose semantic structure is rather complex (Taylor, 1995). So metonymical perspectivization is a very important component of metonymy, by which a certain characteristic of a concept can be selected. In many situations, the perspectivization of a certain constituent in the semantic frame is grounded by other constitutes. Sometimes, it might entirely suppress them. It is the major means for semantic extension and reification.

Metonymical perspectivization is made up of two aspects, namely, perspectivization of constituents and perspectivization of meaning.

Perspectivization of constituent refers to the highlighting of certain semantic constituents while neglecting others in a certain context.

(9) 她的外表很*城市*，性格却很*乡村*。（《小说月报》, 2002）
　　　'She has a good appearance and simple personality.'

In (9), 城市 and 乡村 are two decategorized nouns in the *Adverb+Noun* construction, expressing a kind of assertive meaning. The type notion of 城市 includes many associated meanings, such as modernization, civilization, prosperity, etc. And the type notion of 乡村 has meanings such as simplicity, conservativeness, ignorance, poverty, etc. All these associated meaning components can be activated unconsciously; however, not all these meaning constituents can be highlighted. According to the context it occurs, the good looking and fashion of people living in cities and simple

characters about people in rural areas are highlighted while others associated meanings are neglected.

Actually different components in the type notion domain will be highlighted according to different contexts through metonymical perspectivation. For example,

(10) a. 那位男老师的讲课风格太*女人*了。
   'That male teacher's teaching style is the same as the female teacher's.'
  b. 当断则断，不要那么*女人*好吗。
   'Try to make a decision in time, don't be so indecisive.'

In (10), different associative meaning components of 女人 is highlighted. In (10a), the feature of a woman with small strength and low voice is highlighted and used to describe a male teacher. And in (10b), the indecisive nature of some women is highlighted.

Perspectivization of meaning refers to the creation of additional meaning under certain conditions especially the subjective meaning of a speaker or writer. The speaker's subjective meaning or attitude can be expressed through a new way by the language itself, out of the consideration of politeness, acceptability and relevance, etc (Traugott & Dasher, 2002). This process is also called subjectivization. And in different contexts, the same noun can be decategorized to denote different attitudes of the speaker through the perspectivization of meaning.

(11) a. 我们的关系很*铁*。
   'We have a close relationship.'
  b. 他是*铁*心当叛徒了。
   'He made a firm decision to be a traitor.'

The type notion domain of 铁 includes many aspects. The *hardness* nature of iron is selected and mapped to describe the relationship of two people in (11a) and one's determination in (11b) . In (11a) and (11b)，the meaning of 铁 *is* captured through metonymical perspectivation of constituent. However, in (11a) a kind of positive attitude is conveyed while in (11 b) a kind of criticism is revealed.

In summary, at the initial stage of decategorization of nouns, the mechanism is WHOLE-PART METONYMY. More specifically, it is DOMAIN-FEATURE METONYMY. The intended meaning is derived by the reduction of the rich information in the source domain according to the context. This is done through metonymical perspectivization.

Metaphor as the Working Mechanism at the Final Stage

Metonymy operating at the initial stage of decategorization of nouns in mandarin Chinese conceptually motivates metaphor to work, enabling a concrete noun to express an abstract meaning. In such a process, there involve both categorical and conceptual metaphors, with the former as the majority.

Categorical Metaphor as the Working Mechanism at the Final Stage

DOMAIN-FEATURE METONYMY provides basic working mechanism for understanding decategorized nouns in Mandarin Chinese. With this mechanism at work, we are able to use a concrete noun to express an abstract idea. Thus, decategorization of nouns enters the second stage and the working mechanism is metaphor.

According to our language data, in most cases, categorical metaphor works at the final stage of decategorization of nouns in Mandarin Chinese, in which concrete objects are used to refer to abstract notions. We found that some typical nouns referring to person, object or activity are often the source domains, while some abstract notions such as those referring to characteristics, space or time are often the target domains.

Let us look at some examples given in the previous sections again. The nouns, such as 斑马 in (2d), 战士 in (4), 手机 in (6), 水桶 in (2f) and 猫 in (7a) all undergo metaphorical process in which the concrete nouns are used to express an abstract meaning.

斑马 in (2d) is an OBJECT used to describe the shape of the crossing. The source domain is 斑马 while the target domain is the kind of crossing we would like to describe. Thus it belongs to OBJECT-TO-QUALITY METAPHOR. The same type of metaphor can be found in (2f). Being the source domain, 水桶 is used to describe the target domain, the shape of one's waist. In (4), 战士 is a PERSON used to refer to characteristics of a fighter and it belongs to PERSON-TO-QUALITY METAPHOR. In(7a), 猫 is an animal and is used to denote a person who likes staying at home without going outside. Thus it belongs to OBJECT-TO-QUALITY or ANIMAL-TO-QUALITY METAPHOR.

In (11b), the meaning of the second 商人 is derived with the reduction of the type notion according to the context by the WHOLE-PART METONYMY. This process enables the concrete noun to emphasize an abstract notion in the type notion domain of 商人. Thus it is a PEOPLE-TO-QUALITY METAPHOR.

Conceptual Metaphor as the Working Mechanism at the Final Stage

As is shown above, in most cases, categorical metaphor works in decategorization of nouns. However, our data indicate that there are also cases in which conceptual metaphor functions, but much less in number than categorical metaphor.

By conceptual metaphors, the meaning of a typical noun is extended and becomes abstract. For example,

(12) 一个*蛇瓶*
  'A snake vase'

In (12), 蛇瓶 can be understood in two ways. The first refers to a vase used to hold snakes and the second to a

specific vase with carved snake on it.

For the first meaning, the word 蛇 cannot refer to any specific snake any more, thus it undergoes generalizing or abstracting and belongs to the categorical metaphor. While, the second understanding is the conceptual metaphor, as 蛇 refers to the carved object which looks like a snake. Thus, this metaphorical extension happens while its categorical status does not change completely.

VI. Conclusion

From the discussion above, we can draw the following conclusion:

The working mechanism of decategorization of nouns in Mandarin Chinese is metonymy-metaphor interaction, mainly metaphor from metonymy, with metonymy working at the initial stage and metaphor at the final stage.

The metonymy belongs to the WHOLE-PART type, with the type notion of a noun as the source domain (WHOLE) and the meaning components in source domain as the target domain (PARTS). It concerns meaning elaboration and reduction of the source domain. By this mechanism, certain meaning components in the source domain are highlighted and chosen through metonymical constituent perspectivization and subjectivization in a context. This enables a noun to express expressive or assertive rather than referent meaning.

Motivated by the WHOLE-PART METONYMY at the first stage, decategorization enters the final stage, of which the working mechanism is mainly categorical metaphor, with conceptual metaphor as a complement.

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Use of Foreign Films in Cultivating Intercultural Communicative Competence in ELT—A Case Study[*]

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Abstract—**Foreign films have long been used in English Language Teaching (ELT) and been proved effective in improving learners' linguistic competence. Cultivating Intercultural Communicative Competence (ICC) has gradually become a vital goal in English Language Teaching (ELT). However, whether foreign films can be used to improve learners' ICC is less researched. Taking Byram's ICC model, this paper tends to show foreign films can also be effective in improving learners' ICC. This article reports an empirical study designed to explore the processes students engage in when viewing Disney film Mulan in a Chinese college classroom. Students' study blogs, quizzes, and interviews are major research data and the analysis of the data illustrated foreign films' role in cultivating learners' ICC and explored the mental process of students' interpretation of foreign films.**

Index Terms—**foreign films, English Language Teaching (ELT), Intercultural Communicative Competence (ICC), Mulan**

I. INTRODUCTION

The goal of English Language Teaching (ELT) has changed from a focus on linguistic competence to the current wider emphasis on intercultural communicative competence (ICC) with the fast pace of globalization. However, due to limited intercultural communication experiences in classrooms, students are confined to what they learned in the textbook and lack of real intercultural communication encounters. Foreign films, with their authentic language, real physical settings and human interactions, can be used as scenario simulation by teachers and learners. With appropriate task designs, foreign films can also be used in the classroom to get learners acquainted with foreign social and cultural life, thus bridging the gap for lack of real intercultural communication encounters.

Actually, foreign films have long been used in ELT classrooms and have been instrumental in improving learners' listening, speaking and reading skills (Stempleski and Tomalin 2001; Bouman 1996; Chapple and Curtis 2000). However, most of them are concerned with the improvement of learners' linguistic competence. They can be also used in teaching cultures (Kramsch, 1995; Roell, 2010). There is less emphasis on their use in developing intercultural communicative competence. This paper tends to explore the use of foreign films in developing learners' ICC. It also reports on students' own interpretation of foreign films, which has so far attracted little attention. Another issue is how students come to understand another culture through watching films.

Among a number of ICC models, the one proposed by Byram (1997, 2009) is adopted as a guideline for this study. Byram's model incorporates knowledge, attitudes, skills of interpreting/relating, skills of discovery/interaction, and critical cultural awareness. This study tends to take Byram's model as the framework and explores how students interpret foreign films and how the interpretation processes improve students' intercultural communicative competence.

II. USE OF FOREIGN FILMS IN ELT

Foreign films are the most well-known non-print media used in ELT. They are easily accessed and readily available in most countries around the world. Besides their popular means of entertainment, their use as teaching material is also significant amongst language teachers. (Sabouri & Zohrabi, 2015). At the very beginning, films were used as aids to help learners comprehend literature in the language being learnt (Bouman, L.1996). Films then were used to help improve learners' English proficiency including grammar (Ruhl, B. 1978) speaking and listening skills (Chapple, L. and A. Curtis, 2000), vocabulary, reading, translation (Mollica 1978) and writing skills (Kasper,2000).

Kramsch (1995) makes the point that intercultural content in film can reveal how people from different backgrounds think and interact by focusing on areas such as immigration, racism and discrimination, etc.. Consequently, using film has the potential to not only raise greater awareness of cultural differences (and similarities) but also serves to generate a feeling of empathy in learners. Roell (2010) suggests that films can be used successfully in various ways within

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education and ELT in order to help learners develop language skills; interpersonal communication skills and intercultural awareness. Elissa Tognozzi (2010) made a qualitative study to analyze how short clips from foreign language films could be incorporated into the teaching of language and culture in the university classroom.

Foreign films show learners a certain culture both from general and specific viewpoints, such as daily life and lifestyle practices. Sherman (2003) believes that authentic film is a 'window on English language culture.' So, foreign films cannot only be used for teaching but also for educating students about social aspects and they have great potential in facilitating language and culture classroom especially in terms of fostering ICC.

III. BYRAM'S MODEL OF INTERCULTURAL COMMUNICATION COMPETENCE (ICC)

Byram (1997) proposed a model of ICC and was widely accepted in foreign language teaching and Intercultural Communication studies. His model includes five elements: attitude, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical awareness.

The first component, attitude, refers to the student's "curiosity and openness, readiness to suspend belief about other cultures and belief about one's own" (as cited in Elola & Oskoz, 2008). This factor is about the willingness to delay unbelief about other cultures and belief about one's own. Students are not supposed to base a judgement on their own cultures.

The second factor, knowledge, refers to familiarity with "social groups and their products and practices in one's own country and in the country of one's interlocutor, and knowledge of the general processes of societal and individual interaction" (Byram, 1997). Idoia Elola & Ana Oskoz (2008) suggests that much of this knowledge is relational. That is, how the inhabitants of a country perceive another country. This knowledge is also social, which means how individual acquire knowledge regarding their own social group and the social group of others. Part of the knowledge of the intercultural speaker is being aware that one's "natural" way of interaction with others is a product of socialization, and that other cultures have parallel but different modes of interaction (Elola & Oskoz, 2008).

Actually it is impossible for the learners to acquire all the necessary knowledge needed in various cultural contexts. Therefore, it is imperative for the learners to have skills that enable them to understand unfamiliar knowledge and relate the knowledge to their familiar knowledge.

Firstly, learners need to have skills of interpreting and relating, which refers to the "ability to interpret a document or event from another culture, to explain it and relate it to the documents from one's own (Byram, 1997).

Secondly, learners need to have skills of discovery and interaction, which refers to the "ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction (Byram, 1997). Learners should be able to explore new culture and develop the ability to integrate their knowledge, attitudes and skills even at the disadvantage of the absence of real-time communication.

Sometimes learners may be tortured by the conflict of their own sets of values and the newly acquired ones, even though they are quite open-minded, tolerant of others' beliefs and values. A learner's own values may affect their responses toward those of the target culture in a positive or negative manner. It then becomes necessary to make learners aware of their own behaviors and beliefs by developing a critical cultural awareness; that is, by developing the "ability to evaluate critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries (as cited in Elola & Oskoz, 2008). With critical awareness, the learners are expected to adopt a more open-minded attitude towards another cultural value while maintaining their own sets of values.

IV. METHOD AND DATA ANALYSIS

The research was carried out in Beijing, China. Research participants were non-English major Chinese undergraduate students. They must pass the College English Test Band 4 (CET 4) first then they are qualified for this elective course. CET 4 certificate holders are more likely to have a good command of English so that teaching effectiveness will be greatly enhanced.

The Disney film Mulan was selected as the teaching material. The plot of the film is based on a Chinese folktale, but it is different from the commonly shared Chinses version. The main actress Mulan is a tomboyish girl who dressed like a man, behaved like a man. Once she was frustrated at the fact that she was out of tune with the traditional feminine virtues and she failed to live up to the expectations of traditional gender roles in China. However, she happened to go to fight the war against the Huns in her father's place. Only in the military; a male world; Mulan could find the real self and live her own life. Finally, Mulan won the war, saved the Chinese kingdom, and lived happily ever after.

Disney Mulan was chosen because it is a well-known tale among Chinese people. The film version of the story provides teaching materials which are both educating and fun. It also provides opportunities for reflection.

However, researchers often challenged the distorted representations of Chinese culture in the film. The discrepancy between western version and eastern version is a good example of developing students' sense of cultural differences and intrigue critical thinking. This material could be used to inspire critical classroom discussions regarding the plurality and fluidity of culture as well as those pertaining to Chinese heritage and cultural authenticity.

The study takes Byram's ICC model as the framework, and students are required to write about the film's plot, their

understanding of the film, and compare Disney version of Mulan with its Chinese counterpart. Semi-structured interviews in five periods were conducted with the students. 30 students took part in the research and among them 10 were selected randomly for the interviews.

TABLE 1.
DATA SOURCES

Contents	Collection Period (5 weeks)	Data
Attitude	First week	Students' Study Blogs
Knowledge	Second week	Quiz
Skills of Interpreting and Relating	Third week	Students' Study Blogs and Interviews
Skills of Discovery and Interaction	Fourth week	Students' Scripts
Critical Evaluation	Fifth week	Students' Study Blogs and Interviews

V. FINDINGS

Attitude

Students were asked to write in their blogs about the reason why they choose this selective course and their attitude towards the role of films in developing their language proficiency as well as ICC. The reasons for choosing the course vary, eg. interests, learn about other cultures, prepare themselves to study abroad etc. but mostly falls on these two categories: instrumental and integrative. It shows that most students understand how important culture is and they are open to other cultures and quite curious about different cultures.

When talking about the role of films in the class, they show strong desire to watch films, since they are both educating and entertaining. Students like to incorporate film watching into their class because of its authenticity of language and scenes, its diversity of content and form, its vivid reflection of social culture, customs, values and ways of thinking. The result agrees with Mark Pegrum, Linda Hartley and Veronique Wechtler (2005) research. They reported on and analyzed the results of a survey of attitudes towards foreign films among UK university students of French, German and Spanish. The findings reveal students' limited exposure to and relative lack of familiarity with non-anglophone cinema; yet this coupled with considerable enthusiasm for the greater integration of film into language courses (Mark Pegrum, Linda Hartley and Veronique Wechtler 2005).

Knowledge

After watching the Disney film Mulan, students took part in a quiz about the plot of the film in order to check whether they have understood the content. The ten quiz questions center on the narrative elements of when, where, who, what and why questions. 23 students get 100 percent right, and 5 students get 90 percent right, and 2 students get 80 percent right. It shows that despite the language barrier, most students can get the main plot of the film. Comprehending the plot is basic to any deeper understanding of themes and characters. The interviews revealed the methods students took to facilitate their understanding among which watching with English soundtrack and Chinese subtitles proved to be the most common ways students adopted. The length of sentences, the speed of the dialogue appeared to be the main obstacles to understanding.

Skills of interpreting and relating

At this stage, students are asked to retell the Disney Mulan story in their own words and are encouraged to identifying differences by comparing the characters with their Chinese counterparts. LJM wrote this in his blog:

Disney version of Mulan is more like an American girl, who values individualism more than anything else. She is unwilling to cater to the traditional female models, instead she longs for freedom. While in Chinese version of Mulan, the emphasis is on her filial piety to her father, which is a high value in Chinese culture.

Data of this kind show that students are stimulated to compare characters in both cultures. They are able to interpret a literature from another culture, and relate it to the literatures from their own.

Some students go into details of the film to interpret the culture reflected in the film. DZX wrote about the song Reflection in the film:

"Look at me, I will never pass for a perfect bride or a perfect daughter. Can it be I'm not meant to play this part?" by defining the social role for women as a "part" that one has to play, the song fortifies the irreconcilable relationship between individual selfhood and the Chinese tradition.

HLT commented on Disney Mulan's humor, she writes:

Disney Mulan is more like a funny cartoon character than a brave female hero in Chinese history. However, I think it is acceptable for this change, for it has to cater to the needs of U.S. audience.

Skills of discovery and interaction

To practice this skill, students are asked to recontextualize the story, that is, think about or reflect on the story in a different context. Some students make the recontextualizing by putting themselves into Mulan's shoes. In the interview, LM said:

If I were Mulan, I would like to marry a man who can shoulder the responsibility of serving the military for the family and I took care of the family at home. Anyway, battlefield is male domain.

A male student comments on Disney Mulan's portrait of Mulan as a representation of gender oppression. He wrote

that in his blog:

I think Mulan is a victim of the traditional Chinese culture, and her struggle is against Chinese traditional gender roles. Male Chinese characters are the incarnation of the abusive Chinese culture. However if I were living at that time, I will not fall in love with a girl like Mulan for her existence makes me feel impotent.

Critical awareness

Some students show strong critical awareness commenting on Disney Mulan. LLY thinks that "the royal dragon symbol is embodiment of Chinese ancestor, who is supposed to be solemn, respectful. While the dragon is ridiculed into a frivolous lizard." WMX, criticized Disney Mulan for its deviation from the original Chinese version. He wrote:

The Chinese Mulan was decontextualized and displaced with only some superficial Chinese culture elements such as the Great Wall, the Forbidden City, dragons, ancestor worship and martial arts.

NWY complained that Chinese people complexion was not as dark as the Disney's portrait, and the figure of Mulan is kind of plump, which did not fit in with Chinese ideals of beauty.

In the interview, LM said: It is ridiculous to see the ancestors of Mulan dance with rock music. We Chinese people honor and respect our ancestors, and it looks silly for them to dance like this!"

VI. DISCUSSION

Belinda Y. Louie (2006) reported a similar project carried out in a U.S. school. The teacher assigned her fourth-grade students five different versions of Mulan: The Song of Mulan (Lee, 1995), The Ballad of Mulan (Zhang, 1998), The legend of Mulan (Jiang, 1992), Fa Mulan (San Souci, 1998), and Disney's Mulan video (Coats et al., 1998). The researcher collected various types of information including videoing taped records of all the instructional sections, field notes, teaching journals, students' journals, and students' projects and students' interviews. The research centered on students' cross cultural understanding from three categories: critical, empathetic and conceptual understanding. Compared with Belinda's data, I found similarities as well as differences in American and Chinese students' understanding of Disney Mulan.

Both students from different cultural background demonstrate skills of interpreting and relating. In Belinda. Y. Louie (2006) study, the teacher asked students to write in their journals about two items: (1) Mulan's feelings and reasons for her decision to fight in the war and (2) whether it be acceptable and honorable for Mulan to go to war without her parents' permission. In her journal Megan wrote,

Mulan probably would have gone without permission because she finally cares for her family, especially her father. Because her father was the weakest and because any small things could hurt him because he's weak and frail. So she probably asked first. But if her parents said she couldn't go, she would probably go anyway because she cares (Belinda. Y. Louie, 2006, P443)

Most U.S. students believed that it was acceptable for Mulan to disobey her parents when she believed that she was doing the right thing (Belinda. Y. Louie 2006).

I asked students to write the same topic. However, most Chinese students thinks it is not acceptable and honorable for Mulan to go to war without her parents' permission. In her Journal WMW wrote,

It is unbelievable for Mulan to join the military without her parents' permission, because in Chinese culture parents' will must be obeyed. Any disagreement with parents will be regarded as serious offence.

Most Chinese students believed that it was unacceptable for Mulan to disobey her parents even if she thought she was doing the right thing.

Both students show skills of discovery and interaction. U.S. students connected with Mulan using dialogue, by imagining how she might have felt or how they might act in her place.

Kim: Mulan's dad was not strong enough. At least in China at that time, they allowed a substitute. But my dad, when he was young, he and some of the kids that he knew had to go to the army, too. (Belinda. Y. Louie, 2006, P445)

As is revealed from Belinda. Y. Louis (2006) study, U.S. students disliked the fact that Mulan had to deceive the government by disguising herself as a man, they realized that the government might not have allowed Mulan to replace her father if she had enrolled as a woman. They found Mulan somewhat strange because she lied to the government. They were unused to questioning a brave and admirable protagonist about negative elements in her life (Belinda. Y. Louie 2006).

I asked students to write about their attitudes towards Mulan's deception. Most students show empathy to Mulan's white lie.

ZL : Mulan had no choice. Even though she lied, it is a white lie.

U.S. Students also showed critical awareness regarding Disney Mulan. They believed the Disney version added many imaginary items to make the story "more enjoyable." They realized that Disney's additions compromised the authenticity and accuracy of the story. Chinese students also criticized Disney's distortion of Chinese culture. However, they both show their preference for the Disney version. U.S. student Don commented that, "although Disney added a lot of fake stuff in the story, they made the story funny." A Chinese student revealed in her interview that she liked the Disney Mulan because "it displayed a funny and different Mulan, who is more attractive."

Both U.S. students and Chinese students showed conceptual understanding of culture. Conceptual understanding is the awareness that culture is a social construct and that there are individual differences with a culture (Matsumoto,

1996). It also involves the acknowledgement that we look at the world through our cultural filters and we act according to our cultural norms. Students with conceptual understanding of culture begin to accept the range of values and behaviors among different cultural groups (Cotton, 1996). Only a few U.S. students involved in the project demonstrated conceptual understanding at the end of the class. Students discussed their abstract understanding of culture.

James: *People think differently.*

Jay: *People from different cultures may think differently. (Belinda. Y. Louie, 2006, P446)*

VII.   CONCLUSION AND RECOMMENDATIONS FOR LANGUAGE TEACHERS

The research sheds light on the use of films in language and culture teaching. Teachers can recommend foreign films with abundant cultural elements to students and design tasks based on Byram's ICC model with the aim of improving students' ICC. But the selection of film should depend on the focus of the class or on the teaching objectives of a specific module. At the same time, teachers should bear it in mind that films are story telling from a particular director's point of view and therefore reflect a personal perspective. This point of view may or may not be credible to some students, depending on their own interpretations of the film (Mark Mallinger & Gerard Rossy, 2003). Other limitations may result from individual differences among students themselves. Teachers should be selective with scenes with swear words, pornography or violence that may be offensive to students with strong religious belief or moral values. Appropriate task design is also significant. Byram's ICC model is a good theoretical foundation for the task design. Other theories of ICC are also encouraged to be used in designing tasks with the purpose to increase learners' ICC awareness.

The case study illustrates that foreign films especially those with diverse cultural elements are instrumental in developing students' ICC. The interviews with the students demonstrate that they were active viewers with so much going on in their minds instead of passive viewers. Students showed considerable enthusiasm for the greater integration of foreign films into Intercultural Communication course. Since intercultural communication tasks are more related with participants' intercultural social relationships and entail intercultural communicative acts, the language teacher should involve students into a variety of social roles and speech events via the incorporation of activities, such as role play, simulation, cultural comparison and drama into classroom. The data analysis showed that viewing foreign films and reflecting on students' interpretation of foreign films is helpful to develop learners' ICC.

The case study also has implications for the classroom teaching in relation to selection of appropriate films, the role of the teacher, the design of class activities. In addition to the common approach of seeing the film itself as the teaching material, the study shows that students themselves can be treated as a source of material in that students conduct complex sense-making activities which produce rich and dynamic meanings (Linda Hui Yang & Mike Fleming, 2013). By selecting appropriate films, asking appropriate prompt questions, assigning cultural context tasks, teachers can facilitate the development of the students' intercultural communicative competence.

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Adapting a Text for Testing Purposes: Approach to Academic Reading and Writing Assessment Design in the Arab World

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Abstract—Current research aims to help teaching practitioners at the undergraduate level to adapt a text for the purpose of testing academic reading and writing in the Arab world. It presents a detailed description of the process of text adaptation which is done to make selected reading suitable for the nature of the module, type of the testing items, students' proficiency and cultural environment. The paper focuses on a number of areas undergoing amendments such as text length, vocabulary and terminology, style, etc. According to the mentioned areas application of particular strategies is discussed. The research has been carried out on the basis of one text.

Index Terms—academic reading, academic writing, testing items, text adaptation, adaptation strategies

I. INTRODUCTION

Academic reading and writing is one of the courses that ensures students' success in their studies throughout. Mastering basic skills of formal writing and knowing how to approach an academic text for comprehension, builds a strong ground for further learning. Academic environment is rather demanding. Responding to those demands, embracing the concepts and obtaining the skills of academic reading and writing would mean excelling in learning at a required pace. The role of the tutor in helping their students' to cope with this pace is extremely important. Tutors' understanding of students' attributes and attitudes as well as careful approach to teaching, choice of strategies, matter for the class and pave learners' way to success. On the other hand, the same factors should be considered at the stage of assessing of what was taught. Preparation of testing materials requires special attention of the involved tutors to ensure meeting course requirements and expectations.

Combined academic reading and writing assessment clearly involves testing of both skills simultaneously. Hence, the test item writer is responsible for selecting and preparing the text that would match a number of conditions arising from the nature of the test as well as student related factors. Choice of the reading material and tailoring it to the test is an art. It needs the mastery of amending, adjusting, simplifying, complicating, concealing and exhibiting wherever necessary. Test item writer has a variety of tools and a set of strategies at his/her disposal to work on selected reading. Text adaptation is a challenging task in the Arab world context. Gulf students' attributes and attitudes differ from the ones of other backgrounds (for further discussion see Section III, B). Therefore, standard approaches of text adaptation should be considered very carefully and in regards to the requirements of appropriateness before application.

The current paper presents a study of one text adapted for the purpose of testing students' academic reading and writing skills at the undergraduate level. It addresses a variety of amendments and provides reasoning for selection of their particular types based on Green & Hawkey's (2011) taxonomy. It focuses on studying the process of text manipulation for the purpose of testing academic reading and writing skills in Oman. The geography of the conducted research is highlighted here to demonstrate the need to address cultural elements of reading along with its structural (lexical, grammatical, syntactical, etc.) features in the process of text adaptation.

II. LITERATURE REVIEW

Text amendment for English language learners is a matter of wide discussions by English as a second language (EL2) reading material designers of various disciplines. The tendency to use authentic texts is supported by numerous educators (Krashen, 1985; Devit, 1997; Larsen-Freeman, 2002) as much as the trend to adapt reading materials by others (Long & Ross, 1993; Crossley, Yang, & McNamara, 2014). The choice is often made depending on the reader. Authentic text is usually defined as any type of reading 'written in the target language for the ... target language audience' (Green & Hawkey, 2001). Daskalos & Ling (2005) also specify that an authentic text is written for native English speakers. Adapted texts, on the contrary, are frequently used for EL2 beginners and students of intermediate level (Shook, 1997: Young, 1999). Variety of approaches to text manipulation at our disposal (Crandall, 1995; Davison & Kantor, 1982; Ellis, 1993) enables reading material designer to produce a text satisfying demands of his audience/students. The job of reading based test item writers is more complicated than just adaptation as they need to

match the text to multiple requirements of the test related to testing students' skills of reading and comprehension as well as to particular course materials.

A. Advantages of Using Authentic Texts

There are a lot of arguments in favour of using authentic texts in teaching EL2. They (authentic texts) are considered to be the most suitable reading material in terms of variety of *topics* related to the current developments of the society, economy, research, etc. Moreover, the texts can be easily obtained from a wide range of sources of print and online media (Roberts, 2014; Case, 2012). This is a relevant point especially in the context of Oman where the quality of writing of English language media needs to be developed. Though, it is just a matter of time as this sectors excels a lot with the support of the government.

Authentic texts are also considered to be more *natural* in terms of their organisation, use of grammar, and lexical items (Goodman & Freeman, 1993; Kuimova, 2011). It is believed that an authentic text can sometimes be easier than a simplified one. Due to various manipulations the text undergoes grammatical and syntactical changes that complicate comprehension (Long & Ross, 1993; Roberts, 2014). Reading ease tools though prove it different sometimes. Texts from journals for example would score 30 – 50 on Flesch-Kincaid reading scale. It means professional authentic text is difficult to read and understand for a non-native language speaker.

Another advantage of an authentic text quoted by many researchers is *motivation*. Roberts (2014) claims that students are motivated by the difficulty of reading. Putting extra efforts into understanding the reading content should be rewarded with satisfaction of learning new concepts and ideas developing ones comprehension skills and enriching personal vocabulary. This 'sink-or-swim' approach (Case, 2012) does not work with Arab students though. Lempke (2016) states that culturally determined lack of reading habits and therefore low motivation to read is not a good basis for challenging reading environment.

Some researchers stress upon the importance of authentic *cultural* information available in the texts (Kuimova, 2011), that would help students to familiarize themselves with the peculiarities of the source language culture and so, broaden their mind. It is though arguable in the context of the current study as the cultural and religious norms and values of the source language differ a lot from the target language one. The difference should be considered carefully in preparing a text for testing purposes in particular to avoid unexpected reactions or disruption of the students at the time of the exam.

B. Advantages of Using Adapted Texts

Reading materials are often simplified. 'Text Simplification is the task of reducing the complexity of a text without changing its meaning. Simplification can be applied at various linguistic levels, from lexical substitution to more global operations such as sentence splitting, paraphrasing or the deletion or reordering of entire clauses' (Alva-Manchego, 2017: 295). Approaches to text simplification might vary but there are definitely common concerns to be addressed.

First of all, direct *relevancy* to students' level and needs should be considered at the time of text amendment (Roberts, 2014). A text that is too demanding in terms of its length, vocabulary, grammar or any other feature related to the content taught in class prior to the test can interfere with students' comprehension.

Text length is one of the issues mentioned by students as an obstacle for comprehension and further synthesis of reading. Longer texts appear to be more difficult to deal with for EL2 students (Trites & McGroarty, 2005). Manipulating the length of the text is required for testing purposes as well. It is done to avoid excessive details unnecessarily overloading the text and increasing reading time (Roberts, 2014). The reason is the time constraints of the test that is allotted to read, comprehend and integrate. Shorter text containing all the components required by specifications of the test enable proper comprehension and response to the tasks (Trites & McGroart, 2005). The claim of the same researchers that a 600-words reading can contain basic elements of the text was taken as a ground for text length amendment of the text discussed in this paper.

Motivation is a factor playing an essential role in reader's comprehension success. As it was mentioned above (see Section A), readers of a particular (lower) level can be demotivated by text difficulty. Respectively, adaptation is a way to improve reader's motivation. Making the text more accessible allows students to understand provided passage as well as elicit the information within the set time constrains set by the test (Duarte, 2008).

Another point of importance in the process of text simplification is local *culture*. Middle Eastern society does not always accept western concepts as similarly appropriate or ethical. It might be related to gender interaction, family matters, both work and personal ethics, politeness or code of conduct. Hence, an authentic text breaching the norms of the reader's society should be avoided. An appropriate text would ideally reflect on local content, issues, and concerns (Richards, 2018) such as current developments and achievements or problems and their solution within the context of the researched culture.

Looking back at the on-going arguments in favour or against each of the text types approaches it is worth noting that 'neither side can provide empirical evidence to support its argument' (Green & Hawkey, 2011: 18). Hence, a text-for-test material designer can rely on his/her own judgement regarding the need to use an authentic or amended material.

Text amendment allows the tutor to relate selected reading materials to students' level and needs (Roberts, 2014). It helps learner's comprehension avoiding unclear, irrelevant or inappropriate concepts. Moreover, it addresses particular skills and knowledge elements learnt during the course. Exposing the students to any new content or linguistic structures at the time of the test would interfere with comprehension and, as a result, negatively affect testing outcomes.

Apart from the benefits of simplified texts for learners, also text simplification develops tutor's expertise (Richards, 2018). In-house material designers working with particular curriculum master the art of text amendment for a particular course and purpose as well as culturally and linguistically specific groups of students.

Finding a suitable authentic text written in a target language for testing purposes is a demanding task as test item writer has to relate a number of prescribed test tasks to the selected reading. Apart from the appropriateness of the content, the text should contain a number of elements enabling the student to demonstrate skills and knowledge acquired through a particular course/course material. Therefore, the question to adapt or not is mostly inapplicable in case with test preparation. The question here is to what extent should the text be adapted?

III. STUDY BACKGROUND

Adapting a text for testing purposes requires attention to several elements. There are dependent and independent factors that should be considered carefully in the process of changing the text. This consideration would ensure successful match of the reading material with a variety of prescribed test items and other requirements of the learner. Hence, the above considerations can be divided into dependent and independent factors. Dependent impacting factors include prescribed test items. Independent ones are interest, appropriateness and accessibility (Green & Hawkey, 2011).

Current study sheds light on the peculiarities of text adaptation for testing purposes. It was conducted in Majan University College, Oman. The test in question was designed for Business and IT undergraduate students of Level 1, semester 1 who took 16 weeks course of Academic reading and writing. The test was a mid-term summative assessment designed to identify students' progress on the module and took place on week 8.

The group included students of two departments as the same course is taught on the both for consistency. Accordingly, the test was taken by both of the groups simultaneously. It included three objective tasks and one writing question. The text was amended considering the type of the tasks and a number of non-academic impacting factors (see Sections III, A & III, B below).

A. Dependent Factors

A test item writer of any educational institution deals with a number of prescribed test items relevant to the course. Current research studies the ways to adapt a text selected by the tutor to match four tasks: three objective tasks and one writing task. The tasks are based on the text and require proper comprehension of its content to be completed successfully.

The nature of the first task requires the students to identify the author of a quotation from the text. There are five quotations where one is direct and four are indirect. Accordingly, reading material should contain more than five in-text citations for the students to demonstrate comprehension of the text, ability to identify key words and concepts and relate them to the information in the reading.

The second task requires the students to demonstrate their extensive knowledge of academic vocabulary. They have to provide synonyms to selected lexical items found in the reading. Hence, the text should contain words taught throughout the course.

The third objective task is closely related to the text and is a traditional form of testing comprehension: true-or-false statements. Here the content of the reading material should be verified and cross-checked for matching the information of the statements.

Writing task contains a text-based question to be answered by the students in 150 – 200 words. Accordingly, the length of the text should be sufficient for the learner to elicit enough information from the text to meet the word limit using their skills of summarising and paraphrasing. Prescribed reading length for the course under study varies from 600 to 700 words.

B. Independent Factors

Independent factors include interest, appropriateness and accessibility (Green & Hawkey, 2011). These might differ depending on the area of studies (business, IT, engineering, etc.), students' attributes (culture, religion, gender, etc.), and accessibility (text grammar, vocabulary, etc.).

Area of studies that students are pursuing can be considered as an independent factor impacting text selection. The current course was developed for Business and IT departments. For ethical issues the exam was scheduled for all of the groups of both the departments on the same day and at the same time. This ensured confidentiality of the test. The test satisfied the interests of both Business and IT students.

Appropriateness of reading plays an important role in text adaptation process in the Middle East. Cultural, religious and gender related attributes are to be taken into account at the time of amending reading material for testing purposes (Richards, 2018). The text has to be carefully examined as for the nature of provided information to avoid embarrassing or harmful content. Unfamiliar concepts should also be eliminated or substituted with more appropriate or clear ones to ensure students' cultural comfort and understanding at the time of exam taking.

Text accessibility is one more factor that affects item writer's choices in the process of adaptation. Though listed last here this factor is of great importance as grammatical peculiarities, vocabulary and other specifications of the text can directly affect the quality of the test. For example, inclusion of The Passive Voice requires careful consideration and

depends on if it was part of the study materials and was addressed properly in class through practice. Flesch reading ease tool provides the percentage of Passive Voice constructions in the reading, so item writer can decide upon the need to simplify the text in this area or vice versa stress upon its usage if required by the test items. Assessment of the knowledge of particular lexical items should be based on the glossary prepared by/for the students during the course on the basis of their learning aids. Words that were not included cannot be tested.

Having considered importance of both dependent and independent factors impacting text adaptation the tutor can commence test design.

IV. DISCUSSION

A. Stages of Text-for-test Amendment Process

Every text intended for testing purposes undergoes three phases of preparation: an exploratory text search phase, a concerted editing phase, and a refining phase (Salisbury, 2005).

Text search might be a time consuming process. One is expected to identify the topic of the reading to use in the assessment and only then the search can start. There were several matters of consideration in selecting a reading topic for the upcoming test. As per the requirements of the curriculum, the test was expected to assess academic reading and writing skills of students of two different departments: Business and IT. Accordingly, the topic had to address professional interests of both. At the same time, the item writer had to keep in mind that highly academic text of one specialization would be hard to understand for the other. So interests of both Business and IT students in common were considered. This blend of requirements determined the choice of texts for adaptation. Considering professional and personal interests of students of two departments for who the test was designed, the topic of smartphones impact on young people was chosen. In particular, the texts selected for amendment are related to the rising issue of nomophobia, fear of not having access to mobile phone, and its consequences. The factor of reading accessibility was addressed by choosing a popular science articles for adaptation. The selected texts were *Nomophobia: A Rising Trend in Students* by Tim Elmore (https://www.psychologytoday.com) and *Rise of 'nomophobia': More people fear loss of mobile contact* by Vicky Kung (http://edition.cnn.com). The total word count of the two texts was 1670 words. Final version of the text after adaptation was 672 words (see Table I).

TABLE I.
WORD COUNT AMENDMENTS

Text #	Source text word count	Portion in the adapted text
Text 1	617	212
Text 2	1053	460
Total	1670	672

The need for using two texts for preparing test reading material arose due to the requirement of word limit of 600 – 700 words. Neither of the selected texts could satisfy this as both were considerably reduced in the first attempt of amendment. Hence, the decision was taken to consolidate the two omitting repeated ideas and revisiting the structure of the final version to ensure coherence and logical development of exam reading.

At the stage of concerted editing the text and test items were prepared for submission. Here the two selected texts were adapted to ensure their readability matches the requirements of the course and they are both academically and culturally suitable (see Sections III, A & III, B).

Flesch-Kincaid statistics was used to identify reading ease of the selected texts (see Table II).

TABLE II.
READABILITY STATISTICS: BEFORE AND AFTER

Aspects	Original texts selection	Adapted text
Passive Voice	5%	4%
Flesch reading ease	55.1	57.9
Flesch-Kincaid Grade Level	10.1	8.8
Concerns: vocabulary is not taken into consideration		

According to Flesch reading ease check the reading selection score was 55.1. This places the text within a higher range of difficulty appropriate for college students. Manipulation of the text improved its reading ease to 57.9 making it more accessible for the students under study. The number of the Passive Voice constructions was reduced from 5% to 4% as amendment aimed at producing reading easier for comprehension. The identified Flesch-Kincaid Grade Level was 10.1. As Flesch-Kincaid evaluation is based on American grade system, i.e. students are native speakers, adaptation of word length and sentence length as main parameters of evaluation had to be considered. Text amendment towards its easier version is required here as Middle Eastern students study English as a foreign language. The final version of the text examined with the same tool placed it within grade 8 (see Table II).

As Flesch-Kincaid reading ease statistics is concerned it does not assess the quality of the vocabulary of the text. Hence, another tool was used to identify complexity of lexical items of selected reading material.

Lextutor.ca online vocabulary check tool was used to identify lexical accessibility of the two texts. The data provided by the online tool analyses the text lexis based on its complexity. It sorts the words depending on the frequency of their use as K1 (first most frequent) and K2 (second most frequent) lexical items. It also identifies academic vocabulary and off-list words that are of rare usage. The data presented in Table III demonstrates the initial level of text readability from the viewpoint of its vocabulary and the results of the adaptation.

TABLE III.
VOCABULARY ACCESSIBILITY: BEFORE AND AFTER (WWW.LEXTUTOR.CA)

Type of vocabulary	Original text profile (%)	Adapted text profile (%)	Examples
K1 words	73.13	79	Experience, face, human, number, etc.
K2 words	7.48	7.59	Accident, attention, list, screen, etc.
Academic word list	5.68	4.80	Analysis, expert, *psychologist*, technology, etc.
Off-list words	13.71	8.61	*Abstain, afflicted*, addiction, internet, nomophobia, etc.

* Lexical items in *italics* were deleted or substituted at the time of adaptation.

Table C presents statistics of the changes made to the original text to reach the required level of accessibility in comparison with the authentic version of the text. K1 percentage of words increased from 73% to 79% making comprehension of the text by the students easier. The number of K2 words increased slightly (7.48% → 7.59%) due to a variety of manipulations applied to other parts of the text not targeting its vocabulary. The number of academic words was reduced by nearly 1%. The reason for omitting academic vocabulary in the test for academic reading and writing purposes is that the deleted lexical items belonged to a different area of studies unfamiliar to Business and IT students (e.g. *psychologist*, *liberated*). On the other hand, the items like *survey*, *percentage,* or *technology* are part of their professional vocabulary and remained in the text unchanged.

A matter of consideration here is that *lextutor* identifies in-text citations, i.e. names of the authors of quoted material, as off-list words. Therefore, the item writer had to apply her subjective judgement of suggested changes and the knowledge of course content in the process of text manipulation. As per the requirements of the prescribed test items (see Section III, A for details) one of the tasks needs students to demonstrate their text comprehension based on a number of direct and indirect quotes present in the reading. Accordingly, presence of in-text citations is strongly required by the test specifications. They (in-text citations) might be added to the reading material as part of text manipulations if they are not enough in the original version.

Cultural appropriateness of the text is a very sensitive matter in the Middle East. It has to be carefully approached at the stage of preparing reading materials for the students. Having a different background international academics should familiarise themselves with the rules and views of the local community. Ideas, concepts and activities acceptable for a European or an American might be a taboo in Islamic culture. For example, bad habits or pre-marital relationships are always the topics to avoid due to the cultural and religious peculiarities of Middle Eastern society.

Cultural matters can be observed at the level of vocabulary (Kuimova, 2011). In the professional experience of the present writer it is advisable to consider use of inappropriate or unfamiliar concepts as a ground for adaptation in the text. This is the area where subjective approach of the item writer is extremely important. In case if the item writer is not familiar with the local culture one has to seek help of experienced teaching team members or peers.

Having completed the search and the editing phases the test was sent to several peers for feedback. The institution under study has an effective procedure of feedback in place. According to it the materials of the test are forwarded to the teaching team members, an assigned peer reviewer and after their suggestions are incorporated, to the external examiner. This procedure ensures multiple feedback from professionals in the concerned area and successful preparation of the assessment pack. At the refining phase the item writer responded to their critical review incorporating agreed changes.

B. Text Adaptation Procedures

Seven types of text adaptations were used in the process of preparation of the test based on Green & Hawkey's (2011) taxonomy. They included deletion, consolidation, expansion, permutation, move, substitution and insertion. Each of the types of the amendment was related to one of the following aspects: paragraph, sentence or word/phrase.

TABLE IV.
NUMBER OF ADAPTATIONS

Aspect	Type of text adaptation							Total
	Deletion	Consolidation	Expansion	Permutation	Move	Insertion	Substitution	
Paragraph	15 44.1%	8 100%	-	-	-	9 56.25%	-	32 37.6%
Sentence	7 20.6%	-	1 100%	-	-	-	2 10.5%	10 11.76%
Word/ phrase	12 35.3%	-	-	5 100%	2 100%	7 43.75	17 89.5%	43 50.6%
Total	34	8	1	5	2	16	19	85

1. Word and phrase amendment

Statistics in Table 4 shows that the text has undergone the highest percentage of changes at the level of words and phrases. 50.6% of all the amendments of various nature were made to single lexical items or phrases to meet the requirements of readability based on vocabulary accessibility identified through a *lextutor* online tool. There were 43 words/phrases overall that required amendment. Seventeen of them were substituted.

e.g. *'accidents lurk' → 'accidents happen'*.

Substitution was made to avoid the use of an off-list word in the text prepared for EL2 students. Twelve words were deleted as part of other changes (sentence/paragraph amendment or deletion):

e.g. *'Nomophobia is everywhere in industrialised nations' → 'Nomophobia is everywhere'.*

The change makes the context more generic and allows the writer to eliminate AWL items. Seven words were inserted into the text. Most of the instances of this amendment type are in-text citations required by the structure of the test:

e.g. *'... a recent online survey of 1,000 people found that almost two thirds (66%) of respondents were afflicted, a rise of 11% when compared to a similar study four years ago' →*

*A recent online survey of 1,000 people found that almost two thirds (66%) of respondents were addicted to their phones, a rise of 11% when compared to a similar study four years ago (**Kung 2017**).'*

Five items underwent the change of permutation or rephrasing:

e.g. *'While teddy doesn't communicate, the phone does,' said Carr-Gregg, adding **insomnia** to the list of potential problems. →*

*'While teddy does not communicate, the phone does,' said Carrlow (2012:52), adding **sleep issues** to the list of potential problems.*

The off-list word '*insomnia*' was explained to avoid usage of an unfamiliar concept.

Move was used twice on words and phrases:

e.g. *'This is the most tribal generation of young people,' **said Carr-Gregg**. 'Adolescents want to be with their friends on a 24-hour basis.' →*

*'This is the most tribal generation of young people. Adolescents want to be with their friends on a 24-hour basis' (**Carr-Gregg**, 2012:28).*

Here in-text citation was moved to the end of the quote to ensure the clearness of acknowledgement of both parts of the quote.

2. Paragraph amendment

Paragraph amendment was needed 32 times that made 37.6% of all the text manipulations discussed. There were three types of adaptation of available seven involved with the current text. Fifteen cases of the paragraph deletion were observed in the two texts under study. The reason of such a high number of paragraphs in relatively short texts is that in Text 2 each sentence was a separately standing unit. Hence, deleting fifteen sentences equals deleting fifteen paragraphs as per the structure of the original text. Eight times paragraphs were consolidated due to the same reason:

e.g.

'Some people get panic attacks when they are not with their phones,' said Michael Carr-Gregg, an adolescent psychologist working in Melbourne.'
Others become very anxious and make all endeavors to locate the mobile phone.
→ *'Some people get panic attacks when they are not with their phones, others become very anxious and make all efforts to locate the mobile (Carr-Gregg, 2012:14)'.*

In nine cases paragraphs of Text 1 were inserted into Text 2 for clarification, exemplification, and completeness of the idea.

3. Sentence structure amendment

Sentence structure appeared to be the least impacted aspect of amendment. Deletion, expansion and substitution were the types of adaptation observed in the text. Seven sentences were deleted due to their redundancy, repeated or irrelevant ideas. One sentence was expanded to clarify the idea expressed but a lexical item unfamiliar to the students. There were two instances of sentence substitution for coherency, introduce a new idea to the reader or summarize above information.

There were seven cases of sentence deletion:

e.g. 'An increasing number of college students now shower with their cell phone. *The average adolescent would rather lose a pinky-finger than a cell phone*. A growing percentage text or tweet instead of actually talking to others.'

The sentence in italics was deleted due to the fact that the meaning of the saying '*to lose a pinky-finger'* is not familiar to EL2 Omani learners. Explaining it in the text for the sake of introducing the reader to a new target language concept would unnecessarily overload the text. Hence, the sentence was deleted to avoid an irrelevant idea that could cause an issue of students' comprehension at the time of exam.

One sentence was expanded:

e.g.

'Accidents lurk while nomophobes fix their attention on phones.' → *'The influence of using your mobile everywhere you go can be rather dramatic as accidents happen while nomophobes fix their attention on phones.'*

The need for expanding the sentence arouse based on the requirement of text accessibility. Cause-and-effect relationship between the use of mobile phone and dramatic results it can lead to was explained in the text to better demonstrate the connection between it elements and provide students the ground for better comprehension.

Two sentences were substituted in the text under discussion.

<div style="text-align:center"><i>e.g.</i></div>

'Do you see signs of nomophobia? *What else would you add to*   →   'Do you see signs of nomophobia? *If yes, follow the expert's advice*
my list above?'   *and set yourself free of the addiction.'*

In the example above, italicised sentence suggests a further discussion that would be appropriate in class and lead to students expressing their opinion on the topic. In case with the test design, the last sentence of the text is expected to conclude the reading summarising its content or giving advice as in the example above.

Incorporating the changes suggested by automated readability and vocabulary tools the item writer considered the nature of test tasks. Several amendments were made/not made to the text based on the type of the item to ensure the student can locate the necessary information, tested concepts are present in the reading, content of the course is tested properly.

V. CONCLUSIONS AND RECOMMENDATIONS

This research has reported the results of the study on text adaption for academic reading and writing course for Middle Eastern undergraduate students. It focused on the process of text amendment, which is done to make selected reading suitable for the nature of the course, directly relevant to the materials taught in class, types of the testing items and their relation to the selected test, students' proficiency gained throughout the semester and their cultural background. It aims at providing support to test item designers in manipulating the text of their choice identifying the right balance between automated and subjective adaptation as well as choosing an appropriate approach to it. Variety of strategies were exemplified based on a text and its different areas undergoing changes.

The results of the conducted survey make it possible to provide a number of recommendations for teaching practitioners in choosing a set of appropriate strategies for text adaptation in course of amending selected reading for testing purposes.

A. Text Collection

First, it is highly recommended to *have a personal collection of reading* related to a particular course. This enables a test designer to choose text/texts to adapt within a short period of time. Reading materials selection is a time consuming process, as one has to consider multiple variables affecting the final decision. Often the texts available in course books or online do not fully match requirements of the test. Hence, the tutors would benefit from having their own text bank that would save their time on selection. Moreover, having *several texts on the same topic* in your collection is advisable as there might be a need to increase the number of words in the main text to meet the word limit, ensure comprehension of the main idea through additional explanation, or match requirements of the testing items.

B. Choice of Approach

Another recommendation is to *balance* carefully *between the use of automated text adaptation tools and subjective text manipulation*. As the results of the research demonstrate, readability and vocabulary checks designed to help amending reading do not address particular issues related to style of reading or culture of reader. In case with academic reading and writing test it is a significant drawback that has to be compensated by subjective approach to the text manipulation. The main reason is that formal vocabulary has to be tested due to the nature of the course; hence the items of academic nature should not be substituted by any other on condition that they were taught in class. Passive Voice also adds to the difficulty of the text. However, test items designer should subjectively approach this matter, as formal writing style requires the skill of using this grammatical structure. So, professional subjective judgement as well as matching with the teaching materials is required for academic reading adaptation.

C. Use of Feedback

Peer reviewer's feedback is a recommended procedure improving the quality of adapted text that can be used as a follow up of test item designer's work. Many institutions use the process of peer review and it is definitely a benefiting part of the whole cycle of assessment design. Experienced peers recommend changes that improve testing materials and can be considered providers of valuable support at the stage of both drafting and finalising the test paper.

D. Team Involvement

Engage your teaching team into regular discussions and testing materials preparation. Academic viewpoint, background and experience of colleagues can be of great value to the assessment designer. Multicultural environment in overseas teaching institutions is enriching and should be utilised to the maximum to provide the students with better learning experience. Regular meetings of a teaching team are a platform for fruitful and enriching discussions that result in enhancing the quality of course delivery and assessment.

E. Consideration of Test Items Nature

In addition, to succeed as an item writer one should carefully *consider the requirements of interest, accessibility, appropriateness and the nature of test items* as a condition. The three factors should make a perfect blend in a test paper to ensure students satisfaction. As assessment is a learning tool, we have to select appealing reading material that would relate to professional interest of the learner. Test designer should avoid dry and boring reading to keep the students engaged into the process of completing the assessment paper throughout the test. Accessibility is another parameter of great importance. "Sink-or swim" approach of using authentic academic texts appeared to be inapplicable for undergraduate students in the Middle East. Therefore, it is recommended to amend test related reading materials based on the attributes of the students. A factor of reading appropriateness is of paramount importance in the Middle East as it might be in other cultures as well. Accordingly, it is advisable to ensure the test item designer addresses the requirements of the culture of the reader. It helps educators of a different background to avoid misunderstanding or embarrassment at the time of the test. Last, but not the least is need to ensure reading materials contain all the information required for successful completion of the test. Confusing, vague, or lacking information should be avoided to not mislead the student. At the same time, the tasks should be challenging enough to reflect on the progress of the learner.

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The Comparative Study of Chinese and English Kinship Terms

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Abstract—**Kinship terms were an important part in communication, existing in all countries in the world. With the development of cultural exchange, the comparison and analysis between Chinese and English kinship terms becomes more vital and necessary. The author will put forward some suggestions about Chinese kinship terms teaching for international students based on comparison and analysis between the two language systems. This paper will be divided into five parts. Firstly, the author will introduce the concept, content, present situation, research methods and significance of kinship terms. Secondly, the author will pay attention to point out their features and classification. Thirdly, the author will describe their similarities and differences. Fourthly, the author will put forward some suggestions about Chinese teaching for foreigners. Finally, the author will make a summary and point out the limitation in the paper.**

Index Terms—**kinship terms, culture, Chinese teaching for international students**

I. INTRODUCTION

As a common language phenomenon, kinship terms were used in daily communication. Researching and comparing diverse cultural kinship terms are a necessary method to learn and understand different national history and culture. China and Western countries communicate frequently, a comparative study of kinship terms is becoming more and more significant. This author will focus on the researches of kinship terms and find out some good teaching methods for International students.

This paper will be classified into five parts to study kinship terms. To begin with, the author will introduce the concept, content, present situation, research methods and significance of modern kinship terms. Secondly, the author will pay attention to the researches of Chinese and English kinship terms, and point out their features and introduces their classification. Thirdly, the author will analyze their similarities and differences. Fourthly, the author will put forward some suggestions of Chinese teaching for foreigners. Finally, the author will summarize the significance, the limitation and difficulties in this paper.

II. LITERATURE REVIEW

Researches to kinship terms are numerous and multiple, but the learners have been not an agreement on the definition of the kinship terms, yet. There were three viewpoints in present situation. First opinion: kinship terms were divided into generalized and narrow kinship terms. Second opinion: there was no difference in the kinship terms and salutations. Third opinion: salutations were a part of the kinship terms. The three views above all are advisable opinion, as far as the author is concerned, Mr. Cui's definition about kinship terms was more convinced and reliable. He (1996) thought that the kinship terms not only represent one's social relationship, but also the identity in society; the salutations were just used in the occasion where people communicate face to face (Cui, 1996). Based on the descriptions above, the definition of the kinship terms is people's appellations used in mutual communication and relationship for relatives' relationship or social identities and occupations.

After researching the recent studies about modern Chinese kinship terms, the contents of present situation can be classified roughly into three parts. The first part focused on the method of comparison and analysis of the modern Chinese kinship terms itself. For example, Li Shuxin (1990) had discussed the Chinese kinship terms from the cultural aspect in *Modern Chinese Kinship Terms and Traditional Culture* (Li, 1990). The second part focused on the comparison and analysis between Chinese and other languages' kinship terms, which accounts a largest portion in the researches the author collected. In *The Differences and Cultural Factors between Chinese and English Kinship Terms,* Chen Lingmei (2009) said: "Chinese and English kinship terms are different"(Chen, 2009, p.143). The third part focused on the researches about cultural translation based on the Chinese kinship terms; this kind of research aims to find out the methods how to translate Chinese kinship terms in an effective way, and make the foreign readers understand Chinese traditional culture in an original way and reaches the point of culture transmission. The final part focused on Chinese kinship terms teaching for foreigners. Cui Xiliang (1996) had putted forward some suggestions and measures about Chinese teaching for foreigners in *Modern Chinese kinship Terms and Chinese-teaching to foreigners* (Cui, 1996). In a word, many learners have studied and analyzed Chinese kinship terms in detail, making the modern Chinese kinship terms studies reach a mature stage.

Foreign learners had combined kinship terms with linguistics, sociology, psychology, culture, anthropology and ethnology. Social linguistics, as a discipline, sprung up in the 1960s in the Europe and America. The language and communication in social life were the main object of social linguistics; and its contents varied from macrocosm to microcosm, creating scientific and objective researches. Since Roger Brown and Albert Gilman (1960) disscussed the kinship terms in *The Pronouns of Power and Solidarity* (Brown & Gilman, 1960), the studies about kinship terms have been carried out widely, forming rich and fruitful achievements. Marguerite Ford published *Address in American English* in 1964 and researched deeply the usage patterns of American kinship terms in the method of questionnaire and documentary research. H. W. Scheffiler (1985) adopted the form of diagrams to study English kinship terms in *Theory and method in the study of kinship* (Scheffiler, 1985), which was almost unprecedented in the processor of researching the kinship terms.

The studies about kinship terms are rich and fruitful, and a lot of phonographs have been published since 1979. After inputting the key words-kinship terms in CNKI, the author can find 641 published articles in many periodicals and magazines since 1985 and 214 master's paper based on the kinship terms since 2000. But those articles and magazines paid more attention to the comparison between Chinese and foreign languages kinship terms, which mainly focuses on general description, rarely on specialized and detailed studies of kinship terms. There are few studies to research and study the kinship terms from the aspect of Chinese-teaching. Based on descriptions above, the studies about modern kinship terms are necessary and essential under the situation of frequent communication between different countries.

The paper contains three important parts. The first part focus on describing objectively the classification, characters and cultural connotation of Chinese and English kinship terms through collecting and summarizing former researches. The second part paid attention to the comparison of kinship terms between Mandarin in China and English in western countries; and found out the reasons caused differences between them. The third part focused on the way to introduce the cultural words for foreign students effectively, making them understand traditional Chinese culture deeply.

III. THE SYSTEMS OF CHINESE AND ENGLISH KINSHIP TERMS

Vinous kinship terms have leaded to a more complex system about kinship terms in different countries, reflecting relationships among people in different degrees. When researching books and magazines, the author found that kinship terms can be classified into many parts from different angles and there were lots of classification methods. Compared Chinese kinship terms, the classified methods about English kinship terms are ambiguous and indistinct. The classification methods are different under the different culture background, Chinese kinship terms belong to general classification method, English kinship terms belong to narrative classification method. The author paid attention to kinship terms within four generations due to the complexity of kinship terms.

A. The Summary of Chinese Kinship Terms

The system of Chinese kinship terms is one of the most detailed systems, and experts have not reached an agreement on it, urging us to learn and understand it for benefiting to Chinese foreign teaching.

1. *The classification of Chinese kinship terms*

According to books and magazines, the author learned that there were many classification methods. In *Chinese Culture and Translation between English and Chinese,* Lu Hongmei (2006) said: "Chinese kinship terms could be classified into aspectant appellation and indistinct appellation" (Lu, 2006, p. 31). For example 'mommy' belongs to former and 'mother' belongs to later. In addition, the two-classified method, four-classified method and ten-classified method all were very common and familiar for us. Hu Shiyun (2007) adopted the ten-classified method to classify Chinese kinship terms in *The Research of Chinese kinship terms* (Lu, 2007). So the author concludes that Chinese kinship terms are complicated, experts and scholars have not come to agreement on some proper nouns of Chinese kinship terms, making foreign learners learn and understand difficultly. For carrying out works of Chinese teaching for international students, the author will introduce clearly Chinese kinship terms in this paper.

Firstly, the author will analyze some proper nouns. According to the reasons of formation, kinship terms were classified into spouse, consanguinity and in-laws relationship. Consanguinity relationship contains direct descent and indirect descent. The first refers to the relationships of birth and rearing; consanguinity refers to the indirect relative blood relationship; In-laws relationship is based on the spouse relationships. Spouse refers to the couples with legal marriage relationship, which is the foundation of other relationship.

Secondly, clan relatives refer to the natural kinship based on the blood relationship, and contain maternal line and paternal line in ancient times. The former refers to the relationship among people who have common ancestor. The latter refers to the relationship produced in a condition where one marrys with women. So the author concludes that the two-classified method is based on the research about traditional Chinese kinship terms. The four-classified method and ten-classified method were based on modern restrictive. Combined previous experience with Chinese teaching as a foreign language, the author tries to look for a classification method benefiting to Chinese teaching for foreigners. So, the author will combine Cui Xiliang's classification method with reasonable parts of the two-classified method and four-classified method, dividing Chinese kinship terms into three parts.

2. *The features of Chinese kinship terms*

The systems of kinship terms are plentiful and different in different cultural background. Chinese kinship terms cover

many aspects of language and there are many classification methods.

Gender is a important and clear line between men and women. The differences between men and women not only reflect differences of physiological feature, but also the difference of social aspects. The physiological difference between them is a symbol distinguished kinship among people in the system of Chinese kinship terms. Chinese kinship terms combine gender, attribution with people's family name. Thanks to different gender of parents, the difference of appellation between matriarchal and patriarchy produced naturally. For example, the word 'aunt' in Chinese belongs to patriarchy; her family name is same as her father and different with her mother and children.

Chinese focus on the morals view of respecting the older in Chinese kinship terms. The view of 'nine' clans occurred in China ancient times and reflected in Chinese kinship terms. Since the Western Zhou, Chinese had cherished blood relationship very much. After the foundation of the People's Republic of China, Chinese have weakened the consciousness of 'nine clans', but the number of significant and crucial Chinese kinship terms is still more than twenty even in the modern China.

Chinese kinship terms focus on distinguishing the differences between patriarchal and maternal. For example, grandfather (patriarchal), grandfather (maternal) both have same gender and position in a family hierarchy, because they belong to different factions of kinship, their appellations in Chinese kinship terms are different.

Differences among clans are clear. The view of clans was related to one's family name. For example, uncle (patriarchal) belongs to patriarchal relatives, uncle (maternal) belongs to maternal relatives. If one person and the children of his patriarchal relatives both have the same family name, they belong to the same clan. But this person's family name is different with the children of his maternal relatives, which reflects this person and the children of his maternal relatives do not belong to the same clan.

B.   The Summary of English Kinship Terms

After learning Chinese kinship terms, the author will introduce the classification and features of English kinship terms.

1. *The classification of English kinship terms*

The author learned that Englishman prefer to call their relatives' name directly rather than appellations in daily communication. The author concludes that English kinship terms belong to direct system and classifies English kinship terms into core and general kinship terms from the aspect of core family (a family contains father, mother and unmarried children) and general family. Core kinship terms refer to names belong to the core family, such as, father, mother, husband, and wife. General kinship terms refer to names belong to general family, such as, grandfather, grandmother, uncle.

2. *The features of English kinship terms*

Based on the previous researches, the author summarized features of English kinship terms below.

In spoken English, Westerners do not use appellations to call others, such as, sister and brother. English kinship terms can be classified into official appellations and intimate appellations in different occasion.

English kinship terms are generalized. For example, people cannot distinguish one's gender and compare two person's age from the English word 'cousin'.

The appellations of direct relation and collateral relation are different in same generation. For example, Englishman call their children 'son' or 'daughter', they call the children of their sister or brother 'nephew' or 'niece'.

The Gender discrimination has existed in Western countries long time, such as, Mrs. / Miss and Mr., Ms. and Mrs. are the call of women. But Miss is the name of unmarried women, Mr. is the name referred to all men, which can not reveal intimate information about man. The way of using appellations caused inequality between men and women. With the development of feminist movement, 'Ms' refers to all women, occurring in modern society.

Englishman prefers to call people's name rather than appellations. Even the phenomena that children call his mother's name in movies are common and natural.

IV.   THE COMPARISON AND ANALYSIS OF CHINESE AND ENGLISH KINSHIP TERMS

After learning Chinese and English kinship terms, the author will compare and analyze the two systems for carrying out works of Chinese teaching.

A.   The Similarities between Chinese and English Kinship Terms

The two systems both reflect the relationship among the members of core family, such as, father, mother and unmarried children.

The two systems both contain appellations of blood relationship, such as, the word 'uncle'.

The two systems both contain appellations reflected the relationship among two person who are related with each other because of marriage, such as, mother-in-law, and father-in-law.

The two systems both can distinguish person's gender and age. For example, the author can judge one's' gender from the word 'uncle' in English. (The word 'cousin' is a special word and contains two genders.)

B.   The Differences between Chinese and English Kinship Terms

Based on the descriptions above, Chinese and English kinship terms have many similarities, but the differences of the two systems are more than their similarities. And, the author will analyze the differences between Chinese and English kinship terms.

The aspect of distinguishing one's gender is different. One's gender can be distinguished clearly from the Chinese kinship terms, but English cannot be. For example, the word 'cousin' can not only represents a man, but also a woman in English.

Chinese and English kinship terms cannot be translated absolutely to each other. The scope of English kinship terms is larger than Chinese, and the former are more generalized than the latter. For example, the word 'grandfather' in English can not only represent the father of one's father, but also can represent the father of one's mother in English.

The degree of extension and generation of the two appellation system is different. Chinese kinship terms are more common than English kinship terms in daily communication. For example, Chinese prefer to call a strange old man 'grandfather'. But Englishman prefers to say 'Hello' or 'Excuse me' to communicate with stranger in first communication.

C.   The Reasons of Cultural Differences between Chinese and English Kinship Terms

Based on the description above, the author will introduce and analyze the reasons caused the cultural difference between the two systems.

Since the ancient time, Chinese have attached importance to the view of family and blood relationships. Traditional views of clans have influenced the usage of Chinese kinship terms deeply. Based on natural economy, feudal society had existed in China for thousands years, making Chinese pay more attention on blood relationships; The families composed of four generations are natural and common in China. So, Chinese kinship terms are vital and necessary to Chinese very much. But, westerners paid more attention to freedom and independence due to the Industrial Revolution. They like little and core family rather than big family of four generations, attaching little importance to blood relationship than Chinese. So, the system of Chinese kinship terms is detailed, the system of English kinship terms is generalized.

Chinese have attached importance to collectivism, and collective interests are more important than personal interests in China. Chinese always subordinate personal interests to collective interests, causing that Chinese are accustomed to extending the scope of using of appellations to the social relationship. But the Westerners want to pursuit the freedom, equality and democracy. As *the Declaration of Independence* mentioned,

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that they are among these are life, liberty and the pursuit of happiness.

Westerners prefer to call one's name directly in daily communication.

As to the differences of national character between China and Western countries, Chinese are moderate in temper, they focus on harmony, blood relationships and public interests and always prefer to extend the scope of using the kinship terms in society to create a harmonious atmosphere. The people of Western countries focus on the pursuits of freedom, equality, democracy and the realization personal value. They tend to create a kind of impartial and equal atmosphere. So, Westerners are more aggressive than Chinese.

Different concepts of child-bearing and the number of children in a family is a key factor caused the cultural difference between China and Western countries. Chinese like big family composed of some generations. There were lots of words and phrases to describe big family in Chinese dictionaries, for example, 'There is strength in numbers,' 'with luxuriant foliage,' 'Flourishing population'. The big family composed of some generations is the foundation of the whole society in China. So the kinship terms are necessary for Chinese to distinguish blood relationships among people. But the core family is more popular in Western countries after Industrial Revolution. The children will leave their parents and make a living for themselves after growing up, which leads to English kinship terms are more generalized and simple.

V.   The Elicitation of Chinese Teaching for Foreigners through Comparison and Analysis of the Two Systems

Based on the description above, the author thinks Chinese kinship terms teaching is important, and will put forward some suggestions about it.

A.   The Importance of Chinese Kinship Terms Teaching

Kinship terms are important in daily communication and decent kinship terms promote to communicate with other people successfully. But Chinese kinship terms are difficult to learn and understand for international students, especially English students and American students. Because the Chinese kinship terms are detailed and there were many ways of classification. Foreigners always are confused by the same kind of questions, for example, why Chinese call a strange old woman grandmother. With different cultural background, foreign learners are not familiar with the cultural connotation of Chinese kinship terms, they hold a view that Chinese kinship terms are difficult for them to learn and understand. In foreign learners' view, the Chinese kinship terms are complex and various, the English kinship terms are generalized and simple. If scholars do not compare and analyze difference and reasons caused the differences between

the two systems, foreign learners are more likely to learn the Chinese kinship terms in the rule of learning English, which will lead to the phenomenon of 'negative transfer' and obstacles of communication. So the Chinese kinship terms teaching are necessary to research.

B.   The Suggestions of Chinese Kinship Terms Teaching

Due to complex kinship terms in Chinese, a lot of foreign learners cannot understand truly its meaning and usage. Combined the questions existed in Chinese teaching with the comparison and analysis between the two systems, the author will put forward some suggestions about Chinese teaching for foreign learners.

1. *The suggestions about selecting textbook*

When selecting textbook, the workers should pay attention to pertinent, practical, interesting, scientific and systematic principle. For example, the introduction of the Chinese kinship addressed in textbook is not systematic, generalized and comprehensive, the workers should combine Western culture with the real life in China when selecting textbooks.

2. *The suggestions about teaching in class*

As a special group, teachers play an important role during the process of spreading information. So, teachers should possess comprehensive teaching ability to select textbook, create suitable learning situation for students, arose students' learning enthusiasm and improve promote teaching quality.

Firstly, students must have a command of core kinship terms, such as, mother, father, sister, brother. Teachers should help students memorize and practice Chinese kinship terms.

Secondly, students must have a command of general kinship terms, such as, uncle, aunt. Teachers should combine cultural background of China and Western countries with traditional view to teach kinship terms, making international student have a comprehensive command of Chinese kinship terms.

Finally, teachers should not only introduce the usage and features of Chinese kinship terms to students, but also analyze the hidden values and mentality of kinship terms. More importantly, teachers should create various situations for students, making students use it familiarly and naturally.

3. *The suggestions about culture teaching*

With the significant difference between the two systems, teachers should adopt various teaching methods to cultivate students' sensitivity and help them understand deeply cultural phenomenon. The author will put forward some teaching methods with the combination of previous researches and practical experience of learning second language, such as, cultural short drama, discussion about culture.

VI.   CONCLUSION

The author combined previous research with the present situation, and came to three conclusions:

Firstly, the author gave a definition of the kinship terms, it refers to the special identity, position in the clans, one's gender, and represent relationships reflected in whole family or society.

Secondly, the author classified Chinese kinship terms into terms of direct and indirect blood relationship and introduced their features. Then the author classified English kinship terms into core and general kinship terms and introduced their features.

Thirdly, the author found that their differences are more than similarities. Trough analyzing the cultural differences between them, the author concluded that the structure of family and society, traditional view, national character and the view of child-bearing all lead to the difference between Chinese and English kinship terms.

Finally, the author putted forward some suggestions of Chinese teaching. For example, cultural short drama, discussion about culture, the comparison between ancient times and modern society.

This paper still has some shortcomings. Even though, the author hopes that it will provide practical information about Chinese learning for international students.

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The Analysis of Cold Jokes Based on Relevance Theory

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Abstract—Cold joke, a neologism popular in recent years, is worth noticing. This paper gives a comprehensive definition of cold joke according to definitions claimed on the Internet and by other scholars. Thus, the attributes of cold joke different from ordinary joke is conspicuous. Then, based on Relevance Theory, the cause of cold humorous effect is analyzed in detailed examples. The ostensive-inferential communication, the factors to assess the degree of relevance, gap between optimal relevance and the biggest relevance as well as the weakest relevance are applied to explain the cause of laughter generation from the perspectives of the cold joke itself, the speaker, and the listener. The analysis helps readers to have a deeper understanding of humorous effect caused by cold jokes.

Index Terms—cold joke, relevance theory, ostensive-inferential communication, optimal relevance

I. INTRODUCTION

One function of language is recreation: to please human and provide fun. In other words, language is an indispensable carrier of humor. As a new and special kind of humor, cold joke has been popular in recent years. In daily life, cold jokes are spoken to create a pleasant and relaxing atmosphere in communication, reflecting the humor as well as the intelligence of speakers. Numerous researches have been done about humor from the pragmatic perspective but there are only a small number of studies on cold joke without specific definition. Why it is called "cold" joke? What are the categories of the cold joke? How does the humorous effect generate and can be achieved in communication? These questions are worth thinking and solving.

Through the qualitative study, this paper is written firstly based on the method of reading relevant books and references to get a deeper understanding of theories and principles of pragmatics that are helpful and related to the research of the cold joke. Second, many cold jokes selected from Internet and articles as examples are analyzed from the angle of Relevance Theory put forward by Sperber and Wilson.

This paper firstly makes a brief introduction about cold joke, including its definition and kinds classified by features. In the second part, principles of relevance theory including ostensive-inferential communication, the optimal relevance, the maximal relevance, the weakest relevance, contextual effect and processing effort are explained and employed to demonstrate the features of cold joke and how its humorous effect generates.

II. ABOUT COLD JOKE

A. The Definition of Cold Joke

In China, cold joke is funny by virtue of being not actually funny at all. The name comes from the fact that when one hears a cold joke, he shivers in terror instead of laughing because the joke is so bad. From Mandarin Chinese, it is called "leng xiao hua". Therefore, "cold joke" is the free translation from Chinese. Different from "hot" (ordinary) joke that makes the hearers roar with laughter immediately, cold joke will not achieve the humor effect at beginning but latter arouse a moment of awkward silence, which the word "cold" in cold joke refers to, in Chinese meaning "冷场". There are many other translations from this Chinese word like gag-less, anti-humor, gag in Hong Kong , "烂梗" in Taiwan. In this paper, "cold joke" is used since it vividly reflects its definition and Chinese characteristics.

At present, there is no authoritative definition of cold joke in any dictionaries. However, several definitions appear on the Internet from both net citizens and scholars. In conclusion, the definition of the cold joke is summarized as follows: the cold joke is the joke which is of unconventionally logic and not compatible with facts by the use of rhetorical devices, phonograms, polysemes. The end is often out of convention, logic, and practical life. The addressee first may feel confused because it is hard to find where the point of laughter is, and finally smile faintly after pondering for seconds. "Cold" means that silence appears after the addresser has told a cold joke, and the listener will not laugh fully and delightfully or even feel boring. Nevertheless, it still makes people relax mentally. At the same time, some pictures with a few words are also viewed as cold jokes published on the Micro blog. In this thesis, only textual cold jokes are chosen to discuss.

B. Categories of Cold Joke

In terms of textual style, cold jokes can be classified as narration and question-and-answer.

First, with regard to narrative style, cold jokes with such structure are short stories, several connected events, and conversations in a specific context.

(1) A wolf cub never ate meat but took only vegetarian food. Its parents worried about that a lot. One day, however, to their delight, they found the little wolf chasing after a rabbit. The cub caught the rabbit and said: "Hand in your carrots immediately!"

The second structure is question-and-answer. Generally, the speaker puts forward a question seeming hard, leaving a few seconds for the listener who usually fails to give a "correct" answer. Finally, the correct answer from the speaker is often out of expectation. One typical example is brain teaser.

(2) Question: who ran fastest in history? Answer: Cao Cao (an eminent statesman and militarist during the end of the Eastern Han dynasty). This answer is inferred from a proverb: talk of the devil, and he is sure to appear. (说曹操，曹操到. The devil refers to Cao Cao. Therefore, Cao Cao is the man who ran fastest.

According to the way that humor is generated, cold jokes are divided into six types.

First, use similar sounds such as homophone, homonym and polysemant.

(3) A: Why number nine is scared of number seven? B: Because seven ate (eight) nine.

(4) A: If you want my daughter to marry you, you should at last tell me one thing positive about you. B: I am HIV positive.

Second, slip of tongue. Some examples are given here.

(5) When the airplane is going to land, an airline hostess says tenderly, "The toilet is landing. Please don't go to the airplane."

Third, use different logic.

(6) A: When will 1 plus 1 equal to 3? B: When it is wrong, the result is 3.

Fourth, use translation. Examples are the following Chinese dialogues.

(7) 甲: 知道蜘蛛人是什么颜色吗? 乙: 红色。甲: 错, 是白色。不信你念蜘蛛人的英文: Spider man (是白的人)。 The color of the Spider man is white because the word "Spider" has similar sound with the Chinese phrase "是白的".

Fifth, use Chinese phonetic alphabet abbreviation (Liu Yueyue, 2010).

(8) Which electrical appliance brand is the ugliest? It's TCL.
哪个牌子的电器最难看? TCL(太丑了)
Which electrical appliance brand is the smelliest? It's TCL.
哪个牌子的电器最臭? TCL(太臭了)
Which electrical appliance brand is the most inferior? It's TCL.
哪个牌子的电器最次? TCL(太次了)
Sixth, combine several methods (Liu Yueyue, 2010).

(9) Guess an English sentence from "AAAAABBBBBABABABBBB". The answer is "Longtime no see".

III. ANALYSES OF COLD JOKES FROM THE PERSPECTIVE OF RELEVANCE THEORY

Relevance theory was first put forward by Sperber and Wilson in the book *Relevance: Communication and Cognition* published in 1986 and revised in 1995. It provides a new approach to study human communication which based on a general view of human cognition, elaborating and modifying Conversational Implicture Theory proposed by Grice. It is based on a definition of relevance and two general principles: the *Cognitive Principle* that human cognition tends to be great to the maximization of relevance; and the Communicative Principle that utterance creates expectations of relevance. Relevance theory, including ostensive-inferential communication, contextual effect and processing effort, the optimal relevance, the biggest relevance and the weakest relevance, is applied to analyze the cause of humor from perspectives of listener and the cold joke itself.

A. Ostensive-inferential Communication

In the book *Relevance: Communication and Cognition* the ostensive-inferential communication is defined as follows:
The communicator produces a stimulus which makes it mutually manifest to communicator and audience that the communicator intends, by means of this stimulus, to make manifest or more manifest to the audience a set of assumptions {*I*} (Sperber & Wilson, 1995, p. 63).

Human beings play the roles of speakers and hearers. In most cases, speakers intend to let the hearers be aware of the intention beyond the utterance, while listeners tend to make an effort to recognize and infer the intention of information from the speakers. Just as Sperber and Wilson claim, communication is successful not when hearers recognize the linguistic meaning of the utterance, but when they infer the speaker's 'meaning' from it (1995, p. 23).

From the angle of listener or audience, therefore, in order to get the "cold" point or the point of laughter in cold jokes, the audiences need to infer the meaning based on the ostensive information from speakers, although the inference needs longer time compared with that of ordinary joke. The "cold" humorous effect is achieved in this way. It is clearly seen in the below example.

(10) Teacher: "Find America on the map for me, Johnny." Johnny: "Here it is, sir." Teacher: "That's right. Now, Sammy, who discovered America?" Sammy: "Johnny, sir."

It is well that America was first discovered by Columbus in 1492. Accordingly, the expected answer should be "Columbus". But Sammy considered Johnny as the discoverer. The listener may feel confused and ridiculous about the answer at first sight, which is the "cold" moment mentioned before. Making an inference on account of this conversation, the listener will find that Johnny distorted the teacher's meaning and mistook the question as "who has just discovered America on the map" in that the teacher didn't set a specific background. From the angle of Johnny, his answer is logic but beyond the expectation of the teacher and the listener. In such case, the laughing point is triggered.

B.   The Optimal Relevance and the Maximal Relevance

In the light of Relevance Theory, each communicative action itself has the maximal relevance as well as the optimal relevance. The optimal relevance is defined as follows:

An utterance is optimally relevant if, and only if: (a) It is at least relevant enough to be worth processing; (b) It is the most relevant one compatible with speaker's abilities and preference (He Ziran, 2003, p.242)

In order to gain the optimal relevance, the contextual effect of the discourse should catch listener's attention, and the listener would try best to make inference for a better contextual effect. It is claimed by Sperber and Wilson that the optimal relevance gained by listener is the key to successful communication. However, the maximal relevance, from the angle of listener, is to achieve the greatest possible effects by the least possible effort in the comprehension of utterance. Human cognition usually accords with the maximal relevance (He Ziran & Ran Yongping, 2009, p.317). Therefore, optimal relevance is the speaker's presupposed relevance while the maximal relevance is about the listener's smallest effort to get the most effective context owing to economy. The two sometimes is the same but also sometimes different as a result of various cognitive contexts such as logic knowledge, encyclopedic knowledge, and vocabulary ability.

Accordingly, the gap between the maximal relevance and the optimal relevance in cold jokes causes the effect of humor. The sharper the contrast between the two is, the stronger the cold humorous effect will be. For instance, there is a short conversation between a little boy and his father.

(11) Little boy: Daddy, I want to get married. Father said jokingly: "Oh! Who did you have in mind?" Little boy: "Grandma." Father: "Wait for a minute. You did not think that I'd let you marry my mother, did you?" Little boy: "Why not? You married mine."

On hearing the question from the little boy, the father might suppose that his little son had good feelings with a girl classmate or neighbor except "grandma"—the maximal relevance in the father's and may also in the listener's mind. Again, the father might consider his son was joking. But the reason given by the little boy actually was the father had married the little boy's mother, so he would also marry his father's mother—grandma. The audience may feel confused at the first sigh of "your mother (the father's mother)" and need to rethink it. As audience, our blankness or previous understanding is in a sharp contrast with the expectation of the humorist, for which the cold humorous point is achieved.

C.   The Optimal Relevance and the Weakest Relevance

The analysis based on the tow relevance is from the perspective of cold joke itself. As what is mentioned before, to get the optimal relevance stands for the success of verbal communication. Listeners tend to infer the speaker's intention in accordance with the utterance so as to gain the optimal relevance. However, in some cold jokes, especially Chinese cold jokes, totally two different explanations are provided towards the same word or phrase, which is also called disguised replacement of concept. In this case, the speaker usually first utters a familiar concept, which is easily known to the listener for the purpose of enough contextual effect with little effort, i.e. the optimal relevance. Nevertheless, the final result often violates the convention and intentionally relates something to highlight the absurd content of the cold jokes. Unexpected to the listener, the real relevance is the weakest relevance. The generation of laughter is in the procedure of finding and finally fixing the relevance (Liu Yueyue, 2010). The weaker the relevance is, the "colder" the humorous effects are. Here are two examples.

(12) 台湾什么时候会想要统一？买方便面的时候。(When will Taiwanese desire to reunite to the motherland? It's when they want to buy instant noodles.)

(13) 有一天有个婆婆坐公交车，坐到中途婆婆不认识路了，婆婆用棍子打司机屁股说：这是哪？司机：这是我的屁股…。(One day, an old lady went to somewhere by bus. But she didn't recognize the bus route after sitting for a while and therefore got lost. She asked the driver, poking his hips by the walking stick, "where is it?" the driver said, "It's my ass".)

In example (12), the addressee cannot discover the real intention of the addresser until in the end. When making effort to get the inside relevance, the addressee would find it hard to give a reasonable answer about when Taiwan will be retaken until the addresser bring to light the answer seeming unrelated or weakly related. Hence, the listener must look back at the cold joke and reinterpret it according to the exposed relevance. The first "统一" (unification) means to come together again after a long period of separation or disunity, whereas the latter refers to a well-known brand of fast noodles in China. The two conceptions are almost unrelated. If the speaker asks by providing enough information that when the Taiwanese think of the Tong Yi fast noodles? The answer naturally falls to the moment when they plan to buy the fast noodles. That's really a successful communication. However, the humorous effect disappears for the lack of

gaps between the optimal relevance and the primarily appeared weakest relevance, let alone the cold effect.

It is the same case with example (13). The meaning of "where" turns into "where is the body part that the old lady poke". The contrast between the two relevance triggers the cold point. The unexpected but seemingly logical answer causes the generation of laughter.

D. Contextual Effect and Processing Effort

Relevance is a matter of degree. The contextual effects of an assumption in a given context and the processing effort involved in achieving contextual effect are the two factors to be taken into account in assessing the degree of relevance. The relationship between relevance and contextual effects and that between relevance and processing effort are explained by Sperber and Wilson as follows:

Extent condition 1: an assumption is relevant in a context to the extent that its contextual effects in this context are large. Extent condition 2: an assumption is relevant in a context to the extent that the effort required to process it in this context is small (19969, p.125).

Sperber and Wilson also compare the concept of relevance to that of productivity, which involve some form of cost-benefit analysis. A firm with output, no matter how small, has the ability of yield to some degree just as the relationship between an assumption with any contextual effects and relevance of different degree. Meanwhile, there is another factor: production cost or input, which is analogized to the processing effort made by the addressee. The one with the lower production costs (processing efforts) would be considered the more productive (relevant). Therefore, to assess the degree of relevance is what to assess the extent of productivity that is a matter of balancing output (contextual effect) against input (processing effort).

When dealing with the information from speakers, people are inclined to find out a kind of context where the least effort (cost) is made to obtain the greatest contextual effect (benefit). Nevertheless, speakers often indirectly express the intended meaning of a cold joke that is not so relevant. In this way, listeners have to pay more processing effort for the purpose of relevance. But the cost listeners additionally pay during the process of hearing the cold joke would be balanced resulting from the additional contextual effect of cold humor. The input in fact is less than output. So the cold joke is relevant to some extent.

Take cold joke (14) for example.

(14) The reason for being late. A teacher asked a boy, "Johnny, why are you late for school every morning?" the boy replied, "Every time I come to the corner, a guidepost says, 'School—Go Slow'."

When hearing the question, the listener may suppose a lot of possible reasons such as waking up late with his or her experience and background knowledge activated. But the final answer, which is out of expectation, makes the listener pay more effort to perceive the relevance of the guidepost. The result is that Johnny regards the slogan warning cars to slow down as a reminder that students must go slowly around school. The foolish behavior of Johnny is the laughing point. Thus, the additional processing efforts are repaid by unexpected contextual effects—the pleasure caused by the cold jokes. That's also the reason why people prefer to appreciate cold jokes although more cost is paid.

IV. CONCLUSIONS

Qualitative research is applied in this paper. Firstly, the definition of cold joke is explained so as to make a distinction between cold joke and ordinary joke. Then, Sperber and Wilson's relevance theory is used for the analysis of the cause of laughter generation. In conclusion, the ostensive-inferential model demonstrates how the addressee gets the humorous point after hearing a cold joke; the contrast between the optimal relevance and the biggest relevance and the gap between the optimal relevance and the weakest relevance are also the factors that cause the cold humor; contextual effect and processing effort, the two elements to assess the degree of relevance, are balanced since the additional effort made by the addressee is repaid with a better contextual effect and pleasure. Accordingly, cold jokes are more likely to be appreciated in spite of that fact that it is sometimes puzzled for people to comprehend cold jokes. In terms of the analyses above, it is concluded that there is no essential distinction between cold joke and ordinary joke from the perspective of RT.

For the limited time, only some classical cold jokes borrowed from the Internet are taken into account. Consequently, the analysis is not complete and overall. Meanwhile, maybe some other linguistic theories are also suitable such as conversational principle, theories about context, background and foreground. The research of cold jokes is full of fun and pleasure. But there is still no complete and authoritative definition about it. Whether the cold humorous effect achieved by the effort is stronger or weaker than that of humorous effect in ordinary jokes? What is the criterion? These questions are remained to be solved in the future.

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Linguistic and Pragmatic Failure of Arab Learners in Direct Polite Requests and Invitations: A Cross-cultural Study

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Abstract—In a cross-cultural context, the speakers' cultural disposition, linguistic codes, and social identity may influence their pragmatic behaviour; thus, lead to communication breakdowns. This paper studies the cross-cultural pragmatic failure in polite requests among Arab participants from different cultural backgrounds, and reattempts to test[validate] the universality of Speech Act Theory, and Theory of Politeness. To that end, 96 situations have been collected from 16 Arab participants divided into two groups to examine the polite strategies they use in request and invitation situations. The results of the qualitative data analysis have shown that almost all participants favour conventionally direct strategies in requests and invitations to express politeness and hospitality. As for the Arab students who are UK citizens, the results indicated that they have a tendency to use more indirect strategies in different situations. However, this indirectness was perceived as lack of hospitality in invitations, and lack of pragmatic clarity in requests by the first group. The results of the data analysis show that there is no one formula of how politeness can be perceived by different cultures, and that the differences stem out from different socio-cultural norms. The findings also provide worthwhile insights into theoretical issues concerning Arabic communicative acts, as well as the relation between the universal pragmatic features, and culture-specific theoretical differences.

Index Terms—Arabic speech act, requests, invitations, cross-cultural communication, politeness, pragmatic failure

I. INTRODUCTION

People communicate when they meet together and share views, or exchange ideas. They try to ask questions, talk about things, and convince each other of their own way of thinking (Peeters, 2009, p. 60). The speaker tries to make himself understood, and the listener puts efforts into finding the meaning. In the quest for meaning, possible problems may arise either in endolingual or exolingual situations (p. 60). Endolingual refers to the communication between two people of the same native languages, who belong to the same culture, and communicate in their first language. Exolingual, on the other hand, refers to communication situations where two speakers communicate in the native language of one of them, but do not share the same culture, or native language, such as when a native speaker of English addresses a native speaker of Arabic in English. In such a situation, possible misunderstanding and problems may occur due to the differences in the cultural background between the speaker and the listener.

This study argues that the concept of indirectness and the issue of politeness play a decisive role in the realization of requests and invitations. The two concepts do not represent parallel directions, as indirectness does not always lead to politeness, especially in cross-cultural context where the speakers' cultural disposition, and social identity may influence their pragmatic behaviour. Therefore, this study examines the influence of directness in requests and invitations on the level of politeness, consequently retests the applicability of the Theory of Politeness, and Speech Act Theory in different cultural contexts.

II. THEORETICAL ORIENTATIONS

The two major factors in pragmatic rules are pragmatic clarity and politeness. They have been claimed to be complementary elements (Lakoff , 1973), where politeness is the motivation for indirectness in requests or invitations (Searle, 1969, 1976; Lakoff, 1973, 1989; Leech, 1983; Brown, and Levinson, 1987; Brown, 2008). Originally, linguistic philosophers such as Austin (1962), Searle (1969), and Grice (1975) were influenced by "the study of language as a social action, reflected in speech-act theory, and the formulation of conversational maxims", (McCarthy, 1991, p. 50). Speech Act Theory has been central to many studies on politeness and directness. Requests, complaints, compliments, thanks, invitations, and apologies are among the most cross-culturally investigated speech acts. The emphasis of Speech Act Theory is on what the utterer means by his/her utterance rather than what the utterance means in the language.

The theory was developed by Austin (1962) and Searle (1969). The basic belief was that language is used to perform actions: so its fundamental focus is on how meaning and actions are related to language (Schiffrin, 1994, p. 49). In his posthumous work *How to do things with words,* Austin (1962) introduces the notion of speech act. By it he means that "the actions performed in saying something" (p. 12). His main concern is to distinguish between two types of statements:

constatives and performatives. By the former he means sentences/verbs describing or reporting some facts or state of affairs and deciding whether they are "true" or "false" such as saying "the cat is on the mat" or "I apologize" rather than doing and achieving something. By the latter, he means sentences, which by saying them, we are "doing something as opposed to just saying something". These sentences are "happy or unhappy as opposed to "true" or "false", (p. 133).

Later on, Austin (1962) makes a further revision when he proceeds to distinguish between three types of speech act. A speaker, in issuing an utterance, can execute three acts simultaneously: a locutionary act which refers to the actual uttering of the words with a particular meaning; an illocutionary act that means the realization of what is the speaker's intention by uttering the words, and a perlocutionary act which indicates what we often say, and it produces certain substantial effects upon the thoughts, feelings, or actions of the audience, or the speaker. A perlocutionary effect, according to Cutting (2002), takes place when we know exactly what is done by uttering these words, and what is their real effect on the hearer. However, one can normally perform all three types of speech acts simultaneously, "but it is useful for analytic purposes to isolate them" (Coulthard 1975, p.18).

The above discussion underlines the centrality of the illocutionary force in understanding the functions of language. Austin argues that despite the useful distinction between illocutionary and perlocutionary acts, the functions of language are to be recognized only with the illocutionary acts, so he referred "to the doctrine of the different types of function of language ... in question as the doctrine of illocutionary forces" (Austin 1962: 99). Accordingly, he abandoned his original distinction between performatives and constatives, and realised that implicit performatives do not always have explicit and clear performatives, so when we say "I' ll be back!" it can mean that either "I promise I'll be back, so wait for me", or "I warn you that I'll be back, so better you leave". Therefore, Austin adopts new classifications or "programmes" as he calls them the families of acts. They are organized according to their illocutionary force.

However, the classification of the illocutionary acts does not cover all our utterances. For example, an utterance like 'I declare to you my fault', cannot be false or true. It is rather an utterance that should meet certain felicity conditions, and it is considered wrong if the speakers are not in a condition to confess, or they are drunk and not aware of what they are saying; or if the hearer does not believe that the speaker is serious… etc. The speaker does not fulfill the confession if the actual appropriate context for the act does not function properly.

Addressing this gap in the theory, Searle (1969) develops Austin's theory and suggests the "functional model". At the beginning, he criticises Austin for the "persistent confusion between verbs and acts" because not all verbs are illocutionary verbs. He also adds that "there is too much overlap of the categories; many of the verbs listed in the categories don't satisfy the definition given…and, most important, there is no consistent principles of classification" (Austin, 1962, p.354). Despite the major differences between the two writers, there is one point of agreement between them which relates to abandoning the idea of the perlocutionary act, and concentrating on the illocutionary act.

Furthermore, Searle (1968) considered speech act as the basic unit of communication, so this view places speech acts at the very crux of the study of the language, communication, and meaning, and brings the speech act rules to be part of linguistic competence. His principle of expressibility brings the study of speech acts, meaning, language, and communication together. He further considers that "the meaning uniquely determines a particular force, these are not two different acts, but two different labels for the same act" (p. 407).

Meanwhile, in an attempt to find a solution to the classification of speech act, Searle (1969, p.13) identifies five macro-classes that include: Representatives, Directives, Expressives, Commissives and Declaratives. The last category includes words that change the world by their utterances, such as 'I bet', 'I resign', 'this court sentences you to ten years imprisonment', or when the authorized person says: 'I baptised this boy John Brown' which changes a nameless baby into one with a name. Also, when it is said 'I hereby pronounce you man and wife' to change their status from being single to a married couple. This category is equal to Austin's performatives where it requires the power of a certain institution, or authority to be valid. Leech (1983); however, argues that the declaratives "are not illocutionary acts at all, instead, they are conventional rather than communicative acts: the linguistic parts of rituals" (p.180). Finally, Searle (1969) recognizes a general condition for all speech acts, this condition is based on the speaker-hearer relationship where the speaker must be clear, sincere, and not pretending or playing an act; simultaneously, the hearer must hear and understand the language, and if there are any gaps in this equation, the process of speech act is incomplete.

Speech act theory has been criticised for attempting to capture all the possible functions of the language by classifying the kind of actions that can be performed by speech. Wierzbicka (1985) accuses Searle of regarding the differences in indirect speech forms from one language to another as random and accidental, while holding the view that the general mechanisms of speech acts are universal. She tries to prove that the mechanisms of the theory of speech acts are culture-specific, and the variations are motivated by different cultural norms. Nobody can deny the useful contribution that Austin, Searle, Grice and others made, but they are subject to criticism because their generalizations are not absolute. The theory has also been criticized because of the "impossibility of assigning a single force to an utterance" (Leech & Thomas, 1990, p.196), or to use Allan's (1998) terms the difficulty of "pinning down" (p. 933) the illocutionary intention of the speaker. An utterance may have more than one function, and a function may be expressed in different forms or even in a lengthy discourse, or fall into more than one macro-class.

Although Speech Act classification is helpful, it cannot embrace all the tiny cultural specifications in all societies. What is assumed to be widely universal, are the acts of making statements, asking questions, and issuing commands. The questions to be asked are: to what extent the issues of indirectness are universally applicable to all cultures

following the speech act theory? To what extent the issues of directness can influence the level of politeness in two different languages such as Arabic and English?

A. Speech Acts in Arabic: Cross-language Studies

Arabic is everyday speech of most inhabitants of the Middle East and North Africa. Two forms of Arabic are the medium of communication in these regions: standard and spoken Arabic. Classical Arabic (standard) is the language of Koran and other written materials. Arabic speech acts provide their users with means of constructing statements, questions and commands. For example, *declaratives* may have obligatory forms, and may be used to ask questions, while interrogatives can be used to state propositions. Imperatives, on the other hand, are used to direct attention, give a command, show kindness, and finally offer and extend invitations. It is important to note that the Arabic statements and questions have the same word order. If Arabic question particles are deleted, the question can be formed by intonation only. Applying this rule to English could be a point of difficulty for learners because English language forms questions and interrogatives in completely different word orders. Changing this word order can cause syntactic failure to question or interrogative forms. On the other hand, Arabic *Expressives*, *Commissives, Directives* and *Representatives* perform almost the same illocutionary acts as in English. Declaratives and Directives are related to issues of directness and matters of politeness.

Nonetheless, Arabic and English illocutionary acts differ not only in their functions, but also in their degree of politeness and committing oneself to it. Cultural and ritual influences govern the level of politeness in the Arab World in general. For instance, it is not always preferable to compliment somebody's belongings because it will be understood as an indirect request on the part of the speaker to make the hearer say "moqadam" (it is a present for you), so, not praising in this situation is not out of rudeness, but out of respect of the cultural rules of the society. A pragmatic failure can happen in such situations. Also, the ritual belief in the "evil eye" is a point of dispute in comparison between English and Arabic strategy of politeness. Arabs believe that if praising directly someone's appearance, fitness, or physical power... etc, without saying "masha"a al-lah, or yikhzi al-3een" (If God's will, or evil eye gets blinded), the hearer will feel that something wrong may happen to him/her.

The idea of clarity is related to the idea of directness in Arabic as in making someone come to the point directly. For example, in marriage proposals, it is a merit for men proposing to be direct and sincere. In general, the actual act of proposing is a social interaction that is essential preliminary to marriage itself. Such illocutions have the effect of getting the hearer (the girl) to marry the speaker (the man), when asking for her hand from her father or guardian as in saying: *I am honoured to ask for your daughter's hand.* Unlike Christian rituals of marriage where the two partners attend physically, and repeat what the priest says, the marriage procedures in Arab Islamic culture do not necessarily require the presence of the partners or pronouncing the locutionary words allowing the illocutionary action to take place. For instance, if the couple are present to fulfill the official marriage and the bride is being asked if she accepts this man to be her wedding husband, she can answer "yes" and it is necessary for the answer to be heard if she has married before, or she can keep silent if she is virgin. In the later case, her silence is taken as an indication of acceptance; consequently the perlocutionary action will take place. Silence is a polite strategy that can be followed by oriental women to express approval especially when the subject is socially embarrassing such as marriage, love and sex. Such cultural differences create not only a pragmatic failure, but they also validate an action that can be invalid somewhere else. The "*yes"* answer, or the non-verbal answer means in Christianity and in Austin's terms the failure of the procedure.

Similarly, the verbal action of divorcing the partner can happen among Muslims and the utterance itself in certain conditions can validate the procedure of divorce. To execute divorce in Islam, men and rarely women should utter certain words: "enti talek", "you are divorced", meaning "I herby divorce you" three times consecutively to actually divorce their wives/husbands. If these words are said only once or twice, the divorce is not fulfilled or performed. The Holy words of Koran and Muslim beliefs specify these conditions to be met. It is important that the procedure meets the thoughts, intentions and feelings already specified for it. Again, cross-cultural differences create a pragmatic failure because uttering the words alone is sufficient for the three levels of the speech act to take place. According to Levinson (1987), it is infelicitous in an English society to perform divorce merely by uttering "I hereby divorce you" because this is not a conventional procedure that has conventional effect (p, 229).

Finally, Arabs tend to use lengthy expressions in repaying compliments. The word "shukran" (thank you) is not a sufficient response to Arabic compliments and needs to be supplemented by additional words such as: *I do not know how to thank you, I will never forget your favour.* "By itself, it may sound flat and awkward because it appears to signal the end of the conversation", (Nelson, et al cited in Cutting, 2002, p.179). In an attempt to make their responses sound sincere in the listener's ears, learners of ESL/EFL, "use more words than a native English speaker does. This overindulgence in words may result in pragmatic failure" (Blum-Kulka and Olshtain, 1986, p. 175) because native speakers consider it as a lack of appropriateness.

B. Directness and Politeness

Lakoff (1973) could be called the mother of the modern theory of politeness. She defines politeness as "a system of interpersonal relations designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human interchange" (p. 34). Politeness is an essential part of pragmatics and a social value or cultural feature that might be called "urbanity" that occurs in all civilized societies House and Kasper (1981).

Furthermore, Brown & Levinson (1987), see politeness in terms of conflict avoidance. The central themes for them are "face" and "rationality" which are possessed by all speakers and hearers–personified in a universal "Model Person". This model has a face which means "the public self-image that every member wants to claim for himself" (p. 61). It consists of two opposing "wants": negative face and positive face. Positive face means "the want of every member that his wants be desirable to, at least, some others" (p. 62) while negative face means "the want of every "competent adult member that his actions be unimpeded by others" (p. 62). Moreover, "Face", is something that can be lost, maintained or enhanced, and because of its sensitive nature, everybody tries to keep each other's face in interaction. Adults who possess "rationality" act to maintain face.

Brown & Levinson argue that some acts are intrinsically face threatening acts (FTAs) and speakers try to minimise the FTAs by choosing appropriate strategies. Confirming this, Brown (2008) states that face is "the underlying motivation for speakers to apply language politely…[it] … is broadly taken to refer to images or identities (of the individual or group)" (pp.68-69). In other words, the concept of face refers to the manner in which people interact socially, thus it is used to understand meaning in social interaction, and determine the polite or impolite acts because they are embedded in the interlocutors" perception in particular contexts, Ohashi (2013). This entails that the fear of losing face may prevent people from breaking the norm of politeness. Eshreteh (2014) views face as a metaphor of politeness which "uncovers both the informational and affective dimensions of language use in structuring human relationship" (p. 81). On the other hand, Leech (1983) makes a distinction between "Absolute Politeness" and "Relative Politeness" (pp. 83-4). The former refers to a scale with a negative and a positive pole. Some acts are naturally polite like offers or invitations, and others are inherently impolite like commands or orders. So, negative politeness aims at minimizing the impoliteness of the impolite illocutions because the requests may benefit the speaker rather than the hearer, while positive politeness aims at maximizing the politeness of polite illocutions.

In retrospect, the issue of directness and its influence on the level of politeness is discussed by Searle (1976) illocutionary acts. He defines directives as "an attempt by the speaker to get the hearer to do something". This attempt can be simple as when I invite somebody to do something, or forcefully as when I insist that someone does something. Leech (1983) suggests that "directives" comprise acts of ordering, commanding, requesting, and advising. Some of these acts are intrinsically polite, such as invitations. Ervin-Tripp (1973) adds that they can be realized in different syntactic forms such as statements, interrogatives, and imperatives that reflect different degrees of politeness.

Generally speaking, English indirect speech acts constitute one of many forms of politeness. Indirectness is associated with politeness and directives are more often expressed as interrogatives than imperatives. Some of the factors that make the speakers use indirect directives are the lack of familiarity with the person or the context, or the social difference like the differences of roles, age, gender, status, education, occupation, and ethnicity. Social distance usually, gives speakers power and authority, so those who are in less dominant roles tend to be more indirect.

III. METHODOLOGY AND DATA ANALYSIS

This study examines the cross-cultural linguistic and pragmatic failure in polite requests and invitations between British and Arab participants from different cultural background. It also reattempts to test the applicability of Speech Act Theory, and the Theory of Politeness. The data analysis tries to find answers to the following research questions:

Does the level of directness affect the level of politeness of Arab EFL learners?

Is Speech Act Theory applicable to all cultures?

To explore the aims of the study, a discourse completion test was prepared (see Appendix 1) for the sake of this paper. The test consisted of four open ended situations which were constructed in a way that showed the act/words which would be performed/said by the speaker. Sixteen Arab participants filled in the completion test. Eleven of them were Arab EFL students studying in the UK, and five were UK citizens, from Arab origin. The researcher explicitly told them to write what they would really say in similar life situations. Qualitative data analysis was undertaken to elicit responses to the request and invitation situations they completed. The collected responses backed up the argument about Arabic politeness and Speech Act Theory. The first part on "directness and issues of politeness" provided answers to the first question, and the second part on "speech act cross cultural issues", offered answers to the second question.

IV. FINDINGS AND DISCUSSION

A. Directness and Issues of Politeness

The word politeness in Arabic means "Adab" and it is implied in words and deeds of people in an attempt to maintain a positive face. Many empirical studies were carried out in favour of measuring the weight of politeness in the Arab world by American researchers (Cutting, 2002), and Arab scholars (Atawna, 1991; Auty, 1996; Al-Khawaldeh, 2014; Qari, 2017). This paper refers to some of their findings and relates to the current study. This section tries to find answers to the first research question: Does the level of directness affect the level of politeness of Arab EFL learners?

Unlike English which forms polite requests by using a variety of modals and conditionals, Arabic employs imperatives, lexical items and less complex devices for performing requests. It is, for instance, very odd in Arabic to use "would you mind" to ask somebody to pass the salt from the table. Arabic language lacks the past modals and this creates a problem for EFL learners since they overuse "can" and avoid using "could" or "would". The same thing

happens with "may" and "might" (Atawena, 1991, p. 212). Imperatives in Arabic are mitigated by using softening devices that are consistent with the nature of the language, thus words like "mumkin" (can), "iza mumkin" (If you can), "btiqder" (are you able) are the only models in Arabic. Softening the command and turning it into a request can be done by including the hearer in the activity, so the plural pronoun "we" is used to show solidarity, familiarity, closeness, and more respect on the side of the speaker, e.g: *Let's have a bite*. Most of the respondents to situations (3), and (4) used the pronoun "*we*" (*We want you to have dinner with us...Join us for God's sake...Come eat with us*) to invite someone for food. This strategy reflects the absence of social distance between the interlocutors, and consequently allows for terms that would give positive self-image (*You are on the right time, come and eat with us.....You come in the right time*). As for situations (1), and (2) most of the respondents tend to be direct, and use the imperative mode to bring the hearer to perform an action such as: *Don't go alone, wait for me...We want you to have dinner with us...Open the window ... Do not go before me"*. However, for all the situations, it is noticeable that British participants are less direct in responding to the situations than Arab learners *(can you please open the window? Can you wait for me so we can go together?... Help yourself)*.

These findings echo those of Qari (2017) who investigated the politeness strategies in requests and apologies used by a group of Saudi learners, EFL learners, and British citizens. She concluded that both Saudi males and females preferred to use direct strategies in their requests, while EFL and British groups were thoroughly more indirect. She added that Saudi learners used the largest number of modifiers, like prayers and religious softeners. On a closer inspection, it looks that directness as used by EFL Saudi learners does not equate impoliteness, as suggested by Brown and Levinson (1987), rather, "it might be the case that the British tend to express polite forms by using syntactic and linguistic devices; whereas the Saudis tend to express polite forms by using direct linguistic means mitigated by the use of semantic softeners" (pp. 2-3).

In general, directives in Arabic, are usually associated with imperatives that are used to show high level of politeness besides giving command. For example, when saying "*eat or I will be angry"*, the speaker expresses a polite request; while when saying *"write your homework now"* he is giving a command. The word order of the normal statement in Arabic does not change when forming imperatives. In some cases, directive imperatives are preferable, especially when an invitation for more food is made. The use of indirect form can be seen in this case as a weak desire on the part of the speaker to make the hearer eat more; while in English, indirect directives can be considered more polite than direct directives. Moreover, directness in Arabic is usually associated with positive politeness, (Ferguson, 1967). So, a word like "tafadal", with the meaning of *enter* or *help yourself* is very formal and polite. The analysis of the completion test for situations (4) and (5) reveals that most of EFL learners would impose food and force the visitor to eat: "*You will eat, it is not optional I swear I will be angry if you do not join me the food"* (2nd Participant).

The discussion above indicates that there are differences in politeness strategies in requests and invitations between English and Arabic because of linguistic and cultural variations. The strategy of face threatening act (FTA) is used in English more than Arabic, and the strategy of silence is used in Arabic in different situations according to cultural differences more than in English. According to Brown and Levinson's model (1987), English is more polite than Arabic, while in following Leech's model, Arabic is more polite than English. Politeness is a socio-cultural linguistic phenomenon that is culture-specific therefore, the conception, and the degree of politeness "are not the same among different cultures, and thus the different perceptions on politeness may lead to misunderstandings and conflicts in intercultural interactions" (Ae Yu, 2011, p. 386).

B. Speech Act: Cross-cultural Issues: Invitations and Requests

Analysis of the situations indicates that the majority of the respondents used the words "God" and "Allah" to force the hearer to respond to their requests. The word "God" by itself has an illocutionary force in Arabic. If someone gets invited to a dinner and feels full, the host, out of politeness, asks him to eat more, and quite often swears by Al-Mighty God that the guest should eat more as we see in the responses: *"I swear by Allah I will not accept your invitation next time if you do not join me. I ask you by Allah name not to refuse my invitation....Join us for God's sake ... I swear by God, you eat"*, because the word "God" has a religious connotation of respect and reverence, the guest usually responds positively lest he should be considered rude, or not a good believer. Others would even swear to divorce their wives as the case of the 2nd participant, "*I swear to divorce my wife if you do not eat*", if the hearer does not do something they ask for. This strategy is usually used to show great hospitality, but neither the speech act theory nor its levels and classifications argue about such locutionary acts, and their illocutionary forces and perlocutionary effects. Opposite to what is expected, the perlocutionary effect will take place immediately if the hearer complies to the wish of the speaker, the action of divorce will not happen, and the speaker will benefit from the situation; but if the hearer does not respond for certain reasons such as not belonging to the same culture, and does not understand what are the consequences of not responding to the speaker's words, the perlocutionary effect will take place and divorce will happen.

It is culturally normal for Arabs to show polite obliging invitations; and it is humiliating for hosts to have their repeated offers refused. Such a refusal means the demonstration of the superiority of the guest. According to the cultural norms, the hearer can be considered as following inappropriate strategy of politeness. Similarly, not complimenting someone's appearance or belongings relates to cultural and ritual differences and not to the lack of sense of politeness.

Furthermore, to show generosity, and save the guests of face threatening acts, or not to lose their positive faces, most EFL learners suggested that when inviting friends to restaurants, they would order for them the meals, because as participants 2 and 8 mentioned "*They maybe feel shy to order a lot so I order it for them. I order it for them so they will not avoid ordering expensive meals because I am paying.....I order for them because it is something cultural*". However, British participants mentioned that they "*would give* [the guests] *the freedom of choice because they would want to choose what they want to eat for themselves*", or they *would share ...thoughts with them, because it's the right thing to be done".* If we interpret the words of the invitations of the first group linguistically, we can say that the utterer is imposing something on the hearer and this is absolutely rude. However, on the pragmatic level, the intentions of the speaker are good, and on the cultural level such behaviour indicates generosity on the part of the utterer, but neither the speech act theory nor its classifications acknowledge such locutionary acts, and their illocutionary forces, or perlocutionary effects.

Speech Acts and their linguistic realizations are the reflection of the social values of a particular culture. They are governed by rules and norms of language usage and not usually taught as a component of language to enable learners to communicate more effectively in the target language (Wilson, 1987). Therefore, ignorance of the social values, rules and norms that govern the language can cause "communication breakdown", or "pragmatic failure" (Thomas, 1983). In such cases, learners resort to their native cultural norms to determine their choice of the target language forms. They often use "negotiating strategies" (Long, 1983) in speaking with native speakers, but their choice deviates from the norm of the target language and *learners* may be misunderstood. Sapir (1966) states that "no two languages are ever efficiently similar to be considered as representing the same social reality" (p. 69). Due to these cultural variations*,* and the differences in speech act conventions, difficulties may arise. In fact, most of the differences are points of difficulty for learners in both speech act procedure and politeness strategy. Wierzbicka's (1985) objections to the English frame of speech act theory seem logical because different cultures generate different speech acts. From an English speaker's view, the Arabic way of speaking and communicating is sentimental, superstitious and reflects a lack of consideration. From an Arab point of view, the English way of speaking may be seen as reflecting a lack of warmth, a lack of spontaneity, and a lack of directness.

As such, Speech Act Theory is not the title that labels all our utterances for its limited capability in analysing conversations because speech acts are usually defined in terms of speaker's intentions and beliefs. The nature of the conversation depends crucially on the cross-cultural interaction between the speaker and the hearer. In order to practice speech acts that are useful for both the speaker and the hearer without risks of pragmatic failure, new methods and approaches have to be elaborated, and new models have to be found. These models may enable us to gain more insight into the people's internal processes while they are thinking and communicating. We need to know more about how people think in different cultures; to free the theory of Speech Act from its Anglo-American base, and to present a truly cross-cultural general theory.

V. Conclusion

This paper discussed the cross-cultural pragmatic failure and miscommunications that occur when EFL Arab students use direct requests or invitations with British friends. It also considered the issues of directness and their influence on the level of politeness that is conveyed in two languages: English and Arabic. The results of the data analysis indicate that the differences between the systems of the two languages, English and Arabic besides the cultural differences, create inappropriate situations for learners when they invite, or are invited by someone from a different culture. Therefore, the findings revoke the claims of the universality of speech act theory, and the theory of politeness, and call for more researches in this field. EFL learners often encounter problems in cross-cultural communication; therefore, this study is potentially helpful to promote the development of new communicative approaches for teaching politeness strategies for EFL learners who rarely study theory of politeness or speech act theory in their syllabi.

Appendix I

POLITENESS COMPLETION TEST
Dear Participant,
Below you have four situations. In every situation you are asked to write exactly what you would say in the suggested situation.
The length of the answer may vary from one word to several sentences. Length is not important as far as the utterance/s sound natural.
It is important to note that all the responses will be treated anonymously and will be used for the sake of "Cultural and Cross-Cultural Communication" assignment.
Than you very much for your participation.
Name:………
Gender:……
Nationality:…
POLITENESS COMPLETION TEST

What would you say in the situations below if you were in the following positions?

A. Request

Situation 1

1. **You are in a dear friend''s or a relative house. You feel hot so you want your dear friend/relative to open the window. What would you say**?

You would say…………………………………………….

Situation 2

2. You want to ask a friend to wait for you so you can go together.

You would say……………………………………

B. Invitations

Situation 3

1. You want to invite a friend for your next week party.

You would say …………………………………………………………….

Situation 4

2. A friend arrives at dinner time, you want to invite him/her to join in.

You would say…………………………………………………….

Situation 5

3. If you are having dinner with your wife/husband when a friend comes. You invite her/him to join you but s/he refuses. What would you say?

I would say………..

Situation 6

4. You invite friends to a restaurant. Do you order the meal for them or you give them the freedom of choice? Why?

………………………………………………………………………………..

Thanks for your help

APPENDIX II

Transliteration

Taken from Johnstone (1991) and modified by me

English Letters	Arabic Letters
a	ا
b	ب
t	ة/ت
θ	ث
j	ج
ħ	ح
kh	خ
d	د
ð	ذ
r	ر
z	ز
s	س
sh	ش
Ṣ	ص
dh	ض
ṭa	ط
ða	ظ
3	ع
gh	غ
f	ف
q	ق
k	ك
l	ل
m	م
n	ن
h	ه
w	و
y	ي

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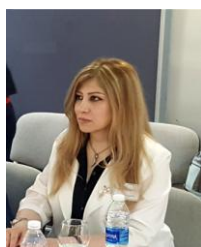
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A Comparative Study on Chinese and English Animals Idioms and Translation Strategies

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Abstract—Idiom, being an indispensable constituent of language, is the quintessence of the erudition. Every civilization has its own characteristics on the ground that there are some discrepancies in history, geography, customs, etc., among divergent sovereign states. Therefore, it is unambiguous that there subsists divergences in metaphorical objects and its implication of animal idioms among distinctive erudition. This paper attempts to compare and contrast English and Chinese animal idioms from its metaphorical objects and meanings and they can be categorized into four types. It is widely acknowledged that some animal idioms have equivalent connotations in culture. However, the majority of them have diverse implications among distinctive countries. On this basis, many exemplars are cited to make clear translation strategies of Chinese animals idioms. The author will interpose several interpretation principles a. Equivalent Translation, Reserve Image; b. Corresponding Translation, Change Image; c. Compromising Translation, Abandon Image. The author expects these translation principles will provide some constructive clues for translators. Here the author will mainly illustrate the translation strategies of idioms that have same metaphorical objects and maintain different metaphorical meanings as well as idioms of metaphorical vacancies on the basis of the comparative study on Chinese and English Animals idioms.

Index Terms—animal idioms, metaphorical objects, metaphorical meaning, equivalent translation, reserve image, compromising translation, abandon image

I. INTRODUCTION

Significance of This Research: This paper is about translation strategies of Chinese animals idioms based on comparative study on C-E animals idioms in a comprehensive way. The principles of interpretation idioms are consequential for the distribution of erudition and mutual correspondence in intercontinental dissemination.

In this paper, translation strategies can be sorted into three types: a. equivalent translation, reserve image; b. corresponding translation, transform image; c. compromising translation, abandon image. The author will predominantly make clear the rendering strategies of animal idioms that have same metaphorical objects and maintain divergent implicit implications as well as idioms of metaphorical vacancies on the basis of the comprehensive inquiring on animals idioms in different countries from its metaphorical objects and its connotations. Hence, the technique of interpretation is connected to foreignization and domestication.

The research is contributive only to foreign readers to come realize still more fully the momentousness of acquiring Chinese culture. Furthermore, individual's outlook towards animals idioms will have a dramatic change as well as guide students in rendering these culture-loaded animal idioms.

Structure of This Paper: This paper embrace three constitutes apart from the presentation and corollary component.

Part one gives a full picture of idioms which are the quintessence of not languages but civilization. In C-E interpretation, idioms are the most intricate and entangled part to explicate. This part first discusses the definition of idioms, interpreting the complexion of animal idioms to promote individual have a better perception of idiom translation.

After conversing the clarification and features of idioms, part two circumducts around a comparative study on animals idioms from its metaphorical objects and meanings. These animal idioms can be docketed into four forms: First, similar implicit objects, similar connotation; Second, divergent implicit objects, similar implicit meaning; Third, same implicit objects, different implicit implications; Forth, implicit vacancies.

Part three focuses on methods of animal idioms in Orient translation and the gist that should be attached great significance in the process of rendering Chinese animal idioms into English.

Finally, the author draws a ending and makes a sweeping assumption of the whole paper condensedly, offering her perspective and figuring out the achievements and drawbacks of the research about the translation of Chinese animals based-on a comparative inquiring of animal idioms in different culture in a comprehensive way.

Former Studies on Animal Idioms at Home and Abroad:

The studies on animal idioms at abroad: There is quite a little information that can be acquired about the study of animal idioms in western countries. It is universally reckoned that the study of animals idioms is initiated by L.P. Smith. (1957), an American-based British essayist and critic. In his book *Words and Idioms: Studies in the English Language*, he divided the sources of idioms and stressed that the connections of an idiom is not merely the union of all words in the idiom. However, he rarely debunks the features of idioms.

The studies on animal idioms at home: In the process of studying animal idioms, scholars in China study the associative meaning of domestic animals that have intimate connections with animals in western culture. Li Yuping (2008) analysis the associative meaning of animal idioms and offers some examples in his work "*English Idioms and Their Cultural Origin*". There are mainly C-E comparing and contrasting method, metaphor cognition method, context learning method, and translation contrast method in inquiring animal idioms. Deng Yanchang, Liu Runqing (1991) compile the book *"Language and Culture"*. Both of them have used comparative methods to study the connotation of animal idioms.

II.   CHINESE AND ENGLISH IDIOMS

An idiom is a suit of words with an intrinsic implication divergent from the connotations of its component words. Besides, there exists a dramatic divergence between its intrinsic and literal implication, e.g. "black sheep" (害群之马), "I'm all ears" (洗耳恭听).

Idioms are avowed as the core of a language, which is the long-term achievements of people's wisdom and the reflection their particular circumstances.

Idioms embody the core a civilization and provide a vivid picture of the people and their life experience as well as culture. Therefore, the author starts from its definition and features of animal idioms to have a full understanding of them.

A.   Explication of Idioms

The word "idiom" initiates from the Greek word "idio", which refers to private and specific. An idiom is a suit of words whose substance is distinctive from the connotations of the individual words, which is the explanation by Hornby (1997) in *Oxford Advanced Learner's English-Chinese Dictionary*.

Hence, an idiom is characterized by a set of phrases or a sentence with the denotations distinctive from the literal one and should be committed to memory as a complete. The implication of "成语" is that they are definite sentences or phrases which are compendious in forms and integrated in connotation, and has been refined through epoch of formula. In Chinese, there are a series of four-character structure animal idioms, some of which is not at all difficult to understand from its surface, for example:

"后来居上"(the later comers surpass the old timers); "杯弓蛇影" (be extremely suspicious);"朝三暮四"(blow hot and cold; chop and change); (Hui, 2004, p. 2016)

To sum up, an idiom may be exemplified as a compound of two or more words which are structurally settled and semantically amphibological, and perform as a sole layer of connotation. It is an established form that has already been accepted by conventional habitude.

B.   Characteristics of Idioms

Idioms distinguish themselves from other general expressions and structures by its own distinctive characteristics.
1. Semantic Integrity

A idiom is an establish form of words or a phrase, therefore, it should be regarded as whole and cannot be categorized into smaller part or an individual word, extra they would presumably be completely misunderstood.

Literally, we may get confounded if demonstrating the idiom or phrase word by word. For example "rain cats and dogs". Its connotative meaning has nothing to do neither with "cats" nor "dogs", which, indeed, signifies pouring rain. We cannot understand the meaning of the idiom correctly by the union of separate implication of the words, as well as it must needs to be reckoned to be a complete.

2. Stability in structure

Stability in structure signifies the words in idiom could not be deleted, added to or replaced by synonyms, or put in a divergent lineup, without destroying or transforming the implication of the idiom. The author intends to give some exemplifications to demonstrate this subject matter.

Taking the Chinese animal idiom "对牛弹琴" for instance. In English, we can convey the meaning of the idiom by saying cast peals before a swine, instead of pearls are cast before a swine, or cast peals before pigs. In Chinese, we invariably say "对牛弹琴", instead of "弹琴给牛听" or "对猪弹琴".

3. Metaphorical in meaning

Metaphors and idioms are closely associated with each other, and in fact most idioms are based on metaphor, e.g.,"狐朋狗友" contrasts "狐" and "狗" in a metaphorical way, we all know that it's not really refers to real "foxes" or "dogs", instead it means evil associates.

III.   A COMPARATIVE STUDY ON CHINESE AND ENGLISH ANIMALS IDIOMS

According to metaphorical objects or animal apply in animal idioms, which would be incorporated into four varieties:
First, similar implicit objects, similar connotations.
Second, different implicit objects,similar implication.
Third, same metaphorical objects, different metaphorical meanings.

Forth, Metaphorical Vacancies.

A. *Same Metaphorical Objects, Same Metaphorical Meaning*

There are a multitude idioms in Sino-Western countries, which share the similar objects and show the similar or same connotation. After a meticulous judgmatic, here the author makes clear the animals idioms in this paper.

Taking the animal fox as an example. Both Chinese and English surmise fox as being guileful. In English, fox signifies (invariably uncomplimentary) a person who is canny and boasts the capability to get what they want by compelling or deluding other people which derives from *Oxford Advanced Learner's English-Chinese Dictionary* by Hornby (1997). The animal old fox (老狐狸) exactly comes to the point. There are also a multitude of idioms about fox in Chinese culture, such as

"狐朋狗友" (evil associates); "狐群狗党"(pack of rogues);"狐疑不决"(wavering and unable to decide); "狐梅惑主"(entice one's master by coquettish charms) (Hui, 2004, p. 668).

Moreover, individuals in distinctive culture are likely to evoke same or similar associations towards same animal. In English, a parrot a animal that repeats what someone else has said without thinking about what it means,such as "parrot one's words" (Hui, 2004, p. 1950). In Chinese, there is "鹦鹉学舌" which simplifies to repeat other people's words like a parrot.

Besides, both Chinese and westerners regard an bee as busy and industrious, a sheep or a lamb as being timid and docile, such as "羊入虎口" referring to a sheep in a pack of wolves---be in imminent danger of death (Hui, 2004, p. 1877);"羊质虎皮"referring to pretend to be formidable but indeed timid (Hui, 2004, p. 1877).

B. *Different Metaphorical Objects, Same Metaphorical Meaning*

With the evolvement of human cultivation, all nations' culture is converged to a degree. However, it doesn't mean the loss of cultural divergences.

On the contrary, the fulfillment of the humanity is becoming increasingly picturesque and various, which reflects the implicit objects applied in animal idioms. When expressing the similar implicit meaning, animal idioms tend to adopt divergent kinds of animals as their implicit objects, that is to say, divergent kinds of animal idioms demonstrate similar cultural connotations and connotations. Examples are as follows:

Chinese Idioms	English Idioms
一箭双雕	to kill two birds with one stone
胆小如鼠	as timid as a hare/rabbit
狐假虎威	an ass in a lion's skin
害群之马	black sheep
如鱼得水	like a duck in water
狼吞虎咽	eat like a horse
瓮中之鳖	a rat in a hole
骑虎难下	hold a wolf by its ear
非驴非马	neither fish nor foul
打草惊蛇	to wake a sleeping dog
瓮中之鳖	like a rat in a hole
对牛弹琴	to cast peals before swine
画蛇添足	to paint the lily

C. *Same Metaphorical Objects, Different Metaphorical Meanings*

The same animal may associate with different metaphorical connotations in divergent regions on account of divergences in cultural backgrounds, customs and the like.

The implicit meanings of some English animal idioms are commendatory, while its corresponding animal idioms in Chinese are neutral or even derogatory. "Dog" and "dragon" are prototype in point. When it come to "dog", both countries have a totally different attitude to dog.

In western counties, dog is considered as human's friend and it symbolizes companion and friendship or even family member. Thereupon, most English idioms concerning dog are complimentary, such as, "lucky dog"(幸运儿); "Every dog has its day"(人人皆有得意日); "love me, love my dog"(爱屋及乌).

Dog has uncomplimentary implication, which it is adequately designated in some animal idioms. For instance, "let sleeping dogs lie"(别惹事生非); "a dead dog"(废物); "dog eat dog"(自相残杀).

However, people still treat it as their good friends in western culture. A multitude of Chinese animal idioms with dog are derogatory in Chinese culture. For instance, "狗眼看人低"(be damned snobbish); "狐朋狗友"(evil associates; disreputable gang); "狗彘不如"(of a person his behavior be contemptible mean); "狗仗人势"(be a bully with the backing of a powerful person); "人模狗样"(look decent or behave decently; pretend to be a person of worth); "狼心狗肺"(someone who are cruel and unscrupulous/brutal and cold-blooded) (Hui, 2004, p. 570).

One more archetype is "dragon". Many English idioms about dragon are associated with loathsome or even baneful things. For example, "the old dragon"(魔鬼); "chase the dragon"(吸食海洛因); "sow dragon's teeth"(挑起斗争，激化矛盾).

Howbeit, dragon represents power in Orient and idioms contain the character "龙" invariably express someone's good wishes. Examples are as follows:"龙潭虎穴"(dangerous place); "龙马精神"(vigorous spirits of people); "龙腾虎跃"(scene of hustling and bustling activity); "攀龙附凤"(play up to people of power and influence); "望子成龙"(expect one's son win success in the world);"画龙点睛"(add a touch that brings a work of art to life); "蛟龙得水"(get the good opportunity to display one's talent); "云起龙骧"(great men come to the fore when opportunity offers);"龙凤呈祥"(the union of a dragon and a phoenix foretells good fortune). (Hui, 2004, p. 1025).

D. Metaphorical Vacancies

Owning to divergences in culture background, customs, living condition, ways of thinking, aesthetic values, life experiences and the like. Some animals perhaps have a metaphorical meaning in a language, but it doesn't exist in another language. Moreover, some animals may live in one locality or country, while they cannot be caught sight of in another.

In western culture, there are some idioms with animals that have implicit meanings that don't come into existence in Chinese culture. For instance, it is well-know that butterfly is merely an ordinary animal in Chinese and doesn't boast special associative meanings. The Chinese people will guess the literal implication of this idiom "to have butterflies in one's stomach".

However, they may not have the image that would provoke anxiety to individuals in western countries. Therefore, they couldn't appreciate the vividness of the idiom.

Beaver is the second largest living rodent in the nature which is next to the capybara, and is known for its engineering feats, but Chinese know little of it. Beavers have unique technique and capability for creativity and they are hard-working animals. They are very busy animals, and they gnaw all day fabricate their dwellings Therefore, the idiom "work like a beaver" refers people who work very hard in western culture; "eager beaver" means someone who is very enthusiastic or works very hard", which has a slightly disparaging connotations in some particular situations. However, in most Chinese people's perspective, beaver is merely an unfamiliar animal without any implication.

In Chinese people's mind, the animal "乌龟", whose English name is tortoise. On the one hand, it stands for longevity because it is extremely long-lived. Another is that it simplifies "foolish people". While it doesn't have such associative implications in western countries, and it's merely an animal which moves very slow. In Chinese the animal "鸳鸯", whose English name is mandarin duck, usually signifies a sympathetic couple, but it doesn't have any implicit meanings in western countries. In Chinese the animal "雁", whose English name is swan goose, is invariably associate with letter, and the idiom "鸿雁传书" means "a letter delivered by swan geese, letters from afar" (Hui, 2004, p.661). However, the swan goose doesn't have such or any cultural connotations.

IV. TRANSLATION STRATEGIES OF CHINESE ANIMALS IDIOM

Since humanity live in a common objective world, and experiencing almost similar civilization history, therefore, there are some similarities among different human civilizations, which are the foundations and prerequisites for cultural exchange and diffusion of knowledge. However, one civilization remarkably differs from the other. Every civilization has its own characteristics on the ground that there are some differences among different countries or nations.

A. Translation Methods of Animal Idioms

It is one of the most distinguishing symbols of native speaker or non-native speaker to have a good master of a wide range of idioms and have the capacity to adopt them in the context. Undoubtedly, translation is full of challenges and is no longer a light work, supremely the interpreting of idioms.

In general, three strategies are possible in translating animal idioms, and they are respectively the equivalent translation, reserve image; corresponding translation, change image; compromising translation, abandon image. In the paper the author will mainly make clear the translation strategies of animal idioms that boast similar metaphorical objects and maintain divergent metaphorical implications as well as idioms of metaphorical vacancies. In addition, Chinese animal idioms of metaphorical vacancies can apply compromising translation and abandoning image to interpret.

B. Translation Idioms of Same Metaphorical Objects and Different Metaphorical Meanings

Chinese idioms are consists of many characters, such as "前有猛虎, 后有豺狼", "前怕狼后怕虎" but idioms are usually composed of four characters, such as "狼狈为奸", "如鱼得水", "指鹿为马", "胆小如鼠", "一丘之貉", and "对牛弹琴". This four-character structure is very peculiar in Chinese, and some these idioms are often closely associated which historical events. In C-E translation, animal idioms with four-character can't be rigidly translated into four English words, and therefore translators should dig beneath the surface and grasp the implicit meaning of animal idioms to conceive the meaning and implication of the animal idioms comprehensively.

Each kind of idioms has respective ways of interpretation approach. The Chinese idioms, which have same metaphorical objects and different implicit meanings, can be interpreted by the following methods: a. equivalent translation, reserve image; b. compromising translation, abandon image.

1. Equivalent translation with reserving of image

Equivalent translation also manifests literal translation, which signifies an adequate representation of the original. It puts more emphasize on preserving the originality of source language. Literal translation, also called direct rendering or word-for-word rendering which is a translation strategy that is frequently took advantage in the process of translating. It strives to conserve the peculiarity of original literary work in a large extent.

1) "宝姐姐，你还不拧他的嘴？你问问他编排你的话！"宝钗笑道："不用问，'狗嘴里还有象牙不成'！"(Cao, 2012)

"Pinch her lips, Chai!"she said."You should hear what she's been saying about you.""I don't need to,"said Bao Chai."One doesn't expect ivory from a dog's mouth! "

Idiom "狗嘴里还有象牙不成" describes a filthy mouth can't utter decent words.

The translator adopts literal translation strategy on the whole to put across cultural implication or ideas of the original text in translating the idiom.

Animal idioms are pervaded by cultural characteristics, and dog is a humble animal in the Orient. Moreover, anything related to dogs are mostly negative, and ivory is very valuable.

Nevertheless, people in foreign nations, particular western countries, invariably look upon dogs as their familiar, and dogs are of an importunate fraction of their daily life. Though such translation doesn't interpreting the cultural implication of the animal idiom, there is no doubt that readers don't have any difficulty in apprehension the animal idiom on the ground that the implication of this animal idiom is quite apparent and perceptible within the context.

The idiom reserves the metaphorical objects "dog's mouth" and "ivory", which passes on the vividness of animal idioms in Orient to foreign readers and conserves the original flavor of Chinese culture in a large extent. It keeps the original culture favors and conveys the meaning of the idiom.

2) 李先生恨不能身外化身，拍着自己肩膀，说："老李，真有你！"所以也不谦虚说: "我知道这种女人路数多，有时用得着她们，这就是梦尝君结交鸡鸣狗盗的用意。" (Kelly& Mao, 2003, p. 159)

Li wished he could have jumped out of his body and patted himself on the shoulder, saying, "Li, ol'boy, you really are something!" He then bragged openly, "l know that sort of women have many of their own special ways of doing things and can sometimes be useful. That's what Meng Ch'ang-chun had in mind when he befriended men who could crow like a cock or steal like a dog."

The connotative point of the animal idiom is that people who resort to petty tricks, which literally means that the malevolent individual who crow like a cock and snatch like a dog. Numerous animal idioms related to dogs contain uncomplimentary meaning in Chinese, and is employed to particularize baneful individuals or things. While it is considered as loyal and reliable friend as well as partner in western nations.

Although the authors keep the original image of "crow" and "dog", they don't refer to the real animals. Moreover, the authors add the word "men" to make the implication of the sentence concrete and apparent, they bring to bear both domestication and foreignization to interpret this animal idiom. This translation version conforms to the principles of rendering and the translation is supposed to interpret the idea of the original works thoroughly, come up with by Alexander Fraser Tytler.

It is also in accordance to the Triple Principle of Translation, faithfulness, expressiveness, elegance put forward by Yan Fu. The translator should have embrace a variety of interpretation strategy and take many factors into consideration in translating animal idioms.

3) "原来这学中虽都是本族人丁与些亲戚家的子弟，俗话说的好, "一龙生九种，种种有别"，未免人多了，就有龙蛇混杂，下流人物在内" (Cao, 2012)

"Now although all the people in this school were members of the China clan or relation by marriage, as the proverb aptly says, "A dragon begets nine offsprings; each one different." And inevitably among so many boys there were low types too, snakes mixed with dragons." (Zeng, 2007)

The idiom literally means dragons and snakes jumbled together.

The connotation of the idiom in the context is that the virtuous and the unvirtuous are mingled together. The translator's translation, however, can't make clear the meaning of the idiom by using direct translation without further interpretation in the process of rendering the idiom. Because of cultural differences, people in different countries hold totally opposite attitude towards the animal"龙", which is called "dragon" in English speaking countries.

Therefore, such interpretation is quite inappropriate. In Chinese, dragon assumes the role of distinguished and preeminent individual, and Chinese people invariably name themselves as "龙的传人", whose literally means descendants of the dragon, while dragon signify evil thing or vicious people.

The animal snake boasts the same connotative meaning both in Chinese and western culture. It cannot inform the target readers of what the idiom truly indicates in the context and is not conductive to promote the diffusion of Chinese culture but also it's likely to causes culture barriers in cross-cultural communication.

4) 董斜川道："好，好，虽然'马前泼水'，居然'破镜重圆'，慎明兄将来的婚姻一定合悲欢，大有可观"(Xiong, 2011, p.167）

Tung Hsien-chuan said,"well, now. Though 'water was poured before the horse,' still, the 'broken mirror was made round again'. Shen-ming's marriage will certainly be full of vicissitudes. It should be worth watching." (Xiong, 2011, p.167）

The connotative meaning of the idiom "马前泼水" is that when a couple divorced, they can't reunion with each other and their relationship can't be restored or recovered just like the poured water that cannot be returned. The translator who maintain the metaphorical objects "马"and "水" use literal translation to render this idiom, which maintain the peculiar flavor of the source language. This kind equivalent translation doesn't interpret the connotation and historical background of the idiom, which leads to that information passed on in the idiom are took no notice by target readers. There is historical difference about the idiom, and it's difficult to cross culture barriers and understand the meaning of "马前泼水" (water was poured before the horse) and they may feel confused and doubt why individuals pour water before a horse. It's would be better to translate it into the pieces don't fit any more. Though it sacrifices the peculiar favor of Chinese culture via equivalent translation, it indeed is propitious to dissemination of culture.

5) 怎么的，你倒把好心当作驴肝肺！好，咱们支部会上见。(Du, 2005)

Oho, so you can't tell a man's honest heart from a donkey's liver and lungs? So that how you take my good advice? All right, we'll settle this at the Party branch meeting!

The implication of the idiom is that individuals take one's good will as ill intent, and it literally means that misunderstand a man's ingenuous heart for a donkey's liver and lungs. It not only provides means for the target readers to know more about Chinese culture and to keep the original culture favors as well as to pass on the implication of the idiom and benefit the readers.

2. Compromising translation with abandoning of image

Compromising translation signifies the elimination of implicit image. The author intends to make clear the technique of idioms interpretation and free translation should be applied in rendering. For instance:

1) 这段山路崎岖难行，老张老马识途，所以让他带路。(China Daily, 2014)

The road is rugged and winding, so we have Lao Zhang lead the way because an old hand is the best guide.

In the sentence, the animal idiom "老马识途" , whose literal meaning is that old horse knows the way, and it can be rendered experienced guide. This is illustrated by Ye Zinan & Shi Xiaojing (2001) in their book *Introduction to Chinese-English Translation Key Concepts and Techniques*. The English idiom "like an old horse" means creature of habit which has different connotation, and it can't be used here. Therefore, translators must watch over false friends.

2) 老实讲，以前我以为 "三反" 运动是假的，不过是杀鸡给猴看，做给别人看的。(Zhou, 2004)

To tell the truth, I've always thought until now that the "three Antis" campaign was sham, making an example of a few to frighten all the rest.

The idiom "杀鸡给猴看" literally refers to kill the chicken to scare the monkey, in which the image "chicken" and "monkey" has been eliminated in the interpretation "making an example of a few to frighten all the rest".

The translator applies liberal translation, which empowers foreign readers to have a correct understand the connotation of this idiom.

3) (他们)都是些狐群狗党！(Cao, 2012)

They're a pack of curs!

In Chinese fox is uncomplimentary, which refers to people who are skeptical and provocative. However, in English fox means to a person who is intelligent and have the capability to win what he longs for by deceiving or manipulating others.

In western culture, the fox is well-known for its brilliance and canny. This is the similar as dog. In Chinese dog has uncomplimentary meaning, while in western culture, individuals invariable reckon dogs as their companions and partners. Therefore, it's quite fastidious for people from foreign countries to understand this idiom. The author applys compromising translation to render it, abandoning the image of "fox" and "dog" to interpret the idiom.

Chinese renowned translator Liu Zhongde put forward the three characters "信达切"(faithfulness, expressive, and closeness) as a principle of interpretation, which is also esteemed as the criterion.

C. *Translation of Metaphorical Vacancies Animal Idioms*

Many animal idioms in the two languages are correspondent in part or completely non-corresponding. In Chinese, there are a multitude of four-character structure animal idioms which are very special in Chinese, because these idioms are invariably closely concord with documented events. Some animals perhaps boast an implicit meaning in certain culture, but it doesn't exist in another culture. On the other hand, a kind of animals may live in a region but they don't exist in another one. That is what we called metaphorical vacancies.

1. Compromising translation and abandoning image

In C-E translation, animal idioms with four-character can't be rigidly translated into four English words, and therefore translators should dig the implication idioms so as to have a accurate and comprehensive perspicacity of connotation of animal idioms. In this sphere, the author maintains that this kind of method, compromising translation and abandoning image, will be best choice. She intends to apply some exemplars to make clear this point.

Compromising translation and abandoning image is a strategy and it adopts a transparent, fluent style, aiming at

disparaging the peculiarity of source language for target language readers.

2. Take idioms of "鹤" as an example

In English the animal "鹤" is called crane, and many idioms correlate to it in Orient. It doesn't has metaphorical meaning in western culture, while it is widely known in Chinese society that "鹤", whose English name is crane, signifies longevity, on the ground that cranes can live for several decades, which is very long lifespan to birds. In western people's mind, however, it doesn't arise any connotations like that. Therefore, in translating these idioms, we should abandon the image of "鹤", dig the deep implication of the idioms so that Zielsrache readers can come to realize the implication of idioms and promote mutual communication.

In the process of communication, "别鹤孤鸾" should be translated as husband and wife having to live far apart from each other; "鹤立鸡群"should be rendered as stand head and shoulders above others; "童颜鹤发" should be translated as healthy in old age; "孤雌寡鹤" usually be translated as of a woman who has lost her spouse; "杳如黄鹤"means leave never to return; "闲云野鹤"refers to carefree and unrestrained people. If we maintain the image of "鹤", it's different for foreigners to understand what it means. (Hui, 2004, p. 2004)

In the procession of interpretation of animal idioms, translators must notice their connotations and translate them according to concrete matters. The translation of metaphor is includes almost all linguistic translation, because it provides many ways for translators to choose: deliver meaning, or change its implicit objects, or revise animal idioms or to mingle its implication and its implicit objects and so on. The translation idioms intimately correlate with the context.

D. *Points for Attention in Translating Chinese Animal Idioms*

Translator highlights the following points while translating animal idioms. One is doesn't take animals idioms too literally, another is don't translate animal idioms in Orient word-for word.

1. Don't take Chinese animals idioms too literally

On the ground that a great majority of the Chinese animals boast implicit meaning, and Chinese idiom is a phrase that signifies something different from the implication of the respective words from which it is formed. Therefore, literally translation of idioms often leads to serious problems and mistakes in some cases. For example:

The idiom "骑虎难下" doesn't means ride a tiger and come upon it is difficult to get off. And in the process of communication, the animal idiom should be rendered

as hold a wolf by its ears or between the horns of a dilemma.

In translating animal idioms in Orient, having a comprehensive understanding of the meaning is necessary. The animal idiom "管中窥豹" signifies someone have a limited view of something, instead of looking at a leopard through a bamboo tube.

This is the same as "顺手牵羊", which doesn't means lead away the sheep by the way rather it means walk off with something. It is indispensable that the author needs to know the historical background when interpretation the idiom. In this case, translators must dig the deep implication of the animal idiom.

2. Don't translate Chinese idioms word-for-word

Many Chinese animals idioms bears strong culture flavor, some of which are "four-character expression", which are more vivid, poignant and enthralling.

Since idioms or culture-loaded expressions are peculiar to a language or culture and affirmed by its usage, and merely a few have its correspond idiom, therefore literal translation may bring about the misstatement of original implications of animal idioms.

For instance, the idiom "热锅上的蚂蚁"should not be translated as like a cat on bricks, rather it should be translated as like a cat on hot bricks. On the ground that the first vision is too difficult for foreign reads to understand. The idiom "拦路虎"should be translated as "a lion in the way", rather than a tiger in the way. The idiom"害群之马"should not be rendered as a black horse, which should be translated as a black sheep.

V. CONCLUSION

This paper analyses the slants of translating animal idioms in Orient from the perspective of analogous study of animal idioms. In the progression of animal idioms, four kinds of idioms are discussed: similar implicit objects, same implicit meaning; divergent implicit objects, similar metaphorical meaning; similar metaphorical objects, divergent metaphorical meanings and metaphorical vacancies. According to divergent kinds of animal idioms in Orient, translation slants are cogitated respectively. Moreover, the analogous study of animal idioms is likely to help readers have a comprehensive apprehension of animal idioms as well as the divergences of the two cultures. Meanwhile, numerous examples of animal idioms are given correspondingly to vividly demonstrate each kind of animal idioms. In this paper, the author mainly makes clear how to render animal idioms with same object, and different metaphorical meaning as well as metaphorical vacancies.

The author explains that idioms in Orient, which have same metaphorical objects and different metaphorical meanings, can be interpreted by the consequential ways an equivalent translation, reserve image; b. compromising translation, abandon image. The strategies of compromising translation and abandoning image is used in translate

metaphorical vacancies animal idioms. The author also mentions what should be paid attention in translation idioms with metaphorical vacancies.

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On Translation of Cultural Images in Ancient Chinese Poems

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Abstract—**The cultural difference between China and the West is huge, which will have an important impact on Chinese-English translation. As an important part of Chinese literature, ancient Chinese poetry contains a lot of cultural images which will bring great challenges to translators. This paper aims to analyze the strategies of translating cultural images in ancient Chinese poems.**

Index Terms—**translation, cultural images, ancient Chinese poems**

I. INTRODUCTION

China is known as a nation of poetry, especially the ancient Chinese poetry of the Tang and Song dynasty, which marks the peak of Chinese poetry. It occupies an important position not only in the history of Chinese poetry but also in Chinese literature. A splendid cultural heritage is a precious treasure for the whole world; therefore the translation of ancient Chinese poetry plays an important role in the spread of Chinese literature to other nations because it is an indispensable link for foreigners to get a deeper understanding of Chinese culture and literature.

II. THE TRANSLATION OF CULTURAL IMAGES IN ANCIENT CHINESE POEMS

The thinking methods of different nationalities have unique characteristics, which are prominently reflected languages and cultures. It is these characteristics, that is, differences, that constitute a barrier to translation (Shui Xiaozhong, 1998). Ancient poetry is an extremely golden treasure with abundant cultural elements, which is the reflection of traditional Chinese culture and deserves the appreciation of all human beings. The cultural elements include all the culturally loaded words or expressions that are particular to Chinese culture.

A. Allusions

Allusion is a commonly used device in composing poems. Though brief in form, allusions contain a lot of information, and are really effective and vivid in expressing profound emotion or ideas, so poets frequently use them. Reading ancient Chinese poems, one may come across allusions now and then. Some of the allusions are too familiar and well known to be recognized by readers before their meanings are got across, while others may only be understood with the help of notes or reference books. The employment of allusions, on the one hand, makes the poem concise and comprehensive: a short phrase of two or three characters can convey the essence of a legend or an old fable to the readers. On the other hand, the employment of allusion is in conformity with the conservative ideas and traditional psychology of the Chinese. Some allusions are really difficult to understand even for the native readers.

Poets, especially those who are in unfavorable social environment, tend to hide their ambitions, their complaints and their hatred in allusions. By using an allusion, the poet can endow the present situation with additional implications and associations. An allusion is an economical way of presenting a situation or a subtitle for narration and description. Ancient Chinese poems teem with allusions and poets frequently resort to allusions, which come from their own historical and cultural background, so the allusions deserve our special attention. For example:

Original:
日暮东风怨啼鸟，落花犹似坠楼人。(杜牧《金谷园》)
Version 1:
Dusk comes, the east wind blows, and birds
Pipe forth a mournful sound;
Petals, like nymphs from balconies,
Comes tumbling to the ground.
(Tr. Giles.)
Version 2:
The bird in the east wind
Wails its sad heart at he evening hour,
And the blossoms fall from the trees
Like unlucky women falling from the tower.
(Tr. Luo Zhiye)

This poem was written when the poet visited the Golden Valley Garden in spring. In the original poem, "坠楼人" is an allusion, referring to Lu Zhu(绿珠), a concubine of Shi Chong(石崇) who was a merchant in the late Jin Dynasty. After the decline of Shi's family, another man wanted to get Lu Zhu, who was faithful to Shi and jumped from the building. By using this allusion, the poet compares the falling flower to Green Pearl, because they are somewhat similar to each other. However the translations of this important cultural element are not so satisfying. In Version 1, "nymphs" refer to the minor goddess represented as beautiful maidens inhabiting trees, waters and mountains in Greek mythology. This is a typical example of domesticating translation. Though it is easier for target language readers to understand, the original cultural flavor is lost. In version 2, translator use "unlucky women" to translator this allusion. It is only a kind of explanation with the cultural image totally lost.

B.   Similes and Metaphors

Similes and metaphors are perhaps the commonest figures of speech in language. When people describe something, they like to make comparisons. A simile is a direct comparison between two or more unlike things, normally "like" or "as" is used to transfer the quality we associate with the other. Sometimes the association is between unfamiliar things and familiar ones, between old experiences and new ones, or between abstract ideas and concrete images. A metaphor is an implied comparison between two or more unlike things.

In most cases, culturally loaded words are peculiar to a particular nation. They are the result of the particular living environment, customs and tradition, national spirit etc. of that nation. Because of the different social and cultural backgrounds and different ways of thinking, which is reflected by analogy making, the metaphors in one language are not always identical in another. Poetry, not only the carrier of ideology and emotion, but also carrier of culture, reflects the characteristics of the national culture which may be the barriers to the TL readers' understanding.

In ancient Chinese poems, an extremely outstanding characteristic is the abundant use of metaphors. The metaphorical objects, ideas, and events remind us of other parts of our experience. The mental associations help us to understand the meanings of the poetry vividly. Generally speaking, the metaphorical image of ancient Chinese poems ought to be translated into English by a metaphorical image. The use of general and abstract words to translate metaphors (domesticating translation) is the least favorable strategy the translator may employ. Look at the following examples:

Original:

谁言寸草心，报得三春晖。(孟郊《游子吟》)

Version 1:

Such life-long mother's love how may

One simple little heart repay?

(Tr. W.J.B Fletcher)

Version 2:

But how much love has he inch-long grass

For three spring months of the light of the sun?

(Tr. Wu Juntao)

The phrase "寸草心" is a metaphor for the child's heart and the phrase "三春晖" is a metaphor for the mother's love and nurture. By using these metaphors, the poet expresses his deep gratitude for his mother's love and regret for not being able to repay all the love. In version 1, the original cultural images are invisible and the meanings of the two images are explicated. It is inconsistent with the poet's intention to convey the meaning through these metaphorical images. The implications are spelled out without giving readers any space of imagination. In version 2, the original images are faithfully translated. This foreignized translation does not cause any misunderstanding. It requires the readers to comprehend the images in the textual context and arrive at the implications. Sometimes it is necessary to capture the true implied meaning through the literal meaning of words.

When metaphors, similes and other figures of speech are skillfully used in the line, the true meaning of the poem may not be easily available. If translated literally, Western readers will find it inexplicable or ridiculous (Gao Jiazheng, 1999).

C.   Proper Names

Proper names refer to persons, living creatures, places, objects or processes that are particular to a single cultural community. The frequent use of proper names is also one of the characteristics of ancient Chinese poetry. Since ancient Chinee poetry is a highly concentrated and condensed literary form, proper names in it are often imbued with rich cultural connotation. Because these proper nouns are used repeatedly in poetry creation, they have become so culturally loaded and the mention of them can spontaneously arouse certain feeling in Chinese.

In the translation of proper names some translators like using words seeming to be a TL proper name to translate a SL proper name for the purpose of increasing readability. But this treatment may block cultural exchanges and give readers an impression that SL culture and TL culture are just the same in the way of naming animals, persons, places, etc. In practice, the translator must keep in mind that every proper name has its own cultural background. If the cultural background is significant for the understanding of poems, it should be expressed in the TL text. Specifically speaking,

in the translation of proper names, the translator should also try his best to transfer as many cultural messages of proper manes as possible to the TL reader. For example：

Original:

暖风熏得游人醉，直把杭州作汴州。(林升《题林安邸》)

Version 1:

People are so intoxicated by the present warm breeze,

Surely, they are taking Hangzhou to be Bianzhou .

(Tr. Wenshu)

Version 2;

The wind is so warm and gentle

It lulls the tourists into dreams.

They forget the old capital

They think hangzhou is bianzhou.

(Tr. Wang Shouyi)

Here"杭州" and "汴州" are not just two common place names, but place names with a strong cultural and historical color. "汴州"refers to the capital city of the Northern Song Dynasty, which had already been conquered by the Jin Dynasty when the poet wrote this poem. The rulers of the Northern Song wanted to regain the lost capital but did not make any efforts and indulged in delight of pleasure in the new capital Lin'an, which was Hangzhou. The last line has the satirical meaning that if the rulers did not stop seeking pleasure; the invaders would also take Hangzhou. In both versions, the two places names are reserved through foreignizing translation-transliteration.

Original:

劝君更尽一杯酒，西出阳关无故人。(王维《送元二使安西》)

Version 1:

Won't you help yourself to more wine?

West of Sun Pass friends won't be see.

(Tr. Zhao zhentao)

Version2:

I urge you to empty another cup of wine,

West of the Yangguan Pass you'll see no more of mine.

(Tr. Guo Zhuzhang)

Version 3:

Drink up one more cup of wine, sire,

West of the Yangguan Pass＊ you can hardly find an old friend.

＊The pass here refers to the south of Yumen Pass, one of the frontier passes to the West regions. It is in present-day Gansu Province.

(Tr. Huang Xinqu)

Located 70 kilometers southwest of Dunhuang City, Gansu Province, Yangguan(阳关), founded in the Western Han Emperor period. It relies on water as a pass and faces Yumenguan(玉门关) across the water. It was not only the most important pass for the Han Dynasty to defend the northwest nomadic invasion, but also an important gateway on the Silk Road Central Plains to the western region, central Asia and other places. This farewell song writen by Wang Wei makes Yangguan famous all over the world and has been considered a masterpiece through ages. Nowadays, Yangguan scenic spot together with other cultural relics, is one of the most densest places of Dunhuang cultural relics distribution. Most of the tourists at home and abroad started to understand Yang Guan from the poem of Wang Wei.In Version 1, "阳关" is directly translated into "Sun Pass", It did not translate the real cultural connotation of the name of "阳关"."阳关"is the gateway to the western region. However, Sun Pass does not give this kind of association. Inversion 2, the translator transliterated Yangguan, retaining the original name of the place, which is a good choice from the perspective of tourism promotion, but may not be familiar to the general foreigners. Comparatively speaking, Version 3 makes up for this defect by translating "阳关" directly into Yanguan Pass and then compensating with annotations, which not only helps readers better understand not only the connotation of Yangguan, but also the meaning of the whole poem.

D. Folk Customs

Custom refers to an established and habitual practice, especially of a social kind, that is typical of a particular group of people. So various peoples with different history, living surroundings etc. hold different customs. The culture of Chinese folk customs originates from the cultural exploration and transmission of millions of Chinese people. Its diversity and richness survive through ages of changes and the development of history. It is the boiled-down gem and crystallization, which brighten so much the long-standing and well-established traditional Chinese culture. Being an important part of it, the culture of folk customs is, to a certain extent, an insight of the ancient civilization of the Chinese nation, which has made its major contributions to the development of the civilization of the world.

There are many words related to customs in ancient Chinese poetry. They are still the most primitive and vital

traditions in Chinese culture, with a long history, diverse forms and rich contents. Chinese culture-loaded words have a long history. A translator's better understanding of cultural factors in this field will contribute to effective translation.

Original：

清明时节雨纷纷，路上行人欲断魂。（杜牧《清明》）

Version 1:

It drizzles and drizzles on All Souls festival day,

I feel heavy at heart, a wayfarer on my journey.

(Tr. Cai Tinggan)

Version 2:

It drizzles thick on the Pure Brightness Day.

I travel with my heart lost in dismay.

(Tr. Wu Juntao)

Qingming(清明), meaning clear and bright, is the day for mourning the dead. It has been a folk festival in China from time immemorial. This is the most important sacrificial day. At this time, both Han and minority ethnic groups offered sacrifices to their ancestors and wept for the graves of the deceased. Qingming Festival is a festival of mixed joy and sorrow. This day is not only a day for people to visit the cemetery to mourn the lost ancestors, but also a day when nature wakes up and people go out to celebrate the coming of spring. Compared with the sadness of grave sweepers, people also enjoy the hope of spring on this day. Qingming Festival is a sunny, shady day, and nature is once again active. Since ancient times, people have followed the custom of spring outing.

In this poem, the poet gave a description of anxiety of the pedestrians who are still on the way back home. The cultural connation of this festival is the soul of the poem. In the first version, this Chinese traditional festival is domesticated into All Souls festival, which may give the readers misconception that Chinese also celebrate this Western festival. From the perspective of cultural exchange, version 2, translating the festival literarily, is more successful.

E. Culture-specific Words and Expressions

 Indeed, different peoples live in a similar physical environment on the same planet, and every language contains expressions that describe the physical world-books, tables, rice, water, mothers, and so on. But through a long and unique evolution, each culture has developed a different view of the world. In addition to the common core expressions, most of them are conceptual or out-of-scope, each language has millions of culture-specific expressions, all of which are richly related to the nation. Therefore, the same object can be conceptualized or symbolized with different cultural colors or flavors.

For example, the words like，fire, sea, Roland, castle, sport, shepherd, nightingale, evoke different associations in the minds of British and Chinese people. To British people, these words are imbued with imaginations. Similarly, the words like, wind, moon, river, lake, plum, chrysanthemum, sparrow, stele, flute, monk, reclusion, li(礼), yingyang（阴阳） etc also evoke associations and sentiments in the minds of Chinese people that western people may not understand. (Zhu Guangqian, 1984) Look at the following examples:

Original:

不向东山久，蔷薇几度花?

白云还自散，明月落谁家? (李白《忆东山》)

Version:

To Tung Shan Cave so long I have not been!

How often have its roses filled with bloom!

Its silver clouds all pass away unseen.

Descends Dianna there? To visit whom?

(Tr. Fletcher)

Chinese poetry "月" is an important cultural image. There are many more poems or literary works taking the Moon as the subject matter.: "海上生明月，天涯共此时。" (The moon is borne so bright above the sea/ And bathes at once the distant one and me. Tr. Ni Peiling); "举杯邀明月，对影成三人" (I raise my cup to invite the Moon who blends/ Her light with my Shadow and we're three friends. Tr. X.Y.Z); 多情只有春庭月，独为离人照落花。 (Only the sympathetic moon was shining there/For me alone on flowers fallen on the ground. Tr. X.Y.Z) In a word, the Chinese love and praise the Moon and always express their deep feelings for their hometowns or families though the Moon.

So it should be faithfully retained in its English version. In the version, the Chinese "明月" (the bright moon) is rendered into the goodness of the moon in Roman mythology, Dianna. Although such an alternative can impress foreign readers with a mythological figure, the unique flavor of an ancient Chinese poem is mixed with an oddly exotic culture. The target language readers cannot get the same artistic enjoyment as the source language readers do. After all, the Moon is still an object that Western people are very familiar with. And as the development of cultural exchange between the East and West, the "moon" image in many Chinese literary works may be translated and introduced as a cultural image to Western readers.

Original:

终日望君君不至，举头闻鹊喜。(《谒金门》冯廷已)
Version 1:
All day long, she expects him.
But, somehow, he is not back.
She raises her head upward,
Hearing the magpie's chick-chack.
(Tr. Xu Zhongjie)
Version 2:
Waiting for you the whole day long wears out my eyes;
Raising my head, I'm glad to hear magpies.
*Magpies were supposed to announce the expected arrival.
(Tr. Xu Yuan Zhong)

This poem depicts a woman's yearning for her lover. In Chinese culture, Magpie is a symbol of happiness and singing of a magpie foretells happiness and good luck. That's why it is called 'Happy Magpie' (喜鹊) by Chinese people. It is by hearing the magpie's chattering that the woman thinks her lover is coming to her soon. However, the same bird has totally different connotation in English culture. When talking about this difference, Chen Hongwei pointed out that in English mental culture more attention is paid to the physiological characteristics of this black-and-white bird, that is noises it makes. Then the connotative meaning of a magpie in English is a chatterbox(Guo Jianzhong,1998). Therefore, in English culture, seeing a magpie means that there is a gossip in the air. A dead magpie is a bad omen saying that a careless talk can ruin your love relationship or marriage. So in the translation，it is important to avoid the culture conflicts of this bird and avoid misunderstanding. The word "magpie" is kept in both versions, but the different cultural effects are achieved since different ways are employed to keep it. In Version 1, the translator depicts it as the magpie's chick-chack. It requires the reader to figure out what magpie means in this poem. The readers might deduce from their own cultural context that the woman is so annoyed by the chattering of magpie after such a long time of waiting. But if a footnote is added, such misinterpretation can be avoided. Version2 preserves the cultural image with the word "glad", which seems to have no relevance to magpie in the western culture. Feeling the readers may wonder why the woman is happy about the magpie's crying, the translator adds a footnote to enlarge the reader's encyclopedic entry. In this way, the association between "glad" mood and "magpie" is constructed and misinterpretation is avoided, thus cultural transfer is achieved.

Original:
参差荇菜，左右采之。
窈窕淑女，琴瑟友之。(《诗经 关雎》)
Version 1:
The modest , retiring , virtuous , young lady:
With lutes, small and large , let us give her friendly welcome .
(Tr.James Legge)
Version 2:
O lute, play music bright
For the bride fair and slender!
(Tr. X.Y.Z)
Version 3.
Short and long the floating water plants.
Left and right you may collect them.
Gentle and graceful is the girl,
He'd like to wed her, the Qin and Se playing.
Note: Qin and Se: Two traditional Chinese musical instruments, rather like the zither; the former has seven strings and the latter twenty-five strings.(Tr. The Yangs)

In Version 1 and 2, "Qin" and "Se" are substituted by "lute", which will inevitably lead to the losses of cultural content. In Version 2, the translator adopts transliteration plus footnote, it conveys the most possible intellectual cultural content to Western readers and familiarize them with the music and musical instrument of ancient China. If the translator attempts to explain the Qin and Se within the lines, the translation will unavoidably become awkward, for it will affect the flow of rhyme and rhythm in the English version. Though the continuity of reading as pleasure has been affected by heavy annotations, the value of footnotes can be realized in assisting the target language readers in becoming acquainted with the vast cultural treasures of world literature. We hold that it is not justifiable to determine that detailed explanations like footnotes will detract from the pleasure the target language readers feel. On the contrary, it can enrich the target text reader's vision about the Chinese literature, deepen his understanding of the poem and gain aesthetic delight on a deeper level.

III. CONCLUSION

Just as Xu Yuanchong stated in his book On Chinese Verse in English Rhyme: If you believe to translate is to find the exact equivalence or hundred percent resemblances, then poetry is untranslatable. If you believe to translate is to find partial equivalence or convey the beauty of the original, then poetry is translatable to a certain degree (Xu Yuanchong, 1997) .Poetry is far more difficult to translate as compared with other forms of literary works. It poses a difficult task for the translators to translate a ancient Chinese poem with the original features retained, and to make the TL readers perceive the beauties of the original poem and the unique favor of Chinese culture at the meantime. Absolute equivalence can never be established although relative equivalents can be achieved at different levels depending on the cultural capacity, aesthetic attainment and skills of the translator (Wang Ning, 2010).

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Translation Analysis of Taxis in *"The Old Man and the Sea"* Novel (Systemic Functional Linguistics Approach)

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Abstract—The Old Man and the Sea is a literature work by Ernest Hemingway. It has been translated into many languages even in Indonesian by Deera Army. Hemingway used more clause complex in producing his works. It causes problems in translation such as: translators should give more attention to the translation techniques used, readability decrease, and etc. On the other hand, Deera Army solved those problems by splitting the clause complex into shorter one. It is needed to conduct a study in how to make translation of complex clause. This study can be clearly conducted by using Systemic Functional Grammar (SFG) approach. In addition, this study is aimed at: (1) describing how can be interdependency and logical semantics of complex clause in source language realized into interdependency and logical semantics of complex clause in target language of The Old Man and the Sea Novel (2) describing what translation techniques on taxis markers are used in translating from source language to target language (3) describing translation quality of clause complex translation in target language. The result of the analysis showed that there are 400 sentences which have been broken into 701 clauses. Based on the analysis, there are paratactic and hypotactic form. Paratactic took 65.30% and hypotactic, 34.50%. All of them affect translation quality. Based on the analysis, the average of accuration takes up 2.89, naturalness with 2.96 and readibility with 2.97. The writer suggests that the next researcher can conduct the same research in the deeper way.

Index Terms—hypotactic, logical-semantics, paratactic, taxis

I. INTRODUCTION

The Old Man and the Sea is a phenomenal literature work by Ernest Hemingway which tells the story of one's adventures and struggles in the Atlantic Ocean. This novel has achieved Politzer Prize in 1952 and Nobel Prize in 1954. There are many moral messages that can be obtained from this novel, including friendship, life struggle and persistence in work.This work was written by Hemingway in Cuba in 1951 for eight weeks. His writing style was very strong in the 20th century.

The Old Man and The Sea Novel has been translated into lots of language. In fact, in Indonesia, this novel was translated by 4 translators (Sapardi Djoko Damono, Yuni KP, Dian Vita, and Deera Army Pramana) with different publishers and lots of the translation's results. As a worldwide work which uses a different style than other works, his works is written in complex clauses. It affects the translation of Hemingway's work. A very literal translation especially on complex clauses such as Hemingway's work will affect the level of readability to be low or difficult to be understood.

One of the translation's result is The Old Man and The Sea published by the Narasi Publisher in 2015 (the first print), which was translated by Deera Army Pramana. It is chosen by the researcher for reference material because it is the newest translation from The Old Man and The Sea novel than others before. Even lots of words found in the translation of the novels are like Sapadi Djoko Damono's translation, but there is no translation of Novela The Old Man and The Sea by Deera Army Pramana. In addition, not many people study about this. On other hand, the result of Deera's translation is interesting and easy to be understood.

This translation choses a simpler style than the original style. Hemingway's writing style which uses a very long complex clause is diverted by translator style in the shorter text by dividing into several clauses.

A clause which consists of more than 29 words such as the complex clause in Hemingway's works is difficult to be translated, the usual spliting technique in translation by decapitating one clause into two or more clauses to improve readability or by noticing that the reader does not have good readbility.

By looking at translation's case that greatly simplifies a very long clause complex, it is needed to read the translation about clause complex. This study can be used clearly by Systemic Functional Grammar.

Through ideational meaning metafunction at the logico level, Systemic Functional Grammar studies specifically recognize clause complex in terms of interdepandence and meaning. In terms of form, complex clauses are realized in the form of interdependence which is divided into 2: paratactic and hypotactic. In terms of meaning, complex clauses contain logico semantics: projection and expansion. Projection contains 2 meanings: locution which utilizes verbal processes symbolized by (") and ideas that utilize mental processes symbolized by ('). While expansion has 3 meanings: elaboration symbolized by (=), the extension by (+), and the enhancement by (x).

This Systemic Functional Grammar is expected to display linguistic evidence that has been systemically realized in the context of language. It is also expected to get a reason for the clause complex in the SL which is translated in the TL text.

In short, researcher is interested in analogizing complex clauses (taxis) on The Old Man and The Sea novel through functional linguistic systemics.

II. LITERATURE REVIEW

Basically, translation means the process of transferring messages, meanings, ideas, thoughts, or text. Translation experts provide definitions of translation in different ways but substantially contain the same purpose, except that there are differences in emphasis on each definition. Brislin looks more at the content of the text itself, namely the thoughts or ideas contained therein. Brislin (1986) argues that translation is a general term that refers to the transfer of thoughts or ideas from a language (source) into another language (target) both written and oral. Meanwhile, Catford is more concerned with translating text because the one that is translated is basically text. Catford (1974) defines translation as replacing text material in one language (source language) with text material that is commensurate with other languages (target language). In another part, Catford (1974) also says that translation is a work that is realized in language: a process of replacing text in one language to another in another language. The definition of similar translation is stated by Meethan and Hudson, that translation is the replacement of a text into the equivalent second language (in Bell, 1997). The definitions of Meethan & Hudson and Catford are seen as more appropriate to underlie this study because of the emphasis on the text. The text is a unit of language that expresses meaning contextually (Wiratno, 2003,p. 3). In the transfer of text from one language to another, of course, the form changes cannot be avoided, even the style can be changed, including changes in the taxis (clause complex) pattern that is the focus of this study. Complex clauses contain more than one idea expressed in one clause. "Clauses can be divided into simplex clauses and complex clauses" (Halliday, 1994, p. 215). The simplex clause contains one clause, while the complex clause contains Head clause together with other clauses that modify it. Wiratno (2010) argues that the simplex clause is a clause that only contains one main process. The process in the sentence is indicated by the use of verbs. According to Gerot and Wignell (2013), taxis or interdependence shows the logical interrelationship between clauses in complex clauses, which indicate whether one clause depends on or dominates another, or whether the clause is equivalent. Taxis consists of two types, namely: paratactic and hypotactic. Paratactic is a logical interdependence between equal clauses, "the relationship between two elements is equal, one begins and the other continues" (Halliday, 2004, p. 374). Paratactically logical relationships are symmetrical and transitive. The clause in paratactic symbolized by numbers 1,2,3, etc. (Gerot and Wignell, 2013, p. 75). Hypotactic, in Halliday (2004) is "the binding of elements of unequal status clauses". Independent clause is a free element, while dependent clause is a bound element. Therefore, the hypothetical relationship is logically non-symmetrical and non-transitive. In Gerot and Wignell (2013), hypothetical relationships between dominant and dependent units are marked in notation with Greek alphabet clause labels, using alpha (α) for independent clause, and beta (β), gamma (γ), delta (δ) for the dependent clause. And it should be emphasized that the independent clause (α) is not always at the beginning of the clause. The clauses in the complex clause are related not only in terms of taxis but also in terms of certain logico-semantic relationships. Halliday (2014) argues that based on fundamental relationships, logical semantics can be divided into two, namely expansion and projection. Elements related to expansion, secondary clauses retrieve messages from the primary clause and expand on them. This can be done in one of three ways, namely by elaboration, extension, and enhancement.

"Elaboration means a clause that develops another clause by describing it, restating it with a different sentence, or giving an example" (Halliday, 1994, p. 220).

Extension means one clause extends another clause by adding something new, giving an exception to it, or offering an alternative.

Enhancement means one clause develops another clause by providing some further information relating in a systematic way through the semantic features of time, cause, condition or concession.

Projection relationships differ from expansion. In elements related to projections, secondary clauses are stated by the main clause as something said (verbal expression) or something thought (idea). According to Halliday, in this type of expression, one clause is projected through another clause, as an expression, the construction of words. And, in the form

of ideas, a clause is projected by another clause, which shows as an idea or construction of meaning. In other words, locution is projected verbally while ideas are projected by events as a result of thinking (Thompson, 1996, p. 27).

According to Halliday (1994) projection means secondary clauses are projected through the main clause. Projection is divided into two, namely locution and idea.

Locution means one clause is projected through another clause which presents it in the form of locution or speech construction.

Idea means a clause projected through another clause that presents it as an idea or construction of meaning.

In translating a text, the translator requires translation techniques. Machali (2000) says that there are 2 important things: (1) techniques are practical things; (2) techniques used in certain tasks. Because the techniques include practical things that can be developed through training, including translation, the translation techniques are more related to practical steps in solving translation problems. The following are translation techniques according to Molina and Albir (2002, p. 509-511).

a. Adaptation, this translation technique is used to replace elements of SL culture into TL cultural elements.

b. Amplification (Amplification), translation techniques that express messages explicitly or paraphrase the information implicit in SL.

c. Borrowing, translation techniques by borrowing words or meanings of SL, either as pure borrowing (pure borrowing) or naturalized borrowing (naturalized borrowing).

d. Calque (Calque) or Loan Translation, this translation technique refers to literal translation, both words, and phrases of TL.

e. Compensation, translation techniques that introduce elements of messages or information or the stylistic influence of TL text in SL text.

f. Description (Description), translation techniques to replace a term or meaning with a description both in form and function.

g. Discursive Creation, this translation technique is to make unexpected or out-of-context temporary equivalence. This technique is usually used in translating book titles or movie titles.

h. Establish Equivalent, this translation technique tends to use familiar terms or expressions (either in dictionaries or the use of everyday language).

i. Generalization, this translation technique tends to use more general or more neutral terms.

j. Linguistic Amplification (Linguistic Amplification), this technique is to add linguistic elements in the TL text, usually used in consecutive or dubbing interpretations.

k. Linguistic Compression, this technique utilizes the way to synthesize linguistic elements in the TL text which translators usually use in simultaneous translation and film text translation.

l. Literal Translation, this translation technique looks at the closest grammatical instructions in SL, but lexical translation or words are done separately from the context.

m. Modulation, in this technique, there is a change in perspective, focus or cognitive category in relation to the source language.

n. Particularization (Particularization), translation techniques where translators use terms that are more concrete, precise or specific, from superordinates to subordinates. This technique is the opposite of generalization techniques.

o. Reduction, the technique is applied by partial removal because the removal is considered not to cause distortion of meaning. In other words, implicit-explicit information.

p. Substitution, this technique is done by changing linguistic and paralinguistic elements (intonation or cues).

q. Transposition, transposition is a translation technique by changing the grammatical category. This technique is similar to the technique of shifting categories, structures, and units.

R. Variation, the realization of this technique is to change linguistic or paralinguistic elements that affect linguistic variation: changes in textual tone, language style, social dialect, geographical dialect. This technique is commonly applied in translating drama scripts.

III. RESEARCH METHODOLOGY

A. Research Design and Strategies

Since in this study an emphasis is given more on process problems than results, the form used in this study was descriptive qualitative in nature. The strategy employed in this study is a case study.

B. Object of the Study

The object of this research is the taxis (clause complex) translation of Ernest Hemingway's novel entitled The Old Man and the Sea translated by the translator Deera Army Pramana, into the same title, The Old Man and the Sea (not translated). The novel was published by the NARASI Publisher, Yogyakarta, in 2015.

C. Data and Sources of the Data

Data or information in this study are qualitative data. The data in this study are: 1) the taxis (clause complex) contained in the novel entitled The Old Man and the Sea and its translation, 2) the technique of the taxis (clause

complex) and the quality of the translation of the equivalence of meaning, acceptance, and legibility of the translation text, 3) information about the reader's response to the legibility of the translation text of the novel entitled The Old Man and the Sea.

This information is obtained from various data sources, and the types of data sources that used in this study include written data sources (SL texts and TL text novels entitled The Old Man and the Sea) and informant, consist of linguists and a translator expert.

D. Sampling Techniques

The sampling technique used in this research is selective sampling technique. Researcher based on consideration of the theoretical concepts used, researchers' personal desires, empirical characteristics, and others. Therefore, the sampling technique employed is more "purposive sampling". In this research, the researcher chose a narrative genre by selecting data on semantic features of narrative texts that are intactly related to complex clauses, namely by considering the form and meaning; forms of interdependence (paratactic and hypotactic), and logico semantic (projection and expansion) meanings. However, due to limited time and energy, the researcher limits the amount of data, namely 100 clauses from the front, and 100 clauses from the back of the novels of The Old Man and the Sea.

E. Method of Data Collection

Because the form of this study is qualitative and data sources are utilized by written data sources and informant, the data collection techniques that used in this study are as follows:

1. Document Analysis (content analysis)

Content analysis is a scientific analysis of the content of a communication message (Barcus in Noeng Muhadjir, 2000, p. 68). This technique was employed to collect preliminary data from novel entitled The Old Man and the Sea, SL texts and TL texts. This technique was carried out with the following steps: reading the novel, then marking the clause complex and record on the data card. giving code to each data card, then classifying the taxis according to the type of problem and the last, reducing as well as analyzing the results of the study documents obtained.

2. Focus Group Discussion (FGD)

Focus Group Discussion (FGD) is increasingly being used as a method, technique and research instrument, including for assessment, planning, implementation, monitoring and evaluation development activities. The purpose of FGD is to get input or information about the problems that are local and specific. The data in this study were explored through FGD which involved: translation experts, linguists, translation experts, and researcher.

F. Data Analysis Techniques

Data analysis in this study was carried out from the initial stage of the research to the final stage of writing research results. Qualitative analysis means that the entire analysis is from collecting data, classifying data, connecting between categories, till interpreting the data based on context (Santosa, 2014, p. 64).

IV. Result and Analysis

Table 4.1
Percentage of Forms of Taxis in Each Stage in the Translation of The Old Man and the Sea Novel

Staging	Taxis	Total	Percentage
Orientation	Paratactic extension	104	14,8%
	Paratactic locution	54	7,7%
	Paratactic idea	4	0,6%
	Hypotactic elaboration	36	5,1%
	Hypotactic enhancement	47	6,7%
	Hypotactic locution	1	0,1%
Conflict	Paratactic extension	90	12,8%
	Paratactic locution	15	2,1%
	Paratactic idea	15	2,1%
	Paratactic elaboration	10	1,4%
	Paratactic enhancement	6	0,9%
	Hypotactic enhancement	30	4,3%
	Hypotactic elaboration	24	3,4%
Resolution	Paratactic extension	105	15%
	Paratactic locution	27	3,9%
	Paratactic idea	26	3,7%
	Paratactic enhancement	2	0,3%
	Hypotactic idea	3	0,4%
	Hypotactic elaboration	44	6,3%
	Hypotactic extension	3	0,4%
	Hypotactic enhancement	55	7,8%

Based on the data analysis, there are 400 sentences divided into 701 clauses. Every existing data have been identified to produce several types of interdependence and logical meaning at the stages of orientation, conflict and resolution in The Old Man and the Sea novel, including paratactic extension, hypotactic elaboration, paratactic idea, hypotactic enhancement.

Based on the results of research that has been done, paratactic extension was a taxis which was widely found. At the orientation stage, 104 paratactic extension taxis was found with a percentage of 14.8%. In the conflict section, 90 paratactic extension with a percentage of 12.8%. Meanwhile in the resolution section there are 105 paratactic extension with a percentage of 15%.

Paratactic is often found because it is a logical interdependence between equal clauses, "the relationship between two elements is equal, one begins and the other continues" (Halliday, 1994, p. 218), so the taxis are easier to understand. Extension means one clause extends another clause by adding something new, giving an exception to it, or offering an alternative. This makes the taxis more accurate and more easily accepted.

a. Paratactic is a logical interdependence between equal clauses, "the relationship between two elements is equal, one begins and the other continues" (Halliday, 1994, p. 218). Paratactically logical relationships are symmetrical and transitive. The clause in paratactic is symbolized by numbers 1, 2, 3, etc. (Gerot and Wignell, 1995). Based on the table above, there is a paratactic extension in three stages. The first is 104 the extension tactics with the percentage of 14.8% in the orientation section. The second is paratactic extension with the number of 90 with a percentage of 12.8% in the conflict section. Paratactic extension amounts to 105 with the percentage of 15% in the resolution section; there are 10 elaboration paratactic with percentage of 1.4% in the conflict section; there are enhancement paratactic in two stages. There are 6 enhancement paratactic with a percentage of 0.9% in the conflict section. There are 2 enhancement paratactic with a percentage of 0.3% in the resolution section; there is a localization paratactic in three stages. 54 locution paratactic with a percentage of 7.7% are in the orientation section. 15 locution paratactic with a percentage of 2.1% are in the conflict section. 27 locution paratactic with a percentage of 3.9% are in the resolution section; there is a paratactic idea in three stages. 4 Paratactic ideas with a percentage of 0.6% are in the orientation section. 15 Paratactic extensions with a percentage of 2.1% are in the conflict section. 26 Paratactic extensions with a 3.7% percentage are in the resolution section.

b. Hypotactic is "the binding of elements of unequal status clauses"(Halliday, 1994, p. 221). Independent clause is a free element, while dependent clause is a bound element. Therefore, the hypothetical relationship is logically non-symmetrical and non-transitive. In Gerot and Wignell (1995: 75), hypothetical relationships between dominant and dependent units are marked in notation with Greek alphabet clause labels, using alpha (α) for independent clause, and beta (β), gamma (γ), delta (δ) for dependent clause. Based on the table above, there are 3 hypotactic extensions with a percentage of 0.4% in the resolution section; there is a hypothetical elaboration in three stages. In the orientation section there are 36 elaboration hypotheses with a percentage of 5.1%; in the 24th part of the conflict with a percentage of 3.4%, and in the resolution section there are 44 or 6.3%; there is hypothetical sensitivity in three stages. In the orientation section there are 47 hypothetical sensitivities with a percentage of 6.7%. In the conflict section, there are 30 hypothetical sensitivities (4.3%) in the resolution section, and immune hypotheses or 7.8%; there are 3 hypotactic idea with a percentage of 0.4% in the resolution section; there is a hypotactic locution of 1 with a percentage of 0.1% in the orientation section.

TABLE 4.2
PERCENTAGE OF TECHNIQUE IN EACH STAGE IN THE TRANSLATION OF THE OLD MAN AND THE SEA NOVEL

Staging	Taxis	Technique	Total	Percentage
	Paratactic Extension			
	a. And	1. Establish equivalent	46	6,56%
		2. Deletion	27	3,85%
		3. Explicit	9	1,28%
		4. Implicit	4	0,57%
		5. Transposition	1	0,14%
		6. Modulation	1	0,14%
	b. But	1. Establish equivalent	11	1,57%
		2. Transposition	2	0,29%
		3. Explicit	1	0,14%
	c. Or	1. Deletion	1	0,14%
Orientation		2. Discursive creation	1	0,14%
	Paratactic Locution			
	a. Said	1. Establish equivalent	30	4,28%
		2. Deletion	1	0,14%
		3. Transposition	13	1,85%
		4. Explicit	4	0,57%
		5. Implicit	1	0,14%
	b. Asked	1. Establish equivalent	1	0,14%
		2. Transposition	1	0,14%
		3. Deletion	1	0,14%
	c. Explained	1. Establish equivalent	1	0,14%
	d. Told	1. Transposition	1	0,14%

	Paratactic Idea			
	a. Agreed	1. Establish equivalent	1	0,14%
	b. Thought	1. Transposition	2	0,29%
	c. Think	1. Transposition	1	0,14%
	Hypotactic Locution			
	a. Say	1. Establish equivalent	1	0,14%
	Hypotactic Elaboration			
	a. Who	1. Establish equivalent	1	0,14%
		2. Explicit	1	0,14%
	b. That	1. Establish equivalent	18	2,57%
		2. Explicit	1	0,14%
		3. Deletion	2	0,29%
		4. Implicit	1	0,14%
	c. What	1. Establish equivalent	2	0,29%
	d. Where	1. Establish equivalent	2	0,29%
		2. Literal	2	0,29%
	e. Which	1. Establish equivalent	2	0,29%
		2. Explicit	1	0,14%
	f. How	1. Literal	1	0,14%
	g. Whether	1. Establish equivalent	1	0,14%
	h. As	1. Establish equivalent	1	0,14%
	Hypotactic Enhancement			
	a. Then	1. Explicit	1	0,14%
		2. Establish equivalent	4	0,57%
		3. Implicit	1	0,14%
		4. Deletion	1	0,14%
	b. And though	1. Deletion	1	0,14%
	c. So that	1. Establish equivalent	1	0,14%
	d. As	1. Establish equivalent	3	0,43%
	e. If	1. Establish equivalent	3	0,43%
		2. Deletion	1	0,14%
	f. So	1. Transposition	1	0,14%
	g. When	1. Establish equivalent	14	1,99%
		2. Explicit	1	0,14%
		3. Deletion	1	0,14%
		4. Modulation	2	0,29%
		5. Discursive creation	1	0,14%
	h. Before	1. Establish equivalent	1	0,14%
	i. Where	1. Literal	1	0,14%
	j. While	1. Transposition	1	0,14%
	k. And then	1. Discursive creation	2	0,29%
		2. Establish equivalent	2	0,29%
		3. Explicit	1	0,14%
	l. Because	1. Establish equivalent	3	0,43%
Conflict	**Paratactic Extension**			
	a. And	1. Establish equivalent	73	10,41%
		2. Transposition	4	0,57%
		3. Deletion	4	0,57%
		4. Implicit	2	0,29%
		5. Explicit	1	0,14%
	b. But	1. Establish equivalent	3	0,43%
	c. Nor	1. Establish equivalent	2	0,29%
	d. Or	1. Establish equivalent	1	0,14%
	Paratactic Locution			
	a. Said	1. Establish equivalent	7	0,99%
		2. Transposition	7	0,99%
		3. Implicit	1	0,14%
	Paratactic Idea			
	a. Thought	1. Transposition	12	1,71%
		2. Establish equivalent	2	0,29%
	b. Remembered	1. Establish equivalent	1	0,14%
	Paratactic Elaboration			
	a. That	1. Establish equivalent	5	0,71%
		2. Transposition	1	0,14%
		3. Implicit	1	0,14%
		4. Modulation	1	0,14%
	b. What	1. Establish equivalent	1	0,14%
	c. Without	1. Establish equivalent	1	0,14%
	Paratactic Enhancement			
	a. And then	1. Establish equivalent	3	0,43%
	b. So that	1. Establish equivalent	2	0,29%
	c. So	1. Establish equivalent	1	0,14%

	Hypotactic Enhancement			
	a. When	1. Establish equivalent	4	0,57%
		2. Explicit	1	0,14%
	b. For	1. Establish equivalent	1	0,14%
	c. Because	1. Establish equivalent	1	0,14%
		2. Implicit	1	0,14%
	d. If	1. Establish equivalent	6	0,86%
	e. How	1. Establish equivalent	1	0,14%
	f. Then	1. Establish equivalent	1	0,14%
		1. Explicit	1	0,14%
	g. While	1. Establish equivalent	2	0,29%
		2. Explicit	1	0,14%
	h. So that	1. Establish equivalent	2	0,29%
	i. Until	1. Establish equivalent	2	0,29%
	j. Before	1. Establish equivalent	3	0,43%
	k. After	1. Establish equivalent	1	0,14%
	l. That	1. Establish equivalent	2	0,29%
	Hypotactic Elaboration			
	a. That	1. Establish equivalent	9	1,28%
		2. Explicit	3	0,43%
		3. Literal	1	0,14%
		4. Implicit	1	0,14%
		5. Modulation	1	0,14%
	b. Where	1. Establish equivalent	2	0,29%
	c. As	1. Literal	1	0,14%
		2. Modulation	1	0,14%
		3. Establish equivalent	1	0,14%
	d. Though	1. Establish equivalent	1	0,14%
	e. What	1. Establish equivalent	2	0,29%
	f. If	1. Establish equivalent	1	0,14%
Resolution	**Paratactic Extension**			
	a. And	1. Establish equivalent	73	10,41%
		2. Modulation	1	0,14%
		3. Deletion	9	1,28%
		4. Implicit	4	0,57%
		5. Explicit	6	0,86%
	b. But	1. Establish equivalent	6	0,86%
		2. Transposition	2	0,29%
	c. Nor	1. Establish equivalent	1	0,14%
	d. So	1. Establish equivalent	1	0,14%
		2. Deletion	1	0,14%
	e. Or	1. Establish equivalent	1	0,14%
	Paratactic Locution			
	a. Said	1. Establish equivalent	11	1,57%
		2. Transposition	16	2,28%
	Paratactic Idea			
	a. Thought	1. Transposition	18	2,57%
		2. Establish equivalent	5	0,71%
		3. Deletion	1	0,14%
		4. Paraphrase	1	0,14%
	b. Said	1. Establish equivalent	1	0,14%
	Hypotaktik Elaboration			
	a. That	1. Establish equivalent	23	3,28%
		2. Transposition	2	0,29%
		3. Implicit	6	0,86%
		4. Deletion	2	0,29%
		5. Explicit	1	0,14%
	b. What	1. Establish equivalent	1	0,14%
	c. How	1. Establish equivalent	1	0,14%
		2. Modulation	1	0,14%
	d. Who	1. Establish equivalent	1	0,14%
	e. Where	1. Establish equivalent	1	0,14%
		2. Literal	1	0,14%
	f. Such as	1. Establish equivalent	1	0,14%
	g. If	1. Establish equivalent	1	0,14%
	h. As	1. Establish equivalent	1	0,14%
	i. Which	1. Deletion	1	0,14%
	Paratactic Enhancement			
	a. And then	1. Explicit	1	0,14%
	b. If	1. Establish equivalent	1	0,14%
	Hypotactic Enhancement			
	a. When	1. Establish equivalent	8	1,14%

		2. Explicit	1	0,14%
		3. Modulation	1	0,14%
	b. For	1. Establish equivalent	1	0,14%
	c. Because	1. Establish equivalent	3	0,43%
		2. Implicit	1	0,14%
	d. If	1. Establish equivalent	5	0,71%
		2. Deletion	1	0,14%
		3. Literal	1	0,14%
	e. Beside	1. Establish equivalent	1	0,14%
	f. Then	1. Establish equivalent	6	0,86%
	g. Eventhough	1. Establish equivalent	1	0,14%
	h. As	1. Establish equivalent	10	1,43%
		2. Discursive creation	1	0,14%
		3. Modulation	2	0,29%
		4. Literal	1	0,14%
	i. So	1. Deletion	1	0,14%
	j. Until	1. Establish equivalent	1	0,14%
	k. Even if	1. Establish equivalent	1	0,14%
	l. Where	1. Establish equivalent	1	0,14%
	m. After	1. Establish equivalent	1	0,14%
	n. That	1. Establish equivalent	3	0,43%
	o. While	1. Establish equivalent	2	0,29%
	p. Before	1. Establish equivalent	1	0,14%
Hypotactic Idea				
	a. Felt	1. Establish equivalent	1	0,14%
	b. Promised	1. Implicit	1	0,14%
	c. Though	1. Establish equivalent	1	0,14%
Hypotactic Extension				
	a. Except	1. Establish equivalent	1	0,14%
	b. Also	1. Establish equivalent	1	0,14%
	c. And	1. Establish equivalent	1	0,14%

a) Establish Equivalent, this common equivalent technique has an overall percentage of 67.41% with 20.25% in the orientation stage, 20.54% in the conflict stage and 25.62% at the resolution stage.

b) Excitation, this exploitation technique has an overall percentage of 5.10% with 2.83% in the orientation stage, 0.99% in the conflict stage and 1.28% at the resolution stage.

c) Discursive Creation, this discursive creation technique has an overall percentage of 0.71% with 0.57% at the orientation stage and 0.14% at the resolution stage.

d) Modulation, this modulation technique has an overall percentage of 1.56% with 0.43% in the orientation stage, 0.42% in the conflict stage and 0.71% in the resolution stage.

e) Transposition, this transposition technique has an overall percentage of 12.11% with 3.27% in the orientation stage, 3.41% in the conflict stage and 5.43% at the resolution stage.

f) Deletion, this deletion technique has an overall percentage of 7.82% with 4.98% in the orientation stage, 0.57% in the conflict stage and 2.27% at the resolution stage.

g) Literal, this literal technique has an overall percentage of 1.27% with 0.57% in the orientation stage, 0.28% in the conflict stage and 0.42% in the resolution stage.

Based on the table above, establish equivalent is the most translation technique that often used. This translation technique tends to use familiar terms or expressions (either in dictionaries or the use of everyday language).

V. CONCLUSION

Based on data analysis and discussion, some conclusions can be drawn as follows. Based on the data analysis, it is found several types of interdependence and logical meanings are contained in the translation of The Old Man and The Sea novel, including:

a) Paratactic

Based on the results of data analysis, the total paratactic percentage was 65.30% with 23.10% in the orientation stage, 19.30% in the conflict stage and 23% at the resolution stage. One example of a paratactic form is that He reached out for the line and held it softly between the thumb and forefinger of his right hand which was translated into *Ia meraih tali kail itu dan menahannya dengan lembut di antara jempol dan jari telunjuk tangan kanannya*.

b) Hypotactic

Based on the results of the data analysis, the overall hypotactic percentage was 34.50% with 11.90% in the orientation stage, 7.70% in the conflict stage and 14.90% at the resolution stage. An example of hypotactic form is One hundred fathoms down a marlin was eating the sardines that covered the point and the shank of the hook where the hand-forged hook projected from the head of the small tuna which is translated into *Seratus fatom di bawah sana seekor ikan marlin tengah memangsa sarden yang menutupi ujung dan tangkai mata kail di mana mata kail tempaan tangan mencuat dari kepala tuna kecil.*

There are seven translation techniques that used in this research. Establish equivalent technique is the most translation technique that often used. This translation technique tends to use familiar terms or expressions (either in dictionaries or the use of everyday language). This common equivalent technique has an overall percentage of 67.41% with 20.25% in the orientation stage, 20.54% in the conflict stage and 25.62% at the resolution stage.

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