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Linguistic Politeness in the Chinese Language and Culture

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Abstract—This paper aims to explore the cultural foundations of polite speech and analyze its usage and practice in modern Chinese. A language mirrors the culture it is associated with. Grounded in the Chinese tradition and the teachings of Confucianism, the emphasis on rites, propriety and humility led to the development of polite language from the early imperial time. Because of the absence of related syntactic features, Chinese linguistic politeness is predominantly manifested on the lexical level. A rich array of decorous terms and expressions has been evolved accordingly to express courtesy or respect either verbally or in formal writing. In general, the lexicon of politeness can be classified into four major categories, namely, honorifics, humble language, courteous speech, and euphemisms.

Index Terms—Chinese, politeness, honorifics, humble language, euphemisms, culture

I. INTRODUCTION

The presence of well-mannered citizens is an icon of a civilized society. To be polite is an attitude as well as a universal social norm. It is essential in maintaining good interpersonal relationship and a harmonious society. Being aware of politeness also plays a significant role in effective cross-cultural communication.

Politeness can be achieved by either verbal or non-verbal behaviors. In the United States, polite speech can be not asking embarrassing questions about one's personal life, or using courteous expressions to inform people before certain actions take place. Other than the linguistic practice, physical gestures also serve to convey politeness or deference to the receiver. For example, keeping proper personal space or holding the door for the person next to you to enter is viewed as mannerly in American culture. In Chinese or East Asian cultures, people bow to elders, superiors or others when appropriate in order to give respect or show appreciation; use both hands to receive business cards or presents from others to express gratitude and to display good manners; or bend over slightly while shaking hands with guests to extend welcome greetings.

From the perspective of sociology and sociolinguistics, politeness is associated with *face* (Goffman, 1955, 1967). *Face*, according to Goffman, is the positive image or impression you want to present in front of others in social interactions; and the image you want people to observe might vary depending on the context. Taking Goffman's theory as a foundation, Brown and Levinson (1978) further proposed a framework that politeness stems from the concept of positive and negative face with the goal to safeguard interpersonal relation and to avoid or minimize face-threatening activities. Positive face is the need for self-image to be accepted, appreciated and approved by others; while negative face is the desire to be free from intrusion or not to be imposed on by others which is based on the assumption that people respect each other's privacy. Accordingly, behaviors such as complimenting one's work or showing sympathy demonstrate positive politeness, respecting other people's desire for privacy and leaving them alone involves negative politeness.

Although Goffman did not disclose the source of *face*, it depicts certain aspects of the notion of *face* and face-work that exists in Chinese culture (Hu, 1944; Gu, 1990). *Face*, *lian* or *mianzi* in Chinese, is an intricate and abstract concept which does not have precise translation in English. It generally renders as one's "reputation", "prestige", "dignity", or "honor". Everyone wants to "have face" (*you mianzi*) in front of others. People act in accordance with propriety to "gain face" for themselves and to save or give "face" (*gei mianzi*) to honor others in social interaction. If one talks or behaves indecorously and embarrasses oneself or others in public, both parties then run the risk of "losing face" (*diulian* or *mei mianzi*).

While it might be true in elucidating the instrumental drive or purpose of being polite from the Western viewpoint, the *Face* theory does not give the full picture of politeness in the Chinese language and culture. From the Chinese perspective, politeness is conceptualized and deeply rooted in its long tradition, and is a core substance of behavioral norms.

II. FUNDAMENTALS OF POLITENESS IN THE CHINESE TRADITION

Language plays a vital role in transmitting culture. The study of a language enables the learner to explore and appreciate the related culture. The famous Sapir and Whorf hypothesis (Whorf, 1956) suggested that the structure of a language determines the thought and perception of its speakers. On the other hand, it can be argued that language and

culture are intercorrelated, that our thoughts shape cultural patterns which, in turn, have significant impact on the formation of language as well as the words people use or choose.

The concept of politeness in the Chinese tradition and its practice in the language primarily stem from two important teachings of the Confucian doctrine, namely *Li* and humility.

A. The Concept of *Li* 禮

Confucianism has been the mainstream of Chinese philosophy since the Han dynasty (206 BC - AD 220). *Li* 禮, one of the core values in the Confucian code of ethics, is a collective term and generally refers to “ritual”, “propriety”, “ceremonial”, “etiquette”, “protocol” or, in a broader sense, good manners or good conduct. Prior to the time of Confucius, a system of moral principles with protocol as its foundation was set up to regulate daily life. Later in the Eastern Zhou dynasty (770-221 BC), the era when Confucius was born (551-479 BC), the political power of the central government declined sharply and all the feudal vassals contended for the control of the empire. Resultantly the formalities and rites previously established collapsed. Vexed by the political and societal upheaval, Confucius advocated for and placed great emphasis on *Li* with the aim of preserving good social order, stability and harmony.

In the *Analects* (論語 *Lunyu*), a book composed of texts on the teaching and thoughts of Confucius as well as dialogues between Confucius and his disciples, a number of its sections are devoted to the discussion of *Li*. For example:

- (1) 不學禮，無以立。(論語，季氏 16.13)

If you do not study the rituals, your character cannot be established and there is no basis to gain a footing in society. (*Analects*, 16.13)

- (2) 子曰：克己復禮為仁。(論語，顏淵 12.1)

Confucius said: “To subdue oneself and return to propriety is perfect virtue.” (*Analects*, 12.1)

- (3) 子曰：恭而無禮則勞，慎而無禮則憚，勇而無禮則亂，直而無禮則絞。(論語，泰伯 8.2)

Confucius said: “Deference not bounded by the rules of propriety becomes tiresomeness; carefulness without propriety becomes timidity; boldness not bounded by the rules of propriety becomes insubordination, straightforward and outspoken without propriety becomes rudeness and harshness.” (*Analects*, 8.2)

- (4) 子曰：道之以政，齊之以刑，民免而無恥；道之以德，齊之以禮，有恥且格。(論語，為政 2.3)

Confucius said: “If people are led by government policies and laws, and are regulated by means of punishment, they will try to avoid the punishment but have no sense of honor or shame. If they are led by moral force and keep order by the rules of propriety, they will have a sense of shame, and will come to good” (*Analects*, 2.3)

The excerpts quoted above illustrate the importance of *Li* in fulfilling self-cultivation and establishing social order. *Li* functions to regulate and rectify social behavior. Being reverent, circumspect, brave and forthright are good character traits, but should be restrained by *Li* to reach the principle of *golden mean*, a major canon of conduct in Confucianism. To subdue oneself and return to propriety enables a person to get a footing and cultivate oneself approaching the perfect virtue *Ren* 仁 (benevolence), the ultimate aim and the core thought of Confucian philosophy. With *Li*, one would behave properly in any situation. Quotation (4) manifests the expectation or admonition to the ruling classes that social harmony can only be attained by moral suasion and by the teaching of rules of propriety to people, while law and punishment are served as the minimum supports. Undoubtedly, to establish an affluent society with courteous citizens (富而好禮 *fu er hao li*) should be the mission a government strives to achieve.

In addition to the *Analects*, another major resource on *Li* is the *Book of Rites* (禮記 *Liji*), one of the five classics of the Confucian canon. Composed of forty-nine chapters, it is a collection of texts describing social norms, rules of propriety and a variety of ceremonial rites of the Zhou dynasty (1046-221 BC). In the very first chapter *Quli*, it delineates the essence of *Li*:

- (5) 道德仁義，非禮不成，[...] 是以君子恭敬撝節退讓以明禮。(禮記，曲禮，上)

Virtue, benevolence, and righteousness cannot be fully carried out without the rules of propriety. [...] therefore, the superior man is respectful and reverent, assiduous in his duties and not going beyond them, retiring and yielding, thus illustrating the principle of propriety. (*Book of Rites, Quli*, part 1)

- (6) 禮尚往來，往而不來，非禮也；來而不往，亦非禮也。人有禮則安，無禮則危。故曰：禮者不可不學也。(禮記，曲禮，上)

What the rules of propriety value is that of reciprocity. If I give a gift and nothing comes in return, this is contrary to propriety; if the thing comes to me, and I give nothing in return, that is also contrary to propriety. If people observe the rules of propriety, they are in a condition of security; if they do not, they are in one of danger. Hence there is the saying “The rules of propriety should by no means be left unlearned.” (*Book of Rites, Quli*, part 1)

Li is not only a conceptual framework but also requires putting into practice. Passages (5) and (6) highlight the importance of practicing *Li* in the social life. The reciprocity of giving and repaying is an example of basic courtesy that illustrates the omnipresence of *Li* in everyday life. *Li* prescribes the appropriateness of social behaviors. People would live with peace of mind if rituals and etiquette are observed and followed, otherwise the society would be in commotion. Moreover, those who are “well-educated and achieve proper mannerism” (知書達禮 *zhishu dali*) always receive high praise and admiration.

B. The Notion of Humility

Along with the concept of *Li*, humility is a distinct behavioral quality expected in social interaction. From the Western standpoint, humble and self-effacing behavior tends to be viewed as withdrawn or lacking self-confidence. While it might somewhat disguise one's true intention, humility or modesty is regarded as a virtue that has long been celebrated in the Chinese culture. Citation (7) from the *Book of Rites* clearly exemplifies the linkage between *Li*, deference and humbleness, that politeness can be achieved by disparaging oneself and elevating the other. It hence established the foremost principle of courteous speech in Chinese.

(7) 夫禮者，自卑而尊人 (禮記，曲禮上)

Li is seen in humbling one's self and giving honor to others. (*Book of Rites, Quli*, part 1)

(8) 子曰：君子義以為質，禮以行之，孫以出之，信以成之。 (論語，衛靈公 15.18)

Confucius said: "A true gentleman is one who takes righteousness as the foundation, acts according to the rules of propriety, brings it forth in humility, and accomplishes it with sincerity. (*Analects*, 15.18)

Citation (8) outlines in what manner a virtuous true gentleman should behave, which includes rules of propriety and humility. Chinese people are taught to be modest from early childhood and trust that modesty is a virtue. Aphorisms such as "complacency leads to failure, modesty brings benefit" (滿招損謙受益 *man zhao sun, qian shou yi*) and "a greedy and complacent person will be harmed, a humble person will be blessed" (貪滿者多損謙卑者多福 *Tanman zhe duo sun, qianbei zhe duo fu*), all advocate the merit of humbling oneself. Humbleness does not imply incompetence or lacking ambition, and a "modest gentleman" (謙謙君子 *qianqian junzi*) is always extolled in the Chinese society.

While Western cultures have different expectations, it is not surprising to witness Chinese people deny or make modest remarks in the first place when receiving compliments, as staying humble or being self-effacing is the golden rule in social interactions. The idea of denigrating or belittling oneself and elevating the other sets up a convention of polite speech in the Chinese language ever since early times, and the influence continues to exist in contemporary Chinese.

III. LINGUISTIC POLITENESS IN IMPERIAL TIMES

Given that the traditional Chinese culture values and endorses propriety and humbleness, an extended and complex inventory of polite lexicon has been developed accordingly.

The time of Confucius was a period of turmoil and conflict. Because the established social system proved to be inadequate, Confucius laid stress on the role of *Li* and its associated rituals and forms with the hope of restoring the social order and inner quality of people. As a matter of course, this appeal was reflected in the language people used, and words or expressions in response to such thoughts were to evolve.

By and large, the societal structure of imperial China followed a patriarchal-based hierarchical system. The social standings of rulers and subjects, nobles and commoners, parents and children, men and women, were reinforced. Specific terms of address were employed verbally or in writing to differentiate social status, superiority and inferiority, or seniority in age and generation. Respect and humble terms were used widely as a basic form of communication.

The late imperial vernacular narratives serve as good resources for exploring pre-modern polite terms of address¹. For example, in officialdom, the person who holding a lower official post addressed the superior *daren* (lit. 'big person'; your honor) and referred to himself as *xiaguan* ('lowly official') or *beizhi* ('inferior post'). In the courtroom, commoners disparaged themselves as *xiaoren* ('small person'), *xiaomin* ('little fellow'), or *caomin* ('straw fellow') to designate themselves as worthless. In the house, servants addressed their master as *laoye* ('senior master') and female servants referred themselves as *nubi* ('slave maid'). In business, *keguan* ('guest official') was the polite term used by waiters to address clientele in a restaurant.

Starting from the First Emperor of the Qin dynasty (221-206 BC), *zhen* was the self-reference term exclusively used by the emperor, though it could be used by anyone before his time. However, although emperors had the utmost power and authority, they might humbly refer to themselves as *guaren* ('solitary person') or *gu* ('lonely') to display humility and virtue. In a sense, the emperor was truly a "lonesome" man. The term *weichen* ('diminutive official') was the self-reference word used by officials in front of the emperor. In the last dynasty of Qing, *nucai* ('slave person') was a self-reference used by eunuchs, or by low-ranking officials when they were received by the emperor.

In the old times, the status of women was inferior to men. The concept that "female is subordinate to male" and "wife is subordinate to husband" was entrenched in the mind of common people. Despite the fact that the family structure of ancient China was once a matriarchal system, men were traditionally considered the heads of household. The subordinate status of women to men was developed progressively as Confucianism flourished, especially when the Neo-Confucianism came into being in the Song dynasty (960-1279 AD). It promoted the idea of the division of labor between men's duties outside and women's duties at home, and encouraged feminine virtues, such as obedience, quietness, good manners, etc. The distinction of the social standing between husband and wife is revealed by examining the terms of address. For example, the wife of a government official addressed her husband dutifully as *guanren*

¹ Linguistic corpus for pre-modern Chinese, Center for Chinese Linguistics PKU, 北京大學中國語言學研究中心, 古代漢語資料庫, http://ccl.pku.edu.cn:8080/ccl_corpus/index.jsp

(‘official person’) or *laoye* (‘old master’); and the wife might refer herself humbly as *jianqie* (lit. ‘despised wife’; this worthless wife). The husband used self-derogatory expressions such as *jiannei* (lit. ‘despised inside’; my humble wife) or *zhuojing* (‘clumsy wife’) to refer to his own wife when engaged in conversation with others.

In the wake of the end of imperial China in 1911 and the occurrence of the May Fourth Movement in 1919, a patriotic as well as an anti-tradition social movement led by the social elite, submissive or servile terms were banned and abandoned. These old terms, however, can still be heard in cinematic productions and television drama series when they are set in imperial times.

Although the examples presented above are fairly limited and represent merely a small portion of the entire inventory, they display the patterns of polite expressions of the old times. As it turns out, a large quantity of related expressions was preserved and has carried forward into present-day Chinese. An analysis of polite lexicon is presented in the following section.

IV. LINGUISTIC POLITENESS IN MODERN CHINESE

Polite speech is an indispensable component in many languages, so as to maintain an agreeable atmosphere and foster good interpersonal connection. In terms of linguistic structure, it can be manifested on the syntactic, morphosyntactic, or lexical level. The choice of formal versus informal form of the second person pronoun to indicate politeness is a common feature in many Indo-European languages, such as *sie/du* in German, *usted/tu* in Spanish, or *vous/tu* in French. Modern English, instead of having an alternate second person pronoun, uses modal auxiliary verbs (would/could/should/may...) to convey civility. On the other hand, some Asian languages such as Japanese and Korean consist of relatively complex honorific system of speech; honorific morphemes are agglutinated to verbs, nouns, or pronouns to signify formality, intimacy, social standing or social context.

Chinese is a semantically-oriented language; it does not have schemes of conjugation or inflections. Grounded on the notion of “elevating the others” and “disparaging oneself”, Chinese language has developed a rich inventory of lexicon pertaining to denoting politeness, respect, or decorum in formal speech or writing. In general, polite expressions in Chinese can be classified into the following four major categories: honorifics, humble language, courteous speech, and euphemisms.

A. Honorifics

The use of honorifics is the direct way of showing respect by elevating the standing of addressee or the referent in relation to the recipient. In English, although there are few honorifics (e.g. sir, ma’am), certain words are expected to be used at specific times; for instance, “Your Honor” in the courtroom, “Your Excellency” in diplomatic circles, “Your Highness” to certain royal persons, “Your Majesty” in the presence of a king or queen.

There is a Chinese saying: “One who respects others is constantly respected by them.” (敬人者人恆敬之 *jing ren zhe ren heng jing zhi*, Mengzi 孟子, *Lilou*, part 2). To treat people with respect is reciprocal and it is believed that no one could complain about excessive politeness (禮多人不怪 *Li duo ren bu guai*).

Generally, the Chinese honorifics can be grouped into noun phrases and verbal phrases.

Noun Phrases

In lieu of the regular second person singular pronoun *ni* (you), *nin* is the polite form in modern Chinese to address the recipient. It is interesting to note that people of Beijing are likely to use *nin* more often than people in other parts of China. In addition to the regular titles of *taitai* (Mrs.) and *xiaojie* (Miss), *nüshi* (lady) is the polite and respectful term to address females. To those with high social ranks, *furen* (Madame) is the proper word to be adopted on formal occasions, such as *zhongtong furen* (‘Mrs. President’, the First Lady). *Gexia* (Your Excellency) is usually used to address prominent political figures such as the president or diplomats in the circle of foreign affairs.

Adjectival morphemes such as *gui* 貴, *ling* 令, *xian* 賢, *gao* 高 are adopted as prefixes to form a majority of honorific compound words signifying “honorable”, “esteemed”, or “respectful”.

The word *gui* 貴 itself has the meaning of “expensive” or “precious”. It denotes “your distinguished” or “your honorable” when used as a polite prefix. Words with this morpheme generally appear on occasions dealing with formality such as in business or foreign affairs. Common expressions include: *guiguo* (your country), *guiguo renmin* (your country’s people), *guigongsi* (your company), *guixiao* (your school), *guifu* (your residence), *guichu* (your place), *guiti* (your body), *guikan* (your magazine), *guibao* (your newspaper), *guibin* (VIP), *guike* (honored guest), etc. *Gui jiazhang* (dear parents) and *gui zidi* (your children) are the terms to be used in correspondence to parents from the school official.

As a social convention, Chinese people have an inclination to address each other by profession or job title in public or official situations, particularly the first time people meet. The interrogative phrase of “*guixing?*” (‘your honorable family name?’) serves the purpose of politely asking one’s surname, so that all interlocutors in the conversation are able to address one another in a mannerly way, such as *Li jingli* (manager Li), *Wang zhuren* (director Wang), or *Liu jiaoshou* (professor Liu). The phrase “*guigeng?*” (‘honorable age?’) is a polite request to ask one’s age. When in an office setting, the receptionist may possibly ask the visitor “*Nin you he guigan?*” (lit. ‘you have what honored business?’; what brings you here?) to identify the purpose of one’s visit. At times, people might tease someone who is forgetful by saying

“*guiren duo wang shi*” (lit. ‘honored person far more forgets things’). It implies that this person, just like a high-ranking person, is apt to be forgetful because of so many things drawing the attention.

The morpheme *ling* 令 has a definition of “good” or “excellent” when functioning as an adjective. It serves as a major honorific prefix to form appellations in reference to the addressee’s family members, denoting “your graceful”. For example, *lingzun* is the courteous substitute for the regular phrase “*ni fuqin*” (your father). Other similar words include *lingtang* (your mother), *linglang* (your son), *lingai* (your daughter), *lingxiong* (your elder brother), *lingjie* (your elder sister), *lingmei* (your younger sister), *lingdi* (your younger brother), *lingqin* (your relative).

Xian 賢 (capable, talented, virtuous) is also a morpheme functioning as a prefix to construct appellative honorifics. However, it is generally used when addressing those who are junior in either age or generation than the speaker, and is said with a sense of praise and approval. For example, *xiandi* (you virtuous younger brother), *xianmei* (you virtuous younger sister), *xiankunzhong* (you and your brother) are the terms of address to those who are younger than the speaker. In this case, the use of *di* (younger brother) or *mei* (younger sister) suggests the intimacy between the speaker and addressee, though there is no blood relation between them. This linguistic characteristic demonstrates an important cultural phenomenon in that Chinese people have a preference for treating friends or acquaintances as family members. Hence, it is a general practice to address non-relatives with terms of kinship. Addressing others with kinship terms such as *dage* (elder brother), *dajie* (elder sister), *ayi* (aunt) or *shushu* (uncle) is acknowledged as a means of showing politeness in the Chinese society. This prefix *xian* may also be used, mostly in writing rather than face-to-face communication, to refer to one’s own relatives other than immediate family members, such as *xianxu* for one’s own son-in-law and *xianzhi* for one’s nephew.

In contrast with *xian*, *zun* 尊 (honorable, esteemed) more often than not is used courteously to refer to one with senior status, such as *zunjia* (your esteemed self), *zunweng* (your esteemed father), *zunzu* (your esteemed grandfather), *zunfuren* (your esteemed wife). However, the phrase “*zunxing daming?*” (lit. ‘esteemed surname and big first name’) is a polite and formal way to inquire one’s full name, but is not limited to seniors. While being “old” implies negative connotation of useless or weak, “old” to some extent denotes experienced or knowledgeable. Elders are viewed as a source of wisdom and to respect the aged is a tradition in the Chinese culture. Thus, to address someone with a surname followed by *lao* 老 (old), such as “Zhang lao” or “Wang lao”, is also regarded as expressing esteem.

Some honorific expressions other than appellative terms contain the morpheme *gao* 高 (high, tall). For instance, *gaojian* refers to “your esteemed opinion or advice”; using *gaojiu* (‘high employment’) in the question “*zai nar gaojiu?*” to ask where one works; using *gaoshou* (‘high age’) in the interrogative phrase “*jinnian gaoshou?*” to ask the age of elders; *gaozu* (lit. ‘high feet’) is the word in reference to one’s brilliant students; *gaoshou* (lit. ‘high hand’) refers to someone who is an expert or a master in a certain field.

Fu 府 (mansion) is a word to name the residence of high officials or eminent figures, such as *zhongtongfu* (presidential hall). *Fushang* is the polite term referring to either “your house, your family” or to ask one’s hometown as in the question “*fushang nali?*” (Where is your hometown?). The phrase of “*daofu fuwu*” (‘go to your house to serve’) can be found in flyers or advertisements to promote the offering of in-house service.

Emphasis on the family is a key aspect of Chinese culture and family plays a significant role in an individual’s life. The Chinese language has evolved a complex system of kinship appellations as every family relation has a specific term. As mentioned earlier, this familial concept has been extended to the outside members in that people tend to address non-relatives with terms of family relation. For instance, children are taught to address parents’ friends as *ayi* (aunt) for females, *shushu/bobo* (uncle) for males, or *yeye* (grandpa) and *nainai* (grandma) for seniors. This pattern of address may also be applied to those with whom we are not acquainted. For instance, a salesperson might address an older female customer as “*ayi*” (aunt) to show politeness. Although these titles of blood relation are not considered as honorifics, it is the act and attitude of showing respect or intimacy.

Other miscellaneous but commonly used polite expressions include words such as *baojuan* (lit. ‘treasure family members’; your family members); *baohao* (lit. ‘treasure store’; your shop or store), *dazuo* (lit. ‘big work’; your writings or literary work). *Xianjin* (lit. ‘first advanced’; predecessors) is the courteous word adopted when addressing those who are senior in age or standing to honor their experience or length of service.

Verbal Phrases

A number of honorific verbal compound words are composed of, but not limited to, morphemes such as *gong* 恭 (respectfully), *jing* 敬 (respectfully), *feng* 奉 (with respect), *bai* 拜 (to do obeisance; to pay respect to), or *hui* 惠 (kind, gracious). All these words deliver a connotation of respectfulness when the action to be modified is carried out.

Gongjing is a compound word with the meaning of “respectful.” When these two morphemes *gong* and *jing* are used separately to constitute other verbs, “respectful”, “reverent”, and “deferential” are still the core meaning. Examples of honorific verbs with the morpheme *gong* 恭 are such as *gonghou* (to respectfully wait), *gongying* (to respectfully welcome), or *gongzhu* (to respectfully wish). Either *gongqing* or *dunqing* (to respectfully invite) can be used when extending an invitation to someone with respect or cordiality. *Gongxi* means “to congratulate” or “congratulations” and the idiom “*gongxi facai*” is a common greeting which is heard during the Chinese Lunar New Year period with the meaning of “congratulations and be prosperous.” In terms of *jing* 敬, words in common use include *jingcheng* (to present with respect), *jinggao* (to respectfully inform), *jinghe* (to congratulate with respect), *jinghou* (to wait

respectfully). The word *jingzhu* (to respectfully wish) is a conventional phrase appearing at the end of a letter, such as the expression “*jingzhu jiankang*” (I respectfully wish you good health). Another word in ordinary use is *jingqing* (‘respectfully please’) as in the phrase “*jingqing guanglin*” (your presence is cordially requested) which is a standard expression on an invitation.

Verbs with *feng* 奉 include *fenghuan* (to respectfully return), *fengquan* (May I venture to advise you to ...), *fengsong* or *fengzeng* (to give away as a gift with respect). The word *fengpei* (to keep you company) is usually used in expressions “*shu bu fengpei*” (I am sorry to be unable to keep you company) and “*fengpei daodi*” (to accompany till the end). The word *fenggao* (to inform respectfully) is used to form the phrase “*wu ke fenggao*” (I have nothing to tell you; I have no comment).

The morpheme *bai* 拜 means “to do obeisance; to bow” which composes some verbs relating to paying a courtesy visit; for instance, *baifang* and *baiwang* are used for ordinary visits whereas *baihui* and *baiye* indicate formal visits in officialdom. When asking for help or a favor from others, one would use *baituo* (to entrust). *Baidu* (to read with respect) is the word to use as in the phrase “*baidu dazuo*” (respectfully peruse your work) when referring to reading someone’s writing or publication.

Huici (to bestow graciously) or *huishi* (to kindly instruct) are compound verbs formed with the morpheme *hui* 惠 (kind, gracious). The word *huigu* (to kindly patronize my business) is typically used in the idiom of “*mingxie huigu*” (my gratitude to your patron) found in a shop or store. The word *huicun* (to kindly keep) is generally written along with autograph on the back of a photograph or on the inner page of a book in the hope that the gift can be kept as a souvenir by the recipient.

Additionally, there are many other terms of protocol used exclusively in formal letters, correspondence, or official documents. Given that the format of this kind of writing style has been simplified nowadays, most of these intricate terms seem obsolete and only those who acquire good training in traditional document writing could understand and use them in an appropriate manner.

B. Humble Language

Many appellative honorifics have counterparts in the humble form. As discussed in the previous section, being modest is a valued behavioral norm in the Chinese culture and consequently humble language is a distinctive feature in Chinese. Compared with honorifics, humble speech is the opposite way to show politeness or deference by lowering the status of one’s self or the referent. The basic principle of humble language is self-deprecatory and belittling of oneself. Although the distinction between inferiority and superiority has practically been discarded in contemporary Chinese, the element of seniority is still observed.

Instead of using the regular first person pronoun *wo* (I), the speaker may use a humble term at the speaker’s own discretion to refer to him/herself either verbally or in writing. The choice of a proper self-deprecatory term depends on the relative personal relationship with the addressee. In front of the senior generation, *wanbei* (‘later-generation’) or *wansheng* (‘the later-born one’) can be adopted to refer to oneself. Typically, a self-humbling term would not be applied when addressing one’s social equals or same generation. Yet, *zaixia* (lit. ‘be lower’; beneath you) is an alternative when it is appropriate, as in the polite and modest phrase “*zaixia bucai*” when humbly referring to oneself without talent or capability. At times the terms *yuxiong* (‘foolish elder brother’) or *yudi* (‘foolish younger brother’) may be used among males to refer to oneself in formal writing when addressing a friend of the same generation, since it is not uncommon that intimate friends treat each other as brothers. When presenting one’s own opinion, *zhuojian* (‘my poor opinion’), *qianjian* (‘my shallow view’) or *yujian* (‘my stupid opinion’) are the appropriate words to use. When mentioning one’s own publication, one would humbly refer to it by the word of *zhuozuo* (‘my poor writings’).

In contrast to the honorific prefix *ling* 令, either *jia* 家 (house, family, home) or *she* 舍 (house) are used as self-deprecatory prefixes when one’s own family members are mentioned. Examples are such as: *jiapu* (my father), *jiamu* (my mother), *jiajie* (my elder sister), *jiaxiong* (my elder brother), *shemei* (my younger sister), *shedi* (my younger brother). Different words are also used to refer to other family members such as one’s husband, wife, or children; for instance, *waizi* (‘the outside person’) for “my husband”; *neizi* or *neiren* (‘the inside person’) for “my wife”; *xiaoer* (‘little son’) or *quanzi* (lit. ‘dog son’) for “my son”; and *xiaonü* (‘little daughter’) for “my daughter”. The morpheme *she* 舍 forms compound words referring to one’s own residence such as *hanshe* (‘cold and shabby house’) and *shexia* (lit. ‘house down’), which are in contrast with the honorific word *fushang* (lit. ‘mansion up’).

The morpheme *bi* 敝, with the meaning of “worn-out, broken, tattered”, is a self-deprecatory prefix denoting “my” or “our” in contrast to the honorific morpheme *gui* 貴. For example: *biguo* (my country) versus *guiguo*, *bigongsi* (my company) versus *guigongsi*, *bixiao* (my school) versus *guixiao*. In the previous section, the courteous way of asking one’s surname is *guixing*, whereas *bixing* is the humble way to respond or introduce one’s own surname, such as “*bixing Li*” (my ‘humble’ surname is Li).

Other than these compound words, there are some useful and frequently heard self-effacing phrases or idioms. It is a common practice and social convention that the response to a compliment or ovation received is “*bugandang*” (I don’t deserve it), “*guojiang*” (you overpraise me), or an informal colloquial phrase “*nali, nali*” (lit. ‘where, where’; you flatter me). When a person is asked or urged to perform impromptu in the presence of the public, one would humbly say “*xianchou*” (lit. ‘to show ugliness’) to indicate what he or she will present is of poor quality. “*Paozhuanyinyu*” (lit. ‘to

throw a brick in order to get a piece of jade in return') is a humble expression that compares oneself or one's good deeds to a worthless brick and hope others as precious jade may follow or more help would be anticipated. The idiom "xiao quanma zhilao" (lit. 'to offer the labor of a dog or a horse') likens oneself to a loyal dog or horse to express one's loyalty when working for someone. It is similar to another phrase "jin mainbo zhili" (lit. 'to exhaust soft-thin strength') that one would do one's best to serve even with feeble strength or limited power.

Although the use of humble language may seem excessive at times, it does not imply subordination or inferiority, nor does it involve self-criticism.

C. Courteous Speech

The use of courteous expressions is to be perceived as well-bred and less abrasive or intrusive. People exchange polite expressions on either formal or informal occasions to show good manners, self-discipline, or self-cultivation, as well as to maintain harmonious human relationships. In addition to the general courteous expressions such as "thank you", "sorry", "excuse me", "please", "welcome", "may I ask..." and so forth, there are many other phrases to be used subject to the context. The following are some examples.

When people first meet at a social event, they would exchange greetings by saying "xinghui" (lit. 'lucky meet', my pleasure to meet you), "jiuyang" (lit. 'long admired'; I have admired you for a long time), or "qing zhijiao" ('please give advice') when presenting a business card. If one needs to leave in the middle of a gathering, one would say "shipei" (lit. 'lose company') to excuse oneself for not being able to keep you company. "Xinling" (lit. 'heart accept') is the word to appreciate the offer of service or a gift while declining it.

When inviting guests to have a meal at home, the host might say "mei shenme cai" (there is not much food) despite plentiful dishes on the table. To show hospitality, the host would urge the guest to eat more by saying "duochi yidian, bieqei" (eat more, don't stand on ceremony). If one needs to leave early during the meal, "manyong" ('slowly eat') is the phrase to tell the rest to take the time to enjoy the meal. In order to show politeness, it is a general practice that the host walks guests to the main gate when seeing them off. In this case, the guest may say "qing liubu" ('please keep your step') to tell the host do not need to accompany further. In reply, the host would say "manzou" ('slowly walk') which functions the same as "drive safely" in English.

There are other courteous expressions used in everyday life. *Tuofu* (lit. 'by your fortunate') is a thankful expression in reply to being congratulated on a success or a narrow escape, for instance, that it is a result of the other person's blessing. *Laojia* (lit. 'to labor you') or "*buhao yisi*" (to feel embarrassed) are grateful expressions when one feels sorry to trouble someone to do something. *Shangguang* (lit. 'give light') means to honor one with one's gracious presence at a social event, as in the sentence "*ganxie ninde shangguang*" (thank you for your presence). The phrase "*jingbei feizhuo*" ('respectfully prepare little food and wine'), a standard expression always shown on a banquet invitation, is a combination of an honorific verb *jingbei* (respectfully prepare) and a humble noun *feizhuo* (a meager feast).

D. Euphemisms

Every culture has its taboos or things forbidden or unacceptable, which should be avoided. For instance, it was an old custom in imperial China to avoid mentioning the names of emperors or ancestors either in speech or in writing so as to show respect to them. Likewise, in modern time there are situations where people try to avoid bringing discomfort or embarrassment to others by using tactful or elusive words to replace words with taboo.

The use of euphemistic language is a rhetorical tactic which offers indirect and less blunt expressions for something thought to be unpleasant or offensive. One good example of this is with reference to "death". "Death" is a sensitive issue lots of people do not want to face or talk about. In English, alternatives for "to die" could be "pass away", "deceased", "rest in peace", "breathe one's last breath", "meet one's end", or others. Similarly, instead of saying "si" (to die) directly, there are a number of euphemisms in Chinese denoting one's passing away. In addition to those commonly used words such as *shishi* ('pass the world'), *qushi* ('gone the world') and *guoshi* ('pass this world'), there are more refined words such as: *lishi* (leave this world) *xieshi* (decline this world), *cishi* (farewell to this world), *bainian* (lit. 'a hundred years'), *zuogu* ('to be ancient'), *shouzhong* ('life span ends'), *xianshi* ('to be immortal'), *changmian* ('long sleep'), *wangsheng* ('toward born'), *guitian* ('return to heaven'), *sashou* ('release hands'), *anxi* ('peacefully rest'), or *jian yanwang* ('to see the king of Hell, Yama'). Buddhist terms for the death of monks or nuns include *yuanji* ('complete silence'), *zuohua* ('sit and change'), *guixi* ('return to the west'), *niepan* (nirvana), etc. If a person dies in childhood or at childbirth, it is called *yaozhe* (lit. 'young bend'); if one dies for one's country, it is called *juanqu* ('donate body'); *xunzhi* ('die for post') is the term for when one dies on one's job; if a person is killed in action, *zhenwang* ('battlefield die') is the proper word. The phrase "*zou le*" ('is gone') is probably the most common and simple way to inform people of someone's death.

Chinese people adopt softer or ingratiating words to replace things related to death or a funeral. For example, instead of saying "*mudi*" ('tomb lot, grave lot'), *fudi* ('blessing lot') is a more pleasant word to use because it is considered bad luck and will bring misfortune if selling "*mudi*" instead of "*fudi*", especially to elders. *Shoucai* ('longevity material') is a substitute for *guancai* (coffin), and *shouyi* ('longevity clothes') is a suitable word for shroud. In the hospital, *taipingjian* ('peaceful room') is substituted for mortuary, and *dati* (lit. 'big body') is a less harsh word for *shiti* (corpse).

Compared with Western cultures, Chinese culture is relatively conservative and reserved. Thus, linguistic avoidance is undoubtedly applied to words relating to sexual affairs, given that it is a breach of morality or offends public decency

to talk about sexual issues bluntly. For example, except for medical purposes, people use *xiati* ('lower body') to refer to sexual organs and use *fangshi* ('bedroom matter') or other subtle words when mentioning the sexual life between husband and wife. If an unmarried couple engages in sexual behavior, people would say "*fasheng guanxi*" ('relations happened'). *Tongzhi* ('comrade') is a contemporary euphemism for homosexuals or LGBTs in Chinese-speaking societies, and "*duanxiu zhipi*" (lit. 'broken sleeve inclination') is an idiom that depicts male homosexuality which is derived from a historical story in the Han dynasty.

Furthermore, one thing worth noting is that colors may signify specific connotations in contemporary Chinese. The color yellow (*huangse*) is associated with pornography, such as "*huangse dianying*" (pornographic movies), "*huangse shukan*" (pornographic books and periodicals) or "*huangse xiaohua*" (pornographic jokes). The color green is generally positive except that "a green hat" has a derogatory implication. When a man is said to be "wearing a green hat", it implies that his wife is having an extramarital affair.

V. LINGUISTIC POLITENESS IN CHINA AFTER 1949

After four years of civil war following the eight years of Japanese invasion, China split into two political bodies and the Chinese Communist Party took over the regime on the mainland in 1949. Led by the ideology of Marxism and ruled by the dictatorship of proletariat, one of the main missions of this so-called "New China" was to establish a new value system and social norms. A series of political campaigns and societal reforms were launched to denounce traditional culture, mainly the Confucian thoughts and ideals. During the decade-long notorious Cultural Revolution (1966-1976), the movement of destroying the "Four Olds", namely old thinking, old customs, old culture and old tradition, was executed by the Red Guards all over China. Moreover, the idea of "equality" advocated by the Communist party eliminated the boundary of long-standing hierarchical social class. Since everyone is theoretically with equal standing, excessive ceremony or politeness would be redundant and unnecessary. Consequently, the traditional norms of decorum and gracious speech were thus devastated since they were representatives of the old world, and were considered anachronistic as well as in contradiction to the ideology of communism.

One practice of anti-tradition was exemplified in the system of terms of address (Pan & Kádár, 2011). Regardless of formal or informal, the standard title was replaced by a universal and unisex term of *tongzhi* ('comrade'), and the word *airen* ('lover') was adopted to refer to one's spouse in place of "wife" or "husband". What we think of as ordinary terms of address, such as *taitai* (Mrs.) and *xiaojie* (Miss), were prohibited because these were words used by the inferior to address the family members of the master in the old times, and thus viewed as a product of bourgeoisie and had pernicious influence on the people and society. On the other hand, the slogan of "women hold up half the sky" manifested the important role played by the female and did advance the social status of women.

Everyday polite expressions such as "please", "thank you", "sorry", "excuse me" were not practiced in regular social interactions. This lack of politeness could easily be perceived as rudeness from the perspective of outsiders. It is unfortunate that the time-honored Chinese morals and linguistic politeness were cast away as rubbish for several decades in mainland China. Nonetheless, they have been well-preserved in the Chinese communities outside the Mainland, mainly in Taiwan.

The Cultural Revolution was a catastrophic decade for China because of its tremendous detriment to the Chinese cultural heritage. It was not until China opened up their doors to the world in the 1980s, following the practice of the "Reform and Open-Up" policy, did they realize that it was pressing to educate their people to be "civilized" again by the "cultural renaissance" of the ethic codes of the Confucian teachings and their tradition of civility. However, due to unfamiliarity with the correct usage of polite terms, misuse of honorifics is unavoidable. People tend to use the honorific *furen* in reference to one's own wife, or use *fushang* to refer to one's own residence. Although inadvertent mistakes happen, it is encouraging to witness that propriety and polite speech have gradually been picked up and their use has come back into people's daily lives.

VI. CONCLUSION

The present study examines the cultural foundations, primarily derived from the teachings of Confucianism, and provides, through examples, an overview of polite speech in modern Chinese at the lexical level. Compared with other languages, Chinese has developed a fairly complex lexical inventory with reference to expressing politeness and deference in formal discourse and writing. The complexity of linguistic politeness manifests the importance of propriety and protocol in Chinese society. This paper also gives a brief but comprehensive account of the development of polite speech from a historical perspective.

Language and culture are so closely correlated that what people think and believe will reflect in their language and, in turn, reveal aspects of their culture. China has a long tradition of putting emphasis on rites and decorum, and showing politeness and respect by elevating the other or disparaging one's self has been an ordinary linguistic practice in accordance with social expectation. Thus, honorifics and humble language account for the two major components which include appellative and non-appellative terms. Most appellative honorifics have their counterparts in the humble form, and verbal honorific expressions are regularly employed in formal verbal communication and correspondence. The use

of polite language not only reveals self-cultivation and good breeding, but also demonstrates sophisticated linguistic competence.

Every language has its standards of polite speech. Knowing properly “what to say”, “when to say” and “to whom to say” indicates an individual’s linguistic and communicative competence. Improper usage may offend the addressee and expose the linguistic incompetence of the speaker. Although polite speech has been simplified and refined in present-day Chinese, it is still considered bewildering and perplexing to learners.

The learning of a foreign language cannot be separated from an understanding of the culture and the society in which the language developed and is being used. Acquiring the cultural knowledge of a language and being familiar with its polite speech are vital to successful intercultural communication. The study of Chinese polite speech not only provides an effective tool to advance one’s linguistic capabilities, but also enables the learner to gain insights into the Chinese value system and traditions.

This paper presents a framework for functional analysis on linguistic politeness, but the scope of study is limited. More in-depth elaboration at both the lexical and discourse levels as well as comparative studies between Chinese and other languages are recommended for future research.

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Hermeneutic Phenomenological Narrative Enquiry: A Qualitative Study Design

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Abstract—This paper explains why it is necessary to employ two apparently disparate qualitative methodologies to address multidimensional research objectives of a complex phenomenon: non-native English-speaking teachers' (NNESTs) professional identity. This paper proposes a combined methodology of narrative enquiry and hermeneutic phenomenological enquiry to construct understanding in terms of what NNESTs describe as their experiences of professional identity development and the researcher's interpretations of their thickly layered data. This proposed methodology is the adopted version of the Methodology chapter of a confirmed Australian doctoral project. The purpose of this paper is to show how, by employing the two methodologies, the author intends to capture individual teachers' meaning makings and their common phenomena of professional identity formation. With justification, the paper includes components of a qualitative research design: research paradigm, methodological approach, and the methods.

Index Terms—qualitative method, professional identity, narrative enquiry, language teachers, teacher education, hermeneutic phenomenology

I. INTRODUCTION

This paper rationalizes the qualitative methodology of a doctoral project under study: storying professional identities of non-native English teachers in Australia. The methodology confirmed for this study is hermeneutic phenomenological narrative approach, which is intended explore what non-native English-speaking teachers' (NNESTs) experiences are and how they construct their professional identity in Australian Teaching English as a Second Language (TESOL) context. The complex construct of the methodology is adopted due to the exploratory nature of the research, as its objectives are to both understand and interpret the experience of NNESTs' professional identity development. The methodologies are adopted on the justification that it equally values the functions of both narrative enquiry, and hermeneutic phenomenological enquiry as they enable constructing understanding around NNESTs' individual narratives of professional identity formation and their shared professional development experiences.

Below, the first section explains the research paradigm and approach that underpin the philosophical basis of the study. Section two describes the research methods of this study followed by the participants, their brief background and their selection process. The sections three and four discuss the data collection methods and procedures. Finally, sections five and six are the overview of the ethical criteria of the research and researcher position.

II. RESEARCH PARADIGM

Crotty (1998) argues that the investigator's clear statement about her world view of knowledge is the key to shape the research as it is reflected every aspect of the research from research questions to conclusion (Crotty, 1998, p. 7). The design of the study operates under the researcher's ontological and epistemological assumption that realities are comprehensible, but only in the form of an ongoing changeable mental schema socially and experientially, locally and specifically; this construction is not absolute but relatively informed, sophisticated and alterable (Guba & Lincoln, 1994). Realities are how we create stories of our experiences and interpret those and others' in terms of past, present, and imagined worldly phenomena (Sikes & Gale, 2006). We all contribute to our knowledge of our beings using co-constructions and interpretations. Applications of ontological and epistemological assumptions of change and becoming will emphasise the lived experiences of NNESTs, and further determine the epistemology of this study.

Consistent with my research paradigm, a qualitative method is the most appropriate way to study my topic because it investigates the complex social world (Lichtman, 2012). A qualitative approach is more suitable for social studies than a quantitative approach because it is impossible to quantify many complex phenomena in society. By engaging with an interpretive qualitative approach, the researcher can learn "how individuals experience and interact with their social world, the meaning it has for them" (Merriam, 2002, p. 4). A qualitative approach will enable me to understand how NNESTs construct their identity, what influences this process, and which strategies they adopt when their identity construction is challenged.

III. METHODOLOGICAL APPROACH

Methodology outlines how the research is conducted (Howell, 2012) – how the social reality is thought about and

studied – whereas method consists of the procedures and tools of data collection and analysis (Corbin & Strauss, 2008). Addressing identity issues in TESOL education requires a comprehensive methodology to investigate the intricate phenomena of human experiences validly and reliably. The research approach of this study is phenomenological narrative enquiry. It will explore the complexity of individual experiences related to NNESTs' professional identity construction. In this approach, the researcher will gather and analyse the data, and interpret the contextual patterns in the stories to shed deep insight (Smith, 1997) into NNESTs' professional identity construction process. Both unique and universal meanings will be deciphered from the participants' experiences.

A. Phenomenology

Experience is the key to phenomenology. Dewey (1958) categorises experiences as primary and secondary, or ordinary and aesthetic experiences. Dewey's concept of experience is framed as feeling, "enlivening", and conceiving. Feeling is the ordinary kind of experience, enlivening is the aesthetic experience, and conceiving is described as a transcendental experience (Dewey, 1958). In contrast, Gadamer categorises human experiences as either trivial, which do not contribute to new knowledge, or hermeneutic, in which an individual is enlightened with a new world view (Gadamer, 2008).

Modern phenomenology originated in the works of philosopher Edmund Husserl (1859-1938). According to Husserlian philosophy, our experience is directed toward—represents or 'intends'—things only through concepts, thoughts, ideas, images, etc. We discover our existence by being conscious of beings in the world; the only way of becoming conscious is by our experiences. Only by understanding the structure of our consciousness can we get to know the structure of reality (Husserl, 1970). This access to the experience is an intentional process triggered and led by human intention; it is not a mechanistic causality (Polkinghorne, 1989). In the consciousness structure where mind is directed to study an object, the awareness of consciousness is the starting point. Through this intentional focus by consciousness, the discovery of a particular truth is possible (Husserl, 1970).

Husserl's phenomenological focus was on *Zu den Sachen* or *to the things*, which requires the researcher to bracket her presuppositions about the phenomena by *epoche* or reduction (Kakkori, 2009). This is the phenomenological reduction in which the researcher is required to withhold the taken-for-granted worldly phenomena in her consciousness. By this means, in the withholding process, the direction of the researcher's consciousness is reversed to the object in itself. According to Husserl (Creely, 2018), the study of phenomena is the pursuit of stepping back and scrutinising the apparent truth that lies in daily experiences and exploring the novel and hidden meanings in commonality; however, my phenomenological positioning will include my engaged subjective presence in the research process (van Manen, 2016a).

B. Hermeneutics Phenomenology

Among other philosophers, Heidegger, though initially aligned with Husserl's philosophy, later disassociated from it. This dissociation transitioned taken-for-granted lived experiences as they are. Heidegger's focus was on "Dasein," which means the experience of being or how human becomes human in the world – being involved and attached to the immediate world one lives in and its effects one's self (Jones, 1975; Stumpf, 1966). As Kakkori puts it, "Dasein is being that has the ability to question its Being" (2009, p. 22). Husserl's interest was in how human beings understand the world, how they perceive, participate in, ruminate upon, or recall worldly phenomena. In this sense, he emphasised individuals as separate from worldly objects, and argued that they try to understand worldly objects by engaging their intentional consciousness to understand those objects. On the other hand, Heidegger believed that consciousness is inseparable from the world and it consists of our historical lived experiences. In Husserl's phenomenology, there is a clear distinction between ontology and epistemology as it implies that human consciousness is a separate entity that tries to understand worldly phenomena in themselves, but in Heidegger's, they are indistinct as it assumes that worldly phenomena do not reside outside human consciousness but exist in the enaction of its intentionality to be aware of and interpret them. This is how Heidegger's hermeneutics emerged as he theorised that understanding is the way we know about our existence but not the way we know the world (Polkinghorne, 1983). Heideggerian hermeneutics lie in the Dasein's own ability to question its own Being.

Heidegger's concept of reduction opposed Husserl's. For Heidegger, reduction is not withholding the usual consciousness and directing it to the true essence of a worldly phenomenon, but "Being is always the being of beings (*Seiende*)...the accession to Being only possible through some beings" (Kakkori, 2009, p. 22). Heidegger pointed to pre-understanding and interpretation as the key elements of being in the world and our understanding of it. All our understanding is dependent on the reality of historical pre-structures, and hence one's awareness and constant interpretations of worldly phenomena are expected in hermeneutic phenomenology. Heidegger stressed interpretation as the critical element in understanding our existence.

From Heidegger, the hermeneutic turn, which is usually regarded as the art of interpretation, is extended by Hans-Georg Gadamer. Gadamer took Heidegger's hermeneutics further by contending that an individual understands their Being only by using language (Gadamer, 2008). He positioned conversation as the key element in the hermeneutic process because it represents interaction, creativity and freedom, which are central to understanding. The conversation is meant to be guided by the subject matter of the conversation per se. The art of skilful questioning techniques can add weight to this conversation by counter-challenging the dominant opinions (Gadamer, 1989). In the conversation, a fusion of horizons takes place, which comprises the horizons to which the interpreter and the text belong. The meaning

of the text emerges in co-agreement between the stakeholders in the fusion of horizons, in the hermeneutic experience (Gadamer, 1989). The real understanding in this fusion of horizons occurs only when our understanding aligns not only to the horizon projected through specific text, but also to our primordial understanding of the text (Gadamer, 1989). This fluid conversation is not my or my author's property alone but also that of the common. The aim of hermeneutic research is to endeavour to understand the meanings projected by the people and texts as they become fused.

Contrarily, Paul Ricoeur recognises that the existence of embodied being is possible in the world outside language, but argues that, in order to understand its meaning, language is essential (Langdrige, 2004; Ricoeur, 2008). He believes that all human actions can be understood as texts because of their inherent similarity in nature: because human actions present as the same as textual features, and because methodologies in human sciences follow the same procedures as textual interpretation, all humans should be understood as texts (Langdrige, 2004). In Ricoeur's theory, text is regarded as a system of interpretation which represents clusters of signs, symbols, or imaginary texts. The exegetic power of hermeneutics is useful to dig deep into the text and bring unseen knowledge to light. He contends that there should not be any set rules for this interpretation. Unlike Gadamer, Ricoeur believes the true meaning of a text can only be interpreted by enabling the text to take a bypass through an objective view that lies outside the text (Sharkey, 2001). The text needs to be distanced from the interpreter. In this context, the interpreted text can belong to the legitimate objective interpretation of the hermeneutic school.

Despite variant points to the importance of the hermeneutic approach to Heidegger's concept of Being - Dasein, Gadamer and Ricoeur both argue that only in the medium of text can the meaning of being be interpreted, given meaning. They both believe that understanding emerges in dialectics in which language acts as an interchange between the interlocutors. In the dialectic process, interpretation occurs through the convergence of similarities and differences in which understanding is possible (Bohorquez, 2010). Any pre-supposition about the subject matter will be an impediment for the understanding of the experience; however, hermeneutic research takes the researcher's own understanding and interpretation into consideration. Sharkey summarises that "worthwhile hermeneutic research engages genuinely (dialogically and playfully) with the research texts and aims to produce something of value and insight that is common to the researcher and author" (2001, p. 22).

In recent times, the educational phenomenologist Max van Manen has synthesised the elements of phenomenology and hermeneutics. In relation to productive and heuristic phenomenological questions, reflections and writings, van Manen (2016a) points to the four existential themes, which are the foundation of human existence. The existential themes are lived space (spatiality), lived body (corporeality), lived time (temporality), and lived human relation (relationality or communality). These existential themes embrace the objective (part-whole) and primordial (pre-understanding) components of the hermeneutic circle. These themes validate the experience of a phenomenon in a chain of all the experiences of that kind and the researcher's subjective engagement in the research process. Like that of the Dutch school of phenomenology (Cohen & Omery, 1994), van Manen's philosophy combines the descriptive aspects of phenomenology, as Husserl theorised, and the interpretive aspects of hermeneutic phenomenology, which encapsulate the philosophical assumptions of this study. However, like Heidegger, van Manen is in opposition to Husserl's concept of the bracketing of presuppositions. van Manen (2016b) argues that, in trying to forget or ignore what we conceive, the presupposition may creep back into our thoughts. As mentioned earlier, due to the subjective nature of a qualitative study, my research does not acknowledge bracketing or reduction of the researcher's presuppositions or her worldviews. As van Manen points out, many phenomenologists have abandoned Husserl's reductionist method of researchers' presuppositions; this research will rather embrace those to add to the extra meaningful layers of the texts that are likely to emerge (van Manen, 2016b). The phenomenological texts contain layers of thick language – layers of concrete and added texts of intensifications and evocations. In line with this conceptualisation, I aim to explore how NNESTs tell the stories of their identity construction, but also to investigate deeply under the resulting texts. The significance of the rich text is in the experiences themselves and also the undiscovered meaning in them. The enriched description (description and interpretation) of the phenomenon makes the text transparent, allowing us to "see" the deeper significance, or meaning structures, of the lived experiences it describes (van Manen, 2016b, p. 122).

In the hermeneutic phenomenological approach, our every experience needs to be interpreted against the influence of our backgrounds (Polkinghorne, 1983). These interpretations are the rich textual descriptions of experiences of selected phenomena of individuals' lives, which relate to our experiences as a whole (Smith, 1997). In the phenomenological hermeneutic interpretive circle, our pursuit of understanding shuttles repeatedly across micro and macro experiences, enabling us to decipher texts (Polkinghorne, 1983). The tool of this interpretive process of understanding meaning is language, suggesting that narrative enquiry is an appropriate design for my research because it requires the accumulation and analysis of narratives about how humans ascribe meanings to their experiences, in written, oral and visual forms (Josselson, 2006).

C. Narrative Enquiry

Telling stories – our own and others' – to make sense of events is an integral part of our lives (Loseke, 2007). Without narratives, complex communications are nearly impossible. A narrative serves the function of a story, which is the sequential telling of events, and also the function of re-storying, emphasising parts of the story that are important to the narrator. Riessman (2008) emphasises narrative's function as a collaboration between the researcher and the participants. They engage in "co-constructing previously untold stories by asking curious questions that help thicken

and deepen existing stories and invite the teller into territory beyond what is already known to him or her” (Etherington, 2007, p. 600). As their unheard stories are heard and given voice in the narratives, they add an interpretive dimension to the findings. In this cumulative process, the teller and the audience both inform and influence the narratives in cycles.

The narrative approach is common in many disciplines (Clandinin, 2006; Denzin & Lincoln, 2005), and has gained immense popularity since the 1980s (Riessman, 2008; Squire, 2008). With the epistemological shift from positivism to post-structuralism, humanism, postmodernism and deconstructionism (Bruner, 2003; Polkinghorne, 1989), narrative has been embraced as a way of knowing human experiences in qualitative research. I chose narrative enquiry as my methodology because of its relevance to my underpinning interpretive and constructivist ontological and epistemological assumptions. Narrative research supports the nature of reality as changing and becoming and the way of knowing reality as constructivist. It also aligns with my axiological belief (Creswell, 1994) that a narrative enquiry seeks to value and understand the meanings of the respondents’ experiences because these are the main sources of knowledge.

There is a theoretical division between event-centred (Labov & Waletzky, 1967) and experience-centred narrative research. I will adopt the experience-centred (Squire, 2008) approach, which includes stories of varied ranges and segments, interviews, life histories, and imagined or general phenomena of the past, the present and the future (Andrews, Squire, & Tamboukou, 2013). Experiences differ from time to time and circumstance to circumstance, so it is natural for a single phenomenon to connote different meanings, even for the same individual. The experience-focused narrative in education is rooted in the influential concepts of Dewey (1998), who postulates that experience is formed, reformed and constructed in educational experiences.

Narrative research not only gathers stories of human experiences (Josselson, 2006) but tries to understand how they get assembled that way, who constructs the stories, which components they are made of, what purposes they are formed for and what discourses they draw upon (Riessman & Speedy, 2007). Hence, I will deal not only with the stories of NNESTs’ experiences but also with the processes and meanings of their stories. Connelly and Clandinin believe that the way teachers know their lives is by stories; “they live stories, tell stories of those lives, retell stories with changed possibilities, and relive the changed stories” (1995, p. 12). Narrative enquiry does not merely involve storytelling and listening but enables us to understand how people reinterpret their being in the world by temporal and conceptual social interaction (Clandinin, 2006). By telling stories of their experiences, NNESTs may understand phenomena in novel ways. Through the formation and interpretation of their stories, NNESTs will discover how distressing and undesirable moments shape their professional identity (Clandinin, Connelly, & Bradley, 1999), and may become agentive to construct their own stories.

NNESTs’ told stories in the research process may iteratively contribute to forming their future narratives, the way they perceive the identities as they are socially constructed. Gadamer (1976) and Ricoeur (1992) suggest that our identity is formed by repeated interpretations of our narratives, which involve continuous trade-off between constancy and shift. In this iterative process, the meanings of narratives become solidified in our consciousness (Squire, 2008) until other meanings are discovered. As the constructivist interpretive approach and the narrative approach suggest, our identity is constantly evolving in the interpretation of our experiences in our life cycles (Beijaard, Verloop, & Vermunt, 2000). In our narratives, we construct not only who we are but how we want to be identified (Riessman, 2008). We also assign identities to those who appear in our narratives and to the interlocutors (Menard-Warwick, 2011).

The aim of this narrative study is not to generalise the findings but to explore the “nuances and interrelationships among aspects of experience that the reader might apply to better understand other related situations” (Josselson, 2011, p. 239). Narrative enquiry is concerned less with generalisability than with encounters, processes and deeper understanding of the object being researched. While this narrative study explicitly aims to understand what NNESTs’ experiences are in terms of their identity construction, it also adopts other narrative enquiry approaches such as those of generalisation (White & Drew, 2011) and “conceptual inferences about a social process” (Riessman, 2008, p. 13). That is, the research objective here is not to broadly generalise NNESTs’ professional identity construction experiences, but rather to identify the trajectory of identity constructions in the face of multiple discourses.

IV. DESIGN OF THE STUDY

A. Participants and Settings

I propose to study a purposeful random sample (Patton, 1990) of NNESTs from the EAL (English as an Addition Language) and ELICOS (English Language Intensive Courses for Overseas Students) sectors in Melbourne, Australia. This strategy will generate varying perspectives with depth and diversity (Creswell, 2007), because I will deliberately select the participant samples based on my research questions.

I will contact English language centres/institutes (government, non-government and autonomous institutions, including TAFEs and universities) in Melbourne to circulate an invitation to NNESTs. Once I receive initial responses electronically, I will contact the respondents to confirm their willingness to participate and randomly select five NNESTs. I will give them Explanatory Statements and Consent Forms and discuss the data collection process in person, including considerations of confidentiality, secure data storage at Monash University, and data accessibility (researcher-only). Participants will be assured that they can exit the study at any stage, and I will refer them to counselling services if they feel distressed. Information will be coded by assigning pseudonyms and participants will not be identified by

names in any written outputs.

I will also use criterion sampling to select the participants (Creswell, 2007). Three criteria will be applied: a) migrated and became teachers within last ten years; b) have been teaching English for at least five years; c) practising immigrant English teachers, not students. I will also be a participant, as I have experience of the phenomenon under study (Creswell, Hanson, Clark Plano, & Morales, 2007) and meet the eligibility criteria above. I have ten years' experience across the EAL and ELICOS sectors in Melbourne. I will explain this further in the Researcher Role section.

I have determined the sample size as six including myself considering the specific criteria, the feasibility of the study, and the achievement of saturation of emerging ideas. Data saturation occurs when no new data emerge within a category, and its properties and their relations can be established and validated (Corbin & Strauss, 1990).

B. Data Collection Methods

I view data collection as a collaborative negotiated interaction (Schulz, Schroeder, & Brody, 1997) and a co-construction (Josselson, 2011) between myself and the participants. I will use two data collection methods: autobiography and semi-structured interviews. Autobiography will enable me to enquire into my participants' lived experiences and represent them in a narrative form that will provide rich data (Given, 2008). Ellis describes autobiography as "written and recorded by the individuals who are the subjects of the study" (cited in Creswell, 2007, p. 55). Autobiography is a medium enabling reflection on the influences and changes throughout a professional career. It gives new meanings to our past events and actions and let us examine the outcomes in light of our present and plan for future outcomes (Polkinghorne, 2010). Predetermined open-ended questions in semi-structured interviews will elicit the respondents' underlying attitudes and beliefs. This flexible method will allow me to probe emerging ideas during the interview (Creswell, 2007). It will also enable me to follow up on and/or clarify events or issues represented in their autobiographic narratives (Drever, 2003). It will complement the autobiographies, addressing critical events and experiences which might otherwise have been missed.

I will begin by using stimuli – relevant reading materials, scenarios or anecdotes – to prompt participants to write about of their personal and professional lives covering one specific event at a time. I will re-read the autobiographical accounts in order to identify gaps and hence generate questions for semi-structured interviews. Interviews will begin with a general question related to or extended from the autobiographical data and previous participants' questionnaire responses. Then I will ask questions to elaborate on experiences that participants described in their autobiographies.

In the data collection process, subjectivity will inevitably be present. In autobiographies, thoughts and writings are never value-free but rather are situated in nature (Godfrey, 2003). Hence, autobiographical research is intrinsically biased in terms of the influence of culture and subjectivity (Anderson, 2001). Autobiographical data collection will be influenced by my thoughts and perspectives as well as my roles as researcher and participant. My own life experiences in terms of statuses, influences and teachings will also add bias. However, by conforming to policy guidelines and ethical codes and my own values and ethics, the credibility of the research will be ensured (Merriam & Tisdell, 2015).

C. Data Analysis

In qualitative research, the initial appearance of data is insignificant, because layers of meanings may be masked; interpretation is essential to decipher the multi-layered meanings of human experiences and mediation amongst them (Creswell, 2007). Narrative data analysis does not simply involve understanding "the content to which language refers" but tries to interpret the "particular cultural milieu" (Riessman, 2003, p. 6). The participants' stories require further analysis to cluster data under themes or patterns, allowing idiosyncratic findings about the phenomenon to emerge. Riessman's (2008, 2011) narrative analysis typology identifies four models of narrative analysis that can be used in combination: thematic analysis (which emphasises what is said rather than how it is said); structural analysis (which emphasises the way the story is told); interactional or dialogic analysis (which emphasises the dialogic process between the speaker and listener); and performative analysis (in which the story teller sees the storytelling as a performance – doing rather than telling).

The thematic approach is useful for finding common elements across the participants' experiences, using the participants' language as a resource but not a topic of investigation. In the structural model, the focus moves to the way the story is told; a text is treated as an object of investigation, not merely as referential content. However, stringent application of the structural approach can be misleading, "de-contextualis[ing] narratives by ignoring historical, interactional and institutional factors. Research settings and relationships constrain what can be narrated and shape the way a particular story develops" (Riessman, 2008, p. 4).

The interactional/dialogical approach combines and extends the thematic and structural approaches. Stories do not happen in a void but are told and heard in settings which encompass historical, dialogical, institutional and discursive values, and involve people, groups, society and culture. The added dimension is the particular setting in which the storyteller and the listener jointly create the stories dialogically based on Bakhtin's dialogism (Bakhtin, 1981). As the meanings of the interactions may appear differently, the corollary of the communications is carefully examined in this approach: that each interlocutor contributes to the orientation of others. This method digs deep down into the embedded communicative significance. It analyses dialogues to understand the characteristics of phenomena that go beyond the mere discourse analysis. The analysis of text and the way it is articulated still has significance, but in the dialogic approach, the interest shifts to the co-creation of the story and the paralinguistic elements of interactions.

I will use the interactional/dialogical approach to analyse data because of its comprehensive treatment of themes, structures, and settings. My study centres on the participants' and my stories and the social narratives around NNESTs' professional legitimacy, contextual factors, and professional standards. Our discussions will create narratives in a co-constructed way as a result of the iterative communications and analyses.

D. Ethical Considerations

Ethical considerations affect all phases of the research process, from proposal to publication. They relate to the research topics, the questions, the social contexts of the research, the relationship between the researcher and the researched, and the researcher's own philosophies. It is vital for the researcher to acknowledge the possible impact of the research on the participants. O'Toole and Beckett (2010) emphasise that the role of power must be considered in the relationship between the researcher and the participants in order to achieve reliable and valid research outcomes. The proposed research will maintain the highest ethical standards. Participants will be provided with a brief information form, which will state that their participation in the research is voluntary, before giving informed consent. Privacy will be protected by assigning pseudonyms to them and their institutions. They will be treated respectfully and nonjudgmentally and will be able to withdraw from the research at any time. An application for ethics approval will be lodged with Monash University's Human Research Ethics Committee, which is expected to assess the research as low risk and approve it.

E. The Role of the Researcher

The practice of emic and etic perspectives is both acknowledged in educational research now. In Educational research field, the emic is perceived by the relevance in cultural interpretations and understanding of cultural experiences in a particular group (Olive, 2014). The emic showcases the internal aspects and their meanings of an established culture (Merriam & Tisdell, 2015). In contrast, the etic is related to the external perspective to any cultural phenomenon and meaning associated with it. Olive (2014) concedes that "when a researcher takes an etic approach to his or her study, he or she uses preexisting theories, hypotheses, and perspectives as constructs to see if they apply to an alternate setting or culture" (p. 5).

My role in this research will be both emic and etic. My emic view lies in my familiarity the historical and current glocal contexts of the research (Yazan, 2018), which will strengthen the research by my insider understanding about their general experiences and the settings they belong to. Further, I could be regarded as an insider for another reason, which is I have almost ten years' experience in the English teaching sectors the participants are likely to be from. This insider experience and I, myself, being one of the participants of this research, may underpin my assumptions and beliefs of the research topic; however, I will endeavour to be objective as an outsider as well whenever needed to accept the arisen contradictory data for this research. With the same experience, the participants will likely be comfortable to communicate with me without any possible hesitations and the data will likely to be enriched with authentic responses from them. Guba and Lincoln (1994) stressed on prolonged rapport and trust between the researcher and the participants, which may potentially contribute to upgrade the credibility of this research.

In my etic approach, I will be guided by my perspectives assumptions and hypotheses to compare those with those with the participants. My insider and outsider roles will co-exist to elicit the most effective data for the research. The two approaches will not override each other. Olive (2014) believes that "the use of an etic perspective or approach to research is beneficial as it enables comparisons to be made across multiple cultures and populations which differ contextually" (p. 5). By using one approach the possibility of gathering a broad range of data gets shrunk, but by employing both approaches, it is likely to elicit a diverse range of data. In this way, broader themes and concepts are likely to emerge (Morris, Leung, Ames, & Lickel, 1999).

F. Validity and Reliability

Ensuring credibility in a qualitative research is essential by accurate identification and representations of the research participants (Marshall & Rossman, 2014; Merriam & Tisdell, 2015). The credibility of the research is the outcome how effective the research has been validated and made reliable. Validity in research deals with the truthfulness and accuracy of the scientific finding Le Compe and Goetz as cited in (1982, Brink, 1993). Brink (1993) describes that "a valid study should demonstrate what actually exists and a valid instrument or measure should actually measure what it is supposed to measure" (p. 35). It is to ensure if the means of measurement are accurate and the researcher is measuring the content which is intended to be measured. In relation to reliability, Brink (1993) concedes that reliability "refers to the ability of a research method to yield consistently the same results over repeated testing periods" (p. 35). Reliability is its ability to replicate the study in the sense, the same findings will arise if the study is conducted again.

There can be risks associated with validity and reliability in a qualitative study. The risks are categorised as the researcher, the participants, the situation or social context, and the methods of data collections and analysis (Brink, 1993). The researcher's bias or/and incompetency and the truthfulness issue of the participants' responses may affect the validity and reliability of the research. Social contexts may influence the participants behave inconsistently and the vague design of data collection methods and analysis may contribute to invalid and unreliable research too.

However, still trustworthy and believable research is possible in qualitative research domain (Corbin & Strauss, 2008; Guba & Lincoln, 1994; Sandelowski, 1991). There are innumerable ways the researchers can adopt to validate the

research (Creswell et al., 2007). Brink (1993) recapitulated some strategies which have been suggested by prominent qualitative researchers. They are triangulation, multiple repetitions, expert consensual validation from others, member checks, search for disconfirming evidence, checking for representativeness, and thick description. In my research, I will adopt these strategies to maximise the possibility of validity and credibility of the research. First, I will triangulate the study with multiple approaches to methods, data sources, methodologies, data analyses which will help circumvent the researcher biases around these multiple approaches to validations. Second, I will ensure multiple receptions occur by formulating the same interview questions in different ways so that those could be used in different at different points of times and settings, although not by different people. Third, I will seek consensual validation from my supervisors and colleagues; for example, I will invite them to generate their independent categories or themes of the data. Fourth, in order to produce consistent data, I will recycle the analysis back to the participants to ensure member check. The fifth step will be to search for disconfirmation of evidence which will be supported by my “purposive sampling and prolonged engagement” (Brink, 1993, p. 38). By this, the discrepant information will not be excluded but will be used asset, which will strengthen the data analysis. In the seventh step, I will check for representativeness of the data “as a whole, of the coding categories and of the examples used to analyze and present the data” (Brink, 1993, p. 38).

In the final step, I will provide the thick description of where and how the data would be collected. In thick description, Guba and Lincoln (1994) suggest including auditability to ensure readability for others to follow the logical progression of the research. This process includes clear statements of the researcher’s “assumptions, suppositions, and values” Brink (1993, p. 38) that may have influenced the research process.

V. CONCLUSION

In this paper, I described the rationale for deciding all aspects of my research design for the study I am currently undertaking. In the description of my research paradigm and methodological approach, my research orientation to indicate that meaning is created contextually, and truth is relatively experienced through individuals’ worldviews. In this, I align to constructivist and interpretive predilections as I believe that knowledge is created through the interpretations via one’s experiences and constructed with the influence of the phenomena they participate within. My decision of the employment of qualitative method was based on the methodologies that will be used in this research, as such, hermeneutic phenomenology and narrative enquiry. I also explained the use of triangulated methods of written autobiography and semi-structured interviews to ensure the credible outcome of the research by using more than one medium of method. I also outlined my purposes around the sample selection, participants, access, and settings which demonstrate the rationale for this project, which are aligned with my professional interests with a prospect to contribute to the NNEST identity scholarship. The wellbeing of the participants and the integrity of the research process have been clarified too. The data analysis process and procedures were also presented so that the research could be replicated in the future. Finally, I discussed the strategies which will maximise the validity and reliability of the research.

As I have shown how the hermeneutic phenomenological narrative approach I will adopt for my study, this approach can be employed in other research of similar nature. The innovative methodological approach and methods outlined here can be employed in the research that focus, not only deciphering description of experiences, but interpretation of research data while acknowledging the researcher’s subjectivity and deep engagement with the research process.

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The Production and Perception of the Affricate /tʃ/ and the Fricative /ʃ/ by Igala ELS Users

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Abstract—A second language user is one who has his own language (L1) and probably mastered all there is to the sound system of his L1. The already existing language system makes second language learning difficult thereby resulting in what is called ‘errors’ as an effect of interference. Phonologically, it is a hard task learning a second language because each language has its unique phonology. This paper x-rayed the difficulties encountered by Igala L2 users with reference to the production and perception of the affricate /tʃ/ and the fricative /ʃ/. The study used carefully prepared sentences containing the two sounds under study to elicit data from the target population. The data were analyzed using frequency and percentage counts. From the analysis it was discovered that there exist production problems in the use of the affricate /tʃ/ and the fricative /ʃ/ by Igala users of English as a Second Language where /tʃ/ is substituted for /ʃ/ and vice versa. Conclusion drawn from the result was the need for Igala users to aspire for competence in their use of English as a second language particularly the phonological aspects because being proficient in any language begins with good understanding and correct usage of the sound systems thereby bringing about intelligibility.

Index Terms—English as a second language, Igala users of English, production problems, perception problems, language acquisition

I. INTRODUCTION

English Language as a global language has played a significant role in Nigeria since its introduction into the country as a result of colonization. The need for proficiency in it has been a scholarly issue for some time now and individuals continue to work towards proficiency in English language along with L1. The fact that each language is unique, with its phonology, has been a barrier to proficiency in L2 because there tend to be problems of interference in L2 learning. In comparative analysis of two different languages, one would no doubt confirm this assertion that no two languages have the same phonological structure. Igala users of L2 experience some level of difficulties particularly sounds as it relates to their use of English as a Second Language.

A Second Language, according to Akindele and Adegbite (1992) is “a language which is usually the sequentially second language of a bilingual person” (as cited in Onyema, 2002, p. 28). Second Language is used to refer to a language that is learned extensively in addition to the L1. This is confirmed by Ogunsiji’s (2004) view that “when a language is not only taught in the classroom as a school subject, but has its uses extended to other domains and used extensively, in addition to the L1, it has attained the status of a second language” (p. 9). A second language is used by a bilingual or multilingual person for the purpose of wider communication. Onyema (2002) maintains that English is a Second Language in Nigeria because it is the language in which bilingual Nigerians conduct their everyday activities, but share the role with their indigenous languages. Nigeria is a multilingual country with bilingual or multilingual individuals and as a result, L2 learners find it difficult to attain high level of proficiency. Igala users of English as a second language like some other Second Language users find it difficult to articulate certain sounds of English; therefore, this study is to investigate the production and perception problems of the affricate /tʃ/ and the fricative /ʃ/ by Igala users of English as a second language. This study will contribute to scholarship by adding to the existing literature on Error Analysis and phonological problems of a particular language user (Igala). It will help teachers of English language to know the appropriate approach to use when it comes to the teaching of the sounds of English language.

II. IGALA USERS OF ENGLISH LANGUAGE

The name Igala stands for the people, the land and the language hence; we have Igala people, Igala land and Igala language. Igala is a dominant language in Kogi State. It is spoken by over two million natives in nine Local Government areas of the State as well as some communities outside Kogi State which include, Ebu in Delta State, Olohi and Ifekwu in Edo State, Ogwungwu, Ojo, Iga in Enugu State, Odokpe, Njam, Inoma, Ala, Igbe Onugwu, Ode, Igbokenyi and Ila in Anambra State. Igala is located within the confluence of the Rivers Niger and Benue. Igala people are found east of the confluence of these rivers. Negedu (2003) historically explains that Igala language is one of the African languages as well as one of Nigeria's indigenous languages. It belongs to the Kwa subgroup of the Niger Congo language family as well as the West Benue-Congo languages in Nigeria. According to Omachonu (2011), Igala language has thirty (30) phonemic sounds made up of twenty three (23) consonants and seven (7) vowels thereby making it to exhibit two broad sound systems; the consonants and the vowels.

III. THEORETICAL FRAMEWORK

Corder (1971) proposes two justifications for the study of learners errors: the pedagogical justification, namely that a good understanding of the nature of error is necessary before a systematic means of eradicating them could be found, and the theoretical justification, which claims that "a study of learner's errors is part of the systematic study of the learner's language which is itself necessary for an understanding of the process of second language acquisition" (p.132). These justifications account for the significance of learner's errors as proposed by Corder. Errors are flawed side of a learner's speech or writing which is as a result of interference; learning strategies, communication strategies and overgeneralization. Interference here could be inter-lingual or intra-lingual and as Kadiri, Agbo and Ekwueme (2018) put it, "social and physiological factors could also be sources of errors in ESL, EFL and SLA." (p. 49). Errors are "systematic deviations from the native speaker's standard or acceptable usage" (Otagburuagu, 1997, p. 30). In the same vein, errors are seen as "deviant structure which is, therefore, a misrepresentation of acceptable linguistic forms" (Onuigbo, 1984, p. 98). From the two definitions of errors, one common feature is that errors could be deliberate or unintentional.

Error Analysis (EA) is a theory of interlanguage proposed by S.P. Corder in 1971. It is used to describe the actual errors of second language users in line with Ogbulogo's view that "Error Analysis depends on the actual errors made by learners, with the aim of identifying a pattern for them" (2005, p. 5). It came as a result of the laborious and minimal results of contrastive analysis (CA). Second language learners of language (any language) commit errors in the process which is significant to the learning process; hence, Corder talks about the significance of learner's errors. What usually translates to errors is the fact that the learners try to use the code/rules acquired in their L1 to produce L2 which as earlier mentioned, is interference. A close look at Onuigbo's (1990) view that "in first language learning, the learner is highly motivated and surrounded by an environment that encourages and at the same time enhances learning but L2 learners lack this", it is evident that L2 errors (be it expressive or receptive) cannot be avoided easily as far as L2 acquisition is concerned. Onuigbo and Eyisi (2008) as cited in Kadiri et al. (2018) confirm this when they say "the presence of errors is a welcome development in the process of learning a language" (p.49), thus, the importance of learner's errors. The procedures of error analysis which are elaborated in five stages as presented by Corder are:

- i. Selection of a corpus of language;
- ii. Identification of errors in the corpus;
- iii. Classification of the identified errors;
- iv. Explanation of the psycholinguistic causes of the errors; and
- v. Evaluation of the errors (gravity ranking).

Following these five stages, it is important to say that complete error analysis begins with selecting a language sample, identification, classification, description and correction of the errors so identified. This study therefore, adopts Corder's Error Analysis as the parameter to account for the production and perception of the affricate /tʃ/ and the fricative /ʃ/ among Igala users of English as a second language. This theory is deemed appropriate for this study because the study involves the collection of a corpus of language (data), identification of errors in the data, classification of the errors identified, explanation and evaluation of the errors of a group of language (L2) users with a unique L1.

IV. METHODOLOGY

The population for this study is made up of one hundred and thirty four (134) participants from the nine Local Government areas where Igala is spoken in Kogi State. Fifteen (15) participants were randomly selected from Ankpa, Idah, Omala, Odolu, Bassa, Dekina, Ofu, Olamaboro and Ibaji local government areas respectively. The participants were given specially prepared test tool of six simple sentences that contain the affricate /tʃ/ and the fricative /ʃ/ in order to find out how Igala users perceive the sounds as well as how they pronounce the sounds. For the production and perception tests, the researchers listened and observed as the participants read each sentence. The participants were equally asked to transcribe only the words in bold letters (words that contain the sounds under study) according to their (participant's) production and perception. The study adopts a descriptive survey method. All the slips were returned.

V. RESEARCH QUESTIONS

This study is anchored on the following questions:

- i . How do Igala users of English Produce the affricate /tʃ/ and /ʃ/?
- ii . What is the perception of /tʃ/ and /ʃ/ sounds among Igala users of English?

VI. ATA ANALYSIS AND RESULT

From the data collected, the researchers present the following results using percentage tables. Where S=sounds, W=words, RP=right or Received Pronunciation, WP=wrong pronunciation, %=percentage, n=population. The tables represent each Local Government and the production problems.

The following analysis answers research question i. **How do Igala Users of English produce /tʃ/ and /ʃ/ sounds in words?**

TABLE 1
ANKPA

S	W	RP	%	WP	%	Total (n)	Total %
/tʃ/	Teacher	5	33	10	67	15	100
	church	1	7	14	93	15	100
	chief	4	27	11	73	15	100
/ʃ/	ship	2	13	13	87	15	100
	special	2	13	13	87	15	100
	dish	4	27	11	73	15	100

The table above shows the total number of participants from Ankpa LGA and the percentages in their right and wrong productions of the words with the sounds under study. The words are drawn from the six sentences (see Appendix). This table presents 33% right and 67% wrong production of ‘teacher’, 7% right and 93% wrong production of ‘church’, 27% right and 73% wrong production of ‘chief’, 13% wrong production and 87% right production of ‘ship’, 13% right and 87% wrong production of ‘special’, 27% right and 73% wrong production of ‘dish’.

TABLE 2
OMALA

S	W	RP	%	WP	%	Total (n)	Total %
/tʃ/	Teacher	4	27	11	73	15	100
	church	1	7	14	93	15	100
	chief	1	7	14	93	15	100
/ʃ/	ship	1	7	14	93	15	100
	special	5	33	10	67	15	100
	dish	2	13	13	87	15	100

Table 2 shows that Omala has ‘church, chief, and ship’ on 93% wrong production and 7% right production. ‘Teacher’ has 27% right production and 73 wrong production; ‘special’ has 33% right production and 67% wrong production while ‘dish’ has 13% right production and 87% wrong production.

TABLE 3
OFU

S	W	RP	%	WP	%	Total (n)	Total %
/tʃ/	Teacher	3	20	12	80	15	100
	Church	7	47	8	53	15	100
	Chief	6	40	9	60	15	100
/ʃ/	Ship	2	13	13	87	15	100
	Special	5	33	10	67	15	100
	Dish	5	33	10	67	15	100

This table presents 20% right and 80% wrong production of teacher, 47% right and 53% wrong production of church, 40% right and 60% wrong production of chief, 13% wrong production and 87% right production of ship, 33% right and 67% wrong production of special, 33% right and 67% wrong production of dish respectively.

TABLE 4
OLAMABORO

S	W	RP	%	WP	%	Total (n)	Total %
/tʃ/	Teacher	2	13	13	87	15	100
	church	6	40	9	60	15	100
	Chief	2	13	13	87	15	100
/ʃ/	Ship	7	47	8	53	15	100
	special	6	40	9	60	15	100
	Dish	6	40	9	60	15	100

Table 4 presents 13% right and 87% wrong production of teacher, 40% right and 60% wrong production of church, 13% right and 87% wrong production of chief, 47% wrong production and 53% right production of ship, 40% right and 60% wrong production of special, 40% right and 60% wrong production of dish respectively.

TABLE 5
ODOLU

S	W	RP	%	WP	%	Total (n)	Total %
/tʃ/	Teacher	1	7	14	93	15	100
	church	2	13	13	87	15	100
	chief	4	27	11	73	15	100
/ʃ/	ship	3	20	12	80	15	100
	special	3	20	12	80	15	100
	dish	3	20	12	80	15	100

This table presents 7% right and 93% wrong production of teacher, 13% right and 87% wrong production of church, 27% right and 73% wrong production of chief, 20% wrong production and 80% right production of ship, 20% right and 80% wrong production of special, 20% right and 80% wrong production of dish respectively.

TABLE 6
BASSA

S	W	RP	%	WP	%	Total (n)	Total %
/tʃ/	Teacher	4	27	11	73	15	100
	church	4	27	11	73	15	100
	chief	4	27	11	73	15	100
/ʃ/	ship	2	13	13	87	15	100
	special	4	27	11	73	15	100
	dish	6	40	9	60	15	100

From this table, Bassa has 27% right and 73% wrong production of 'teacher', 27% right and 73% wrong production of church, 27% right and 73% wrong production of 'chief', 13% wrong production and 87% right production of 'ship', 27% right and 73% wrong production of 'special', 40% right and 60% wrong production of 'dish' respectively.

TABLE 7
IBAJI

S	W	RP	%	WP	%	Total (n)	Total %
/tʃ/	Teacher	7	47	8	53	15	100
	church	5	33	10	67	15	100
	chief	5	33	10	67	15	100
/ʃ/	ship	1	7	14	93	15	100
	special	3	20	12	80	15	100
	dish	6	40	9	60	15	100

This table presents 47% right and 53% wrong production of 'teacher', 33% right and 67% wrong production of 'church', 33% right and 67% wrong production of 'chief', 93% wrong production and 7% right production of 'ship', 20% right and 80% wrong production of 'special', 40% right and 60% wrong production of 'dish' respectively.

TABLE 8
DEKINA

S	W	RP	%	WP	%	Total (n)	Total %
/tʃ/	Teacher	4	27	11	73	15	100
	Church	2	13	13	87	15	100
	Chief	3	20	12	80	15	100
/ʃ/	Ship	1	7	14	93	15	100
	Special	3	20	12	80	15	100
	Dish	3	20	12	80	15	100

This table presents 27% right and 73% wrong production of 'teacher', 13% right and 87% wrong production of 'church', 20% right and 80% wrong production of 'chief', 93% wrong production and 7% right production of 'ship', 20% right and 80% wrong production of 'special', 20% right and 80% wrong production of 'dish' respectively.

TABLE 9
IDAH

S	W	RP	%	WP	%	Total (n)	Total %
/tʃ/	Teacher	1	7	14	93	15	100
	church	4	27	11	73	15	100
	Chief	5	33	10	67	15	100
/ʃ/	Ship	7	47	8	53	15	100
	special	6	40	9	60	15	100
	Dish	1	7	14	93	15	100

This table presents 7% right and 93% wrong production of ‘teacher’, 27% right and 73% wrong production of ‘church’, 33% right and 67% wrong production of ‘chief’, 53% wrong production and 47% right production of ‘ship’, 40% right and 60% wrong production of ‘special’, 7% right and 93% wrong production of ‘dish’ respectively.

TABLE 10
SUMMARY OF RESULT

S	W	RP	%	WP	%	Total (n)	Total %
/tʃ/	Teacher	31	23	104	77	135	100
	Church	36	27	99	73	135	100
	Chief	34	25	101	75	135	100
/ʃ/	Ship	26	19	109	81	135	100
	special	37	27	98	73	135	100
	Dish	36	27	99	73	135	100

Summarily, 77% produced ‘teacher’ wrongly out of the total respondents of 134. 23% rightly produced it. 73% wrongly and 27% rightly produced ‘church’, 25% rightly and 75% wrongly produced ‘chief’, 19% rightly and 81% wrongly produced ‘ship’, 27% rightly and 73% produced ‘special’, 27% rightly and 73% produced ‘dish’ on the whole. The wrong production is a problem which arises as a result of substitution of the sounds under study.

TABLE 11
PERCEPTION TEST IN RESPONSE TO RESEARCH QUESTION II

S	Words	Produced as	Perceived as
/tʃ/	teacher /ti:tʃə/	Teasher /tiʃə/	Teacher /ti:tʃə/
	church /tʃʌtʃ/	Shursh /ʃɔ:ʃ/	Church /tʃʌtʃ/
	chief /tʃi:f/	Shief /ʃi:f/	Chief /tʃi:f/
/ʃ/	ship /ʃip/	Chip /tʃip/	Ship /ʃip/
	special /speʃl/	Spechial /spetʃəl/	Special /speʃl/
	dish /diʃ/	Dich /diʃ/	Dish /diʃ/

VII. DISCUSSION AND FINDINGS

Igala speakers of English as a Second Language face difficulty in the production of the affricate /tʃ/ and the fricative /ʃ/ because Igala phonetic alphabet does not have /ʃ/ and as a result, they substitute /tʃ/ for /ʃ/ wherever it appears in a word in order to simplify the production. Hence, the following pronunciations:

Teacher-----teasher*

Dish-----dich*

Ship----- chip*

Special-----spechial*

Chief-----shief*

Church----shursh*

To them, /ʃ/ is close to /tʃ/ which they have in their L1. Hence, Igala users of English Language substitute /tʃ/ for /ʃ/ and /ʃ/ for /tʃ/ wherever they appear in words. The wrong productions of words with these sounds under study, suggest pidgin and Akeredolu-Ale (2005) as cited in Awolabi (2012) says such suggestion carry a stigma.

The findings from the data show that Igala speakers of English as L2 have production problems and not perception problems of the sounds under study. It was observed that problem, in the form of errors, occur due to language differences. In languages where there exist production problems, the problems do not translate to wrong perception of the sounds just as Awolabi (2012, 1111) puts it “ even when there seems to be an obvious case of wrong articulation, the linguistic environment of the mispronounced sound gives adequate context cue to the intended meaning” therefore, Igala speakers have the right perception of the sounds as the data reveal that all the words with the affricate /tʃ/ have the right perception as well the words with the fricative /ʃ/. Hence, we have the following perceptions:

Teacher-----teacher

Church-----church

Chief-----chief

Ship-----ship

Special-----special

Dish-----dish

However, Igala users of English Language as a Second Language are only caught up in the web of language difference and interference from their L1 and these affect the right production of the sounds under study.

VIII. CONCLUSION

Speech is an important aspect of human communication. This accounts for the reason speaking is a primary language skill. It demands correct and appropriate sound articulation. Wrong articulation or application of rules leads to errors which hinder the flow of communication and intelligibility. So far, this study discussed the production and perception problems of Igala speakers of English particularly the affricate /tʃ/ and the fricative /ʃ/. We discovered that Igala speakers of English as a Second Language have production problems and not perception problems. They mispronounce the words in the test sentences (see Appendix) written in bold letters, which when the words are used out of context or in isolation, leads to misunderstanding. The analysis reveals that they substitute the sounds interchangeably but perceive the sounds correctly; hence, there are no perception problems. As for the production problems, it can be tackled with intensive oral drills and training in aural perception.

Following the view of Awonusi (2004, p. 204), that deviation from the ‘standard’ is acceptable because “a monolithic form of English” no longer exist and that the language is now coloured by the nuances of host communities of contact, leading to domestication; many will argue that errors in English language are not what linguists should bother about since they are acceptable but it is still very important to emphasize right usages that can measure up to international intelligibility.

APPENDIX

A copy of the sentences administered to the respondents. The words in bold letters are used to test production and perception of /tʃ/ and /ʃ/

1. They helped themselves from a large **dish** of pasta.
2. There is a growing need for qualified **teachers** of English language.
3. The meeting will hold in the **church** at 3 o'clock.
4. **Chief** Ogbe is a good man.
5. There is something **special** about this place.
6. There are two restaurants on board **ship**.

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Transitivity and Mystification in a Contemporary Discourse Analysis of Trump's Inaugural Address

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Abstract—In contemporary discourse analysis (CDA), transitivity refers to what Hart (2014) understood as “the type of process designated in the clause and the consequences of this for the types of participants that can occur in the clause” (p. 22). The purpose of this research is to analyze the transitivity and mystification in Trump's inaugural address.

Index Terms—discourse analysis, grammar and ideology, transitivity, mystification

I. INTRODUCTION

When President Trump made his inaugural speech on the National Mall in Washington, District of Columbia (DC) on January 20, 2017, audience members were awestruck by his declaration that he would make “America First!” However, the newly-elected President may have concealed intentions about how his core audience members—who largely consisted of White Christian conservatives from a rural background—should take political action and fulfill the goals of a broader ideological agenda. In the analysis that follows, the research on the linguistic processes of transitivity and mystification provides a basis for explaining how Trump succeeded in persuading his audience into believing that the United States could once again achieve victory in the global political landscape. Despite the criticisms that Trump incited violence in his audience members to fulfill a White nationalist agenda, the analysis here indicates that the moral and ethical implications of sweeping emotional appeals embedded in the declarative sentences of the inaugural address must receive closer attention by linguists.

II. DISCOURSE ANALYSIS OF TRUMP'S INAUGURAL ADDRESS IN JANUARY 2017

The research that highlights transitivity indicates that the distribution of material, relational, mental, verbal, behavioral, and existential processes matter significantly when major political leaders deliver an inaugural address that contains a central argument recommending solutions to persistent social or economic problems. For example, the inaugural speech delivered by President Donald Trump in January 2017 had a high percentage of material processes as indicated in clauses containing an actor and involving a goal (Hart, 2014; Liao & Han, 2019). Relational processes represented the second-highest occurring incidences of transitivity in Trump's inaugural speech such that audience members drew abstractions and constructed ideas of what his central argument about making “America First!” could have meant (Bello, 2016, p. 3). Here, the relational processes used by Trump during his inaugural address imply that each problem addressed has a close and proximate relationship to one another (Valdés-Miyares, 2018). This type of relationship indicates that linguists who perform a discourse analysis must also consider how the social or economic problems identified in political speeches may risk appropriation by an orator who uses fallacious rhetorical strategies to gain attention and shape public opinion.

Mental processes represented the third-highest occurring incidents of transitivity in Trump's inaugural address to suggest that the newly-elected President appealed heavily to the emotions when making his central argument. More specifically, President Trump appealed to the emotions of audience members who believed that the military service members who died during the wars in Iraq and Afghanistan were “forgotten” and that they “will be forgotten no longer” (Liao & Han, 2019, pp. 803-4). Here, Trump doubles down further by using the first-person plural to suggest that a nation can survive only if its citizens have the wherewithal to support his Presidential administration and ensure that the public will never forget the death of a military service member.

Although Trump did not use mental processes with a high degree of frequency compared to material processes, the newly-elected President understood that the nominalization of multiple problems would appeal to audience members who already felt uncritically negative toward immigration and who maintained positive views of militarism in the United States. In acknowledging one minor of social progress, however, Trump acknowledged that women were actors who represented the “forgotten” military service members who died in Iraq and Afghanistan (Liao & Han, 2019, p. 804). While Trump appeals to a broadly conservative audience, the mental processes used during his inaugural address reflected a need for all American citizens to define all military service members performing heroic duties while on a combat tour.

Existential and behavioral processes had a much lower frequency in Trump's inaugural address as indicated by how the newly-elected President of the United States established grounded the meaning of existence among audience members who interacted with the physical environment in a particular way. Liao and Han (2019) noted how existential processes often provide objective descriptions to situations demanding urgent attention. Existential processes make the content of speeches convincing enough for audience members to engage in political activity while maintaining their core identity as working-class conservative adults. Yet, this line of the research on CDA indicates that overusing existential processes dulls the emotional impact of speeches (Liao & Han, 2019). Regardless of the emotional appeals made by Trump during his inaugural address, the existential processes were barely present and did not encourage audience members to question the underlying meaning of their belief systems.

Even the slightest overuse of existential processes in Trump's inaugural address would have challenged the core constituency of audience members to such an extent that the degree of loyalty toward the political leader would have dramatically changed. Still, Hart (2014) reminds linguists who perform CDA that existential processes are minor insofar as their lexicogrammatical placement in speeches follows an elliptical queue. The newly-elected President did not want his audience members to question his emotional appeals. Instead, Trump wanted his audience to refrain from taking a passive stance on issues considered meaningful in their existence.

Concerning the behavioral processes, their lower frequency rates in Trump's inaugural address indicated that the newly-elected President did not want audience members to think deeply about the relationship between physiological and psychological activities. Behavioral processes straddle the border between material and mental processes such that conscious states emerge from the words used by President Trump in his speech (Liao & Han, 2019; Shariffar & Rahimi, 2015). While used infrequently, the behavioral processes in Trump's inaugural address indicated that audience members would take political action by acting unconsciously in targeting more than one racial minority group as the cause of issues like unemployment (Liao & Han, 2019; Valdés-Miyares, 2018). By designating "America First!" as his central argument, Trump sparingly relied on behavioral processes to suggest that only citizens who identify as fully American should maintain full political rights.

For Trump, "real" Americans are the actors who deserve recognition as representing a social class with members who work hard to maintain their hard-earned and constitutionally protected freedom (Hart, 2014; Liao & Han, 2019, pp. 802-3). Yet, Trump suggested further in his inaugural address that real Americans must behave in a manner that conforms to conservative ideology. The behavioral processes included in Trump's inaugural address indicate, furthermore, that real Americans are of White ethnicity and come from a predominantly rural background (Valdés-Miyares, 2018). Regardless of how most Americans live in urban environments, the central argument made by Trump is that his audience members represent a forgotten segment of the general national population.

Ironically, yet perhaps not surprisingly, verbal processes represented the least frequent occurrence of transitivity in Trump's inaugural address. Verbal processes refer to the construction of symbolic relationships that convey meaning while framed in human consciousness (Liao & Han, 2019). Verbal processes also involve a "sayer" but do not always need to involve a receiver (Hart, 2014, p. 23). While verbal processes occasionally have an ideological effect on audiences, their requirements established in relation to material processes apply almost exclusively at the semantic level. Similarly, the clauses in a speech are not explicit when verbal processes are rare (Hart, 2014; Liao & Han, 2019). Despite their rarity in Trump's inaugural address, verbal processes may indicate a high level of formality and directness that reflects the need to make a speech sound rhetorically impressive (Liao & Han, 2019). For example, Trump quoted verses from the Holy Bible in appealing to a White, Christian, rural, and politically conservative audience who believed that the United States has been traveling down the wrong path for years.

For the recipients of Trump's inaugural address, the Bible verses provided comfort and reassurance to those who believed that most American citizens have strayed away from what God originally intended for them. In using Bible verses as a rhetorical device, however, Trump used the verbal processes of his inaugural address to practice mystification. From a point of view lens, the use of transitivity gave way to mystification such that the distribution of six linguistic processes required an abdication of personal responsibility for causing an increase in the number of crimes targeting racial minorities and immigrants in the United States (Hart, 2014, 2015). While Trump presented the impression of showing empathy for everyone, he effectively used transitivity and mystification to arouse the emotions of his core audience members who believed that racial minorities and immigrants caused them significant economic harm. Here, mystification was present insofar as Trump declared the United States a national territory with significant rhetorical staying power that forged a mythical collective imagination that also encapsulated a personal identity (Valdés-Miyares, 2018). Mystification was also present in Trump's inaugural address when his underlying intent was to have his core audience use political violence as a tool of ethnic-based exclusion.

Loadenthal (2019) noted how the use of mystification represents a deliberate attempt to romanticize stereotypes of a racialized "Other" who does not fit the stereotypical image of what a Christian nation-state should resemble (p. 80). Accordingly, the ideological components included in speeches like Trump's inaugural address reflect an attempt to divide and conquer a minority group by asserting that all citizens should work together as equals. For Trump, non-citizens who entered the United States illegally and most non-Whites do not fit the "forgotten" rural White Christian archetype of a "real" American (Liao & Han, 2019; Loadenthal, 2019). Yet, the audience members who received Trump's speech were not considered extremists judged by the rhetorical value of Christian conservatism. Although

many Trump supporters harbor White supremacist and anti-immigrant views, the rhetorical statements included in the inaugural address were shrouded in a patriotic cloak that obscured the original intent of promoting violence for political purposes. While many linguists would agree that Trump aimed to incite terroristic violence by citing Bible verses and couching his arguments in White supremacy, the mystification present in the inaugural speech reflected speech patterns in which active constructions were ideological points of departure for taking political action.

Recalling Hart (2014), mystification refers to the ideological impacts of obscuring the intentional intent underlying a speech or written text. While Trump used his position as a newly-elected President, the inaugural address represented an exercise in state power suggesting that a White Christian conservative constituency must take responsibility for establishing ideological goals. However, the ideological functions of mystification indicated that nominalization was necessary to establish lexicogrammatical patterns when Trump named one problem as containing multiple and layered meanings. Nominalization entails that Trump wanted his audience members to conceal the underlying intent of their actions. Here, Trump's inaugural address contained an implied message that all "real" Americans should reduce ideological situations to their simplest components (Hart, 2014, p. 33). An us-versus-them logic rooted in a divide-and-conquer mentality was remarkably clear in Trump's inaugural address. However, nominalization was also present when Trump effectively utilized mystification as a linguistic tool for defining his audience members as agentless passives.

By defining a White Christian conservative as agentless passives, Trump reduced all political processes to their simplest by components by suggesting that all major issues had no room for debate or other mitigating circumstances. For Trump, recovering the agency of his core audience members required mystification through nominalization when the newly elected President filled an "empty slot" in clause structures and created a "congruent" representation of what the American political landscape of the United States should resemble (Hart, 2014, p. 33). Ironically, Trump used mystification through nominalization by unpacking multiple rhetorical strategies and defining agentless passives as fully capable of fulfilling broader ideological goals.

Trump also relied on mystification through nominalization in suggesting that all members of his core constituency must receive closer attention by a mass media that either ignored them or deliberately undermined their capacity for agency. For example, the "forgotten" service members who fought in the military reflected a congruent representation of what Trump believed should complete an ideological landscape (Hart, 2014; Liao & Han, 2019, pp. 803-4). Trump suggested further in his inaugural address that military service members restore nationalist sentiments by providing a White rural conservative Christian constituency with the agency required to achieve overarching political objectives. By relying on nominalization, Trump effectively used mystification as a linguistic framework for transforming agentless passives into active agents (Hart, 2014). Although the audience members who received Trump's inaugural address may not appear to have violent tendencies, the presence of nominalization indicated that the newly elected President concealed his intent to have violence carried out in the fulfillment of religious, political, and, ideological goals.

Yet, the presence of nominalization indicated that the linguistic structures present in Trump's inaugural address were significant when the newly-elected President abused discursive power. By defining the capacity for his audience members to play social actors, Trump found ideological potential in multiple contexts that made sense when cobbled together as a sweeping emotional appeal to political action (Hart, 2014). However, Trump defined his audience members as agentless passives who needed to restore balance in the current political order. If violence was necessary to restore such an order, the mystification that guided the linguistic structures used by Trump indicated further that all ideological constructions of political discourse merely represent small-scale examples of where power may lie.

Yet, the use of mystification in Trump's inaugural address included linguistic structures suggesting that his core audience members represented a statistically significant minority who felt ideologically powerless (Hart, 2014; Vald & Miyares, 2018). Partly because Trump lacked the support for his assumptions, however, he resorted to making emotional appeals and using overgeneralized statements about political enemies who threatened an established order. Considering the linguistic structures used in Trump's inaugural address, the lack of accurate statistical data reinforced the problems that result from not accounting for what most Americans believe will improve political and ideological systems.

Specific to nominalization, the linguistic constructions of Trump's inaugural address reflected a deliberate attempt to move away from their appearance in written genres and establish a type of scientific register. Bello (2016) noted how, over the past four to five centuries, the linguistic structures of written texts developed into more complex forms of nominalization. Nominal groups have now replaced verbs as the cause for establishing ideological processes and recommending that audiences take political action by relying on slogans like "America First!" The intent here is clear inasmuch as Trump engaged in mystification to forge an emotional bond between himself and his core audience members.

Yet, nominalization contributes to CDA scholarship by encapsulating rhetorical devices as equally cohesive and coherent. By defining White Christian rural conservatives and fallen military service members as agentless passives, Trump established a concise linguistic backdrop for making rhetorical claims about the population that believed was statistically forgotten (Bello, 2016; Liao & Han, 2019). Trump also relied on mystification through nominalization as fundamental to constructing a linguistic framework that effectively codified a new form of "learning" for his core constituency (Bello, 2016, p. 4). For Trump, new ways of thinking and speaking were necessary to establish an

ideological community of practice that claimed to defend the truth yet denied the merits of accurate scientific knowledge.

While nominalization initially received scant attention by linguists, more recent sources included suggestions that its purpose is to help orators avoid repetition. Nominalization bears some degree of similarity to the verbal processes of transitivity when orators strive to achieve lexicogrammatical cohesion and ensure the coherence of ideas (Bello, 2016; Hart, 2014, 2015; Liao & Han, 2019). Yet, this linguistic feature of mystification typically serves to improve textual structures. In terms of formal speeches, nominalization attributes factuality to verbal processes when orators use reification when presenting ideas as if they were bound to empirical reality (Bello, 2016). Linked to Trump's inaugural address, the reifying elements of nominalization were present when the newly-elected President attempted to introduce a new scientific discourse in which all problems impacting a White rural Christian conservative constituency requires strong political action.

Trump used nominalization in this manner to ensure his audience members that they, too, possess the linguistic and scientific knowledge considered useful for participating in rigorous ideological discourse. Yet, Trump used this feature of mystification to ensure that his audience members would not dispute his authority as President of the United States (Bello, 2016; Liao & Han, 2019). If Trump included any ambiguous statements in his inaugural address, the intent of his message would have remained unclear and his audience members would have asked questions about its original intent. Accordingly, the use of nominalization through mystification by Trump was remarkably effective in using cohesive linguistic structures to disseminate a clear message easily understood by audience members who lacked academic training in scientific methods. The use of nominalization also helped Trump ensure that his new role as President reproduced a White supremacist ideology and maintained imbalanced power relationships (Bello, 2016). Moreover, the use of nominalization allowed Trump to underpin the linguistic structures of his inaugural address by relying on shifts in angle and whole-for-part metonymies.

Hart (2015, p. 252) explained in his research that shifts in angle impact the "trajectory of [a] sightline" and the "granularity of [an] image" when speech events occur. Accordingly, Trump invoked a point of view from one specific angle in his inaugural address by positioning his central argument above an event space—the National Mall—and by viewing the potentiality of his results as an overview. By using nominalization, however, Trump ensured his ability to reduce clauses to their simplest components by reifying a series of common relationships between ideas and the inaugural event itself. For Trump, nominalization helped the newly-elected President paint a Gestalt by involving participants and circumstances when construing linguistic processes as having profound existential consequences (Hart, 2015). Ironically, the infrequent linguistic referents to existential processes reinforced an ideological perspective that his audience members could not question (Liao & Han, 2019). Since orators rarely use existential processes in speeches, Trump effectively ensured that his audience members would accept his rhetorically-grounded linguistic turns of phrase at face value.

Likewise, the use of nominalization in Trump's inaugural speech signified a whole-for-part metonymy that evoked the notion of granularity in relation to lexicogrammatical properties. Hart (2015) explained further here how orators may use whole-for-part metonymies by conceiving linguistic structures as belonging to a homogenized mass. In effect, Trump cherry-picked from multiple issues by encouraging the audience members who witnessed his inaugural address to believe that one instance belonging to one category represents an entire problem that requires an immediate solution. Whether that solution involved audience members resorting to political violence reinforced how Trump used mystification to his advantage (Hart, 2014, 2015; Liao & Han, 2019). Nevertheless, the whole-for-part metonymy used by Trump in his inaugural address served a purpose of generalizing opinions about which political strategies would serve ideological goals. The point of view expressed by Trump indicated further that strong forms of political action were necessary to achieve maximum impact.

Trump used the whole-for-part metonymy by assuming that all members of his core audience held similar beliefs about major social, political, and economic issues impacting their livelihood. However, he also used the agentless passive voice to focus almost exclusively on the results of interactions between speaker and audience (Hart, 2015; Ping & Lingling, 2017). To the extent that he attributed causes to the social, political, and economic issues negatively impacting the livelihood of his audience members, Trump relied on the whole-for-part metonymy by intentionally distancing himself from having any causal relationship to future problems that entailed the infliction of violence for political or ideological reasons.

Going even further, the linguistic structures used in Trump's inaugural address reflected a co-optation of anti-globalization discourse. The CDA research by Ar (2015) indicated that the relationship between language and society is so complex yet receives scant attention. Instead, this relationship has its linguistic roots in concrete texts and social practices. Traditional and abstract explorations of ideology also ground this relationship. Placed within the context of Trump's inaugural address, the anti-globalization rhetoric helped audience members forge a pseudo-scientific connection between macro-level issues and micro-level structures. Yet, Trump engaged in mystification by deliberately misrepresenting globalization and obfuscating its definition constructed by economists and social scientists.

By invoking the anti-globalization discourse, Trump also engaged in mystification through parallelism when the newly-elected President relied on syntactical and lexical similarities across sentences as well as inside clauses and phrases (Hart, 2014; Kazemian & Hashemi, 2014). Parallelism was also present when Trump reiterated the clauses of

material processes in distinguishing his inner experience of globalization from that of his core audience members (Kazemian & Hashemi, 2014; Liao & Ham, 2019). Accordingly, Trump defined the actors of parallel statements against globalization as likely to transform as new political and economic processes unfold in the United States. The actors used in parallel statements also ensured that Trump would contribute balance and rhythm while clarifying the linguistic structures of his rhetorical claims.

Trump attempted to unify linguistic structures and rhetorical strategies by providing his audience members with the impression that globalization had links to immigration that caused unemployment rates to increase in rural or impoverished communities of the United States (Kazemian & Hashemi, 2014; Liao & Ham, 2019; Valdés-Miyares, 2018). However, Trump engaged in mystification by implicitly recommending that his audience members refrain from making stark comparisons and contrasts of ideas expressed in the inaugural address. While the subject, predicates, adverbs, and direct objects of clauses articulated by Trump were clear, their intent was to exploit the emotional vulnerabilities of audience members who lacked critical thinking skills.

Recalling the distinction between theme and rheme, Trump engaged in mystification through nominalization by introducing information about the relationship between global and local issues to his audience members (Hart, 2014, Liao & Han, 2019). Here, the linguistic structures of Trump's inaugural address also contained anaphoric referents that linked back to meaningful ideas already used during the speech (Bello, 2016; Liao & Han, 2019). Whereas the overarching theme of Trump's inaugural address represented a central argument of making America "first," the rheme signified an unmarked construction in the mind of his core audience members who uncritically received information that already conformed to a conservative ideological perspective (Bello, 2016; Hart, 2014; Liao & Han, 2019). Through nominalization, Trump implied that each rheme would signify a unique embedded in the cognitive framework of his core audience members.

Whereas the overarching theme and central argument of "America First!" suggests that the nation-state represents the actor, Trump deliberately engaged in mystification by relying on material linguistic processes to conflate the actor and its goal (Hart, 2014; Liao & Han, 2019). Thus, Trump engaged in mystification by issuing marked declaratives and also defining agentless passives as capable of leading to charge to reinstate the United States as a leader in global economic trade. In so doing, Trump nevertheless conflated theme and rheme by issuing declarative statements that eventually led the charge to reinstate White nationalism through a discourse of Othering perceived and real enemies.

In many ways, the type of mystification executed by Donald Trump in his inaugural address symbolized a quixotic view of the United States defeating terrorism in the Middle East by increasing military power. By exploiting the emotional vulnerabilities of a White rural Christian conservative audience, Trump reinstated an Orientalist discourse to suit his needs and identify an enemy that threatened the political stability of a Western nation-state (Loadenthal, 2019). Yet, the nationalist rhetoric advanced by Trump suggests that Americans who maintain strong religious views and work hard but lack critical thinking skills should already know the solution to problems associated with globalization. For Trump, the solution to problems caused by globalization involves engaging in politeness strategies that will eventually undercut their efforts (Ar, 2015; Loadenthal, 2019). However, the use of mystification in Trump's inaugural address remains apparent insofar as the ideological claims include grammatical references belonging outside a nationalist context.

In sum, the applications of transitivity and mystification in Trump's inaugural speech indicated that the newly-elected President relied on making emotional appeals in exploiting the fact that most of his audience members have Christian religious views, come from a rural background, and feel compelled to blame a global enemy for their lack of prosperity. The linguistic features of Trump's inaugural address indicated further how theme and rheme galvanized a nationalist discourse from which patriotic audience members relied on an ideological stance to take political action. Despite how the linguistic and rhetorical aspects of Trump's inaugural speech indicated that violence was sometimes necessary to achieve the overarching political goals, they reflect how strongly the President relied on defining his core audience members as agentless passives who searched for inspiration and suddenly found it in a charismatic executive leader.

III. DISCUSSION

The application of transitivity and mystification in Trump's inaugural address opens the door to answering numerous questions about what may lie ahead regarding the relationship between linguistics and ideology. CDA scholars delineate this relationship as a forged union between language studies and social theory such that analyses of power and its possible misuse require ongoing attention (Shariffar & Rahimi, 2015). In turn, the relationship between language, ideology, and power informs CDA scholarship by presenting a system to analyze the rhetorical value of clauses used by leaders of nation-states who make sweeping emotional appeals to take political action. When leaders of nation-states make emotion-laden appeals to action, the intent to pass along vital information is clear. Linguistically and rhetorically, the descriptive and expressive functions also have grammatical implications for identifying where transitivity and mystification have their presence in formal speeches.

Ping and Lingling (2017, p. 29) drew from the SFG scholarship to delineate three "meta-functions" of grammatical phenomena that provide a basis for explaining the relationship between language, ideology, and power in formal speeches. First, the ideational function provides the basis for explaining how orators construct human experience by

making sense of “reality” and contextualizing it within transitivity (Ping & Lingling, 2017, p. 29). Transitivity provides the linguistic basis for explaining and contextualizing reality in formal speeches by inviting CDA scholars to evaluate whole clauses for their process, the number of participants or audience members affected, and the roles played by each participant or audience member.

While the audience members who witnessed Trump’s inaugural speech may latch onto one or more keywords in a single clause, the emotional impact of the entire clause may contain more meaning than originally intended. Here, mystification occurs when the ideational function does not suffice to explain how orators construct human experience (Hart, 2014; Ping & Lingling, 2017). While Trump highlighted the “forgotten” experiences of fallen military service members and a rural White Christian constituency, he may likely have concealed his original intent to incite his audience into taking political action by almost any means necessary (Liao & Han, 2019, p. 804). By emphasizing presumably forgotten experiences, Trump called on the support of his audience members to act out their ideological persuasions but neglected to introduce any recommendations conducive to achieving the policy aims of his nationalist agenda.

Secondly, the interpersonal function provides a basis for using language when orators communicate their views to forge lasting relationships with an audience. Ping and Lingling (2017) noted further how the interpersonal function also can involve an orator encouraging audience members to improve the social and economic circumstances. The rhetorical device of tone is especially important to recognize when orators make sweeping emotional appeals and issue declarative statements about how society must function (Valdés-Miyares, 2018). In his inaugural address, Trump issued declarative statements with a tone that did not necessarily invoke an immediate emotional response from his audience members. Instead, the declarative statements issued by Trump may have indicated an intent to establish constructive dialogue between individuals who hold opposing ideological views on serious political issues like militarization, globalization, immigration, White supremacy, religious freedom, and economic prosperity (Ar, 2015; Bello, 2016; Liao & Han, 2019; Loadenthal, 2019; Ping & Lingling, 2017). Declarative statements also entail orators making sweeping emotional appeals to make the substance of their clauses sound more convincing.

In the CDA research, declarative statements made orators play the role of informing audience members about speech functions that convey an intent to arouse ideologically-oriented emotions. When issuing his declarative statement to make “America First!” Trump cast himself as a motivational speaker who thoroughly understood the difference between active and passive phrases. Throughout his inaugural address, Trump used the passive voice sparingly in declaring his intent while he also targeted the agentless passive who demand an inspirational voice in political speechmaking (Hart, 2014; Ping & Lingling, 2017). The active voice was prominent throughout Trump’s inaugural address in suggesting that the newly elected President would take every step necessary to provide his constituency with an enhanced sense of agency. By using the active voice, Trump was able to strengthen the interpersonal relationships with his audience members and convince them into believing that broader political action was necessary to restore the public faith in American politics. Moreover, Trump supplied the phenomena explaining the relationship between language, ideology, and power in public speaking.

Thirdly, the textual function provides a basis for understanding how orators construct rhetorical arguments by situating them within an ever-evolving system of language use. The textual function also relates to the lexicogrammatical cohesion of a formal speech by “creating focus and emphasis” and by establishing a general mood for audiences to embrace (Ping & Lingling, 2017, p. 30). Linguistically, however, the textual function has a relationship to transitivity and mystification to the extent that Trump effectively used nominalization in his inaugural address. For Trump, nominalization provided a link between the subject and the finite by orating imperative clauses along with declarative statements (Bello, 2016; Hart, 2014, 2015; Liao & Han, 2019). Imperative clauses have the potential to incite political action when a newly-elected leader calls upon an audience to engage in moral decision-making. Since a considerable portion of Trump’s audience comes from a White rural Christian conservative background, imperative clauses deserve more attention in future studies that involve linguists performing a discourse analysis.

Within the context of transitivity and mystification, future research studies on imperative clauses may encourage linguists to analyze the textual forms and structures of Trump’s inaugural address by working toward closing gaps between language and society (Hart, 2014; Kazemian & Hashemi, 2014). More importantly, future research studies on imperative clauses may help CDA scholars close gaps between linguistic constructions and subjectivity in audience members (Kazemian & Hashemi, 2014). While attention to the former has significant lexicogrammatical implications for assessing the ethical integrity of sweeping emotional appeals made by Trump in his inaugural address, the latter suggests that commitments to taking political action must always have an ethical basis even if audience members commit violence for ideological, religious, or political reasons (Valdés-Miyares, 2018). As such, the future scholarly attention given to Trump’s inaugural address must reinforce how transitivity and mystification anchor the relationship between language, ideology, and power.

IV. CONCLUSION

The preceding analysis drew from CDA scholarship on transitivity and mystification to account for how President Donald Trump relied on these linguistic processes while issuing declarative statements about how the United States should improve. By appealing to an audience that represented the lowest common denominator, Trump understood that

his observers and listeners constituted agentless passives desperate for inspiration. Yet, the applications of transitivity and mystification in Trump's inaugural address indicated that the newly-elected President made sweeping emotional appeals to make each clause in his speech sound convincing on lexicogrammatical and rhetorical levels. Regarding each of the six processes, the actor and goal contained in each declarative sentence were of further significance for identifying the moral implications of Trump encouraging his audience members to take political action. Yet, the overarching theme of "America First!" and the rheme of each issue identified in the inaugural address suggested further that the relationship between language, ideology, and politics must include causal connections between intent and outcome. While Trump may not have wanted his audience to support a White nationalist ideological agenda, he likely understood that the bulk of a White rural conservative Christian base holds anti-immigrant and anti-globalization sentiments yet lacks the critical thinking skills needed to develop an informed opinion on these subjects. As such, the imperative clauses deserve closer attention in future research studies whereby linguists may assess the ethical impacts of declarative statements made by Trump in his inaugural address.

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The Deep Meaning of Symbolism Significance in *Men in the Sun*

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Abstract—The novel of *MEN IN THE SUN* by Ghassan Kanafani reflects the Palestinian cause, the 1948 catastrophe and its impact on the Palestinian people through Palestinian men of different generations who tell their story in a wonderful symbolic way. The novelist reflected the issue through the characters, as each character in the novel symbolizes a certain personality of his people. The story is the story of three men who decide to emigrate from Palestine to Kuwait illegally for their desire to improve their living conditions. The novel ends with the death of the three men suffocating for fear of beating the walls of the tank. This study is an attempt to examine the symbolism in *Men in the Sun* and its significance and the deep meaning behind the literal meaning of these symbols. The study tries to examine the basic symbol of the story "the walls of the tank are not pounded", as these three men die suffocating in the tank, without any of them daring to knock the walls of the tank for help. The symbolism of the non-knocking of the walls indicates the legitimate cry of the Palestinian people conflict, who have suffered from displacement. Other symbols in the novel are also analyzed to show how the writer used them for artistic and political purposes.

Index Terms—symbolism, *MEN IN THE SUN*, displacement, Palestinian people, Kanafani

I. INTRODUCTION

A literary symbol is simply defined as a word, a character, a thing, or situation with references beyond its literal meaning. It can be a character, a thing, an event, a word or a group of words. It refers also to the actions of a character that have a deeper meaning in the context of the whole story. "Symbolism" is originally derived from the word "symbol" which derives from the Latin word "symbolum". Symbolum in Latin means a symbol of faith or a sign of recognition. Cuddon (1998) defines symbols as following. —The word symbol derives from the Greek verb —*symbollein*!, —to throw together!, and its noun —*symbolon*!, —*mark*! or —*sign*!. It is an object, animate or inanimate, which represents or stands for something else. Wikipedia defines symbol as "something that represents, stands for or suggests an idea, belief, action, or entity" Symbolism is important in literature in general and the novel in particular. It is used when one thing is meant to represent something else or to convey a meaning, which is deeper and more significant than the surface meaning. Symbolism helps create meaning and emotion in a story and bestows more depth to the literary work.

Men in the Sun is Kanafani's master piece in which he follows Abu Qays, a Palestinian refugee from Yafa and his friends as they try to make it to the oil fields of Kuwait for work. Facing miles of desert long arduous journey under the scorching sun, the three men end up slowly suffocating to death in the back of a water tank truck. Ironically, they do not attempt to save themselves by banging or knocking on the walls of the tank. The novel is an allegory of the Palestinian plight and a sharp criticism the Arab leaders' silence on the Palestinian issue. It is a story of human suffering and tragedy that ends in a different sort of suffering and tragedy. Not a lot happens in the story, as the action is as much internal as external. The four central characters are burdened with the desire to escape the past so dreaming and remembering preoccupy them. Their journey is one from the past to the future that never comes. Their present is anxiety and frustration. When they manage, at last to get on the road to Kuwait they are fated to die before reaching their destination.

The novel can be read at different levels. "On one level it can be read as an expos é of (the main characters') weakness in preferring the search for material security over the fight to regain their land, and also as an attack on the corruption of the Arab regimes that allowed them to suffocate in an airless, marginal world of refugee camps."(Essays" being a political novel, *Men in the Sun* is full of symbolism. What characterizes its symbolism is that it is an integrated part of the text and not imposed upon it. The sun, the water tank, and even the four main characters are all symbols that can represent different things. The ending of the story has also symbolic significance. Studying the various aspects of symbolism in the novel will yield fruitful results in terms of the real messages of the writers and his intentions in writing the novel.

II. STATEMENT OF THE PROBLEM

Symbolism is an integral part of the literary expression and human expression in general. From times immemorial, humans have been using different symbols to communicate among themselves. In literature, symbolism is a very important literary device used by writers to give their literary works an artistic beauty and depth. Writers can also use symbolism to criticize society behind those symbols and avoid troubles and problems that may fall upon them as a result of that criticism. Kanafani is a novelist who used symbolism extensively in his novels. His novels cannot be fully understood without analyzing their symbolic structure. This study is an attempt to examine the symbolism in *Men in the Sun* and its significance and the deep meaning behind the literal meaning of these symbols.

III. AIMS OF THE STUDY

The study aims to answer the following questions:

Why did Ghassan Kanafani use symbolism in his novel and how did he use it?

What are the symbols he used? Was he successful in employing symbolism for artistic purposes?

How Kanafani portrayed the suffering of the Palestinians through different types of symbols?

How did he use the main Symbolic Dimensions (Tank, Desert, and Death)

IV. LITERATURE REVIEW

The core of this paper is viewing social life symbolically in one of the greatest novel written by Kanafani that is *Men in the Sun*. Before going deeply into analyzing the novel let's introduce symbolism as an expressive tool in literature. Symbolism is a special rhetoric technique that helps the writer to 'present' a concept too abstract or obscure for direct sensory representation, that can be expressed only "by analogy and by the transference of reflection" (Kant 1951, p. 198).¹

According to Collins Dictionary, a symbol is «An object, person, idea, etc. used in a literary work, film, etc., to stand for or suggest something else ».² Edward Quinn (2006:408) states that "Referring to the process by which a person, place, object, or event comes to stand for some abstract idea or condition. As normally used in literary study, symbol suggests a connection between the ordinary sense of reality and a moral or spiritual order."³

Symbolism is generally an object representing another or giving it a totally different meaning which is more significant and deeper than the literal meaning. In a symbol, fundamental relation of form and content is "intrinsic" based on the conventional meaning and additional specific connotations; "it implies something more than its obvious and immediate meaning" (Jung 1964, p. 21).⁴

In literature, symbolism occurs when a writer uses an object, a person or a situation to add an inner and deeper meaning to the text. In novels, novelists use symbolism as a literary device not only for artistic reasons but also for political ones. Some novelists use it to avoid being persecuted by the political regimes in non-democratic countries. Symbolism gives them more scope and freedom to express their thoughts in an indirect way. According to Chris Baldick, literary language employs symbol as "a specifically evocative kind of image, a word or a phrase referring to a concrete object, scene, or action which also has some further significance associated with it" (1990, pp. 218-219).⁵

The symbolic trend in literature was associated with a school of French poets around the mid-19th century, including Baudelaire, Mallarmé and Verlaine. It is a new method of expression, which focuses on highlighting psychological situations and acute emotions, and adopts the suggestion instead of the report, and the symbolic poets rejected the traditional methods in poetry systems, so they stressed the ambiguity to shift the mind of the reader from reality to reality beyond the essence of the idea and its actual reflections receiver. The symbolism then moved from poetry to novel and play, and the first was initiated by the novelist (Henry James) who called for the need to develop the traditional mold of the novel, from interest in external events to internal events, ie (to the circle of self). Langer thinks, in his philosophy, that symbols are interpolated in the "gaps and confusions of direct experience" (Langer 1954, p 22).⁶

Goethe and Carl Jung stress that symbols' function is to explicate "something vague, unknown, or hidden from us" (Jung 1964, p. 21)⁷ or "reveal the inscrutable" (Goethe 1973, p. 471).⁸ He also called for renewal in the traditional plot and turned it into a (technic) depends on tracking the course of human feeling and materialization through the stream of consciousness. The stream of consciousness, or the so-called (internal dialogue) or (monologue), has attracted the interest of novelists. They also believe that it is better able to uncover the essence of man and explain his external actions, a new technique used by the symbolists to highlight the psychological states of the subconscious in man. Kant

¹ KANT, I., 1951 *Critique of Judgment*. New York: Hafner Press.

² Collins. (2014) "symbol." Collinsdictionary.com.

³ Quinn, Edward. (2006) *A Dictionary of Literary and Thematic Terms*. New York: Infobase

⁴ JUNG, C., 1964. *Man and his symbols*. New York: Anchor Press book.

⁵ Baldick, C. (1990). *The Concise Oxford Dictionary of Literary Terms*. Oxford: Oxford UP.

⁶ LANGER, S., 1954. *Philosophy in a New Key*. New York: The New American Library.

⁷ JUNG, C., 1964. *Man and his symbols*. New York: Anchor Press book.

⁸ GOETHE, J. W., 1973. *Werke, Hamburger Ausgabe, Munich: C.H. Beck, vol. 12.*

and C. Jung refer symbols to the area of the unconscious. Kant defines the symbol as a form of *hypotyposis*² a rhetorical mode involving presentation or illustration; he postulates that Symbol is an *Idea* of imagination which is greater than the mere concept of rational thinking and understanding. It induces much thought, "yet without the possibility of forming any definite concept adequate to it," and a symbol cannot be made completely intelligible by language. It is within the scope of creative imagination that "unbounded expansion" to the concept is possible, an extension of thought that exceeds what can be clearly expressed by logic (Kant 1951, pp. 175-177).⁹ It has become the event in the modern novel presented from this area (the subconscious area) any consideration from within the character and how it relates to the event and its impact.

The symbolic novel does not offer real traditional characters as much as human models characterized by the burning mind and suffering, as it is in constant conflict with itself and with the outside world, the writer presents these feelings through the course of the feeling of his hero, while the other character's support and help to highlight. Symbolic novel requires a special language (or special dealing with language) which lies in expressing the complex psychological atmosphere, and depends on the suggestion, it is closer to the scattered hair because of the suggestive charge to express complex psychological situations. It is worth mentioning that researchers insist that the ability to produce symbols is the sole prerogative of human beings who can "bestow meaning upon things and events in the external world, and comprehend such meanings" (White 1973, p.1).¹⁰

We conclude that the symbolism in the novel depends on the (stream of consciousness), introspection within the personality and psychological and emotional analysis, and painted as human models, and highlight the impact of events on the personality, in addition to suggestive language.

V. SYMBOLISM IN *MEN IN THE SUN*

In his novel *Men in the Sun*, Ghassan Kanafani proves that creativity has a rich record of different visions and ideologies, which the writer can highlight through his qualitative product, which the individual receives in support or dissent. Kanafani sought to highlight the features of his own thought through the contradictory psychological models that convey our actions, reminding us of the many problems corresponding to the repercussions of our contemporary political life.

Perhaps "men in the sun" is a social document full of many intellectual contradictions and sentimental dichotomies. The title itself refers to a paradoxical symbolism. The word "**men**" tells us to make us imagine heroes representing the violence and the essence of manhood, while their actions disappointed us, and even hit the extent of their defeat and dispersal. The word "**sun**", which overwhelms us with its light and shine, and gives us a glimmer of life once its name is spoken, becomes a fatal tool in the novel and a source of concern and condemnation.

The men, who spend their lives in a dry cistern under the scorching sun, are the heroes of this tragic novel, driven by their paradoxical psychology to execute death par excellence, justifying their condemnation of the reality of living, distraction and humiliation, and the result that their corpses in Kuwait were almost as an accessible paradise.

Kanafani portrayed the suffering of the Palestinians, who were deprived of the right to a dignified life after being afflicted, represented by the story of three Palestinians representing different generations of age, who were disguised by the world and people. They sought a distant hope, or a simple dream, for which they paid their lives.

This novel is a symbolic framework for multiple relations centered on the Palestinian death and the need to get out of it towards the discovery of the historical act, or search for this act, in which he condemns the cases of individual salvation untied to the masses, because it is doomed to failure and death in a desert without life, after they were stranded as a clear consequence of the occupation, and for those who decided to flee to countries other than their own to run behind the mirage.

The heroes of the story are: Abu Qais; As'ad; Marwan; each has his own problem, in addition to the problem of the homeland. Abu Qais is far from his wife and children. As'ad puts his possibility that he may not reach Kuwait, as well as Marwan, they decided not to pay the smuggling fee until they reach their target.

Their lives were almost impossible in the refugee camps, so they had to leave the camp in search of a living and happiness in another country. The three met in Basra to travel to Kuwait by smuggling. In Basra, they met a Palestinian named Abual-Khizuran, a freshwater truck driver in Kuwait. They agreed with him to smuggle them for a few dinars each, and they actually went up next to the driver at the beginning of the road. When they reached the Iraqi border checkpoint, they moved into the empty tank of water, until the driver completed his travelling documents and then returned to sit next to him to continue their journey to the unknown.

When they arrived at the Kuwaiti border, they went back into the tank, where it was dark and hot, but it took longer than the usual seven minutes to seal the travelling documents. Kuwaiti soldiers joked with the driver, and it took about twenty minutes, enough to turn them into dead bodies. He then threw them near a rubbish dump in the desert, having robbed them of what they had with them. "Why didn't you knock the walls of the tank?"

This question, which concluded the story calls for answers not provided by the text, a new conclusion of the novel.

⁹ KANT, I., 1951 Critique of Judgment. New York: Hafner Press.

¹⁰ WHITE, L., 1973. The Concept of Culture. New York: Burgess Pub. Co.

The story represents a realistic symbolism, not without the romanticism by which the writer presents the cry of his people, which bears a history before the Palestinian Nakba had started in 1948. Realism and dialectical discourse lead us to stand on the reality of progressive realism and revolutionary approach, which is adopted by the writer (the realistic approach).

The novel revolves around two ideas: emotion in its dimensions: psychological, social and struggle, on the one hand, and the title of identity and entity on the other. Kanafani succeeded in employing these two elements profoundly characterized by a transparent human spirit, and in romantic templates that do not lose their sense of realism.

Romanticism has been accompanied by the currents of Palestinian literature and trends developed in the story of "Men in the Sun" despite the tyranny of some other currents, romance is emerging, especially in the first part of the story, due to the real causes in the Palestinian cause, as a result of the difficult conditions prevailing after being afflicted. As a result of the human rights of the refugees in the Diaspora, which led Kanafani to express the attempt to rid his heroes, probing their thoughts, and unveiling their internal pain, and displaying it directly in order to draw a life for a better future, where security and stability ... and the assertion of the Palestinian human right to dream of his land.

There are symbolic revelations or connotations of the story, but they do not tend to drown in symbolic images, as it can be called "real symbolism", as the three story heroes (Abu Qais, As'ad, and Marwan) symbolize the entire Palestinian people, Abu al-Khizuran symbolizes the failed, defeated leadership, and the smuggler Al-Basrawi symbolizes human exploitation in the most heinous form, and customs officials symbolize the Arab official and the corrupt bureaucracy. The Sahara symbolizes the space between life and death. The tank symbolizes siege, imprisonment, grave and death, and death symbolizes escape to a new life.

Kanafani resorted to making the image intensive as a function of the journey of torment as embodied in the desert and tank. These two symbols together and in their interaction create a highly effective artistic image ... It also contributed to the success of this image as a Palestinian image, and that all the characters in which the novel dates their lives and they also represent and symbolize the entire segments of the Palestinian people.

The image intensifies in the character of Abu al-Khizuran, for example, he is an old Mujahid who lost his manhood and homeland became a victim, but he turned into a big rat looking for his victims. If he did not eat he would be eliminated, so he is the leader of the journey of destruction, he is a leadership that does not fulfill his promises and responsibilities therefore, we pity him as much as we condemn and reject him.

In a final reference to the narrator in "Men in the Sun," he seems to know everything. It is the narrator who is present with his characters wherever they traveled. The places where the narrator appears as a narrator indicate that he is familiar with everything.

VI. THE SYMBOLIC DIMENSIONS (TANK, DESERT, DEATH)

A. *The Tank*

Kanafani employed the water tank in a clear irony. Water is the main element of life, but in this novel he deliberately made the tank empty of water, as if it were empty of life. His account showed that the tank did not carry water for a long time.

He made the tank used in the wrong purpose, that is, when it does not carry water, it carries death, and writer did not make the (Abu al-Khizuran) deceptive in this regard, as he told the three men the truth of what is waiting for them in the tank, although he tried to lighten it a little when he preached that the heat is suffocating and frightening here, and you will sweat as if you are in the fry, but for five or seven minutes, I will drive as fast as I can."

The tank was therefore a symbol of the siege and imprisonment for the Palestinian people who are guided towards with their corrupt Arab leadership, which the writer in the novel symbolizes as the driver who leads the tank to death (Abu al-Khizuran). The tank is the image of hell and the height of the tragedy of the Palestinians, the great prison they have to destroy if they want to survive.

Access to the tank has a profound significance, making the writer a reason to condemn his heroes, but also to reduce the element of surprise to the recipient. In the novel, in the first access to be inside the tank, the tragic act that paves the way for the tragic end of the heroes, even though the men first came out with faces resembling "mummified yellow faces" and although they realized that their way was fraught with death, from the seriousness of what they accept, they did not hesitate to go down to the tank again and face their fate with submission.

The moment of the death of the three heroes did not seem surprising in this novel, because of the previous experience of the first incomplete death in the first access, as well as many elements of the foresight placed by the writer on the tongues of all personalities to express their fear of the fate of the unknown inevitable, including the words of Abu Qais "It is an unsafe adventure," he said. "Do you guarantee that we will arrive safely?"

In this context, the question arises: Why did the author not let his three heroes die in their first entry into the tank? In his artistic construction, he may have deepened the tragic dimension of the novel. "It is the tragic hero who chooses ... and his fate is determined as an inevitable consequence of this choice. The tragedy of the modern Arab hero is the tragedy of his choice, because he has no control over it."

The writer intended to condemn the personalities for their complete surrender to this death. He did not want to have a great emotional impact on them. He wanted us to denounce their foolishness and their passive surrender. He wanted to address our minds to convict these men, and there is an important symbol that the three men are the equivalent narrators

of the Palestinian people who died without a grave, or died according to the novel in the tomb of the tank.

B. *The Desert*

Hilary Kilpatrick reads the symbolism of the desert, stating that it “represents the ordeal of fire that the Palestinians must pass through, and it is depicted in its starkest guise; its presence contributes to the suspense that is built up as the lorry races along under the boiling August sun” (1999, p.12). In fact, the desert as a literary symbol can signify “freedom of soul and being naked” while fire “is a symbol of purity” (Fadaee, 2011, p.20).¹¹

The characters of the three men in the novel "Men in the Sun" have reached a great deal of despair, with whom they are no longer able to fight for any hope on the horizon, but they have been captive of the past - in which they see the happiness that has gone forever - they no longer have the ability to change the dark present, each resorted to individual salvation, which is the paradise they sought on their journey to Kuwait.

Unfortunately, these men were so desperate that they could not choose the right path. They chose the route to escape, and they were unable to choose the right leader to lead them on their journey. They chose a helpless man. This man, who is incomplete. Can he lead them to their destination peacefully?

The writer presented forward-looking models of the fate that may lead them to the desert road, including what had been said by As'ad more than once: "The road. There are still ways in this world did not wipe it with his forehead and washed his sweat for days and days." As'ad was wary of not reaching Kuwait, therefore, insists not to pay the fat man or the Basrian smuggler until after arrival, and perhaps this was the consciousness that was formed with him because of his trip from Amman to Basra, where Abu al-Abed proved him to be a thief, which made him expect that the smuggler would not be better than him.

Perhaps what made the image of the desert and its fear of the unknown and human suffering with extreme heat become closer to us as recipients, is the accuracy of the narrator's description of the desert in As'ad's first voyage "The sun was pouring a flame over his head. He passed through a solid bottom of a cliff." You see them if they carried me to the desert Jafr prison, would it be more merciful than it is now?

What makes the horror lies in the As'ad' thinking towards the desert that it is full of rats "Of, this desert is full of rats, you see what they eat? ... Rats smaller than them" As if the author intended to symbolize these rats - which the large feed on the small - to humans those who eat the big ones on the little ones, but be careful not to eat the rats before you travel, as if to say to As'ad: watch out, little rat, the big rats will eat you, and he must have meant those (Abu al-Abed), the fat Basrian man, and the Abual-Khizuran and the like.

However, As'ad insisted that he will surrender to this fate, even the hotel, which was supposed to be a place of rest and tranquility, was full of rats, and the guilt was not the guilt of Abual-Khizuran, because he did not hide the brutality of the men of the desert. He said: "These 150 kilometers to me like the path that God has promised to create before people are distributed between Paradise or Hell. Whoever fell from the path went to the fire, and who passed it reached paradise". His laughter was a mockery of a demon with these idiots.

Talking between As'ad and Abu al-Khizuran during the trip, the latter reinforces the idea that the big rats feed on the small when he tells the stories of smugglers who always give up who wants to reach Kuwait, and is lost and forced to buy a sip of water from the desert nomads with all his money and valuables. In one or two pages, Abu al-Khizuran mastered the brutality of the desert and the horror of the desert. Kanafani returned to confirm the predatory nature of the desert. Here, the desert itself becomes a big rat that feeds on small rats. So the external reality - represented by the desert - is predatory.

So the desert becomes the space between life and death, a symbol of the political vacuum and the endless journey of torment without the possibility of reaching the desired goal. The Sahara represents the tragedy of the Palestinian person, which is spreading throughout its dispersal and displacement

C. *Death*

The writer ended the lives of his characters in this novel by death, but did not let them die in the battlefield, or in the case of someone defending himself or his land or honor, and perhaps the author has intended to deepen the level of condemnation of the defeatism of his heroes in this novel, as he chose them to die dishonestly.

The moment of death in this novel was not logical. Logic presupposes that men should knock on the walls of the tank when they feel suffocated, and the result is death afterwards, although the act of knocking the tank may lead to survival or death, then they have exceeded the inevitability of death to the possibility if they die then they will die as real men.

But the moment that puts us in the face of bereavement is the moment of getting rid of the bodies of the dead (the three men), Abu Al-Khizuran did not take the minimum effort to keep up with the bodies of the three men but was as selfish as it was from the beginning, and only thought of his fatigue ... Now he feels tired and eroded, as if his arms were injected with an anesthetic, with no energy to work, and he would not be able to hold the shelf for long hours to dig three graves.

He is thinking of doing something up normal! He chose for his three comrades the worst, most vulgar and

¹¹ Kilpatrick, H. (1999). "Introduction." In *Men in the Sun and Other Palestinian Stories*. Ghassan Kanafani., 9-15, Colorado: Lynne Rienner Publishers, Inc.

disrespectful fate of their humanity, and chose to dump them in the landfill and to satisfy his conscience he tried to convince himself that the government would oversee the burial of the bodies themselves when they discovered them in the morning. Now, he is thinking loudly: If the bodies were thrown here, they would be discovered in the morning and buried under the supervision of the government ... Lifting the body from the legs and throwing it up and hearing its thick voice rolling over the edge of the tank, and then the sound of its impact strangled on the sand, it was very difficult to unscrew the other body from the iron bar., And then pulled from its legs and threw it from above shoulders.. Straight convulsive and heard the sound of hitting the ground. The third body was easier than the other two...

In this novel, the writer intended to conclude with the death of the heroes, a free death at the end, the death they deserve in his opinion, because they were passive from the beginning, and surrendered to the unknown fate that they felt was fraught with danger, especially after they tried to go down in the tank the first time. To exacerbate his condemnation of his heroes when Abual-Khizuran made their leader on this journey dump their bodies in the landfill, as well as that they were thrown into the dustbin of history, the place they deserve, the author then chose for his characters free and cowardly death instead of choosing them honorable death. This is evident in his attitude towards such personalities who chose individual salvation and surrendered themselves to an uncertain leadership and an unknown destiny. There is a tragic turn because the hero dies convicted, although he could die unconvicted. Therefore, this incident becomes appalling and reprehensible.

Kanafani does not only suffer from the tragic and humiliating end of his heroes, but he tries to make Abu al-Khizuran (their leader in the journey of death) completely dehumanizes them. The tragic characters, when he stole their valuables, "but he soon alerted to something after he went a long way, and turned off the engine of his car again, and returned to where he left the bodies, took the money out of their pockets, and took away Marwan's clock and returned to the car walking on the edges of his shoes. "

VII. CONCLUSION

The novel of **MEN IN THE SUN** is one of the first novels by Ghassan Kanafani, the most important and most prominent, was published in 1963. The main theme of the novel is homelessness and death. It reflects the Palestinian cause, the 1948 catastrophe and its impact on the Palestinian people through four Palestinian men of different generations who tell their story in a wonderful symbolic way. When reading the novel of **MEN IN THE SUN**, you cannot skip one line in this novel without finding a symbol for each word which refers to the conditions of the Palestinians after the catastrophe (Nakba) in 1948. The novelist reflected the issue through the characters, as each character in the novel symbolizes a certain personality of his people. The story is the story of three men who decide to emigrate from Palestine to Kuwait illegally for their desire to improve their living conditions. Another man, 'Abual-Khizuran, who suggests to transport them in his truck, which they must hide in its tank until they reach the border points. The novel ends with the death of the three men suffocating for fear of beating the walls of the tank. In the novel, there are four main characters, the first character, the character of Abual-Khizuran, the smuggler who was offered to the three men to transport along the Iraqi-Kuwaiti border for a sum of money. As for the three men, the first person is Abu Qais, an old man of old age, who decided to emigrate to earn a living for himself and his children, to get the money to buy olive trees rather than lost. The second character is the character of As'ad, a political person and a fighter fleeing the country to get more freedom, the character of the Palestinian pursuer. The third character is Marwan, the sole breadwinner of his family, who decides to emigrate to escape his responsibility. Kanafani focuses in the use of rhetoric crowded with symbols, and we said that the symbolic novel uses condensed abbreviated and suggestive language as a poem.

The Novel (**MEN IN THE SUN**) where there is no redundant word or position without meaning or phrase construction, and does not resort to Kanafani slogans or report and direct, it uses metaphoric language excellently, every word suggests something. Kanafani's use of this suggestive language aims at two things:

First, technically, art is a suggestion, not a report, and the language in which it describes characters and events suggests to us the meanings it does not decide directly, but we realize that it. Secondly, it connects the personality and the event with this suggestive language to increase its depth, clarity or suffering, and increase the visibility of the event, and the distant meaning that the writer aims at when he recounts an event in a symbolic suggestive way.

When Abu Qais lay, for example, on the shore of the Shatt al-Arab in Basra, he looked at the sky and it was glowing white (see novel, p. 8) and the black bird continues to follow Abu Qais. (the sound of the Shat wasters, the sailors shout, the sky glows and the black bird Still hovering adrift) (the novel, p. 14)¹² It is the suffering he carries within him, chasing him, worry him from the unknown, walking with him adrift like that bird.

The black baths hunt down Marwan, he saw them when he got up early to meet Abu al-khizuran .. (The sky still looks blue in which black baths hover at low altitude and hear shelves wings as they approached in its vast sky over the hotel) (novel, p. 36)¹³ It is death that awaits him.

The word of the road, which the fatty Iraqi smuggler insists to tell As'ad in Basra .. (you can turn around and take

¹² Men in the Sun, Ghassan Kanafani, Dar Triangle for Design, Printing and Publishing, i 10, 2011.

¹³ Men in the Sun, Ghassan Kanafani, Dar Triangle for Design, Printing and Publishing, i 10, 2011.

three steps and you will find yourself in the way) (novel, p. 20), the road is the same road that he walked for hours between the sand and rocks in the desert between Jordan and Iraq alone after the Palestinian smuggler deceived him, the same road he would take in the hope of reaching Kuwait, and he dies on the side of the road.

And another symbolic picture when the wife of the foreigner - who took As'ad in his car and brought him to Baghdad .. (Off! This desert is full of rats, you see what they eat? He answered quietly: rats smaller than them ..) (novel, p. 29), a symbolic image reflects as they are, they are easy hunting for those who are bigger (smugglers) for them, and in general is the tragedy of the Palestinian people. (The symbols are many in the novel)

Another technique used by Kanafani in the novel, a method of paradox to highlight the magnitude of suffering, such as the joking of the border men to Abu al-Khizuran, causing him to lag behind the bottom of the tank until they died. Another paradox is that when a man who has lost manhood is accused of having relations with women, the border men claimed that Abu Khizuran had a business. (See Novel, pp. 87-85).¹⁴

Final point, when Abu al-Khizuran threw the three bodies in the dustbin, stripped them of money and hours, he drove away, wondering:

- Why didn't you hammer the walls of the tank ...?

- Why didn't you knock the walls of the tank? Why didn't you say? Why? And suddenly it started

The whole desert echo frequency:

- Why did not knock the walls of the tank?? Why? Why? Why? (Novel, p. 95).¹⁵

It is the cry that Ghassan Kanafani launched, and ended his novel, by the words of Abu Al-Khizuran first and then echoed by the desert. This position or end has two meanings. The first is for Abu Al-Khizuran as for the voice of the desert, which carries the truth and history: Why do Palestinians die haphazardly? Why? Why? This cry (why didn't you knock the walls of the tank?) opened the door of great hope. Men in the Sun are coming, they will not need the chariot of death, because they will know the way to the sun of real life, an optimistic connotation that Kanafani exemplified in his later novels (What is left for you). Guerilla, and (returning to Haifa) where the Palestinian rebel.

Finally, the main symbolism of the story of **MEN IN THE SUN**, is that the walls of the tank are not ringing as these three men die of suffocation in the tank, without any of them daring to knock the walls of the tank for help, and the symbolism of not ringing the walls refers to the legitimate screaming of the Palestinian people who have been displaced.

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¹⁴ ibid

¹⁵ *Men in the Sun*, Ghassan Kanafani, Dar Triangle for Design, Printing and Publishing, i 10, 2011.

Application of Humanism Teaching Theory and Humanistic Approach to Education in Course-books

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Abstract—The present study aims to use humanism teaching theory and humanistic approach to education with reference to teaching and learning English as a second language in the course-book. The findings of this study revealed that teachers and materials developers use humanism teaching theory and humanistic approach to promote the materials to fit into the needs and preferences of the learners and to facilitate the learning process. The ultimate purpose of the current study is the utilization of humanism teaching theory and humanistic approach to education that was started and is intended for the benefit of humanizing mankind, and to achieve self-actualization learner to learn optimally and also shows that ,humanizing language learning materials helps language materials developers and teachers to design activities that are associated with learners' lives and experiences and attempt to engage the learners effectively through excitement, emotion, or even fun. However, the need for humanizing language course-books derives from the fact that most of the global course-books accommodate artificial and unnatural activities that are not designed for particular learning program. Hence, through humanizing the course-books, language teachers personalize the learning materials to make them better teaching resources and also individualize them for a particular group of learners. Finally, this text elaborate the application of humanism teaching theory and humanistic approach in education to improve course-books to prepare the learners for more communicative goals to facilitate both language acquisition and personal development.

Index Terms—Humanism Teaching Theory, humanistic approach, education, course-book

I. INTRODUCTION

According to Prabhavathy and Mahalakshmi (2016), educating and learning process has four viewpoints: 'Educator', 'student', 'Learning procedure's and 'Learning circumstance'. Although the four viewpoints above are a typical instructing and learning circumstance, there are critical contrasts in educating and learning levels Language teaching is more effectual when teachers give a positive personal-image arranging effective situated assignments just as making a supportive Setting.

Mishra (2000, as cited in Shirkhani and Ardeshtir, 2013) emphasizes that the focus of humanism is far from education and learning; that the purpose of education is simplify learning, and to facilitate only through the interpersonal correlation with the learner who needs the teacher to, get rid of the emotion of excellence and awareness. Various human language showing techniques which depend on humanism have stressed the job of proper connections between the educator and students as a deciding element in language learning.

As Prabhavathy and Mahalakshmi (2016) stated, nowadays, many linguists who are associated with theoretical or applied research purposes to classify teaching approaches into dual main branches such as the humanist procedures appertaining to the appealing training about an individual , as well as text-based behavioral procedures, that attempt to integrate of what had been acquired during current ages in relation to the demand to effective student involvement, with respect to proper language information as well as relating to transmission such as a human being action. It was greatly emphasized on individual education means a humanistic approach to English language learning that leads to a larger concentrate on the learner.

Based on Arifi (2017), the final aim of humanistic instructing is to make a dependable cultured society which adopts various cultures, in which it is very helpful in knowing one or more foreign languages. The use of the humanistic approach begins with the thoughts that create an educational experience. A humanistic perspective supports the view that educational value is reduced if it does not take in to account the process of learning and the conditions in which learning occurs. In today's society, the focus has been shifting from achieving academic purpose to self-actualization. The formation of acceptable social attitudes and developing empathy is important if one of the goals of education is to enable students to become community leaders.

Frias (2019) stated that the humanistic approach stresses the learner individual autonomy their preferences, inspiration, self-determination and individual purposes (Woolfolk, 2008). In order for this technique to advance, it is important that a reliable learning environment is supplied to the learners, based on empathy warmth and acceptance of different viewpoints by the teacher. In this approach, the teacher behaves as a facilitator while the student is in govern of their education (Bentham, 2002). Learning either individually or by collaboration with other learners this theory empowers face-to-face cooperation, either in one-on-one cooperation, or in minor clusters and keeps the learner amenable for the process of learning. This learning approach lets the learners achieve academic, personal and life experiences through sympathetic and watching the world in a holistic way.

Tomlinson (2003a) asserts that course-books should increase learners', enthusiasms, excitement and promote them to make significant relationships in their minds. This, actually, increase the importance of revising the course-book to be more humanistic. Humanizing the course-book include not only addition activities that help to create language teaching operation an additional emotional feel but also find behavior to help the students to link whatever is inside the book with whichever they have within mind (Tomlinson, 1995, 1998, as cited in Rahmanpanah & Mohseni, 2017).

II. THE CONCEPT OF HUMANIZING

The word 'humanize' is inferred away from both the term 'humane' plus the name 'human'. The origin of the name 'human' directly denotes association to or respecting humans (man, woman, child) specifically in contrast to both animals plus lifeless things (Nwafor & Nwogu, 2014). On the contrary, the term 'humane' indicates treating persons or animals within a manner which is not inhuman and imposes similar suffering and afflicted on them. So that humanizing a condition agent treating as conditions it's like a human being. Not as though it is something or something that has no feelings or thoughts .That is to say, humanization in this setting indicates to attribution of human traits to whatever deserves it .So, it removes the sense of being human, that is the colored sense of kindness ,compassion, empathy and attention of others.

III. EMPHASES OF HUMANISM

Stevick (1990) states that the word 'humanism' has been utilized in various understandings in the area of foreign language teaching. The various implications have five overlapping accentuations. The first accentuation is sentiments. Humanism dismisses whatever makes individuals feel terrible or whatever crushes appreciating style. Besides, manages social relations. Humanism energizes fellowship and collaboration and rejects whatever may diminish them. The third accentuation is duty. Humanism acknowledges the requirement for open examination, analysis, and remedy, and opposes whoever or whatever prevents the significance from securing such issues. Fourthly, it is intellect. Humanism dismisses whatever meddles with the free utilization of the psyche, and is suspicious about anything that can't be tried mentally. The fifth and last accentuation is self-realization. Humanism accepts that the quest for understanding one's uniqueness prompts freedom. These accentuations incorporate both the improvement of specific characteristics and commitment for accomplishing human potential in language learning (Kemp, 1994). Humanistic standards, when all is said in done, and its accentuations, specifically, make exceptionally significant commitments to unknown dialect educating and learning Shirkhani and Ardeshi (2013).

IV. HUMANISM TEACHING THEORY

Prabhavathy and Mahalakshmi (2012) asserted that humanistic hypotheses of learning appears to high esteem centered and henceforth increasingly like remedies (about what should occur) as opposed to depictions of what happens). It qualities the "common want" of everybody to learn. In this way, the instructor requires a lot of power and turns into a facilitator.

The Application of Humanism Teaching Theory

According to Jingna (2012), one of the important goals of education is self-actualization that followed by all of the humanism educators plus Rogers. Rogers points out that, the only cause is to appease the self-actualization needs the reason is that what is the reason for people to learn, "Self-realization " is talent demand of people moreover this is the very essential internal progress, even the force advance the community. The goal of teaching is to encourage "selfdom" to be recognized. So "self-realization" turns the fundamental teaching purpose. The teaching perfect is to promote "self-actualized." He stresses which inside the world in which we live, the purpose of learning is to promote people with a free and consistent mindset who know the way of learning and how to proceed learning. To consider this hypothesis within real education purpose we don't have to accept the learners as "consenter" who are inactive adverse, impulsive and they do not concern to their feeling. We cannot solely define clear awareness or the purpose of knowledge and nor we can control the purpose or achievement of the goal. When we focus on teaching aim, we need to emphasize the combination of knowledge and ability.

V. HUMANISTIC APPROACH

Based on Prabhavathy and Mahalakshmi (2016), the expression 'humanistic' characterize learning approaches that take the fundamental responsibility of the 'whole person' in the process of learning. Effectual education and learning involve the whole person entailing the intellect, the body and the soul. The student is the main individual in the learning process. A humanistic approach is nearly related and have formed numerous theoretical educators' to provoke enthusiasm in this domain to do explore in that concept link to humanistic approach expressing that the learners' first to be address as a human being, then as a learner. Language learning process which includes the whole person which it takes into accounts both the emotion and spiritual demand of human being too.

By the same token, the consequence of the humanistic approach to teaching foreign languages is seen to recognizing the value and role of affection in communication and the attachment of emotions in process of learning, featuring the significance that every learner clarifies the importance and capacity of everybody to have various objectives (Arift, 2017).

A. *The Outcome of the Humanistic Approach*

Considering a deteriorating education system appear proper for movement during a humanistic approximation toward teaching. Subsequent the humanistic approach, to education, individual can be strongly guaranteed that learners and teachers are lost in the current education such as honest and ethical values, and patience will be revived between students. This is a powerful community's foundation. It helps us get better education while also allowing us to tackle more social issues like inequality, entrance to property training and so one. The humanistic teaching and learning approach helps us in achieving self-realization which at the heart of education It Philosophers like Rogers also helps it well (Nath et al, 2017).

B. *Humanistic Methodologies and Language Teaching Methods Based on 'Humanistic' Theory*

According to Prabhavathy and Mahalakshmi (2012), the four methods which are commonly investigated to consider the philosophy of the humanistic approach Language teaching methods such as Silent Way, Suggestopedia, and Community Language Learning are rooted in humanism principles.

VI. HUMANISTIC EDUCATION

According to Firdaus and Mariyat (2017), Education has a significant and strategic role to guarantee the progress of cognitive intelligence, psychomotor and affective. Education goals to improve human ability to create a good personality.

HUMANIZING WITHOUT THE COURSE-BOOK

As Tomlinson (2003), points out, majority of the non-humanized course books diminish the learners from an intellectual learner with perspectives, opinions, and affection to an unemotional language learner, concentrating on low-level linguistic decoding. One of the human ways in the textbook is that the teacher replaces some of it with more human material that includes learners to obtain and reflect on the experience, or the teacher is a step by step alternative to this textbook (Tomlinson ,2013).

VII. HUMANIZING WITH THE COURSE-BOOK

Tomlinson (2010), maintains that most instructors are required to apply a textbook during entire their lesson. In such situations, they can humanize it along diminishing the book,s inhumane component and developing and appending it to those parts that make learners think, feel and do it for learning. An example of such approach is as follows: The first is asking the whole class to change the text of text-lessons from the teacher's speech through instructions and then training them the text of the book and asking them in groups to distinguish many differences as they can apply between two similar texts at a limited time. And also the instructor can organize a competition in which groups put it at the bturn in order to express differences without referring to returning to the text. The other method can be stimulating the groups to improve a widespread version of the text in a local context and the last process is providing students with some course Book activities for homework (Tomlinson ,2013).

VIII. DEVELOPING HUMANISTIC COURSE-BOOKS

Of course, an ideal scenario for many hard-pressure teachers is able to use a course-book that is currently human. Can it be possible to created human-readable textbooks that simultaneously meet the conventional perceptions about journalists also the needs of established schools, curriculum and managers? This is. However this is not comfortable; and no course-book can be fully humanistic for total its consumers, as it cannot be directly related to the user's life (Tomlinson, 2013). There are a number of ways to create textbooks that are more humane.

A. *Writing in Large and Varied Teams*

Tomlinson (2013), maintains that writing course-book a specific set of course-book can be a long one, hard and difficult process. Often the author (s) begins with excitement and energetic concept. but they begin to miss your imaginative energy subsequently construction approximately unavoidable accommodation with the conventional and

understandable editor, and after fading countless components of the same form. Writing a course-book in large and diverse teams is one way to stimulate and maintain creative inner energy. The team may include new and experienced teachers, new and experienced materials writers, poets, an artists. Musicians, supervisors, and a cartoonist, gathering all of their resources and provoking each other.

B. Using a Text-driven Approach

In Tomlinson's experience and commentary as an author and promoter about textbooks using a Text –based Approach can be a greatly effectual fashion to guarantee in order to a course-book is humanitarian and to ensure humanitarian bookstore too. If the initial focus is on a potentially attractive text, it is likely that mind authors keep the students in mind, rather than focusing on an element or language proficiency. And its considerable simpler to expand the learning actions to correspond the content it is to discover the attractive text to fit the teaching point

(Tomlinson, 2013).

C. Using Multi-dimensional Approach

A multi-dimensional approach aimed at helping students expand their capability to generate and operation by employing their intellectual resources in a manner corresponding to that used through their communication in LI. Doing this not only helps students maximize their brain's potential for communication on L2, but also fits the text and maximizes their brain-power for learning (Tomlinson 2000a). A multidimensional approach is based on the principle that the use of effects, the mental, the image and the inner speech, and what we do throughout the use of effective language, and what we do during effective and durable learning (Tomlinson ,2013).

D. Using Literature

Tomlinson (2013) ,maintains that using Literature in Tomlinson's Experience one of the best ways to achieve the goals of developing Humanistic Course-books is to use literature as a means to stimulate multidimensional mental activity during language learning(Tomlinson, 2001). This is the only act if learners are encouraged to experience the literature, rather than studying it. He has found that the best way to do this is to create a linguistic library that is linguistically simple but cognitively and emotionally complex, and then they are used as the basis of human activity that encourages personal appointment and responds (Tomlinson, 1994a).

E. Varying the Unit Focus

One of the causes why several course-books are designed superficial and boring, is that the majority of them work in each unit to cover four skills added to grammar, vocabulary and pronunciation spelling. This certainly causes bits- and –pieces approach, which often provides only very short, trivial, and mutual collision with the learned language. If most units have only one central focus, there is a better chance of dealing with more constant and meaningful engagement with language in use and, likewise, creating a human learning book. In this way, more emphasis is placed on the focus of attention between individuals and less on non-related bits of language. And language work will be linked to what the students have already experienced and feel (Tomlinson , 2013).

F. Talking to the Learner

The voice of the majority of the text-books is semi-official and distant, and matches with the stereotype teacher speaks of knowledge transfer to their learners. Very few writers show their personal interests, beliefs and experiences, and spend most of their time talking to learners about what they should learn, do, and what to say or interrogate. This is a very unfair and inhumane relationship (but it's not too small to encourage or engage in the learner (Tomlinson ,2013).

G. Connecting to the Learners, Views and Opinions

Connecting Students' Views is the easiest way to create a human course-book that ensures that in most learner activities about their views, attitudes, feelings and beliefs, which they are thinking of communication and their own connections and feel that they are the same as interactions with course-book writers and text writers that this book contains. No many course-books do this perfectly (Tomlinson, 2013).

H. Providing Text-free Generalizable Activities

Humanistic and more productive can be an approach that selects generalizable and public activities in a course-book with direction and motivation to help learners use their texts for use with their own activities (Tomlinson, 2013).

I. Including Awareness Activities

Tomlinson (2010) asserted that language awareness activities (Bolitho & Tomlinson,1995), and pragmatic awareness activities (Tomlinson, 1994b) and cultural awareness activities (Tomlinson,1995) in which students work ultimately, and do things for themselves, It can facilitate not only the promotion of language and mental development, but it can also noticeably increase self-esteem and independence.(Tomlinson ,2013).

J. Providing Alternatives

Providing a path selection of texts and tasks is a relatively easy way to text-book and thus make them more individualized and humanistic (Tomlinson, 2013).

K. Localizing Course-books

Course-books have been localized to connect a course-book to the real world that the learner lives. Unfortunately, textbooks do not produce global textbooks, and the recent trend in the production of common textbooks has become the source of most English language learners in the world (Tomlinson, 2013).

IX. REVIEW OF THE RELATED LITERATURE

A. Humanism

Socrates, Plato, Aristotle, Locke, Rousseau, Kant, and Pestalozzi are a few of the huge humanists of the world history. Humanism has been created as a way to deal with training and learning standards since the 1960s as subjective and conduct and the impression of a person as an article in logical research. It starts with the confidence in the inherent great of man, and is as per the Sigmund Freud and Biological methodologies that guarantee that human conduct and cognizance are resolved through past encounters and occasions. The most significant human authors who framed this hypothesis were Carl Rogers and Abraham Maslow, whose works were to a great extent dependent on character recognition.

In sum, (Mishra (2000), as cited in Shirkhani and Ardeshir, 2013) emphasizes that the focus of humanism is far from education and learning the purpose of education is to facilitate learning and facilitate only through interpersonal communication with a learner who needs a teacher, Get rid of the emotions of excellence and knowing everything.

B. Humanism Teaching Theory

According to Jingna (2012), the hypothesis of education is grounded in the theory of being personality. They considered which humanism was a congenital actuality, yet not community realism. Being nature is entrenched in nature in addition to here is the methods about human being. According to , Rahman 2013, language include various techniques : these methods are Suggestopaedia, Silent Way plus Community Language learning (CLL), along with Total Physical Response (TPR). These are human in the feel which they embrace humanistic attitudes and come out of the same mental processes and philosophical scholarship. Given the factors influencing humanist theory, Nunan (1991 as cited in Sinclair, 2006, p. 239,) states if they are followed correctly they will surely lead to successful learning, and the lack of it will in practice bring the last theory ill not fail.

C. Humanistic Approach

Stevick (1980, as cited in Prabhavathy & Mahalakshmi 2016) categorized the majority of important features of humanism that include feelings, personal, emotional and creative admiration while social relationship include the side of humanism which promote intimacy and partnership and so intellect relate knowledge, reason and understanding and awareness with self-actualization which is the adventure for complete identification of one's own deepest true qualities.

D. Humanistic Education

According to shih (2018), a few years ago, humanistic education was expanded as a response to exposure to harmful or unhealthy environments in several classrooms (Patterson, 1987 concern. reality. As an individual understands the extent of dehumanization, maybe it is to ask whether humanization is a reasonable possibility. Throughout history, under certain fundamental conditions, both humanization and dehumanization have opportunities for an unfinished individual who is aware of his incompleteness (Freire (2000), Cited in shih, 2018).

E. Humanistic Curriculum

Broom (2014) stated that many parts of the humanistic educational program were conspicuously shown at the tallness of their inventive self-articulation in workmanship training during the 1960s and 1970s (Zimmerman, 2010), and from the thoughts of Viktor Lowenfeld (1964) that underlined the significance was motivated .reinforce inventiveness and singularity in understudy fine art . In spite of the fact that singularity is a point of noticeable quality in humanistic educational plans, pleasing learning and aggregate work are additionally featured as approaches to sustain social and passionate needs and to show understudies the benefit of cooperating while at the same time getting struggle of conviction, foundation, and encounters (Huitt, 2009; McNeil, 2009). With this accentuation on peer participation and on comprising multidimensional study halls which produce understudies with significant levels of inclination in investigating pull in, the humanistic educational program imparts much in like manner to constructivist learning hypotheses (Shunk, 2004) that guess that individuals immediately build information through their collaboration with others and through straight experience (DeVries, Edmiaston, Zan, and Hildebrandt, 2002).

F. Humanizing with the Course-book

According to Tomlinson (2008), Brian Tomlinson is a visiting professor at Leeds Metropolitan University, UK, and an independent consultant based in Langkawi, Malaysia and a Chairman President of MATSDA (Association for Material Development). Tomlinson has worked in Indonesia, Japan, Nigeria, Oman, Singapore, Vanuatu and Zambia

and has presented more than sixty conference presentations in these countries. Offering in these countries his numerous publications include *English Discovery*, *Extension of Language Teaching Materials*, *Provision of Language Teaching Materials* and *English Language Teaching*. In Tomlinson (2003a), he explored the humanization of textbooks and provided examples of many of the practices he has used to achieve this goal over the past forty-three years.. Hitomi Masuhara and Tomlinson joined the Sultan Qaboos University (SQU) Language Center as a curriculum specialist in September 2007. Their important function was to carry on their act like a consultant in January 2007 to direct teachers in the preparation of specific materials to replace the current commercial textbooks. They also helped three teachers complete a new writing course at Level 2 and are now working on a Level 3 reading and writing course with six teachers. A text-based approach accompanies the content in these new courses (Tomlinson 2003b), and informs them through humanistic principles such as localization (Tomlinson 2006), personalization, flexibility, multidimensional representation, cognitive stimuli, and emotional involvement. Be. They now have a positive impact on students' motivation and development.

The textbooks Tomlinson was given for use in various classes were Philips (2003a, 2003b, 2003c). There are members of a language proficiency program planned to make ready learners for admission to English language research and the other EAP textbooks are no better or worse than he has encountered. Like most of them, in his opinion, they lack appealing content and challenging actions, and they might be significantly improved by listening to Mol and Bin's (2008) terms, which state in one chapter of the EAP, "The emotional dimension of learning demands should be improved. Design activities and materials. Suggestions for teachers should be given to motivate students and maximize their cognitive and emotional involvement in the content. "When Tomlinson began using textbooks, he quickly realized that although the curriculum Language and skills may be approximated with what students need. Texts and activities are not unlikely to stimulate or engage students.

X. DISCUSSION

The present research study focuses on the application of humanism teaching theory and humanistic approach to education in course-books. This paper shows that teachers and materials developers in promoting the materials to fit into the affective states, needs, and preferences of the learners and to apply course books that related to the learners' needs and wants and to facilitates the learning process use humanism teaching theory and humanistic approach. However, the need for humanizing language course-books derives from the fact that most of the global course-books contain artificial and unnatural activities that are not designed for particular learning program. The major problem with global course-books is that they lack excitement and disturbance as they are filled with dull and meaningless activities. Hence, through humanizing the course-books, language teachers personalize the learning materials to make them better teaching resources and also individualize them for a particular group of learners. This text will elaborate the application of humanism teaching theory and humanistic approach in education to improve text-books to prepare the students for more communicative purposes and shows humanistic approach to language learning can facilitate both language acquisition and personal development. Several of these course-books focused on quantitative and theoretical aspects of language learning and neglected to examine the multidimensional cognitive capacity of the human being. The course-book and its contents should not be in contrast with moral and cultural and political values in our society. The topics of textbook should be interesting for learners. Reading text should not be long and difficult for students. Textbook content should be designed in such a way which prepares students for more communicative purposes. Tomlinson (2008) said that when he started to use the textbooks he quickly realized that although language and skills curricula may be exactly what student's need, texts and activities can be stimulating or engaging .Students are unlikely to do so. He specifically identified the following specific problems: Since "low-level" learners must focus primarily on mastering low-level skills and hence merely extremely rarely do eighteen-year- olds learn the use of such a high level of focus. Skills such as inference, interpretation, problem solving and creation. Moreover, texts are typically "dry" and have little potential for cognitive and emotional interaction. In addition, many texts and activities have little to do with eighteen-year-old university students in Oman (for example, *Romeo and Juliet* and *Night Guy Fawks* in the UK). In addition, many activities are meaningless, mechanical, and unlikely to stimulate or assist students in profound language processing, and many activities test what students can do instead Providing learning opportunities (e.g. of minimal pair exercises lacking previous listening; grammar tasks that ask questions that cannot be replied with any accessible evidence) and most tasks do not involve any cognitive challenges. Finally, every part follows precisely the same format, repeating the same styles of exercises and repeating other type of, exercises have little potential value (e.g. paragraph matching with topic sentences). The findings of the current study are in line with the number of studies (e.g. Hutchinson & Torres, 1994; Sheldon, 1988; Goleman, 1995, 2006; Tomlinson, 1990, 1994).

Textbooks are at the heart of English teaching settings (Hutchinson & Torres, 1994; Sheldon, 1988). In fact, the view of flow attack directed attention, full involvement, high attract, and goal-directedness. Similar to the current situation, the learner engaged in absorbing what he or she knows seems to integrate his or her consciousness with his/her actions (Goleman, 1995, 2006).

In addition, the findings are consistent with another number of studies (e.g. Berman, 1999; Arnold, 1999; Craik & Lockhart, 1972; Maley, 2003, 2008; Masuhara, 2006; Tomlinson, 1998a, 1998b 2003a, 2003b, 2008, 2010, 2013; Arnold, 1999).Through the support of whole-brain learning that learners can increase their learning operation by

attracting their feeling, affection, and fancy. Moreover, Berman (1999), believes that 'affect' is a very important factor in learning. Most publications emphasize the demand to expand emotionally appealing materials which needed for all style learning selection (Craik & Lockhart, 1972; Arnold, 1999; Maley, 2003, 2008; Masuhara, 2006; Tomlinson, 2003, 2008). So to have a course-book that promotes the process of learning, it should be associated with the learners' requirements and desires however, it is hardly respected that (Tomlinson 1998). Moreover (Tomlinson, 1998b, 2003b), maintained that the main problem with global course books are planned to simplify localization and personalization (course-books is that they absence warmth and agitation as they are full with boring and senseless activities. in addition, non-humanistic course-books do not tries to involve the learners emotionally through warmth, affection, or even fun (Arnold, 1999; Tomlinson, 2003a) .Moreover, many researchers condemn global course books on basis that published materials do not include the kinds of actions and texts a teacher is searching a particular group of partners in a particular setting(; Tomlinson, 2003b) . Moreover, Tomlinson (2010), argued that the majority of the instructional materials goal to convince the wants of the only idealized cluster of target learners. Similarly, Tomlinson (2010), believes that the humanistic course-book will affect imaging, inner sound, and student movement activities. The humanitarian bookstore can be done by reducing the inhumane elements of the book and expanding the parts of the textbook that invites learners to think, feel and perform learning. Moreover, as Neal and Miller (2006), point out, learner involvement plays a crucial role in the learning process. Similarly, Tomlinson (2010), believes that humanistic course-books involve learners' effect by supplying imaging, inner sound, and physical activities. Therefore, humanizing materials promote language learners to relate course-book and their own lives (Tomlinson, 2001).In sum, what Tomlinson (2013), means by a humanitarian course-book is one that admires its users like a human being and makes it easier for them to use their learning skills through purposeful experience .He hopes it as well becomes evident which 'humanizing the course-books' means adding activities that helps the language learning operation to be extra effective skill and discovery solutions that helps the students to link whatever inside the book with whatever inside their minds.

XI. CONCLUSION

The use of the humanistic approach begins with the thoughts that create an educational experience in today's society, the focus has been shifting from achieving academic goals to self-realization. The final aim of humanistic teaching is to create society responsible for civil society that has adopted a variety of cultures that are heavily contributing to one or more foreign languages. The number of approaches has affected and informed teaching and learning. Every technique operates in its own way and attempts to strengthen it. All these new perspectives have an educational effect on the current education and teaching. Humanistic approaches to language learning can promote both language acquisition and personal development. Tomlinson (2003), points out that most inhumane books reduce the learner's ability to learn from a smart learner with views, attitudes, and feelings to an un-manifested language learner, focusing on linguistic decoding. Unfortunately, many language learners learn from the books and most of the course books are not human. However, course books are less flexible and there is the possibility of creating course books that are both humane and profitable. In this way, it is for teachers to adapt the textbooks to become more humanized and personalized. Students know better what they want and need to know. It means that the learners will learn more easily and quickly when analyzing the skills that matters to them and for that reason as well as the skills to guide their behavior towards those who are needed and wanted. The present research study aims to use humanism teaching theory and humanistic approach to education with reference to teaching and learning English as a second language in course-book. The findings of this study revealed that teachers and material developers have used humanism teaching theory and humanistic approach to promote materials in accordance with the learner's effective conditions, needs and preferences and to apply course books that related to the learners' demands and wants and desires and to facilitate the learning process. The ultimate purpose of the current study is the utilization of humanism teaching theory and humanist approach to teaching and the teaching process which has been initiated and is planned for purpose of humanizing society , and for achievement self-actualization learner to understand perfectly and also shows that a humanism theory and humanistic approach to education improve on the learner as an individual, taking their interests and aims as the basis to organize or to produce and facilitate their learning experiences. Furthermore, Humanizing language learning materials helps language material developers and teachers to design activities that are associated to learners' lives and experiences and attempt to engage the learners effectively through excitement, emotion, or even fun. .However, the need for humanizing language course-books derives from the fact that most of the global course-books accommodate artificial and unnatural activities that are not designed for particular learning program. Hence, through humanizing the course-books, language teachers personalize the learning materials to make them better teaching resources and also individualize them for a particular group of learners. Finally, this text elaborates the application of humanism teaching theory and humanistic approach, in education to improve text-books to prepare the learners for more communicative goals to facilitate both language acquisition and personal development. Finally, a humanistic language teaching methods may promote language learning as well as personal development. Sadly, learning from course-books is not humanistic for many language learners as well as most course-books are not humanistic. Nonetheless .making more humanistic course-books is not that unmanageable, and course-books that are both humanitarian and profitable can be improved.

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Overview of Natural Language Processing Technologies and Rationales in Application*

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Abstract—In the past decade, rapid advancement of new technologies including data technology, virtual reality (VR) and artificial intelligence (AI), which are all related to language disciplines, brings a new era of data-based language studies, relying on AI to enhance the language ability and VI to create fresh new experience. Practice of language processing in language disciplines by those technologies in turn promotes the emergence of some other revolutionary technologies, for example, the increasingly common data thinking and computational thinking in language research. In this context, it is of great significance to seize the opportunity of big data era, and make full use of AI and other new technologies to substantially promote language-related studies. Thus, an overview of several important language processing technologies and the corresponding rationales, as well as the latest progress is expounded in this paper.

Index Terms—natural language processing technologies, data thinking, computational thinking, overview

I. LANGUAGE PROCESSING AND TECHNOLOGY

Language processing, generally referred to as Natural Language Processing (NLP), is a way to study the theory and methods of effective communication between humans and machinery. For instance, NLP can be regarded as a process to teach computers to learn human natural language. Though belong to different fields, language processing and language teaching actually share deep-rooted similarities, where NLP simulates the cognitive characteristics of human beings in language learning and use in a statistical language model, and the practice of NLP helps to uncover the laws of language teaching (Song Fei 2018), and thus, NLP can be subdivided into natural language understanding (NLU) and natural language generation on the basis of the functions of human brain to process language.

In this paper, instead of elaborating in strict accordance with NLP disciplinary framework, specific technologies closely related to people's life and breakthrough applications in recent years are introduced, to facilitate the understanding for those without the background of science and engineering.

II. NATURAL LANGUAGE UNDERSTANDING TECHNOLOGY (NLUT)

In a narrow sense, NLU does not include speech recognition and characters recognition. However, in a broad sense, any technology involved in making computers "understand" human languages can be included into the field of NLU, of which the latter is adopted in this paper. Over the years, the NLUT, which is closely connected with people's life, mainly involves information retrieval, text clustering, speech recognition, characters recognition, affective computing and other fields. It is not intended to cover too much of the apparent application of these technologies in this paper (after all, living in the information era, people cannot have no idea of them), but aims to present the rationales behind these seemingly "intricate" technologies with plain expressions and examples.

A. Information Retrieval (IR)

IR is not a new word; and its related technology is indispensable in people's life today. Nevertheless, in the modern business model, the search engine, closely related to IR technology, just came up at the end of the 20th century. Currently, Google can be treated as the unicorn among those companies started from IR technology in the world. Since co-founded by Larry Page and Sergey Brin in 1998, Google's industrial chain has extended from search engine to hardware (Chrome Book Notebook, Nexus Mobile Phone), virtual reality (Google Glass), biological technology (Calico), smart home (Nest) and other fields.

Among the numerous algorithms involved in Google search engine, TF-IDF, which solves the problem of measuring

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the relevance of web pages and search terms, plays a decisive role. From the perspective of web pages, the higher the frequency of search words in a web page, the more relevant the web page is to search, which is so-called TF (Term Frequency). In terms of the difference of the importance for each search word, a retrieved word can have a stronger ability to locate the web page if it appears in only a few web pages, because of less non-target web pages; and vice versa, another retrieved word may have much weaker ability to locate the web page if it appears in numerous web pages, which is so-called IDF (Inverse Document Frequency). The calculation formula of IDF is as follows:

$$IDF = \log(D/D_w)$$

Of which, D is the total web pages, w the retrieved word, and D_w the number of web pages appearing the retrieved word. The specific mechanism is to assign values to the ability of different retrieved words to locate web pages. For example, a user inputs “太阳能应用” for retrieval, assuming that the total number of web pages is 2 billion, and that the retrieved word “太阳能” appears in one million Web pages, then, its IDF is $\log(2 \text{ billion} / 1 \text{ million})$, namely 11.0. Meanwhile, “应用” has appeared in one billion web pages, and its IDF is $\log(2 \text{ billion} / 1 \text{ billion})$, which is 0.7. For this reason, “太阳能” contributes as much toward locking down web pages as 16 “应用” do, which is more in line with people’s intuitive perception.

In addition to TF-IDF, PageRank is another Google’s key core technology, which solves the problem of page ranking in information retrieval results. Through machine retrieval, it is not difficult to hit the data containing the retrieval words, but how to prioritize thousands of retrieval results is of vital importance. After the emergence of PageRank technology, the ranking relevance of search results undergoes a qualitative leap, thus establishing Google’s dominant position in the field of search engines. As is shown in its name, the technology is developed by its founder (Page et al.). In spite of its great significance, the basic principles of NLU involved are uncomplicated at all.

If “马云” is searched, after checking the public security system, 10 thousand “Jack 马云” will appear, for example. However, which one is the person looking for? If everyone says that Jack Ma of Alibaba is authentic, then it surely is. Therefore, the principle can be summarized as the following two aspects: first, the more links a web page is linked to by others (more inbound links), the higher the degree of trust is, so it is with its ranking; second, the links provided by the top ranked pages are more important than those by the low ranked ones, and the same goes for the weight.

In China, two search engine companies, Google and Baidu, coexisted years ago, until Google withdrew from China due to legal issues. The withdrawal was interpreted by many foreign media as “force-out”, which is rather misconceived. Nonetheless, the search engine, from another perspective, based on information retrieval technology is related to the big data problem of Internet users nationwide, which is of great significance to the national network information security. To this point, a search engine company cannot survive in these places by violating the laws and regulations there. On August 2019, the high-tech company “ByteDance” announced that it would conduct a full web search, which is expected to challenge the dominance of Baidu in China’s current search engine industry.

B. Text Clustering

According to the clustering hypothesis, the similarity of homogeneous documents is larger than that of inhomogeneous ones. Thus, merging the homogeneous documents is called text clustering. It seems that the cosine theorem and the merging of homogeneous documents are two things related to one another as an apple to an oyster, but these two have exactly produced magical chemical reactions.

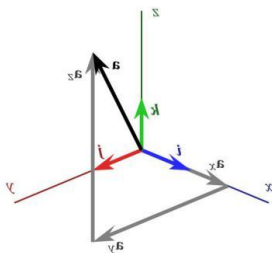
The essential problem to be solved in classifying articles lies in how to measure the similarity among articles. Apart from those subjective feelings, there is also a quantitative comparison method for the similarity between the two articles, namely, transforming an article into a vector quantity with direction and length, which then can show difference between them, after calculating the included angle between the two articles with the cosine theorem. The remaining task is how to turn an article into a vector quantity.

When an article is set as a feature vector, it can be composed of multi-dimensional component vectors representing all the words possible showing in all articles. To ensure that component vectors are the same, taking the same dictionary as an example, if the number of words received is 80, 000, then each article can be expressed as a total vector formed by adding the 80, 000- dimensional component vectors. In the article, some words are more important for the classification

of articles, while others are less important. Intuitively, the function words like “的”, “了”, “得” seem unimportant, but by the words “股票, 血小板, 投篮”, it seems easier to distinguish the theme, precisely corresponding to the IDF mentioned above. On top of that, the high-frequency words in an article are usually more conducive to classification than the low-frequency ones. Therefore, it is necessary to calculate the specific length of the 80, 000 component vectors in each article, which exactly corresponds to the TF mentioned above. It will be thus seen that, each article can be mapped to a total vector (Feature Vector), and the size of each dimension in the vector represents the contribution of each word to the classification of this article. When articles are transformed into

feature vectors, then the included angle (similarity) between them can be calculated.

Different articles have different length, which means their length of the feature vectors in each dimension is naturally different. This sort of length comparison offers no help to better compare the similarity of articles. However, the included angle between vectors is all that matters. The included angle can be calculated according to the cosine theorem.



Suppose that the TF-IDF values corresponding to the words in the two articles X and Y are $x_1, x_2, \dots, x_{80000}$, $y_1, y_2, \dots, y_{80000}$, then the cosine of the included angle between them is:

$$\cos \square = \frac{x_1y_1 + x_2y_2 + \dots + x_{80000}y_{80000}}{\sqrt{x_1^2 + x_2^2 + \dots + x_{80000}^2} \cdot \sqrt{y_1^2 + y_2^2 + \dots + y_{80000}^2}}$$

Thus, the similarity between the two articles is transformed into a specific value. After the threshold value is set and iterated upward continuously, the category will be on the decrease, while the number of articles in this category is growing and the similarity of articles is reducing. If the similarity lowers than a certain degree, larger categories will no longer be merged, and then the text categorization is completed.

Text clustering technology is often used to categorize topics of news. After that, automatic abstracts can be further generated, thus realizing the automatic collecting and editing of news.

C. *Speech Recognition*

Speech recognition technology currently enjoys wide application scenarios, like the fields of shorthand, automatic question and answering system, map navigation and others. One of the most relevant aspects in ordinary people’s life is probably the voice-to-text function in WeChat. Speech recognition is now an indispensable part of artificial intelligence, and the basic principles behind the seemingly profound appearance are not complicated at all.

A sentence contains many words, and each word will have several homonyms, which means many possible combinations for this sentence, so speech recognition needs to figure out the most likely combination of words through calculation from a great number of combinations.

$$P(S)=P (w_1,w_2,\dots,w_n) =P (w_1) P (w_2| w_1) P (w_3| w_1,w_2) \dots P (w_n| w_1,w_2,\dots,w_{n-1})$$

Suppose S is a sentence with a specific meaning, which consists of a group of words w_1, w_2, \dots, w_n , arranged in a particular order. Possibility of sentence S in natural language, is also the probability P (S) that needs to be worked out. Expand S, it can be found out that:

$$P(S)=P (w_1,w_2,\dots,w_n) =P (w_1) P (w_2| w_1) P (w_3| w_1,w_2) \dots P (w_n| w_1,w_2,\dots,w_{n-1})$$

Of which, P (w₁) is the probability of the first word, and P (w₂| w₁) the second word under the premise of the first word, also known as the conditional probability of the second word. The rest may be inferred that, P (w_n| w₁, w₂, ..., w_{n-1}) is the probability of the last word after all the previous words appear. Since the value space of each variable w is the size of a dictionary, the calculation of conditional probability will be more complicated. To simplify the operation, the Russian mathematician Andrey Markov put forward the Bigram Model, namely, suppose that the probability of each word is only related to the word that precedes it. The facts proved that the Bigram Model is far enough to solve many practical problems. In the simplified Bigram Model, the probability P(S) of sentence S is calculated as follows:

$$P(S)=P (w_1,w_2,\dots,w_n) =P (w_1) P (w_2| w_1) P (w_3| w_2) \dots P (w_n| w_{n-1})$$

The next is to calculate the conditional probability P (w_i|w_{i-1}) to figure out P(S). According to the definition of the conditional probability:

$$P (w_i|w_{i-1}) = \frac{P(w_i,w_{i-1})}{P(w_{i-1})}$$

It is not difficult to evaluate the marginal probability P (w_{i-1}) and the joint probability P (w_i, w_{i-1}) , and only by collecting the on-demand corpus and establishing a corpus or balanced corpus in the corresponding field that meets the requirements of the language model in the computer, can the frequency of words and the frequency of any two word collocations be calculated by computer. If the corpus is large enough and properly matched, the frequency can be regarded as probability approximately. The marginal probability P(w_{i-1}) can be retrieved from the word frequency database, while the joint probability P(w_i, w_{i-1}) from the collocation frequency database. From the things mentioned, the probability of any sentence in natural language can be calculated.

Another example for those without mathematical basis to understand, is that an author voices “wǒ shì yī gè zhōng guó rén” to Siri. When the server receives this series of pronunciations, it will first retrieve the first syllable to see which word has the highest frequency among all Chinese words pronounced “wǒ”. As the retrieval results show, the four words pronounced “wǒ” and their word frequency data are as follows:

TABLE
CHINESE WORDS PRONOUNCING “Wǒ” AND THEIR WORD FREQUENCY

Pronunciation	wǒ			
Chinese characters	我	媿	媿	搽
Word Frequency	115623	5	2	3

As is shown in the Table above, the frequency “我” is the highest among them, so the server assumes that the first word is “我”. Afterwards, the second syllable “shì” is retrieved and then all the words pronounced “shì” are retrieved. Next up, the co-occurrence frequency of “wo (我)” and these words is found to be the highest, and the server assumes

that the second word is “shi”. Similarly, the server combines all the possible words of all the syllables in this sentence, then figures out the probability of each possible sequence to find the one with the highest probability, and finally identifies the sentence that the author has said (Song Fei 2018).

Currently, iFLYTEK, a Chinese company, is in the leading position in voice recognition technology worldwide, launching a series of important products and services based on speech recognition, such as iFLYREC, iFLYTEK Easytrans, etc. In addition, “SoGou” Company also launches “SoGou Smart Recorder”, which can realize timely conversion of recording based on speech recognition.

Nowadays, more and more intelligent devices based on speech recognition technology have entered people’s home. For instance, the popular intelligent speaker in the recent two years has applied the technology of speech recognition and wake-on-voice, bringing a lot of joy to people’s life.

D. Words Recognition

Technically, words recognition cannot be classified into the category of natural language understanding (NLU) technology, because its core technology applied should belong to image recognition. However, since it involves text and is also a writing symbol that helps the machine “understand” the human language in a broad sense, it will be briefly introduced here. Words recognition technology is often used in some PDF document reading editors, such as Adobe Acrobat, CAJ Viewer, and so on, which is often seen in the software as a button, that is, “OCR” (Optimal Characters Recognition). Generally speaking, the PDF file obtained by scanning is essentially the same as the ordinary picture and the word is only normal image with optical characteristics. It cannot be directly extracted as text by text editing software (such as MS Word). At this point, the words recognition technology is required to identify and extract word in a file. Thus, the recognized words can be directly extracted and edited by the word editing software.

iFLYTEK has achieved certain results in Handwriting Words Recognition. This technology is being applied to fields like data archiving and assisted instruction.

In addition to the simple and traditional Chinese characters commonly used today, words recognition technology is being applied to the recognition of ancient writing. In May 2019, the Chinese Character Research and Application Center of East China Normal University (ECNU) released the “AI+ Ideogram Big Data Achievement - Smartscope for Characters Used in Dynasties of Shang, Zhou and Jin”, which is an attempt to identify ancient characters by using words recognition technology.

E. Affective Computing

Affective computing, also known as “sentiment analysis”, is a field involving a variety of high-tech. The main goal is to simulate human emotions with the assistance of AI. According to the analysis, affective computing can be speech-based, text-based, expression-based, physiological-based and others, of which the latter two are not discussed here because they do not involve language.

Speech-based affective computing mainly realizes the understanding and simulation of human affection by means of speech features, such as short-term energy and short-term average amplitude, pitch period, short-term zero-crossing rate, speech rate and so on. Text-based affective computing, mainly through lexical, grammatical and other language elements to achieve deep semantic analysis involving emotions, is one of the important contents of network public opinion analysis. At present, it is those social medias (such as “Sina Weibo”) that adopt text-based affective computing in China. By crawling large-scale automatic user data, the corpus is built and then processed through text processing such as automatic segmentation. Finally, a specific algorithm is used to analyze the user’s affection (emotion) .

III. NATURAL LANGUAGE GENERATION TECHNOLOGY

Similar to natural language understanding, natural language generation, in a narrow sense, means to enable computers to possess the same function of expression and writing as human beings, mainly referring to text here. And a broad sense, the technology involved in having the computer “generate” the human language can be considered as the field of natural language generation. Speech can be viewed as a medium of language, so generating speech also means generating human language. This section will mainly focus on speech synthesis and machine writing.

A. Speech Synthesis

Speech synthesis, can be generally regarded as the employment of computers and electronic devices to simulate the generation of human speech, which has undergone such phase as parameter synthesis and waveform stitching. In some cases, speech synthesis technology is limited to “text-to-speech” (TTS) technology, and often applied in AI-based customer service, text reading software, mobile phone ring tones, and the like.

Some may have a deep impression on the voice prompts of the bus reporting stations in previous years. In the voice prompts, the combination of words and words is usually unnatural, and the speed of speech is not balanced, obviously sounding unlike a real person. However, to some extent, this voice prompt is also a technique that speech synthesis used. In addition, many people will imitate the robot’s speech word by word, and will also use the intermittent movement of the body’s joints to mimic the movement of the robot back at childhood. In fact, nowadays, the voices that robots can make, or the actions they can made, are not the ones that people imagined twenty or thirty years ago, but they are very

coherent and smooth, and not much different from real people. In this field, domestic companies such as “IFLYTEK” are at the forefront.

B. Machine Writing

Machine writing refers to the technology that computers write articles on specific themes and with related materials. At present, there are two main technical routes for machine writing: one is to use a template to fill specific data and information into the corresponding position of the template to generate an article; the other is to obtain a large amount of data, integrate the information in the data, and reorganize the output language. Nowadays, machine writing is mainly used for the creation of news reports. Through the rapid integration of data, a large number of documents can be generated in a short period of time to ensure the timeliness of news. In additions, there are robot poets invented, such as Microsoft “Xiaoice” who can even “compose poems from pictures”, and in 2017 published the first collection of robotic poems Sunshine Misses Windows. With the technical advancement, there are even robot journalists (such as “Cat AI”, Giiso, etc.) that help self-editing media articles for re-processing. In addition, machine writing also facilitates the development of automatic abstracting technology.

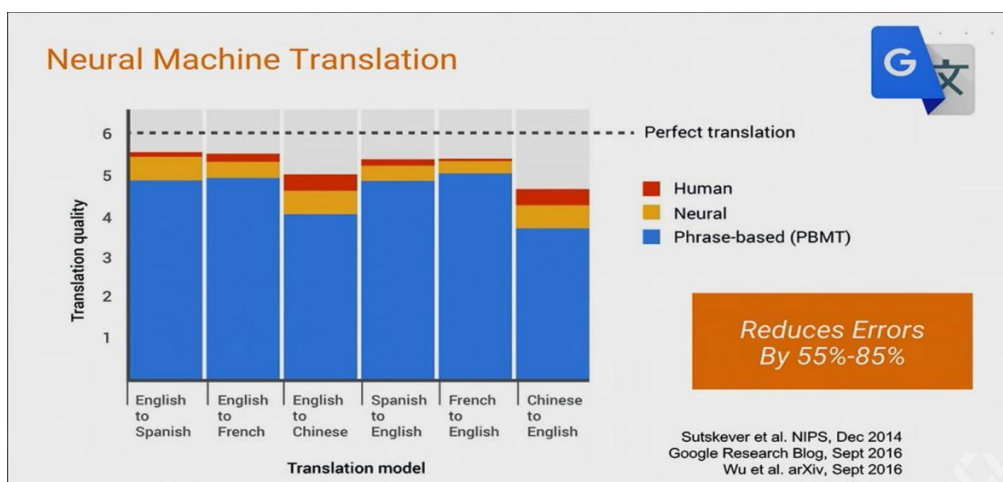
Compared with human writing, the current machine writing is advantageous in quantity and efficiency, but lacking in originality and connotation.

IV. THE INTERSECTION OF NATURAL LANGUAGE UNDERSTANDING AND GENERATION

A. Machine Translation

Machine translation, regarded almost as one of the earliest prospects of natural language processing or AI, has been considered and experimented as early as the computer appeared in the 1940s and 1950s. It contains both natural language understanding techniques and natural language generation, because the computer must first understand the source language, and then generate the same semantics as the source text in the target language.

However, it is not until the 1980s that machine translation can make substantial progress, mainly because of the limited performance of computers at that time, which makes it difficult to perform efficient calculations for a large amount of data, and also restricts the researchers’ researches on rules-based (grammar) machine translation. In the late 1980s, the emergence of microprocessors enables computer capabilities with leapfrog development, and hence the potential and economic benefits of machine translation discipline can be vitalized. In the meantime, some basic research in computational linguistics, such as many important algorithms and research on grammar and semantics, have achieved some important results. Later, with the continuously increasing performance of computers, the researchers turn their eyes to statistical-based researches. Nevertheless, the initial results are still unsatisfactory until the beginning of the 21st century, when then there was a popular “punchline”; that is, the sentence “How old are you?” was translated as the meaning of “Why are you again?” by machine translation.



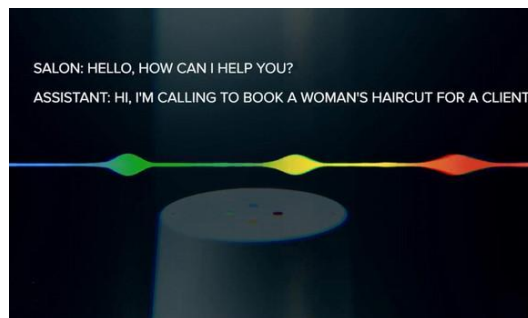
However, the development of machine translation in the past decade or so can be said to be earth-shaking. In a statistical method, machine translation has gone from “word alignment” to “phrase alignment” and then to “sentence alignment” based on neural network, with unprecedented accuracy. At the end of 2016, Google Translate developed and used the Google Neuro Machine Translation (GNMT, Google NMT), a formal application of neural network machine translation. Compared with the previous statistical models, neural network machine translation is smooth translation, accurate, understandable and fast-speeded.

At present, machine translation has been widely applied in the translation industry, reduce the heavy workload of translators. In addition, handheld “translators” have emerged to meet the basic communication needs for tourists, playing a role in many fields of society.

B. Automatic Question and Answer (Q&A)

Speaking of “human-machine dialogue”, it often occurs to people in a scene of a person talking with a robot. Narrowly speaking, the concept of “human-machine dialogue” should be an automatic Q&A technique.

The automatic Q&A system and voice recognition and speech synthesis have all together been applied into the intelligent customer service. Of course, in addition to that, it includes companion robots, smart speakers and other products.



The famous “Turing Test”, in fact, is based on an automatic Q&A system. In the I/O Developers Conference held in 2018, Google demonstrated the impressive Duplex AI voice technology, which can simulate human tone, speech rate, and help users reserve hair salons and restaurants in a smooth human-computer interaction. On the last day of the conference, John Hennessy, chairman of Google’s parent company Alphabet and former Stanford president, announced that Duplex had passed the Turing test.

V. CONCLUSION

From this point of view, technology and language processing have actually been interlinked and integrated with each other nowadays; namely, computer can facilitate language processing which in turn applies many cutting-edge computer technologies of human beings especially in the field of AI for language studies, particularly language teaching.

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Teaching Translation: A House with Windows Facing Different Directions

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Abstract—Globalization accelerates the pace to communicate with other nations. Foreign language plays a big player in the process of communication. Among the language abilities, translation competence is becoming more and more remarkable in cross-cultural interaction. What's more, the pushing forces, derived from the One Belt and One Road Initiative and Telling Good Chinese Stories and Spreading the Positive Voice of China, have urged us to train more translators. However, translation training and education at college can't meet the needs satisfactorily, because there are some problems there. Faced with the issues of translators' training, the thesis is going to rethink about teaching translation. It proposes to open five windows, five dimensions with diversified orientations for students to develop translating competence. They are windows of linguistic, cultural, literary, political or ideological, functionalist and digital. But, the five dimensions can only help students to form or acquire translation abilities, rather only if the teacher could offer them the abilities once for all. Further, the thesis suggests students to integrate the six aspects to develop their competence.

Index Terms—teaching translation, translation teaching, translation competence, foreign language

I. INTRODUCTION

Foreign language teaching, now mainly referred to English teaching in China, is an endless topic because a foreign language is taught even from first graders at primary school to Ph.D. candidates at college. In China, it seems that all kinds of entrance examinations have included English as a must course for applicants. If your English level is good, you will have more opportunities, for instance, to get scholarship, a required job, or to be promoted in professional ranks. Therefore, English in China, without exaggeration, is closely associated with one's life in the future. On the other hand, with accelerative Internet and globalization, people do have more and more contacts and communications with foreign nations over the world, we can use imported goods from other countries, read academic journals or books written in English, travel in the world etc., let alone face-to-face talks with foreigners, so English indeed is a great helper to us; English teaching is becoming more important. For average teachers of English, they always center on five basic skills, i.e. listening, speaking, reading, writing and translating, throughout their teaching procedure. The five dimensions are used to measure English ability of one's own. Among the five, translating competence is getting prominent against the background, which good Chinese stories are being told, the good voice of China broadcast. To make our stories and voices heard and understood in other cultures, translating competence is vital to undertake the mission. But, the present situation in teaching translation is far from the new era's demands. Embarking upon it, the paper is going to explore translating in English teaching, and hopes to provide some solutions to the problem.

II. LITERARY REVIEW

A. Foreign Studies

The study of teaching translation and translation teaching starts from Canada. Jean Delisle, a Canadian scholar of translation studies, is a pioneer to distinguish teaching translation from translation teaching. He is the first one to come up with the concepts of teaching translation and translation teaching. He claims that the core of teaching translation is language teaching, also called pedagogical translation, "a mode of (translation) practiced as an exercise for the purpose of learning a foreign language", it is just one of the tools adopted during the process of teaching a foreign language, which aims to enhance language learners' competence in listening, speaking, and reading and writing, to understand language points and main ideas conveyed in an article.(Jean Delisle, et al, 1999, pp.167) The new words, difficult sentence structure and grammar in a text or material are the targets to translate in the method. Generally speaking, the method is rigid, single-dimensioned and limited by the teaching materials. The final goal of teaching translation is to help language learners to communicate with others by mastering the foreign language, not to develop translation ability. But, translation teaching focuses upon translation, which aims to teach essential knowledge and skill of translation studies, to develop professional abilities. The purpose to translate in translation teaching lies in the accomplishment of communicative task, for which both parties of the communication will come to an agreement or conclusion. (Jean Delisle, 1981) From the explanation given by Jean Delisle, we can see that teaching translation is to train language learners with efficiency by translating; translation teaching is to train students to be translators in the future. Such clarification is of significance in translation studies, especially in language teaching.

Scholars in other countries, such as Germany, France, Denmark and Netherland, have focused on translation teaching more than teaching translation. In Germany, translation is highlighted as a “purposeful activity” (Christine Nord); French takes it as a kind of interpretation.

B. Domestic Studies

Chinese scholars have made constant contribution to the studies of teaching translation and translation teaching, though they are influenced by Jean Delisle. Among the scholars, there are Lin Zhang, Huang Zhonglian, Liu Heping, Mu Lei, and Luo Xuanmin, who have more academic influence than others. Lin Zhang, Huang Zhonglian, Liu Heping interpret and define the two concepts in the mid-1990s. Professor Mu Lei has made a comprehensive investigation of translation teaching in China; her work, entitled *Translation Teaching in China*, is a remarkable read on the topics related. (Mu Lei, 1999, pp.16-26) Professor Luo Xuanmin has further pushed the studies. He divides teaching translation into translation for foreign language major and for non-major of foreign language. (Luo Xuanmin, 2002, pp.57-59) By doing so, he has localized the idea to adapt the two new ideas to the present teaching situation at college in China.

In brief, Jean Delisle’s research is of great value to study translation. But, at a first look, the two concepts could bring about some misunderstanding to us to some extent. And, the studies by Chinese scholars have more direct relations with Chinese problem, which is problem-oriented obviously rather theory-oriented like Jean Delisle.

III. PRESENT SITUATION OF TEACHING TRANSLATION IN CHINA

In China, teaching translation is one of important methods adopted to teach foreign languages, whose essence is close to grammar-translation method. (Fang Mengzhi, 2004, pp.38) What the method has been doing is to explain foreign grammar, or translate a foreign language into Chinese, to ask students to match words between Chinese and foreign language. It is a kind of passive bilingual transformation. All the practice, explanation and translation aim to help students to understand English text better, enhance their competence to communicate with others. As one of popular ways to teach a foreign tongue in the past, it has benefitted thousands of foreign language learners. And foreign language teachers have taken it to check language points, the accuracy of text comprehension, usage of the grammar, etc. In the course of teaching, whether students can use new words or sentence structures is a key to a teacher’s performance in class. The core parts of the method comprise sentence translation and translating new words. Translation employed in the way is just a medium, not to instruct how to translate but to understand a text better. No wonder, D.Seleskovitch, French scholar of translation studies, has remarked, “You can’t instruct both a language and translating at the same time because language analysis will replace translation teaching or translation procedures.” (Liu Heping, 2000, pp.40-43) Here what she refers to is that it’s impossible to teach translation while one is learning a second language. That means teaching language is not translating language. Both have different orientations.

However, though teaching translation is a big player in foreign language teaching and learning, we have not paid enough attention to it. First, from China’s Ministry of Education down to local colleges, there is not an authoritative and detailed standard to adopt in teaching translation. From *College English Teaching Syllabus for Higher Education (1985)* throughout *College English Teaching Syllabus (1999)* available to us, we cannot find a clear statement about teaching translation in them, except it requires as this, “The purpose to teaching college English is to train students with better reading comprehension, proper abilities of listening comprehension, speaking, writing and translating to communicate information in English.” The demands of translating ability listed here, we may say, are very ambiguous. If we ask what the proper abilities are, we can’t find a clear answer. Second, teaching translation is ignored and the test of translation competence disappeared in CET (college English test) from 1985 till 1995. Such cases are kinds of irony to both English teachers and students indeed, because translating method is frequently used and highly praised in teaching, but there is no place for it in the most authoritative tests CET, which have the most participants over the world. As a result, English teachers, influenced by CET, have paid less attention to teaching translating in class, so did English learners. Third, the provision for translating curriculum at college is hardly taken into consideration in detail. The problem, on one hand, denotes that there is no specific time set aside for the teachers to teach something about translation studies in the provision; on the other hand, there is also no special time left to train teachers’ ability so they have a tendency falling too fast to be a qualified teacher. For the related staffs, they assume that an English teacher is a natural translator, which is not true in the least. The misunderstanding of translating has resulted in some harmful effects to the teaching. For instance, sometimes, language teachers are free to teach translating at their will. A third aspect of the problem is that there is no series of regular content to teach translating in *College English Course Book*. Fourth, the evaluation model of translation is outdated. There is only one question of test type in CET, i.e. turning the following Chinese passage into English. Consequently, students’ translation competence is not effectively developed; and both teachers and students are not satisfied with the teaching of translation.

IV. A HOUSE WITH WINDOWS FACING DIFFERENT DIRECTIONS

Translation has included various facets. So it does to teaching translation. If we compare translation as a big house with many windows facing different directions, which are primary parts to develop students translation competence,

teaching translation is something to tell students how to build the big house. But, for the specific situation in China, the discussion here particularly refers to the translation in college English teaching, meaning teaching English language points by translating. Then, what on earth are we going to do by translating? Generally, what most of English teachers adopt it to do is to explain English texts when their students can't understand the text points. Because the students can't catch what the English teacher has said, the teachers have to translate them into Chinese so that the students can understand well. If our colleagues of the English teachers are student-oriented, they will require the students to translate the points; otherwise, they will do it themselves because, on one hand, the students seem to be unable to speak native Chinese fluently any more, once if they are asked to do translation exercise; on the other hand, their English performance is far from the requirements of English teaching syllabus for college level. But to our English teachers' embarrassment, in order to carry out their teaching loads, they have to push and draw the students forward. As it is known to us that translating is part of language competence, and now, it is also a big part of CET, which occupies 15% of the total scores, and now the One Belt and One Road Initiative has put forward higher demands for talents, who are required to be able to undertake translating something from Chinese into English or vice versa. Undoubtedly, English teachers will have more challenges to fulfill the mission. But, how and what to do is a big problem. Here are the solutions to enhance translation competence. We suggest opening more windows for students to see changeable views, which are necessary to develop student's translation competence.

A. Linguistic Window

The first one to have is linguistic window. It has derived the name from the linguistic turn, first taking place in Western philosophy, in which language itself becomes the subject or goal of philosophical studies, a link between subject and object, ontology and epistemology. Then, scholars of translation studies have adopted the idea to describe the status and situation related with translation. The concept of linguistic turn coincides with the traditional focus---language shift, on which translation studies have been concentrated all the time. Therefore, the original concept of translation reads, "it is a rendering from one language into another," a textual or linguistic activity. We can see the definition, representing the idea of language core in translation, and has tied up to language. So, from the traditional perspective, translating is just a bilingual activity. The idea has prevailed for several centuries and is deep-rooted in some scholars. That is why, up to nowadays, there are many teachers who have been sticking to translation method or grammar-translation method. In class the teachers have been endlessly explaining new words, or analyzing puzzled sentence structures. They tend to use word-for word translation. However, all what the teachers have carried out by translating in class is to enhance students' language performance and text comprehension. It has less to do with translation competence, which goes opposite against the real demands. Russian linguist Roman Jakobson and British scholar John C. Catford are representatives of the school. When we involve language points related to linguistic approach, we focus on word level to translate, i.e., semantic translation is preferred. The focus on the semantic translation from source text into a target text has been the core of the teaching of translation in the stage, but in fact, word-for word shift doesn't work from English to Chinese or vice versa, though Peter Newmark holds that it is a good way to adopt it sometimes. He would be true if it were kinds of shifts under the context of German language family.

B. Cultural Window

The second window we open is cultural one. Cultural window gets its name from cultural turn, which starts its studies from the cultural school in 1950s in Britain. In 1960s, the British cultural school was renowned for the Centre for Contemporary Cultural Studies set up at the University of Birmingham, whose name is shortened as CCCS or Birmingham School. The School has studied British society based on culture, and got tremendous achievements. Accordingly, Birmingham School has influenced upon translation studies. Susan Bassnett and Andre Lefevere, the two pioneers of cultural translation, who are typical examples to be affected, have first broken the boundaries of linguistics to translation studies. They have claimed that, in their co-worked monograph entitled *Translation, History and Culture*, translation is an "intercultural activity". (Susan Bassnett and Andre Lefevere, 2003, pp.18-20) After their concerted efforts, translation, the subject itself, has become an independent discipline, translation studies, and science of translation studies or translatology, which has gained equal status to other disciplines, especially, poetics. Then, from the time that translation studies gained its liberation from linguistics, the new discipline is closely tied up with poetics, history, culture and ideology, not only with language; we have begun to turn our look at other. Different cultures of SL and TL¹ have started to integrate each other. Both the cultures have great impacts upon the other; they accept those parts which are beneficial to them respectively. Finally, new forms of cultural expressions come into being. Cultural translation has brought about new culture into target language, which is pushed and developed in a positive way. In teaching the approach, we teachers should stress the cultural dimensions of both SL and TL, for instance, when and why should we highlight their differences or similarities.

C. Literature Window

The third window to open is literary one. Literature window is familiar to the world because it has long history. It is written that translation or interpretation took place since different nomad tribes of pre-civilization had started to carry

1. SL is the shortened form of source language; TL refers to target language.

trade with others. Like the early tribes in Africa, Asia and America. In old China, translators or interpreters have different names in different places. According to the *Zhou Rite (Zhouli)*,

“...the people living in the five regions spoke different languages and had different customs, likings and preferences. In order to make accessible what was in the minds of different peoples, and in order to make their likings and preferences understood, there were functionaries for the job. Those in charge of the regions in the east were called *ji* (the entrusted; transmitters); in the south, *xiang* (likeness-renders); in the west, *Didi* (they who know the Di tribes); and in the north, *yi* (translators or interpreters)... .” (Martha Cheung, tran., 2006, p.46)

The records illustrate that translation had existed for over five thousand years in China, and the functionaries in different directions, i.e. translators or interpreters, got various titles correspondingly. On the other hand, in ancient Greek and China, translation has inherited the long tradition of literary translation, so we can read translated classical works passed down to the present. In West, Howard Goldblatt, American literary translator, is the most distinguished one of the school, who is regarded as the No.1 translator of Mo Yan, the first Chinese Nobel Laureate for Literature. And Zhu Shenghao is the most renowned one in China, who has been dedicated his life to translating William Shakespeare's complete works into Chinese.

In reality, literary translation is deep-rooted. For English teachers, they take it for granted that it deals with two kinds of shift of literary texts in two cultures, source cultural text and target cultural one. By the shift, literary translation is a channel which national literature goes to world literature. In the past, we frequently adopted literary works as translation exercises or assignments in teaching. All of foreign literary works are texts translated so translation was particularly referred to literary translation only if it is mentioned.

In teaching literary translation, the teachers must often emphasize rendering literariness or aesthetic function, style, language, and image and rhetoric devices, which are supposed to be faithful to the original text in traditional manner. Nowadays, he is a ferryman between two different cultural works.

D. Political or Ideological Window

Next one is political or ideological window. It actually has derived its name from post-colonial translation studies, which was first put forward by American scholar Douglas Robinson in 1997. The new branch of translation studies indicates that translation studies have developed amazingly since it became an independent discipline in 1976. Robinson defines the concept of post-colonial translation studies as following: Postcolonial translation studies consist of two aspects. Broadly, it refers to the studies of culture, history, politics and society between Europe and colonized nations and regions, between Britain and India after 1960s; narrowly, it aims to study relations between power and translation after 1960s. (Douglas Robinson, 2014, pp.17-20)

From the definition, we can see that postcolonial translation studies grows out of postcolonial studies after both the break-up of the great European empires in the 1940s, 50s and 60s and the subsequent rise to prominence in academic circles of counterhegemonic cultural studies. Scholars of the school focus on the conflicts, imbalance and inequality of cultures, politics and economy between the former colonies and suzerains. Methodologically, postcolonial translational studies follow the principles of deconstructionist equality, depthlessness, or the like. Though the colonies are independent nations, economically, have much less stronger tie with the suzerains than before their independence, more or less, they are subjects of the former suzerains culturally. Therefore, how to oppose the colonial culture, i.e. “cultural hegemony” (Antony Gramsci), have become the main theme in translation studies for political struggle with weapons is secondary under the new circumstances. What's more, though the old relationship between control and being controlled is gone forever, ideologies of the former suzerains have exhausted all kinds of means conceivable to affect or dominate their former subjects. The oft-adopted means are to make use of culture, like movies, new life styles and ideas, to spread the ideologies. Thus, we teachers should pay more attention to translating strategy, such as domestication or foreignization, because it is a cultural attitude or ideologies implied between the lines. Especially, for teachers, we should tell students how to analyze and find the attitude or ideologies in translating. We must stick to equal cultural communication, resist cultural hegemonism. Of course, all these performances show that, essentially, political or ideological window is part of cultural studies.

E. Skopos Window

Another one is Skopos window, which gets the name from skopos theory in Germany. Skopos is from Greek, meaning *purpose*. The school of skopos theory advocates translation is a kind of purposeful activity. (Christine Nord) A translator should adjust his translating strategy according to translation text typology, client's demands, translation brief etc. Traditional criteria of semantic equivalence or being faithful to the original are outdated here. New standard of functionalist equivalence and loyalty is more realistic and explanatory than the old one is. The establishment of functionalist school marked the end of linguistic school. Christine Nord is one of standard-bearers of the school, who has contributed most to the didactics of translator training in Germany. Her functionalist approach to translation is the theoretical framework which has proved most fruitful to the training. Naturally, skopos theory provides us with implications in teaching translation or training translators: we must have students to translate real texts or in a real situation, not only the translation exercise in textbook, because translation exercises can't be used as a starting point for reflection on the translation process as a whole: on strategies, ways of approaching and attacking the translation assignment. We should check and assess the teaching and learning in a practical context.

F. Other Windows

The other window may be more but hard to name. We can open more windows to extend students' horizon and enhance their translation competence. Like AI translation or TSP.² Because of students majoring at different disciplines, TSP is more suitable to their major, which can help them translate professional materials easily. AI translation is a useful helper in electronic times. Hence, we teachers may ask students to master some of the basic skills of the time, some digital competence, which is a must for a qualified translator in the new era.

Though the name list of new windows can be extended, we haven't added to it any more. It doesn't mean others are not necessary. On the contrary, they are very important in translation pedagogy, for instance, Media studies is just a case in point; for a translator, he must often take his readers into account, for examples, language style, forms of expressions, naturalization or foreignization, literal translation or liberal translation, etc., all of the dimensions are his concerns in diction. It is the close connections between translation and Media studies, which have helped give birth to a new discipline---Media-translatology since mid-1990s.³ It indicates that translation studies are open-ended. It is both a cornucopia of different disciplines and a stove filled with information. A translator or a teacher of translation has to be abundant in knowing too much. Hence, teaching translating is a huge task for every teacher; it is really hard for him to make a good translator, who looks elegant and dignified, admirable with colorful life, but is anxious to be unable to keep his pace with the changeable times.

However, for us teachers, we must find solutions to open the big nut of translation. First, we need a schedule to instruct various categories of the knowledge. It's unnecessary and impossible to present them all to students in one or two semesters for the students need some time to digest. A teacher can adjust his methods or materials according to his teaching situation, like students' feedback, client's demands to make proper arrangements.

V. CONCLUSIONS

Henry James (1843-1916), American novelist, once remarked about fiction, for the house of fiction, it is a wondrous thing. Each window looks out on a different view.⁴ So it is to teaching translation and that's why I compare it as a house with windows, too. To develop students' translation competence, we have to open at least five windows in teaching. They are windows of linguistic, cultural, literary, political or ideological, functionalist and digital. The aspects listed here are cores to be a translator. If we teachers can't grip with them, it is difficult for us to be a qualified teacher first, let alone a translator. The linguistic window is a foundation for students to do translation; it is called bilingual competence, including text analysis, reformulation; the cultural is to remind students to pay attention to cultural factors, as history, custom and tradition, not to fall into the cultural trap; the literary refers to keeping the original image, literariness, not rendering a piece of literary works into something boring; the political or ideological demands students to resist the negative ideas underlying the text, to treat the cultures fairly; the skopos window requires students to adjust the translating strategy according to the text type, purposes etc. The abilities given above are interactive each other. It would be inadvisable, for example, to highlight an aspect of the competences but to ignore some others in teaching translation. The students should integrate all the abilities with translation, so that he can meet the demands of reality. The purpose we had various windows is that we intend to furnish students and would-be translators with the necessary knowledge and principles, which would guide them to solve the problems, in translation courses.

Admittedly, such a course is aimed at 'forming' rather than 'informing' students, at giving them the tools and raw material needed for their profession rather than a finished product, at showing them the way rather than giving them a solution. Students will not become experts in any one type of translation nor specialists in any field of knowledge, but they will acquire some ability of the building blocks as a reliable translator. We teachers of translation hope they can use them to build a fruitful career.

Translating, British critic, Ivor Armstrong Richards (1893--1979) addressed it, likely, is one of the most complex human activities in the evolution of the universe.⁵ It involves too many aspects and requires too much for us to be a translator. So it does to a teacher of translation. The teachers of translation still have a long way to go before the task of training a translator is accomplished.

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Semiotic Analysis of the Visual Signs of Protest on Online Jordanian Platforms: Code Choice and Language Mobility

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Abstract—The political discourse of protesting which comprises carrying signs for clarifying demands and expressing feelings constitutes a significant area of study in the signs of online platforms within the linguistic landscape field. Taking as a case in point the Jordanian protest on May 30, 2018, a few examples of the signs of protest are analyzed using some aspects of visual semiotics, particularly the code choice. The study is grounded on both quantitative and qualitative data culled from online sources. The analysis of the data finds a variety of linguistic codes used in attaining different readerships: the standard form of Arabic as the official language in the country and in other Arab countries; Jordanian Arabic investigated as the device of speaking out the voice of the local audience; English viewed as the language of addressing the global audience; and the multilingualism occurrence as a significant feature in the corpus for achieving further readerships. These codes are largely motivated by other significant semiotic resources, including multimodality, font size, color relevance, and materiality practices. The study further views the signs of protest as a new trend of mobility, often considered a challenging notion to the territoriality of fixed signs in most linguistic landscape studies.

Index Terms—code choice, linguistic landscape, mobile signs, multilingualism, semiotic resources

I. INTRODUCTION

The studies on linguistic landscape (LL henceforth) have recently surpassed the focus of “public road signs, advertising billboards, street names, place names, commercial shop signs and public signs on government buildings” as primarily identified by Landry and Bourhis (1997, p. 25). Researchers of LL have not only studied the fixed signs in the geographical regions, but also extended their focus to include mobile or non-fixed ones, whether they are typically used in the visual scenery of streets (e.g., Scollon, 1997; Rozenholc, 2010; Coupland, 2010), or temporarily viewed on the signs of protest (cf. Kasanga, 2014; Ben Said & Kasanga, 2016).

Thousands of inhabitants of Jordan across many industrial sectors on May 30, 2018 went on a rare nationwide protest against a proposed law of income tax. This event of protest demanded the protesters to carry out a persuasive campaign of influential political slogans, where there is more focus on the visibility of signs in media platforms. These social settings help to create a climate in which the visual of signs works as a medium for reflecting many socio-cultural aspects of the Jordanian society and further founding an area of significance and appeal on the national and global circumferences. The news agencies undeniably capture such signs to enrich their websites with more viewers and readers, but their advertising objectives gain more significance when considering the protesters’ practices of shaping the visual format of their signs.

The focus in most studies of the protest discourse has been on the impact of languages on the audiences (e.g., Sonntag, 2003; Frekko, 2009; Bassiouney, 2012; Lahlali, 2014). This has been demonstrated in various regions, including the discourse of Gezi Park protests in Turkey for challenging the government dictatorial procedures (Seloni and Sarfati, 2017); the discourse of street protest banners and slogans in the local contexts of Iran, Serbia, Macedonia, and Ukraine (Bekar, 2015); the discourse of resistance in Nigeria for the deprivation of the community from socio-political reforms, largely reinforced by the social media networks (Chiluwa, 2012); the labor discourse in the new market economies of Central and Eastern Europe (Woolfson, 2006); and the discourse in women led-protests in the Nigerian Delta region as a result of the environmental degradation and shortage of community amenities (Ukeje, 2004).

The examination of the above studies amongst others discloses the fact that, the signs of protest within the visual semiotic principles have received little attention in the LL arena. A review of the literature finds that the signs of protest have been researched in few studies (cf. Kasanga, 2014; Ben Said & Kasanga, 2016) as an attempt to incorporate such signs in the LL sphere. In particular, Ben Said and Kasanga (2016) who, based on the content analysis of the signs, identify common themes, topics, or issues across the protest acts of both the Egyptian and Tunisian revolutions during the Arab Spring. Kasanga (2014) further focuses on the code choice of languages displayed on the signs of protest for speaking up the Egyptian political messages during the same period. Kasanga’s research is different from the present study in that he had investigated one semiotic perspective i.e., code choice, while this study intends to explore the data by means of more semiotic features to recognize the dominance of a language and to pinpoint its type of audience.

Accordingly, the present study falls in the scope of visual semiotics as developed by Kress and Van Leeuwen (1996)

in which the grammar of visual design transfers the meanings of images and signs in the LL. The related signs are deemed resources, which individuals use, adopt, or design to make meaning through visual, written, or any multimodal semiotic modes (e.g., Thibault, 1991; Kress & Van Leeuwen, 2001). The significance of the visual signs stems from the modes of how semiotic practices make the signs appear in the public spaces. Kress and Van Leeuwen (1996) maintain an important relation between the codes in the LL and their saliency based on the use of code size, upper- and lower-case letters, or font types in designing signs. Equally important is the informational value of visual signs that essentially relies on the arrangement of text codes, which contain three visual placements of linguistic elements: left-right, upper-lower, and center-position.

Scollon and Scollon (2003) build on Kress and Van Leeuwen's (1996) visual semiotic framework, and generate *code preference system* grounded in code size and placement. Their argument is founded on the fact that the multiple codes on a sign usually show a preferred code since they are not possibly located in the same position. Therefore, the preferred code representing the main language is typically placed at the top, left, or central position of a sign, while the less preferred code representing the minor language is placed at the bottom, right, or other surfaces of a sign. In cases where size and order show conflicting preferences, size outweighs the order (Scollon and Scollon, 2003, p. 120). Huebner (2006, p. 55) elaborates on Scollon and Scollon's (2003) approach of code preference, and argues that the position of the different codes and the size of font are the prime features used to detect the dominant language on a sign, which are also largely manipulated by other visual elements such as "color, images, and the amount of texts". However, there is no consensus amongst researchers of LL with regard to which colors are realized as dominant on signs; the idea is to discuss their roles in supporting the choice of a certain code on multilingual signs.

The multimodality semiotic principles also relate greatly to the code choice, which concern the interrelationship between the linguistic and non-linguistic components of the sign to make the message as persuasive as possible (e.g., Beasley & Danesi, 2002; Seals, 2013). In this regard, Kress and Van Leeuwen (2001) maintain a contiguous connection among the visual, verbal, and written features of the signs for communicating their social meanings. These semiotic resources have been applied to fixed (cf. Backhaus, 2007; Al-Naimat, 2015) and mobile signs which among others include bills, stamps, tickets (Sebba, 2010), banknotes (Hawkins, 2010), T-shirts (Coupland, 2010), and billboards (Stroud and Mpendukana, 2009).

The focus in this study is on investigating the semiotic characteristics of the signs of protest, occurring on online Jordanian platforms, in light of an orderly methodological categorization of their textual and visual elements to reach out the linguistic practices of addressing different audiences. Meanwhile, the related features tend to explore other cultural perspectives, particularly languages mobility and their socio-political associations.

II. SOCIOLINGUISTIC CONTEXT OF JORDAN

Exploring the languages used in Jordan cannot be overlooked due to their significance in analyzing the potential codes apparent on the existing signs. Arabic and English are the two major languages spoken in Jordan. Arabic, which is the official language used in Jordan, takes three different forms: Classical Arabic (CA), Modern Standard Arabic (MSA), and Jordanian Arabic (JA). CA is used as the language of *Qur'an* and *Hadith*; the recitation of Qur'an verses while praying or giving sermon characterizes its use. MSA, which is derived from CA, is the language of writing and formal situations. It is often used in the language of modern journalism, newspapers, and news reports (Ryding, 2005). JA occurs extensively in daily life conversations especially among family members and friends and, therefore, it distinguishes Jordanians from other Arabic-speaking communities.

As regards English, it has gained ground in all the local sectors, including education, business, and science technology. English in Jordan, as elsewhere, is part of the globalization, in which people can engage in the world through the cultural communication, science, or technology.

Some other European languages, too, including but not limited to French, Italian, and Spanish have been a place of interest to many Jordanians for private commercial and cultural reasons. The Chinese language has been also given an advantage, where it identifies a very developed country in recent decades due to the fact that it has the fastest growing economy in Asia.

III. METHODOLOGY

A combination of quantitative and qualitative approaches (e.g., Ben-Rafael et al., 2006; Gorter, 2009; Lai, 2012) has been implemented in the present study. Recent trends of LL studies have tended more toward a qualitative or combined approach for exploring the semiotic perspectives of signs (Gorter, 2013, pp.198-201). The approach maintains a sense of cross-referencing, where the language use is contextualized and explored by quantitative data and then its impressionistic conclusions are hindered by qualitative analysis (Blackwood, 2015).

The signs in most LL studies have been determined as visible linguistic objects that mark a specific public space (e.g., Reh, 2004; Ben-Rafael et al., 2006; Backhaus, 2007). In contrast, this study views the signs used in the protest scene as illustrative examples of mobile signs versus fixed ones. The analytical approach for such signs borrows large insights from the semiotic principles. They are, as discussed above, undoubtedly leading tools for breaking up the figurative meanings of the prevailing languages on signs (cf. Kress & Van Leeuwen, 1996; Scollon & Scollon, 2003).

The study draws on signs collected from a variety of online local, national, and global platforms. They include newspaper agencies such as *Saraya, Ammon, Khabrni, Roya, Sawaleif, Ajman, Arabic and English BBC, France 24, CNN, Arabic and English Al-Jazeera, and Al-Arabiya*, as well as the social media pages. Even though not all the platforms are spatially located in Jordan, the key point for the data is to consider what they include or show about the local protesting scene. While collecting and categorizing the signs, there have been some methodological challenges regarding founding a linguistic correlation between the type of language on signs and the source where it was observed. Nevertheless, due to the frequent incidence of the same sign across many news pages, there appears little tendency for developing any area of interest like that and, therefore, the corpus of the study is limited to the languages of signs, as discussed in the next section.

As such, the online platforms are the data sources for the study as they offer boundless option to write new letters and analysis and, thus, they could point to the signs of protest, especially during an important political event in Jordan i.e., the opposition of people to the recent decisions of the government.

The majority of signs feature textual languages alongside images. Permission has been granted by the news page owners. Photographs without texts were also eliminated from the collection. This permits exploring the symbolic interpretations of languages in relation to the potential presence of images, as indispensable semiotic elements to the textual meanings of signs.

The collection considers all visual signs created essentially by protestors, regardless whether they are involved in the act of protest or displayed on their businesses. The signs, in case found repeated in the sources, are excluded. To this end, the corpus of the study is obtained from 82 signs used by many Jordanian protesters and caught from different online platforms i.e., a relatively small but specialized corpus has been compiled for the current study.

IV. RESULTS

Beginning with the quantitative part of the research, all signs as presented in Table 1 were coded according to monolingual i.e., MSA, JA, and English; bilingual i.e., JA-MSA, JA-English, and JA-Chinese; and multilingual i.e., JA-MSA-English signs.

TABLE 1
LANGUAGES ON MONOLINGUAL AND MULTILINGUAL SIGNS ON ONLINE JORDANIAN PLATFORMS

Type of Linguistic Signs	Number	Proportion
MSA	41	50%
JA	14	17%
English	4	5%
JA+ MSA	11	13%
JA+ English	4	5%
JA + Chinese	1	1%
JA + MSA + English	7	9%
Total	82	100%

As noted in the table, the majority of signs include monolingual MSA. It comprises 41 signs (50%). MSA appears to play a great role at the local and national levels. It is the very language that is read and understood not only by Jordanians, but also by people in other Arab countries. The expressions and phrases shown on MSA signs have exhibited a variety of statements as listed below:

- (1) a. aleʕtdaʕ ʕla almwat'in xat' ahmar.
b. 'Assault on the citizen is a red line.'
- (2) a. maʕ alwt'an walmwat'in.
b. 'With the homeland and the citizen.'
- (3) a. la liqat'ʕ arwa:tib, faiʕnna wraʕ kul ratib ʕusar, itqu: allah.
b. 'Not to cut off salaries, behind every salary are families, fear God!'
- (4) a. ad'rib alyau:m liʕaʕi:ʕa ʕadan lali qanu:n ad'areebah.
b. 'I strike today to live tomorrow, no for the tax law.'
- (5) a. dʕayb almuwat'in laysa huwa alhall.
b. 'The pocket of the citizen is not the solution.'
- (6) a. la liʕid'ʕa:f alqudrah aʕʕira:ʕiyyah lilmuwat'ini:n.
b. 'Not to weaken the purchasing power of citizens.'

JA-only signs are found on about 17% of all signs (14 signs), while the joint JA ones alongside other codes such as English, Chinese, and MSA occur in 28%. Taken the two proportions together, they demonstrate the significance of JA in addressing the majority of Jordanians. JA is the ideal linguistic carrier for reflecting Jordanians' views and concerns. Likewise, the protestors seem to attribute a great role to their audience and so choose a mutually intelligible language among the Jordanian viewers for seeking a potential form of sympathetic assistance. Examples of JA include:

- (1) a. ma badna tayyi:r ?sma:?. badna tayyi:r anhdʒ.
b. 'We do not want to change the names. We want to change the approach.'
- (2) a. hīl ʕan ratibi.
b. 'Leave my salary alone.'
- (3) a. bis'rif ʕla ʕalath awla:d wahukumah.
b. 'I spend lots of money on three children and a government.'
- (4) a. xalas bikaffi: ʕabahtu:na.
b. 'Enough! You have slaughtered us.'

MSA and JA often engage in most bilingual and multilingual signs as demonstrated in Table I. On the one hand, JA is often combined with MSA, English, or Chinese in the bilingual signs. On the other hand, it occurs in multilingual signs comprising JA, MSA, and English. Nevertheless, all the existing languages are analyzed using code choice alongside other cooperative semiotic resources.

Code Choice

To pursue the type of audience targeted in each set of signs presented earlier, the different languages used on the signs are analyzed and sampled with figures according to the dominant code choice of a language, no matter the data is analyzed as mono-, bi, or multilingual signs.

Modern Standard Arabic

MSA, which constitutes 50% of all signs, is the prevalent monolingual code in all signs of the protest context. Table 1 provides a numeric overview of the number and proportion of MSA signs. The protestors seem to realize the significance of using MSA in addressing the official authorities in the country and deploying a profound impact on the public, too. This set of signs shows that the main messages are typically written and demonstrated in a large red code as displayed in Figure 1 (the sign on the right). The sign reads 'aʕʕab yuri:d moradʕat qanu:n d'ari:bat adxl wad'ari:bat almabi:ʕat' meaning 'People want to review the income tax law and sales'. The sign illustrates a dominant semiotic effect of the color; the striking message of the codes 'd'ari:bat adxl wad'ari:bat almabi:ʕat' (the income tax law and sales) is displayed in red, whereas other codes are written in blue. In this respect, I argue that the use of the red color well exhibits the Jordanians' strength and determination on their demands, which aim to refuse the imposition of the new taxes.



Source: <https://web.facebook.com/Jordan.Medical.Association/posts/pfbid02b8goJu18DpU67s2o6AHwuwQuoyKrUWSDohFhPyWF8rMWUFbnTuZXgCH7nfy6hpiHI>

Source: <https://twitter.com/7iber/status/1004088818633527297/photo/4>

Figure 1: MSA Signs Exhibiting the Official Language in Jordan

There also seems to be a correspondent relationship between the standard form of Arabic and the type of demonstrators involved. In many instances, the corpus shows that professionals comprising doctors, engineers, lawyers, or nurses are the protestors who carry signs written in MSA. The sign on the left (Figure1) reads 'ʕinna hībra qanu:n ad'ri:bah assabiq lam yadʕiffa baʕd hatta natafadʕa? bimafru:ʕ qanu:n d'ari:bah dʕadi:d waʕaxt'ar' meaning 'The ink of the former tax law has not dried up to be surprised by a new and more dangerous tax bill'. The codes, in this sign, are written in a highly abstract form of Arabic in terms of its syntactic structure and the choice of Arabic vocabulary. These linguistic practices are further emphasized through concluding the text with the phrase 'naqa:bat alʕat'ibba:ʕalurduniyyah' meaning 'Jordan Medical Association', highlighting the value and importance of the language in ways conformed to the protestors' high-ranked professions in Jordan.

It should be noted at this point that all speakers of Arabic-with different educational backgrounds, classes, and geographical territories- view MSA as a high status variety in contrast to the JA. As such, the presence of MSA plays a vital role in nurturing the current category of signs whose prestigious and official associations can widen the range of communication with people in other Arab countries.

Jordanian Arabic

The use of JA, as illustrated above, comprises the fact that the protestors intend to surpass the official ways of addressing those in authority and pursue more voices, assistance, and appeals from the public support. It seems highly plausible that Jordanians running the protest campaign necessarily seek to include a great proportion of JA, whether it appeared separately (17%) or jointly with other languages (28%). This joint data furthermore points to the ways in which the regional Arabic is the most spoken language in the country.

The linguistic components of the JA expressions and phrases feature several forms of acts of request and an insightful sense of complaint. Examples include 'thabahtu:na' meaning 'You have slaughtered us!' and 'ʕa:rik, s'a:r badha

'id'ra:b' meaning 'Take part, it demands protesting', all of which aim to speak out the local audience's loud voices due to their awareness of the language i.e. JA. Furthermore, the great impact of the local language is realized through the employment of a variety of semiotic practices in shaping the signs in question. As shown in the sign on the left (Figure 2), the protestors seem to write 'mʔʕna:ʃ' (meaning 'We have nothing') in a much larger font size, thus showing visual prominence and making the relevant language a medium through which the message is conveyed to the local people as well as the official decision makers.



Source: <https://www.noonpost.com/content/23549/>

Source: <https://ammannet.net/%D8%A3%D8%AE%D8%A8%D8%A7%D8%B1/%D9%84%D9%8A%D9%84%D8%A9-%D8%B3%D8%A7%D8%AE%D9%86%D8%A9-%D8%A8%D8%A7%D9%84%D8%A3%D8%B1%D8%AF%D9%86-%D9%88%D8%AF%D8%B9%D9%88%D8%A7%D8%AA-%D9%84%D8%A5%D8%B3%D9%82%D8%A7%D8%B7-%D8%A7%D9%84%D8%AD%D9%83%D9%88%D9%85%D8%A9-%D9%81%D9%8A%D8%AF%D9%8A%D9%88>

Figure 2: Jordanian Utterances Reflecting the Harsh Financial Circumstances

However, this Jordanian utterance, which occurs more than four times in the corpus, turns into a common and intelligible slogan among many Jordanians. It consists of the subject 'we', the verb 'have', and the negative particle 'nothing'¹, all integrated in a single utterance 'mʔʕna:ʃ' to seek an in-depth effect on the part of Jordanians' political viewpoints. Practically, 'mʔʕna:ʃ' is used later as a shared hashtag among many Jordanian users of Facebook for voicing their discontent and frustration about the economic decisions of the government.

In relation to this, the sign materials reflect important social positions associated with the protestors' messages (viz., Al-Naimat & Alomoush, 2018). The majority of JA signs is printed or hand-written by normal people on paper or cartoon board as seen in the sign on the right (Figure 2), which reads 's'uffha wit'fi:ha' meaning 'pull it off' i.e. the idea is to demand Jordanians to stop their cars by the sides of roads. In the same vein, JA is printed on paper in part for showing the Jordanians' possible hard economic circumstances. Unlike the above signs, whose large codes are designed on good-sized plastic or cloth board, the current ones are normally molded on small paper materials.

English

Although numerically a category of peripheral position is dedicated to English, the quantitative data opposes its prominence in the Jordanian LL for indexing encouraging social meanings (Al-Naimat, 2015; Alomoush, 2015). For these reasons, I argue that the English signs earn their place in the current typology of the study.

Protestors involved in the protest could find it inadequate to write their posters, banners, or placards in Arabic where the requests remain local and achieve little impact. Alternatively, they feel the signs demonstrated in English acquire a globalism and so attract the international media i.e., English expands the global occurrence and circle of the signs to disseminate their messages and voices far and wide.

Even though the signs in this sub-group are generally hand-written on paper materials, the status of English increases their effectiveness and make it an appealing language to the global understanding to Jordanians' dissatisfaction and frustration. Prominent among all the examples is 'WE STAND Because WE CARE!! It's Kenzy Future' as manifested in Figure 3, it contains large uppercase letters in size for emphasizing the profound meanings of the protestors' intended messages regarding the great concerns about the future of the country. The relevant messages, with the use of English, certainly acquire a wider communication with people worldwide.



Source: <https://www.aljazeera.net/news/2018/6/14/%D8%A7%D9%84%D8%AD%D9%83%D9%88%D9%85%D8%A9-%D8%A7%D9%84%D8%A3%D8%B1%D8%AF%D9%86%D9%8A%D8%A9-%D8%A7%D9%84%D8%AC%D8%AF%D9%8A%D8%AF%D8%A9-%D8%AA%D8%B3%D8%AD%D8%A8-%D9%82%D8%A7%D9%86%D9%88%D9%86>

Figure 3: An English Sign Showing Dissatisfaction about Jordan Future

¹ This is in accordance with the author's own translation.

Furthermore, English lends itself to the protest context for its excessive function in the identification of economic problems and offering solutions. This simultaneity is echoed in Figure 4, an English sign illustrating a global economic target. The sign reads ‘Economic Prosperity requires flushing Cash into the market, NOT bankrupting people & complaining by more taxes. Jordan STRIKE 30 May 2018.’ From the point of view of code choice as articulated by Scollon and Scollon (2003), the carrier of the sign, a representative sampling of protestors, appears to use the capitalized lettering in the words *Economic*, *Prosperity*, *Cash*, *NOT*, and *STRIKE* as semiotic practices featuring a great status to the economic problems in Jordan, and how they could be solved in ways other than taxes. Other related semiotic resources such as the handwriting mode and the use of paper do not show any effect on the visibility of the texts. More importantly, a key role is devoted to English for drawing attention of the global audiences.



Source: <https://www.alaraby.com.uk/%D8%A5%D8%B6%D8%B1%D8%A7%D8%A8-%D8%A7%D9%84%D8%A3%D8%B1%D8%AF%D9%86-%D8%A7%D9%84%D9%86%D9%82%D8%A7%D8%A8%D8%A7%D8%AA-%D8%AA%D8%AA%D8%B5%D8%AF%D8%B1-%D8%A7%D9%84%D9%85%D8%B4%D9%87%D8%AF-%D8%A7%D9%84%D8%B3%D9%8A%D8%A7%D8%B3%D9%8A-%D8%A8%D8%BA%D9%8A%D8%A7%D8%A8-%D8%A7%D9%84%D8%A3%D8%AD%D8%B2%D8%A7%D8%A8>

Figure 4: An English Sign Featuring a Global Economic Target

However, the present act of protest is often thought of as a standing means of calling for conditions where language practices demand the use of English as a combined language of the new globalized economy (Blommaert, 2010), wherein English with its global values has prompted the economic responsibilities of various international corporations worldwide. The carrier of the sign (Figure 4) accordingly intends to address the global economic trends to look and find real solutions to the crisis of his country. Overall, the use of English in this place suggests that the protestors believe in the current period of the global economic expansion pointing to the potential of sharing the local financial crisis.

Multilingualism

The occurrence of multilingualism in online platforms scene is detected. Multiple languages in the LL often appear to compete with each other for code preference (e.g., Gorter, 2006; Alomoush, 2015). As shown in Table 1, the multilingual sign includes the presence of JA alongside English, Chinese, or MSA. A prime example is realized from the overall structure of the textual components in Figure 5 (the sign on the right), which reads ‘?ana muwa:t’in urduni muj ATM’ meaning ‘I am a Jordanian citizen, NOT ATM’.



Source: <https://arabicpost.net/%D9%85%D9%86%D9%88%D8%B9%D8%A7%D8%AA/2018/06/02/%D8%AD%D9%84%D9%91%D9%88%D8%A7-%D8%B9%D9%86-%D8%AC%D9%8A%D8%A8%D8%AA%D9%86%D8%A7-%D9%88%D8%A3%D9%86%D8%A7-%D9%85%D8%B4-atm-%D8%AA%D8%B9%D8%B1%D9%91%D9%8E%D9%81%D9%88%D8%A7-%D8%B9/>

Source: <https://www.bbc.com/arabic/middleeast-44368221>

Figure 5: Multilingual Signs Showing the Economic Circumstances in Jordan

Even though the letterings of both MSA and JA are placed on top position, the font size of the English text makes it gain a more salient position (cf. Scollon and Scollon, 2003) and so establishes a place of attention and uniqueness compared to other codes.

The multilingual writing here reveals two crucial tenets about the two languages: Arabic and English. On the one hand, Arabic, which is the language of local audience, contains the idea that the protestors are primarily inhabitants of Jordan, and that *NOT ATM* is written for conveying feelings of complaint and discontent with the government decisions. On the other hand, English reveals some symbolic global meanings rooted in the fixed form of *ATM* letters worldwide, constructing a place of readership for the speakers of both Arabic and English (e.g., Blommaert, 2010; Al-Naimat, 2015). In particular, the English variety of *ATM* is repeatedly used among Jordanians and has become part of the communicative repertoire of many speakers of Arabic. Therefore, the protestors could assume its perception on the part of local people. As Makoni and Pennycook (2006) note, the global languages can be understood in the local communities, in case that “to understand the language use, we need to incorporate local language” (p.20).

An equal symbolic message occurs in the sign on the left (Figure 5) whose impact appears to be refined through the

choice of JA. The sign reads ‘law muʃ fa:him ʃarabi, ħillu ʃan dʒi:bitna bis’s:i:ni’ meaning ‘If you do not understand Arabic, leave our pockets alone in Chinese’. It seems that the protestors are aware that Chinese could not be understood in Jordan based on the small fonts of Chinese codes, which are further translated and written in large fonts of Arabic. However, despite the little use of Chinese in Jordan, its occurrence in the protest scene might be related to the very reason of making fun of it as a hard and complex language. At the same time, the language itself could be perceived as an exciting semiotic medium for exhibiting Jordanians’ persistence on their demands.

Taken into consideration the two languages, it is not much the specific use of Chinese or English. More significantly, it is the very particularity of using a language that is not only foreign, but also kindles extremely adequately the views of the public, not least its adjacency alongside the Arabic texts, all these languages coalesce to subsidize the symbolic construction of multilingualism in the Jordanian protesting context.

Other Cooperative Semiotic Resources

These significant semiotic trends are studied in the frame of multimodality, in which there is a potential sense of interrelationships between the textual components of signs and their graphic designs such as images, fonts, and color (Kress and Van Leeuwen, 1996, p. 81). The data shows specific signs with certain texts alongside some drawings or images as amalgamated semiotic structures in meaning-making. For instance, the sign on the right (Figure 6) illustrates three visual elements: the MSA ‘ʔid’ra:b 30 ʔayya:r’ meaning ‘30 May strike’ at the top left, the map of Jordan depicted as a cow giving milk, and JA ‘d’all ʔijl maħalabtu:h’ meaning ‘Is there anything left you did not milk!’². In this context, the protestors aim to widen their political messages to diverse layers of people in Jordan and worldwide; particularly the drawing of milk is extremely appropriate to express the idea that most economic resources in Jordan have been stolen in much the same way the cow is milked.



Source: <https://acharaa.com/%D8%A7%D9%84%D8%B9%D8%B1%D8%A8-%D9%88%D8%A7%D9%84%D8%B9%D8%A7%D9%84%D9%85-%D8%A7%D9%84%D8%A3%D8%B1%D8%AF%D9%86-%D8%A5%D8%B6%D8%B1%D8%A7%D8%A8-%D8%B9%D8%A7%D9%85-%D8%B1%D9%81%D8%B6%D8%A7-%D9%84%D9%85%D8%B4%D8%B1%D9%88%D8%B9-%D9%82%D8%A7%D9%86%D9%88%D9%86-%D8%B6%D8%B1%D9%8A/>

Source: <https://www.7iber.com/politics-economics/jordan-on-strike-2018/>

Figure 6: Monolingual Arabic Texts Displaying Multimodal Political Messages

This particular set of signs displays a variety of semiotic components, which contribute to understanding the symbolic political views by considering the overall visual of signs. Jaworski and Thurlow (2010, p. 2) focus on this semiotic aspect in which “the way written discourse interacts with other discursive modalities: visual images, nonverbal communication, architecture and the built environment”. As a result, the multimodal sign in the map of Jordan could have little impact with no focus on the image, which is semiotically a fundamental element in the text.

The visual ways in which images articulate and shape the political messages also occur in the sign on the left (Figure 6), where the Arabic word reads ‘haykalah’ meaning ‘economic restructuring’. The word is more likely to be perceived through drawing another one ‘rawa:tib’ meaning ‘salaries’; it is represented in some form of bones for reflecting the low economic circumstances of the country. From the semiotics perspective, although the word ‘haykalah’ is printed in red for indexing danger and threat connotations and placed on a high position, the word ‘rawa:tib’ in its sizeable multimodal arrangement appears to gain more attention. This has been also enhanced through the choice of the black background on which the multimodal text is molded as another good reference to the financial situations in Jordan. To this end, the semiotic multimodality relations appear to make the protestors’ messages obtain more readerships and, therefore, the symbolic meanings are definitely publicized i.e., there is an erosion of the Jordanians’ pay.

V. DISCUSSION AND CONCLUSION

In this study, I have endeavored to apply the frame approach of visual semiotics, in particular code choice, font size, color relevance, materiality, and multimodality on the language of protest in order to explore the protestors’ linguistic diversity in addressing different segments of audiences. This exploration in conjunction with the code choice complements the LL symbolic functions proposed by Spolsky and Cooper (1991). They proposed necessity condition as a requirement for protestors to choose a language comprehensible to the viewers. This goes with the use of MSA and JA because of their extensive use in formal speeches and daily life activities, respectively. The global drives of both English and Chinese seem to unveil some personal attempts to be identified in the data, though English is widely used

² In the Jordanian context, the verb ‘milk’ is negatively used at the time the resources of the government are exploited.

in Jordan.

However, the use of English and Chinese in the protest context quite goes away from the traditional manner of the LL studies where the language complements the idea of “in place meanings of signs” (Scollon and Scollon, 2003, p. 1) i.e., the approach that the meanings of signs rely on where and when they are positioned in a certain territory. These cultural and physical backgrounds do not have their places in the existing signs. The concept of place in the LL has disappeared from the protest scene. Instead, it involves non-fixed signs for devoting more significance to the motion of signs in the LL, calling for some political views awakened in the period of protest. This outcome applies to MSA, which is analyzed as a code understood to both Jordanians and other speakers in the Arab world as well as other foreigners recognizing the temporariness and transience perspectives of languages.

Without doubt, English conveys a mobility role worldwide, where it is the individual global language “without precise geographical boundaries or clear coordinates” (Saraceni, 2010, pp. 1-2). This has been observed in the English signs underlying objectives for speaking to the international incorporations to take their responsibilities toward the economic circumstances in other countries such as Jordan. Chinese is no exception another dominant foreign language (after English) according to the increasing number of its learners worldwide (viz., Parisot, 2013), making it another linguistic instrument of language mobility on its competing economic power to English global forces. It is true that Chinese is used for comic and fun reasons in this place, but its presence springs from the point that it symbolizes a global economic power, whose language permits the mobility of the protestors’ views in other niches.

In addition to the striking role of languages, the visibility of the signs in many Arabic and worldwide news agencies has clearly played a great part in circulating the languages political dimensions. Thus, the understandability of languages can better work in English or multilingual signs. Arabic codes also gain global readership because of their juxtaposition to English, or the visual multimodal structure of signs.

Based on these considerations, it should be emphasized that the notion of the language in place in its geographical and physical space becomes less relevant to mobile signs meaning-making, demanding the linguistic landscapers to assess the signs of protest according to a criterion less reliable on the territoriality. This finding seems to be synonymous with that of Kasanga (2014) who demonstrates that the investigation of the protest context provides new perspectives of re-considering the concept of territoriality of the fixed signs in LL studies. Also important to note is that the mobility of languages has been settled through the frequent semiotic features. For instance, the code choice in the English lettering *ATM* reveals more salience and importance to the entire multilingual text of the sign (Figure 5).

The analysis of the signs of protest, which falls within the LL arena, contributes to the semiotic guiding principles (e.g., Kress and Van Leeuwen, 1996; Scollon and Scollon, 2003; Huebner, 2006), in particular, in identifying different readerships on the local and global levels and exploring a range of symbolic cultural, socio-political, and economic associations, despite their transient and ephemeral nature. The semiotic principles carried out in analyzing the related languages have shown the great importance of such a special set of signs in terms of both the code choice and language mobility. This line of research contributes to the point that the languages of protest is made in some way to gain the mobility image, no matter through the official language in the country, multilingual writings, the use of English, or the multimodal design of signs.

APPENDIX

Consonant phonemes of Jordanian Arabic

ʔ	voiceless glottal stop
b	voiced bilabial stop
t	voiceless interdental stop
θ	voiceless interdental fricative
dʒ	voiced palatal fricative alveolar
ħ	voiceless pharyngeal fricative
x	voiceless velar fricative
d	voiced dental stop
ð	voiced inter-dental fricative
r	voiced alveolar tap
z	voiced dental fricative
s	voiceless dental fricative
ʃ	voiceless palatal fricative
sʻ	voiceless fricative alveolar
tʻ	voiceless emphatic stop
ðʻ	voiced emphatic fricative
dʻ	voiced emphatic stop
ʕ	voiced pharyngeal fricative
ʁ	voiced velar fricative
f	voiceless labio-dental fricative
q	voiceless uvular stop
k	voiceless velar stop
l	voiced lateral alveolar
m	voiced bilabial nasal
n	voiced alveolar nasal stop
h	voiceless glottal fricative
w	voiced bilabial glide
y	voiced palatal glide

The Arabic vowels used in the study

i:	High front long vowel
i	High front short vowel
u:	High back long vowel
u	High back short vowel
a:	Low back long vowel
a	Low back short vowel

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C-E Interpreting of Political Neologisms in Light of Searle's Network-background Theory

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Abstract—Searle believes that language meaning is determined by intentional states, and is hugely influenced by social rules and communicators' mental capabilities, concluding his Network-Background Theory in his discussion of Intentionality. Contemporary Chinese political discourse has its own distinctiveness, and is especially featured by increasing political neologisms, posing difficulties for interpreters and for China's international publicity. Interpreting of Chinese political neologisms, also for the purpose of conveying language meaning can gain guidance from Searle's Network-Background Theory. This paper elaborates through exemplification on strategies for interpreting political neologisms in light of Searle's theory.

Index Terms—Searle, Network-Background Theory, political neologism, C-E interpreting

I. INTRODUCTION

China's reform and opening up have injected momentum to its accumulation of comprehensive national strength and global economic and cultural exchanges. Uniqueness of China's political systems and tremendous changes thus brought about are reflected in language use, so contemporary Chinese political discourse has its own distinctiveness with especially the booming of political neologisms, which poses difficulties for interpreters.

Searle's philosophy has been delved into by many domestic and foreign scholars who mainly focus on the Speech Acts Theory, the Chinese Room Argument, and the Collective Intention Theory. However, given a significant role of Network-Background Theory in studies about language meaning, such as linguistic philosophy, relevant research is far lagging behind.

As interpreting is essentially a communicative activity and interpreters are working to convey language meaning, interpreting of Chinese political neologisms can also gain guidance from Searle's Network-Background Theory.

This paper introduces Searle's Intentional Theory of Meaning, and brings his Network-Background Theory in focus to explore strategies for interpreting flourishing Chinese political neologisms in light of Searle's theory.

II. SEARLE'S INTENTIONAL THEORY OF MEANING

Intentionality is a philosophical concept defined by *The Stanford Encyclopedia of Philosophy* as "the power of minds to be about, to represent, or to stand for, things, properties and states of affairs". (Jacob 2010) Franz Brentano introduced the concept of Intentionality to modern philosophy from Medieval Scholastic philosophy, so "Brentano's problem", as is called, is the problem of how to accommodate intentional notions within a naturalistic view of the world. Brentano's thesis that the intentional is the mark of the mental also came to be known. (Mason, Sripada & Stich 2011, p. 32) Later the philosophers and psychologists who studied with Brentano and were essentially influenced by him formed the School of Brentano with Intentionality as its theme. Among Brentano's students, Edmund Husserl is the most accomplished whose studies of meaning concern logic, linguistics and epistemology. After Husserl, H. P. Grice and John Searle also put forward their own intentional theories of meaning in analyzing ordinary language. Husserl, Grice and Searle are the three main representatives of intentional theories of meaning.

The intentional theory of meaning turns over the traditional formal analysis and takes into account human factors when analyzing language meaning. (Huang Birong 2010, p. 1) According to this theory, meaning relates closely with the speaker's intention, and the psychological intention of the speaker carries meaning. This theory has become an important option among numerous meaning theories at present and plays a revolutionary and groundbreaking role. From the linguistic point of view, it succeeds in expanding the scope of the semantic analysis; from the perspective of philosophy, it helps to figure out the philosophy of mind as the basis for language meaning so as to introduce the language philosophy into the philosophy of mind. Moreover, it probes into meaning generating and understanding through syntactic, semantic and pragmatic amalgamation. (Huang Birong 2010, p. 1)

Searle's philosophy features the combination of linguistic philosophy and philosophy of mind. His study of Intentionality originated from his research on language meaning, the core of which is how language represents reality. Searle found that linguistic representation is not intrinsic in language but derives from Intentionality of the mind. (Searle 2001, p. 153) Searle made three distinctions to distinguish Intentionality from other similar notions: a) psychological states or events with Intentionality are differentiated from those without, "beliefs" being an example of the former as they concern things other than self while inexplicable anxiety being an instance of the latter as it doesn't

have a direction towards a specific object; b) consciousness and Intentionality are not identical with some unconscious beliefs serving as an illustration; c) “Intending” is just a kind of intentional form, like “beliefs”, and thus should be discriminated from Intentionality. (Searle 1983, pp. 1-3) Searle points out that every intentional state has its conditions of satisfaction. Only when one is conscious of a certain state can consciousness possess Intentionality. According to Searle, there are two levels of Intentionality, namely the intentional state of affair expressed (the intention to represent) and the speaking intentional state of affair (the intention to communicate), the former called “bona fide condition” and the latter “meaning intention”. (Xu Haiming 1998, p. 68)

Searle takes social rules into consideration when he talks about Intentionality, and moreover, brings forward a systematical theory of meaning from the Intentionality perspective for the first time. He genuinely exploits intentional dimension of the theory of meaning. This is where his Network-Background theory comes into focus.

III. SEARLE’S NETWORK-BACKGROUND THEORY IN FOCUS

The Network-Background Theory is one of the most central theories in Searle’s discussion of Intentionality. In the Theory of Speech Acts, Searle made an inquiry into “how the intention comes into being” after exploring language meaning, resulting in the Network-Background Theory.

From Searle’s point of view, meanings of speech acts take root in the intentional states of the speaker, without which, there would be no meaning. But different from Grice, Searle points out clearly that meanings of speech acts are not only related with Intentionality, but also with customs. Meanings are decided jointly by both Intentionality and customs. (Searle 1955) Customs and social rules are realized by the Intentional Network and the nonrepresentational Background in the process of producing meaning. Therefore, the key to understanding Searle’s internalist theory of meaning is to understand his account of the Intentional Network and the nonrepresentational Background. Intentional contents have the decisive influences upon the conditions of satisfaction of intentional states. But these influences are not realized in an independent, atomist way. Each intentional state has its intentional content in the relationship with other innumerable intentional states, or in the Network of intentional states. Moreover, the whole Network can only function against the Background, which is the so-called nonrepresentational mental capability. (Searle 1983, pp. 20-21)

A complete Network of intentional states is composed of all kinds of intentional states, each functioning relying on the Network. Every intentional state has its only condition of satisfaction which in turn is determined by this very intentional state. Or any specific intentional state has only one condition of satisfaction which corresponds with its position in the Network. (Searle 1983, pp. 20-21) The ultimate basis for forming intentional states is the nonrepresentational Background, the human-specific mental capability. This Background isn’t any intentional state, but life experience. To be specific, nonrepresentational Background refers to the capability to create and interpret meanings from context of situation, cognitive ability to predict how things develop under specific context, and the psychological and neurological activities involved. (Searle 1983, p. 20)

Interpreting, essentially a communicative activity of conveying meaning can draw insights from Searle’s Network-Background Theory. So to ensure the success of interpreting, interpreters also need to improve their knowledge structures to have a better understanding of the Network and of the condition of satisfaction of certain intentional states and to correctly judge the situational context to enrich the Background knowledge. In the following, the author would like to elaborate on interpreting Chinese political neologisms in light of Searle’s theory.

IV. FEATURES OF CHINESE POLITICAL NEOLOGISMS

Political neologisms often appear in political discourse, and it is significant to examine the broader context first.

Various definitions of “discourse” are given by scholars. *Routledge Dictionary of Language and Linguistics* (Bussmann 1996) defines it as “generic term for various types of text” and summarizes some scholars’ views, “connected speech (Harris 1952); the product of an interactive process in a sociocultural context (Pike 1954); performance (van Dijk 1974); talk (Cicourel 1975); conversational interaction (Coulthard 1977); ‘language in context across all forms and modes’ (Tannen 1981); and process (Brown and Yule 1983).” Jaworski and Coupland (1999, pp. 1-3) list ten of its definitions, which can fall into three categories. Discourse is a unit above the sentence or above the clause; discourse is language in use; discourse is a type of social practice. Other definitions are given by Widdowson (1979), Steiner and Veltmen (1988), Kransch (1988), etc. (Li Yue’e & Fan Hongya 2002, p. 4) According to Foucault (1984, pp. 108-138), discourse is closely connected with power and knowledge because “... in every society the production of discourse is at once controlled, selected, organized and redistributed by a certain number of procedures whose role is to ward off its powers and dangers...”.

As to the term “political discourse”, such scholars as Wilson, McNair, Chilton & Sch äffner, van Dijk, etc. have all defined it. For instance, Wilson (1990, p.4) restricts it to “the real-world linguistic activities of practising politicians”, roughly agreed on by Chilton & Sch äffner (1997, pp. 206-230) and van Dijk (2001, pp. 352-371), while McNair (1995, p. 4) believes it to be all kinds of “purposeful communication about politics”. This paper, based on a roundup and analysis of previous views, deems “political discourse” as written or oral language used under political contexts, e.g. in political documents or on political occasions for certain goals.

Mastery of features of political neologisms that have seen a boom in their number in political discourse is an asset for

exploring strategies to interpret them.

First and foremost, some Chinese political neologisms express considerable amount of information within a few characters. Linguistic simplicity and efficiency of information delivery are accomplished as a natural result of information boom nowadays. Such examples are “打假(da jia)”, “关停并转(guan ting bing zhuan)” and “高官会(gao guan hui)”, which are respectively short for “打击假冒伪劣商品、产品、作品(crack down on counterfeit and shoddy products)”, “对亏损国有企业采取关闭、停产整顿、合并和转产(close, suspend, merge and transition state-owned corporations under deficit)” and “高级官员会议(high-rank officials’ meeting)”. Particularly, a large number of political neologisms contain numbers for generalization, such as “三讲(san jiang)”, which refers to “讲学习, 讲政治, 讲正气(three emphases on theoretical study, political awareness and good conduct)”.

Besides, many new political neologisms involve a productive way of word formation, namely affixation. Conventionally affixation is a typical feature of alphabetical languages, but with the growing borrowing trend, such Chinese political neologisms as “特色化(te se hua)”, “智能化(zhi neng hua)”, “透明度(tou ming du)”, “新鲜度(xin xian du)”, “吃喝风(chi he feng)”, “摊派风(tan pai feng)” come into being.

Moreover, rhetorical devices are frequently found in a great number of Chinese political neologisms, mainly for the purposes of clarifying complex thoughts in an acceptable and figurative way for brevity or comprehensibility, and of strengthening or attenuating certain notions. Metaphor is used in “垃圾邮件(la ji you jian)”, “打擦边球(da ca bian qiu)”, and “穿小鞋(chuan xiao xie)” to refer “useless mails”, “stretching rules to limit”, and “receive others’ intentional negative influence or retaliation” respectively to “junk”, “playing edge ball”, and “wearing unfitting shoes”.

Additionally, neatly-structured four-character expressions are profusely used. In this new era, many such political neologisms emerge. “高度自治(gao du zi zhi, high degree of autonomy)”, “反腐倡廉(fan fu chang lian, combat corruption and build a clean government)” and “抓大放小(zhua da fang xiao, invigorate large enterprises while relaxing control over small ones)” are good examples.

V. ESSENCE OF INTERPRETING

Translation, in essence, is a complex communicative activity. Interpreting, with its time constraints, adds to the directness of the communicative activity, the process of which is quoted as follows.

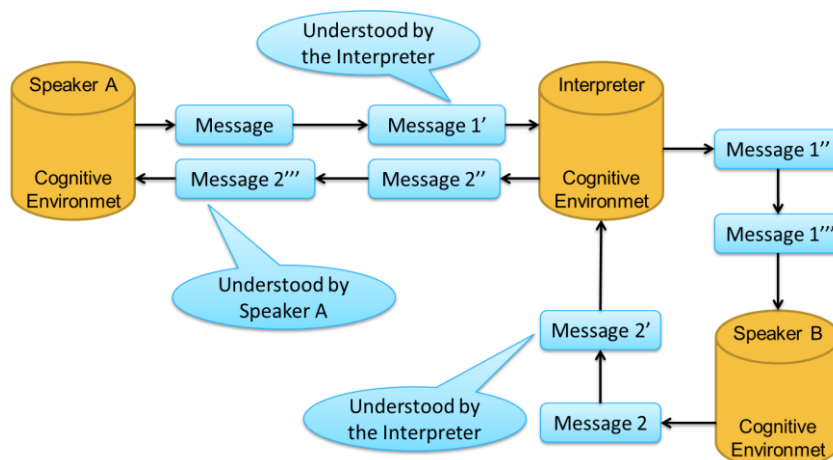


Figure 1. Communicative Act of Interpreting (Bu Yiqing 2009, p. 19)

In this complex communicative act, interpreting is integrated into the whole communicating process, and contributes to complexity by dividing the whole process into two parts: one between speaker A and the interpreter and the other between the interpreter and speaker B.

“Interpreting is a communicative activity, during the process of which, an interpreter orally transfers what he/she receives and comprehends in one linguistic form into the other language accurately and immediately, so as to pass on and exchange complete information in a timely manner.” (“口译是一种通过口头表达形式, 将所感知和理解的信息准确而又快速地由一种语言形式转换成另一种语言形式, 进而达到完整并即时传递交流信息之目的交际行为。”) (Mei Deming 2006, p. 6) So in the final analysis, interpreting is essentially a communicative activity, and the interpreter shoulders the responsibility to convey language meaning.

VI. C-E INTERPRETING OF POLITICAL NEOLOGISMS

Interpreting Chinese political neologisms has its own distinctiveness, which poses greater demands on the interpreters’ abilities. Here is a detailed analysis of what interpreters need in order to interpret Chinese political neologisms, based on Searle’s theory.

For some Chinese political neologisms borrowed from English, the original English versions can be directly utilized, as no confusion exists. Such instances are “峰会(feng hui, summit)”, “绿卡(lv ka, green card)”, “白皮书(bai pi shu, white paper)” and “泡沫经济(pao mo jing ji, bubble economy)”. Apart from that, some Chinese expressions have been integrated into English, known as China English, which being already familiar to the audience, can be used by interpreters. For example, “一国两制(yi guo liang zhi, one country, two systems)”, “高度自治(gao du zi zhi, high degree of autonomy)” and “三个代表(san ge dai biao, three represents)” are deemed acceptable by foreign media. In recent years, adoption of Chinese expressions into English seems on the rise, as we can see new China English words like “两会(liang hui, NPC & CPPCC)” and “不折腾(bu zhe teng, avoid self-inflicted setbacks)” have been incorporated into foreign press and Wikipedia.

Nevertheless, real-life cases are much more complex. For a large scope of occasions, the above-mentioned strategies do not comply. Interpreters need to adopt literal interpreting, literal interpreting plus explanation and free interpreting accordingly.

To start with, literal interpreting can be used on certain occasions. Literal interpreting preserves the form, including images and rhetorical devices of the source language. One such occasion is when interpreters make judgments that literally interpreted versions of target language without explanation are within the comprehension abilities of the recipients. This calls for mobilization of interpreters' Network knowledge to grasp the speakers' intentional states, and activation of their Background knowledge to have correct estimates of the audience's cognitive abilities. Examples in point are “廉租房(lian zu fang, low-rent housing)”, “经济特区(jing ji te qu, special economic zone)” and “税费改革(shui fei gai ge, reform of taxes and charges)”. The other occasion is that the literally interpreted versions are regarded to be understood by the audience if they put them within the context. For instance, when the political neologism “一圈两翼(yi quan liang yi)” was first put forward by an official of Chongqing Municipal Government during a press conference, the interpreter gave a literally interpreted version “one circle with two wings”, which is acceptable because the interpreter made a correct prediction that the speaker would give further explanations later to be interpreted. During this process, the interpreter showed rich Background knowledge by taking stock of the situation correctly.

Despite the fact that literal interpreting is time-efficient, which conforms to the requirements of interpreting, there exist some occasions when explanation is essential. Interpreters need to give social rules due attention. C-E interpreting of Chinese political neologisms is mostly for introducing and elaborating on China's policies and stances to foreign countries. Thus it is of paramount significance that abundant clear information is provided. At the same time, as for political neologisms, foreign audience may not have adequate understandings, and their knowledge about China and the current context may not suffice to enable them to master the intended meanings. Under such circumstances, literal interpreting with explanation is suggested. For the accurate explanation to be offered, need arises that the interpreter concurrently motivates his/her Network knowledge to grasp the intention of the speaker and Background knowledge to hold audience's knowledge up to the current situation. Here Network-Background Theory is again much instructive. Some more instances are listed. 三通(san tong) three direct links across the Taiwan Straits, namely, links of trade, transportation and mail services; 菜篮子工程(cai lan zi gong cheng) vegetable basket project aimed to improve the market supply of vegetables, meat, fruit and other non-staple food; 草根工业(gao gen gong ye) grass-roots industry, which refers to village and township enterprises that take root among farmers and grow rapidly like wild grass. Added explanations may be omitted when these neologisms appear more than once within a same context.

Further, some Chinese political neologisms, such as those with rhetorical devices and those in abbreviated forms, require free interpreting, which aims to convey sufficient meanings in an acceptable way by the foreign audience at the cost of sacrificing the linguistic forms of source language. To illustrate, as to the neologism “三高农业(san gao nong ye)”, one may put it into “three high agriculture”, which has ambiguity and may lead the audience to confusion. Under such conditions, the interpreter needs to show Background knowledge by having a clear understanding of the situational context and taking into account that political discourse interpreting first demands clarity to show China's policies and positions to the outside world, and that the foreign audience may lack knowledge about this term. Then the interpreter tries to activate his/her own Network knowledge, and may add some words to produce a clearer English version “high-yield, cost-efficient and high-tech agriculture”. More examples are as follows. 三公问题(san gong wen ti) use taxpayers' money for car rides, foreign trips and entertainment; 灰色收入(hui se shou ru) income from moonlighting; 摊派风(tan pai feng) common practice of irrational quotas. In some other Chinese political neologisms, roughly the same meanings are reiterated either to form four-character expressions or to give emphasis to the ideas. Omission and generalization can be utilized for interpreting these neologisms. For instance, “医德医风(yi de yi feng)” can be interpreted as “medical ethics”, with the word “ethics” conveying the meaning of both “德(de)” and “风(feng)”, and “上有政策(shang you zheng ce), 下有对策(xia you dui ce); 有令不行(you ling bu xing), 有禁不止(you jin bu zhi)” can be generalized as “disobey orders and defy prohibitions”.

VII. CONCLUSION

Quality of C-E political neologism interpreting is closely associated with whether China is able to let the world have better understandings of its policies.

In Searle's Intentional Theory of Meaning, he emphasizes the importance of social rules and of communicators' mental capability in producing and understanding meaning, concluding his Network-Background Theory.

According to this theory, interpreters need to fully activate their Network knowledge to get the intentional states of the speakers by improving their knowledge structures. Thus, when interpreting political neologisms, first of all, interpreters need to comprehend various shades of meanings of the neologisms to ensure speakers' intended meanings or intentional states are well grasped. Meantime, interpreters need to mobilize their Background knowledge. The situational context and foreign audience's possible knowledge of China should be considered. This poses a requirement for interpreters to enhance their political sensitivity and cultural awareness.

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Harmony through Conflicts: Herman Melville's Attitudes towards Transcendentalism in *Moby-Dick*

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Abstract—According to the Transcendentalist beliefs proposed by great American thinker Ralph Waldo Emerson in the mid-19th century, this article carries out a detailed analysis of Melville's both Anti-Transcendentalist thoughts and Transcendentalist tendency in the perspectives of Oversoul, Individualism, and Man-and-Nature relationship revealed in *Moby-Dick*. It also lists the reasons for Melville's complex and sophisticated attitude towards Transcendentalism in the hope of directing the critical attention to this aspect that *Moby-Dick* is a twisted and ambiguous interpretation of Melville's attitude towards Transcendentalism.

Index Terms—Herman Melville, attitude, transcendentalism, *Moby-Dick*

I. INTRODUCTION

Now generally acknowledged as one of the greatest writers of the nineteenth century in the United States, Herman Melville (1819-1891) is best known for his fiction *Moby-Dick*, a tale which “Melville reached the high-point of his art” (Ousby, 1979, p. 70). Richard Chase (1957) refers to the novel as “the grandest expression of the American imagination” (p. 89), and it is appreciated as one of the towering masterpieces in world literature.

This novel is a record of the wandering sailor Ishmael's coming into society, his development, his response to the universe and the people around him and his final and mature insight into human nature as well as his spiritual search for self-identity. Based on a profound, encyclopedic knowledge of the ocean and vessels, Melville succeeded in portraying vivid sea adventures and exotic island life in his constant quest for the mystery of destiny and his preoccupation with good and evil in the universe.

Meanwhile, the American Romanticism period in history also witnessed the outbreak of the Transcendentalist movement, represented by Ralph Waldo Emerson (1803-1882) who had advocated a series of Transcendentalist views. One major element of his philosophy is the transcendence of the “Oversoul” — the supernatural level of reality. Emerson believes that “man is made in the image of God and is just a little less than Him. This is as much as to say that the spiritual and immanent God is operative in the soul of man, and that man is divine” (Chang, 2007, p. 61).

While Oversoul is the gist of Emerson's belief, Self-reliance acts as the way that makes Oversoul practical. As God is in every man's heart, following one's heart means to hear and act on the voice of God. It naturally leads to another concept of Transcendentalism, which is democratic individualism. Emerson explains individualism to the fullest in his statement that “Mankind should remain the centre of the world, for, if fate is something that limits him, it will also become something that he can control... and circumstance is half, but positive power is the other half” (Emerson, 1990, p. 35).

This study aims to find answers to questions concerning the relationship between Melville's thoughts and the American Transcendentalist beliefs. To be specific, what kind of attitudes Melville holds towards Transcendentalism and how they are revealed in his work *Moby-Dick*.

II. LITERATURE REVIEW

After a fleeting success in the late 1840s, Melville's popularity declined dramatically. “In his secret proud way, Melville had challenged the world with his genius”, as John Freeman indicated, “but the world had defeated him by ignoring the challenge and starving him” (Freeman, 1926, p. 69).

“Posterity has rectified this injustice. From the 1920s onwards, there has been a steady revival of interest in Melville's work” (Ousby, 1979, p. 70). Melville's reputation then “surge from the lesser American writers into the rarefied company of Shakespeare and a few fellow immortals of world literature so that only Whitman, James, and Faulkner were seen as his American equals” (Gottesman, 1979, p. 204). The Melvillean study, especially the study on his masterpiece *Moby-Dick*, has proliferated with increasingly-growing research interests throughout the twentieth century even until now.

Such an unexpected return of Melville's great fame inevitably caused a more careful study about the findings of modern critics in this white whale story. The discoveries have attested *Moby-Dick* to be a book much richer than somewhat a mixture of prose and a poetic language. Ever since the 1920s, when *Herman Melville: Mariner and Mystic* by Raymond Weaver got published, *Moby-Dick* has continuously received sharp critical attention from all kinds of perspectives. Weaver was enthusiastically pro-Melville. He called *Moby-Dick* “indisputably the greatest whaling novel” (Weaver, 1921,

p. 105). The year 1929 saw the publication of Lewis Mumford's *Herman Melville: A Study of His Life and Vision*. To some degree, Mumford projects Melville's real life and autobiographical documents onto his fiction and literary works. In 1939, an incredibly important study of *Melville in the South Seas* was brought out by Charles R. Anderson, who undertook highly close research about factual data of Melville's three-year-long voyage in the Pacific. And he argued that Melville has shaped and transformed factual material instead of just "invented" things (Anderson, 1939, p. 230).

Additionally, a variety of *Moby-Dick* in different languages and editions emerged in the late 1920s and throughout the 1930s. Kevin J. Hayes (2008) once made a relatively comprehensive conclusion of such situation: "Translations of *Moby-Dick* appeared in Finnish (1928), French (1928), German (1929), and Italian (1932)" (p. 203). In the eye of most critics, *Moby-Dick* was a rare achievement rather than a big failure. The prediction of Van Wyck Brooks that the "Melville boom is only a question of time" was validated as true (quoted in Parker, 1970, p. 144).

It was since the 1970s that the issues of reading *Moby-Dick* have become more and more complicated according to modern criticisms. Various interpretations have been invoked among critics. For instance, in Leslie A. Fiedler's *Love and Death in the American Novel*, the companionship between Ishmael and Queequeg is given careful attention. And John Parke altogether finds seven levels of meaning in his essay: the "Seven Moby-Dick's" (Parke, 1981).

In particular, several scholars contributed to the realm of Melvillean study from the transcendental perspective. In Hershel Parker's (1970) *Melville's Satire of Emerson and Thoreau: An Evaluation of the Evidence*, he has established the fact that Melville in at least one work does satirize Transcendentalism and Transcendentalists. In Milton Stern's (1957) *The Fine Hammered Steel of Herman Melville*, he believes that Melville's early attack on the missionaries was a prelude to a bolder attack on the concept of God itself, or even against the Spirit of Innocence, the universal purity and goodness which the Transcendentalists treasured. In *A Whale of a Tale*, Davis (1991) digs deep into Melville's early hardships of life on whalers and claims that the brutal, difficult and uncertain way of life in the nineteenth-century marine industry led to Melville's anti-Transcendentalist viewpoint.

Furthermore, in *A Companion to Herman Melville*, Matthiessen (1941) maintains that Melville "felt a strong attraction in the transcendental beliefs; he frequently underscored Emerson's lines with that heavily-freighted nineteenth-century word 'noble'" (p. 145). However, on the other hand, Melville struggled uncomfortably with Emersonian Transcendentalism. Again, in the paper *Negotiating Transcendentalism, Escaping Paradise: Herman Melville's Moby-Dick*, Ramon Espejo Romero (2010) undertakes a close reading of *Moby-Dick* and carries an ongoing debate between the novelist and Transcendentalist philosophy. For the reason that each interpretation has its solid foundation, it is unlikely to unify the various themes and the rich diversity of the form discussed. It can be said that every age can find its own implication in this "leviathan" book.

In China, Melville was first introduced in 1957 when Cao Yong translated his *Moby-Dick*. From then on, more translated versions of both the masterpiece and other works were received by Chinese readers. "Melville study in China mainly focuses on four perspectives: the chapter reviews of Melville and *Moby-Dick* in books like *Comments on 20 American Classics* by Yu Jianhua; the preface and epilogue when *Moby-Dick* was translated; various textbooks of the history of American literature, for example, *A Survey of American Literature* by Chang Yaoxin; and the last one is the academic essays" (Li, 2006, p. 11-12).

In the CNKI (China's National Knowledge Infrastructure), nine journal articles themed on *Moby-Dick* are found in the 1980s, seventeen in 1990s. The twenty-first century, especially the period from 2010 to 2019, witnessed a considerable rise in Melville study in China. What's more, there is also a large number of theses of both Master and Doctoral degree level discussing Melville and his *Moby-Dick*. Generally speaking, almost every year saw publications of journal articles and theses on *Moby-Dick*. In overall terms, the study of *Moby-Dick* is on the dramatic rise, which shows that the Melvillean research tends to be more comprehensive and text-oriented.

Despite the achievements in China, there still lies a particular gap. It is not hard to notice that most of the Chinese scholars' research have focused on close or similar subjects embedded in this novel, such as symbolism, tragic spirit, eco-criticism, religious thinking, and the Man-and-Nature relationship. And there exists a significant amount of overlap in both their titles and contents. However, only a fraction of research focuses on the representation and interpretation of Transcendentalism reflected in this novel.

III. THE ANTI-TRANSCENDENTALIST THOUGHTS IN *MOBY-DICK*

To say that the whole of *Moby-Dick* is a negative reflection upon Transcendentalism is not, in fact, an exaggeration (Ousby, 1979, p. 84). Throughout the story, Melville incorporates the Anti-Transcendentalist principles in the characterization of Ahab and the relationship between man and nature.

A. Ahab — Suicidal Individualist

1. Ahab's innate evil

Emerson believes that the world is filled with goodness and human nature is potentially good, positing "The individual is the most important of all and man can become better and even perfect" (Emerson, 1990, p. 60). However, Melville refutes this Transcendentalist principle by believing in the more reasonable idea that man has the potential to be either good or bad and that every soul is born with the stain of the original sin and man is the most destructive force in nature.

After Ahab loses his leg to the white whale, he creates himself as the "race-hero" who vows to kill the source of evil:

Moby Dick (Stern, 1957, p. 74). To Ahab the pursuit of the white whale is all-important, and his determination to get his revenge becomes an obsession. The whale, he insists, struck him out of malice, not a blind instinct; indeed, it represents “all the evil in the natural universe” (Ousby, 1979, p. 81). In a way the whale also personifies the evil that exists within Ahab. Blindly, the very evil embedded in Ahab was ignored by transcendentalists. And fiercely, the Transcendentalist ideals were struck upon by Melville.

2. Ahab's blasphemous pride

The key to Transcendental philosophy lies in the notion that God could be found through nature. Emerson brings God back into common people's heart as he states: “God is here within” and “God in us worships God” (Emerson, 1990, p. 45).

Melville deals heavy blows against the optimistic views by portraying Ahab as a man who not only has a God in his heart but even thinks he is the only God for all. In Chapter 124, the narrator summarized: “In his fiery eyes of scorn and triumph, you then saw Ahab in all his fatal pride” (Melville, 1994, p. 405). Ahab is angry for his pride is severely wounded, and his “wounded pride” is essentially blasphemous from the very bottom. He fails to accept human limitations and his nerves have been disturbed by the blind and purposeless outrage towards the whale. As the outcome turns out to be, Ahab's egotism makes him a destructive and malicious threat to *Moby Dick* and finally causes his self-annihilation in the end.

3. Ahab's deadly extreme individualism

Melville's era saw the acme of Transcendentalist individualism that had been gaining ground for some time. Emerson established a relationship between human and the world—instead of being confined by the world, man becomes the active controller and creator of the outside world. In other words, self-reliance and individualism must outweigh external authority and blind conformity to custom and tradition.

Melville lost no opportunity in his criticism of extreme individualism. Ahab denies the humanity and individuality of his fellowmen ruthlessly and is said to be too much of a self-reliant individual to be a good human being. To him, the only existing law is always his own will. Richard Chase hits the nail when he says that the idea Melville conveys in *Moby-Dick* is “death—spiritual, emotional, physical,” which is the price of self-reliance when it is pushed to the point of solipsism (Chase, 1962, p. 57). Ahab is, to be more exact, a victim of solipsism, “his tragedy stemming in the main from extreme individualism, selfish will, and a spirit too much withdrawn to itself to warrant salvation” (Kartiganer & Griffith, 1972, p. 359). *Moby-Dick* thereby represents the fundamental pattern of the nineteenth-century American life: extreme loneliness and deadly suicidal individualism in a self-styled democracy.

B. Attacks on Man-and-nature Relationship

“American fiction is perpetually fascinated by man's relation to nature, and in this area, Melville is supreme” (Ousby, 1979, p. 28). Melville holds different views about the relationship between man and nature from his contemporaries during his time.

1. The human's frustrating journey to the mystery of nature

Emerson experienced a moment of “ecstasy” recorded in his *Nature*. “I become a transparent eyeball; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or particle of God” (Emerson, 1989, p. 905). It is evident that Emerson believes that with man's intuition, he is capable of transcending the limitations of himself and coexisting with nature.

On the contrary, the Anti-Transcendentalists believe that man could observe nature, experience nature and even admire nature; however, man could never uncover the mystery of nature, nor could he fuse into nature. “The man who goes too far in the effort, who crowds too close upon the mystery, destroys himself” (Higgins & Parker, 1992, p. 459). Meanwhile, Ahab's passion for dominating nature gives him an evil persona and counters Transcendentalist views that man and nature are equal before God. “He, Ahab, is evil, Melville seems to say, because he seeks to overthrow the established order of dualistic human creation” (Stern, 1957, p. 74).

Melville showed intense interests in the problem of the conflict between people's pursuit for the meaning of life and Nature's indifferent response. Just like some critics declare, man cannot overcome or manipulate nature at its source. Indeed, he must, ultimately, put himself at the mercy of nature. The moment he attempts to gain power over nature, he is predestined to disaster. The idea that man can recreate the world for himself is nothing but a Transcendentalist folly.

2. The icy-coldness of nature

Melville challenged the Transcendentalist naïve perception of nature as being loving and rational by depicting the vast sea as indifferent, unforgiving and often unexplainable. He unveiled the true nature of the sea in the following description: “But as the oarsmen violently forced their boat through the sledge-hammering seas, the before whale-smitten bow-ends of two planks burst through, and in an instant almost, the temporarily disabled boat lay nearly level with the waves” (Melville, 1994, p. 327).

It could be drawn from above that Melville firmly believed in the malicious sides of nature because he sensitively learned that nature was often capricious, disinterested, or cruel to man's sufferings. In this sense, Melville differed from the Transcendentalists in holding that there existed an untranscendental gap between man and nature. Following this thread, he shattered the Transcendentalist false illusion of a happy world by using numerous images of destruction and iniquity.

IV. THE TRANSCENDENTALIST TENDENCY IN *MOBY-DICK*

A. Two Main Transcendentalist Characters

Although Herman Melville holds some Anti-Transcendentalist thoughts as mentioned above, his book *Moby-Dick* focuses and explores the inner world of humans, which accords with a massive part of the Transcendentalist beliefs. Melville touches on Ahab's more deep-seated reasons for the persistent chase of Moby Dick; he also ends the story letting Ishmael survive the catastrophe because of his Transcendentalist qualities.

1. Ahab — a Transcendentalist hero of self-reliance

Ahab is an image living in a nation which encourages the value of self-reliance because of its unique history. At the time when *Moby-Dick* was written, the question of the individual and his unique personal rights was nowhere more alive than in America. The literary characters cannot avoid such influence during this specific historical period. In *Moby-Dick*, whaling is Ahab's profession, and his long-time seclusion in the remotest seas has led to independent thought and complete self-reliance. With these qualities, Ahab succumbed to nothing and nobody and chased his enemy to the last corner.

While Harold Beaver (1981) refers to Ahab as “Emerson's transcendental philosopher who was dedicated to the solitary search for truth and turned satanic”, Vincent concludes in agreement that “Ahab is Melville's portrait of the self-reliant man seeking to fulfil the ‘law of being’ according to Emerson's directive” (Vincent, 1949, p. 161). Even Melville himself is impressed by Ahab's extraordinary ability of self-reliance and his spiritual quest for the terminal truth. Thus it can be seen that “Ahab may have been Melville's portrait of an Emersonian self-reliant individual” (Chang, 2007, p. 84).

2. Ishmael — an Emersonian individualist

Emerson emphasizes the significance of the individual and that people should depend on themselves for spiritual perfection as “Nature is God's enlightenment toward human beings. And the spirit is present everywhere” (Emerson, 1989, p. 835). In his views, harmonious communication between man and nature could be reached through Oversoul.

Ishmael's religious attitude has much relevance to the requirement of touching with the Transcendental Oversoul, which emphasizes spiritual communication through a comprehension of the divine symbols in nature so that one can arrive at “a moment of expanded consciousness in which boundaries and divisions seem dissolved in a transporting sense of unity” (McSweeney, 1986, p. 95). Voyaging for Ishmael has become a process of communion with the unity of the universe, the wholeness of God, the great spiritual force the Emerson described as “Oversoul”. Eventually Ishmael is saved by the upward thrust of a more idiosyncratic Transcendentalism, for he does not incorporate Transcendentalism uncritically as he affirms of himself that “while ponderous planets of unwaning woe revolve round me, deep down and deep inland there I still bathe me in eternal mildness of joy” (Melville, 1994, p. 498).

B. An Embodiment of Oversoul in *Moby-Dick*

Emerson holds that the transcendentalist law is the “moral law” through which man discovers the nature of God as a living spirit. God's presence can be found in all things in nature, for they are the symbols of the spiritual. Under this influence, it created one of the most prolific periods in the history of American literature.

How did Melville convert a simple adventure story into so rich and complex an achievement? Much of the answer lies in his use of mysticism and symbolism, those favourite devices of American nineteenth-century fiction (Ousby, 1979, p. 80).

1. Mysticism — a veil of nature

Briefly speaking, Transcendentalists emphasize the spirit, or the supernatural. In this period, a new group of writers under the influence of Emerson began to “incorporate Transcendental thought into their work. They thought of a kind of mysticism inspired by nature for the most part” (Wang, 1999, p. 102).

Ronald Mason argues that the transformation of “symbolic images into a creative myth, embodying a significant reflection of the most profound human pre-occupations was Melville's achievement in *Moby-Dick*” (Mason, 1972, p. 27). And Slochower summarizes the mythic importance of *Moby-Dick* in the following terms: “Melville's *Moby-Dick* is the first major American literary myth sounding the central motifs of creation and quest. Its distinctive American quality lies in its uncertain attitude toward creation” (Slochower, 1978, p. 182). It indicates that the mysterious colour of *Moby-Dick* derives from Transcendentalism and naturally mirrors the Transcendentalist's thoughts. “Throughout the book, Melville is in the habit of finding allegorical or symbolic meaning in the simplest and most concrete facts. This is partly encouraged by the importance which American Transcendentalism gave to the symbolic interpretation of the world” (Matthiessen, 1941, p. 422). Therefore, it is safe to say that Melville uses ambiguity and mysticism to keep the readers wondering for the truth of the world, establishing a vital position for *Moby-Dick* in the creation of myth in literary realms.

2. Symbolism — a sign of nature

Melville fills this novel with symbolism. The Pequod is, to D.H. Lawrence, “the ship of the American soul” (Lawrence, 1923, p. 160). And the voyage itself is a metaphor for “search and discovery for the ultimate truth of experience” (Hoffman, 1960, p. 235). Furthermore, “The sea is an archetypal symbol of the mystery of life and creation — birth, the flowing of time into eternity, and rebirth” (Guerin, 1999, p. 161).

In Ishmael's eyes, it is only through the sea that man can keep in touch with the terminal truth as in “landlessness alone resides the highest truth, shoreless, indefinite as God”. He claims that truth belongs to the sea due to its indefinite

quality and flexibility, because “meditation and water are wedded forever” (Melville, 1994, p. 121). In other words, the endless water represents the very essence of life and the image of the ungraspable phantom of life. “The sea is such an ideal, divine and mysterious place where you could communicate with God, or ponder over something supernatural” (Macphee, 1997, p. 17). More importantly, the sea itself is uncertain, ineffable and poetic. Man can observe and try to interpret only the surface of the ocean, whereas, the depth of the sea seems mysterious and inaccessible, thus left unknown. Melville intends to keep it that way for he deliberately keeps the function and characteristics of the sea ambiguous to the end, thus thickening the mystic colour and symbolic representations of the sea.

V. REASONS FOR MELVILLE’S ATTITUDE TOWARDS TRANSCENDENTALISM

A. Reasons for Melville's Anti-transcendentalist Thoughts

1. Life experiences

It is known that Melville undergoes a series of humiliating events, “particularly his father's death in 1830 when Herman was twelve, which posed the most traumatic public event in his young life” (Adamson, 1997, p. 21). Arvin affirms that “Allan's (Melville's father) death was the direct and the most decisive event emotionally of Herman Melville's life” (Arvin, 1963, p. 23). During his life, memories of ruthless abandonment never cease to haunt him even though he keeps fighting to come out of it. Ishmael, the foundling in *Moby-Dick*, is a good case in point.

Later Melville joined a whaling voyage out of financial desperation. On the sea, these ships were “the last refuge for criminals and castaways” (Unger, 1974, p. 75). He experienced hardships of this lifestyle, which provided the perfect background for his great symbolic novel as well as tempered his spirit and made him wary of the optimism of Transcendentalism.

In literary life, Melville’s acquaintance and later a close spiritual connection with Nathaniel Hawthorne reinforces his sense of the blackness in human nature” (Howard, 1951, p. 168). Their short yet significant friendship contributed, to a profound degree, to Melville’s composition of this great novel and the two men were philosophically closely related. In fact, their meeting inspired Melville on the philosophy of life and bolstered his confidence in anti-Transcendentalism. After finishing *Moby-Dick*, Melville dedicated it to Hawthorne and wrote to him, “I’ve written a wicked book and feel spotless as a lamb” (Melville, 1994, p. 590).

2. Religious cultivation

Since his childhood, Melville was under the cultivation of Calvinistic belief. He later described it as “that Calvinistic sense of Innate Depravity and Original Sin, from whose visitations, in some shape or other, no deeply thinking mind is always and wholly free” (Arvin, 1963, p. 33). Afterwards, Melville grew more and more dissatisfied with Emerson's inadequacy. Once he remarked after hearing Emerson's lecture, “No, I do not oscillate in Emerson's rainbow, but prefer rather to hang myself in my halter than swing in any other man's swing” (Matthiessen, 1941, p. 445). It is his religious beliefs that form Melville's unique attitude towards Transcendentalism.

Being a tragic writer, Melville cuts off his social connections in the outside world and withdraws into his inside world. He spends a wealth of time dreaming, fancying, brooding and exploring, pursuing a satisfying answer to these complicating questions. “Extreme of introverted thinking may evaporate into a representation of the irrepresentable, far beyond anything that could be expressed in an image” (Sharp, 1987, p. 74). Such long attachment to the inner world leads to great melancholy and depression, which gradually develops into his pessimistic tendency, which forms a sharp contrast to the optimistic thinking in Transcendentalism.

B. Reasons for Melville's Pro-transcendentalist Thoughts

1. The influence of Transcendentalism on American literature and Melville

Undoubtedly, Emerson's Transcendentalism and the Transcendental movement exert a powerful impact on American romanticism history and cause unprecedented prosperity in American thought and culture.

It cannot be untrue if we say the Transcendental literature movement is all the while influencing writers and poets in their thoughts and writing style. In fact, from the perspectives of theme, style and subject matter, *Moby-Dick* was a purely American book. Inevitably, it mirrored the American tendency back then. As Ralph Emerson wisely puts it: “No piece of artistic work can avoid the stain of its times. And no writer can wipe out of his work every trace of the thoughts amidst which it grew” (Vincent, 1949, p. 63).

2. Melville's interest in Transcendentalism and favorable opinion of Emerson

Early in 1849, Melville wrote in several places such statements as: “I have heard Emerson. Say what they will, he's a great man” (McSweeney, 1986, p. 9). Melville's interest in Emerson continued for years. He read Emerson's essays with critical interest, as is attested by the marked copies from his library, with their marginal notes. John B. Williams demonstrates that “it was the Emerson of 1849 that impressed him most” (McSweeney, 1986, p. 10). He was clear in his faith that Melville was inevitably inspired by his contemporary culture and benefited from his extensive reading for the development of his best work.

In a deeper sense, the most notable example of idea was shadowed by Emerson and more profoundly explored by Melville is the final dart of the rope around Ahab's neck. Through this character of Ahab, it exhibits “Melville's portrait of the self-reliant man seeking to fulfil the ‘law of his being’ according to Emerson” (Vincent, 1949, p. 161).

VI. CONCLUSION

Melville was alternately attracted and repelled by Transcendentalism, and he could not rest simply on one single axle of interpretation. Namely, Melville was unwilling to stand in the rank of optimistic Transcendentalism led by Emerson and concerned to “show the dangerous inadequacy of a philosophy that denies man's darker nature” (Martin, 1986, p. 75). He “respected the sincerity and good intentions of the Transcendentalists even while he mocked them as misguided men blind to the brute facts of existence” (Vincent, 1949, p. 56). Meanwhile, Melville was eager to wake his people up from their beautiful yet worthless “American dream”.

In *Moby-Dick*, the Pro-Transcendentalist and Anti-Transcendentalist beliefs rely on one another to remain intact like two sides of the doubloon. This book is an ever-lasing battlefield in which neither of those two or more opposing sides can win the final victory, “with the air of a man echoing a truism rather than arguing a case” (Ousby, 1979, p. 79). Critics now generally hold that “books remain canonical not because they embody lasting transcendent values but because they still speak or are still of great use to the current generations of readers” (Davey, 2004, p. 65). Michael McLoughlin thus discourages any “Pro-Emerson” or “Anti-Emerson” approach to Melville's fiction (McLoughlin, 2003, p. 67).

Accordingly, the conclusion lies in the fact that Melville deals with the subject of Transcendentalism in his own and unique dialectical way. His work *Moby-Dick* is far beyond the reach of Transcendentalism. Hence, it is widely acknowledged as a great literary classic in world literature. Undoubtedly, it will continue to arouse the interest of an extensive and diverse community of readers and attract the attention of all academic researchers. In this way, it is suggested that every reading and interpretation of *Moby-Dick* should be neutralized and reader-oriented.

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Using a Unique and Long Forgotten Authentic Material in the EFL/ESL Classroom: Poetry

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Abstract—No doubt one of the everlasting concerns of EFL/ESL teachers is to re-examine and improve teaching tools and practices to meet the needs of their students. This article portrays how poetry, a very genuine and authentic text, can enrich students' language experience. My own teaching observations and students' positive feedback, all proved that poetry can enrich emotional response, imaginative power and creativity in the language learners. Thus it increases their engagement and involvement. There are over hundred original ideas for working with poetry in the language classroom. These highly motivational activities and exercises encourage students to express their inner thoughts and feelings in English. No doubt these classroom activities and practices can improve students' language skills. This article provides a sample of a poem worksheet that includes four skills activities: reading, writing, speaking and listening.

Index Terms—authentic materials, literature, poetry, EFL/ESL

I. INTRODUCTION

The use of authentic materials in an EFL classroom has generated a great deal of discussion and debate in recent years (Berardo, 2006; Breen, 1985; Guariento & Morley, 2001; Kilickaya, 2004; Peacock, 1997; Rogers & Medley, 1988; Taylor, 1994). Most of the language researchers and scholars agree that authentic materials can be very advantageous to EFL classrooms. They believe that authentic materials increase learner motivation because as many teachers claim they are "intrinsically more interesting or stimulating" than artificial materials that are designed for mere teaching purposes (Peacock, 1997, p. 144). Since authentic materials bring learners into meaningful contact with the language used in the real world, they make the learning process "more enjoyable and therefore more motivating" (Peacock, p.144). As McGarry (1995) points out, "There is now a general recognition of the valuable role which authentic texts can play in helping to create a language-rich environment in the classroom, and in providing students with bridges to the real world of the target language community" (p.3). Again as Berardo (2006) puts it, "One of the main reason for using authentic materials in the classroom is once outside the 'safe', controlled language learning environment, the learner will not encounter the artificial language of the classroom but the real world and language how it is really used" (p.60). We can summarize the advantages of using authentic materials in the following manner (Allwright, 1979; Bacon & Finnemann, 1990; Clarke, 1989; Freeman & Holden, 1986; King, 1990; Little, Devitt, & Singleton, 1989; Little & Singleton, 1991; Richards, 2001; Swaffar, 1985; Wilkins, 1976):

- Authentic materials motivate learners because they are more interesting and stimulating.
- Authentic materials help learners to gain a more thorough understanding of the target language culture, so they make learning more stimulating and enjoyable and motivating.
- Authentic materials bring the real world language into the classroom, so they create a more natural and pleasant learning environment.
- Authentic materials provide a link between the classroom and students' needs in the actual real world.
- In using authentic materials teachers can be more creative and develop activities that better match both their own teaching styles and their students' learning styles.

II. AUTHENTIC MATERIALS

Authentic materials have been defined as "materials produced to fulfill some social purpose in the language community" (Peacock, 1997, p.146) that is, these materials are not produced for language teaching purposes (Jordan, 1997; Nunan, 1989). As Richard (2001) puts it, "authentic materials refers to the use in teaching of texts, photographs, video selections, and other teaching resources that were not specially prepared for pedagogical purposes" (p. 252). As Harmer (1983) points out, "Authentic texts (either written or spoken) are those which are designed for native speakers: they are real texts designed not for language students, but for the speakers of the language in question" (p. 146). One of the most clear and concise definitions so far written for authentic materials is the one given by Wallace (1992) who defines these materials as "real-life texts, not written for pedagogic purposes" (p.145). Actually, authentic materials

which are not designed for language students are ironically more beneficial for them because they provide exposure to the real language spoken by native speakers.

We can impose no limitation to the type of material that we know as authentic. As Berardo (2006) mentioned there are infinite sources of authentic materials that can be used in the language classroom. The most commonly cited examples of authentic materials are newspaper and magazine articles, advertisements, radio and TV programs, interviews, debates, pamphlets of sightseeing and tourist information, travel brochures, city plans, catalogs, movies, cooking recipes (Collie & Slater, 1987; Kelly, Kelly, Offner & Vorland, 2002; Kilickaya, 2004; Richard, 2001). However, the classic three literary genres (fiction, poetry and drama) that can be highly motivating and inspirational for language learners seem to be forgotten or ignored. Even Berardo (2006) who mentions literature in his list of authentic materials prefers the Internet to other choices because it is "continuously updated, more visually stimulating" (p.62). The aim of this paper will be to discuss the advantages of using literature as a very effective motivational teaching strategy in the EFL/ESL classroom.

III. LITERATURE

There have been various attempts to give a proper definition of literature. Perhaps the best way is to see what great writers said about literature and how literature has affected them.

- *"Literature adds to reality, it does not simply describe it. It enriches the necessary competencies that daily life requires and provides; and in this respect, it irrigates the deserts that our lives have already become."* (C.S. Lewis)
- *"That is part of the beauty of all literature. You discover that your longings are universal longings, that you're not lonely and isolated from anyone. You belong."* (F. Scott Fitzgerald)
- *"I know nothing in the world that has as much power as a word. Sometimes I write one, and I look at it, until it begins to shine."* (Emily Dickinson)
- *"I had found my religion: nothing seemed more important to me than a book. I saw the library as a temple."* (Jean-Paul Sartre)
- *"In great literature, I become a thousand different men but still remain myself."* (C.S. Lewis)
- *"The purpose of literature is to turn blood into ink."* (T.S. Eliot)
- *"The decline of literature indicates the decline of a nation."* (Johann Wolfgang von Goethe)

IV. LITERATURE A VERY VALUABLE AUTHENTIC MATERIAL

Literature as a motivational teaching tool has been neglected for a long period of time. Fortunately, however, some language experts, researchers and scholars (Bassnett & Grundy, 1993; Carter & Long, 1991; Carter, Walker, & Brumfit, 1989; Lazar, 1993; Maley & Duff, 1989; Maley & Moulding, 1985) have emphasized its potential educational value. Collie & Slater (1987) have given four reasons for integrating literature into language curriculum:

- *Valuable authentic material.* When students read a literary text, they have to "cope with language indented for native speakers and thus they gain additional familiarity with many different linguistic uses, forms and conventions of the written mode...." (p. 4).
- *Cultural enrichment.* The fictional world of a literary work can portray a "full and vivid context in which characters from many social backgrounds can be depicted.... This vivid imagined world can quickly give the foreign reader a feel for the codes and preoccupations that structure a real society" (p.4).
- *Language enrichment.* Reading literary works can increase a "learner's receptive vocabulary and facilitates transfer to a more active form of knowledge....Literature provides a rich context in which individual lexical or syntactical items are made more memorable" (pp.4-5).
- *Personal involvement.* Literature can be very beneficial in the language learning process because of the personal involvement it fosters on the learners. "Engaging imaginatively with literature enables the learners to shift the focus of their attention beyond the more mechanical aspects of foreign language system" (p.5).

Lazar (1993) lists the advantages of using literature in language teaching in the following manner:

- *Motivating material.* Literature can be highly motivating. Literature exposes English language learners to "complex themes and fresh, unexpected uses of language". A literary work can arouse "a powerful emotional response" from the learners. If we choose literary works that suit the levels of the learners' English language proficiency, "students will feel that what they do in the classroom is relevant and meaningful to their own lives"(P. 18).
- *Access to cultural background.* Literature is part of the culture heritage of each society, so it can unlock the depth of the culture and give the learners greater and deeper insight into it. Literature can "provide a way of contextualising how a member of a particular society might behave or react in a specific situation" (P.19).
- *Encouraging language acquisition.* Literature can stimulate foreign language acquisition and improve language learning. A simple short story or poem can provide "meaningful and memorable contexts for

processing and interpreting new language" (pp. 19-20). Reading literature can make learners to feel more empowered and comfortable enough to express and share their thoughts and feelings.

- *Expanding students' language awareness.* Literature can be used in language classes to improve students' knowledge of English. By analyzing and discussing wonderfully bizarre and unconventional uses of language in literary texts, paradoxically students are encouraged to be more conscious of the models of language that are accurate and grammatically correct.
- *Developing students' interpretative abilities.* Literature in the classroom can promote students' critical thinking and reflection skills. Discussing multiple layers of meaning in a literary text encourages students to make their own judgments.
- *Educating the whole person.* Creative emotional involvement is one of the benefits of using literature with the language learners. "If we ask students to respond personally to the texts we give them, they will become increasingly confident about expressing their own ideas and emotions in English" (p.21).

V. MY OWN PERSONAL EXPERIENCE

As it has been discussed a remarkable number of language instructors, researchers and scholars have proposed the use of literature as a powerful teaching tool in the EFL/ESL classrooms. However, they have been less eager to consider poetry as a teaching resource that has the potential to help language learners to improve their skills. Research and observations show that most of the students prefer prose fiction because of the wrong assumption that reading and digesting poetry requires a special kind of knowledge reserved for highly competent and professional readers. There has been a long-standing debate over whether poetry should be integrated into EFL/ESL curriculum. As Hanauer (2010) points out it seems that "the objection to poetry as a form of knowledge has deep historical root in the western world" (p. 131). Perhaps it is rooted in the old quarrel between philosophy and poetry. Plato "fiercely criticizes poetry as a whole, and professes to banish the tribe of poets from his commonwealth; they are perverters of morality, mere imitators and deceivers, and their art is concerned with the world of appearance, not of reality" (Greene, 1918, p.1). In Plato's *Ion*, Socrates portrays the poet as "a light and winged and holy creature" who cannot compose unless he is inspired by the Muse and at the moment of creation he is "out of his senses and his reason"; he is vain, fruitless and "incapable" in any other field (Green, p.16). Plato draws a sharp line between poetry and reality; one belongs to the realm of imagination, imitation, inspiration, and illusion while the other to the realm of sense, reason, knowledge and truth. No wonder, now there are still some language instructors and researchers who are determined to exclude poetry from their classrooms. They tried to justify the former judgment of exile passed against poetry. The proponents of this view argue that poetry raise serious difficulties for EFL/ESL students. They believe that "the greatest barrier to understanding poetry... is its elliptical, metaphorical, and highly allusive language" (Brindley, 1980). To them the language of poetry "deviates from the conventions and rules which govern standard, non-literary discourse" and the "meaning is detached from the reader's immediate social context" (Savvidou, 2004). Even Boccaccio in his definition of poetry argues that poetry "brings forth strange and unheard-of creations of the mind" that demands "unusual interweaving of words and thoughts". The other common argument against poetry as a teaching material is that, due to its "structural complexity and its unique use of language", poetry cannot help students to improve their own knowledge and understanding of grammar (McKay, 1982, p. 529). The other typical objection against using poetry in language classroom is that poetry cannot help students "to communicate in contemporary colloquial English" and it does not help to "the development of their communicative competence" (Tomlinson, 1986, p. 33).

My own first experience of using literature in the classroom with EFL learners was when I was teaching a reading course for university students, majoring in English Translation at Islamic Azad University (Rasht, Iran). The title of the course was *Reading Comprehension (I)*. It was a four-hour per week course and it was to last 15 weeks for a total of 60 hours teaching time. Most of the students were either upper intermediate or intermediate level. According to the syllabus, students were to be exposed to a wide variety of text types and genres that could help them to master reading strategies and techniques such as skimming, scanning, and guessing from the context. In spite of the fact that our textbook was published by a well-known university press, there was no active engagement, no classroom participation and no learning satisfaction. It was very disappointing. I was well aware that part of students' demotivation was due to the fact that the textbook was not very stimulating. Literature, this highly motivating source, was completely excluded from extensive reading materials. I decided to try poetry, this unique and long-forgotten authentic material. I selected approximately thirty poems to be discussed in the class, two for each week of the term.

It was like magic. It generated much enthusiasm in the class and enthusiasm generated creativity. Students eagerly participated in the classroom discussions. For the first time in that semester they started to enjoy reading, discussing, and even composing poems in English. Poetry by nature stimulates imagination and evokes emotion. Students wrote positive and enthusiastic responses which were wonderfully unique and personal. Those highly motivating poems stimulated students to share their impressions and interpretations which led to hot discussions. Interestingly, they didn't interpret the poems in the same way. Each of them viewed the poems from her/his own unique perspective. Students' responses reflected their culture, social background, past experiences and philosophy of life. They automatically became literary critics as they interpreted the poems. There were no right or wrong answers.

VI. CRITERIA FOR SELECTING POEMS

If the instructors do not select the poems carefully, they may have a class full of confused, frustrated, and demotivated students. A long poem with textual complexity, bizarre structure, and complex figures of speech that deals with local and regional issues can make the beginners too shocked to dare to read another piece of poem. Poems should be appropriate in terms of language complexity, content familiarity, figures of speech and length.

1) Language complexity. The first thing to consider when one is selecting a poem for the class is the level of language. A good selection of poems that are appropriate for EFL/ESL students makes the process of teaching smoother and the class more motivated.

2) Content familiarity. Another important criterion that language instructors should consider when they are selecting poems is the universality of themes. Poems that are related to the learners' experiences have more potential to enhance the process of language learning. I tried to choose poems that have a universal appeal. I mean the poems that deal with basic human concerns, regardless of cultural differences or geographical regions. Poems that touch the human spirit and evoke human emotion can engage the language learners more thoroughly. This closer and keener engagement increases motivation and creativity. Since these themes recall everyday life and situations, most of the readers can participate in the poets' experiences imaginatively. Some of the common universal themes in poetry are family and parent-child relationship; love and hatred; freedom and justice; honesty and hypocrisy; innocence and sin; pride and vanity; war and death; and discovering the world around us. These familiar themes stimulate the learners to remember their own personal experiences. I never forget the day that I asked my students to write their own impressions of the poem *Those Winter Sundays* by Robert Hayden. One of the students volunteered to read her comments. She found every homely and concrete details of the poem so real and lifelike. The poet's portrait of a father's love for his child reminded her of her own dead father. She became so agitated that she couldn't even finish reading what she had written. No doubt my students were engaged both intellectually and emotionally in the literary world in the poems. Reading, analyzing and discussing poems enabled them to express their inner thoughts and emotions in new and unique ways. As Robert Frost said, "*Poetry begins in delight and ends in wisdom.*"

3) Figures of speech. Avoid teaching a difficult poem that is highly figurative and allusive. No doubt there are some basic figures of speech that are so common in poetry that we cannot ignore them such as: simile, metaphor, personification, apostrophe, hyperbole, symbol and irony. Thus the instructor should use appropriate teaching strategies to help the learners to recognize and understand them. I recommend comparative method. Making linkages between learners' prior knowledge and new knowledge can facilitate the process of language learning (Marzano, 2007). By integrating the new English figures of speech into learners' existing knowledge of their own native literary terms, they can compare, contrast and finally identify what they have in common and where they differ. For example, when we teach simile and metaphor, it is very helpful for students to learn how to recognize and break down the comparisons into minor parts: tenor (the literal term), vehicle (the figurative term), the comparative term, and the grounds. It speeds up the process of language learning whenever I write the right equivalents in Persian on the board: tenor (مشبه), vehicle (مشبه به), the comparative term (ادات تشبيه), and the grounds (وجه شبه). This method quickens learning process wonderfully; they get native-like fluency.

4) The length of the poems. I preferred short poems for several reasons. For almost all the class, it was their first experience of reading poetry in English, so they might have found it much more challenging than the reading assignments and exercises in their own textbooks. I decided to reduce the load for them. No doubt, digesting and analyzing short poems is more manageable for EFL/ESL students. The shorter, the more digestible it looks. They will have enough time to read and evaluate every single word of a short poem.

Here are some of the poems that were read and discussed in the class: *Cross* (Langston Hughes); *Meeting at Night & Parting at Morning* (Robert Browning); *Mirror* (Sylvia Plath); *Ozymandias* (P. B. Shelley); *Richard Cory* (Edwin Arlington Robinson); *Stopping by Woods on a Snowy Evening* (Robert Frost); *The Chimney Sweeper* (William Blake); *The Eagle* (Alfred, Lord Tennyson); *The Man he killed* (Thomas Hardy); *The Road Not Taken* (Robert Frost); *The Sick Rose* (William Blake); *There is no Frigate Like a Book* (Emily Dickinson); *Warning* (Jenny Joseph); *Winter* (Shakespeare). There are varieties of in-class activities that the instructor can use in the class. Some poems may be used for summarizing or paraphrasing, some others may be suitable for fill in the blanks activities or for reading comprehension questions. One of students' favorite exercises was to compose one word-per-line poems. They became so excited that they were given a chance to practice their English writing skills and vocabulary freely without being worried about violating English grammatical rules. Here are some examples of the poems written by my students (their names come at the end of each poem):

TABLE I.
EXAMPLES OF 10 WORD POEMS COMPOSED BY EFL STUDENTS

<i>Mirror</i>	<i>Snowman</i>	<i>To My Mum</i>	<i>love</i>	<i>Sunflower</i>
My old mirror, shall I call you cruel or truthful?	Little snowman, who has given you that warm red scarf?	How patient, lovely and strong you were; sleep in peace.	Lost in dreams, lonely and cold, can't you see me?	Oh sunflower, don't forget to put on your glittering sunglasses.
(sample)	(sample)	(Rahimi)	(Akbar)	(Mirzakhani)

TABLE II.
EXAMPLES OF 12-14 WORD POEMS COMPOSED BY EFL STUDENTS

<i>The White Rose</i>	<i>Life</i>	<i>Autumn</i>	<i>To The Trees</i>	<i>The White Rose</i>
Surrounding with dark red roses, the white rose feels so lonely in the yard. (Mehdipoor)	People change, friends leave, love hurts, things go wrong, but cruel life goes on. (Shiri)	Tears are streaming down the sad face of the dark azure sky. (Zare)	How patient you are when your leaves leave you in the fall! (Golchin)	The passionate red rose lost its blood and now is a pure white rose (Mosayebi)

My own teaching observations and research studies, linking with students' feedback have proved that poetry, this valuable authentic material, could enhance language development process. These rich, deeply meaningful and genuine lines motivated students to be engaged thoroughly in the process of learning. My students showed more genuine enthusiasm and higher levels of concentration while doing their assignments. Unconsciously they improved their language skills when they got involved in a process that demanded creativity and all the knowledge that they had acquired hitherto. They were eager and highly motivated. Gardner (1985) defines motivation as "the combination of effort plus desire to achieve the goal of learning the language plus favourable attitudes toward learning the language" (p.10). Poetry inspires both desire and energy in language learners to improve their language skills. They seemed happy, satisfied and grateful. Fortunately, there is an endless list of poems that provides authentic contexts for incorporating into the EFL/ESL language curriculum. There are numerous sources which provide hundreds of novel and creative ideas, and activities for using poetry in the language classes

VII. SAMPLES OF POETRY WORKSHEETS FOR EFL/ESL STUDENTS

Direction: Read the following poem, "*Richard Cory*" by Edwin Arlington Robinson (1869–1935) and answer the questions below.

Richard Cory
Whenever Richard Cory went down town,
We people on the pavement looked at him:
He was a gentleman from sole to crown,
Clean favored, and imperially slim.

And he was always quietly arrayed,
And he was always human when he talked;
But still he fluttered pulses when he said,
"Good-morning," and he glittered when he walked.

And he was rich—yes, richer than a king—
And admirably schooled in every grace:
In fine, we thought that he was everything
To make us wish that we were in his place.

*So on we worked, and waited for the light,
And went without the meat, and cursed the bread;
And Richard Cory, one calm summer night,
Went home and put a bullet through his head.*

A. Developing Listening Comprehension Skills

Direction: Students compare Robinson's poem "*Richard Cory*" (1897) with the song of the same title that was written by Simon in 1965 and recorded by Simon and Garfunkel for their second studio album, *Sounds of Silence*.

Procedure:

- Warm up activities at the beginning of the class can be very helpful. Students are asked to describe the appearance and manner of a classic gentleman.
- The teacher plays the audio recording. Students listen and then write down what they hear on the recordings.
- Students are given the transcription and the recording is played again and this time they can compare the transcription with the recording.
- Students compare the lyric of the song written by Simon with the poem composed by Robinson.

B. Developing Reading Comprehension Skills

Direction: All the following questions are based on the poem "*Richard Cory*" by Edwin Arlington Robinson. Students are to choose the best answer for each question.

1. The name "Richard" by connotation suggests -----
 - a. members of the upper class in American society
 - b. middle class which is often the dominant group to shape society
 - c. lower class society which is typified by unemployment, poverty and homelessness
2. What was people's first impression of Richard Cory?
 - a. He was the most miserable man in the town.
 - b. He was the happiest man in the world who had everything that one could wish for.
 - c. He was a lonely man with no friend, no family and no love.
3. The unusual phrase "*from sole to crown*" is similar to the common expression -----
 - a. fall on one's feet
 - b. from head to foot
 - c. have the world at feet
4. Which line suggests that the common people think of Richard Cory as a divine and heavenly creature ineffably above them all?
 - a. "*And he was always human when he talked*"
 - b. "*But still he fluttered pulses when he said*"
 - c. "*'Good-morning,' and he glittered when he walked*"
5. Which of the following statements is the best paraphrase of the line "*Clean favored, and imperially slim*"?
 - a. Richard Cory was a very handsome and slender gentleman who moved gracefully.
 - b. Richard Cory favored the grand imperial style of the aristocratic society.
 - c. Richard Cory was very clean and tidy but he was too narrow, giving an impression of weakness.
6. Which of the following statements states the theme of this poem?
 - a. This is the story of an isolated man who is guilty of pride and prejudice.
 - b. "*Richard Cory*" exposes the inhumanity of violence.
 - c. This poem portrays the sharp contrast between appearance and reality.

C. Developing Writing Skills

Procedure: The instructor starts the class with a warm up activity. The old American proverb "*It takes three generations to make a gentleman*" is written on the board or overhead projector. Then students are asked to list the characteristics of a typical gentleman. Below are samples of essay questions and topics that can inspire students to write about the poem, "*Richard Cory*".

- Write a brief summary of the poem.
- Discuss the connotations of the name "*Richard Cory*".
- Why does the poet prefer the unusual phrase "from sole to crown" to the common "from head to foot"?
- Discuss the point of view of the poem.
- Try to formulate a theme for the poem.
- "Appearance is not always the reality." Justify this statement by giving examples from the poem "*Richard Cory*."

D. Developing Speaking Skills

Role play: Students are divided into equal groups. Each group forms a circle and discusses a topic or does a role play. One can play the role of Richard Cory and the other ones play the roles of the people of downtown. They can take turn to play roles.

Discussion: Students are divided into groups of equal size. They are to answer the following discussion questions and topics:

- Who is the speaker in "Richard Cory"?
- What assumptions do the people of downtown make about Cory?
- Discuss the use of irony in this poem.
- Try to formulate a theme for the poem.
- "Things are not always what they seem." Justify this statement on the basis of this poem.

VIII. CONCLUSION

A typical language textbook contains various types of practice activities and drills that language learners carry out within a somewhat controlled area. These typical English exercises impose artificiality on the classroom. By introducing authentic materials especially literature to our language learners, we can make the teaching environment as close to the real world as possible. Comparing with other literary genres, because of its brevity, poetry proves to be an ideal literary source in the EFL/ESL classroom. Poetry takes students from mechanical practice to more meaningful and conscious practice. The multidimensional language of poetry conquers learners' whole being. It appeals not only to their intellect but also to their senses, emotions, and imagination. When language learners are emotionally involved, they become more eager to participate in class activities. A good poem is written by a sensitive observer with serious artistic intentions who intends to bestow on the readers new insight into life and refine their thoughts. Thus the language learners find the teaching materials meaningful and relevant to their own lives outside the classroom. No wonder they eagerly employ a wide range of strategies and skills to evaluate and interpret the texts. Poetry, this very authentic and genuine text, can increase learner motivation. It brings joy, engagement and involvement all together to the classroom. In order to achieve good results, poems need to be appropriate in terms of language complexity, content familiarity, figurative language and the length.

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Identity Switching for Teaching Reflection — Example from Waikato Institute of Technology

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Abstract—The purpose of reflective teaching is to examine teaching process and improve teacher's teaching ability. The reflective teaching course of Waikato Institute of Technology offers teachers an experience to learn a second language as fresh students. Through the process of a new foreign language learning practice, personal reflection, group discussion, personal reflective writing and teacher's guidance, the teacher trainees are hoped to get a better understanding of students' learning process, which can inspire college English teaching in China.

Index Terms—Waikato Institute of Technology, teaching reflection, learner identity

I. INTRODUCTION

Teachers are a crucial factor for educational development. Teaching reflection, seen as key to professional growth, plays a significant role in teachers' professional development. Cruickshank and Applegate reckon that teaching reflection is teacher's thinking about what happens in classroom teaching and thinking about alternative means to achieve goals (Bailey, Curtis & Nunan, 2001). In teaching experience, teachers will realize some problems, through careful observation and consideration, seeking strategies and solutions to improve their teaching. Previous studies have clarified that reflective teachers tend to have a clear understanding of their teaching practice and are likely to improve their teaching (Johnson & Golombek, 2002).

In the past four years, twelve English teachers of Qilu University of Technology have been to the TESOL Center of Waikato Institute of Technology, New Zealand. One of the most impressive subjects is *Language Learning Experience and Reflections*. This course combines a new foreign language learning with learning reflection to promote the future teaching career development of the teacher trainees. The method of reflection training in the course is distinctive, which focus on learning reflection instead of teaching practice reflection.

II. THE REFLECTION MODE IN WAIKATO INSTITUTE OF TECHNOLOGY

New Zealand began implementing *Teacher Education Refresh Programme* to promote teaching development in 2010, which is stringent in teachers' self-reflection. In the second stage of qualification review, the candidates are required to reflect on how their teaching progress is consistent with *Registered Teacher Criteria*. In the final stage of competency inspection, the applicants' skills in writing teaching research papers and reflection are all covered as main evaluation contents. In the view of Ministry of Education of New Zealand, reflection ability plays an essential part in the cultivation of teaching practice ability, and case analysis and the construction of personal knowledge should be attached great importance.

Then how does the TESOL Center of Waikato Institute of Technology (hereafter as Wintec) train the future teachers to do reflections? The instructor of the course demands the learners attend a new foreign language class and review their learning process from the perspective of the learners. The author summarizes this process into five steps: foreign language learning practice + personal reflection + group discussion feedback + personal reflective writing + teacher's guidance. Through the process from language learning practice to learning reflection, the learners' understanding of how a foreign language is acquired is enhanced. The cognition of this learning process will guide the learners to reflect on their teaching in the future career practice.

Doyle (1990) reckons that the process of teacher development is the process of self-reflection and self-renewal of teachers. The TESOL Center of Wintec believes that teaching reflection should not only reflect on the teaching process from the standpoint of teachers, but also should review the learning process from the perspective of students. In this way, learners can carefully examine the relevant factors which influence the learning process based on their own learning experiences. Then in the future, they can truly scrutinize the problems they meet from the perspective of learners in their teaching practice, and take the cognitive level, emotional factors, existing knowledge and culture of students into more objective and comprehensive consideration, helping them to identify problems, rectify them and prepare plans in advance.

Each complete afternoon session of the teaching reflection course of The TESOL Center is divided into two parts. In the first period, a teacher comes to teach a foreign language which the learners are unfamiliar with. The second period is the time for learning reflection.

In the course the author participated in, the foreign language required to learn is Korean. The author noticed that the students had quite different backgrounds in every aspect. From a cultural perspective, these students come from different countries, including New Zealand, British, South Africa, India, Egypt, Sri Lanka, Germany and China. Among other people, some are descendants of immigrants of different nationalities. As to age, we have energetic high school graduates, middle-aged females and some elderly citizens. From the motivation of learning, there are young individuals who are eager to become a competent teacher, elderly persons who want to engage in private teaching, foreign friends who are enthusiastic about learning language, and even a foreign middle-school maths teacher who comes here wanting to understand some language teaching rules in order to guide his teaching just because some foreign students appear in his class. The only similarity between them is that they have a strong desire to learning.

After giving a lecture, the Korean teacher will use the situational teaching method to help students practice in life scene simulation. For example, in the first class, the Korean teacher taught the students a few short greetings and farewells, and then before the end of the class, she organized the students to practice dialogues in pairs and groups.

In the second period, the teaching reflection instructor will come. She will firstly ask what the Korean teacher has taught in the previous class, what difficulties the learners have encountered in their own learning process, where the difficulty comes from, whether the learners have used some strategy to try to solve the problems, what strategies have been used and how about the outcome and so on.

Then the teacher will put forward a question related to other teaching aspects, guiding students to consider it seriously and discuss in groups. Group wisdom in the discussion is well implemented. Lastly, the teacher will require the learners to read some teaching literature and complete a teaching reflection writing exercise after class. Writing exercises require learners to record the impressive things that happen in their own learning process. Through writing narratives, they can dig out their personal knowledge deep down, make personal tacit knowledge explicit, and then learning reflection followed by further deeper study is promoted.

In the next class, the teacher will lead the learners to do further discussion, instructing them to describe the teaching practice in descriptive language, summarize the methods used in the language learning process, and remind the learners of considering various factors when interpreting the events, such as cultural background, age, gender, ethics, learners' personality and other related factors.

For many Chinese teachers, teaching reflection is largely ignored in daily teaching. Some teachers lack correct understanding of teaching reflection. And for some of them, teaching reflections are simply limited to the level of whether a special step is handled well or not, how the students respond, and comparing different performance in different classes. Active and in-depth thinking is missing. Teachers should enhance the teaching philosophy with a flexible and dynamic attitude, persist in learner-centered teaching practice as the core, constantly reflect on various factors in teaching and adjust the teaching methods to improve the teaching outcome. The teaching reflection of Wintec provides beneficial reference to the teaching development for Chinese college English teachers.

III. CHARACTERISTICS OF THE REFLECTION MODE OF WINTEC

This kind of reflection practice of learning a foreign language+learning reflection is very instructive for teachers who are engaged in college language teaching in China.

First, the focus of the course is self-reflection in learners' learning. Studies have shown that both positive and negative influences during the student period learning will have a great impact on the teaching philosophy of their future teaching career. Bailey et al instructed seven students to review the impact of their own language learning experience on their teaching philosophy and practice in an autobiographical way. It was found that on the stand of students, their learning motivation can help them overcome the teaching difficulties and shortcomings. The identity of being a student can lead them to examine their teaching ideas and practices, explore the causes, and thus more consciously improve the teaching methods (Sun Dekun, 2008).

Students' learning behaviors and results are uncontrollable and sometimes even unpredictable. The purpose of the reflection mode in Wintec is to enable learners to review learning process from a student perspective, which is undoubtedly the best way to understand students' mental activities and learning process. For many foreign language teachers, they have blurred impressions about their foreign language learning, and so this experience of foreign language learning is the most effective method. For the teacher, learning as a student, ignoring the external influencing factors, and reflecting on the whole action trajectory and learning experience of the individual in the learning process can help to find out the reasons why the students may have problems in the learning process. In this way, they can clarify learning insights and psychological processes, so that the taken-for-granted attitude in the teaching can be eliminated. Predicting the teaching activities from the perspective of students, and designing based on the students' knowledge level and cognitive level to cope with possible problems in the teaching process can lead to better teaching results.

Secondly, one of the characteristics of this course is the learners can obtain more inspirations from individual reflection and group reflection. After talking about The individual learning process, the teacher will present a question for group discussion. After one of the group members shared his/her view, the team members will have a heated discussion and give valuable feedback according to their understandings. This peer feedback is distinctive.

Kumaravadivelu (1994) proposes that teachers should implement differential teaching methods flexible to different

teaching situations and different students. Under the guidance of such a teaching method, teacher trainees firstly will understand each individual has respective characteristics and different opinions. In the group discussion after the individual's sharing learning experience, the group members will tell their own experience to illustrate their personal views, so that everyone can understand there are different learning experiences. Only after going through group discussion feedback process and deeply reviewing various learning methods and difficulties, can the learners critically examine their teaching practice in the future career, and consciously adjust the teaching strategies and integrate learning with teaching.

For example, in the first lesson, the topic for the learners to discuss is: among all your teachers, who impresses you most and why. A seemingly common question has sparked heated discussions. After group discussion, each group recommended a representative to share ideas. The teacher listed all the quality mentioned on the blackboard. She analyzed the characteristics of the outstanding teachers and guided the students to think about how to become a good teacher loved by the students. In fact, during the discussion and sharing process, when the peers gave feedback to speakers, they also shared some negative examples to avoid such wrong doings in future. Such group reflection will be more extensive and deeper than independent self-reflection, which can promote learners to develop a good habit of self-reflection from different aspects, examining themselves and identifying gaps to consciously correct their deficiencies.

Thirdly, one of the requirements of this course is that words of reflections must be written down. The effect of deep learning will not be achieved if learners just share something in words or think about it. Encouraging learners to note down what they have reviewed and record the learning experience and observations will guide them to think further. Such a writing is named as reflective journal.

Reflection is an essential part for the professional development of teachers. Wallace (1991) believes that teacher development means change and lack of reflection will be difficult to achieve effective change. This shows the significance of reflection in teacher development. Therefore, facilitating teaching reflection has become indispensable.

During recent years, many researches have proven that teachers who employ reflective journals are more likely to become reflective practitioners. Specialized literature indicates writing reflective diaries is an effective tool for teaching professional training. As an important part of pre-service teaching practice, reflective diaries help organize the analysis and summary of pedagogical practice. The doings at Wintec teaching lead to the teacher candidates' identifying students' needs, learning motivation, the level of previous language acquisitions. Teachers engaging in pedagogical reflection will think over puzzles, understand more about the theoretical basis and strive to foster consistency between them.

In the initial writing, many learners will feel that they do not know what to write after describing the learning incidents in a simple way. The experiences cannot be deeply interpreted if they could not make explanations. The teacher asks the learners to concentrate on one point each time and manage to search for more information in educational literature, analyze it in depth, probe into it and find a way to solve the puzzle. The gap between educational theory and classroom practice will be bridged by such reflections on actions and classroom practices.

At the beginning of next class, the teacher will organize a class discussion, give instructions and summary. Then in the following session, each student should examine whether the solution is effective in the learning practice and whether the individual learning has been improved. Gradually, a learner will find the best solution to his/her problem. Such reflection and guidance does not blindly follow some profound teaching theory, instead, encourage learners to offer their own theoretical insights in practice and take corresponding actions to solve problems, truly making reflection an effective way of teaching development. When these learning experiences are accumulated enough to form individual learning beliefs, they will become internal framework to guide future teaching.

IV. ENLIGHTENMENT TO CHINESE COLLEGE ENGLISH TEACHING

The background of the students at Wintec is more complicated than their Chinese peers. In China, the students in the same class have similar cultural backgrounds, ages, similar previous high school learning and living patterns. The differences among our Chinese students are the individual's learning habits and family background. But cultural background, age and motivation of the students at Wintec are very different. Therefore, it will be easier for us to improve teaching by reviewing our learning and teaching experience and summarizing students' puzzles.

First, learning reflection and teaching reflection should be implemented simultaneously. In Wintec, the teacher of the reflection course will guide the learners to carry out learning reflection, reviewing the learning difficulties and the methods used to acquire a new language after the Korean learning period. This training is designed to give the learners a better understanding of their learning strategies and to reflect on how such learning strategies can help individuals solve specific learning problems. Because, in many cases, learning failure results from ineffective strategy. Thinking about the differences between invalid and effective strategies can motivate individuals to work hard to find an effective learning method.

Our students vary in learning level and skills they need to improve in College English. Therefore, teachers can assist students to improve their learning through reflecting on their study habits and individual learner characteristics. At the same time, teachers should also review their own teaching after class. Collecting the information of students' learning difficulties and compare them with teaching plan, adjusting teaching through timely communication with students after

class. The cultivation of both students' learning reflection and teacher's teaching reflection are synchronized, which will be helpful for guiding teachers to maintain correct orientation in teaching. Reflecting on teaching methods and teaching outcome, understanding and discovering problems in teaching, and timely adjusting teaching content and progress will result in the improvement of teaching.

Secondly, the difference in beliefs between teachers and students in the course will lead to different perspectives on the course. Learners are not allowed to evaluate the Korean teacher's teaching in the reflection course, and they can only reflect on their own learning process. However, the students will inevitably discuss the learning experience after the class. Because the Korean language teacher is Asian and the students come from all over the world, people in different countries have great differences in the cognitive pattern of knowledge learning, so the difference in belief between teachers and learners will cause some problems. The teacher does not explain her teaching philosophy to the students, the students from different countries will make assumptions from different aspects. When the teacher's classroom practice does not correspond to the students' learning expectation, the students will be a little disappointed. Therefore, it is very important to explain teacher's teaching philosophy and methods to students before beginning a new course with a group of new students.

It is no wonder why our students often have negative reactions when they have to participate in listening and speaking training in college English. Many students have formed a stereotype that English learning should focus on vocabulary, grammar and reading and they think that they cannot learn from other students in listening and speaking training, especially in group discussion, which is a waste of time in their eyes.

This is because in the middle-school English education is usually a training paying more attention to reading and writing. After entering the university, some students' expectation for English class is continuation of full-time teaching of vocabulary and reading. Such difference in students' and teachers' beliefs will lead to the underestimation of teaching activities.

Similarly, the different beliefs in the curriculum between teachers will also cause different teaching implementation. For example, some teachers believe that English learning should be based on the students' learning needs, such as passing through CET-4. As a result, examination-oriented teaching is the main target of such teachers. Some other teachers believe that college English should be targeted at developing students' communicative competence. Then the teaching will not rely too much on teaching materials, but on the cultivation of authentic and reliable corpus, multiculturalism and students' communicative competence. Different teachers' beliefs in teaching objectives, teaching plans and teaching assessments will lead to different classroom practices. Therefore, the ideas of the course should be clearly illustrated.

Thirdly, the ability to control class practice in College English teaching is very important. In the reflection course of Wintec, the teacher is confronted with a variety of unforeseen problems in the face of complex student backgrounds, which requires teachers' excellent capability of controlling classroom activities and handling puzzles. Similarly, nowadays in our college English teaching, teachers will also face a lot of unpredictable problems due to students' large amount of information resources through various channels, which has higher requirements for the teachers. Teachers should keep abreast of the changing learning characteristics and psychological state of the students, learn more, and keep up with the pace of development of the times. In the information age, teachers should not only smoothly connect with students in the knowledge system, but also pay attention to the change of learning beliefs of new generation students.

Bialystok (1978) believes that learner beliefs have a decisive influence on their learning and can influence students' learning motivation, learning expectations, classroom behavior and learning strategies. Differences in learning beliefs can cause differences in their performance in all aspects. For example, students of different cultural backgrounds have different beliefs about classroom behavior. Asian students often think that it is impolite to interrupt teacher's lectures in class. Therefore, in a classroom of international students, many Asian students often cannot accept others' timely questions because they think this will influence teacher's teaching fluency. On the other hand, learning beliefs of different learners may also be related to cognitive style and some personal factors. If the teacher can understand students' learning style as much as possible and give them instructions based on their different learning style, the students can better improve their learning.

V. CONCLUSION

In addition to classroom learning, the learners of Wintec will also enter the classroom to observe class and do some teaching under the uniform arrangement of the institute. In this way, they can benefit from both the student's learning perspective and the guidance of professional teachers. Only when they learn more, practice teaching and then know the difficulties, will they be able to teach and develop their future career.

One reason why teaching reflection in college English teaching is difficult to make great progress is some teachers do not have the habit of reviewing teaching practice after class. On the other hand, teachers only reflect on problems from their perspectives and could not switch their identity and think over the problems from the perspective of students. Finally, some teachers think that the teaching reflection of each lesson is difficult to have a unified point, so there is not much significance. But in fact, the focus of the second lesson will always follow the reflection of the first lesson. Through the connecting of related points in each lesson, the independent event fragments can get the value and meaning

of interpretation. Teaching reflection is inseparable from the teaching practice and learning experience as well. It is precisely in practice that the thinking is done to promote the growth of teachers.

Wallace once put forward three models of teacher learning. The first one is applied science model, suggesting student teachers learn to be teachers by applying the knowledge learned into practice. The second kind is apprentices model, which proposes imitating an expert teacher. These two methods, corresponding to teacher training, are most widely used in the normal universities in China. In Wintec, the third type, reflective model is practiced with concentrating on teacher development while acquiring related theories and observing excellent teachers' class. Their education in teacher development embodies Shulman's notion that teaching is an involvement of both action and the thinking that underlies it. It provides a model for how teachers learn to teach through their own reflection (Shulman, 1986).

Wintec's teaching reflection practice helps learners combine learning with teaching, summing up the learning process, actively looking for ways to solve the puzzle as learners, and accumulate learning experience to achieve the maximum effective teaching in future teaching. Everything begins with learning experience. By adopting such a reflective teaching pedagogy, educational inspirations can be imparted to teacher trainees and teachers. If our college English teachers can start reflecting on teaching from learning reflection, and teach students to reflect on their own learning and communicate effectively, it will undoubtedly make our college English teaching arrive at a new level.

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Analysis of Cohesion and Coherence in *Two Truths to Live By*

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Abstract—Discourse analysis is an essential branch of linguistics, and cohesion and coherence are the core issues of discourse analysis. However, many scholars carry out discourse analysis from a specific perspective, and few analyze it from multiple levels simultaneously. Besides, the analysis of the speech is relatively few. Therefore, the study of the multi-level analysis of that style is valuable. This paper is divided into three parts. The first part is the introduction of the theoretical background, expounding the academic research of Halliday, a foreign expert, and Hu Zhuanglin, a domestic representative, and the introduction of the discourse *Two Truths to Live by*. The second part is the main body of this paper, which explains the function and effect of cohesion and coherence theory by analyzing the sentences in selected texts. Finally, it summarizes the research results. It examines the role of cohesion and coherence in expressing the author's intention and highlighting the theme of the work, so as to cultivate the ability of writing papers, speeches, and other writing styles.

Index Terms—cohesion and coherence, socio-semiotic level, semantic level, lexical level

I. INTRODUCTION

With the development of linguistics, the study of discourse has been paid more and more attention by linguists. Many researchers have begun to explore the deep structure and stylistic meaning of a text through discourse analysis. Since the 1970s, with the further establishment of cognitive and communicative linguistic views as a new linguistic paradigm, discourse analysis has shifted from the focus on structuralism to the study of the semantic and pragmatic functions of language.

In 1976, the most celebrated linguists Halliday and Hasan published *Cohesion in English* to define cohesion and divide scopes of it, and also described and analyzed the specific ways of cohesion. On the basis of the research achievements of western scholars, domestic scholars have supplemented the shortcomings of cohesion and coherence theory. A leading contemporary linguist Hu Zhuanglin, has made an in-depth study of cohesion and coherence theory and proposed a multi-level model of cohesion. In his book *Discourse Cohesion and Coherence* (1994), he added intonation and phonetic patterns to cohesion and coherence theory. However, in recent years, there are few research results on the discourse analysis of English speeches, and most researchers tend to analyze them from a particular perspective.

Therefore, my paper will focus on the discourse analysis of English speeches, and the paper will fall into three parts: the first part is theoretical background information, which states the definition and development of cohesion and coherence theory. I will mainly introduce and conclude the theory proposed by Halliday and Hu Zhuanglin. For the second part, I elaborate on three levels, including socio-semiotic level, semantic level, lexical level, to analyze cohesion and coherence theory. The third part is the summary of the research findings and its limitations.

II. THEORETICAL BACKGROUND

A. Introduction of Halliday's Theory of Cohesion and Coherence

In their book, *Cohesion in English*, Halliday and Hasan first advocate cohesion as the semantic relationship between one component of discourse and other components that play an important role in explaining it, and it also marks the establishment of cohesion theory. Cohesion has texture, which is the mechanism that constitutes a discourse and this texture is composed of various cohesive ties. Cohesion theory presents five cohesive devices compose of reference, substitution, ellipsis, conjunction, and lexical cohesion (Halliday and Hasan, 1976). Besides, they define text is a semantic unit of language in use, and its size does not define it and they also emphasize that the linguistic analysis is not an interpretation of what the text means; it is an explanation of why and how it means what it does (Halliday and Hasan, 1976). Afterwards, in 1985, in another book, *Language, Context and Text*, Hasan branched out the concept of cohesion and divided it into structural cohesion and non-structural cohesion. The former includes parallel-symmetric structure, theme-rheme structure, and given-new information structure. The latter can be categorized as constituent relation cohesion, which provides for reference, substitution, ellipsis, and lexical cohesion and organic relation cohesion

involves conjunctives, adjacency pairs, and continuatives. It is noteworthy that constituent relation cohesion can form three relationships about co-referentiality, co-classification, co-extension. Further development of theory is that the authors propose the notion of context of a situation can be interpreted by means of a conceptual framework using the terms field of discourse, tenor of discourse, and mode of discourse. While, the notion of text can be defined as a metafunctional construct: a complex of ideational, interpersonal, and textual meanings.

B. Introduction of Hu Zhuanglin's Approach

Based on Halliday's theory, Hu (1994) insists that cohesion and coherence of the text must be reflected in every level of language which includes socio-semiotic level which contains context (situational, discourse, cultural context) and pragmatic knowledge (speech act and conversational maxims); semantic level which is composed of transitivity, logical connection and discourse structure; lexical level which includes reference and lexical cohesion; syntactic level which ranges over structural cohesion and the theme-rheme theory; and the last one is phonological level which consisted of intonation, information unit and speech pattern . Most of all, Hu classifies the phonetic system as a cohesive device. In addition, Hu elaborates on the connotation and importance of transitivity during the discourse analysis. Also, one of the highlights of his presentation is that the interpretation of the theme-rheme theory and information theory.

C. Introduction of Author and Two Truths to Live By

Alexander M. Schindler (1925-2000), Chairman of the Union of American Hebrew Congregations (1973-1996), leader of the Reform Movement of American Judaism for more than two decades and a pivotal figure in 20th century Judaism. Rabbi Schindler's papers contain contemporary perspectives on many of the critical social and cultural issues facing American Jewry and American society from the 1960s to the 1990s. This text *Two Truths to Live By* is an excerpt from his speech at the commencement of the University of South Carolina, and it discusses one of the paradoxes in life: "to hold fast" and "to let go." The author tries to explain the importance of cherishing beauty when it is offered and to let it go when it is inevitable. Thus, "to let go" is as important as "to hold fast" in our lives.

III. ANALYSIS OF COHESION AND COHERENCE IN TWO TRUTHS TO LIVE BY

A. Language Characteristics of Two Truths to Live By

As a public speech, this article is an important form of oral communication. The full text has 52 sentences, and each sentence has an average length of 17.2 words. The average length of sentences in the speech exceeds the daily conversation---12 words and impromptu speech---14 words (Wang Zuoliang, Ding Yidao, 1987) , which shows that the English public address is more formal and closer to the written style. At the same time, this speech is not as complicated as *I have a dream* statement structure. The sentences in this speech are mostly short and concise, and they are catchy and readable, attracting readers' attention and being accessible for readers to understand.

Judging from the tone of the sentence, most of the sentences in the speech are declarative and imperative sentences, as well as a small number of interrogative sentences. The use of declarative sentences can make the content of the speech appear solemn, affirmative, and more convincing. The use of imperatives can better convey the intent that the speaker wants to express. In this speech, the orator would like to express his advice to graduates. The use of interrogative sentences makes the language appear lively and eases the atmosphere of the address, making the whole speech not so solemn and aggressive. In addition, the multiple uses of rhetorical devices such as the metaphor, parallelism, and allusions in the discourse makes the rhythm beautiful, rhythm, and poetic.

B. Coherence at Socio-semiotic Level

In Hu Zhuanglin's work *Discourse Cohesion and Coherence*, Hu (1994) always emphasizes a point: for meaningful and acceptable discourse, its composition at all levels of the language can show a certain degree of cohesion. Therefore, the intention of the speaker to express in the process of communication runs through the entire text and achieves the purpose of interaction. However, in exceptional cases, the connection between linguistic components does not guarantee that the communicative intentions of the discourse always achieve coherence; on the other hand, discourses with less obvious cohesion are sometimes coherent. Therefore, we must grasp the theme and main content of the entire discourse from the perspective of context and pragmatic knowledge. First of all, the term "context" is used more widely and has different connotations. It can refer to the internal environment of the discourse, that is, the "co-text"; it can refer to the surrounding situation when the discourse is generated, the nature of the event, the relationship of the participants, the time, the place, the way, etc., which can be called "situational context"; It can refer to the historical culture and customs of the speech community in which the speaker is located. People who belong to the speech community can generally understand their meaning in the discourse, which can be called "cultural context." All three help to understand the meaning of the text and the intention of communication, so that the text remains coherent.

Example 1: A recent experience re-taught me this truth. (paragraph 4)

Example 2: This is not an easy lesson to learn, especially when we are young. (paragraph 11)

When we read these two sentences, we can translate them into Chinese according to the semantic components and understand the general meaning. But if you dig deeper, what is "this truth" meaning? What is not an easy lesson to learn?

Actually, if we connect the linguistic context, we can find it easily that “this truth” means “to hold fast” and “to let go” is a difficult lesson to learn.

Example 3: As we emerged from our unit, the sunlight hit me. (paragraph 6)

From these sentences, out of the situational context, we can only understand the superficial meaning of these sentences. But if we're sitting in the auditorium as graduates listening to this lecture, if we're going to put ourselves in the shoes of the speaker as he suffered disease and then illuminated by the sun, as listeners and readers, it is not difficult for us to understand that sunlight here refers to the beautiful things which are as warm as sunshine in life, and it relates to the hope of survival.

C. Coherence at Semantic Level

Any text is the product of the utterance of the speaker's consciousness. In order to turn the speaker's consciousness into speech, the integrated consciousness has to undergo a decomposition process. In this section, I focus on transitive systems.

The subjective and objective world to be reflected in people's thoughts is no more than six processes. These six processes do not occur in a vacuum process, and they involve certain entities (participants), time, space, and mode (environmental factors), which is called transitivity. (Halliday, 1985; Hu Zhuanglin, 1989) Firstly, the material process. It's the process of doing something. Physical processes are generally represented by action verbs. It requires the “actor” and the “target” of the action to be embodied by the noun or nominal word. Secondly, mental processes are processes that represent feelings, reactions, and cognitions, etc. Next, the relational process refers to the process of mutual relations between entities, which can be divided into two categories: attribution and identification. These two categories can be further divided into intensive, circumstantial, and possessive types. Fourth, the Behavioral process refers to physiological processes such as laughing, crying, breathing, etc. The behavioral process only needs one participant. Besides, there are verbal process and existential process.

According to Halliday's transitivity theory, I classified and counted the process of the discourse using six processes. The results showed that there were 52 processes involved: 39 material processes, accounting for 75%, 8 relational processes, accounting for 15%, and 5 psychological processes, accounting for 10%. There is no verbal process or existential process. If we answer the question “who does what to whom?”, we find that the participants in this discourse are the speaker himself and the potential listeners and readers. The person with the most appearance in the whole article is called “we,” followed by “I.” This also shows that the theme of this speech relates to everyone in our daily life. The speaker hopes that through this speech, we can act together, learn to cherish the good things in life, but at the same time learn to let go when the good things are no longer. In the process of persuasion, the speaker mentioned “I” many times to convince the audience and readers with his own personal experience. Next is the relationship process, which illustrates the art of life, the relationship between holding fast and letting go. And then there's the mental process. In the lecture, the speaker described his psychological process towards the essence of life, from regretting and sorrowing for not cherishing the beautiful things like everyone else to realizing the real art of life and learning to be grateful for the people and things around him.

On further analysis, I found that of the 39 physical processes, the vast majority were purposeful and mostly non-living. For instance: never be too busy for the wonder and the awe of life. Be reverent before each dawning day. Embrace each hour. Seize each golden minute. (paragraph 9). This expresses the speaker's perception of holding fast and calls on everyone not to ignore the wonder around us. Greet each dawn reverently, hug time, seize every moment.

D. Coherence at Lexical Level

1. Reference

Referential relations can be divided into deixis and anaphora. Deixis refers directly to the linguistic features of time and space in the context when the segment occurs. Anaphora is a linguistic unit that means a previously mentioned unit or meaning. (Crystal, 1985) Deixis establishes the connection between language and the outside world, but anaphora determines the internal connection of language. As early as 1976, Halliday and Hasan proposed the concept of phoricity. Not only the two concepts of deixis and anaphora are integrated into a system, but also other cohesive devices involving context are included. They argue that phoricity specifically teaches people to retrieve information from one direction or another in order to interpret relevant paragraphs. In the referential system, the two authors first distinguish between exophoric and endophoric. If the anaphoric word exists in the real or imagined world outside the context, it is the exophoric. If it exists inside a text, it is an endophoric. Halliday and Hasan further distinguished two kinds of situations in the exophoric. There is an exophoric that lies in the situational context other than language, called situational exophoric, and there is a common consciousness of the interlocutors, or in the cultural context of the speech community, called homophoric. The endophoric can be divided into anaphora and cataphora. In addition, reference can be classified into personal reference, social reference, place reference, time reference, and discourse reference. Most importantly, personal reference and demonstrative reference are the two most important types of reference.

In this speech, in order to let the students agree with his understanding of the two truths of life, emphasizing the truth in life is to comprehend to hold fast and to let it go, and encouraging people not to lose the original ideal in pursuit of material satisfaction, meanwhile, not to regret for the lost things, the speaker is extensive use of first-person plural deixis “We”. “We” is generally classified as inclusiveness and exclusion. The former includes the listener and the latter

does not. (Wang, 2015)Schindler frequently used the inclusive we in his speech, always connecting himself with graduates, teachers, and parents.

Example 1: we remember a beauty that faded, a love that waned. But we remember with far greater pain that we did not see that beauty when it flowered, that we failed to respond with love when it was tendered.

In this example, the speaker closely associates himself with every audience present here, and he sees himself as one of them. The speaker wants to express meaning: I am an ordinary person like you. I used to ignore the good things in my life and regret it. This reflects the group trend of the speaker, shortens the psychological distance or emotional distance between the speaker and the listener, and resonates to win the audience's understanding and support. If you switch to the second person plural indicator "you", it is like the speaker's preaching, lack of intimacy, widening the distance between the speaker and the public, it is impossible to achieve the effect of persuasion.

Example 2: In order to resolve this paradox, we must seek a wider perspective, viewing our lives as through windows that open on eternity. Once we do that, we realize that though our lives are finite, our deeds on earth weave a timeless pattern.

The speaker wants everyone to horizon their eyes and looks at the issue from a different perspective. If everyone does this, we will understand that, despite the limits of life, our actions are eternal. Here, the inspiration and persuasion of "we" is one of the pragmatic strategies for the success of the speech. In addition, here "we" are not just about the audience, but also about the human.

In addition to the first person plural indicator "We," in this speech, the first person "I" is used in the fourth, fifth and sixth paragraphs of the article. It is not difficult to find out that there is a big reason why the author uses the first person, that is: these three paragraphs describe the personal experience of the speaker. Starting from personal experience, and then making thoughtful advice, not only show the speaker's personal charm and equal and friendly personal attitude, but also convey the personal feelings to the audience, which is widespread and profound. Besides, the audience of the speakers is college graduates, who are open-minded and easy to understand and accept personal opinions.

Also, at the end of the speech, Schindler used a large number of second-person indicators "you."

Example 3: Add love to a house and you have a home. Add righteousness to a city and you have a community. Add truth to a pile of red brick and you have a school.

Here, "you" represent the audience, which strengthens the sense of ownership of the audience. The speaker subjectively reduced speech posture and expressed the respect and high expectations of the corresponding graduates were greatly inspiring. He sincerely hopes that young people will live for love, morality, and truth from this moment, not for material things. Only in this way will human life be filled with infinite hope.

2. Lexical cohesion

In addition to reference, there is also a vital cohesive device at the lexical level -- lexical cohesion. Lexical cohesion means that the semantic connection, repetition, substitution or co-occurrence of lexicon of some lexemes in a discourse. That is to say, it is worth highlighting that words in the cohesion are not subject to changes in the situation, such as singular and plural, tense, appearance, and part of speech. These words are slightly different in form, but their underlying meaning remains the same, and they have the ability of textual cohesion.

Next, I want to analyze the lexical cohesion.

The first category is called repetition. In the article, the words we, life, truth, paradox, hold fast, and let go are almost throughout the text and appear repeatedly in the speech. It is not difficult to see that the main purpose of this speech is to say that life is a contradiction, but clearly understand that the truth of life is to cherish and let go. The beauty appeared in the third and fifteenth paragraphs of the article and played a role in echoing it. The speaker wants to tell the audience that true beauty is not the material of nothingness, but the spiritual pursuit. The second category is called general word. In this speech, the general term is not common. There are mainly general words such as truth, paradox, etc. The use of these general words follows the economic principles in communication, making the article more concise and clear, not too cumbersome. At the same time, it must be pointed out that in English speeches, the general term refers to objective things, which is closely related to the Western way of thinking focusing on rationality and objectivity. The third is the categorization. Including the subordinate relationship, the partial overall relationship, the collective relationship and the consistent relationship. It is not very prominent in this speech. I will not add more to it here.

The fourth category is similarity. The similarity here includes both positive and negative aspects, which are synonymy or near-synonymy and antonymy.

Example 4: We remember a beauty that **faded**, a love that **waned**.

Example 5: Just the light of the sun, and yet how beautiful it was----**how warming, how sparkling, how brilliant!**

Example 6: Our flesh may **perish**, our hands will **wither**, but that which they create in beauty and goodness and truth lives on **for all time to come**.

In these three examples, we can find that the bold parts are synonymy or near-synonymy. Synonymous words emphasize the role of the aforementioned words, and avoid the monotony of the words, enrich the content of the speech, make the readers catch up and catch the reader's attention. For example, the faded and waned used in example 4, they all contain the meaning of elapse. The speaker emphasized that most people always remember the things that have passed away. This is actually a meaningless thing. The two near-synonymous words used here are for the latter to write that people do not know how to cherish when the good things exist. In example 5, Schindler used three near-synonyms

to emphasize the beauty of the sun. It's not hard to find out that the sun here means the beauty of living, and it means cherishing the beauty around us. In example 6, Schindler wrote death in two near-synonymous words, using three near-synonymous words to write the contributions that people made while they were alive. Comparing the two, it is not terrible to say that death is just that the flesh has left the world, but the spirit is always alive. In addition to synonymy, similarity also includes antonymy.

Example 7: The art of living is to know when to hold fast and when to let go. For life is a paradox: it enjoins us to cling to its many gifts even while it ordains their eventual relinquishment. The rabbis of old put it this way: "A man comes to this world with his fist clenched, but when he dies, his hand is open."

In this sentence, "hold fast" and "let go," "his fist clenched" and "his hand is open" are very typical anti-sense, which is the anti-sense to better reflect the life is a paradox. The opening of the article is an unambiguous statement: life is a contradiction, which is a foreshadowing of how to balance contradictions and understand the true meaning of life.

Example: 8: But we remember with far greater pain that we did not see that beauty when it flowered, that we failed to respond with love when it was tendered.

In this example, "flowered" and "was tendered" are opposites. This makes the two parts before and after the sentence have apparent differences and make a comparison. Human beings, always can not see the existing beautiful, but when the beautiful passed away we began to regret not to cherish.

Example 9: Once we do that, we realize that though our lives are finite, our deeds on earth weave a timeless pattern.

Here, finite and timeless are a pair of antonymy words, emphasizing all the more that though life is limited, our contribution to the world will never vanish. Again, tell the audience to let go of the past or the things that must go. The fifth category is the combinatorial collocation. Combination and collocation are most used in discourse cohesion and play a great role. The last paragraph of this speech is typical. It reflects the causal relationship in combination and collocation.

IV. CONCLUSION

A. Major Findings

Through the above analysis at the socio-semiotic level and transitivity of semantic level, we can see that: first, the understanding of context is conducive to the understanding of discourse. When we are reading a text or listening to a speech, in order to grasp the main idea of the text faster and better, we need to combine the linguistic context, bring into the situational context, and even need to have the same cultural background knowledge as the author or orator. In this speech of *Two Truths to Live By*, I found that to understand the main idea of the whole article, the words or sentences in many paragraphs must be combined with the co-text to understand its connotation. It is through this method that the speaker skillfully makes the theme he wants to convey throughout the whole text and keeps the audience and readers in the context of the situation he provides. In speeches, this cohesive device plays a functional role in coherence and makes speeches more convincing.

Second, through the analysis of transitivity at the semantic level, we come to the conclusion that the relationship between process and participants can also reflect the features of discourse. In the *Two Truths to Live By*, we can easily find that the participants are speakers and listeners, so the tone of the text is formal and serious. The essence of this discourse is an argumentation, which aims to persuade the audience and express to them the understanding of the truth of life. In addition, the speech adopts more than half of the material processes, and most of the material processes are effective, with behaviors and objects, goals and actions. This exactly reflects that the speaker has a full understanding of the truth of life, indicating that as long as people understand the true meaning of life and effort to do, is the highest respect for life. This is very powerful to render the theme of the speech, enhance the appeal, so that the audience and readers have emotional resonance.

Third, the process of the speaker's speech is the process of assigning speech roles to himself and the listener. As the speaker assigns roles to himself, he also assigns roles to the communicative counterpart. In this speech, Schindler frequently uses the first person plural "we" and the first person "I" to shorten the distance with the audience, instead of assuming a lofty position. The speaker uses his own experience to impress the audience and the reader. He expresses the idea that "I am one of you." It is helpful for the listeners to put themselves in the position of thinking about the two truths of life and accepting the speaker's point of view. At the end of the article, the speaker switched to the second person "you", which shows his keen expectation and expectation for graduates. It can be seen that referential style plays an important role in expressing the theme of speech and the meaning of interpersonal relationship. In addition, some other references, to avoid the article jumbled and easy to understand also play a very important role.

Fourth, the role of lexical cohesion in the cohesion of the whole discourse should not be ignored. Lexical cohesion is frequently used in English speech. Through the analysis of the *Two Truths to Live by*, I found that the similarity in lexical cohesion is mostly used in this article. This is very worth learning when we write English articles. The use of similarity can not only highlight the speaker's point of view, but also avoid the simplicity of vocabulary. Even some synonyms are used in conjunction with a certain rhythm, such as alliteration, end rhyme, to read catchy and to attract the attention of the audience. In addition, lexical repetition is also widely used in speech discourse. Repetition is important to emphasize the subject word and the point the speaker is trying to assert. When we are listening to a speech,

it helps us to understand the whole speech by catching the words the speaker mentions repeatedly. It is worth emphasizing that vocabulary collocation plays a large part in the whole speech. Correct and beautiful vocabulary collocation, fully reflects the rigor, logic and sound of speech.

In conclusion, cohesive devices play an important role in discourse coherence. For English majors, mastering the correct use of discourse cohesion means is of great help for their future writing, speech and reading.

B. Limitations of the Study

This study starts from Hu Zhuanglin's theory of discourse cohesion and coherence and studies discourse coherence according to existing cohesive devices. Due to my limited theoretical knowledge and practical experience, I failed to study cohesion and coherence theory from more microscopic linguistic perspectives, which is the biggest shortcoming of this study.

C. Suggestions for Further Study

This paper is not a perfect work. In this study, *Two Truths to Live By* fails to be analyzed in great detail at each level. So there are still lots of linguistic points in it which can be studied further and analyzed in more detail. First, at the lexical level, there are many cohesive devices needed to be found and explained, which are really useful in writing, such as lexical collocation, referentiality. Next, Sound pattern is a key point the listeners and readers cannot ignore when they read or listen this discourse, so there is still room in studying sound pattern. Lastly, cohesive devices syntactic level should be taken into consideration so as to get a more objective explanation.

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What Is Left Unsaid on Commentaries on ‘Al-muaalqat’: Ibn Al-anbari as a Model?

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Abstract—This study aims at excavating the unsaid in Mohammad Bin Al Qasim Al Abari's analysis of Imru' Al Qais and Tarafa Ibn Al Abd Mualaqas. The study attempts to reevaluate Al Anbari's (1965) misinterpretations resulting from neglecting the context and the motive behind the composition, as well as the failure to appreciate the connotations and sticking only to denotations, which resulted in losing the gist of the texts.

Index Terms—The Unsaid, Reception, Context, Hyperbole

I. INTRODUCTION

There are various literary works that attempted to explicate ‘Al-Muaalqat’, the ten most well-known masterpieces of Arabic poetry before Islam, but they did not intersect with both earlier and latter works, for instance Al-Anbari (1965) who passed away in 940 AD in his work ‘Sharah Al-Qassaiyed Al-Sabaa AL-Tawaal Al-Jahaliyaat’ and Sheikh Ahmed Alameen who passed away in 1974 in Sharah Al-Mualakaat Al-Ashar, have not added much in terms of explication and commentary on the suggested meanings (1).

It is known that the Ancient Commentators on Arabic literature was interested in providing commentaries on particular aspects of grammar and rhetoric, issuing some spontaneous impressionist judgments, discussing some issues of pronunciation, meaning, form, content and stealing poems, all at the expense of the meaning, which remained unchanged in all subsequent commentaries written by Al-Anbari (1965); this led to the fixation of the dictionary meaning in the Arab memory regarding both place and women names throughout the different periods of Arabic poetry.

If we examine the Ancient Commentaries very carefully, we can find explicit violations of scientific and human truths, and a clear ignorance of social and psychological data, historical facts, and a clear break of the horizons of the recipient’s expectations, so that the commentator will look at the texts grammatically, morphologically, and rhetorically at the expense of the meaning intended by the poet at a particular emotional moment generated by an event dominating the poet’s artistic imagination; regrettably, the commentator intervenes to restrict these meanings to the ones defined by dictionaries away from the reasons for creating the poem, its occasion and context, and the real intentions of the poet, ignoring the depth of the text and its significance, the poet's emotion and mental preoccupation with trivial issues not related to the context of the poem. The commentaries have become lessons of limited usefulness in the language sciences, because what important is to increase the recipients' understanding of the meaning of the text, but not to hold them back from the intent of the text and the poet together and force them to believe forcibly.

The ancient analysis of Arabic poetry before Islam indicates that the old Arabic poem is hardly connected with a range of themes, so that modern critics constructed their vision on it, going further by arguing that Arabic poetry is characterized by the presence of diverse, unrelated topics only connected by rhythm and rhyme. It is true to say that every high text of the timeless texts encapsulates one emotion stimulated by motivations within the psychology of the poet, which led to the birth of the text.

The analytical potential offered by the Arabic language sciences in terms of syntax, morphology, and rhetoric does not help the critic to elucidate the poetic potential of language, which is the main concern of both ancient and modern critical approaches. This led to blocking channels of communication and interaction with this poetry, which has worsened over the ages until it has become odd for the current generations. This means that poetry does not use language merely for conduction, nor does poets use it to indicate specific meanings, as there is a constant change from time to time, from culture to culture and from one social class to another (2).

A. Goals of Study

Injustice that falls on Arabic poetry and the poet himself before Islam and dragging the ancient criticism towards fake commentaries led to distorting its image, uncovered the features of its unity, and made it a heresy as opposed to world literature, lacks any form of thematic unit. Based on these considerations, the poem seems to be dispersed on several unrelated topics except for the rhythm and rhyme because the Ancient Commentators neglected the occasion and

context of the poem itself, stripping away the words from the circumstances in which they are used and merely highlighting the word meaning, which opened the door widely for criticizing the Arab mentality critically, and including that of the Pre-Islamic Era.

B. Hypotheses

It can be assumed that Ancient Criticism opposes the reality of the Arabian life, the psychological state of the poet while composing his own poem, the conditions of the stages of lifetime, and states of human emotions; this resulted in distorting the image of poetry in the Pre-Islamic Era and the image of the Arab mind together in contrast with the truths that suggest the soundness of the Arab mind producing this ultimate fine literature that tops world literature.

And that the Arab poet in the Pre-Islamic Era has a great imaginative ability to show what he wants and conceals what he wants without a concentration on superficiality, which also proves that the poet in that era was arranging his ideas when producing his poem, so the poem's images are interconnected in the sense that the images altogether stick to the main theme of the poem.

II. LITERARY ANALYSIS

The Ancient Commentaries in particular and Arabic poetry in the Pre-Islamic Era in general was so naïve and superficial that the critic engaged in clarifying the dictionary meanings of the lexical words and also engaged in focusing on the syntax, morphology and lexis of the words used, never trying to explore the layers of meanings to look for 'the meanings of seconds' as called by Hazem Al-Qartagni; the contextual meanings are simply related to the real functions and intensions of speech and style of poetry is wholly dependent on it. The words and phrases in poetry have unexpected dimensions, because the poem is nothing but a special composition of a group of words of the language (3); therefore, in the interpretation of poetic texts, the direct linguistic meaning is not the main target, especially when it contrasts sharply with the context of the situation (4).

It is not possible to understand the purposes of literary texts of high value from the first reading, which no longer enriches the initial meaning given by the first reading, because the first reading cannot cultivate the purposes, as the poet does not refer to the sentence meaning, but to other meanings (5). The Ancient Commentators were primarily concerned with the lexicon and did not take into account the context of the situation, so that they were merely interested in lexical meanings (6).

A. What Is Left Unsaid in Muealaqat Amri Alqis

How did Ibn Al-Anbari (1965) receive these poetic lines?

قفا نيك من ذكرى حبيب ومنزل
ويوم عقرت للسعداري مطيبي
ولا أطمأ إلا مشيدا بجنات
بسيط اللوى بين الدخول فحومل
فيا عجباً من كسورها المتحامل

In the first poetic verse, Ibin Al-Anbari (1965) introduced Muealaqat Amri Alqis with the story of the spring of Darat Jiljal, suggesting that the poem of Amri Alqis was the result of that event where he concluded it with some poetic verses of his own (7):

حتى إذا كان قريباً من الحي نزل فأقام، حتى إذا أجهت الليل، أتى أهله

After he confirmed the first poetic line, he started to analyze the word "Qifaa", commenting on the use of the dual form and citing Qur'anic verses and poems. Ibin Al-Anbari (1965) also stated the opinion of Kasa'i in relation to "Qifaa", "that "Qifaa" is originally preceded by 'L' and altogether understood as 'Litqifaa' and continued to justify the dropping off of 'L' until he came across the following poetic line said by Amri Alqis: نيك من ذكرى حبيب ومنزل; at this point, he was mainly concerned with the linguistic interpretation partially based on the opinions of some Arabic scholars and evidenced by some Quranic verses and poems (8).

Then he comments on the proper noun "سقط اللوى", the first word of which takes three forms (i.e. 'Sigt', 'Sugt', 'Sagtt'), tells us about what the linguists said about, and finally talks about the presence of 'b' in initial position in the above linguistic forms.

What we can conclude from these examples that the above cannot be described as a good commentary on deep poetry, which is not merely separate words devoid of the context of the text. In other words, poetry should be understood beyond the lexical items and it uncovers the ability of the poet to go beyond the meanings of normal circumstances. This is simply because the Ancient Commentator did not associate speech with the context of the text itself, so that they were merely concerned with the meanings of the lexical items, ignoring the importance of the poem's occasion and rationale. This commentary led to breaking the poetic line itself into pieces and the poem as a whole so we are no longer able to distinguish the literary from non-literary discourse. If Ibin Alanbari(1965) had been alive, we would have asked him the following questions:

1. Why did the crying and separation not take place, and they all returned to the neighborhood?

Shouldn't he laugh and say:

وهن عاريات على غدير داره جلجل قفا نضحك من ذكرى نساء أهلي

It seems irrational that Arabs in the Pre-Islamic Era enjoy the seeing of naked women (particularly those who are considered as relatives), so they typically tend to display real Arab values through protecting the chastity and honor of their young female relatives, as normally do Arabs:

عَلَى آثَارِنَا بِيضٌ حَسَانٌ نُحَاذِرُ أَنْ نُقَسِّمَ أَوْ تَهْمُونَا
ظَلَعَاتِنَ مِنْ بَنِي جُشَمِ بْنِ بَكْرِ خَلَطُنَ بِمَيْسَمِ حَسَبًا وَدِينًا

2. What is the interrelationship between place names such as حومل, الدخول, بسط اللوى, and دارة ججل, on the other hand? These places are distant from one another and they are not related at all.
3. Did Abin Al-Anbari (1965) not ask himself that how a man asked both of his friends to cry with him for his beloved? Is it typical of human beings to do that? How about the jealousy of the lover? Is this behavior not acceptable to all faiths, cultures, and nations? By the way, we did not see any of the Ancient Commentators and others rejecting this behavior, except for Abu Bakr Al-Baklani in his book 'The Miracles of the Koran' (9).

If it is required for the lover to stand in a wailing manner, the speech in this respect is acceptable, but the meaning is spoiled from another angle, because it is absurd for the lover not to be jealous for his beloved, and to invite others to say what lovers say to their beloveds (10). But Imru Al-Qais does not cry over his beloved and the story of Daratu Juljuli is not correct, as there are no such places in Najd and Daratu Juljuli is actually in Yemen; Al-Hijri said about that: Daratu Juljuli is located in Yemen where there was a battle between Kinda and Bjela, on the one hand, and the tribe of Khatham, on the other hand, the latter of which were victorious at the end (11). This victory was proudly celebrated by Al-Khathram Balajali in one of his poems:

نَفِينَا كَأَنَّا يَوْمَ دَارَةِ جُلْجُلٍ مَدَلُّ عَلَى أَشْبَالِهِ يَتَّهَمُهُمْ
فَمَا شَعَرُوا بِالْجَمْعِ حَتَّى تَبَيَّنُوا بِنَيْتَةِ ذَاتِ النَّخْلِ مَا يُتَصَرَّمُ
شَدَّدْنَا عَلَيْهِمُ وَالسُّيُوفُ كَأَنَّهَا بِأَيْمَانِنَا عَمَامَةٌ تَتَّبَسَّمُ

The events of this story cannot occur in the Arabian Peninsula in the Pre-Islamic where Arabs are the most jealous people for women (12).

B. What Is Left Unsaid in the Second Poetic Line

وَيَوْمَ عَقَرْتُ لِلْعَذَارَى مَطِيَّتِي فِيهَا عَجَبًا مِنْ كَوْرِهَا الْمُتَحَمَّلِ

Al-Anbari (1965) started to comment on the use of 'يَوْمَ' meaning 'day' linguistically without a concentration on the real literary meanings. To assert his right commentary, he resorts to providing Quranic verses and poetic lines from other poets. For instance, he is overwhelmingly engaged in contrasting opinions of syntacticians on the grammatical functions of lexical items in the second poetic line, providing different linguistic forms of the word 'العذاري'. He also said: "What a wonder for her enduring journey" means I did this due to foolishness in my youth. In addition, it was narrated that he created the poem the same day at night! What is the interpretation of this?

Finally, it seemed odd that Al-Anbari (1965) did not have a rethink while trying to comment on the second part of the poetic verse. How the relevant women in the verse endured that nomads were carried in their Houdj, a relatively small tent placed on the back of a camel to carry a woman/women. Let us ask ourselves this question: Did Al-Anbari (1965) not ask himself why Imru Al-Qais prepares his own travelling camel for the women of his people (13), even though there are many camels with their young ones in the camel train (14). Camels and horses have a special place in the hearts of Arabs as they are easy to be controlled, are smart, and remain close to their home (15).

The word "العذاري" meaning 'virgins' relates to every woman that does not have any sexual relation with men (16). Allah allows a woman to marry a man except for Mary Bint Omran, Peace be Upon Her, the mother of Messiah, Peace be upon him, in order to order to achieve the miracle of the birth of Jesus (peace be upon him). Arabs are not fond of virginity, neither in their social nor in religious values. It exists among nuns working in monasteries, who tend to be virgin following Mary Bint Omran. The Arabs did not associate 'virgins' to the girls, but called them 'firstborns', الكواعب meaning 'girls whose breasts have just grown and taken a shape', and 'الأوانس' meaning 'girls who are so sociable that they remove any worries and concerns from the people around her', and likened them to antelopes and others. When عذاري is mentioned in poetry, it normally relates to nuns working in monasteries, as mentioned by Imru Al-Qais in the following verse:

فَعَنَّ لَنَا سِرْبٌ كَأَنَّ نِعَاجَهُ عَذَارَى دَوَارٍ فِي مَلَأِ مَنْزِلِ

Imru Al-Qais alighted his camel on another day because the day of Darat Juljil is preceded by a conjunction so he said:

The good days in the life of Imru Al-Qais are more than a day, if he was talking about one day, he would not favor the use of the conjunction "و"; the first day was the day of victory in the location of Darat Juljil, and the second day was the day when he stopped his camel for the virgins of one of the monasteries for the sake of God. It is known that virginity in the Arab culture before Islam was a kind of sanctification and respect based on the virginity of the workers in the monasteries, and the monasteries were scattered in the northern and western parts of the Arabian Peninsula (17).

So he was afraid of composing love poems describing them for something bad that may happen to him, even though he did not hate their qualities or they did not hate his qualities, so he said in another poem:

وَبَيْتٌ عَمَّا عَذَارَى يَوْمَ دَجْنٍ وَلَجْنُهُ يَطْفُونَ بِجِبَابِ الْمَرَافِقِ مِخْسَلِ
صَرَفَتْ الْهَوَى عَنْهُنَّ مِنْ خَشْيَةِ الرَّدَى وَلَسْتُ بِمَقْلَى الْخِلالِ وَلَا قَالِ

Imru Al-Qais warns against making romantic advances to the virgins in fear of revenge by the Lord for anyone tries to damage their images (18), as happened with one of the kings of Iraq when he wanted to bring some virgins

"monastery virgins" by force in the outskirts of Mosul near Raqqa; According to the narrative by Al-Hamwi (1979): "one of the kings of Iraq was told that there are very beautiful women, so ordered him to bring them to choose by himself (19), so when the virgins heard the news, they prayed fasted that day for God to save them. Because of that the king died at the same day" (20).

What is left unsaid in the third line?

وَتَيْمَاءٌ لَمْ يَتْرُكْ بِهَا جِدْعَ نَخْلَةٍ وَلَا أَطْمًا إِلَّا مَشِيدًا بَجْنًا نَخْلًا

After Al-Anbari (1965) mentioned 'الأطم والأطم والأطم والأجام والأجام', which are the roofed houses, he explains the second half of the poetic line, supporting his argument by stating some poetic lines said by Oday Bin Zaid and Qays Bin Al-Khateem. Did Al-Anbari (1965) himself not ask himself what the function of this exception is and why did Amru Al-Qais exclude this الأطم from the other ones?

This rain is an exaggerated rain and it only occurred in the flood of Noah; this type of exaggeration may happen when the poet attempts to do as much as possible to describe the thing. In this respect, Al-Hatami believes that it is the creativity of the poet who takes care of virtue, so he resorts to the act of not telling the truth. Actually, this hyperbole is mainly intended to exaggerate (21), and the exception, carried out by the poet Amru Al-Qais, of one of the small hilltops to be destroyed by rain is really a nullification of exaggeration and hyperbole. The poet was known by using exaggeration and hyperbole in his poetry, as in the following line:

من القاصراتِ الطَّرْفِ لو دَبَّ مَحْوَلٌ من الذَّرِّ فوقَ الإثْبِ منها لأَثْرًا

We may wonder about why Amru Al-Qais ceases the use of hyperbole and exaggeration when he reduced the ability of the rain to demolish all the small hilltops that stand in his way, with the exception of the sands constructed in Jandul (22). He then examined the power of the rain until he declared that there was no power that can stop rain.

If exaggeration in poetry is reduced, it is all spoiled, and if exaggeration invalidated, all analogy and metaphor become a defect. The bottom line is that the more excessive hyperbole and exaggeration in poetry, the higher quality it has. It is conceived as a good example of exaggeration in poetry that arouses the appetite of the recipient to listen and follow, simultaneously charging minds with fits of imagination to the extent that emotions are greatly stimulated, as exemplified in the emotions of intimidation, admiration, sadness, and pity in order that poetry fulfils its message and objective.

As for the imagery of rain, this can be conceived as an instance of exaggeration, but it is just a wish to avenge himself on the tribe of Bani Saad, hoping that torrential rains fall over the houses of Bani Saad and destroying them all. That is why the image of the rain was the last one in this poetic masterpiece.

Based on the clues that we have in this literary masterpiece, we can assume that the poem was composed during the youth time, and that it is one of the fruits of the incident of Daratu Juljuli that violated the values of Arabs in the pre-Islamic era, and supports what we see that Amru Al-Qais said his poem after leaving the fortress of Samoel to the Levant. He said it there on the bank of the Euphrates between Hamer and Ikam from Raqqa (23):

وَيَبِينُ إِكَامَ بَعْدَ مَا مُتَأَمَّلٌ قَعَدْتُ لَهُ وَصُحْبَتِي بَيْنَ حَامِرٍ

What is left unsaid in Mualagat Turfah Bin Alabid?

عَدُولِيَّةٌ أَوْ مِنْ سَفِينِ ابْنِ يَامِنٍ يَجُورُ بِهِ الْمَلِاحُ طَوْرًا وَيَهْتَدِي
يَشُقُّ حِيَابَ السَّمَاءِ حَيَّرُومَهَا بِهَا كَمَا قَسَمَ التَّرْبُ الْمُنْفَايِلَ بِالْيَدِ
وَفِي الْحَيِّ أَحْوَى يَنْفُضُ الْمَرْدَ شَادِنٌ مُظَاهِرٌ سَمَطِي لَوْلُو وَرَبْرَجِدِ
ذَوْلٌ تَرَاعَى رَبْرَبًا بِحَمِيلَةٍ تَتَاوَلُ أَطْرَافَ الْبَرِيرِ وَتَرْتَدِي

Al-Anbari (1965) conveys the opinion of Ahmad Ibn Obeid in Adawliya and says it refers to an island called 'Adawli' down Oraal down Amman and he continues elaborating on this word linguistically. Doesn't Anbari (1965) ask himself what he meant by "blinking and guiding". Is this usually a special way of commanding international ships? What does he want to add to Adawliya? Is there any new meaning? Couldn't he be satisfied with referring huge ships to Adawliya, a metaphor for hugeness and greatness. In this respect, the figures of speech used achieved its purpose, but he praised the greatness of the ship, and then reduced the practices of the navigator. Does he insinuate that the defect in the ships is related to its navigators? We think that this is not the right explanation because the navigators of large ships are often equipped with long experience.

When we go further back, Adawliya is similar to Hadouj Almalikieh, related to the sons of Malik Bin-Dhubia Bin-Qais ibn Thalba Al-Bakri, According to the historical events, Turfah Bin Alabid was expelled from his tribe and went homeless for a while. It is well-known that the leader of the tribe is actually responsible for expelling him from the tribe, so he keeps criticizing the leader of the tribe as a person not knowing how to lead the tribe properly. This means the second half is not meaningless but he criticizes the tribe's Sheikh as an idiotic man leading the tribe members to destruction, poverty, and homelessness (24).

Therefore, Turfah Bin Alabid blames the tribe for the animosity between them and the tribe has started it. The poet has held the tribe's Sheikh responsible for what happened to the tribe (i.e. division as a result of injustice that falls upon its members), so he says the following poetic line:

يَشُقُّ حِيَابَ السَّمَاءِ حَيَّرُومَهَا بِهَا كَمَا قَسَمَ التَّرْبُ الْمُنْفَايِلَ بِالْيَدِ

To confirm what we pointed out, in another poem, Turfah Bin Alabid praises his tribe Bani Bakr and criticizes the tribe's sheik as not being qualified enough for leadership, and that such a great tribe needs a sheikh worthy of it (25):

وَنَكُرُ الْخَيْلَ فِي أَذْيَارِهَا يَوْمَ لَا يَعْطِفُ إِلَّا نُو كَرَمَ
أَجْدَرُ النَّاسِ بِرَأْسِ صَلْتَمِ حَازِمِ الْأَمْرِ شَجَاعِ فِي الْوَعْمِ
كَامِلٍ يَجْمَعُ آلاءَ الْفَتَى نَبِيهِ سَيِّدِ سَادَاتِ خِصَمِ

In another poem, Turfah Bin Alabid spreads out his complaint, pain, poverty and alienation of his tribe Bani Bakr (26). He is eager to return to them, and live among the confines of their homes, so he says the following:

فَقِي وَدَعِينَا السَّيُومَ يَا ابْنَةَ مَالِكِ وَعُوجِي عَلَيْنَا مِنْ صُدُورِ جَمَالِكِ
فَقِي لَا يَكُنْ هَذَا تَعْلَةً وَصَلِينَا لَيْبِينَ، وَلَا ذَا حَظٍّ نَنَا مِنْ نَوَالِكِ
أَخْبِرْكَ أَنَّ الْحَمِيَّ فَرَقَ بَيْنَهُمْ نَوَى غَرِيبَةً ضَرْرَةَ لِي كَذَلِكَ
وَلَمْ يُنْسِنِي مَا قَدْ لَقِيتُ، وَشَفَنِي مِنَ الْوَجْدِ آتِي غَيْرِ نَاسٍ لِقَاءِكَ

What is Left Untold II

وَفِي الْحَيِّ أَحْوَى يَنْفُضُ الْمَرْدَ شَادِنٌ مُظَاهِرٌ سَمِطِي لَوْلُو وَرَبْرَجِدِ
خُذُولٌ تَرَاعِي رَبْرِبًا بِخَمِيلَةٍ تَتَاوَلُ أَطْرَافَ الْبَرِيرِ وَتَرْتَدِي

Al Anbari (1965) started by introducing Al-Ahwa (a black-faced or brown-lipped deer). He referred to a deer with two black lines, but he means the blackness of its tears, so he compares the woman to a deer, the most intimate metaphor for her. When he says, "ينفض المرد", he means that the deer lifts itself up to eat the fruit of Arak (Salvadora persica), but "النفص" falls down on it; "النفص" is all that fell from the tree. Then, Al Anbari (1965) cited a verse of Abu Dhuib al-Hadhli on the fruit of Arak, saying: Turfa says :the deer shakes off the fruit of the tree (Arak) with its horns; "الشادن" is the little deer that has started to move and almost dispensed with its mother.

Ahmad Bin Obeid says: "ينفض المراد" means playing because it has been full, then he cites words of Ibin Muqbel on playing after satiety. Ghair Ahmad Bin Obeid said "مظاهر سمطي لولو", meaning wearing a necklace of pearls over another; and, finally, Al Anbari (1965) identified its syntactic position.

Then when he moved to the second line, he said that "خذول" is the one that failed its companions and set up on taking care of its son. If someone says how he said "وفي الحي أحوى" then also said "خذول", and "خذول" is female? He was told that this was a sort of analogy: she is a deer-like woman in the length of her neck and beauty, and a cow-like in her good eyes. When he says, "تراعي ربربا", he means that the deer grazed in the lush thicket with herds, because it failed its companions and herds, only grazing with cows. It would be more letting down if it has little deer. He singled out "الخذول" in two ways. First, it is panic at and passionate about its kinds; it stretches out, extends its neck, rises, and grazes. Second, it holds aloof, which is better for it, because if it had flocked in her herd, it would have been hard to display its goodness. "البرير" is the flock of deer and cows as explicated when citing poetic lines on "البرير" to prove that "البرير" is the flock of cows and deer, not cows alone. His saying "تتول" means the deer nibbling tips of the Arak-fruit, and his saying "ترتدي" suggests that the tips and branches of the Arak tree are wrapped in the deer's cloak. Finally, after he had come up with verses about "ترتدي", he said that "الخذول" is an adjective for Al Ahwa, revealing its syntactic position (27).

Al Anbari's (1965) contradiction is apparent and his disorder is outrageous in his desperate attempt to combine opposites with meanings, so he is easily found unable to remember what he said in his previous sentence; meanings are worn together; adjectives are arbitrary attached; and texts are twisted to respond to his opinion.

Al Anbari's (1965) contradiction in explaining these two poetic lines are many and exhausting to him and to readers together, including:

- Al Anbari (1965) said that Turfa likened the woman to a deer, but where were metaphor conditions? Where was the metaphor? The first line is devoid of it. And what is the similarity between a woman and a fierce little deer weaned and almost dispensed with its mother, hitting Arak trees with a horn?
- He said "ينفض المرد": it stretches its neck, "النفص" is hitting strongly, and "العطو" is stretching its neck softly and quietly.
- He said that it shakes off the fruit of Arak with its horns; and shaking off "النفص" indicates infertility and that the tree has little fruit left.
- Adopting Ahmad Bin Obeid's take on the meaning of "النفص" to be 'playing' because it has been full and is no longer hungry, is a mistake because playing after satiety is living in opulent comfort, away from the need for food.
- When he tried to bring the similarity, he said that the woman is like a deer in the length of her neck and beauty, and like a cow in her good eyes. From where did he fabricate this similarity even though it was not clear in the text? He took that the deer eyes were prettier than those of the cow, and the deer beauty would have been distorted if the eyes of the cow had been put into the deer.
- He said "تراعي ربربا" which means that the deer failed its companions and herds, only grazing with cows. His words are inconsistent, contradictory, and incorrect. The meaning of "تراعي" is different from that of "ترعى" as "تراعي" means taking care whereas "ترعى" is in the sense of eating. So how did it fail its companions while eating with a cow herd? Why the deer was called "خذول" because it had left its herd and grazed with cows? Al Anbari (1965) has fallen into a big, obvious dilemma, but he attempted to remedy the situation, saying that the deer lets down when it has little kids.

- “تناول” is different from “تعطو”, because “تناول” is in the sense of eating something easily and without discomfort, and “تعطو” means the need for stretching its neck since the thing it is looking for is not easily accessible.
- Al Anbari (1965) said: “خذول” is an adjective for the deer, but what are the characteristics they share? “الخشف” is a little deer weaned and almost dispensed with its mother, and “الخذول” is the mother caring for and nurturing its son. “الخذول” is a subject to an omitted predicate, and the implied meaning would be “وفي الحي خذول”.

My personal take on these two poetic lines:

Turfa says there is a little brown deer in the neighborhood which has grown a bit older, almost dispensed with its mother, trying to get its share of the fruit of Arak using its horns, and wearing two necklaces of pearls and aquamarine one above the other, so which is this little deer? Ibin Rashiq says the little deer was used metaphorically for a beloved. If we accepted his opinion, what would the beloved’s description be? Little? Brown? Fierce? Are these descriptions popular with Arabs? The answer is no. The beloved Arab woman is shy, not too spoiled, and impregnated with whiteness. Imru Al-Qays said:

تراثها مصونةً قولاً كالسجّجَلِ مَهْفَهْفَةٌ بِيضَاءُ غَيْرُ مَفَاضَةٍ
غذاها نَمِيرُ المَاءِ غَيْرُ المَحَلِّ كَبْكِبِرِ المَقَانَةِ البِيضِ بَصْفَرَةٍ

And Al-A’sha said:

بِيضَاءُ صَحَوْتُهَا وَصَفُ رَاءِ العَشِيَّةِ كالعَرَارَةِ
بِقَوَامِهَا الحَسَنِ الَّذِي جَمَعَ المَدَادَةَ وَالجَهَارَةَ

Based on the above poetic lines and others, beauty specifications are to be: steatopygous (واهنراً منها دُوبُ المَنَّ وَالكَفَلِ), with great soft hips and arms (هَرَكَوْلَةٌ فَنَقُّ دَرَمٍ مَرِافِقُهَا) (أَوْ بِيضَةٍ فِي الدَّعْصِ مَكْنُونَةٍ), not black (ليست) (ولا القِصَارُ ولا السُّودُ العَنَاكِبِيُّ), and not fierce (ولا يسوداء ولا عَفِصٌ).

And what the two necklaces of pearls and aquamarine the girl is wearing? It’s in the opinion of Ibn Rashiq, Al Anbari (1965) and all other interpreters that she is Turfa’s beloved (For further information see Endnotes 28-36). They said it is a brown deer with two lines of darkening tears, so how did black tears appear on the brown face?

Therefore, what did the poet mean by a little brown deer with two lines of black tears? What benefit did it add to the descriptions of the ferocious little brown girl from further describing the brown deer as having two lines of black tears? Perhaps one would say that the poet meant by brownness that of the lips not the face (37). As a response, I would say: if he intended the brownness of the lips, he would have come up with a presumption as Thu Al-Ruma did, saying:

لغِيَاءٍ فِي شَفْتَيْهَا حَوَّةٌ لَعَسُ وَفِي اللُّثَاتِ وَفِي أُنْيَابِهَا شَنْبُ

Only the face is described by being black (38).

Al-Ahwa was also mentioned in Ta’bta Sharaan’s nephew when lamenting a tramp of Arab brats (39):

وَإِذَا يَغْزَوُ قَسِيْمُ مَعِ أَرْلِ مَسْبِلٌ فِي الحَيِّ أَخْوَى رِفْلِ

Did the poet flirt here with this tramp? Did he mean the brownness of the lips? Where is flirtation in all this? We don’t see any sign of longing and vigilant love common to any lover.

Is it the time to discover this little black deer that grew up and steered to live independently from its mother? It is Turfa himself because he is, according to Al-Marzabani, “a blue person with a black tongue like that of a deer.” The two necklaces, “مظاهر سمطي لؤلؤ وزبرجد”, is the blackness of the face and tongue; Arabs are proud of the blackness/brownness of men’s faces, but they detest the whitish red color of Non-Arabs (40).

As for the rest of the verses of the poem, he spoke of his mother “Warda”, who had failed her people when they had deprived them from the legacy of his father, so she worked hard to raise her son without the help of his uncles until he grew up and started asking for his rights with his sword. He moved from the little Ahwa in the first line to Ahwa’s mother, Warda who nurtured her son and took care of him in a simple outlying house, living on the margins of life, struggling yet satisfied with it: “تَتَاوَلُ أَطْرَافَ البَرِيرِ وَتَرْتَدِي” (41).

Al-Anbari (1965) and other interpreters have been very much involved in explaining this poetic line, saying that the meaning of “تراعي” is different from that of “ترعى”, as “تراعي” means taking care whereas “ترعى” is in the sense of eating. Zuhair Ibn Abi Sulma said in the same sense (42):

بِحَبِيْبٍ مُغْزَلَةٍ ، أُمَمَاءُ ، خَائِلَةٌ مِنَ الطَّبَّاءِ تُرَاعِي شَادِيْنَا خَرْقَا

Then Al Anbari (1965) said that “الخذول” is the deer that failed its companions and took care of its son. However, when explaining the line, he got deluded by the lexical significance of “الربيب”; and “الربيب” also mean small children (kids) whose mothers take great care of them. Ibn Manzoor mentioned this sense in the words of Allayhani (43):

تُرَبِّئُهُ ، مِنْ آلِ دُودَانَ ، ثَلَّةٌ تَرَبَّيَةٌ أَمْ لَا تُضَيِّعُ سِخَالِهَا

One of the common meanings of “الربيب” in pre-Islamic poetry is “a herd of wild cows and deer”; the word is not confined to one indirect indication, and each word is a world of senses, some of which are still common in use, but others have been either frozen or left. It seems to me that the deer is the most compassionate and caring mother (44). Amr Bin Qumaia said (45):

شَفَقَتْ إِلَى رِشَاءِ تُرَبِّيُّهُ وَلِهَا بَدَاتِ الحَاذِ مُعْتَزَلٌ

The Almighty said: “وَرَبَائِكُمُ اللَّاتِي فِي حُجُورِكُمْ”. “الربيب” is the orphan guaranteed by his non-father. In this regard, Antara said (46):

يَوْمَ الشَّبَاكِ فَاسْتَمُوا أَبْنَاءَهُمْ وَتَوَاعِيْمًا كَالرَّبْرِبِ الأَطْفَالِ

III. CONCLUSIONS

Poetry was never a lexical glossary of words, but it is a melting of the poet's spirit. The images are already complete in the mind of the poet and describe emotions and sensations that the poet holds. Words are a mere tool to describe the poet's emotional states that are about to kill the poet if there was no way to speak them out .

Poets do not think of words, but think of images, mental images turning on the tongue, whose turn is to transform these images into verbally interconnected images to give the intended meaning, finding difficulty to transform the poet's images in many other contexts. The word has no value out of its context, so the dictionary lexical meaning does not help to determine the dimension of the word in usage. In other words, the real meaning depends on the context of the situation, as displayed throughout the two masterpieces of Arabic poetry in the Pre-Islamic Era .

What the Ancient Poetry Commentators have done so far cannot be viewed as a real literary explication worthy of consideration, but it is merely a lexical research and closely connected to linguistic sciences that use poetry as a source of linguistic evidence, so that the Ancient Commentators have not focused on the real images in the mind of the poet, opening the door widely for casting doubts on Arabic poetry. For example, it negatively contributes to strengthening the image of Arabs as Nomads merely interested in writing love poems on women and satisfying their sex desires, which control elderly people more than the young generations .

We have to reread Arabic poetry in the Pre-Islamic Era carefully and consciously to reach the real meanings of the texts encapsulating the poet's spirit, but not the meanings provided by dictionaries. Not only the efforts of Ancient Commentators, who exclusively focused on marginal issues without a concentration on the real meanings of Arabic poetry, should be considered to explain and interpret this poetry, but Contemporary Commentators should revisit all masterpieces of Arabic poetry and explicate them according to the latest critical approaches in order to probe into the depths of the poet and access to his own unique world.

Endnotes:

- (1) The most well-known Commentaries on these masterpieces of Arabic poetry include The Commentary on the Seven Masterpieces of Poetry by Abi Bakar Alanbari who died in 940 AD, The Commentary of Well-known Poetry Poems by Abi Jafar Al-Nahas who died 950, and others.
- (2) Abu Zaid, Nasar Hamid: *Ishakaliaat Algaraah waalayaat Altaweel*, Arab Cultural Centre, Casablanca, 1994: p. 47.
- (3) Al-Garttajani, Hazim: *Minhaaj Al-Bulagaa wasirraaj Aludabaa* examined by Muhamad Al-Habeeb Bin Khawajah: p 24.
- (4) Ismael Izaldeen: *Contemporary Arabic Poetry: Issues and Its Manifestations*. Dar Alawdeh wadar Althagafah: 1981, p. 50.
- (5) Asfour, Jaber: *Artistic Imagery in the Arab heritage of Criticism and Eloquence*. Cultural Centre, 1992, pages 356-357.
- (6) See Algirawanii, Abu Ali Bin Rahiq: *Al-Omdeh fii Mahasan Al-Shaar Wadabeh* examined by Muhii Aldeen abed Alhameed: Beirut Dar Aljeel 1981: page 93., and many others.
- (7) Al-Anbari, Abu Baker Muhamad Bin AlQasim: *Sharah AlQassad Alsabaa Altawal Aljahiliyaay*, ABidalsalam Haroun (passed away) House of Knowledge : page 15.
- (8) *Sharah AlQassad Alsabaa Altawal Aljahiliyaay*: Page 18.
- (9) Albaqalanni, Abu Baker Muhammad Bun Al-Ttayieb: *Aijaz Al-Quran*, Beirut, Dar Alkutab Almiyeh, 2008:m page 107.
- (10) *Aijaz Al-Quran*: page 107.
- (11) Al-Jindeel, Saad Bin Abdullah, *Muajam Al-Maken Alwardeh fi Almulalgaat Al-Ashar*, Riyadh, Idarat Al-Thagafah Walanshar Aljamiyeh, 1990: page 189.
- (12) Al-Bakri, Abdullah Bin Abed Al-Aziz Al-Andalusi (478 H): *Mujam Maustaujim* examined by Mustafa Al-Saqa, Beirut, World of books, 1983: page 59.
- (13) *Sharah AlQassad Alsabaa Altawal Aljahiliyaay*: Page 34.
- (14) *Sharah AlQassad Alsabaa Altawal Aljahiliyaay*: Page 34.
- (15) See Hadith No. 6498 in Al-Bukhari and 2547 in Sahih Muslim, narrated by Abdullah Bin Omar.
- (16) Ibin Mandhour (690 H) *The Tongue of the Arabs*, Beirut, Dar Saadir, 2000.
- (17) Ali Jawad, *Almufadhal fi Tariikh Alarab Qabal Al-Islam* Beirut, Dar Al-Alim Limalaaiin, Bagdad, AL-Nahdah Bookshop, 1980: 589.
- (18) Alkandi, Imru Al-Qais: *Diwan Imru Alqais* examined by Abed-Alruhman Almastalawi, Beirut, Dar Almaarifah, 2008: 138.
- (19) Al-Hamawi, Yagout (626H): *Mujam Al-Buldaan*, Beirut, House of Arab Heritage Revitalization and Foundation of Arab History: page 352.
- (20) *Mujam Al-Buldaan*, page 352.
- (21) *Al-Umdeh Fii Mahasin Alshaer waadabeh*, page 61.
- (22) *Diwan Imru Alqais*, page 97.
- (23) Al-Jader, Mahmoud Abdullah: *A contemporary reading of Texts from the Poetic Heritage*, Bagdad, House of Public Cultural Affairs, 2002, page 85.
- (24) *Sharah AlQassad Alsabaa Altawal Aljahiliyaay*, page 135.
- (25) Al-Jundi, Ali: *Tarafah Bin Al-Abed*, House of Arab Thought, pages 133-138.

- (26) Sharah AlQassad Alsabaa Altawal Aljahiliyaay, page 135.
- (27) Sharah AlQassad Alsabaa Altawal Aljahiliyaay, page 142.
- (28) Al-Umdeh Fii Mahasin Alshaer waadabeh wanagdeh, page 225.
- (29) Al-Shamantri, Alalam: Ashaar Ashaara Al-Satah Al-Jahaleen examined by Committee of Arab Heritage Revitalization, Beirut, House of New Horizons, page 34.
- (30) Alashaa , Mimoun Bin-Gais, explicated by Yousef Shukri, Beirut, Dar Al-Jeel, 1992, page 116.
- (31) Diwan Alashaa, page 145.
- (32) Diwan Alashaa, page 145.
- (33) Diwan Alashaa, page 145
- (34) Diwan Alashaa, page 92
- (35) Diwan Alashaa, page 92.
- (36) Jundal, Salameh Bin Jundal: Diwan Salameh Bin Jundal , Sanat Muhammad Bin Alhassan AlaHawal, examined by Fakhar Al-Adeen Qabawah, Beirut, House of Scientific Books, 1987, page 223.
- (37) Sharah AlQassad Alsabaa Altawal Aljahiliyaay, page 139.
- (38) Thu Al-Rumah, Ghilaan Bin Uqbah, Diwan Thi Al-Rumah, Beirut, Dar Alarqam, 1998, page 65.
- (39) Ibin Mandhour (690 H) The Tongue of the Arabs, Beirut, Dar Saadir, 2000.
- (40) Shaer Taabatt Sharan examined by Dawoud and jabar Jasim, Najaf, Press of Arts, 1973, page 165.
- (41) Al-Mazrabani, Abu Abdullah Muhammad Bin Umrn (384 H) Mujam Al-Sharaa, examined by Abid Alsataar Ahmed Faraaj, Cairo, Maktabat Eissa AlHalabi, 1960, page 202.
- (42) Abi Sulma, Zuhair: Sharah Diwan Zuhair Bin Abi Sulma by Abu Alabas Thaalab, Beirut, House of Arab Books, 2004, page 54.
- (43) The Tongue of Arabs, page 70.
- (44) Altabriizi, Sharah Al-Qasaaiyed AlAshar, examined by Muhammad Abed Al-Hameed, Cairo, Muhamad Ali and His Sons Bookshop and Press.
- (45) Gumaiyeh: Diwan Umru Bin Qumaiyeh examined by Hassan Al-Sairafi, Cairo, Institute of Arab Manuscripts, 1965, page 93.
- (46) The Tongue of Arabs, page 405.

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An Application of Cultural Models Theory to Cross-cultural Awareness Cultivation in Primary School English Teaching

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Abstract—Cultural models theory is one of the most important theories in cognitive linguistics. This paper briefly introduces the theory of cultural models in cognitive linguistics, analyses the current situation of cross-cultural awareness teaching in primary school, and further discusses the significance of cultural models theory in the cultivation of cross-cultural awareness in primary school English teaching. This theory provides a tool for teachers to cultivate pupils' cross-cultural awareness, so teachers can effectively introduce cultural factors into primary school English teaching.

Index Terms—culture, cultural models, primary school, English teaching

I. INTRODUCTION

With the vigorous development of the integration of global economy, closer connections between countries lead to more importance of the communication between nations. Therefore, in primary school, it is of great importance to train pupils to foster cross-cultural awareness and sensitivity to cultural differences, shorten cultural gaps, and develop cross-cultural communication competence.

With the influence of the integration of global, the countries are linked to each other closely. The communication between different countries is becoming more and more important. Therefore, it is urgent to cultivate students to have a sense of cross-cultural awareness. However, the traditional primary English teaching is too circumstanced, and fails to cultivate students to have a sense of cross-cultural awareness. Cultural models theory is effective and useful in training students to have a sense of cross-cultural awareness and become globalized.

The paper starts with the analysis of the theory of cultural models, exploring the effects of cultural models on the training of students to form cross-cultural awareness. The paper consists of the theory and characteristics of cultural models, and analyzes the advantages of the cultural models on the cultivation of cross-cultural awareness of the primary school students. The paper firstly analyzes the theory and background of cultural models, and then, the paper analyzes present situation of primary school teaching, which presents some advantages of cultural models. Finally, the paper summarizes how to apply cultural models to primary English teaching.

II. THEORETICAL FRAMEWORK

This part mainly discusses the related theories in order to lay a solid foundation for the smooth implement of theories. Besides, these theories will provide a theoretical support for the application of cultural models theory.

A. English Curriculum Standards for Compulsory Education

According to the 2011 National English Curriculum: "the general objectives of the English curriculum for nine-year compulsory education is to train the students to have the comprehensive language ability, which consists of five parts, that are language knowledge, language skills, affect, learning strategies, and cultural awareness. Cultural awareness is good for understanding language correctly and using language appropriately" (English Curriculum Standards, 2011). Therefore, one of the ultimate goals of English teaching is to train students to have cross-cultural awareness.

The general objective of English Curriculum Standards for Compulsory Education in 2011 includes five aspects: language skills, language knowledge, affect, learning strategies and cultural awareness. Among them, "the objective of cultural awareness in the initial stage is that students will have a rough understanding of the similarities and differences between Chinese and foreign cultures, and then in the higher stage of English learning, students can improve the sensitivity and appreciating ability of Chinese and foreign cultural similarities and differences, and developing cross-cultural awareness" (English Curriculum Standards, 2011).

B. Cultural Models Theory

"Cultural model theory is one of the most important theories in cognitive anthropology today" (Chen, 2017). Furthermore, "Cognitive models represent a cognitive view of the stored knowledge about a certain field. The description of cognitive models is based on the assumption that many people have roughly the same basic knowledge

about many things" (Xu, 2003). But cognitive models are not universal, because cognitive models for particular domains ultimately depend on so-called cultural models. "Cultural models can be seen as cognitive models that are shared by people belonging to a social group or subgroup" (F. Ungerer & H.-J. Schmid, 2008).

Cognitive models and cultural models are two sides of the same coin. However, "cognitive model stresses the psychological nature of these cognitive entities and allows for inter-individual differences, cultural model emphasizes the uniting aspect of been collectively shared by many people. Although cognitive models are related to cognitive linguistics and psycholinguistics while cultural models belong to sociolinguistics and anthropological linguistics. Researches usually are aware of both dimensions of their object of study" (F. Ungerer & H.-J. Schmid, 2008).

III. PRESENT SITUATION OF CULTURAL AWARENESS TRAINING IN PRIMARY SCHOOL

A. Existing Problems

The advantages of training the cultural awareness of the pupils have been discussed. Do Chinese students acquire cultural knowledge while learning? This part mainly discusses the present situation of English teaching, especially primary school English teaching.

In China, most students start to learn English in the third grade of primary school, therefore, students learn English for four years in primary school, and six years in junior high school and four years in university. That is to say, most Chinese students learn English for 14 years. Due to some uncontrollable factors, for a small number of primary school students who do not receive English courses, time of English learning is at least 10 years. For such a long period of study, it is reasonable that Chinese students should be adequately proficient in English learning. However, most students' learning of English is generally regarded as incomplete. Many Chinese students can't read efficiently and write correctly, let alone talk directly with the local people. Some people even criticize that English teaching in China is "deaf-and-dumb", not only because of large number of Chinese students pay little attention to English listening and English speaking, but also for the difficulties of overcoming English listening and speaking. Even for some students who have a good command of English, communication failures and misunderstandings will occur from time to time. The reason is obvious that it is mainly due to the inadequate understanding of different cultures.

The lack of formal cultural learning is also an important reason. For every English learner, it is commonly accepted that cultural knowledge of the conventions, beliefs, customs, and systems of meaning of another country is an integral part of foreign language learning. But in spite the fact that the importance of cultural awareness training has been stressed by many educators, attention that has been given to cultural factors in language teaching classrooms is far from enough. Cultural awareness is seldom mentioned in classroom English teaching, or just mentioned, but almost never been trained systematically. One of the reasons is that students in China should pass the grammar-oriented examinations. "In order to get students to pass the many exams they must take, many EFL teachers strive to provide the grammatical and vocabulary knowledge" (J. Penner, 1995). As a result, culture awareness training of English in China is not only sporadic but also insubstantial.

B. Cases of Cultural Misunderstanding

Case 1

Our oral English teacher John is from New Zealand and what he often says in class is: "culture is not right, not wrong, it's just different". For instance, compared with John, we have different cognition of a good composition. In our opinion, a good composition must contain subordinate clause, multiple sentences, complicated words and conjunctions. However, John strongly advised us to write passages with simple sentences and simple words, avoiding using complicated words, and just make our opinions easily understood, and just make passages clearly understood.

Analysis: This case mainly illustrates that Chinese students usually learn English as second language in the process of English learning. Therefore, in the evaluation of English writing, the vocabulary, phrases and sentence patterns used by students will be regarded as one of the important criteria for the quality of composition by teachers. However, in British and American countries, English is the first language in the process of students' learning. Therefore, in the part of writing, students are usually required to be able to express their meaning just by simple words, and there is not much demand for vocabulary.

Case 2

When Date with friends, Chinese people generally express friendship and respect for you in advance. Sometimes they say, "I've been waiting for you for three days. I finally saw you today". But it's different in foreign countries. For example, if they date at 9 o'clock. Often, just after the clock strikes 9 o'clock, the foreigner comes out and says, "Hello, I'm on time".

Analysis: This case tells us that Chinese and foreigners have different dating cultures. In China, in order to show respect, some friends often choose to arrive long before the meeting time when they go out with friends. However, foreigners seldom go to the place of appointment long in advance when they are on a date, and they prefer to arrive at the place of appointment on time.

Case 3

In 1992, a delegation of 13 experts from different professions in China went to a western country to purchase about 30 million dollars of chemical equipment and technology. Naturally, the businessmen have tried every means to satisfy

the experts. One of them is to give each of experts a small souvenir. Souvenir packaging is a very exquisite, beautiful red box. But when experts happily open the box face to face in accordance with the country's custom, everyone's face looks very unnatural—inside is a golf cap, but the color is green. Finally, experts didn't sign the contract with them.

Analysis: The original intention of the businessmen is to play golf after signing the contract. However, "wearing green hats" is the biggest taboo of Chinese men. Experts didn't sign contracts with them, not because they "scolded" them, but because the businessmen were too careless about their work, and don't have a comprehensive understanding of Chinese culture. They can't hand over tens of millions of dollars in projects to them.

Case 4

Once a foreigner praised a Chinese girl student who majored in English "Your oral English is excellent, and quite fluent." But she immediately replied: "No, no. My English is quite poor". Moments later the foreigner found the skirt the girl was wearing very beautiful. She remarked: "The dress looks really nice on you". Again the Chinese girl demurred, "No, no. This is an ordinary dress. I got it cheaply". The foreign teacher was puzzled at these unexpected responses.

Analysis: From this case, we can find that under the influence of traditional Chinese culture, Chinese are more restrained and modest in their daily lives. Therefore, Chinese often say, "No, no, over praised" when they praised by others. But foreigners are very confident in their personality. When they are praised, they often accept others' praise frankly and respond politely: "Thank you".

Case 5

Once upon a time a monkey decided to leave the forest and explore the great, wide world. He traveled to the city and saw many strange and wonderful things but finally he decided to return home. Back in the forest his friends and relatives gathered around: "Well". They cried, "What did you see"?

"I saw buildings made of concrete and glass. Buildings so high that they touched the sky", said the monkey. And all his friends and relatives imagined glass branches scratching the sky. "The buildings were full of people walking on two legs and carrying briefcases", said the monkey. And all his friends and relatives could almost see the people running along the branches with their tails wrapped firmly around their briefcases (J. Brick, 1995).

Analysis: In the story, the monkeys who leave the forest to go to the outside world have different parts of the cognitive content of the monkeys who have been in the forest, so their understandings of outside world are also different. For example, monkeys who have been in the forest do not have an understanding of buildings and people in their cognitive content. Therefore, monkeys' understanding and their understanding of buildings are different.

C. Difficulties Concerning Culture Teaching

1. The concept of culture is broad and the content is hard to determine.

"There is an unclear concept that what culture is introduced in foreign language teaching" (Lin, 1996). Culture is a very broad concept. Therefore, many scholars and educators have different understandings and definitions of what culture is. Up to now, there are hundreds of definitions of culture. For instance, "Today, culture should be regarded as a collection of distinct and distinctive characteristics of the spirit, material, knowledge and emotion of a society and social group. Besides art and literature, it also includes lifestyle, human rights, value system, tradition and belief" (R. Williams, 1980). And D.Paul Schafer once said: "An organic and dynamic entity which is concerned with the ways in which people observe and interpret the world, organize themselves, guide their actions, promote and enrich their lives, and how to establish their position in the world" (1998). Furthermore, "Culture is not the privilege of the elite, and it should be universal and popular, involving all aspects of our social life" (Lu, 2006).... All these definitions show that culture is a very broad and complicate concept. Culture includes all aspects of human social life. Different countries also have different cultures. Furthermore, with the development of economic globalization, the definition of culture becomes more complex, and the concept of culture becomes more difficult to define. Different scholars have different understandings and definitions of it, which determines that the content of culture-related teaching is also difficult to determine. Moreover, with the rapid development of economic globalization, cultures of different countries are also interacting. Every country is more or less influenced by other countries, which further increases the difficulty of choosing cultural content.

2. Lack of supplementary teaching materials and required teaching staff

At present, we do not have a set of scientific and systematic textbooks with rich and systematic cultural knowledge. Most of the current textbooks we can see are compiled with "language—centered" and "grammar as the skeleton" (Zhang, 2003). Nowadays, there is a great lack of textbooks for cultivating students' cultural knowledge. "To teach a foreign language well, a foreign language teacher is required to master certain cultural knowledge while mastering the language" (Liu, 1999). In English teaching, it is very demanding for teachers to cultivate foreign language talents with cultural knowledge, which requires teachers not only to have a solid language foundation, profound cultural accomplishment, a comprehensive understanding of the language, but also to have a strong cross-cultural communicative competence. However, most primary and secondary school English teachers do not know much about cultural knowledge, and a small number of primary and secondary school English teachers have the opportunity to study abroad for further cross-cultural training. This also determines that cultural knowledge of English teachers' in China is far from comprehensive.

3. Lack of evaluation criteria

Evaluation is an important part of English teaching. Without corresponding evaluation methods and evaluation criteria, teaching is hard to conduct. Nowadays, Improving of cultural literacy has been included in the curriculum requirements, but cultural knowledge has not been included in the examination. Currently, foreign language testing is still focusing on more easily assessed aspects of language such as grammatical accuracy and vocabulary knowledge rather than on communicative competence. Therefore, the time for culture training and teaching resources preparation are limited. Under the tremendous pressure of entering a higher school, teachers will naturally abandon cultural teaching for various considerations, and then put more emphasis on explaining grammar points, language points and guiding students to pass various examinations. This is what Penner said, "For many Chinese teachers of English, the aim is to provide the grammatical and vocabulary knowledge so that the students can successfully pass the many exams they must take" (J. Penner, 1995). Therefore, cultural teaching of English is hard to conduct in schools of China, because both teachers and students are facing the heavy pressure of entering a higher school.

IV. APPLICATION OF CULTURAL MODELS TO PRIMARY SCHOOL

From the above analysis, we can see the cultural teaching is an important part of English teaching. We should realize that teachers should lay emphasis on both language teaching and cultural teaching. In this part, I will provide some strategies which are helpful for cultural teaching and provide a case of cultural teaching.

A. Strategies of Incorporating Culture into English Teaching

- 1) Providing information
- 2) Problem-solving
- 3) Students-centered
- 4) Culture-centered

B. Teaching Case of Cultural Models

The teaching material is taken from PEP, Grade 4, and unit 5. The following class is built up from a conversation and the main idea of the conversation is about two persons who have dinner with different table wares.

In this conversation, there is a boy who prefers to eat by knife and fork, while a girl advises him to try chopsticks. We can see the different diet habits between the two characters. Therefore, there is a cultural point—the different eating habits between Chinese and Westerners. This class will adopt cultural models theory to help students have a better understanding of western diet culture.

Teaching objectives:

Knowledge Objectives:

By the end of the lesson, students should be able to:

- 1) identify the words, phrases and sentences related to table wares, such as chopsticks, knife and fork.
- 2) use the words, phrases and sentences related to food, such as beef, rice, vegetables, knife, fork.

Ability Objectives:

By the end of the lesson, students should be able to:

- 1) describe their catering experiences.
- 2) use knife and fork correctly.
- 3) differentiate the eating habit between Chinese and Westerners.

Moral Objectives:

By the end of the lesson, students should:

- 1) respect different cultures.
- 2) form cultural awareness of foreign country.

Teaching aids: multimedia, knives, forks, spoons, cards of food, drinks, etc.

Teaching procedures:

Step 1 The teacher will ask students to listen to the conversation, and ask students to discuss 2 questions, and then the teacher will lead in the western diet culture through different eating habits between the two characters from different countries.

1. Why does the boy prefer a knife and fork to eat?
2. Why does the girl advise the boy to try chopsticks?

Step 2 The teacher will ask students question about the differences between Chinese and Western diet culture from their own experience. The teacher will ask the students to write down the answers about the differences between Chinese and Western diet culture

Step 3 The teacher will show a short video of the conversation to students, and ask them to observe the food, the table wares, the environment, and the characters' behaviors in the short video.

Step 4 The teacher will firstly show a short video about a traditional Chinese dinner to the students, and secondly show them a western dinner to students, and ask students to find the differences between traditional Chinese dinner and western dinner, such as the food they eat, the tableware they use, the diet environment, the characters' behaviors and so on, and then invite students to answer the questions about the differences between traditional Chinese dinner and

western dinner.

Step 5 The teacher will invite some volunteers to simulate a traditional Chinese diet environment, and invite some volunteers to simulate a western diet environment. In this part, the teacher will give out the prepared teaching aids to performers, and ask them to set up the diet environment based on what they have just seen in the video. Then, the teacher should invite more students to simulate the "dinner" several times according to their understanding of western table manners.

Step 6 After the activity, the teacher will ask students to discuss the differences between Chinese diet culture and western diet culture in groups, and write down their answers, and then share the answers in class. Finally, the teacher will make a summary about the class and then make some other supplements.

Case analysis:

This class is built up from a small cultural point—the different eating habits between Chinese and Westerner. In this class, students can not only learn about different diet cultures, but also experience the different diet cultures. Furthermore, in this class, students' cross-cultural awareness about different diet cultures can be greatly cultivated in the compared environment.

First of all, in this class, the activity begins with listening to the conversation, and it aims to catch the attention of the students. And then the teacher puts forward two questions about why the two speakers prefer different tableware like: why does the boy prefer a knife and fork to eat? Why does the girl advise the boy to try chopsticks? This is aimed to make the students get involved in the class. Then, the teacher shows a video of the conversation to students, and asks them to observe the characters' behaviors in the conversation, the different diet environment, the different food and so on. Next, the teacher shows a short video about a traditional Chinese dinner and a western dinner to students, and asks students to find the differences between traditional Chinese dinner and western dinner. It aims to guide the students realize the differences between traditional Chinese and western culture, and then find the differences between traditional Chinese dinner and western dinner on their own. And then, the teacher will invite some volunteers to simulate two different diet situations with prepared teaching aids, which can make students recall what they saw in videos and guide the students to memorize what they saw in the videos. Finally, in the part of summary, by reflecting western eating habits and Chinese eating habits, and comparing the Chinese and Western diet again, students will realize the differences between western diet culture and Chinese diet culture. Therefore, students' cross-cultural awareness will be unconsciously developed and strengthened.

V. CONCLUSION

Training of cross-cultural awareness is an important part of English teaching in primary school. This paper mainly based on the theory of cultural models, and analyzed the advantages of the cultural models on the cultivation of cross-cultural awareness of the primary school students. The present situation of primary school English teaching needs improving, and the implication of cultural models will be of great helpful for it. The paper summarizes how to apply cultural models to primary school English teaching and give a teaching case for example. However, there are some shortcomings in this paper. Firstly, the application of cultural models in primary school is only a hypothetical one, and there is no corresponding empirical research to prove it. Furthermore, this paper is a preliminary exploration of the application of cultural models to English teaching in primary school which doesn't describe the detailed rules of assessment. Therefore, teaching practice activities should be carried out and assessment methods should be explored in the future research.

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An Acoustic Study of English Word Stress of Amdo English Learners

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Abstract—This paper analyses the mastery of English word stress of China's Tibetan Amdo English learners, by means of acoustic phonetics. According to the “Negative Transfer” theory, as the mother language of Amdo doesn't have word stress, this will put negative influence to the learning of English stress and their pronunciation of it will be poor. However, the result of this study shows that these learners' grasp of English word stress is better than prediction, with an overall accuracy of 70% percent. Among the findings, two noticeable research result was discovered, which are the Amdo speakers' pronunciation of English words with stress on the first syllable (for words with multi-syllables), compound words with stress on the first word are quite problematic, and these speakers has no awareness of “stress shift”. These findings are very helpful to Amdo English learners and their eachers and could be further used in pedagogy designs.

Index Terms—word stress, stress shift, negative transfer, English learning, acoustic study

I. INTRODUCTION

China has the most English learners in the world, and among these Tibetan learners are very important, as Tibetan is China's most important minority group and it has a population of 6 million(Tianlu Zhang, Mei Zhang,1993). They live in Tibetan Plateau and its neighborhood areas in China. Tibetan people share the same writing system but in terms of pronunciation, it has three dialects, Amdo, Kham and Tibet (Gesang Mianju, Gesang Yangjing, 2002), and among these, Amdo speakers consist half of the population. This study takes Amdo speakers as the research target, so the results of this study can be very influential to a huge body of language learners.

For some languages, word stress doesn't influence word meaning, like, Amdo, Chinese and Japanese, but in other languages like English, Russian, French and Polish, stress is a super segmental phoneme which means word stress does influence word meaning (Yuanren Zhao, 1980). And the “Negative Transfer” theory suggested that the learning of a new language can be greatly influenced by learners' mother language (Deng Siyi, 2018). So from the perspective of this theory, we can predict that the English pronunciation of Amdo speakers can be problematic. This paper is going to study the oral production of English word stress of Amdo English learners by means of acoustic analysis.

II. WHAT IS WORD STRESS AND ITS ACOUSTIC CHARACTERISTICS?

In articulatory phonetics, when people articulate a syllable with greater force than other syllable in the same word, we call the syllable articulated with more force the stressed syllable. In phonetics, when indicate the pronunciation of a word, the mark “ ’ ” would be put on the left upper side of the IPA to show the position of the stress for researchers and learners. Acoustically, the stressed syllable produces an effect of loudness (Shen Baojing, 2012). And if one sound recording is read into Praat (Praat is an often used acoustic analysis software by researchers of language.), Praat can produce an “intensity tier” which show the change of loudness of this read-sound. So, from the “intensity tier”, we can clearly see which syllable is stressed (the detailed steps of operation are illustrated in part6).

III. THE STRESS SYSTEM OF AMDO LANGUAGE

The large scale and organized research of Tibetan language was started in 1950s in China. (Ge Sang Mian Ju, Ge Sang Yang Jing, 2001)Many language investigating groups had been sent and visited Tibetan areas in northern part of China, and many research results were published afterwards. Then, in 1970s, with the popularity of acoustic phonetics, Tibetan language and its dialects was researched in by more scientific means. Although the quality research of the

language is not much, but most of the previous and present studies showed that for each individual Amdo word, there is no especially strongly articulated syllable or syllables, which means no syllable is stressed in single Amdo word. In phonetics, we name this phenomenon as “Amdo language doesn’t have word stress” (Duan Haifeng, 2012, p56).

But still some researchers tried to prove that Amdo does have word stress (Shuangchen Wang, 2012), but the evidences are not enough and their research results are not that prevailing. So, at this stage of this study Amdo is taken as has no word stress. And all the predictions made in part 5 is based on this condition.

IV. THE STRESS SYSTEM OF ENGLISH

For each and every individual English word, at least one or more syllables should be stressed, the stressed syllables are articulated with more force and are more prominent.

And also, in English, for some words, “stress” is a super segmental phoneme, which means, the shift of positions of “stress” in one word can affect the meaning and grammar function of that word, and finally make it becomes two words (Zhou Kaocheng, 2004). Examples are given as follows and all the explanations of the words come from the Cambridge Dictionary.

ˈcontent: when stress is put on the first syllable it is a noun. It has two basic meanings: 1) everything that is contained within something. 2) the amount of a particular substance contained in something.

conˈtent: when stress is put on the second syllable it is an adjective. It means pleased with the situation or result.

ˈobject: when stress is put on the first syllable it is a noun. It has two basic meanings 1) a reason for doing something, or the result you wish to achieve by doing it; 2) someone or something that causes particular feelings in or actions by others.

obˈject: when stress is put on the second syllable it is a verb. It means to feel or express opposition to or dislike of something or someone.

V. THE PREDICTION MADE FROM THE PERSPECTIVE OF NEGATIVE TRANSFER THEORY

Negative transfer first started in the research field of behavioral psychology, later was applied into the language learning research. The counterpart of this theory is positive transfer and the two together belong to Language Transfer.

Language transfer, also known as L1 interference, linguistic interference, and cross linguistic influence, refers to speakers or writers applying knowledge from one language to another language. Or also say transfer of elements of one language into the learning of another. Elements may include phonological, grammatical, lexical, and orthographical. (Skiba, Richard, 1997)

Linguistic interference can result in correct language production called positive transfer. For example, the sentence patterns of Chinese follow the SVO structure and so do the English sentence patterns, so, because of the positive influence of their mother language, when the Chinese learn the English, it is easy for them to grasp the sentence patterns of English. However, language interference is most often discussed as a source of errors known as negative transfer, which occurs when speakers and writers transfer items and structures that are not the same in both languages. (Larry Selinker, 2009) or it can be said as “Errors in the learner’s foreign language that can be traced back to the mother tongue.” (Lott, D., 1983) For example, English diphthongs are considered as two vowels together, gliding from one to the other and they are transitional in nature (Lee S, Potamianos A, Narayanan S., 2014). So “the gliding process” is the characteristic of oral production of diphthongs. But when Japanese speaks English diphthongs, most primary learners always read the two vowels separately, and do not have the “gliding process”, as their mother language doesn’t have diphthongs. Another example, if the mother language of a person doesn’t have the vowels of /e/ and /æ/, but his or her new learning languages have these two sounds. It will be difficult for him or her to make a distinction between the two phonemes and be even more difficult to pronounce them correctly.

In this case, as Amdo language doesn’t have word stress, we can predict that when English words are pronounced by Amdo English learners, their awareness of “word stress” would be poor, these speakers would be very likely to forget to put a stress or stresses on individual English words, especially, multi-syllable English words. And their pronunciation of the word pairs (which share the same spelling, same phoneme combination, but different positions of stress) would be the same (with no change of stress position). And their overall accuracy rate will not exceed 50%.

This study is going to use acoustic evidence to check the above predictions. The acoustic research will be carried out like the following in part 6.

VI. THE INTRODUCTION OF THE STEPS OF THE EXPERIMENT

A. Make a Reading List

A reading list was made to check the readers’ understanding and mastery of word stress from four different aspects. The four aspects are: words with two, three, four and five syllables; words with two stresses; word pairs with stress shifting; the stress of compound words.

The reading list was like the following (without the mark of stress positions) and their research purpose was marked before each line of words. These words are all chosen under one precondition which is the words presented on this

reading list should be very simple and common vocabulary. So that, to make sure that the mistakes were not caused by not knowing the word but by their inner causes (the influence of their mother language.) (As if the mistake is caused by not knowing the words, this is like to ask a person who has never learned Japanese to read Japanese, the mistake could not reflect any systematic studying or learning problem.)

Part A:

Two syllable words: 'modern 'people be'gin suc'cess

Three syllable words: 'industry 'policy refu'gee 'cigarette ad'vantage re'public

Four syllable words: 'agriculture 'ordinary a'cademy de'mocracy

Five syllable words: con'temporary vo'cabulary

Part B:

Words with two stresses: 'Chi'nese 'thir'teen 'Indo'nesia 'Yang 'zijiang 'after'noon

Part C:

Stress shift: 'insult in'sult 'record re'cord 'increase inc'rease 'import im'port 'object ob'ject

Recheck stress shift: There are three 'objects in the room.

I ob'ject to your opinion.

Are you 'content with her answer?

The con'tent of her speech is very inspirational.

The 'record will be played three times.

To re'cord the teacher's class is necessary.

Part D:

The stress of compound words

with stress on the first word: 'blackboard 'handbag 'bookstore 'classroom

with stress on the second word: ma'ltreat ill'treat short'change cross-'section

with two stresses: 'second-'handed 'kind'hearted 'arm'chair 'four-'footed

Three word compounds: 'Brother-in-'law 'good-for-'nothing

The reading list are derivations of *An Introduction of English Phonetics* (Kaocheng Zhou, 2012) and *English Pronunciation and Intonation for communication* (Guizhen Wang, 2005).

The word lists were given to the students 20 minutes before making the recordings for them to practice and get familiar with, but without any guidance or tutoring and without telling them the research purpose.

B. Select Speakers

10 speakers without clear accent when both speak English and Amdo were chosen from Amdo speakers aged at 20 to 22 in Northwest Minzu University in China. The English scores of last semester's final exam of the speakers are between 70 and 80 and are taken as B-level students. And they all scored at the same level (Their scores are between 70 to 80.) in the speaking screening test. The speaking screening test was given by an American foreign teacher by asking each student to read a short article chosen from their text book. And the foreign teacher was told about the research purpose of this screening test.

C. Make Recordings

The recordings were made with a digital audio recorder and a microphone at a standard sound recording room with no interruptions. The recordings were sampled by Audition 3.0, at 16 kHz with 12 bits of amplitude resolution, on a standard computer and saved as wav. type document.

D. Using Praat to Make Acoustic Analysis

Praat is an often used software to make acoustic analysis of language. When a recording of a word or sentence is read by Praat, we can get the intensity of a specific time and the intensity line of a time period. And the intensity of the word or sentence can be further converted into "Intensity Tier" like the following picture.

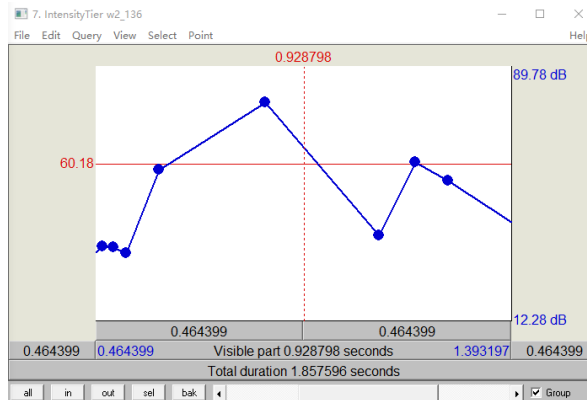


Fig. 1: The intensity tier of the word “THAT” of an Amdo English learner.

E. Data Analysis

In Fig1, the prominent part of the curve shows that the correspondent syllable is pronounced with more force and contains more energy. So, the intensity tier directly and clearly reflects which syllable is stressed in that recording, then, a judgment of whether the word is correctly or incorrectly pronounced by the speaker can be made. And finally, the accuracy rate of the speaker can be collected and calculated in excel by two third-year PH.D. students who’s major is phonetics, working together.

VII. THE RESULTS OF THE RESEARCH

Using the above method, this study has got the following results:

A. The Results of the Checking of the Free Stress of Words with Two, Three, Four and Five Syllables.

1. The accuracy rate of two syllable words is 75%;
2. The accuracy rate of three syllable words is 68%, however, there is a notable mistake, for the word “ ’industry”, all ten speakers mispronounced as “ in’dustry” . If this word is delated from calculation, the accuracy rate will rise to 75%;
3. The accuracy rate for four syllable word is 44%;
4. The accuracy rate of the five syllable word is 60%.

And all the above data is made based on the following previous operation: three words (refugee, academy, contemporary) are deleted from the effective checking items, as these three words are read with clear phoneme mistake, hesitation and longer pauses by all ten students. This was taken as these students has not met and learned these words and the mistakes are caused not by the influence of the mother language but by not knowing the word at all. So these words was considered as uncommon words and deleted from final calculation.

B. The Check of Words with Stress Shifting.

The accuracy rate of “stress shifting” is 50%, but this result should be explained as the Amdo speakers have no awareness of “stress shifting” at all. The reasons are as follows:

As what have been stated in part 6.1, the reading list for the checking of “stress shifting” consists two parts. The purpose of these two parts is the same, to check the speakers’ awareness of “stress shifting”.

The instruction of this part’s reading list is quite clear, like the following picture:

3.1 请分别朗读下列动词的名词形式和动词形式

名词↻	动词↻	↻
insult↻	insult↻	↻
record↻	record↻	↻
increase↻	increase↻	↻
import↻	import↻	↻
object↻	object↻	↻

Fig. 2: The picture of “stress shifting” on the reading list. Clear instruction (Read the noun form and verb form of the following words respectively) was given to the speakers above the table in Chinese.

But 5 of the speakers read each word only once (the other 5 speakers read the word pairs with no change of stress at all), this was considered as a test and instruction mistake at first and a supplementary test was prepared to give the speakers. But before given the test, a small questioner is sent to the speakers, the results showed that: the speakers all have noticed the instruction of reading the words separately and twice, but they all thought these words has no

differences and read them only once.

Accept the above table which is designed to check “stress shift”, the reading list also have six sentences with “stress-shifting word pairs” in it to recheck the mastery of the “stress shifting”. The result of this part also showed that “stress-shifting word pairs” were read with no shifting of stress at all. Combine the questionnaire and the test, this study find out that Amdo English learners has no awareness of stress-shifting.

And also from these “stress- shifting word pairs”, this study noticed that: when the word stress is on the first syllable, it is more likely for the speaker to mispronounce it (with an accuracy rate of 32%); and also, when the stress is on the last syllable it is more likely to pronounce the word correctly (with an accuracy rate of 68%).

C. The Check of Compound Words

1. For the two-word compounds which stress falls on the first word, the accuracy rate is 45%;
2. For the two-word compounds which stress falls on the second word, the accuracy rate is 95%;
3. For two-word compounds which have two word stress, the accuracy rate is 100%;
4. For the three-word compounds, which stress falls on the first word, the accuracy rate is 90%. These all together show that the grasp of the stress of compounds are generally good except for two word compounds with stress on the first word.

VIII. CONCLUSION AND DISCUSSION

In conclusion, this study has the following findings:

- 1) Generally, for the grasp of free stress, the accuracy rate is around 70%;
- 2) For the grasp of word-stress shifting of multi-syllable words, Amdo speakers all don't have the awareness of word-stress shifting;
- 3) The speakers showed a tendency of pronounce the multi-syllable word with the stress not on the first syllable better;
- 4) For compound words, Except “the pronounce of the two-word compounds with the stress on the first word”, the accuracy rates of the pronounce of the stress of compounds are very high(around 95%). At the same time, this can be interpreted as a tendency of worse pronunciation towards the two-word compounds with stress on the first word.

These findings do not coincide with the predictions made in part 5 from two aspects: First, to a large extent, these B-level students all appear to grasped the using of stress of English (with an overall accuracy rate of 70%).

Second, as according to the prediction, the mistake pattern of “stress” should be random and there would not show any tendency, but two obvious tendencies are shown in this study. And these two tendencies can be further concluded as one, which is, when stress is on the first syllable or first word, it is difficult for Amdo learners to pronounce.

This finding is very interesting, as what have been stated in part3, most of the very little previous studies of “word-stress” of Amdo Tibetan language all show that Amdo doesn't have “word-stress”. However, according to the “Negative Transfer” theory, the learners' mother language can influence the learning of a new language and the form and pattern of mother language can be transferred to the learning language by not advanced learners. For example, Uighur language is one which all the stresses are on the last syllable of words, then, when Uighurs (beginner level) speak English multi-syllable words they tend to move all the stresses to the last syllable and mispronounce most of the words. So here, if we reverse the inference, about this finding, we can get that Amdo words should have word stress and the position of the stress are quite likely not on the beginning of the words.

This is like for Chinese, which belongs to the same language family with Tibetan, many basic theoretical issues of Chinese word stress still remain to be settled, and Chinese is also more often said to be no word stress as Tibetan. However, there are also discussions show that Chinese does have word stress and the position of the stress more tends to be on the end of the character. (Xu Laidi, 2018) (Zhou Ren, 2018) (Laidi Xu,2016)

IX. FUTURE RESEARCH INSPIRATIONS

According to the above analysis, two further research inspirations can be given at here. First, a hypothesis is made as Amdo Tibetan words should have word stress and the position of the stress are quite likely not on the beginning of the words. Second, it deserves to look into Chinese word stress patterns by means of the research of second language learning. These two issues deserve further study and discussion. And these two tendencies also should be paid attention to when the English instructors teach Amdo English learners, so that the teaching and learning can be more effective.

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A Model of Certification Programs for Certified Translators and Interpreters

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Abstract—The main part of a certification program is related to its exam, and it should be developed and assessed. For this purpose, two questions come to the mind: (1) Could the translators and interpreters accepted by the Certified Examination represent reasonable capabilities in doing certified translation and interpreting?; (2) What or Which type of test determines the best professional translators and interpreters possessing the best competence and skills? Finally, a variety of assessments can be followed to justify different kinds of testing systems or certification programs in order to design a general framework of a certification program.

Index Term—assessment, certification program, certified translators and interpreters, general framework

I. INTRODUCTION

The certification program introduces the procedure professional or certified translators and interpreters follow to obtain the certificate through authorised examination. This procedure is to be clarified, analyzed and assessed in this study.

To improve the skill in legal translation and interpreting, the best evaluation process will be performed by the exam. Therefore, two questions formulate in the researcher's mind: (1) Could the translators and interpreters accepted by the Certified Examination represent reasonable capabilities in doing certified translation and interpreting? (2) What or Which type of test determines the best professional translators and interpreters possessing the best competence and skills?

Through studying, the majority of articles were mostly focused on the certification programs in America, Canada, China and Australia introduced as the well-known and authorised centre of professional translation and interpreting practices although some other countries systems were also discussed. Finally, in terms of the analysis of different certification program, a comprehensive model or framework was presented.

A. Certification Programs for Certified Translators and Interpreters

1. Certification Program in the USA

For ATA exam, two passages should be translated from the three ones for which the result is formulated into pass or fail form. There are "two or more certification program graders" (Koby & Baer, 2005, p. 33) in computerised forms whereas most of the handwritten ones are also be available. The "standard for passing" must be "near to a level 3" based on "Interagency Language Roundtable Scale" (ATA Website, 2019).

a. ATA Error Marking Scale

For "Standardised Error Marking" (SEM), "two primary documents" are considered "as the basis for all error marking" called: (1) Flowchart in "an Excel spreadsheet" adjusted for "length of texts" (Koby & Baer, 2005, p. 33) (see Fig. 1 for Accreditation Forum, 2002, p. 57, as cited in Koby & Baer, 2005, p. 39) for Error Point Decision, and (2) Framework for SEM.

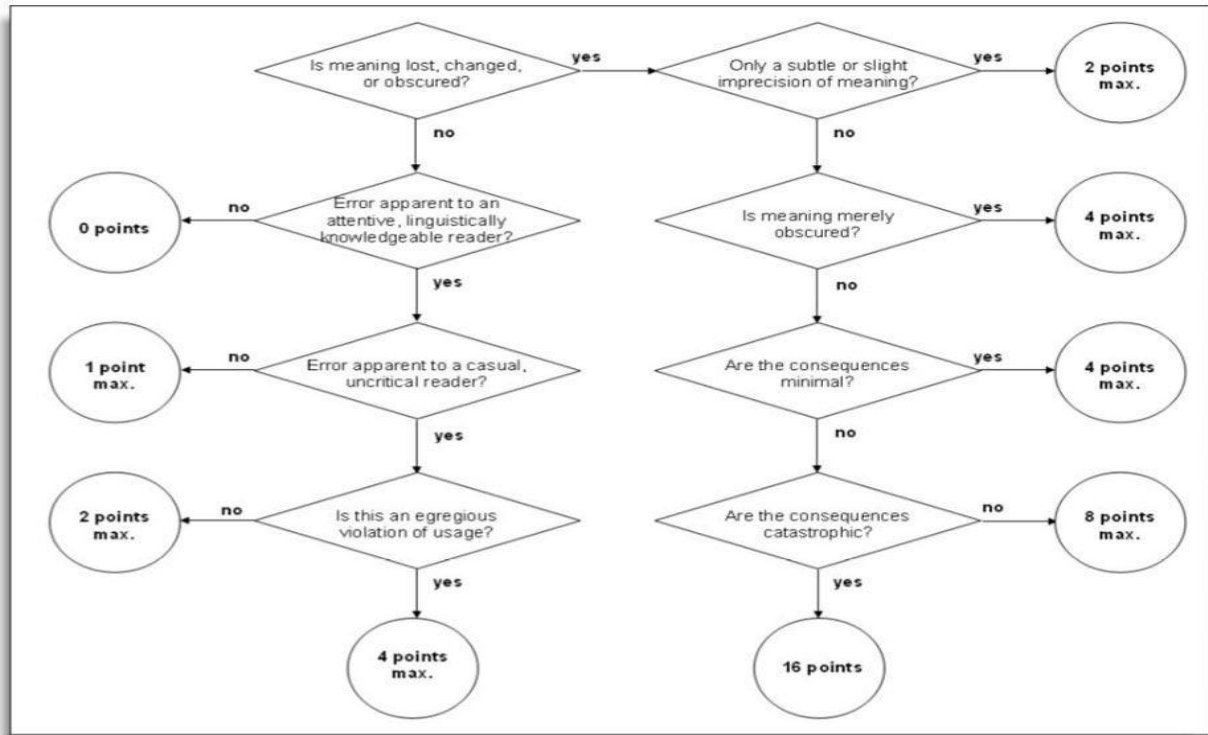


Figure 1. ATA assessment flowchart

As you see Fig. 2, ATA Error Marking Scale (Koby & Baer, 2005b, p. 40) is an evaluation scale in order to make grade in the certification exam for "professional standards of error marking" in "translator training classroom" (Koby & Baer, 2005b, p. 33).

American Translators Association
Framework for Standardized Error Marking
Draft - Revised May 2002

					Student:	(STUDENT NAME GOES HERE)	
1	2	4	8	16	Code	Reason	
					INC	Incomplete passage	
					ILL	Illegible	
					MU	Misunderstanding of source text	
					MT	Mistranslation into target language	
					A	--Addition	
					O	--Omission	
					T	--Terminology, word choice	
					R	--Register	
					F	--Too freely translated	
					L	--Too literal, word-for-word translation	
					FC	--False cognate	
					IND	--Indecision, gave more than one option	
					I	--Inconsistency	
					AMB	--Ambiguity	
					G	Grammar	
					SY	--Syntax (phrase / clause / sentence structure)	
					P	Punctuation	
					SP	Spelling	
					D	--Accents, other diacritical marks	
					C	--Case (upper / lower)	
					WF	Word form	
					U	Usage	
					ST	Style	
0	0	0	0	0	Totals		
					Total error points:	0	
					Quality points:	0	
					Combined score:	0	
					Length factor (Number of words / 250):	1	
					Adjusted error points (Combined score / length factor):	0.0	
					Score (160 - Adjusted error points):	160.0	
					Percentage:	100.0%	

Text: (TEXT NAME GOES HERE)

Number of words: 250

Figure 2. Excel spreadsheet

Therefore, in terms of factors such as "turning an ATA score into a grade, length, and difficulty" for the purpose of transforming "a product-oriented scale into a more process-oriented" scale, the ATA error marking scale is adapted and adjusted (Koby & Baer, 2005b, p. 43).

b. Applying Translation Quality Standards

For "Language Service Providers (LSPs)" (Hall, 2011, pp. ii, Hall-2), Translation Quality Standards classify into (Hall, 2011, p. Hall-iii):

(a) "Provider-Oriented Translation Quality Standards": They entail the "language competency" of the source and target language, translation competency and subject-matter competency based on a certification issued "by a professional organisation, government body, or academic institution" (Stejskal, 2006, p. 12, as cited in Hall, 2011, p. Hall-6).

(b) "Product-Oriented Translation Quality Standards": They pay attention to the quality of translation product to assess a statistic for "the number of errors" in each text (Stejskal, 2006, p. 12). Examples of such standards are introduced as "the Translation Quality Metric" from "the Society of Automotive Engineering (SAE J2450), the Localisation Industry Standards Association (LISA) QA Model," and also "the Translation Quality Index" from "Riccardo Schiaffino and Franco Zearo" (Hall, 2011, p. Hall-7).

(c) "Process-Oriented Translation Quality Standards": This process contains "defining project specifications, terminology management, translation, editing, formatting, proofreading, quality control, and post project review, making them the most appropriate standards for assessing LSPs" (ATA, 2008, p. 30). Examples of such standards are introduced as "international standard ISO 9001, EU standard EN 15038: 2006, U.S. standard ASTM F 2575-06, Canadian standard CAN/CGSB-131.10-2008, Italian standard UNI 10574, German standard DIN 2345, Austrian standards ÖNORM D1200 and D1201, and Chinese standard GB/T 19363.1" (Hall, 2011, p. Hall-9).

c. Job Task Analysis (JTA) and Validity of Translator Certification Examinations

ATA Job Task Analysis (JTA) as the "translator competence" was performed to clarify a "professional translator" based on "13 knowledge areas, 13 skills and 10 abilities (KSAs)" (Koby & Melby, 2013, pp. 174, 184-186). To compare ATA results with "a recent European Project" called the *Commissie Kwaliteitseisen Tolken en Vartalers* (2005, p. 3) (Koby & Melby 2013, pp. 174, 187), the quality and integrity of the certification program were represented by the "validity, reliability and other aspects of ISO 17024" (Koby & Melby, 2013, p. 207).

Kaur and Singh (2005) followed their survey by "fifty-five experienced Malaysian part-time translators of scientific texts from English to Malay" on a questionnaire of "the characteristics of an effective translator" (Koby & Melby, 2013, pp. 188-189):

- (a) Being proficient in both languages and in translation to the "mother tongue"
- (b) Knowing both cultures and skopos of the task
- (c) Having tools: "dictionaries, thesauri, terminology, computer, printer, etc."
- (d) Being an specialist for a "subject-matter content" in communication
- (e) Knowing translation as a "direct and indirect language-learning activity"
- (f) Being a "committed and disciplined team worker"
- (g) Being acquainted with "basic translation theory and practice"

Cao (1996, p. 328, as cited in Koby & Melby, 2013, p. 190) divided "translation proficiency" with regard to the framework pointed out by Bachman (1991) in the following way (Koby & Melby, 2013, p. 191):

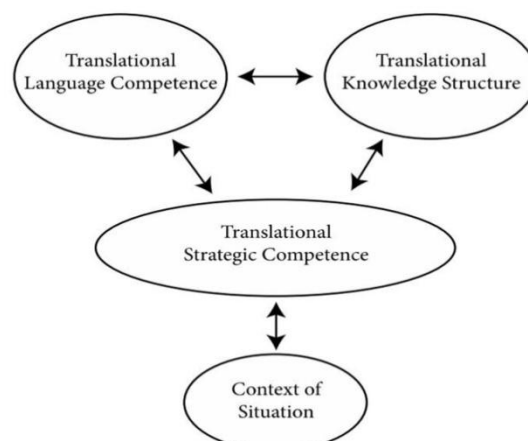


Figure 3. Components of translation proficiency adapted from Bachman (1991)

Hatim and Mason (1997, p. 205) designed a table for translation skills as follows in Table I (Koby & Melby, 2013, p. 192).

TABLE I.
TRANSLATION SKILLS

<i>source text</i>		<i>target text</i>
PROCESSING SKILLS	TRANSFER SKILLS	PROCESSING SKILLS
Recognizing intertextuality (genre/discourse/text)	Strategic re-negotiation by adjusting:	Establishing intertextuality (genre/discourse/text)
Locating situationality (register, etc.)	effectiveness efficiency relevance	Establishing situationality (register, etc.)
Inferring intentionality	to:	Creating intentionality
Organizing texture (lex. choice, synt. arrangement, cohesion) and structure	audience design task (brief, initiator, etc.)	Organizing texture (lex. choice, synt. arrangement, cohesion) and structure
Judging informativity (static/dynamic) in terms of estimated impact on: source text readership	in fulfillment of a: rhetorical purpose (plan, goal)	Balancing informativity (static/dynamic) in terms of estimated impact on: target text readership

PACTE (2000, p. 101) group performed a project in the translation competence (Koby & Melby, 2013, p. 193). While Neubert (2000) pointed out "translation competence" in five categories "language, textual, subject area, cultural, and transfer competence" for "translation", "the complex cultural task" is viewed as another competency for "professional translation" (Koby & Melby, 2013, p. 196). A comparison demonstrated for "three translation subcompetence approaches" as in Table II (Koby & Melby, 2013, p. 197).

TABLE II
A COMPARISON OF THREE TRANSLATION SUBCOMPETENCE APPROACHES

Neubert (2000)	PACTE (2000–2008)	Kelly (2005)
• language competence • textual competence	• bilingual subcompetence	• communicative and textual competence
• subject [area] competence	• extra-linguistic subcompetence	• subject area competence
• cultural competence	• extra-linguistic subcompetence	• cultural and intercultural competence
• transfer competence	• knowledge-about-translation subcompetence • instrumental subcompetence	• professional and instrumental competence
• transfer competence	• strategic sub[super]competence	• strategic competence
N/A	• psycho-physiological components	• psycho-physiological or attitudinal competence
N/A	N/A	• interpersonal competence

In fact, EMT Expert Group (2009) developed the framework of "European Masters in Translation Program" for training translation from "knowledge, skills and abilities" into 49 competencies under the following six headings (Koby & Melby, 2013, p. 197):

- (a) Language Competence
- (b) Intercultural Competence (with subheadings of Sociolinguistic Competence and Textual Competence)
- (c) Information Mining Competence
- (d) Technological Competence, Thematic Competence
- (e) Translation Service Provision Competence (with subheadings of the Interpersonal Dimension and Production Competence)

In Table III, a comparison is made between the categories of Neubert, PACTE, Kelly, and EMT, "using EMT as a model and rearranging the others", and there is a difference between the EMT model and older models in which the EMT possess some "additional categories" (Koby & Melby, 2013, p. 199).

TABLE III
COMPARISON OF CATEGORIES IN THE LITERATURE ADAPTED FROM KOPY & MELBY (2013, P. 199)

European Masters in Translation (2009)		Neubert (2000)	PACTE (2000–2008)	Kelly (2005)
Language Competence		language competence	bilingual subcompetence	communicative and textual competence
Intercultural Competence	Sociolinguistic Competence	cultural competence		cultural and intercultural competence
	Textual Competence	textual competence	extra-linguistic subcompetence	
Information Mining Competence				
Technological Competence			instrumental subcompetence	professional and instrumental competence
Thematic Competence			extra-linguistic subcompetence	subject area competence
Translation Service Provision Competence	Interpersonal Dimension		psycho-physiological components	psycho-physiological or attitudinal competence interpersonal competence
	Production Competence	transfer competence	knowledge-about-translation subcompetence instrumental subcompetence strategic sub[super]competence	professional and instrumental competence strategic competence

Table IV (Koby & Melby, 2013, p. 200) makes a comparison of "the EMT model" and "the ATA focus groups". It is worth mentioning to note that a comprehensive comparison between EMT and ATA can be accessible in <http://www.ttt.org/trans-int/competence.htm> (Koby & Melby, 2013, p. 200).

TABLE IV.
COMPARISON OF MAJOR EMT AND ATA FOCUS GROUP CATEGORIES

European Masters in Translation (2009)		ATA Focus Groups
Language Competence		Language Pair Knowledge Areas
Intercultural Competence	Sociolinguistic Competence	Translation Skills
	Textual Competence	Translation Skills
Information Mining Competence		Translation Skills Other Skills
Technological Competence		Other Skills
Thematic Competence		Other Knowledge Areas
Translation Service Provision Competence	Interpersonal Dimension	Other Knowledge Areas Other Skills
	Production Competence	Translation Skills Translation Abilities Other Abilities
(not part of model)		Education and Training Non-Degree Education and Training Professional Association

d. Interpreting Certification in the USA

The preliminary steps to be measured in order to be "a certified court interpreter" (Research Division Office of National Center for State Courts, 2019) are as follow:

- (a) Reading and speaking regularly the languages
 - (b) Years of formal education
 - (c) Specific performance skills based on some elements of innate ability and practice, practice, practice!
- (1). *Bifurcated Testing Models*

"A bifurcated certification testing method" was applied for "simultaneous interpreting, consecutive interpreting and sight translation" [...] "in two phases" in the study of "America's court interpreter certification exam". "In the three US states" (i.e. New Jersey, New Mexico and Idaho), if passing the simultaneous exercise "as an initial screening instrument", then candidates are allowed to participate in "consecutive interpreting and sight translation" (Wallace, 2013, pp. 67, 70, 76).

(2). *Psychometric Validation and Interpreter Certification*

In terms of Norma Seltzer's and Margarita Torres-Cartagena's claim for failing the US Federal Court Interpreter Certification Examination (FCICE) two times in 1980, the court decided: Firstly, the Interpreting Studies scholars can make aware of psychometrics from out of scientific consideration and critical perspective to "a certification test" for appropriateness. Secondly, the evidence based on the validity, "an important psychometric property", leads to "a successful defence" (Clifford, 2005, pp. 103-104).

2. Certification Program in Canada

A special committee appointed by CTTIC's Board of Certification selects the examination contents. A candidate can participate in an open book examination of sample texts for a faithful and idiomatic translation to test candidates' ability in analysis and comprehension, as well as their target language mastery. Exams include a section on professional ethics (CTTIC Website, 2019). The whole exam is in one section as follows: Candidates are obliged to translate two texts. One of the texts will be general and compulsory. From two other texts, the candidate must select one and translate it. One of these texts is a little technical/scientific/medical and the other is administrative or economic to some extent. The three texts do not require any specialised terminological knowledge. If the candidate acquires less than 40% for the compulsory text, the second text will not be scored (CTTIC Website, 2011, 2019).

Two Markers as experienced certified members working independently are appointed for language combinations in accordance with the instructions and marking scale in the CTTIC Board of Certification from different provinces. The mark specified for passing the Translation is 70%. "Marking Scale Errors" are classified into: "Translation (Comprehension – failure to render the meaning of the original text) and Language (Expression – violation of grammatical and other rules of usage in the target language)". Candidates are not identified to markers (CTTIC Website, 2011, 2019).

From the employers' perspectives, in addition to holding professional certification, three qualifications should be possessed:

- (a) Relevant "Previous Experience"
- (b) Relevant "University Degree"
- (c) Taking an "examination" held by the company or employer (Bowker, 2005, p. 25)

Certification Procedures in Canada

a. On Dossier Certification (Translation, Interpretation and Terminology)

At least two years of experience with a certificate of work experience or at least five years of experience with no certificate of work experience can also be a candidate for this kind of certificate through completing the form of application in the CTTIC Website (CTTIC Website, 2019).

b. Certification by Mentorship

In Québec, OTTIAQ presents the mentorship program leading to certification after holding meetings for at least six months. At the end of the mentorship, if the mentoree provides the required knowledge, s/he will obtain the certification. In New Brunswick, the mentorship program is offered by the CTINB as it follows in OTTIAQ whereas the legislation may be different (CTTIC Website, 2019).

c. Translation Exam

Translation exam is dedicated for candidates not intending to show their aptitude but they can determine their skills for their peers in order to obtain the title of certified translator. It is expected that the candidates accepted in the exam their translation represents "little or no revision". Registration is made in the early fall. Different exams are introduced as follow (CTTIC Website, 2019):

- (a) Conference Interpretation Exam
Conference interpretation is held by CTTIC for candidates with 200 days of experience or they have acquired an equivalent in this profession.
- (b) Court Interpretation Exam
Court Interpretation Exam held by CTTIC has several modules to be passed by the candidates as follow: "assessment of language skills, legal terminology and procedure, consecutive interpretation and a simulated trial".
- (c) Terminology Exam
This exam has been considered for candidates with moderate ability in difficult tasks and doing specialised research in this regard.

3. Certification Program in Australia

Translation Section of NAATI's Manual clarifies different types of errors in difficulty "(from half a mark to five points or more)" classified into "accuracy" (for assessing translating and interpreting tests), "quality of language and technique" presenting guidance for avoiding such errors (Turner, Lai & Huang, 2010, p. 14).

a. Two Methods of Translation Test Assessment

Error Deduction and Descriptors-A Comparison of Two Methods of Translation Test Assessment

Two assessment methodologies are represented as: (1) "Error analysis/deduction for NAATI (the Australian National Accreditation Authority for Translators and Interpreters)" and (2) "descriptor-based translation component for UK Institute of Linguists Diploma of Public Service Interpreting (DPSI)" represented a high correlation between these two systems (Turner, Lai & Huang, 2010, p. 11).

To assess the "translation competence", DPSI assessment system considers a "written translation task" in the following criteria with regard to "four bands of descriptors" (with numerical marks: A: 9-12, B: 7-9, C:4-6 and D:1-3) (Turner, Lai & Huang, 2010, pp. 15-16): "accuracy/appropriateness of translated text", "cohesion, coherence and genre conventions", and "effectiveness of communication" (UK Institute of Linguists, 2007).

Besides the above criteria, this system pays attention to the "numerical marks" (mentioned above) and "overall grade" in Table V (Turner, Lai & Huang, 2010, p. 16).

TABLE V
OVERALL GRADE FOR EACH EXAM COMPONENT

Fail	Fewer than 12 marks overall or fewer than 4 marks in any one category
Pass	A minimum of 12 marks overall with no fewer than 4 marks per category
Merit	A minimum of 21 marks overall with no fewer than 4 marks per category
Distinction	A minimum of 30 marks

b. The NAATI Translator Test: Theoretical Bases and Practical Implications

The NAATI Translator Test itself does not have any theoretical bases or perspectives whereas NAATI's translations to the test items are presented based on the translation theories such as "Eugene Nida's formal and dynamic equivalence" (Nida, 1964a; Nida & Taber, 1969), "Peter Newmark's semantic and communicative translation" (Newmark, 1981, 1988) and Mona Baker's approaches to equivalence in translation at different levels (Baker, 1992)" (Ko, 2005, p. 52).

Through the only external factor (like the client's needs, i.e, accurate meaning transfer, naturalness and the clients' specific needs from the translators' point of view) as the examiners' decisions for scoring and "consistency", the NAATI tests are scored by two or three examiners observing the "standard marking guidelines" of NAATI (NAATI, 2002, pp. 15, 53).

4. Certification Program in China

Considering form and content, CATTI (China Accreditation Test for Translators and Interpreters) examines the reliability, validity, practicality, fairness and washback although the plan follows the improvement for "the amount and types of test items, test content, evaluation rubrics and transparency" (Zou & Wu, 2015, p. 152) as in Table XI (Zou & Wu, 2015, p. 155).

TABLE VI
TEST CONTENT AND FORMAT OF THE CATTI

Task		Input	Format	%	Length		
L3 Translation Comprehensive Ability		Vocabulary & Grammar	60 sentences	MCQ	60	120	
		Reading Comprehension	3 texts, 900 words (in total)	MCQ	30		
		Cloze	A text of about 150 words	MCQ	10		
L3 Translation Practice		Translation	A text of about 530 words	E-C	50	180	
			A text, 400 Chinese Characters	C-E	50		
L2 Translation Comprehensive Ability		Vocabulary & Grammar	60 sentences	MCQ	60	100	
		Reading Comprehension	3 texts of 1,500 words (in total)	MCQ	30		
		Cloze	A text of about 250 words	MCQ	10		
L2 Translation Practice		Translation	A text of about 530 words	E-C	50	180	
			A text of 400 Chinese Characters	C-E	50		
L3 Interpretation Comprehensive Ability		Listening, for once	10 short passages (20 words) each	True/false	20	10	
			A passage of about 200 words	Gap filling	20	10	
			3 passages, about 250 words each	MCQ	30	10	
			A text of 500 words	Summary writing	30	30	
L3 Interpretation Practice		Interpretation	A conversation of 180 words in English and Chinese	E-C & C-E	20	10	
			Consecutive Interpreting	An English speech, 300 words	E-C	40	10
			A Chinese speech, 200 Characters	C-E	40	10	
L2 Interpretation Comprehensive Ability		Listening, for once	10 short passages, 40 words each	True/false	20	60	
			10 short passages, 80 words each	MCQ	20		
			4 texts, 900 words in total	MCQ	40		
			A text of 600 words	Summary writing	20		

Proficiency exams are considered as translation/interpreting proficiency and translation/interpreting practice. Two times a year, test takers take the translation or interpreting exam or both ones. Scores are determined and fees are considered (Zhao & Gu, 2016).

There are some factors to be considered in scoring translation and interpreting as follow:

The scoring of translation practice largely focuses on four criteria: accuracy, comprehensiveness and smoothness of translation, representation of the original style, and use of punctuation marks. For interpreting, the scoring criteria of verbal answers include fluency, pronunciation and intonation, internal logic, and the absence of omission and wrong interpretation. (Zhao & Gu, 2016, p. 441)

For this study, "test usefulness" or "language tests qualities" of Bachman and Palmer (1996) were applied to evaluate "reliability and validity, practicality, impact and washback" for CATTI. Moreover, requirements to be a translator and an interpreter (taken from www.catti.net.cn) are mentioned in Table VII (Zhao & Gu, 2016, pp. 441).

TABLE VII
REQUIREMENTS TO BE A TRANSLATOR AND AN INTERPRETER

Level	Requirements
Senior	<ol style="list-style-type: none"> 1. long-time devotion to translation and interpreting 2. encyclopedic knowledge, advanced level and solution to major difficult problems in translation and interpreting 3. huge contributions to developing translating and interpreting undertakings and training translators and interpreters in both theory and practice
I	<ol style="list-style-type: none"> 1. encyclopedic knowledge and a high competence for bilingual translation and interpreting 2. qualification for extensive and difficult translation and interpreting tasks 3. capability of interpreting at important international conferences or finalizing translations
II	<ol style="list-style-type: none"> 1. some scientific and cultural knowledge 2. a good competence for bilingual translation and interpreting 3. capability of translating and interpreting in certain areas and with some degree of difficulties
III	<ol style="list-style-type: none"> 1. rudimentary scientific and cultural knowledge 2. an average competence for bilingual translation and interpreting 3. ability to finish ordinary translation work

a. Translation Credentialing in Hong Kong: Institute of Linguists (IoL)

IDBC (International Diploma in Bilingual Communication) evaluates "receptive and productive skills" for 4 modules and 5 optional modules (IoL, 2010) as follow in Table 8 (Wong, n.d., pp. 7-8).

TABLE VIII
RECEPTIVE AND PRODUCTIVE SKILLS IN BILINGUAL COMMUNICATION

IDBC	Detail
Module 1: Summary in Chinese – 2½ hours	Focused summary/report in Chinese based on specific brief in Chinese and using dossier of 3-5 authentic texts in English.
Module 2: Business Writing and Communications in English – 2½ hours	Report/summary/outline in English based on a brief in English and material in Chinese. Written business communications in English.
Module 3: Translation – 3 hours	Translation into English and Chinese (1½ hours for each translation).
Module 4: Interpreting – 50 minutes	Consecutive Liaison Interpreting: 10 minutes preparation time and 20 minutes interpreting. Sight Translation: 5 minutes preparation time, 5 minutes sight translation, in each language.
ALL MODULES PASSED: CERTIFICATE AWARDED	
Module 5: WRITTEN PROJECT OR PRESENTATION MODULE [Optional]	Written Project (c. 3000 words) or 10 minute Oral Presentation on work-related topic followed by a question and answer session of 5 minutes. Certificate endorsed with topic of project or presentation.

b. Practicality and Authenticity in Accreditation Tests for Interpreters

Practicality is referred to as Time "constraints, financial limitations", the ease of a test administration and scoring considered essential practice in designing a test regarding "usefulness and washback effect" (Chen, 2009, 2014, p. 271).

Three questions are appeared with regard to the authenticity in China:

- (a) Can accreditation test be found authentic for usefulness?
- (b) How can and should the authenticity be in the tests?
- (c) How would practicality be "as a test quality" "in authentic accreditation test"? (Chen, 2009, 2014, p. 257)

c. Hong Kong Judiciary and Hong Kong Translation Society (HKTS)

Hong Kong Court interpreters shall possess the following criteria:

- (a) A Hong Kong degree

(b) Level 2 in English and Chinese as well as "a pass result in the Aptitude Test in the Common Recruitment Examination". (Wong, n.d., p. 11)

Training "during probation period" is to be "training and on-the-job training", emphasizing competency-based performance for each "aspect" such as "court interpreting skills", "written work, etc." inspecting their performance during the year (Wong, n.d., p. 11).

The Diploma examination of Hong Kong Translation Society (HKTS) was introduced as a "bilingual test" for "translation skills" following the objectives mentioned below (Wong, n.d., pp. 8-9):

- (a) Fluency;
- (b) Accuracy;
- (c) Cultural knowledge of Hong Kong, China and international affairs

The most important criteria of a legal translator are as follow:

- (a) Membership, either in the organisation offering the certification or in another translation and interpreting (T&I) organization
- (b) Education
- (c) Experience
- (d) Mandatory seminar on ethics or best practices
- (e) Screening tests in the language of the given country
- (f) References or referrals from peers, clients, or employers
- (g) Mandatory mentoring program (Wong, n.d., p. 15)

d. Proposed Accreditation System for Legal Translators in Hong Kong

- (a) General Legal Knowledge and Terminology (30%)
- (b) Legal Translation (60%)
- (c) Professional Ethics (10%) (Fai, n.d., p. 8)

Other Recommendation

- (a) The accreditation body of the proposed system may engage the Hong Kong Examinations and Assessment Authority (HKEAA) to administer exams on its behalf.
- (b) HKEAA will protect the integrity of the examination procedures by strictly.
- (c) Accreditation body can still benefit from the expertise of the HKEAA in organizing examinations (Fai, n.d., p. 10).

5. Certification Program in Taiwan

ECTICE interpretation exam consists of an English competency paper-and-pencil test and two interpretation tests, including a short consecutive interpretation (short CI) test and a long consecutive interpretation (long CI) test. The first exam is a criterion for accepting to take the two interpretation tests. Each interpretation test for generalists includes two English passages into Mandarin and two Chinese passages into English. In short CI test, each passage length has been considered for 3 minutes, and in long CI test, it has been approximately 5 minutes (Ministry of Education, 2009b). Topics of these two tests do not belong to any technical one. "Brief summary of the content", "difficult terms and their equivalents" are mentioned in the tests. A digital recordings of the test-takers' interpretations for Aural test items are converted into audio files. The time for interpretation of each segment is previously determined (Liu, 2013, p. 164).

"Two senior interpreter trainers as the test writers of ECTICE interpretation tests choose among four sets of tests and decide on one set for each of the short and long CI tests. The chosen set of tests are then recorded as audio files, with the speech rate set at 100 to 110 English words per minute or 160 to 175 Chinese characters per minute (Ministry of Education, 2009b)" (Liu, 2013, p. 165).

Suggestions for Assessing Interpretation Skills

- (a) For "a holistic scoring method", specify the "criteria with clear descriptors".
- (b) To apply "an analytical scoring method" besides "the clear descriptors for all criteria", calculation of "the sub-score of each criterion" should be "clear".
- (c) For fidelity, "divide the source text into smaller rating units".
- (d) For fidelity of interpretation, have clear "important and secondary meaning units" or errors.
- (e) Rater training helps the rater for the assurance of the "rating process". Allocating time, the raters can practice varieties of rating for each level, and discussion on rating leads to "ease and consistency". The role of rater training "for reliable and valid ratings" has not been specified and should do more research study (Liu, 2013, p. 175).

6. Certification Program in Korea

Assessing the Impact of Text Length on Consecutive Interpreting

"To assess" the consecutive interpreting from English into Korean for "the students' performance" from the Korean as the mother language to English, the PAT (Performance Assessment Tool) (Choi, 2005) specifies the scores in number for "accuracy, expression and presentation". "The average scores between the two raters" for "the first 2 minutes and 30 seconds of the source text" were analyzed statistically (Choi, 2013, pp. 87-88). Each rater did the assessment of the "student performance", and the result was made by the "reliability test" (Choi, 2013, p. 90).

7. Certification Program in Finland

The examination for the authorised translator includes "two translation assignments and a test on the candidate's knowledge of the authorised translator's professional practices". The translation examination was made by the computer, and during the examination, all types of dictionaries, any reference and the Internet can be applied but software such as "machine translation" and "translation memories" as well as "professional contacts" are not allowed. Regarding the test on "professional practices", "multiple-choice test format" with "three choices" is considered while the use of the Internet is avoided. For this test, two evaluators were appointed by the recognition of the Finnish National Board of Education. These evaluators "prepared and evaluated" the test items (Salmi & Penttila, 2013, pp. 115, 123).

8. Certification Program in Iran

Certification Program and Quality Assessment

In Iran, a candidate accepted as a Certified Translator shall also work as a Certified Interpreter. At first stage, Sanjesh organisation announces the necessity for recruitment of certified translators assessed by the Justice Administration, and administers the nationwide examination. In addition, Sanjesh Organisation selects some exam designers, markers or evaluators for designing, correcting or evaluating the candidates' exams.

Through the exam procedure to a Multiple Choice Test, including Grammar, Vocabulary and Reading Comprehension, a technical translation assignment with 14 paragraphs translation in half from English to other languages and half vice versa (based on obtaining 50% score for each Section 1 and Section 2 of the exam respectively), and the interview in comparison with "other institutes around the world and also with the standards of American Translator Association (ATA)" (Zafarghadni & Sharifi, 2008, p. 28), the most translators do not accept the stages of the assessment program.

B. General Studies of Certification Program for Certified Interpreters

The bands for the levels of quality in the Lee's study for Interpreting Performance Assessment were described in Table IX (Lee, 2008, 2014, pp. 172-173).

TABLE IX.
RATING SCALES (BANDS)

CRITERIA (EXAMPLES)	BAND	EXTENT OF FAITHFUL DELIVERY OF MESSAGE	LISTENING ABILITY
Accuracy: - the quality of faithfully conveying the message of the speech with semantic and pragmatic equivalence i.e. reproducing the same meaning and intended effect - Deviations from the ST should be considered in terms of the effect on the coherence/logic and faithful rendering of the message - Examples of deviations: omissions, additions, and unjustifiable changes of the meaning	6	The message was delivered accurately with intended effect.	<i>Complete understanding of the message of the original speech</i>
	5	The message was generally delivered with intended effect but a few minor deviations from the source text were found, which did not significantly affect the overall meaning or coherence.	<i>Good understanding of the message of the original speech</i>
	4	The overall message was delivered but some deviations from the source text with an impact on the meaning and effect but coherence was maintained.	<i>Adequate understanding of the message of the original speech</i>
	3	The message was delivered inaccurately with many deviations from the source text and coherence was compromised.	<i>Inadequate understanding of the message of the original speech</i>
	2	The message was delivered inaccurately with serious deviations from the source text and incoherence.	<i>Poor understanding of the message of the original speech</i>
	1	The interpreted message was incoherent and completely inconsistent with the source text.	<i>Very limited understanding of the message of the original speech</i>
	0	Test abandoned/unfinished.	
	Mark	/6	
CRITERIA (EXAMPLES)	BAND	GRADUATION OF TARGET LANGUAGE PRODUCTION	TARGET LANGUAGE PROFICIENCY
TL Quality: - the quality of rendering in TL needs to be linguistically correct and appropriate in the context	6	Excellent target language production with few linguistic errors and appropriate target language expressions.	<i>Excellent language proficiency</i>
	5	Very good target language production with a few minor linguistic errors that do not hinder immediate target language comprehension and generally appropriate target language expressions.	<i>Very good language proficiency</i>

Examples of deviations from language norms : incorrect pronunciation, accent, and stress; incorrect grammar, unidiomatic language; interference from the source language; inappropriate language in the target culture and for the target audience (register misuse)	4	Good target language production with a few linguistic errors that may hinder immediate comprehension, but quite understandable. A few minor inappropriate target language expressions were found.	<i>Good language proficiency</i>
	3	Adequate target language production with some linguistic errors that hinder comprehension and some inappropriate target language expressions.	<i>Adequate language proficiency</i>
	2	Inadequate target language production with many linguistic errors and inappropriate target language expressions were consistently found.	<i>Inadequate language proficiency</i>
	1	Poor target language production with inappropriate target language expressions	<i>Poor language proficiency</i>
	0	Test abandoned/unfinished	
Mark		/6	
CRITERIA (EXAMPLES)	BAND	EXTENT OF DELIVERY	PUBLIC SPEAKING ABILITY
Delivery: - quality of good public speaking - successful communication Examples of deviations: inarticulate speech, pauses, hesitation, false starts, fillers, irritating noise, repetition, excessive repairs or self-correction, unconvincing voice quality and monotonous intonation, & irritatingly slow speech rate	3	Excellent delivery with few deviations	<i>Excellent presentation/communication</i>
	2	Good delivery with a few deviations	<i>Good presentation/communication</i>
	1	Poor delivery with some deviations	<i>Poor presentation/communication</i>
	0	Test abandoned/unfinished	
Mark		/3	
Total mark		/15	

1. Selection Tests for Trainee Conference Interpreters

Gerver, Longley, Long, and Lambert (1989) argued that a collection of 'psychometric' or 'objective' tests was designed for "simultaneous and consecutive interpreter-trainee candidates", consisting of 12 questions based on "text materials, linguistic subskills or speed-stress" (p. 724). Considering the articles and interviews with interpreters, they mentioned the following qualifications for an interpreter:

- (a) Profound knowledge of active and passive languages and cultures
- (b) Ability to grasp rapidly and convey the essential meaning of what is being said
- (c) Ability to project information with confidence, coupled with a good voice
- (d) Wide general knowledge and interests, and a willingness to acquire new information
- (e) Ability to work as a member of a team (Gerver et al., 1989, p. 724)

2. Unpacking Delivery Criteria in Interpreting Quality Assessment and Simultaneous Interpreting

The main criteria for Interpreting Quality Assessment in the studies have been made until now would be "accuracy", "fluency" and "pleasant voice" (pronunciation: Accent, Intonation and Diction) (Iglesias Fernández, 2013, pp. 54, 58-59).

3. Building the Validity Foundation for Interpreter Certification Performance Testing

To provide evidence for "rater reliability" and "score generalizability", a methodological process evaluates "multifaceted Rasch measurement" and "generalizability theory". The research data is the score analyses. The study represented reliable results for the rating design whereas one of the raters was problematic because of non-self-consistency and biased scores to a large proportion of the interpreters. According to the results, number of raters or tasks improved "score reliability for each rating dimension, but the relative efficiency was different across the dimensions" (Han, 2015, p. 22).

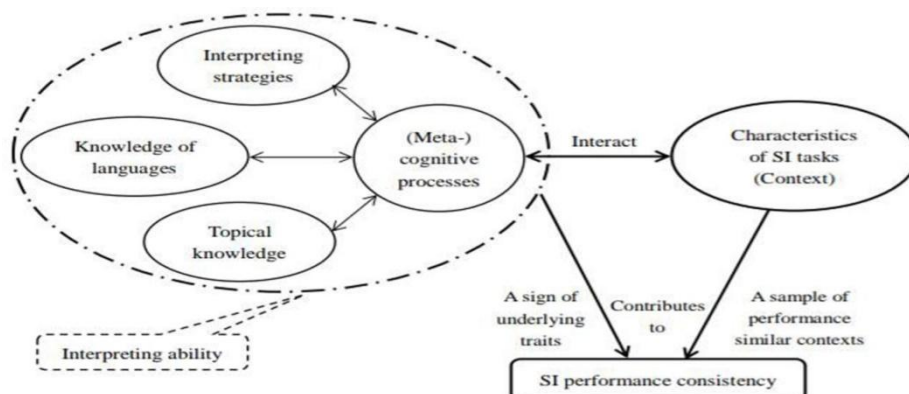


Figure 4. An interactionist approach to interpreting performance consistency (Han, 2015, p. 68)

II. METHODOLOGY

This study considered a review research based on the narrative type. This research design represents the qualitative one. Some studies were selected, summarized and compared with regard to the researchers' experience, and models presented by other researchers in the related field. The samples consisted of the most important certification programs for certified translators and interpreters in different countries. The data were gathered by analysis and comparison of different systems through studying the related websites and articles.

III. RESULTS AND DISCUSSION

Comparative Studies in Certification Programs

Comparing 21 countries (mentioned in the following paragraph) certification procedures, "New World countries such as Australia, Canada," and the United States of America hold single tests based on "general or specialised ability, or mode and context of inter-lingual transfer", and the other countries such as "European and East Asian countries", "minimum standards" of ability are required to be tested via long-term training like studying in postgraduate levels in the related fields of translator and interpreter (Hlavac, 2013, p. 32).

Table X (Hlavac, 2013, p. 38) demonstrates "Features of Testing Procedures" of "21 sample organisations", (including Argentina, Australia, Austria, Belgium, the Netherlands, Brazil, Canada, China, Croatia, Egypt, Germany, Ireland, Japan, Mexico, Norway, South Africa, Spain, Sweden, Finland, UK, the United States).

TABLE X
FEATURES OF TESTING PROCEDURES REPORTED FROM 21 SAMPLE ORGANISATIONS

Feature	Yes	No	No information available / Not applicable
Certification conducted by a governmental organisation	8	13	0
Language proficiency test	7	14	0
Formal examination	18	3	0
Separate portfolio	2	19	0
Minimum age	9	12	0
Membership of accrediting association obligatory	6	8	7
Minimum experience level	7	13	1
Minimum education level	10	8	3
Lack of criminal record	6	10	5
Sign-language interpreting	4	10	7
Video or audio recording of exam	2	2	17
Availability of practice/sample tests	8	4	9
Permission to use resources for exam	7	2	12
Available statistics on pass rate	0	14	7
Details of the content of translation texts	8	7	6
Details of the content of the interpreting test	4	14	3
Test / exam contains a general component	6	6	9
Test / exam contains specialist components	13	6	2
Test / exam accompanied by training	1	18	2
Availability of any training	3	12	6
Conferral of official legal title	10	9	2
Re-registration/re-validation of certification required	7	9	5
Availability of examiners' manual	1	1	19

In Australia, Canada, the USA and Ukraine, the process of the examination can be made in terms of "pragmatic, needs-based and social policies" for translation and interpreting. In Ukraine, "translators must pass a certification exam" whereas interpreters must possess a minimum of 100 hours interpreting or "recommendations" from "service-users" (Skyba, 2014, p. 63).

The test should evaluate not only the knowledge but also the ethics and socio-cultural aspects in the Ukrainian societies or other communities and countries. The certification is issued in terms of a "particular field or industry, health or medical interpreters and translators, legal or judiciary interpreters" (Skyba, 2014, p. 63).

CATTI measures "competence" of the Chinese language in comparison with seven languages as in languages like "English, Japanese, French, Arabic, Russian, German or Spanish. In this regard, tests for interpreting, simultaneous and consecutive interpreting are focused. The test is applied in a variety of fields such as "business, government, academia, and media" (Zhao & Gu, 2016, p. 439), but IoL does not hold "a competency test" for legal translation, and a "bilingual

test" for "translation skills" is of paramount (Wong, n.d., p. 8, 11). Another main challenge would be regarded as the codes of ethics resulted from different research studies (e.g. Scanlon & Glover, 1994; Adams, Tashchian & Shore, 2001; Wotruba, Chenko & Loe, 2001). Sook (2015) mentioned lack of ethics criteria for translators in Iran (Kafi, Khoshsaligheh & Hashemi, 2018, p. 100).

The "organisations and associations" mentioned in this paragraph consider the "credentialing examinations". These examinations consist of some passages "from the source (mother) language to target language or vice versa". But some other organs such as NAJIT (National Association of Judiciary Interpreters and Translators) of USA and CATTI (China Aptitude Test for Translators and Interpreters) follow the multiple choice test format like the Graduate Record Examination (GRE). The NAJIT test format contains "reading comprehension, grammar, idiomatic expressions, and general as well as specialised legal vocabulary". The only difference of the NAJIT testing system regarding examination could be considered as the minimum 60% of its language system which belongs to the one of the courtroom (NAJIT, 2010) (Wong, n.d., pp. 16-17).

1. Examination Certificate

Beside certification exam, some certification processes such as "certification on dossier" and "by mentorship" are administered in Canada for obtaining the certificate of certified translators, certified interpreters and certified terminologists (Skyba, 2014, p. 63).

The certification procedure is "customary in common law countries, such as USA, UK and Canada" turned over a "professional association". In contrast, this procedure is performed by employment process "in civil law countries, such as China" turned over "a government body or quasi-government body" (Wong, n.d., p. 15). See Fig. 5 (Han, 2015, pp. 269-271) in order to get familiar with some of the certificate tests and their raters' issues.

Country	Certification body/test	Literature reviewed	Model of rater reliability estimation	Rater training? & Rater reliability estimate (RRE)
Australia	• National Accreditation Authority for Translators and Interpreters (NAATI) †††	* Hale & Campbell (2003), Hale et al. (2012), NAATI (2013), Turner et al. (2010)	♦ Intra- & inter-rater	• Yes, but details cannot be accessed (internal report). • RRE: Inaccessible.
Belgium (Flanders)	• Social Interpreter Certification Examination (SICE) by Flemish Central Support Cell (COC) ††	* Vermeiren et al. (2009)	♦ Intra- & inter-rater	• Yes, but no detailed descriptions. • RRE: No indices provided.
Canada	• Signed language interpreter certification test by the Association of Visual Language Interpreters of Canada (AVLIC) † • Conference Interpretation Examination by the Canadian Translators, Terminologists and Interpreters Council (CTTIC) ††	* Russell & Malcolm (2009) * CTTIC website ^a	♦ Inter-rater agreement ♦ Inaccessible	• Yes, detailed training procedures. • RRE: Above 95% agreement on pass/fail decision. • Inaccessible.
China	• China Accreditation Tests for Translators and Interpreters (CATTI) †† • National Accreditation Examinations for Translators and Interpreters (NAETI) ††	* Cai (2007), Cai (2009), Office of CATTI (2005), Lu et al. (2007), CATTI website ^a * NAETI website ^b	♦ Inaccessible ♦ Inaccessible	• Inaccessible. • Inaccessible.
Norway	• Norwegian Interpreter Certification Examination (NICE) ††	* Mortensen (1998, 2001)	♦ General concept of reliability	• Yes, but no detailed descriptions. • RRE: Inaccessible.
South Africa	• Simultaneous Interpreter Accreditation Testing by South African Translators' Institute (SATI) †††	* SATI website ^d , SATI (2007a, 2007 b)	♦ Inaccessible	• Inaccessible
UK	• Diploma in Public Service Interpreting (DPSI) by IoL Educational Trust (IoLET) ††	* IoL Educational Trust (2010)	♦ Inter-rater	• Yes, training & monitoring, no detailed descriptions. • RRE: Inaccessible.

Country	Certification body/test	Literature reviewed	Model of rater reliability estimation	Rater training? & Rater reliability estimate (RRE)
USA	• Federal Court Interpreter Certification Examination (FCICE) ††	* National Center for States Courts (2013), Feuerle (2013), Stansfield & Hewitt (2005)	♦ Inter-rater	• Yes, intensive training, no detailed descriptions. • RRE: Inaccessible.
	• National Interpreter Certification (NIC) by National Association of the Deaf (NAD) the Registry of Interpreters for the Deaf (RID) †	* NAD (2014), RID website ^a , Roat (2006)	♦ Inter-rater	• Yes, intensive training, detailed descriptions. • RRE: Inaccessible.
	• National Board of Certification for Medical Interpreters (NBCMI) ††	* Arocha & Joyce (2013), NBCMI (2014), PSI Services (2010, 2013), Roat (2006),	♦ Inter-rater	• Yes, intensive training & calibration, detailed descriptions. • RRE: $r = 0.88 - 0.99$
	• Certified Healthcare Interpreter™ Examination by Certification Commission for Healthcare Interpreters (CCHI) ††	* CCHI (2010, 2011, 2012, 2014), Youdelman (2013)	♦ Inter-rater, decision consistency	• Yes, intensive training & detailed descriptions. • RRE: Intraclass correlation ≈ 0.73 (for Spanish/English version)

Note.

a. See CTTIC Website: <http://www.cttic.org/certification.asp>

b. CATTI Website: http://www.catti.net.cn/node_74539.htm

c. NAETI Website: http://sk.neea.edu.cn/wyfyzs/xmjs.jsp?class_id=26_07_01_01

d. SATI Website: http://translators.org.za/sati/cms/index.php?frontend_action=display_text_content&content_id=1783

††† Certifying both spoken & sign language interpreters; †† Certifying spoken language interpreters; † Certifying sign language interpreters.

e. RID Website: <http://rid.org/education/testing/index.cfm/AID/86>

Figure 5. Reviewed certification tests and practice of rater training and calibration

Through the examination administrators' answers to the detailed questionnaire and comparison with the standards of ATA, no "professional standards" in designing test items are applied in Iran. Moreover, the assessment procedure relies on the examining board although there are "parameters of translation quality assessment" and standards "in constructing and administering the translation certification in other countries". For the validity and reliability of the tests, the answers clarify "a lack of evidence for the empirical validity and the reliability" (Zafarghadni & Sharifi, 2008, p. 28).

Member bodies of CTTIC administer a translation exam through the Board of Certification each year throughout the country at the same time, and other exams such as conference interpretation, court interpretation and terminology are held based on demand. In Ontario, Québec, New Brunswick and British Columbia respectively titled ATIO, OTTIAQ, CTINB and STIBC, the persons involved in these professions obtained their certificate after many years of work experience together with provincial leaders in the relevant profession. Most other member organisations are trying to obtain working in these professions in their province or territory (CTTIC Website, 2019).

The revision of Final Diploma in English and Chinese (FDEC) led to the International Diploma in Bilingual Communication (IDBC) for professional and business materials in the fluency of written and spoken languages (Wong, n.d., pp. 7-8). The license of different certified translation jobs is granted by the provincial regulatory bodies and this council administers the candidates' exam (See more information: <http://www.cttic.org/certification.asp>), whereas, in Iran, Sanjesh Organisation affiliated to the Ministry of Science, Research and Technology administers the exam and its standardisation, and the Department of Official Translators Affairs of the Judiciary of Iran issues the license. The Department of Official Translators Affairs of Iran was established to actually perform the affairs related to the Official/Certified Translation Offices and Official/Certified Translators from interview to trainee and during the time of working as an Official Translator.

2. Organisations, Associations and Institutes

There are different bodies of the most popular certification systems related to the translation and interpreting, including two international organisations: European Union (EU) and the United Nations (UN), one International Translators Association (ITA), one International Federation of Translators (FIT), China Accreditation/Aptitude Test for Translators and Interpreters (CATTI) controlled by "China Foreign Languages Publishing Administration (CFLPA)" supervised by the "Ministry of Human Resources and Social Security of the People's Republic of China" (Zhao & Gu, 2016, p. 439), the Australian National Accreditation Authority for Translators and Interpreters (NAATI), American Translators Association (ATA), National Association of Judiciary Interpreters and Translators of the USA (NAJIT), US Language Service Providers, National Accreditation Examinations for Translators and Interpreters (NAETI) of China, UK Institute of Linguists (IoL) issued a diploma titled "Diploma of Public Service Interpreting" (DPSI) (Wong, n.d., p. 11), Institute of Translation and Interpreting (ITI) of the United Kingdom, Finnish National Board of Education (for administration of Finnish Authorisation Exam), eight interpreting centres in Finland under the supervision of municipalities such as the Finnish Association of Translators and Interpreters, Municipal Interpreting Centres, etc. (infoFinland.fi Website, 2019), and in Canada, each province has its own specific certified translators, terminologists

and interpreters association called ATIA, ATIO, CTINB, OTT, IAQ, ATIM, ATIS, STIBC under the control of Canadian Translators, Terminologists and Interpreters Council. There is also a CTTIC's Board of Certification. The credentialing system in Hong Kong is IoL-"a United Kingdom linguists association" (Wong, n.d., p. 11). In some countries, governmental organisations administer the certification process to confer the certificate (Skyba, 2014, p. 63). In Iran, these organs or bodies are considered as the Department of Official Translators Affairs of the Judiciary of Iran, Iranian Association of Certified Translators and Interpreters (IACTI) and Iranian Translators and Interpreters Association (ITIA). The main challenge in Iran for the translation profession is the lack of support of the translation guild. As such, Sook (2015) argues that there is the same condition in Korea and Malaysia. Setton and Lianliang (2011) state that there are "very few professional translators" in Taiwan to be a member "in any local or national translator association". Specifically, there is "lack of specific market entrance criteria for translators"(Kafi, Khoshsaligheh & Hashemi, 2018, pp. 99-100).

IV. CONCLUSION

Generally speaking, the Certified Translators and Interpreters' Recruitment System has not yet had a general framework in terms of the different countries in order to have a wide view of standardisation. It is not justifiable for any person professional in translation or knows even a little knowledge of translation, this idea that every translator is interpreter or vice versa as we can see this process in some countries such as Iran. Some countries should also find a way to make the content or material of the Examination to be closely related to the job the candidates supposed to take over. If the material of the exam should not be related to job, then the candidates accepted as Certified Translators do not have any knowledge background for the job they have accessed. It is important to know that it is impossible for all persons in the world to know a language completely and thoroughly, and the most important point is that this exam is going to find and select the best professional translators in a specific language for a specific profession since the specific knowledge is required not the general one. This issue determines the importance of the test content for the future job as a profession.

In order to possess the professional or certified translators and interpreters for a government body, an institute or an association, different certification programs or tests studied in different researches were collected. Then they were compared, discussed and evaluated in order to find a more comprehensive system of assessment as general framework or model of examination assessment for Certified Translation and Interpreting Assessment drawn in tables (shown in the Tables XI and XII) in this regard. The benefits of obtaining the certification would be to formalise "services", measure "own abilities", and demonstrate "ourselves to others" (Skyba, 2014, p. 63). Main role of CTTIC is to achieve two objectives for application of certification: "to standardise methods of entry to the profession and to monitor the skills of translators" in provincial and territorial organisations (CTTIC Website, 2019).

TABLE XI
A MODEL OF CERTIFICATION PROGRAM FOR CERTIFIED TRANSLATORS

Exam (Test/Task)						
Level	Minimum knowledge, general/average knowledge, specific knowledge	Advanced, professional, highly professional	Interview	Accreditation	Training/mentorship	(Otherwise) No exam
Type of Exam/Task	Proficiency/competency/translation/writtenTest	Translation (whole or some)				University degree/dossier

Proficiency (Candidate)						
Language	Translation	Culture	Skopos	Tools	Exam/no exam	A team worker
Theory & practice	Comprehension	Interpreting	Membership	Education	Experience	Ethics code

Examination Assessment						
Scoring	Pass/fail (merit, distinction)	Validity, reliability	Standard (e.g. Translation Quality Assessment (TQA), error analysis/deduction and/ or criterion-referencing (descriptor)	Theoretical bases & external factors (e.g. client's needs)	A reliable translation	Amount and types of test items, test content, evaluation rubrics, transparency
Length	SEM (Standardised Error Marking)	Correlation	Impact, washback	Practicality	Fairness	Screening tests
Skills	Rendering	Subject area	Extralinguistic	The whole competencies (e.g. strategic, psychophysiological/attitudinal, etc.)	Degree	

Rater's Assessment: Reliability

TABLE XII.
A MODEL OF CERTIFICATION PROGRAM FOR CERTIFIED INTERPRETERS

Exam (Test/Task)							
Level	General/average knowledge	or/ and	Advanced knowledge, professional knowledge	Paraprofessional		or	Long term training (i.e. obtaining postgraduate level)
Type of Exam/Task	Multiple choice, written, oral summary, interpreting			Interview, listening, interpreting, presentation, simultaneous exercises	Simulated situation/ assessing specific performance skills/project/consecutive and sight translation		

Proficiency (Candidate)							
Level	General knowledge (e.g. Aptitude Test)	Source Text (ST) delivery	Fluency	Target Language (TL) quality (e.g. reliable interpreting)	Interpreting skills	Metacognitive strategy	Culture

Rater's Proficiency: Training + (Calibration/Monitoring)/(No) Detailed Descriptions

Assessment							
Candidate	Pass mark	Validity	Accuracy	Fluency	Education/degree	Performance skills	Language ability
	Experience	Professional certification	Exam	Delivery	Proficiency	Pleasant voice	
Examination	Fidelity		Authenticity	Practicality	Impact & washback	Validity, reliability, (practicality, fairness, washback)	
Rater	Pass/fail		Reliability	Decision consistency	Intraclass correlation	Idiomatity & correctness	Training Fidelity

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