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Contents

REGULAR PAPERS

- | | |
|---|-----|
| L2 Teachers' Oral Corrective Feedback Practices in Relation to Their CF Beliefs and Learner Uptake
<i>Md Nesar Uddin</i> | 617 |
| Storytelling Technique in Teaching Ukrainian as a Foreign Language Remotely
<i>Natalia Ushakova, Tetiana Aleksieienko, Iryna Kushnir, Iryna Zozulia, and Tetiana Uvarova</i> | 629 |
| A Pragmatic Assessment of the Polarity and Modality in J. P. Clark's "Streamside Exchange"
<i>Obinna Inns Iroegbu and Olutola Olafisayo Akinwumi</i> | 639 |
| Teaching Descriptive Writing via Google Classroom Stream: Perception Among Year 6 Primary Students
<i>Shinyee Lim and Kimhua Tan</i> | 647 |
| The Ideological Manifestations in War Poetry: A Critical Stylistic Perspective
<i>Sarab Khalil and Wafa' A. Sahan</i> | 658 |
| Learning Through SMS in Saudi EFL Classroom: An Inter-University Study of Learner Perceptions and Achievement of Autonomy
<i>Abdul-Hafeed Fakih</i> | 665 |
| The Effect of L2 Experience on the Identification of British English Monophthongs by L2 Thai Learners
<i>Patchanok Kitikanan</i> | 676 |
| The Effect of Using the Strategy of Flipped Class on Teaching Arabic as a Second Language
<i>Nadia Mustafa Al-Assaf, Khetam Mohammad Al-Wazzan, and Sanaa Hssni Al-Marayat</i> | 684 |
| Negotiation in Indonesian Culture: A Cultural Linguistic Analysis of Bahasa Indonesia Textbooks
<i>Karmila Mokoginta and Burhanuddin Arafah</i> | 691 |
| <i>The Great Indian Kitchen</i> : Serving of an Unpalatable Tale of Male Chauvinism in Home
<i>Lourdes Antoinette Shalini and Alamelu C</i> | 702 |
| An Empirical Study on the Use of Emojis by College Students From the Perspective of Symbolic Interactionism
<i>Yuehua Lu and Jiahao Wu</i> | 707 |
| Refusal Strategies Used in Algerian Spoken Arabic in Response to Offers
<i>Amel Benbouya and Ghaleb Rabab'ah</i> | 715 |
| Mother, Mother Tongue, and Language Endangerment Process: An Exploratory Study
<i>Ansa Hameed</i> | 726 |
-

A Reading of Margaret Atwood's <i>The Handmaid's Tale</i> Based on Jasodhara Bagchi's Interrogating Motherhood: An Indian Radical Feminist Perspective <i>Maanini Jayal V. and B. Sivakami</i>	736
Comparative Study Between International and Domestic English Proficiency Standards From a Diachronic Perspective <i>Yu Liu</i>	744
Strategies Subtitlers Use in Rendering English Slang Expressions Into Arabic <i>Ruba Hashish and Riyad F. Hussein</i>	752
Factors Contributing to Willingness to Communicate in English of Thai Undergraduate Students in the Immersion Programs <i>Nitchamon Suwongse and Natthapong Chanyoo</i>	763
Multiculturalism in Chetan Bhagat's <i>Two States: The Story of My Marriage</i> <i>Deborah Hannah Vinitha V and Saradha Rajkumar</i>	772
Research on C-E Emergency Interpreting Service for the Immigrant Elderly Groups With Hearing Impairment in China <i>Hong Xie and Peng Wang</i>	778
The Language of Flowers in Selected Poems by William Blake: A Feminist Reading <i>Majd M. Alkayid and Murad M. Al Kayed</i>	784
The Representation of Women's Dependence on Men in <i>Little Women</i> <i>Satri Asriyanti, Burhanuddin Arafah, and Herawaty Abbas</i>	790
Analysis of Hermaphroditism in Jeffrey Eugenides' <i>Middlesex</i> <i>Amuthavalli S and Saradha Rajkumar</i>	797
An Analytical Study of Translating Astronomical Technology in the Yuan Dynasty to the West <i>Yanyan Liu and Jinyu Liu</i>	802
Conceptual Metaphor in COVID-19 Speeches of the American President Joe Biden <i>Lina Mahmoud Abdel-Qader and Rajai Rashead Al-Khanji</i>	810

L2 Teachers' Oral Corrective Feedback Practices in Relation to Their CF Beliefs and Learner Uptake

Md Nesar Uddin
The University of Memphis, United State of America

Abstract—Over the years, instructed SLA research emphasized corrective feedback (CF) interactions in different instructional contexts and showed the facilitative role of CF in L2 development. However, little research has investigated teachers' CF practices in relation to their beliefs and their impact on learner uptake in heritage language learning contexts. Through structured observations and semi-structured interviews, this study examined two teachers' CF practices, beliefs, and their impact on L2 learning in Arabic as a Heritage Language (AHL) context in one lower intermediate (LI) and one higher intermediate (HI) proficiency classes in a K-12 school in the USA. A total of 20 hour-observation data from two classes with 30 students were collected and coded based on Lyster and Ranta's (1997, 2007) taxonomy of CF types. The interview data were collected from the two class teachers and thematically coded and analyzed based on the grounded theory approach. The results showed that both teachers shared positive beliefs about CF, and preference for implicit CF and prompts. LI Teacher's CF practices largely and HI Teacher's practices fully reflected their CF beliefs. Whereas LI Teacher largely provided feedback for learners' lexical errors, HI Teacher predominantly responded to learners' grammatical errors. LI Teacher's use of elicitation, recast, and metalinguistic feedback prove effective in leading to high uptake and repair rate. On the other hand, elicitation, and clarification requests in HI Teachers' class were the most effective CF types. The findings suggest that teachers with informed knowledge of CF can provide CF that might ultimately lead to high uptake and repair.

Index Terms—corrective feedback, learner uptake, CF beliefs, CF practices, first language use

I. INTRODUCTION

Corrective feedback (CF) refers to teachers' responses to L2 learner productions that are linguistically incorrect (Sheen & Ellis, 2011). CF is provided in a number of ways ranging from output-pushing prompts—elicitation, metalinguistic feedback, clarification request, and repetition—to input-providing reformulations such as recast and explicit correction (Ranta & Lyster, 2007). CF can be given explicitly to elicit learner responses, or implicitly without overtly indicating learner errors. However, CF signals that there might be an error in the oral or written production, and as such, the learner needs to address this (Nassaji & Kartchava, 2017). Although CF has always been considered an inevitable aspect of L2 teaching, the argument about CF's role in L2 development is yet to be resolved. The nativist position holds that every human being is endowed with innate biological principles also called Language Acquisition Device (LAD) containing Universal Grammar (UG), and that only positive evidence is sufficient for learners to acquire the language. On the other hand, cognitivist, socio-culturalist and interactionist positions recognize the availability of CF in L2 teaching and claim its facilitative role in L2 development (Nassaji & Kartchava, 2017).

Over the past decades, a plethora of empirical studies examined CF's nature, use, and role in different contexts in L2 classroom and laboratory settings. Major observational studies on CF have followed Lyster and Ranta's (1997) error treatment model to study differential effects of different feedback types in different contexts and settings. The consensus about the role of CF as found in descriptive and experimental studies was that CF plays facilitative roles in the L2 learning process (e.g., Ellis, 2009; Demir & Ozman, 2017). However, qualitative research through teachers' interviews examining their perspectives about oral CF practices in heritage language learning contexts has not yet received SLA researchers' adequate attention whereas teachers' CF beliefs significantly affect their CF behavior (Alkhamash & Gulnaz, 2019; Gurzynski-Weiss, 2016). There is a glaring gap in the inquiry into how the relation between teachers' CF beliefs and practices interact with L2 development as well. It is crucial to know the relation between the belief-practice correspondence/mismatch and learner uptake so that, based on the finding, effective language teaching pedagogy and training can be suggested for L2 teachers. This study aimed to examine teachers' CF practices in relation to those beliefs in two proficiency level Arabic classes in a K-12 school in the Mid-South USA. Both structured observations and semi-structured interview methods were employed to collect the data. The results as to the teachers' CF beliefs and their classroom practices and their impact on L2 development can enrich L2 teachers' CF perspectives and provide them with new insights into devising hands-on L2 teaching pedagogies.

II. LITERATURE REVIEW

A. *Studies on the Effectiveness of Oral CF*

Over the years, SLA researchers focused on the effects of different types of corrective feedback on L2 development. Lyster and Ranta's (1997) seminal study on CF included all types of verbal acknowledgments to understand learners' noticing their errors. Subsequently, a body of empirical studies followed their study and examined CF characteristics and learner responses to different feedback types to uncover CF's role in L2 acquisition.

Descriptive studies used uptake and repair (e.g., Fu & Nassaji, 2016; Lyster & Ranta, 1997; Milla & Mayo, 2021; Roothoof, 2014; Shirani, 2019) and corrective feedback used noticing (e.g., Egi, 2010) to measure the effectiveness of CF. Experimental studies examined the effectiveness of CF on L2 learning, differential effects of specific CF types, and factors mediating CF effects (e.g., Adams et al., 2011; Doski & Cele, 2017; Lyster & Izquierdo, 2009). Most studies showed the preponderant use of recasts in corrective feedback interactions and their varied effects on learner uptake and repair. For example, Jimenez's (2006) study observing two Italian EFL classes of two distinct proficiency levels showed that recasts were the most frequently used CF type with a significant learner repair rate. Yoshida' (2008) study of teachers' CF choices and learners' feedback preferences in Japanese as a Foreign Language (JFL) classrooms showed that teachers extensively used recasts during CF. Along the same line, Choi & Li's (2012) study of 6 child ESOL classes in a primary school in New Zealand found that teachers mostly used recasts and explicit correction leading to relatively high uptake rates. Besides, Fu and Nassaji (2016) and Shirani's (2019) study also showed that explicit recasts connect with higher uptake and repair rates. Parvin's (2013) study of adolescent EFL learners found the highest recast use with the least uptake and repair while explicit correction, clarification request, and elicitation resulted in a much higher uptake rate. Esmaeili and Behnam's (2014) study of three elementary EFL classes in an Iranian language institute found that recasts were the most frequently used feedback type, but elicitation, metalinguistic feedback, and clarification request received a greater rate of learner repairs.

The effectiveness of CF depends on instructional contexts (e.g., Sheen, 2006; Oliver & Mackey, 2003; Lyster & Izquierdo, 2009), setting (Sheen, 2004), learner orientations (Ellis & Sheen, 2006; Rassaei, 2014) and selection of target items (Kim & Han, 2007). For example, Sheen (2006) showed differential effects of recasts based on four different contexts: ESL classrooms in New Zealand, a French immersion class, EFL classrooms in Korea, and ESL classrooms in Canada. The study showed more frequent use and a larger effect of recasts in EFL contexts than in ESL contexts. Oliver and Mackey (2003) found that discourse contexts in SLA classroom greatly determine whether recasts elicit immediate uptakes. They showed that recasts produced higher uptake rates when used explicitly in language-focused contexts. Simhony and Chanyoo (2018) found that teachers in public school classrooms in Thailand used recasts most in the EFL classes, whereas metalinguistic feedback was most common in classes in a private international school. The research suggests that the much smaller class size and the teacher's greater confidence in the student's ability to correct their errors may have led to this difference.

Meta-analyses (e.g., Li, 2010; Lyster & Saito, 2010; Mackey & Goo, 2007) found that the results indicated a significant role of CF on assisting second language learning. For example, Lyster and Saito's (2010) meta-analysis of fifteen classroom-based studies examined CF's pedagogical efficacy on L2 development and found that CF significantly affected L2 learning, and that prompts elicited more constructed responses than recasts. Overall, individual research and meta-analyses of CF studies supported a positive role of CF in instructed SLA. A consensus has developed in SLA research that CF facilitates L2 acquisition (Ellis, 2017).

B. *Teachers' Beliefs about Oral CF and Classroom Practices*

It is important to know teachers' perspectives behind specific feedback behavior in response to learner errors since it is generally believed that their beliefs affect their pedagogical behavior (Alkhamash & Gulnaz, 2019; Borg, 2011; Roothoof, 2014). Previous studies showed that most teachers support a fair amount of implicit CF in the language classroom while learners prefer explicit corrections. For example, Schulz's (2001) survey study showed that most learners wanted their erroneous oral productions corrected, whereas most teachers believe CF is not always practical. Jean and Simard's (2011) survey study showed that teachers had positive attitudes toward CF, especially toward implicit CF. In the same vein, Lee (2013) and Gómez et al. (2019) showed that teachers showed more positive feelings about implicit CF strategies than explicit ones. Studies (e.g., Al-Hajiri & Al-Mahrooqi, 2013) showed that the ESL teachers considered learners' personalities, linguistic knowledge, feelings, and socio-cultural orientations when they provided CF. All these survey studies provide us with teachers' CF perspectives, but they did not examine teachers' classroom CF practices in relation to their CF beliefs.

Some studies also investigated the linear relation between teachers' beliefs about L2 instructional aspects and practices showing mixed results. For example, Jensen (2001) and Ng and Farrell's (2003) showed that the teachers were positive about CF and their CF practices reflected their attitudes and beliefs about CF. Junqueira and Kim's (2013) study of two ESL teachers' CF beliefs and classroom practices showed that both the experienced and novice ESL teachers' beliefs about different CF types and their views of learner expectations significantly influenced their CF practices. Kamiya's (2016) study of four ESL teachers' oral CF beliefs and practices found that experienced teachers' classroom practices accorded to their stated beliefs of CF. On the other hand, some studies (e.g., Basturkmen et al. 2004; Farrokhi, 2007; Gatbonton, 2008) found that the teachers' CF beliefs and practices mismatched. Some recent studies (e.g., Bao, 2019; Dilans, 2015; Ha & Murry, 2020; Kartchava et al., 2020) showed teachers' beliefs were partly

reflected in their practices. For example, Kartchava et al.'s (2020) questionnaire survey and classroom observation study of preservice ESL teachers' CF beliefs and classroom practices showed that the teachers' beliefs about CF strategies paralleled the teaching practices, but they were found to address fewer errors than their perceptions. The relation between the beliefs and practices is not simply influenced by research methods or analytic approaches (Farrell & Lim, 2005; Farrell & Kun, 2008); it can largely be affected by contextual factors (Basturkmen, 2012) and situational constraints (Lee, 2009). However, the consistency between beliefs and practices was more reflected in the case of teachers with teaching experiences and pedagogical training (Mitchell, 2005).

While the previous studies mostly used questionnaire survey and classroom observations as data collection methods to identify beliefs-practices relations about oral CF strategies, little research examined through interviews along with classroom observations teachers' in-depth perspectives about CF use in Arabic as a Heritage Language (AHL) context. This current study employing multiple data collection methods investigated teachers' classroom oral CF practices in relation to their CF beliefs and their impact on learner uptake across learners' two proficiency level classes in AHL context at K-12 school in the Midsouth USA. The present study addressed the following three questions.

1. What were the teachers' beliefs about the use of CF in AHL teaching?
2. What CF types did the teachers use in their AHL classes?
3. How did CF practices impact learner uptake in the two proficiency level classes?

III. METHODS

A. *Setting and Participants*

This present study was conducted at a private K-12 school in Memphis, Tennessee, that requires Arabic as the core subject from the first grade to the twelfth grade. Two proficiency level classes such as lower intermediate and higher intermediate were observed.

LI Teacher, a 46-year-old female Arabic teacher with ten years' teaching experience, completed her MA degree in sociology in Libya. She received week-long teacher trainings three times at her school. During those trainings, she received hands-on instructions on teaching pedagogy and participated in five day-long workshops on language teaching pedagogies. She joined workshop on CF in her school.

HI Teacher, a 35-year-old male Arabic teacher with eight years of teaching experience, received his MA in the English in Libya and his MA in applied linguistics in the USA and was a Ph.D. in applied linguistics candidate during this study's data collection. His PhD concentration was ESL testing and evaluation and took classes on peer interactions and corrective feedback.

LI Class and HI Class each comprised 15 students. The students' average ages in the LI and HI classes were 12 and 14, respectively. LI Class students were 60% male and 40% female, while in the HI class, 20% of students were male and 80% female. Arabic constituted 85% LI and 90% HI students' parents' home language. The LI and HI students already studied Arabic for an average of five and eight years, respectively.

B. *Arabic as a Heritage Language (AHL) Context*

Arabic was a heritage language for most of the learners whose classes were observed for this study. While they had been exposed to colloquial Arabic dialects at home, they learned standard Arabic at school to be able to understand the classical and modern Arabic texts and to communicate with peers from other dialect groups in Arabic, making this immersion school analogous to a heritage language setting.

The Arabic language classes were scheduled one hour every day all five days in a week. The observed classes basically focused on reading and speaking skills. The textbooks were designed as per content-based instruction curriculum and contained readings with linguistic aspects to be covered in the classrooms. In most cases, the teachers assigned their students to reading the texts aloud and gave CF when the students made errors. The language textbooks contained passages about social science, history, geography etc. The teachers asked their students questions relating to the texts and provided oral CF in response to their erroneous utterances. The students were also assigned to writing and asked to read aloud what they had written. Both teachers had almost the same teaching approach discussing contents of the text, allocating individual, pair, and group activities, asking students questions about linguistic features found in the text and giving feedback where needed.

C. *Data collection Procedures and Instruments*

The study started after the IRB approved the data collection procedure. Two different proficiency level classes were observed for a week to pilot the feasibility study. Being convinced that both teachers used CF in their classes, the researcher started collecting data with the necessary consent from the school's principal, the participating teachers, the learners' parents, and assents from the learners. The researcher had already known the participating teachers. They were not informed of what specific linguistic aspects or teaching strategies would be investigated in the study.

This study used a mixed method approach including structured observations and semi-structured interviews. During the observation procedure, the researcher sat at a corner of the class unobtrusively and video-recorded a total of 20 hours of teacher-student interactions for two months in the two proficiency classes. The non-participant observations procedure was used to collect the observation data meaning that the researcher did not take part in any classroom

activities, and the utmost precaution was taken to ensure that this presence made little impact on the regular behavior of the classes.

Once the observations were completed, the researchers interviewed the two teachers twice, once at the end of the observations and once after the primary data analysis for one hour in each phase. The second interviews were aimed to member check the researcher's interpretations with the participating teachers' constructions. The first interviews took place in the teachers' office rooms and the second interviews via the Zoom meeting. The second interviews asked for clarifications of some questions that arose during the data analysis. The interviews in both phases were audio-recorded for coding and analysis.

D. Data Coding and Analysis

This study adopted Lyster and Ranta's (2007, 1997) error categories and error treatment sequence to code and analyze the observation data. The researcher coded all the instances of oral CF regardless of classroom activities. Ranta and Lyster (2007) categorized CF into two main kinds: reformulations (recast and explicit correction) and prompts (clarification requests, elicitation, metalinguistic feedback, repetition, and multiple feedback). The implicit CF includes recast, repetition, and clarification requests while explicit CF includes explicit correction, elicitation, metalinguistic feedback, multiple feedback. The data of this study shows that both teachers used conversational recasts to support the continuation of the interaction. So, the recasts used by the participating teachers were categorized into implicit CF.

This study used the grounded theory approach and thematically coded the interview data using Nvivo 12 Plus. Lyster and Ranta's taxonomy of CF and learner errors and uptake provided inspiration for thematic coding. Hence, to analyze the qualitative data, the codes such as, major errors, minor errors, implicit CF, and explicit CF were used. Teachers' beliefs about CF were categorized into positive ones and negative ones. Positive beliefs were coded from their statements that acknowledged the importance of CF in language teaching. For example, the following extract shows that the LI teacher recognized the importance of CF and described her practice of CF in her class.

Example 1: LI Teacher

Sometimes errors should be corrected when it comes to affecting the meaning. If the error affects the meaning, we need to correct them. In writing I do give them feedback after they submit their paper. Even when they present like formal presentation, I write down some errors... then I give it to them after they are done.

The researcher coded the terms relating to error correction and derived a common theme from those terms. From the above extract, for example, the researcher coded the terms "errors should be corrected", "need to correct them", and "we write down some errors" etc. as the teacher's positive view of CF. The teachers' preferences for specific CF strategies were coded based on some terms they used to mean their preferences for specific CF strategies such as 'like', 'dislike' and, or prefer etc. The following example states what CF type the teacher preferred and why he did so.

Example 2: HI Teacher

You know, I prefer implicit feedback because I guess it is better for communication purposes. So, implicit feedback can be part of the communication. When I am correcting their errors, I try to do it implicitly partly because I am sensitive to their emotion.

As the example above shows, the teacher explicitly stated his preference for implicit CF. The CF categories were coded from the data corresponding to the definitions used in Table 1.

For coding, the researcher manually transcribed the observation data in English. To ensure the reliability of the observation data coding, an Arab PhD student of Applied Linguistics inter-coded 15% of the observation data. She was given a short orientation on CF and learner uptake plan before coding. The researcher's and inter-coder's coding results yielded 90% similarity. In order to ensure the reliability of the qualitative data analysis, both teachers were interviewed second time to verify the researcher's data interpretation. After the researchers transcribed and coded the interview data, he showed them his coding and analysis to member check his interpretations with the teachers' intended meaning.

E. Error Treatment Sequence

The error treatment procedure starts with learner errors—lexical, phonological, or grammatical ones. Then the teacher either provides CF or the learner continues the topic. In case the teacher provides CF, the learner responds to the CF or continues the topic. In the case of learner uptake, either the uptake is successful (repair) or unsuccessful (needs repair). When the uptake is successful, either the teacher reinforces with some appreciation, or the learner continues. When the uptake is unsuccessful, either the teacher gives CF again or the learner continues the topic.

F. Error Categories

This study coded three error types (phonological error, lexical error, and grammatical error) and examined how they were treated and how that error treatment impacted learner responses. For this study, the following definitions of error categories were used. Please see the examples of error types in Table 1. All example errors and teachers' CF emerged from the present study.

1. Phonological error refers to incorrect pronunciation of Arabic sounds.
2. Lexical error refers to the use of inappropriate vocabulary or the vocabulary with incorrect form or utterances.
3. Grammatical error refers to improper use of any grammatical categories and/or incorrect utterance of ending vowels of Arabic words.

G. CF and Uptake Definitions

The following definitions of oral CF are used for this study.

TABLE 1
DEFINITIONS OF CF AND UPTAKE (MODIFIED FROM Lyster and Ranta 1997)

CFs and uptake	Definitions	Examples (taken from this current study)
<i>Recasts</i>	The teacher reformulates the erroneous part of the learner's utterance without clearly indicating that the learner made an error.	S: <i>wa ana azhab ilaihi da:iman wa na 'kul tubul</i> . 'And I always go to him and eat 'tubul' (Lexical error: exact word 'at-tabbulah' meaning a kind of salad.) T: <i>at-tabbulah</i> (recast). 'T: 'At-tabbulah'
<i>Explicit correction</i>	Directly indicates that the utterance is erroneous and corrects the error.	S: <i>makhajat</i> . 'I did not take' (grammatical error: no subj. verb agreement) T: <i>Ma' this is one kalima, akhaztu, ta damma, ma akhaztu</i> . 'Not, this is one word, I took'. (Explicit correction)
<i>Clarification requests</i>	Asks for more clarification by some phrases such as "I don't understand", "What", or "Excuse me" indicating that the meaning or message was not clear, or there is some error in the utterance.	S: <i>fi ashsharqil wasat</i> . 'In the Middle East.' (Phonological error). T: <i>what?</i> (Clarification request)
<i>Metalinguistic feedback</i>	Gives linguistic explanation or asks questions about the construction of the utterance without giving the correct form (for example, 'Do you say like this in English?' and 'It is third person singular number').	S: <i>ain a 'taita?</i> 'Yourself did you give?' (Lexical error: 'ain' meaning 'fountain' should have been 'aina' meaning where) T: <i>Try to read with haraka at the end</i> . 'Try to read with an ending vowel'.
<i>Repetition</i>	The teacher repeats learners' errors by adjusting intonations to draw learners' attention.	T: What should we say after Mohammad, Ziad and Ismail? S: They [dual form] T: They [dual form]?
<i>Elicitation</i>	The teacher pushes learners to self-correct forms by correcting part of the error and then pausing for a while for learners to complete or by asking WH questions (e.g., 'How do you use the plural form?')	S: <i>hal anti (انت) ta 'mal fi hazal maktab?</i> 'Do you work at this office?' (Subject-verb agreement problem) T: <i>Hal anti...</i> (elicitation) 'Do you...'
<i>Multiple feedback</i>	Uses two or more feedback strategies in one feedback turn and thus makes the feedback salient to learners	S: <i>wahia mutakhassisah fil jugrafiya</i> 'She is expert in geography' (grammatical error: mismatch in subject-predicate gender agreement) T: <i>wahia mutakhassisah fil jugrafiya. Wa hia...</i> 'She is an expert in geography. She is...' (recast plus elicitation)
<i>Uptake</i>	Refers to learners' immediate response to teachers' CF. Uptake can be either 'repair' (successful) or 'needs repair' (unsuccessful).	S: <i>hal anti (انت) ta 'mal fi hazal maktab?</i> 'Do you work at this office?' (Grammatical error; subject-verb agreement problem) T: <i>Hal anti...</i> 'Do you...' S: <i>hal anti ta 'mali:n?</i> 'Do you work?' (Repair.)

Note: S refers to student and T refers to teacher.

IV. RESULTS

Research Question 1. What were the teachers' beliefs about the use of CF in AHL teaching?

A. Beliefs about CF

Both teachers recognized the importance of the use of CF in second language teaching and believed that teachers should provide CF. LI Teacher stated that she provided immediate CF and tried to fix errors by identifying the sources of errors. HI Teacher said that he treated major errors and practiced both delayed and immediate CF approaches. However, both were against providing excessive CF. Especially, HI Teacher was a steadfast critic of CF for minor errors. LI Teacher did not want her students to repeat the same errors. She preferred addressing their errors without explicitly indicating them. Likewise, HI Teacher recognized the importance of CF, but is more conservative about addressing learner errors. He did not condone that a lot of error correction would be effective in language teaching. He stated that he addressed learner errors only when they interrupted meaningful communication.

B. Preference for Specific CF Types

Both teachers preferred implicit CF strategies and advised for judicious decisions while providing CF so that learners do not feel interrupted and lose confidence. LI Teacher preferred implicit CF to avoid learners' emotional reactions while HI Teacher preferred implicit CF to avoid interactional interruptions. LI teacher was against explicit correction. However, for HI Teacher, the explicitness of his CF depends on interactional situations. He mentioned that during students' presentation he gave explicit feedback; otherwise, he preferred implicit CF. He explained that since Arabic is a gendered language, he explicitly addressed learner errors when they failed to maintain agreement between gender and number in sentence constructions. Both teachers showed their preference for prompts that were intended to push learners to self-correct. They both stated that they preferred pushing learners to correct by themselves and stated how

they pushed learners to self-correct. LI Teacher preferred prompts and did not like to make the corrections by herself. She liked using scaffolds but did not state any specific example of her non-verbal behavior. She also clearly stated that she tried to push her learners to self-correct. HI Teacher also preferred activating learners' self-autonomy by pushing them for self-correction. HI Teacher attempted to make his student self-reliant by activating their learning self-autonomy. He said that he always pushed his learner to self-correct. He opined that since his students were in the advanced level, they should be able to notice their own linguistic gaps.

C. Beliefs about Error Types

The teachers' statements show that LI Teacher focused on correcting learners' lexical errors while HI Teacher focused more on learners' grammatical errors. Also, both teachers were opposed to addressing minor errors that do not impact teacher-student oral communications. LI Teacher emphasized vocabulary and their meaningful usage in her class. She also added that she responded only to specific errors. On the other hand, HI Teacher focused on grammatical errors. HI Teacher's main emphasis was on learners' grammatical accuracy. He also added that he ignored learners' phonological errors unless they impeded learners' intelligibility. Since most of the learners' home language was Arabic, the teachers' focus was not the learners' pronunciation.

Research Question 2. What CF types did the teachers use in their AHL classes?

The total number of CF provided by the two teachers was 156 followed by 126 learner uptake moves (77% CF) that included 106 learner repairs (84% uptake). LI Teacher provided 105 CF moves leading to 91 uptake moves (87% CF) and received 76 learner repairs (83% uptake) whereas HI Teacher gave 51 CFs leading to 35 uptake moves (67% CF) and received 30 learner repairs (86% uptake).

As Figure 1. shows, LI Teacher uses 105 CF moves whereas HI Teacher uses only 51 CF moves in his high proficiency class. LI Teacher uses five CF strategies: explicit correction (14%, N=15, recast (23%, N=24), metalinguistic feedback (27%, N=28), elicitation (15%, N=16), and multiple feedback (21%, N= 22). Reformulations (explicit correction and recast) constitute 37% CF (N=39) and prompts (metalinguistic feedback, elicitation, and multiple feedback) 63% CF (N=66). While the results of the most previous studies found that the most frequently used CF type was recast, this study showed that, in the LI class, the most used CF type is metalinguistic feedback, and the second most used CF was recast.

On the other hand, HI Teacher uses equally both reformulations (51%) and prompts (49%). His recast constitutes the highest frequency rate (49%, N=25) and multiple feedback the second highest (21%, N=11). His implicit CF strategies include recast (49%, N=25), clarification request (4%, N=2), and repetition (2%, N=1). And the explicit CF strategies he uses are multiple feedback (21%), elicitation (12%, N=6) and metalinguistic feedback (10%, N=5).

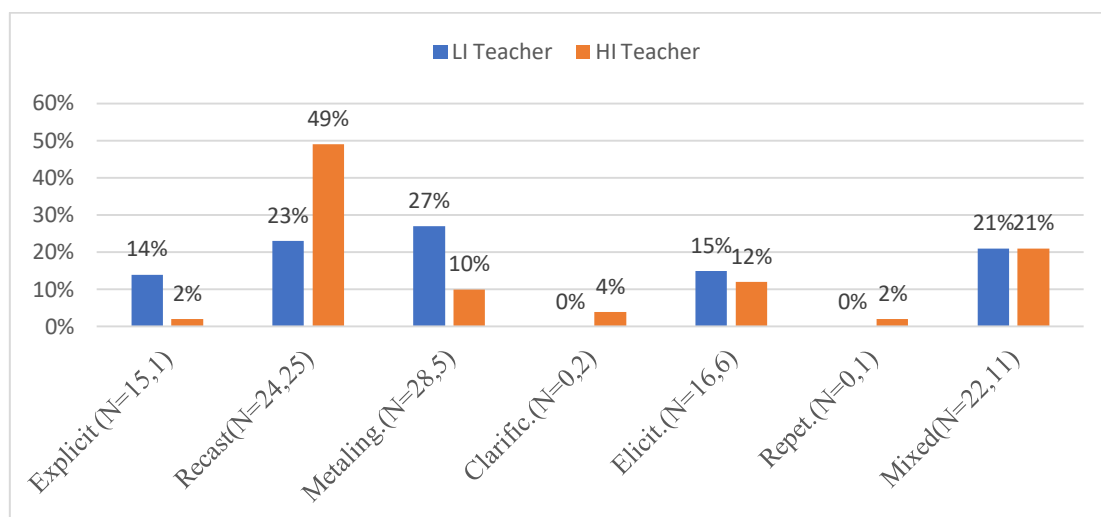


Figure 1. Frequency of LI and HI Teachers' CFs (N=105 and 51 in two classes respectively)

Note: "Mixed" used in all the figures in this study refers to 'Multiple CF' category.

In regard to LI Teacher's CF in response to error types, as Figure 2. Shows, LI Teacher's 72% CF moves (N=76) respond to lexical errors, whereas only 28% (N= 29) CF moves address grammatical errors. Metalinguistic feedback constitutes the highest CF rate (22%, N=23) followed by multiple feedback (15%, N=16) and recast (13%, N=14). Besides, her use of explicit correction and elicitation each constitutes 11% CF. In response to grammatical errors, she uses recast ((9%, N=10), multiple feedback (6%, 6), metalinguistic feedback and elicitation (5% each, N=5) and explicit correction (3%, N=3). The LI teacher did not respond to any phonological errors. In the interview, LI Teacher responded that she was not concerned about their pronunciation. It was also found during the observations that the learners' pronunciation was exceptionally comprehensible. It might be because they were mostly from families where at least one parent spoke the Arabic language.

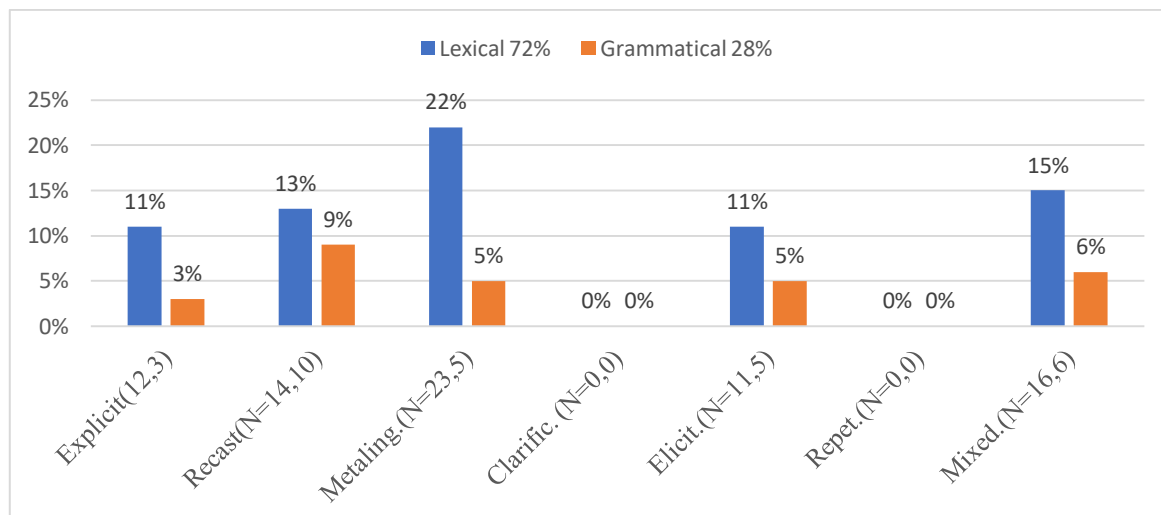


Figure 2. LI Teacher's CF in Response to Error Types (N=76,29)

As Figure 3. below shows, HI Teacher predominantly addresses grammatical errors constituting 71% CF moves (N=36) whereas only 24% ones (N=13) respond lexical errors and 4% ones (N=2) phonological errors. Among the CF types addressing grammatical errors, recast is the most frequently used CF type making 33% CF (N=16). Besides, he uses multiple feedback (14% CF, N=7), elicitation (12% CF, N=6) and metalinguistic feedback (10% CF, N=5) addressing grammatical errors. Recast receives the highest frequency rate (16%, N=8) whereas multiple feedback and clarification request receive only 6% and 2% of CF respectively in response to learners' lexical errors. His response to phonological errors constitutes only 4% of CF, that is, 2% (N=1) with recast and 2% (N=1) with multiple feedback. In the follow-up interview HI Teacher explained that his learners coming from Arabic speaking families were good at pronunciation and he focused more on grammatical accuracy.

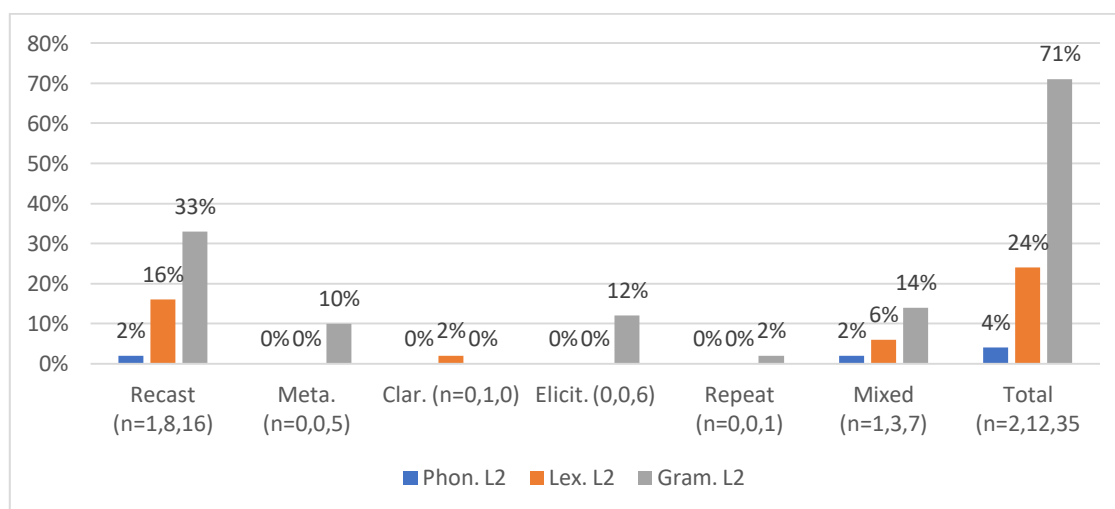


Figure 3. HI Teacher's CF for Phonological, Lexical, and Grammatical Errors (N=2, 13, 36)

Research Question 3. How did CF practices impact learner uptake in the two proficiency level classes?

Figure 4. below shows the uptake and repair rates in LI Teacher's class. The average uptake and repair rates in the lower proficiency class are respectively 87% (N=91) and 83% CF (N=76). Elicitation leads to 100% uptake (N=16) and recast (N=23) leads to the second highest uptake rate (95%). Besides, metalinguistic feedback, explicit correction and multiple feedback respectively lead to 82% (N=23), 80% (N=12) and 77% uptake (N=17). As to the repair rate, multiple feedback and recast's uptake include the highest repair rates (88% and 87% respectively). In addition, metalinguistic feedback and elicitation and explicit correction's uptake moves respectively include 82% (N=19), 81% (N=13) and 75% (N=9) repairs.

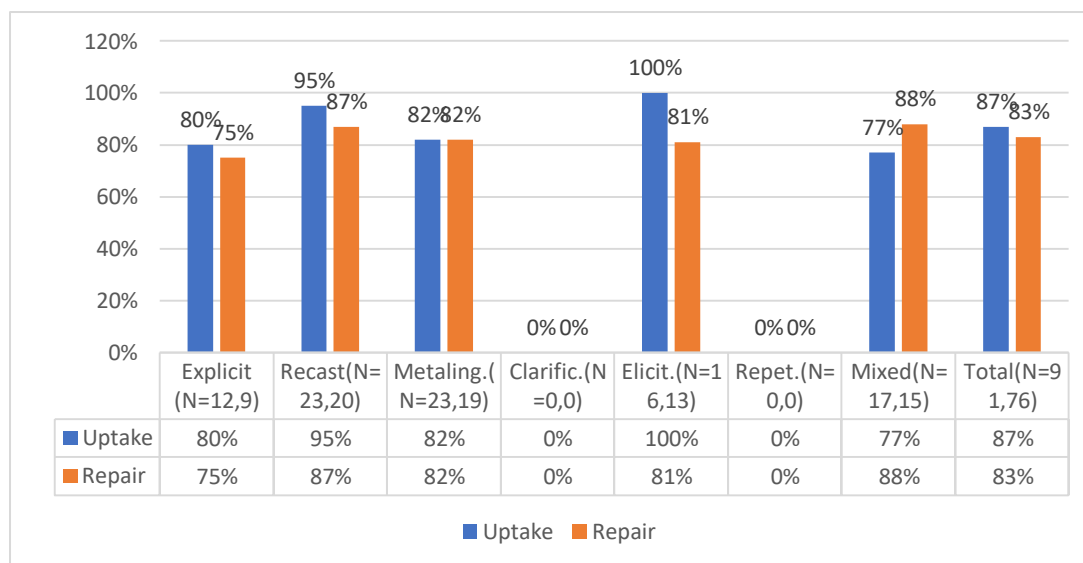


Figure 4. Uptake and Repair Rates in L1 Teacher's Class

Figure 5. below shows the uptake and repair rates in HI Teacher's class. The average uptake and repair rates are respectively 67% (N=35) and 86% (N=30). Elicitation, clarification request, explicit correction, and repetition each leads to 100% uptake and repair. Multiple feedback leads to 72% uptake (N=8) and 87% (N=7) repair. Recast leads to 60% uptake (N=15) that includes 80% repair (N=12). Metalinguistic feedback leads to the lowest uptake rate (40%, N=2) including only 50% repair (N=1).

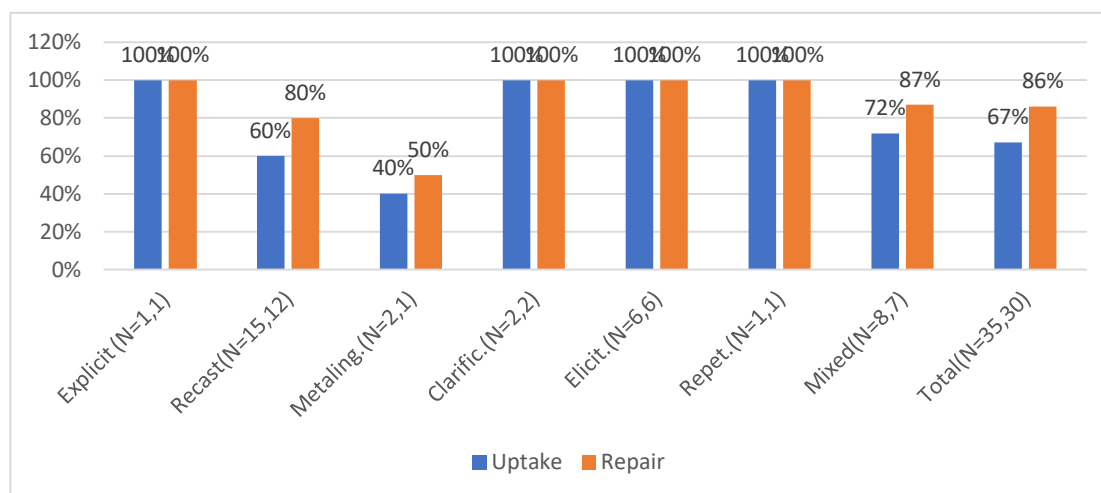


Figure 5. Uptake and Repair Rates in HI Teacher's Class

V. DISCUSSION

The teachers' CF beliefs largely influenced their classroom CF practices. For example, the high incidence of metalinguistic feedback, elicitation, multiple feedback and recast reflected LI Teacher's statements that she preferred prompts and implicit corrective feedback strategies. 86% of her CF practices corresponded to her preference for implicit CF and the rest 14% CF practices partly matched with her preference for prompts. As she stated in her interviews that she preferred pushing her learners to self-correct, she used a great rate of metalinguistic feedback, elicitation, and mixed feedback. In the case of mixed feedback, she uses two or more feedback types, mostly metalinguistic feedback and recast, in the same turn.

CF decisions in HI Teacher's class fully corresponded to his beliefs about different CF strategies. For example, as he stated that he preferred prompts and implicit CF, and sometimes used explicit CF, the data shows that he predominantly used recast and different prompts. He stated that he was used to both implicit and explicit CF and used recast because it could be provided without interrupting oral interactions. His CF moves led to very high uptake and repair rates with a few exceptions. For example, his metalinguistic feedback and recast less effectively led to uptake but the repairs from recast were significantly high. As he preferred implicit CF and prompts, he provided half of his CF by recast and provided a high rate of multiple feedback leading to high repair rates. His CF practices effectively led to high learner

responses; however, the repairs are always higher than the uptake moves. This study finds a positive connection between CF beliefs and classroom practices.

The high recast rates in both classes conform to high incidence of recasts found in prior studies (Li, 2014; Esmaeili & Behnam, 2014; Fu & Nassaji, 2016). Whereas some previous studies (e.g., Lyster & Ranta, 1997; Kennedy, 2010) show that teachers provided prompts more than recasts in proficiency level classes, this current study shows that recasts were provided more predominantly in the higher proficiency class as was also found in Nikoopour and Zoghi's (2014) study.

LI Teacher was found concerned about learners' emotional reactions in response to explicit CF which was why she said she preferred recast corresponding to previous studies (Gómez et al., 2019; Mori, 2002; Kartchava et al., 2020) that show that L2 teachers considered learners' personalities, feelings, sociocultural orientations, or communication flow during oral interactions. However, HI Teacher, who was an experienced L2 teacher, stated that his explicit CF practices were influenced by learner needs. He also preferred implicit CF, specially, conversational recast; however, this was not to avoid learners' emotional reactions, but to continue classroom interactions without interruptions. This finding conforms to a number of studies that showed that experienced teachers valued the effectiveness CF and focused on learner needs (Rahimi & Zhang, 2015; Ha & Murray, 2020; Ha & Murray, 2021).

The teachers' error preference differed across their learners' proficiency levels. LI Teacher showed her preference for lexical errors. In compliance with her beliefs, she predominantly addressed learners' lexical errors. This finding conforms to Nikoopour and Zoghi's (2014) study that showed that the teachers mainly addressed lexical errors in their low proficiency class. However, many other factors such as contexts and settings might be likely to influence teachers' preference for error types. For example, Choi and Li's (2012) study of CF and uptake in 6 ESOL classes in a New Zealand primary school shows that teachers' most targeted error type was grammatical errors followed by phonological and then lexical errors. LI Teacher explained the reason for her high focus on lexical errors saying that she followed content-based syllabus that was designed to develop learners' vocabulary knowledge and lexical accuracy. Hence, she used to ask her students to read out the text and tell the meaning and do the tasks. However, instructional contexts and linguistic focus might influence what error-types teachers address. For example, Bao's (2019) study of CF beliefs and classroom practices with eight Chinese as a Second Language (CSL) teachers showed that phonological errors received the highest CF. HI Teacher's preference for learners' grammatical errors was due to his instructional focus that was manifested in his statements and classroom practices. HI Teacher's high response to grammatical errors correspond to the studies of Lyster (1998) and Kennedy (2010) that showed that teachers mainly focused on learners' grammatical errors.

The CF frequency in both classes was relatively low, but the uptake and learner repair rates found in this study were much higher than in previous studies (e.g., Panova & Lyster, 2002; Lyster & Mori, 2006; Fu & Nassaji, 2016; Shirani, 2019). It might be because both teachers were opposed to the random use of CF despite positive belief about CF. For example, LI Teacher stated that she identified the patterns of learner errors that were made repeatedly and then she addressed only those errors so that the learners could avoid repeating those errors. Likewise, HI Teacher mentioned that he focused only on major errors that caused communication breakdown. Their statements align with their classroom practices that were likely to influence their learners' high uptake and repair. One reason for high uptake rate in LI class can be attributed to the teacher's approach to CF. She was found insisting on learners' responses when she provided any CF. Both teachers' use of prompts, specifically, the use of elicitation in LI and HI classes was found very effective in leading to high uptake and repair rates corresponding to the finding of a number of previous studies (e.g., Esmaeili & Behnam, 2014; Nikoopour & Zoghi, 2014; Shirani, 2019; Alkhamash & Gulnaz, 2019). The finding suggests that focused CF is less frequent but is likely to lead to more uptakes and repairs.

VI. CONCLUSION

This present study investigates AHL teachers' CF practices in relation to their CF beliefs in two proficiency level classes. That teachers' beliefs about particular language teaching strategies largely impact their pedagogical behaviors (Borg, 2011; Roothoof, 2014; Alkhamash & Gulnaz, 2019) is manifested in the findings of this study. LI Teacher's CF practices were significantly consistent with their CF beliefs. LI Teacher's use of implicit CF resulted from her beliefs that taking indirect strategies to address errors is an effective way to treat learner errors without affecting learners' feeling, and her belief about using prompt was that learners in the low proficiency class sometimes should be pushed to respond so that learners can learn through interaction. She also used a fair frequency of explicit correction that she did not prefer. Besides, her predominant responses to learners' lexical errors conformed to her beliefs about her learning outcomes and teaching goals. HI Teacher's practices were fully consistent with his CF beliefs. His selective use of CF reflected his belief that teachers should not interrupt communication flow by pointing learners' every error unless the error impedes meaningful interactions. High frequency of recast in response to grammatical errors derived from his CF beliefs and pedagogical focus resulting in high rates of learner uptake and repair.

The implications of this study extend to second language teaching pedagogy that advocates for CF practices in L2 classrooms. The findings suggest that teachers with informed knowledge of CF can ensure high consistency of their CF practices with their CF beliefs. L2 teachers should be provided with practical orientations of CF strategies. They should also undertake some research agenda through hands-on instructional projects that will include their CF strategies and learning assessment to estimate the connections between their stated CF beliefs and practices and their efficacy on L2

learning. Their self-study will also help reflect on the results and assess their beliefs' relevance in relation to practical needs for L2 development (Kartchava et al., 2020).

The study is, nevertheless, limited to only two teachers of the two observed classes. This study excluded the learners' perspectives whereas it is also important to know the learners' perspectives about the uptake behaviors in response to teachers' specific CF practices. Studies of larger samples where the same participants teach both lower and higher proficiency level classes will render a broader perspective of CF beliefs and practices and show whether the same teachers' CF beliefs and practices change across learners' different language proficiency levels. High uptake and repair rates found in this study might be because the teachers provided relatively low amounts of CF making the CF instances focused and noticeable to the learners which was why they significantly responded to the CF moved provided. So, to understand the real scenario, future study should also interview the learners to know their perspectives about their error noticing and their responses. Future research can also consider learner uptake in response to some specific CF types, CF's timing, and moderating variables such as L2 teacher education and learner aptitude to identify how they are connected to teachers' CF beliefs and classroom practices and how the relation between CF practices and beliefs impact L2 development.

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Md Nesar Uddin, a Fulbright alumnus, is currently an Adjunct Assistant Professor of English at The University of Memphis, Tennessee, USA. He taught ESL, EFL, and academic writing at different universities including The University of Georgia (UGA), Southeast Missouri State University, and The University of Memphis. Currently he teaches ESL Methods and Techniques and First-year Writing at The University of Memphis.

Dr. Nesar holds a BA in English (2005), three masters— an MA in TESOL from Southeast Missouri State University, USA (2017), an MA in English from Chittagong University, Bangladesh (2007), and an MA in Islamic Jurisprudence from Islamic Arabic University, Bangladesh (2001)—and a PhD in Applied Linguistics from The University of Memphis, USA.

Dr. Nesar Uddin publishes research articles on second language acquisition, ESL reading and writing, corrective feedback, and discourse analysis in peer-reviewed journals. He regularly presents papers at international conferences such as TESOL International Convention, AAAL, PSLLT, SLRF etc. He was the recipient of Teresa Dalle ESL Award, Ruth and Henry Loeb Scharff Scholarship, Applied Linguistics Concentration Award, and Fulbright scholarship. He is a multilingual speaking six languages and advocates for a pluralistic society.

Storytelling Technique in Teaching Ukrainian as a Foreign Language Remotely

Natalia Ushakova

Language Training Department 1, Institute of International Education for Study and Research, V.N. Karazin Kharkiv National University, Kharkiv, Ukraine

Tetiana Aleksieienko

Language Training Department 1, Institute of International Education for Study and Research, V.N. Karazin Kharkiv National University, Kharkiv, Ukraine

Iryna Kushnir

Language Training Department 1, Institute of International Education for Study and Research, V.N. Karazin Kharkiv National University, Kharkiv, Ukraine

Iryna Zozulia

Linguistic Department, Vinnytsia National Technical University, Vinnytsia, Ukraine

Tetiana Uvarova

Language Training Department, Kharkiv National Automobile and Highway University, Kharkiv, Ukraine

Abstract—Global digitalization processes of educational environment, which are currently taking place, require to develop new techniques for teaching Ukrainian as a foreign language. This research presents the results of experimental implementation of storytelling technique into the process of language education of foreign non-philological specialties students in Ukrainian higher education institutions. Due to the specific pedagogical conditions of teaching foreign students, the authors developed and tested an algorithm of using the modified storytelling technique, adapted to the pedagogical realities in Ukrainian language and educational environment. There are three stages of the developed experimental model, implemented during online Ukrainian practical classes to foreign non-philological specialties students with different levels of language proficiency, from Beginner to Intermediate, in different Ukrainian higher education institutions. The methodological experiment, observational and diagnostic methods, quantitative and qualitative comparative methods as well as descriptive methods showed that the modified storytelling technique was effective for developing monological speaking skills. Besides, the previous authors' hypothesis was also confirmed by the use of teaching aids, described in the article, such as: converged texts, created with due account for the specific requirements to structural and semantic content as well as presentation format, focused on features of modern students with clip thinking and on general educational processes; system of iterative questions; and digital teaching aids. The results of the research showed that the modified storytelling technique, firstly developed within the theory of teaching Ukrainian as a foreign language, should not be used not as the main method for teaching foreign non-philological students of higher education.

Index Terms—converged text, storytelling technique, Ukrainian as a foreign language.

I. INTRODUCTION

Foreign students of Ukrainian higher education institutions master the Ukrainian language for an inclusive communication in the relevant communicative spheres. It can be achieved due to sufficiently developed communicative competence. The pedagogical conditions of teaching Ukrainian as a foreign language (UFL) have changed significantly over the past few years. First, according to the curricula, the number of classroom hours of language courses for foreign students have been significantly reduced. Second, according to the observations of scholars Kushnir (2020), Ekhalov et al. (2018), Trubitsyna et al. (2020), there are other personal learning strategies of modern youth with clip thinking who perceive information simultaneously through different channels. Third, modern higher education has changed the form of learning to partially distance or remote one. The outlined situation has caused the search for techniques of teaching UFL, which are the most effective for the formation of communicative competence of foreign students, particularly in the process of teaching speaking Ukrainian. And therefore, the object of the research is the storytelling technique.

II. LITERATURE REVIEW

Being updated in the last quarter of the twentieth century, storytelling, being a promising technique of teaching and educating, is used as an effective tool for optimizing learning process through self-realization of students, thus allowing to develop adaptive skills. Storytelling is a pedagogical technique based on the use of stories with a certain structure and a vivid character. Storytelling or reading is used in foreign language teaching to develop phonetic, lexical, grammatical and productive communication skills.

The scholars analyzed and described the various aspects of storytelling technique: its communicative significance is determined by the ability to describe real life or imaginary events, using a text (Akgun et al., 2015); an interpersonal educational aspect as the exchange of knowledge and experience through storytelling in order to convey ideas, reveal concepts, cause-and-effect relationships, etc. (Sole & Wilson, 2002); focus on describing the differences in the use of storytelling by students of higher education institutions (Garcia & Rossiter, 2010; Lucarevski, 2016; Syafrizal, 2017); the use of storytelling in the process of learning foreign languages (Pratama & Awaliyah, 2015; Richards, 2008; Saienko, 2020); emphasis on the modern tools for implementing the digital storytelling technique (Bondarenko, 2019; Kasami, 2017; Normann, 2011; Palamar & Naumenko, 2019; Razmi et al., 2014). The topicality of the research is due to the fact that the scientific principles of storytelling technique in the process of teaching UFL have not been developed yet.

The use of storytelling technique by foreign language teachers is explained by several factors: stories motivate, they are interesting and enjoyable, therefore they help to develop a positive attitude to learning a foreign language; listening to stories together leads to the acquisition of general social experience since a story plot evokes the overall reaction of laughter, sadness, excitement and anticipation, contributing to the emotional development of a learner; listening to stories allows the teacher to introduce new vocabulary and grammatical constructions, to familiarise students with the language in a variety of vivid contexts, that enriches their thinking and gradually becomes their own communication practice; stories involves universal themes which go beyond the “utilitarian” level of educational dialogues and everyday issues (Ghosn, 2013).

The foreign language learning process with the use of storytelling technique implies the transition from “silent” storytelling (when students listen to stories and imitate them) to active one, when the teacher outlines a story, defines its goals and objectives.

Listeners are actively involved in the process of creating and telling stories. Thus, students who learn a foreign language can (Bakanova, 2017):

- create stories independently, following teacher’s tasks and recommendations;
- simulate various situations and seek solutions to them;
- analyze stories on their own or with the teacher.

I. Kushnir (2018) considered the modern linguodidactic paradigm to be open to the informatization of language learning process. Nowadays, pedagogical storytelling is used along with the active involvement of digital teaching aids, that allows to implement this technique into both full-time and remote learning. As a result, the term “visual / digital storytelling” was coined (Kasami, 2017). It is defined as storytelling, supplemented with visuals such as videos, scribing, mind maps and infographics (Saienko, 2020). The visual background helps to make a story’s atmosphere more dynamic, to reveal its topic effectively, to increase its vividness and to involve a listener into the story events.

In our opinion, this type of storytelling is the most effective for the modern students with clip thinking. Digital storytelling has a number of advantages because it allows: to make any explanation more convincing and visually compelling; to share digital stories rapidly with students and colleagues; to personalise learning; to simulate various situations, processes and phenomena without excessive financial and time cost; to increase the involvement of students in the learning process; to preserve the structure and basic elements of traditional storytelling and to expand the ways of presenting information significantly (Ermolaeva & Lapuhova, 2016). Digital storytelling requires an appropriate text format. The scholars of language didactics moved from the practical creation to the theoretical analysis and description of combined texts, which they called a “transmedia narration” or a “converged text”. This type of text “combines verbal, visual and audio components <...>; their syncretic unity is characterized by integrity, purposefulness and pragmatic paradigm” (Pilhun, 2015, p. 2).

Thus, the choice of the topic of our research is conditioned by two factors: first, by general trends to modernise and digitalise the language education system, and second, by insufficient implementation of storytelling technique as a tool for developing communicative competence of foreign non-philological students into the process of learning UFL. Having analysed the guidelines for the storytelling technique and the examples of its use in teaching different foreign languages, we concluded that it is not possible to apply this technique in its original form to the curricula and syllabuses of teaching UFL in Ukrainian higher education institutions. It is necessary to develop and test an algorithm for using the modified storytelling technique, adapted to the real pedagogical conditions of teaching UFL in the Ukrainian educational environment.

The aim of the article is to prove the effectiveness of the use of modified storytelling technique in the distance learning lesson of UFL. To achieve the aim, a range of tasks should be solved: to identify modern tools for implementing the technique into online teaching; to recommend the main ways of work with narrative stories for their inclusion in the methodology of teaching the Ukrainian language to foreign non-philological specialities students.

III. RESEARCH METHODOLOGY

Our theoretical assumption supports the general hypothesis that, taking into the pedagogical conditions of modern Ukrainian higher education institutions, the storytelling technique should not be used as the main method of teaching UFL, but rather to activate the learned lexical units and grammatical constructions, and to develop speaking skills in various communicative spheres: social and domestic, educational and academic, educational and professional ones. Our theoretical assumption also consists of two partial hypotheses: 1) the active use of converged texts in the distance lessons of UFL would make the perception of foreign language more focused on the mental characteristics of a modern student with their multichannel engagement in the living environment; 2) the Ukrainian language education version of the modified storytelling technique could be used with foreigners of any level of Ukrainian language proficiency as well as at different stages and forms of education (both Ukrainian and English).

To conduct a comprehensive study on the implementation of the Ukrainian modified storytelling technique into teaching UFL, we used a set of methods:

- *the methodological experiment* was used to plan and organise teaching of experimental groups according to specific teaching techniques;
- *the observational method* was used to observe the intensity of activated reproductive and language skills of foreign students as well as their emotional reactions;
- *the diagnostic method* (interviews and tests) was used to evaluate the results of experimental teaching;
- *the quantitative comparative method* was used to compare the quantitative indicators (speech speed and its fluency) of the formation of monological speaking skills of foreigners in the control groups (CGs) and experimental groups (EGs);
- *the qualitative comparative method* was used to compare the qualitative indicators of the formation of communication skills (correlation of communicatively significant and those that do not disrupt basic communication, mistakes at the phonetic, lexical, grammatical, syntactic, logical and semantic levels);
- *the descriptive method* was used to present the results of experimental teaching of foreign students in the Ukrainian higher education institutions.

The experimental teaching of UFL, using the modified storytelling technique in the distance learning practical lessons with foreigners at different stages, was introduced in three higher education institutions during the first term of 2020-2021 academic year. The total number of participants (in the CGs and EGs) was 66.

Vinnitsia National Technical University conducted the classes with 40 foreign students with the level of Ukrainian language proficiency from zero to A1 at the propaedeutic stage of teaching UFL, using a special system of tasks. 36 students of EGs of the medical faculty, studying in English at V.N. Karazin Kharkiv National University, participated in the experiment too. Their level of Ukrainian language proficiency ranged from A2 to B1. 30 foreign students with the level of Ukrainian language proficiency from B1 to B2 from the Faculty of Automotive Engineering of Kharkiv National Automobile and Highway University also took part in the experiment.

The online educational platforms such as Google Classroom, Google Meet and Zoom along with their tools: chats, video conferences, built-in whiteboards, slideshows and video streaming, emojis expressing the emotional reaction of each participant, were used for online experimental teaching of UFL, basing on the modified storytelling technique. Taking into account the thematic and contextual communicative significance as well as lexical-grammatical and syntactic content of the level of Ukrainian language proficiency and of the stage of experimental teaching, we selected and created the following special teaching aids:

- educational and authentic converged texts for collective storytelling and independent reading. Their technological feature is the presence of several topos (locations) at the content-plot stage. It means that the same action or actions are repeated, but every time some clarifying elements such as characteristics, circumstances, characters, etc. are added;
- a system of iterative questions, with the help of which all participants in the class are involved in creating a collective story, constantly activating their language skills;
- animated videos which serve as a visual support for productive speaking;
- communicative activities and tests for each communicative task.

The experiment participants were informed about the research, and they gave their consent. They were also informed about the possibility to refuse their participation in the experiment without any consequences to their educational and academic status.

IV. FINDINGS AND DISCUSSION

Experimental teaching of UFL to foreign non-philological students by means of storytelling technique had three stages. While defining them, first of all, we were guided by the linguodidactic axiom of teaching speaking a foreign language which states that it is possible to acquire and develop speaking skills, in our case in Ukrainian, only directly in the process of speaking. We relied on the following provisions developed by scholars and practising teachers (Pratama & Awaliyah, 2015; Richards, 2008; Rossiter, 2002; Syafrizal & Rohmawati, 2017; Widya et al., 2020; Wright, 2000): 1) the introduction of communication patterns with a focus on content and form is performed via the teacher's speaking, listening / reading of language fragments, that provides materials for independent language production. During the

process of listening and repeating language units after the teacher, it is advised to pay attention to lexical and grammatical patterns: it helps to learn a language consciously; 2) the formation of monological speaking skills is gradually carried out through imitation, language response to questions, language production as a reaction to a stimulus; 3) effective speaking of foreigners should contain a communication objective and be outcome oriented: to describe, inform, persuade, etc. To achieve this objective, they can imitate the communication patterns, provided by the teacher. The criterion of successful communication is mutual understanding between communication partners.

We combined the guidelines for implementing the original storytelling technique with the pedagogical conditions of the real learning process of UFL (thematic and situational involvement in the curricula and syllabuses, relevant language materials) and with online practical classes of foreign language teaching in order to prepare learning support materials for each stage and to organise the process of teaching (Tsedrik, 2018; Wright, 2012).

A. Textual Storytelling Stage

The first stage of teaching the Ukrainian language by means of storytelling technique involves the choice of a story and its presentation. The outstanding methodologists in this sphere (Bakanova, 2017; Ermolaeva & Lapuhova, 2016) suggest selecting narrative stories taking into account the specific requirements for presenting and involving students into storytelling (speaking).

It is well known that information which is important and new to a listener, as well as one, which causes surprise and other emotional reactions, is best remembered and most likely to be used. Due to the fact that narrative stories are more expressive, interesting and are easily associated with personal experience in comparison with rules, laws or directives, they are remembered better and are given more importance in influencing the behaviour of others, particularly communicative behaviour.

“The content should be interesting and useful for a listener. Quality content and presentable visual design provide fascinating material which can be remembered for a long time. A vivid character, with whom the audience can associate themselves, is the driving force of any story. If empathy and emotional connection with the character emerge during the plot development, then their experience will be automatically assimilated by the audience” (Widrich, 2012). The interest of the story is also provided by a lot of details and emotions, which affect students and evoke empathy, compassion, joy, anger, surprise, irritation, laughter, rage, doubt, confidence, etc. A story without a logical conclusion has no effect. It is reasonably assumed that a story should have the following compositional elements: the introduction (usually a short one) asks a question or identifies an issue that needs to be solved; the plot helps to understand the issue or conflict, mentioned in the introduction, better; the culmination provides the solution to the issue; the short conclusion summarises the main idea of the text in one or two sentences.

It is necessary to intensify the original storytelling technique in respect to the study conditions of foreign students in Ukrainian higher education institutions. Our experience showed that it would be appropriate to present a text not only for listening, but, using iterative questions, to involve students immediately in creating a story. In this way, students repeat active words, grammatical forms and constructions many times. In addition, questioning is an important tool for monitoring how well a narrator is understood. Involving students in storytelling, we used all kinds of iterative questions recommended by the methodologists (see Table 1). An example is given on the basis of the materials from the A2 textbooks on the Ukrainian language (Parallel, 2019, p. 21).

TABLE 1
TYPES OF ITERATIVE QUESTIONS

<i>Teacher's questions</i>		<i>Students' reaction</i>
OR questions:	Did Marichka have fun or get bored in the park?	Marichka was bored in the park.
NO questions:	Maybe, Marichka had fun in the park, after all, didn't she?	No, she didn't. Marichka did not have fun, she was bored in the park.
YES questions:	Exactly? Was Marichka bored in the park?	– Yes, she was. Marichka was bored in the park.

We suggest planning in advance what elements of graphic content, for example, photos, presentations, illustrations, infographics, etc., could help a story to be developed in distance learning lessons. We also used online tools such as ‘Wordcloud’ to create word clouds and ‘Superlame’ to create text clouds. The combination of these digital tools and the text creates a new methodical product, called a converged text.

B. Interactive Storytelling Stage

The next stage in the formation and development of monological speaking skills contains conditional communicative tasks. After the first presentation of the story by a teacher at the text storytelling stage, as well as after possible re-reading of the story on their own, students tell the story, having some visual support, for example, comics, animations, videos, etc. During experimental teaching, one of the students took the role of a narrator and repeated the technique of

the teacher's narration, involving their groupmates with the help of iterative questions to tell the story. At this stage the teacher's role is a moderator.

We invited all the students of EGs to play the narrator's role. So, one of the students told a part of the story, and then at their choice passed the role of a narrator to another student, but anyone was not chosen as a narrator twice. Thus, the unpredictability of choice is preserved, the activity of each participant in a practical lesson is constantly supported and there is motivation to produce a monologue.

The following online tools, recommended by the methodologists, were used to create visual support (Syafrizal & Rohmawati, 2017; Tsedrik, 2018): "Befunky" (to create collages); "Zimmertwins" (to create animated stories); "Toondoo" (to create comics); "Slidestory" (for overdubbing pictures).

C. Control Stage

The last stage, learning and control one, includes the implementation of communicative tasks.

At this stage the students, who participated in our experimental study, worked in pairs: one student was doing a communicative task, another one was listening to it and taking a comprehension test. Then the students exchanged roles of a narrator and of a listener.

The communicative tasks were created, using "memes", which are easy to use online. The test tasks were developed using the tools of Google Classroom.

D. Results

In order to verify the results of the storytelling technique use, we conducted the comparative analysis of students' academic achievements in speaking during the final control of the winter session of 2020-2021 academic year. The monological speaking skills were not tested with the traditional task of reproducing a story on one of the learned topics (according to the level of Ukrainian language proficiency and the stage of studying). It was offered to do the task with visual support, for example, to tell a story according to a picture, animated video, etc. Thus, the formation of productive skills, not reproductive ones was controlled.

Speaking skills were assessed, using the materials of social and cultural communicative spheres. The assessment was based on the following criteria: duration (at least four minutes); correspondence to the topic; topic development (achievement of communication goal); logical sequence of presentation; pronunciation, vocabulary and grammar.

According to the requirements of the credit transfer system of modern Ukrainian higher education institutions, all non-philological students can get positive results from 21 to 40 points for the final control (on a general scale of 1-40 points for the final control); except for students of higher medical education, who have the opportunity to get positive results from 41 to 80 points (on a general scale of 1-80 points for the final control). According to the curricula of subjects of linguistics for foreign students, the level of formation of aspectual lexical and grammatical abilities, and four language skills are assessed during the final control. Therefore, the monological speaking skills of non-medical students were assessed from 1 to 10 points, and the ones of medical students from 1 to 20 points (see Table 2).

TABLE 2
QUANTITATIVE INDICATORS OF THE FORMATION OF SPEAKING SKILLS

Points for monological speech	Levels of speaking skill
9 /18 – 10/20	high
7/13 – 8/17	medium
5 /9 – 6/12	lower
0 – 4/8	communication failure

We compared these results with the ones, obtained by implementing the modified storytelling technique into the teaching process of non-philological students of EGs and CGs at Vinnytsia National Technical University (A1 level of Ukrainian language proficiency), at V.N. Karazin Kharkiv National University (A2 level of Ukrainian language proficiency), and at Kharkiv National Automobile and Highway University (B1 level of of Ukrainian language proficiency). The evaluation of the results was performed with the help of the statistical method and was based on the comparison of quantitative and qualitative indicators of teaching the students of EGs and CGs. The participants of our experiment showed the following results: 76,4 % of foreign students from the EGs got more than 25/55 points, and 52,3 % of foreign students from the CGs got the same results. So, the experimental data showed that the effectiveness of storytelling technique is by 24,1 % higher than learning to speak in the CGs by means of other methods. The results are shown in Figure 1.

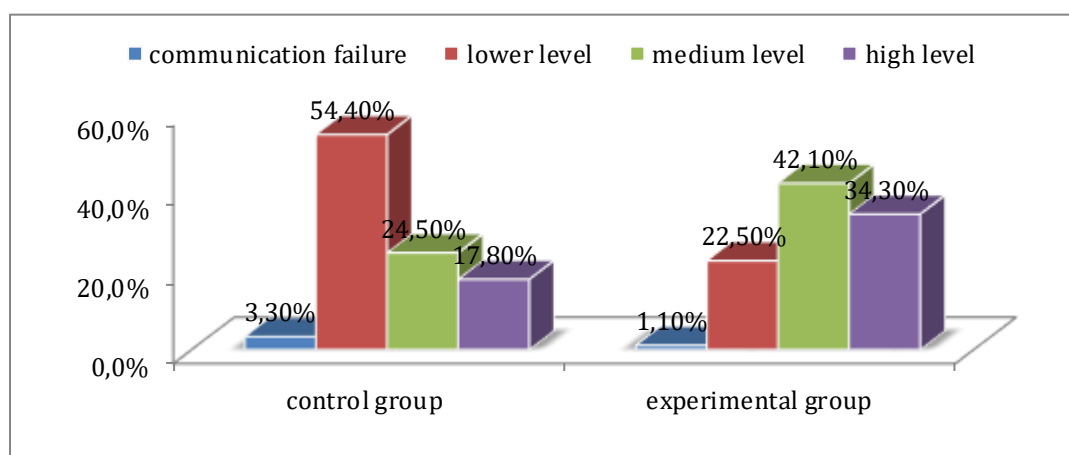


Figure 1. The Results of the Formation of Speaking Skills According to the Traditional Method (CGs) and According to the Modified Storytelling Technique (EGs)

The qualitative analysis of obtained results allowed to state that there were practically no foreign students (1,1 %) in the EGs, who, after the implementation of modified storytelling technique, made mistakes, leading to communication distortion. The validity of test results is ensured by the fact that it was carried out by many disinterested people, and the best verification of the theory is large-scale experimental research teaching. Only the results of such teaching can evaluate objectively the effectiveness of the proposed method. The quantitative indicators of the effectiveness of modified storytelling technique are shown in Table 3.

TABLE 3
COMPARATIVE CHARACTERISTICS OF THE LEVEL OF DEVELOPING SPEAKING SKILLS

Levels of speaking skills	Number of students				The difference in the levels of formation
	EG		CG		
high	33	34,3%	16	17,8%	+16,5
medium	40	42,1%	22	24,5%	+17,6
low	21	22,5%	49	54,4%	-31,9
communication failure	1	1,1%	3	3,3%	-2,2
Total	95	100%	90	100%	+17,1 / -17,05

The statistical reliability of differences between learning outcomes in the EGs and CGs was determined using Pearson's chi-square test. To reject H_0 hypothesis of no difference and to accept H_1 hypothesis of statistical reliability of differences, we compared

$\chi^2_{emp.}$ is $P=0,05$ and χ^2 is $P=0,01$: $\chi^2_{emp.} > \chi^2_{0,05} = 23,2188 > 7,815$ $\chi^2_{emp.} > \chi^2_{0,01} = 23,2188 > 11,343$.

The variable $\chi^2_{emp.}$ is reliable if $P=0,05$: $23,2188 > 7,815$, and even more reliable if $P=0,01$: $23,2188 > 11,343$.

The findings confirm our initial assumption about the influence of storytelling technique on developing effective speaking skills in Ukrainian of foreign non-philological students. The effectiveness of the implemented experimental teaching was ensured by the stages developed by us (textual, interactive and control storytelling stages) of teaching foreign students to speak Ukrainian, along with the selected and developed teaching materials according to each stage. It allowed to adapt the storytelling technique to the Ukrainian educational system and the distance learning lessons of UFL. The active use of audio-visual aids to create the converged texts made the process of mastering the Ukrainian language as close as possible to the mental features of modern student with multichannel engagement.

E. Discussion

The modified storytelling technique, developed by us, created the effect of maximum immersion in communication in Ukrainian for foreign students. As a result, it contributed to the development of speaking skills (monological ones). However, this result was not achieved immediately. At the stage of textual storytelling, foreign students comprehend slowly what they hear before, translate it to themselves and speak uncertainly, hesitate and make mistakes. At the stage of interactive storytelling, foreign students speak more confidently, do not hesitate. However, they still make mistakes. At the control stage, foreign students speak confidently, do not hesitate, and make few mistakes. It is important not to emphasize mistakes, but to reformulate a word or phrase correctly, to give a student the opportunity to repeat it several times in different contexts.

The success of using the storytelling technique largely depends on the extent to which the selected story corresponds to the language and general cultural level of foreign students. At the initial stage complete understanding of what students hear is especially important. It can be achieved by selecting stories, vocabulary and grammar, which correspond to the curriculum of teaching Ukrainian to foreign students. When new elements have to be introduced (a word, an expression or a grammatical construction), it is necessary to explain them immediately to multinational groups

(which predominate in Ukrainian higher education institutions) with the help of intermediary language. Therefore, new lexical and grammatical material is explained only after introducing it in context. The teacher-narrator can check for comprehension by asking students to answer some questions, by giving synonyms / antonyms or translating some new elements. The speed of the narrator's speech, which should correspond to the level of language proficiency of foreign students, is equally important for complete understanding of a narrated story.

It should be noted that some attention is needed to be paid to developing a phonetic component of communicative competence. Phonetic components play "an important role in categorising and classifying the situation of extralingual reality because they accomplish cognitive functions. "It is possible to understand a situation and reproduce expressions in line with communicative intentions only by using these components" (Ushakova, 2017, p.145). At the elementary level of language proficiency, it is important (at the stage of textual storytelling of our model) that students conceive properly the whole phonetic system of language, particularly "opposites which exist in any language and affect communication: differences between hard and soft consonant sounds, voices and voiceless ones. Stress and intonation, which can change the meaning completely, are also important for communication, so they should be mastered too" (Ushakova, 2017, p.145).

During the experimental teaching, using the modified storytelling technique, we found out that the key to effective speaking is repeated speech reproduction through repetition. We involved the foreign students in storytelling together with a teacher with the help of iterative questions. So, narrators did not present the story as a continuous audiotext, but they were asking the questions, while narrating. It created the effect of creating a story together. Moreover, at the stage of interactive storytelling and control, the students created a story by themselves, using previous reproductive experience. The teacher only moderated and controlled that the plot was developing in the right direction, and decided whether to include the details, suggested by the students-narrators, in the plot or not. In addition, while discussing the suggested options, they repeated and revised the key expressions and / or grammatical constructions.

For successful teaching of monological speaking skills, it is also important to maintain interest during the whole storytelling. Our experimental study showed that constant learning activity and motivation are provided by the following teacher's methodical activities: a) establishing and following the same lesson structure every storytelling lesson; b) consistent implementation of storytelling technique stages; c) staging stories: assigning roles of story characters to students; d) adding new details to the plot of a story; e) additional projection of situations and actions of story characters on students' real life communication.

The experimental teaching of UFL using the modified storytelling technique revealed that the effectiveness of this technique in the distance learning practical classes is significantly increased by the use of the tools for creating a converged text, mentioned in the article. In addition, this type of text activates and motivates both classroom work and independent work of foreign students with the new type of thinking due to the fact that it provides an opportunity to create an individual learning scenario depending on personal learning and strategic capabilities of each student.

V. CONCLUSION

The scientific novelty of this article is determined by the fact that the theoretical principles were analyzed for the first time, and the storytelling technique, used for developing communicative competence of foreign non-philological students, was adapted to the real conditions of teaching Ukrainian to foreign students and practically tested.

The analysis and comprehension of the results of our experimental teaching of UFL, using the modified storytelling technique, showed the effectiveness of its use for developing monological speaking skills of foreign non-philological students with different levels of language proficiency (from Beginner to Intermediate) in the distance learning lessons. The methodological tools proved to be effective. Among them are converged texts, based on thematic and situational communicative importance, on lexical-grammatical and syntactic content according to the level of Ukrainian language proficiency and the stage of studying, specific requirements for structural and semantic content (several *topos* [locations] when the same action or actions are repeated, but some clarifying elements such as characteristics, circumstances, characters, etc. are added); a system of iterative questions; digital teaching aids and stages for using narrative stories (textual, interactive and control storytelling stages), developed by the authors of the article.

The experimental teaching, organised in three Ukrainian higher education institutions, showed that the storytelling technology should be used not as the main method of teaching UFL, but to activate the learned lexical units and grammatical constructions, and to form and develop speaking skills in various communicative spheres: social, academic, educational and professional one.

The modified storytelling technique, suggested by the authors of the article, increases the effectiveness of teaching UFL, both in distance learning and during independent work, by creating internal motivation to learn the language by foreign students with clip thinking. We believe that this scientific research will contribute to the development of the theory of teaching UFL. The provided guidelines can be used while planning practical lessons and creating teaching aids.

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Natalia I. Ushakova born in Kharkiv (Ukraine), 1960. Full Professor of V.N. Karazin Kharkiv National University (Ukraine), 2013. Doctor of Science in Pedagogics (Russian Language Teaching Methods) from Kherson state University (Ukraine), 2010. PhD Degree in Pedagogics (Russian as a Foreign Language Teaching Methods) from Pushkin Russian Language Institute (Moscow, Russia), 1991. Master's Degree in philology (Russian Language and Literature. Russian as a Foreign Language) from O.M. Gorky Kharkiv State University (Ukraine), 1982.

She is a Head of the Language Training Department 1 Institute of International Education for Study and Research, V.N. Karazin Kharkiv National University (Ukraine), 2005–present. Associate Professor (1997–2004), Assistant Professor (1994–1997) of the Language Training Department, Center of International Education, V.N. Karazin Kharkiv National University. Visiting Professor of Foreign Languages and Classic Department, University of Southern Maine (Portland, USA), 1993. Assistant Professor of the Russian Language Department for Foreign Students, Kharkiv State University, 1984–1992. She is the author of 200 scientific articles and 30 manuals of Russian and Ukrainian Languages for Foreign Students. Research interests are in the field of Methods of Teaching Russian and Ukrainian as foreign languages, Adaptation of Educational Migrants, Language and Culture Studies.

Prof. Ushakova is a Managing Editor of Editorial Board of Scientific Journal “Teaching Languages at Higher Institutions” (Ukraine), Member of Editorial Board of Scientific Journal “Cross-Cultural Studies: Education and Science” (USA). She got Award of Science and Education Department of Kharkiv region state administration (2014), Diploma of V.N. Karazin Kharkiv National University scientific-methodical center for elaboration and development of manuals and teaching materials for foreign students (2015, 2017, 2018), Diploma of National Academy of Pedagogical Science for elaboration of Concept of Academic adaptation of Educational Migrants at Ukrainian HEI (2019).

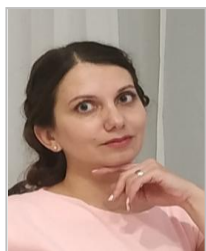


Tetiana M. Aleksieienko was born in Kostanta (Romania), 1955. Master's Degree in philology (Russian Language and Literature) from O.M. Gorky Kharkiv State University (Ukraine), 1978.

She is Assistant Professor of the Language Training Department 1 Institute of International Education for Study and Research, V.N. Karazin Kharkiv National University (Ukraine), 1979–present.

She created special courses "Fundamentals of Translation" and "Language of Business" for educational migrants; lectured on the Methods of Russian as Foreign Language Teaching on the topic "Language Teaching"; led the Advanced Training Courses at Kharkiv University for Russian as a Foreign Language teachers from 1989 to 1991. She worked as the General Secretary of the Kharkiv City "School of Young Lecturers".

Assistant Professor Tetiana Aleksieienko is the author of 150 scientific articles and 50 manuals of Russian and Ukrainian Languages for Foreign Students. Research interests are in the field of Development of Curricula and Textbooks on Grammar, Scientific Style and Conversational Practice for Foreign Students of Non-philological Specialties.



Iryna M. Kushnir was born in Kharkiv (Ukraine), 1983. Doctoral researcher (Ukrainian as a Foreign Teaching Methods) in Kherson state University (Ukraine), 2018–2020. Associate Professor of V.N. Karazin Kharkiv National University (Ukraine), 2016. PhD Degree in Pedagogics (Russian as Foreign Language Teaching Methods) from Kherson state University (Ukraine), 2012. Master's Degree in philology (Ukrainian Language and Literature) from V.N. Karazin Kharkiv National University (Ukraine), 2017. Master's Degree in philology (Russian Language and Literature) from V.N. Karazin Kharkiv National University (Ukraine), 2005.

She is Associate Professor of the Language Training Department 1 Institute of International Education for Study and Research, V.N. Karazin Kharkiv National University (Ukraine), 2014–present; Assistant Professor of the Language Training Department, Center of International Education, V.N. Karazin Kharkiv National University, 2005–2014. She was Designer-outwriter of the test tasks (Ukrainian language as foreign) in

Ukrainian Center for Education Quality Assessment (Kyiv, Ukraine), 2020–2021. Associate Professor I. Kushnir is a member of scientific organization “The Center for Ukrainian and European Scientific Cooperation” (2021).

She is the author of 100 scientific articles and 10 manuals of Russian and Ukrainian Languages for Foreign Students. Research interests are in the field of Methods of Teaching Russian and Ukrainian as foreign languages, Adaptation of Educational Migrants, Problems of Intercultural Communication, Linguistic Conceptology.



Iryna Y. Zozulia was born in Dresden (Germany), 1985. Associate Professor of Vinnytsia National Technical University (Ukraine), 2021. PhD Degree in Pedagogics (Multicultural Education of foreign students of higher educational technical institutions) from Vinnytsia State Pedagogical University (Ukraine), 2012. Master's Degree in philology (Ukrainian Language and Literature) from Vinnytsia State Pedagogical University (Ukraine), 2008.

She is Associate Professor of the Linguistic Department, Vinnytsia National Technical University (Ukraine), 2019–present; Assistant Professor of the Linguistic Department, Vinnytsia National Technical University, 2007–2019. She was Designer-outwriter of the test tasks (Ukrainian language as foreign) in Ukrainian Center for Education Quality Assessment (Kyiv, Ukraine), 2020–2021.

She is the author of 75 scientific articles and 14 manuals of Ukrainian Language for Foreign Students. Research interests are in the field of multicultural education of foreign students in Ukraine; methods of teaching phonetics, vocabulary, grammar of Ukrainian as a foreign language; problems of intercultural communication in learning Ukrainian as a foreign language; educational and methodological support of the Ukrainian language learning process for foreigners, Ukrainian as a foreign language in terms of learning speech activities.

Associate Professor I. Zozulia is a member of Vinnytsia regional association of the All-Ukrainian society "Education" by Taras Shevchenko (2017), the public organization "Ukrainian World", which is the organizer of the projects "Free Ukrainian language courses" and "E-language – an online platform for learning the Ukrainian language" (2018), the public organization "Association of English Teachers" TISOL-UKRAINE (2019), the National Association of experts in Ukrainian language and literature (2019), the Center for Ukrainian-European Scientific Cooperation (2021), "International Foundation for Scientists and Educators" (2021).



Tetiana Yu. Uvarova was born in Kharkiv (Ukraine), 1983. PhD Degree in Pedagogics (Theory and Methodology of Education) from V.N. Karazin Kharkiv National University (Ukraine), 2015. Master's Degree in philology (Ukrainian Language and Literature) from H.S. Skovoroda Kharkiv National Pedagogical University (Ukraine), 2018. Master's Degree in philology (Russian Language and Literature) from V.N. Karazin Kharkiv National University (Ukraine), 2005.

Currently she is an Associate Professor of the Department of Language Training in Kharkiv National Automobile and Highway University (Ukraine), 2017 – present.

She is the author of 40 scientific articles and 6 manuals of Russian and Ukrainian Languages for Foreign Students. Her research field is Methods of Teaching Russian and Ukrainian as foreign languages, Linguocultural adaptation and Self-realization of foreign students.

A Pragmatic Assessment of the Polarity and Modality in J. P. Clark's "Streamside Exchange"

Obinna Inns Iroegbu

Department of English and Literary Studies, Federal University, Oye-Ekiti, Nigeria

Olutola Olafisayo Akinwumi

Department of English and Literary Studies, Federal University, Oye-Ekiti, Nigeria

Abstract—Sociopragmatic and pragmalinguistic features as established by elements of Modality and Polarity usually constitute a crucial part to explication of the language of literary texts. In J.P. Clark's poem, "Streamside Exchange", the special application of transitivity as indicated by lexico-semantic features offers a peculiar reading which yields insightful meanings. At a superficial level of reading, there appears, as many scholars hold, an apparent simplicity of texture or wording. However, at a more informed examination of the poem, there is a display of compelling complexity especially at the levels beyond lexis or wording. The interactive session reflects a structural dichotomy between the interrogative MOOD of the child's statement, which is polar in nature, and the response of the bird which displays a combination of declarative and imperative features. The study is mainly for a clearer understanding of underlying linguistic features in the short conversation between the child and the bird that feature as interlocutors. Moreover, the analysis is also in partial response to previous readings and rendition of the text, particularly the substitution of 'shall' with 'has' in latter versions of the poem which has shown remarkable accounts that appear less objective if reviewed from a purely linguistic approach.

Index Terms—streamside exchange, polarity, modality, mood

I. INTRODUCTION

Conversation or dialogue as a mode of communication demands a great application of the principle of rhetoric on the part of interlocutors. Thus, in an attempt to be successful with their enterprise, interlocutors must, as a matter of necessity, consciously commit specific linguistic investments into the discourse at hand. The implication of this to an analyst of a text is that, sometimes, he/she must go beyond the intrinsic and apparent features of the text to account for other linguistic factors underlying the structure and component of a speaker's utterance. In a way, this stand agrees with the opinion of Birch (1989) when he posits that: "the critical study of language is a study not just of the structures of language and texts, but of the people and institution that shape the various ways language mean" (p. 167). In this respect, a critic or analyst must regard the text as an expression of "ideologically loaded structures and meanings, not of innocent, arbitrary, random structures" (p. 167), Birch continues.

The features of a conversation are often conditioned by the context of speech and the fact that every speech event takes place in an ideological or cultural background. The poem, *Streamside Exchange* presents a discourse situation where it can be adduced that there are certain motives behind the 'marked' Modal and MOOD structure of the conversation between the bird and the child. As it is apparent, the child presents a polar structured interrogative whereas the bird responds in a form of answer adequate for a WH question.

II. SYNOPSIS READING OF SSE

SSE uses a conversation between a child and a bird to make a statement about an issue of life. The issue at hand is the transient nature of human existence. The child speaks in the first stanza wherein it makes a humble enquiry as to whether its mother would come back on the day of the conversation. From what one can make of the child's question, it might be said that its mother had 'travelled', or, as characteristic of such event (surrounding the sudden unavailability of its mother) it had been told in euphemistic terms that its mother had embarked on a journey. As Vincent & Senanu (1976) explain, it can be discerned from the question that the child is confronted with the dismal realities of "loneliness, anxiety, uncertainty" and the fear that its question may draw a negative response, NO (p. 129).

The second stanza features the bird's response. However, rather than confirm the child's fear that its mother had embarked on the journey of no return, or reassure the child that it needs not to be afraid, the bird goes on to undertake an elucidation on the transitory nature of *tide* and *market* as well as the corresponding movement of *mothers*. Thus, polarity which is indicated in the modal interrogative element in the child's statement, 'will', and requires a confirmation or repudiation rather instigates a response of a hanging (arguable) possibility in the presentation of 'shall' in the bird's response.

Interestingly, and this shall constitute a part of our inquest in the poem, there are two concurrent versions of the poem, SSE. The first version as presented in the initial edition in which the poem was contained ends in:

And so **shall** your mother

This particular version occurs in John Pepper Clark (1965) Ogunbiyi, (1974), Dokun Oni (1987) Vincent & Senanu (2005) Donatus Nwoga (2005) Murana (2010). The other edition, which incidentally has gained no less a popularity than the initial one, ends in:

And so **has** your mother

Apart from this version being adopted in one of Clark's volumes of poetry, Full Tide (2010), as published by Mosuro, it has also been applied in analysis by Abiodun Adetugbo (1971), Romanus Egudu (1977) Luke Eyo (2005).

III. STATEMENT OF THE PROBLEM

About three issues instigate or motivate this research. The first, which should just be given a mention in passing, is a repudiation of the opinion of Eghagha (2004) that nothing productively novel or significant might come out of contemporary explication of the works of iconic authors like Clark, Achebe and Soyinka. According to him, contemporary analysis of these iconic writers only offers "a rehash of old and sometimes pedestrian critical ideas" (p. 484). Thus, this work undertakes to demonstrate that much is yet to be discovered and discussed in extant works of creative writers such as Clark. Secondly, and this pertains to SSE, as popular as the poem is among Clark's numerous works, scholars have tended to ignore the significant import of the substitution of *shall* with *has* in current versions of the poem. It is a surprise that no other scholar, as far as we know, has questioned the implication of the adjustment in meaning which this surgery has effected on the poem. Finally, we do not believe, as Eyo, Adetugbo and Egudu hold, that the poem, SSE, is enacted with simplicity. This is because, based on transitivity or ideational function, the poem is full of complexity.

IV. THEORETICAL AND CONCEPTUAL FRAMEWORK

The Systemic Functional Linguistics (SFL) as propounded and popularized by M.A.K. Halliday offers us the theoretical framework for our discourse. In this respect, we rely on the framework for analytical methodologies and taxonomy. We are inclined to apply the SFL as framework because as a grammatical model it easily accommodates an analytical process which often juxtaposes text and context with a view to arriving at the meaning or message of a given text. This reliance on text and context is germane to any productive assessment of the true import of linguistic forms. In other words, because of this inclination towards a marriage of context (culture) and text (language), SFL offers the first theory of choice if access to meaning and message at various strata of language use are the main target of a linguistic assessment such as being done in this discuss.

V. MOOD

Mood (usually and hereafter to be written with all the letters in the upper case) is a feature in language which mandates that an utterance is either a declaration, interrogation or a command. According to Halliday & Matthiessen (2004) the MOOD "has sometimes been called the 'Modal' element; but the difficulty with this is that the term 'modal' is ambiguous, since it corresponds both to mood and modality" (p. 113). The import of this explanation is that often people confuse the terms, mood and modality. In this discourse, the two terms are treated as two non-confusing and distinct terms. In a broad classification, the system of MOOD is divided into two hence Halliday and Matthiessen's summation that "(a) major clause is either indicative or imperative in MOOD" (p. 24). It is therefore within the indicative MOOD that one gets the command or the interrogative essence. Structurally, and as a element of the clause, the MOOD is captured in the combination of the Subject and Finite. Thus, in the structural configuration of SFPCA, the F (Finite) in association with the S (Subject) establishes the MOOD. Diagrammatically, this can be represented in a tabular form as shown below:

Subject	Finite	Predicator	Complement	Adjunct
MOOD		Residue		

(Adapted from Halliday, 2004/Thomas Bloor & Meriel Bloor, 1995)

In an adaptation of this representation to a feature of SSE one would have:

Subject	Finite	Predicator	Complement	Adjunct
MOOD		Residue		
We know (SF)		the knife scar (C)		

Finite	Subject	Predicator	Complement	Adjunct
MOOD		Residue		
Will mother (FS)		come back today (PA)		

However, the interrogative MOOD is somehow related to the declarative because the former usually presents an inversion of the latter.

Mother will come back today ----- **Declarative**

Will mother come back today? ----- **Interrogative**

Mother shall go like tide and market ----- **Declarative**

Shall mother go like tide and market? ----- **Interrogative**

VI. MODALITY

As has been inferred in the earlier exposition on MOOD, Modality is a term that seem to correlate to three different ideas or application. First, it is, to some analysts, the concept or term used to capture issues related to Mood and modal auxiliary verbs. Secondly, and this is as it is applied by Crystal and Davy (1979), modality is used in the sense where it can be a derivative of 'mode'. Mode in this sense is with respect to form or typology. In other words, Crystal and Davy are concerned with modality as the choice which motivates a language "user to adopt one feature or set of features rather than another, and ultimately to produce an overall, conventionalized spoken or written format for his language, which may be given a descriptive label" (p. 74). As it is conceived in SFL, Crystal & Davy's idea of modality is certainly not a true reflection of the term. Crystal & Davy are referenced here in order to point out the fact that modality can easily be misconstrued if not distinguished in terms of the exact application.

To functional grammarians, Modality is a system in language which imbues a proposition or utterance with any of the features including potentiality, probability, certainty, 'arguability', assurance or possibility. The system of Modality is usually established by means of modal auxiliary verbs. Modality indicates the opinion, view or disposition of the speaker in a normal/unmarked declarative. Modality is related to polarity. Halliday and Matthiessen explain that modality is established by features which function as "intermediate degrees" between the positive and negative poles in polarity. In furtherance to this explanation, they assert that "(w)hat the modality system does is to construe the region of uncertainty that lies between 'yes' and 'no'" (p. 147).

VII. COMPLEXITY IN THE CHILD'S STATEMENT

In SSE, the entirety of the child's statement, taken as one periodic sentence, is an interrogative. This interrogative essence constitutes the core of the child's linguistic investment in the process of the exchange. In other words, the preceding structures – in their own accounts, distinct and autonomous – are illustrative of the application of information structure to account for foregrounded politeness phenomenon. There are three parts to the statement presented in the child's section of the exchange. The first section is a group complex; the second, an imperative clause complex and; the third section, an interrogative clause. These three perform three distinct functions of *title/greeting*, *prayer* and *request*. However, of all these three sections, the core of the *linguistic investment* of the child is the *request* which gives the entire statement its interrogative essence.

The titular element is a politeness phenomenon, a kind of face saving device. It is an indexical feature that indicates a relation of the context, the text and the participants – in this case, the interlocutors. Peter Grundy notes that in applying a politeness phenomenon, the "speaker is attempting to create an implicated context that matches the one assumed by the addressee" (p. 187). The child being the speaker, recognizes that it 'stands in relation x to the addressee (bird) in respect of act y'. The child is the one who seeks information, being the less informed and in need of something from the bird; it has to apply the basic principle of communication to the limits of its knowledge of the use of language as a system, hence, the politeness phenomenon in the title/greeting addressed to the bird.

Apart from the complex of process and participants, another complexity in the child's section of the speech event can be recognized in the circumstantial feature.

(Sitting) all day (+) long

On hook (+) over grass

These are descriptive in their function as they relate to the identity of the other interlocutor beyond the possibility of a doubt. The addressee refers to a bird, but not just any bird; it is a river bird, the one *sitting all day long*; besides, it is the bird *on hook over grass*. The qualifying elements here indicate descriptive as well as circumstantial functions. (river, sitting, all day long, on hook, over grass). Thus, it is not just 'all day' but "all day" plus "long"; and not just 'on hook' but also "over grass". This reference to circumstance, as a feature of transitivity, marks out the bird and establishes an interpersonal relation between it and the child. There is specificity of address as the addressee cannot be mistaken.

The second segment of the child's statement, in similarity to the first, also presents a complex. However, the complex is in contrast to the first in two ways. One, what is presented here is *clause complexity* rather than that of *group*; and *process* more than *circumstance*. Clausal complexity further generates another complexity registered in the MOOD. Thus, the second segment consists in two distinct components of differing MOOD statuses. The first component is in the imperative whereas the second is in the interrogative. It is worthy of note that within the first component is encased a structure of circumstantial function, a rank-shifted element, 'that pass'. There is a replication of circumstantial function to a lesser degree. The Adjunct, 'of all that pass', in itself, presents a complex: (i) *of all* (ii) *that pass*. The second component of the imperative MOOD complex is indicated in the verb, 'say'. The verb, 'say' in terms of

transitivity is similar to 'sing' because both lack any direct nominal reference as Complement. Moreover, the two verbs are paradigmatically related since their occurrence can be represented in a vertical or substitutionary order. However, in normal applications of the terms, 'say' is somehow different. Unlike 'sing', 'say' cannot be used without a Complement both in the imperative and the declarative MOOD. What this implies is that, with 'say', there must be an obligatory Complement. In other words, 'sing' is 'superior' to 'say' in transitivity because if its application is stretched (including as a command) it can be analyzed in the light of all the levels of linguistic structures of English, including morpheme, word, group and clause. A choir conductor may say:

(Shall we) sing (a song)

(Let us) sing (the song)

Sing (the song we have been rehearsing) – said as a single word command

This is not the same with 'say'. As has already been stated, 'say' cannot assume a single word command. It must require an obligatory Complement.

Say (something)

Say (it)

Say (yes or no)

Say (that she would return)

Say (I need not worry) etc.

The imperative MOOD complex features a conjunction, 'and'. 'Sing to me a song' and 'say (if my mother will come back today)'. Due to the fact that the statement is a continuous flow of speech, the final clause, in the interrogative MOOD, can be viewed as a Complement to the word, "say". It is what comes after "say", just as "to me a song" comes after 'sing'. It is evident that there are two commands, if the MOOD elements in the second segment are given independent considerations. However, concomitantly, the two verbs, 'sing' and 'say' are unified in their role because what is *to be said* should be contained in the *song*. They present what Yankson (1987) recognizes as *coupling* (Yankson, p. 7). Stylistically speaking, the two verbs are, as can be said, both syntagmatically and paradigmatically related. Syntagmatically, the flow of imperative MOOD, that is, the statement as a command, can be realized as:

Sing to me a song and (in that song) say if mother will come back today

Thus, this reflects a chain or vertical flow of transitivity. However, at the paradigmatically or horizontal level, the word, *sing*, if stretched in application, can make a rough substitute for "say".

Sing to me that (if) mother will come back today

Far from the positions of Eyo (2005) and Egudu (1977), the statement of the child, as the preceding analysis accounts, presents a compound complexity both in transitivity and in MOOD. One may agree with Nwoga that to a cursory observer, "SSE has (a kind of) *deceptive* simplicity" (p. 181). A more careful observation will present a clear complexity in not just the form of the text but also the conversational implicature derivable from the text. But linguistically speaking, it may not be generally acceptable that "the statements (in the poem) are given with all simplicity" (p. 184) as Adetugbo holds. Simplicity can only be ascribed to the text on the basis of its *wording*. Viewing the text as an illustration of simplicity is, by most accounts, pedestrian. By *wording* it is meant that the poem uses only simple (morphologically non-complex) words except in the application of the term, *sitting* (and in some considerations, *cannot*). However, the fact that all the words in the poem except *sitting* (and *cannot*) are morphologically simple does not indicate that the *text* as a whole is simple in all linguistic accounts. Simplicity and complexity in language go beyond wording. They include both pragma-linguistic and socio-pragmatic features indicated in the text as an illustration of a process or instance of locution. More of this complexity will be easily appreciated in the course of this discourse.

VIII. JUSTIFICATION OF MODALITY IN THE CHILD'S STATEMENT

The presentation of Modality in what constitutes the core of the child's speech is marked. This is because the feature and function of Modality here can only be derived in a reversed MOOD of the interrogative structure to the original declarative.

Mother will come back today

In such a declarative as cited above, 'will' presents certainty but at the same time imbues the expression with a kind of arguability (see Halliday and Matthiessen, 2004, p. 115). However, applying the modal auxiliary in the interrogative, as the modal function demands and because of its Polarity, what the child requires is an affirmation or repudiation, YES or NO. This is why one may be inclined to observe that the bird's response is marked. The question is:

Will mother come back today?

Normally, the answer should be:

Yes, she will; or

No, she won't.

If certainty was established with the adequate response, and by adhering to the principle of Polarity, it "would have foreclosed further enquiry and...may have clinche(d) the exchange and (made) it impossible for anything more to be said" or thought as Vincent and Senanu explain (p. 129). But the bird deliberately violates the basic demand of the polar interrogative by putting forward a response that is adequate for a WH structured question. The disconnect in

MOOD with respect to the bird's response is however compensated in Modality when it (bird) uses 'shall' – a stronger form of *will* – as the verb finite in the last part of its reply.

IX. MOOD AND MODALITY IN THE BIRD'S RESPONSE

A MOOD complex is presented in the bird's response. The statement incorporates two MOOD forms – declarative and imperative. Here, there is a concatenation if it is noted that the features of MOOD and Modality are strongly linked.

You cannot know – declarative

Ø should not bother – imperative

Tide and market...mother – declarative

The verb-finites *cannot* and *should (not)* are elements of Modality as well as contributory factors in the MOOD quality of the structures. Thus, the concatenation earlier on noted is in the fact that the verb elements incorporate both MOOD and Modality. In the latter part of the statement, the verb element, *shall*, presents Modality by implication. It incorporates MOOD and Modality because it indicates both Finite and Predicate. In terms of Modality, it relates to the quality of *potentiality* inherent in the clause. In simple terms, what is indicated has the potential and essence to occur. With respect to MOOD, the structure is declarative. Stylistically, there is an evident foregrounding of the information structure. The core (given) of the structure is essentially the last line of the entire statement taken as a unit.

Your mother shall (come and go)

This core is however delayed until the end of the statement. The participants, *Tide* and *market* as well as the processes, *come* and *go*, assume fronted presentation in spite of their logical value as elements of comparison. It can be said that this is marked or foregrounded because "thematic patterns are not optional stylistic variants; (but) are an integral part of meaning of language", (Halliday, p. 134). It is not the purview of this paper to explore the semantic and lexicogrammatical significance of the placement of participants with regard to thematic and rhematic functions. However, it is necessary to add that the bird downplays or de-emphasizes the participant status of *your mother* by pushing it further away from the beginning of the sentence.

X. MODALITY, READING AND RENDITION OF SSE

This research has made a significant discovery with regard to the reading and rendition of the poem, SSE. By reading, it is meant the interpretation generated in the appraisal of a text. Rendition refers to the way – graphically and graphologically – a text is presented in its original or other versions/editions. The discovery made in rendition of SSE is the substitution of *shall* with *has* in some extant and current versions of the poem. This substitution is the basis of the reading generated in the proposition of *finality* and *fatality* as espoused by nearly all scholars who have critically examined SSE.

Modality entails the enactment of a proposal or proposition. In relation to Finiteness and Polarity, and according to Halliday and Matthiessen, Modality makes the proposition arguable by "giving it a point of reference in the here and now" (p. 115). As they further explain, a proposition is therefore "arguable through being assessed in terms of the degree of probability or obligation that is associated with it" (p. 115). The proposition made in the bird's response is:

Your mother shall (come and go)

which leaves room for conjecture, uncertainty and *arguability*. It is not, as Eyo (2005), Egudu (1977) and Adetugbo (1971) present in their reading and rendition that:

Your mother has (come and gone).

The feature of the restored verbal elements, *come* and *go* as against *come* and *gone* places a question mark on the aspectual significance of these verbs. To an extent, the verbs, *shall* and *has*, belong to the same category. They are basically auxiliary verbs and both indicate finiteness. But, that is where their comparison ends in this context. On the one hand, the verb, *shall* is a modal auxiliary that can indicate Modality in a proposition. On the other hand, *has* is a primary auxiliary by which tense, aspect and agreement can be established. In other words, *has* establishes *primary tense* (Halliday) rather than Modality. As already stated, both indicate finiteness in the restored rendition of the clause. This finiteness, in relation to MOOD, may present Modality or primary tense. If *shall* is retained as it is in the original version of the text, Modality – which "gives room for arguability" (Halliday and Matthiessen) – is established; but if *has* replaces *shall*, primary tense – which "forecloses further argument" (Vincent and Senanu) – is indicated. Therefore, the finiteness of *has*, as applied, is established in its contribution as a primary tense, while that of *shall* is maintained in its Modal value.

XI. FATALITY AND TRANSITION IN THE READING OF SSE

There is a general opinion among analysts of this poem that SSE presents the issue of transition, fatality and the incapacity of man as a subject of nature in his efforts at changing the natural course of events. The topic is death, hopelessness and the entire collection (ART) of which the poem is a part "connotes the solitude, the helplessness, or the impotence of mortals caught up in the vicissitudes of life" (Maduka, 1984, p. 22). It is also accountable that "there is a strong plaintive and *fatalistic* note about this poem, clearly emphasized by the reply" (Vincent and Senanu, 1976, p. 129). But, in the poem's original version, the bird did not indicate through a concluding proposition that transition **has**

taken place. It rather enlightens the child on the proclivity of the participants in the clause, including *tide*, *market* and *mother* with respect to transition. However, it is conceivable that the general perception that the bird made a final statement which sealed any hope on the part of the child would have, perhaps, led to the substitution of the verbs (so that the text would clearly say what literary critics have agreed that it says). This is how *reading* affected *rendition*. This revised rendition is evidently what motivates Egudu, ever before Clark revised and adopted the popular version, to conclude that “the child’s mother *has* completed her rounds, and is therefore gone forever, hence the perfect tense” (p. 31) in *has*, when, as a matter of fact, the bird neither implicitly or explicitly asserted nor declared that this was so, and there was no “perfect tense” but a modal auxiliary in *shall* in the original version of the poem.

XII. MODALITY AND INTERPERSONAL RELATION IN THE QUESTION AND RESPONSE

Considering the power equations and in justification of the form (polarity) of the interrogative, it is possible to draw some inferential discourse-oriented conclusions. It may be said that the child recognizes its position as the human (cream and commander of all creation) and expects deference from the bird. Thus, it does not want an explanation since the bird may be incapable of giving one; it needed a *yes* or a *no* reply.

In ordinary conversations, certain factors may condition the choice of an interlocutor to adopt the polar question type. One, it may be that the enquirer only needs a straightforward response without explanations. It may also be that the enquirer recognizes the responder’s linguistic incapacity – he/she may be sick, tired, or not proficient in the use of the code with which interlocation is being carried out. Anxiety or impatience may also stimulate an enquirer to adopt the polar question type. Moreover, and this is very significant in consideration of the form and import of the bird’s reply, an interrogator often uses the polar structure to establish his/her interpersonal status as the one in-charge; or the one who needs to do the real talking, while the hearer tags along with the required response, in this case, *yes* or *no*.

Jef Verschueren, writing on what informs ‘style and linguistic codes’ in normal conversations, observes that language is employed by interlocutors “to interactionally generate the meaning of their social world and to negotiate mutual investment in the linguistic market place” (p. 119). Also, Bloor and Bloor recognize that “(t)he extent to which language determines, rather than simply represents, experience is one of the major questions in ...linguistics” (p. 108). In other words, language is not only used to *represent* but also applied to *determine* how interlocutors interpret and react to the verbal enactments of fellow interactants. This meaning of a social world and *mutual linguistic investment* as construed or interpreted by it, perhaps, informs the bird’s informal and somewhat inadequate response. Its reaction could have been motivated by the reason of the fact that it resented the child’s assertion of a linguistic authority over it (bird), hence the non-correlative form of the response. Verschueren further explains that the structure of a text in an interlocutory context can be applied to “restore a threatened power relationship”. In this sense, the bird uses a face saving device to restore the significance of its status as the more informed one between the two interlocutors. Hence, it ignored the polarity of the interrogative, which requires a *yes* or a *no* answer, and goes on to demonstrate superiority in knowledge by undertaking an elucidation.

XIII. TENOR OF DISCOURSE AND INTERPRETATIONAL BREACH

Considering what has been said, it is conceivable that the child’s choice of the polar question is not motivated by the power equation, but its anxiety and impatience in trying to solve the riddle regarding its mother’s whereabouts. However, the child inadvertently commits a face threatening act by directing a polar question to a more informed and perhaps older interlocutor. We are inclined to believe that the child’s face threatening act was unintentional since it had adopted a politeness phenomenon as a prelude to its question. It ‘hailed’ the other interlocutor with a title, *an oriki/itu aha*. Therefore, the child could not have in the same breath occasioned to ‘insult’ or denigrate the bird’s sense of importance by trying to establish superiority over the bird. Hence, there seems to be a breach in interpretation as the bird gets the wrong pragmatic message.

The bird tries to restore its threatened status both in the MOOD structure and in the interpersonal relation in the sense that:

1. it does not salute or give title (*oriki*) to the child;
2. it deliberately avoids the use of a nominal co-referential, except in addressing the child;
3. all reference to the child is with direct personal pronouns (you, your);
4. the only nominal co-referential to the child is axiomatic of an abusive expression in the social context of its application, *your mother* (nne gi, iya e); and
5. the bird, as earlier stated, addresses a polar question with a response adequate for a WH structured interrogative.

The bird does all these in order “to restore a threatened power relationship” (see Verschueren, p. 119) and not because Modality or MOOD requires the form and content of the kind of statement it puts forward. Here, what motivates the bird is the sociopragmatic consideration by which one interlocutor is expected to defer to the other. Naturally, the one who seeks to be informed should defer, by means of pragmalinguistic features, to the interlocutor who is to inform. The consequence of the pragmalinguistic feature of the child’s statement, as perceived by the bird, is that the latter feels that the former is trying to denigrate its status. The subject matter, here, is indicated in the field of

discourse, the latter of which is a session of exchange (question and answer) between the child and the bird with regard to the movement of the child's mother. Underlying the exchange is the statuses of the interlocutors. One is an anxious child, a human; whereas, the other is a bird, a participant who bears the information sought by the child. The different statuses are maintained through *face*, the latter of which, according to Brown and Levinson, is "the public self-image that a speaker wants to claim for himself" (p. 61). The bird, therefore, pragmatically restores its threatened face by 'giving it back' to the child in a way to indicate superiority. Its response is offhanded, informal and without any embellishment of courtesy in comparison to that of the child. In a matter of fact attitude, it addresses the child's incapacity as well as the futility of its attempt to comprehend the subject of discussion. This, the bird does in emphatic negative and positive clauses:

You cannot know (negative)

And should not bother (negative)

Tide and market come and go (positive)

And so shall your mother (positive)

Somehow, one cannot overlook the relative significance of the transitivity deployed in the bird's section of the "exchange". The tables below feature the participants and processes captured as transitivity in the bird's response to the child's simple question.

TABLE OF TRANSITIVITY IN THE BIRD'S RESPONSE IN SSE (PARTICIPANT)

S/N	Participant	Thematic status	Nature	Process	Process type
1	You	Theme component	Human/animate	know/bother	Mental (negative)
2	Tide	Theme component	Inanimate	come/go	Material (positive)
3	market	Theme component	Inanimate	come/go	Material (positive)
4	your mother	Rheme component	Human	come/go	Material (positive)

TABLE OF TRANSITIVITY IN THE BIRD'S RESPONSE IN SSE (PROCESS)

S/N	Process	Type	Polarity	Co-reference
1	know/bother	Mental	Negative	Child
2	come	Material	Positive	Tide, market, your mother
3	go	Material	Positive	Tide, market, your mother

It is evident that the bird attributes a negative mental process to the child which indicates that it (the child) lacks rather than possesses a capacity or quality. This reference to the child's inability emphasizes or underscores the bird's superiority. Indirectly, and by the account of this transitivity, the bird communicates that those who have the ability to do things are the inanimate participants (tide and market) and "your mother". The pejorative essence of the bird's response is intensified by the fact that a correlative compound process, "come and go", applies to both the child's mother and *tide & market* the latter of which are inanimate participants.

XIV. CONCLUSION

It is usually the case that rendition often precedes and generates wrong reading as our account has tried to demonstrate. However, in SSE, it is suspected, and this is our strong position, that forced reading actually led to a popular change in the form of the text. I see the substitution as popular because even one of Clark's latest publishers, Mosuro, (see Clark 2010), has adopted the version that contains *has*. It is also possible that Clark instituted or is aware of this substitution, but one is inclined to believe that he is either unaware of the resultant pragma-semiotic effect of the revised rendition or has decided to leave critics to sort out the issues with respect to meaning, message or interpretation. It is a surprise that the obvious differences in rendition, with respect to the two versions of the poem, have escaped the notice of critics and analysts in spite of the fact that this text is one of Clark's most popular poems. In other words, until this present discourse, no other scholar has undertaken to question the implication of this surgery on one of Clark's most popular poems.

Far from what is generally believed by analysts of SSE from a literary perspective, the poem presents complexity. The complexity in the poem is not just in the content of the text but also on the functional interaction of the linguistic features that constitute this content. Thus, as our discourse has shown, there is complexity in transitivity as well as complexity in MOOD and Modality. Although, at the morphological level, it is possible to observe simplicity in the *wording*, however beyond this level, there is a great degree of complexity both at the syntactic level and at the level of metalinguistic features. This paper does not represent an exhaustive linguistic account of the features in SSE. So many features, especially with regard to lexical content, are deliberately left out for further studies.

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Obinna Iroegbu (PhD) is a Lecturer in the Department of English and Literary Studies, Federal University, Oye-Ekiti, Ekiti State, Nigeria. He holds a First Degree in English Studies from the University of Port Harcourt. His Master's and PhD, obtained from Ekiti State University and University of Port Harcourt, respectively, were on J.P. Clark's poetry. He has published a number of journal articles on Clark's poetry and other issues in language and literature. Dr Iroegbu's main research interest is in the language of literature (stylistics). He also teaches courses in English Morphology and Syntax as well as Pragmatics and Discourse Analysis.

Olutola Olafisayo Akinwumi, a PhD student of Obafemi Awolowo University, Ile-Ife, Nigeria, teaches Literature-in-English in the Department of English and Literary Studies, Federal University Oye Ekiti, Ekiti State Nigeria. She holds a Master's and an MPhil Degrees in post-colonial literature. Her area of interest includes dramatic literature, prose fiction, poetry and Caribbean Literature.

Teaching Descriptive Writing via Google Classroom Stream: Perception Among Year 6 Primary Students

Shinyee Lim

Faculty of Education, Universiti Kebangsaan Malaysia, Bangi, Selangor, Malaysia

Kimhua Tan

Faculty of Education, Universiti Kebangsaan Malaysia, Bangi, Selangor, Malaysia

Abstract—Technology is very much pervasive in today's world and the educational systems are rapidly adjusting to technology to the extent that it contributed to the advancement of education. Information, communication, and technology (ICT) are significant now by seeing it being introduced into a wide range of schooling activities like Google Classroom. Google Classroom is a technology that connects educators and students, allowing them to communicate with one another through a virtual online class with the various feature. This study intends to investigate students' perception toward Google Classroom Stream, one of the GC's features, as well as the difficulties they faced when utilising it in a writing class. The research involved 35 participants consisting of Year 6 primary students in SJK(C) Shih Chung Cawangan, a Chinese Primary school located in Penang Island, Malaysia. This research study used a descriptive qualitative method and the data were collected through questionnaires and interviews. The questionnaire is made up of nine questions divided into two themes: the first is about students' acceptance while the second is regarding their performance about Google Classroom Stream. Fifteen students were interviewed to seek more information about their challenges using the platform. The findings of this study demonstrated that students have positive opinions of learning through Google Classroom Stream, owing to the availability of feedback and quick access to learning materials. The main issues that arose were the lack of internet access, as well as the varying displays on different devices and preferences on a private chat section.

Index Terms—descriptive writing, Google classroom, Google classroom stream, information, communication, and technology (ICT), perception

I. INTRODUCTION

The education system is no exception to the infusion of technology through computers, the Internet, cellphones, and other types of devices which has impacted everyone's lives. Online educational technologies which are a part of the Industrial Revolution 4.0 are thriving (Kelvin & Tan, 2020). Hence, teaching and learning are no longer limited to the chalk and talk approach in a physical classroom. Whereas, the digital technology that underpins Industrial Revolution 4.0 goes beyond computers and e-materials consisting of the learner-centered approach which is useful in improving students' learning experiences (Oke & Fernandes 2020). Due to the development of science and technology, teachers need to be more innovative and inventive with their teaching techniques. Afrianto (2018) emphasised that teachers in this 21st-century should be digitally literate, be willing to learn new things and be ready to leverage Industrial Revolution 4.0 potential for improved teaching. In the olden days, people used to buy books or go to the library to obtain information, but thanks to the Internet and online learning platforms or LMS (Learning Management System) like MOOCs, podcasts, Schoology, Google Classroom (GC), any information can be obtained with a click of a button. Teachers will only need to post relevant learning resources and assignments into virtual classrooms, where students can access the materials and submit their assignments. According to Kumar & Bervell (2019), one of the most widely used online learning platforms is GC. Google announced GC as a new tool in Google Apps for education in May 2014. Thus far, this platform has benefited teachers and students through paperless sharing, evaluation, and digital collaboration in classrooms. It is a very convenient tool as it allows both teachers and students to collaborate from the comfort of their own homes and engage in creative learning. Furthermore, GC is simple to set up and allows teachers to form courses, assign tasks, make announcements, offer comments, and upload course materials for students to read (Zhang, 2016). Teachers and students can also connect interactively through learning supported by a computer, the internet, or a mobile phone (Utami, 2019). All that is needed to make sure the teaching and learning process is conducted is a Gmail account. Effective online learning is only possible through a dynamic platform that engages both instructors and students. It should track student activities and behaviour systematically, especially when face-to-face interactions are limited. Having everything in one place not only makes it easier for students to access their homework and learning material but is also easier for the instructors to access their teaching material and reduces the need to publish or link to information

from other sources. The important features for a successful LMS are monitoring and analytics. Besides attendance, the well-established real-time features allow teachers to monitor those who have logged in for live classes, how often students re-login, and the students' engagement throughout the online lesson and other online activities. Since online learning has become the new normal, ensuring that the lessons are interesting and enjoyable for students is crucial.

II. LITERATURE REVIEW

A. *Google Classroom*

Information, Communication, and Technology (ICT) has rapidly diffused into and pervaded educational systems all over the world through the development of several web-based educational systems for teaching and learning. Among the variety of web-based systems accessible, GC is the most popular web-based teaching and learning platform for higher education institutions. It is a free web-based learning platform created by Google which allows teachers to conduct online classroom teaching, make learning plans, and communicate with students without the use of paper. It also has a feature known as G Suite, which includes other apps like Google Docs, Google Meet, Google Calendar, Google Forms, and slides, to help simplify the collaboration between teachers and students. Moreover, these are free-to-use tools that are considered to be convenient for the teaching and learning processes because they can be accessed using any device with Google's resources, Internet connection, and a Gmail account. GC also comprises a lot of beneficial characteristics such as convenient setting, time-saving, paperless, and quick sharing of resources centralised data storage. This platform was introduced in the year 2014, and some higher institutions incorporated it in a blended learning platform to enable their educators to create assignments and grade students in a paperless environment. A majority of the educational institutions or schools began adopting it during the outbreak of the Covid-19 pandemic.

B. *Features of GC*

The four pages available in the GC include:

1. *Stream*

The Stream is the first page upon entering GC where teachers can focus on announcements and posts. On the Stream page, the four options that will appear when the plus button at the bottom right corner is clicked are creating a new announcement, creating an assignment, creating questions or reusing a post. Furthermore, it is the only platform in GC where teachers and students can interact in public status. Every student can comment on the teacher's announcements or other topics of discussion. This characteristic successfully increases students' engagement and motivation (Melani, 2020).

2. *Classwork*

The primary page on which teachers can organise assignments into modules and sections is called Classwork. Teachers use this section to generate questions, quizzes, assignments, and resources for their students. Teachers may also split sub-sections by subject to make it easier for students to locate their assignments. Students can use Google Docs or Word documents to complete their assignments. The assignments that are submitted allow teachers to amend and return after grading them. Classwork allows a paperless approach.

3. *People*

Teachers can view a list of the students who have signed up for the class in this section. Teachers may also invite or remove participants here.

4. *Grades*

As for grades, teachers could track pupils who have submitted work along with the grades they received. Students who did not complete their tasks will be marked as missing in the name list.

C. *Benefits of GC*

Studies that were conducted on the use of GC revealed that GC's ease of use can significantly benefit or influence students' learning outcomes. According to Albashtawi & Al Bataineh (2020) and Muderedzwa & Chilumani (2017), learners viewed GC positively as a virtual classroom with simple and easy to comprehend features. Similarly, Mohd. Shahrane et al. (2016) reported that learners expressed their satisfaction while participating in the virtual classroom, in terms of usability and simplicity of use, with favoured comparable performance. Another study (Fonseca & Soto Peralta, 2019) explained that learners regarded GC as simple, practical, accessible, and beneficial. The Accounting educators also recognised the simplicity and utility of GC in their teaching process (Zakaria et al., 2021). Scholars (Nurbaidah, 2021; Syed Ahmad et al., 2020) affirmed that the learners perceived GC to be one of the simplest methods for learning as it was convenient.

On the other hand, accessibility and portability were also mentioned as key advantages of using GC. According to several studies (Abidin & Saputro, 2019; Albashtawi & Al Bataineh, 2020; Bhimani, 2021; Noah & Gbemisola, 2020; Ratnaningsih, 2019), learners felt the ease of learning in their own time and space using their preferred devices.

Ventayen et al. (2018) proved that the platform's usability evaluation is incredibly helpful to elucidate its understandability, attractiveness, and operability. The platform is also great for homework and collaborative learning in non-academic settings. Besides its simplicity, several studies revealed that GC encourages students to use and appreciate it (Albashtawi & Al Bataineh, 2020; Md. Saad & Alimin, 2021; Nurbaidah, 2021). Meanwhile, a few other studies manifested that the learners enjoyed using GC particularly due to its ease of uploading and submitting assignments (Adam & Khairuddin, 2021; Noah & Gbemisola, 2020; Ratnaningsih, 2019; Zakaria et al., 2021). Literature also proved that learners prefer using GC compared to the other platforms (Adam & Khairuddin, 2021; Mohd. Shahraneet et al., 2016).

On the other hand, several elements were identified to impact student uptake and experience with GC, including a paperless environment and means of communication. In a conventional class, not all students are equally competent in organising and filing documents to keep up with many classes. Students frequently misplace or forget the relevant papers and textbooks. GC, however, requires no paperwork which made the learners happier (Zakaria et al., 2021). Zakaria et al. (2021) also added that a group of accounting lecturers from Malaysia posited that the learning platform works better when they do not have to print students' work or tests while marking and grading can be done online. Ratnaningsih (2019) proved that it was convenient to use the platform since there was no risk of losing work because of the auto-save feature in the application, where everyone could resume their incomplete tasks at any moment.

In traditional classrooms, learners have numerous opportunities to connect with their instructors and their peers, as this engagement is perceived to be crucial for their performance. Whereas, in online learning, instruction delivery and social contact are also important to ensure the learners benefit during their learning process. In online learning, social interaction can boost student interest and motivation, as well as helping them to perform better. Effective online learning relies on long-term relationships between students and teachers. Interaction between students and teachers during class delivery keeps students engaged and allows them to assimilate new knowledge and practise new skills. According to Noah & Gbemisola (2020), teamwork and frequent evaluation with rapid feedback contributed to pupils' academic performance during the recent pandemic outbreak. Ratnaningsih (2019) further added that the comments section not only helped in social interaction but also in learning as the learners could refer to what their peers have written as guidance for their writing task. Hence, GC is effective in student-teacher interactions (Gurevych, 2020). Another recent study among the seventh-grade students in junior secondary school proved that the students participated more actively in the discussion forum hosted by the teacher using GC (Abidin & Saputro, 2019).

One of the most used and well-known methodologies for assessing technology uptake is The Technology Acceptance Model (TAM) (Estriegana et al., 2019). TAM was created to anticipate and determine the perception of an individual on the use of technology (Venkatesh & Bala, 2008). Salloum et al. (2019) conducted a study to determine the acceptability of online learning and identified that computer playfulness, can substantially impact the perceived ease of use in online learning. Whereas, the quality of information, perceived enjoyment, and accessibility can substantially impact perceived ease of use and perceived accessibility.

According to Hussein (2017), the demand for online learning applications in universities is increasing in tandem with technological advancements but is not fully accepted by all. Students' attitude is most essential in influencing their willingness to participate in online learning. Several studies demonstrated that learners' motivation is higher when they consider GC's features which are simple and user-friendly. Hence, a positive attitude towards learning can help learners to become independent (Fonseca & Peralta, 2019; Noah & Gbemisola, 2019; Ratnaningsih, 2019; Syed Ahmad et al., 2020; Ventayen et al., 2017). Based on Haggag's (2019) review, there was a strong significant correlation between grammatical achievement and attitudes using GC application. Several studies (Janah & Yuniarti, 2019; Nor, 2018) postulated that students exhibited a good attitude and were eager to express their opinions while engaged in writing tests which helped to improve their learning process. Meanwhile, several other studies (Ari et al., 2021; Nurbaidah, 2021) uncovered a different level of motivation among learners using GC while reading comprehensions. Similarly, Wardani (2020) also established that learners' motivation levels from 65% in cycle I to 84% in cycle II and 95% in cycle III during the recent pandemic. In short, it can be deduced that introvert learners were not afraid to ask questions and were more engaged in GC by sharing opinions.

D. Challenges of GC

Despite the benefits and efficacy indicated in the reviewed studies, some other studies did mention the challenges faced by educators and learners while adopting GC in teaching and learning processes. The barriers cited are arranged according to their ranking.

1. Unstable or Lacking Internet Connection

The lack of internet connectivity was identified as the primary obstacle to instructors and students using GC in urban or suburban settings (Dewi & Abadi, 2021; Hussaini et al., 2020; Islam, 2019; Laili & Mufliah, 2020; Md. Saad & Alimin, 2021; Mualim et al., 2019; Zakaria et al., 2020; Zakaria et al., 2021; Ventayen et al., 2018). Location and circumstances with bad signals can certainly impact classroom connectivity when using GC, an online-based platform. Most of the students and educators depended heavily on free internet access, which was notoriously slow.

2. Lacking ICT Knowledge or Familiar with GC

Educators who lack knowledge in handling GC should be a major concern because they are not familiar with teaching using an online platform. Some educators stated that they need time to prepare themselves for it (Zakaria et al., 2021), whereas learners claimed that they need guidance from their educators and needed time to get acclimatised with the platform to become independent in handling the user-friendly features of the platform (Abidin & Saputro, 2019; Islam, 2019; Muderedzwa & Chilumani, 2017; Zakaria et al., 2020). Mualim et al. (2019) and Dewi & Abadi (2021) also reported that the learners struggled to comprehend the information since the teachers gave the materials and activities with little guidance. Meanwhile, Ventayen et al. (2018) revealed that 27.3% of the undergraduate students faced problems with little knowledge on the internet or computer in a study targeted at understanding the usability and satisfaction level. This finding eventually led to users' preference to learn using other platforms like Telegram or Whatsapp for their user-friendly features (Azhar & Iqbal, 2018; Zakaria et al., 2021).

3. *Lack of Affordability*

Based on a few studies (Zakaria et al., 2021; Zakaria et al., 2020), educators and learners expressed their unaffordability to buy a computer, a laptop, or a broadband internet connection. Since higher education institutions did not increase their network capacity and coverage, buying internet bandwidth with an unlimited network was expensive for the students (Abidin & Saputro, 2019; Laili & Muflihah, 2020). According to 42 students (n=128), although GC was interesting to adopt with a high level of satisfaction, the internet cost was the biggest challenge they faced (Md. Saad & Alimin, 2021).

4. *Lack of Interaction*

Several other studies focused on the barriers which disabled students' interactivity and difficulty in engaging learners with the lesson through the online platform, where the learners were only able to leave comments rather than communicate instantaneously with their teachers (Azhar & Iqbal, 2018; Islam, 2019; Ratnaningsih, 2019; Zakaria et al. 2021; Zakaria et al., 2020). Some learners are also irresponsible could find the lesson dull.

5. *Lack of Self-efficacy among Learners*

Although most of the studies highlighted that GC can improve learners' self-motivation and increase their learning autonomously, several studies did not corroborate these results (Abidin & Saputro, 2019; Laili & Muflihah, 2020; Zakaria et al., 2021). They revealed that the learners were submitting their tasks late or after the given deadline.

6. *Distrust in Usage*

One of the challenges was mentioned by the educators is distrusting their students in using their devices whether for educational purposes when they carried out online learning in the classroom (Azhar & Iqbal, 2018; Islam, 2019; Zakaria et al., 2021).

E. *Descriptive Writing in Educational Setting*

In a descriptive text, the writer is expected to provide readers with a detailed vivid image of a person, location, scene, item, or any detail (Wishon & Burks, 1980). A description is a written representation of the artwork which involves the five senses: sight, hear, think, touch, and smell. The purpose of the description is to assist the readers in "seeing" the objects, people, and experiences conveyed. The objective of descriptive writing is to express an impression to a reader by combining attentive observation with descriptive techniques that help us pick the most effective words.

Writing is a skill that should be mastered by everyone. According to Nor (2018), writing is a process in which a writer uses several writing variables at the same time, such as content, format, sentence structure, vocabulary, punctuation, spelling, and letter formation to demonstrate knowledge and express ideas, feelings, and thoughts in a written form for others to understand the message. Stalin & Tan (2020) also added that writing is the most difficult skill for Malaysian ESL students to master out of the four learning skills (listening, speaking, reading, and writing). Furthermore, Zhang (2014) added that writing using a second language is complicated and tough to master. English language mastery requires grammatical patterns, a high degree of organisation in the development of ideas and information, along the selection of acceptable vocabulary and sentence structure to produce an appropriate style. As such, Nunan (2001) claimed that learning to write smoothly and expressively is "the most challenging talent to acquire among any language users."

Descriptive essay writing is a very important skill for Malaysian ESL learners especially primary school learners as it is an important component for their Kurikulum Standard Sekolah Rendah (KSSR) examination. They are required to answer a question based on a single picture or a series of three pictures to form a story. Thevadas & Hashim (2020) stated that the most typical issue faced by students in Malaysian ESL classrooms is that they are often affected by their mother tongue (Bahasa Malaysia, Tamil or Mandarin), especially in locating or translating the words into English, although they can conceive what they want to say. Thus, the essay would often be in a mixed-language dialogical form written down based on what the students think with a lot of errors in terms of grammar aspects. This scenario is quite common among low achievers.

Most of the past studies which shed light on Google Application mainly focused only on the perceptions of using GC and Google docs for writing (Deiniatur, 2021; Hidayat, 2020; Islam, 2019; Khalil, 2018; Nor, 2018; Sartika, 2021).

Limited studies looked into the features in GC by studying the perceptions of kids in primary schools. Hence, this study intends to investigate the use of Google Classroom Stream to improve the writing skills of primary school students in writing descriptive essays.

III. METHODOLOGY

The study employs a descriptive qualitative research approach. The qualitative technique is appropriate for this study since it involved the collection of perceptions from primary school pupils on the utilisation of Google Classroom Stream for writing tasks. Data collection was based on multiple sources (questionnaire, interview and document analysis). This triangulation allowed an in-depth understanding of the results through more valid findings. In this study, data was collected from a Government Chinese primary school (SJK(C) Shih Chung Cawangan) located in Penang with a student population of 1008. It is a multiracial school which has high performance for their academic as well as their co-curriculum activities. The study was collected via online due to the covid-19 pandemic restriction.

A. *Setting*

In this study, data was collected from a Government Chinese primary school (SJK(C) Shih Chung Cawangan) located in Penang with a student population of 1008. It is a multiracial school which has high performance for their academic as well as their co-curriculum activities.

B. *Participants*

The participants consisted of 35 Year 6 primary students, of which 10 were males and 25 were females. Only advanced students were selected for the study to get a better understanding of the study objectives.

C. *Data Collection Tools*

The researcher utilised three types of data collection procedures in this study namely questionnaire, semi-structured interviews, and participants' writing assignments to crosscheck the outcomes. The Google form questionnaire consisted of 10 questions adapted from Pratiwi (2020) with a 5-point Likert scale response designed to gain the perception of students in using GC in Language Learning. The 5-point Likert scale ranged from 1 (Strongly agree) to 5 (Strongly disagree). In this study, the interview consisting of 6 questions was conducted individually on 15 participants (10 males and 5 females). The interview questions' guideline was adapted from Hidayat (2020), intended to gain a deeper understanding of the usage of Google docs in writing. The third approach was to evaluate whether Google Classroom Stream influenced their written assignments. Data collected from the questionnaire and students' interview data were analysed. The first analysis included the data from the questionnaire on how the students' perceptions of using Google Classroom Stream as a writing environment. The second analysis involved the students' interview data and their views on the effectiveness of Google Classroom Stream along with the challenges.

D. *Data Collection Procedures*

1. *Phase 1 (Writing Task-descriptive Writing)*

Materials were posted by teachers on the GC Stream page. Some models of text were provided to help the students understand the standard, targeted linguistic forms, and structures they had to achieve in the writing class. Students were then are required to write a descriptive essay in a paragraph. Alternatively, students are also allowed to write in sentence form. A video is posted by the teacher, where the students are instructed to write a draft based on the story in the video. The students then post their draft in the comment section on the Stream page after watching the video. The teacher can then provide his/her feedback on the students' drafts. In addition, students also comment or provide feedback on their classmates' drafts. Based on the feedback, students revised and completed their task on Google assignment before final submission.

2. *Phase 2 (Questionnaire)*

The teacher distributed questionnaires via Google Form to collect the students' responses after using Google Classroom Stream. The students were given 10 minutes to complete it.

3. *Phase 3 (Semi-structured Interview)*

The teacher conducted one-to-one interviews using WhatsApp video call with the students to gain more insights on their thought on the efficacy of Google Classroom Stream in helping them to complete their writing task.

IV. FINDINGS

This chapter examines and evaluates the results obtained from a Penang Chinese elementary school (SJK(C) Shih Chung Cawangan). The findings were divided into two sections. The first section summarises the findings of the questionnaire into two sub-themes: (1) Students' perception of the ease in using Google Classroom Stream, (2) Students' perception of the performance of Google Classroom Stream. The second section comprised of results of the

post-research interview which focused on the advantages and disadvantages of Google Classroom Stream. The findings were divided into two categories to easily answer the research questions, which are:

- 1) What is the students' perception of Google Classroom Stream in a descriptive writing class?
- 2) What are the main challenges faced by the students while using Google Classroom Stream as an online learning environment?

A. Questionnaire

The 9 statements were split into two themes namely the acceptance and the students' performance. The questionnaire was validated, where the internal consistency was high (Cronbach's $\alpha = .95$). The transcript percentage results are represented in Table 1 below according to each item:

TABLE 1
PARTICIPANTS' PERCEPTION ON THEIR ACCEPTANCE ON GOOGLE CLASSROOM STREAM

No.	Item	SD	D	NS	A	SA	Total
1	Google Stream makes it easy for me to upload my documents, learning material and assignments.	0	0	7	19	9	35
		0.00%	0.00%	20.00%	54.00%	26.00%	100.00%
2	Using Google Stream allows me to complete tasks faster.	0	0	3	16	16	35
		0.00%	0.00%	8.58%	45.71%	45.71%	100%
3	Google Stream makes it easy for me to get announcements or information quickly.	0	0	6	12	17	35
		0.00%	0.00%	17.15%	34.28%	48.57%	100.00%
4	Google Stream's display is very clear and easy to understand.	0	0	1	16	18	35
		0.00%	0.00%	2.86%	45.71%	51.43%	100.00%
5	Use Google Stream getting learning material, and submit tasks become more flexible.	0	0	4	18	13	35
		0.00%	0.00%	11.43%	51.43%	37.14%	100.00%

Five items in the questionnaire gauged respondents' views with Google Classroom Stream's acceptance. Examining the platform's flexibility in learning and retrieving information were two of the components. Based on the analysed data, most of the participants agreed with the ease of Google Classroom Stream in writing class.

A total of 19 participants (54%) agreed that Google Classroom Stream allows them to easily upload their assignments, while 9 participants (26%) strongly agreed with the notion as the remaining 7 participants (20%) had a neutral opinion. Similarly, 45.71% of participants believed that Google Classroom Stream helped them to finish their work faster, while 3 participants (8.58%) responded with a neutral opinion. Whereas 17 participants (48.57%) strongly agreed that Google Classroom Stream enabled them to get their teachers' announcements and access information fast, with 12 participants (34.28%) agreeing to the notion, and 6 others (17.15%) with a neutral answer. On the other hand, 18 (51.43%) and 16 (34.28%) participants strongly agreed and agreed that the Google Classroom Stream display is extremely easy to understand, respectively. Only one participant (2.86%) remained neutral. As for the fifth statement, 13 participants (37.14%) strongly agreed and 18 participants (51.43%) agreed that Google Classroom Stream positively influenced their flexibility when working on their tasks. The remaining 4 participants (11.43%) responded with a neutral opinion.

TABLE 2
PARTICIPANTS' PERCEPTION ON STUDENTS' PERFORMANCE

No.	Item	SD	D	NS	A	SA	Total
6	Google Stream improves my learning performance.	0	0	14	14	7	35
		0.00%	0.00%	40.00%	40.00%	20.00%	100.00%
7	Use Google Stream efficiently in learning process.	0	0	7	21	7	35
		0.00%	0.00%	20.00%	60.00%	20.00%	100.00%
8	I would use Google Stream for my studies in future	0	0	9	16	10	35
		0.00%	0.00%	25.72%	45.71%	28.57%	100.00%
9	I feel that teacher and peers written feedback via Google Stream helped me understand the lesson more.	0	0	5	19	11	35
		0.00%	0.00%	14.29%	54.28%	31.43%	100.00%

Based on Table 2, 4 statements measured the satisfaction of the participants in regards to their performance in using Google Classroom Stream when performing the writing task.

A total of 7 participants (20%) and 14 participants (40%) strongly agreed and agreed that Google Classroom Stream improves their learning performance during the writing task, respectively. Whereas, 14 participants (40%) were neutral. Next, 7 participants (20%) strongly agreed that Google Classroom Stream helped them to learn more effectively with 6 others responding neutrally. The remaining 21 participants (60%) agreed with the efficacy of Google Classroom Stream in learning. Contrarily, 1 participant (2.86%) disagreed with the statement. On the other hand, 10 participants (28.5%) strongly agreed to use Google Classroom Stream for their future studies. Whereby, 16 participants (45.71%) agreed to use Google Classroom Stream, while 8 (22.86%) remained neutral and one participant disagreed. As for the last statement, a total of 11 participants (31.43%) strongly agreed that the written feedback, a feature in Google Classroom

Stream, was useful in helping them to comprehend the lesson, while 19 (54.28%) participants agreed and the remaining 5 (14.29%) were unsure.

B. Semi-structured Interview

A focus group interview with 15 students was conducted to learn more about their perspectives, particularly on the benefits and challenges of using the platform, Google Classroom Stream. Based on the interview, more insights into the ease of use and what motivates the students to use the feature in GC were revealed. The students were overwhelmingly in favour of the benefits of using the platform to study descriptive writing.

For the first question, 14 participants replied with identical responses as they chose to write using Google Classroom Stream than on paper due to the easy editing of their work. Surprisingly, 1 participant still preferred the traditional method and stated that:

"I prefer to write on paper because I am using an iPad and the display is hard to comprehend and to work on with. I have three siblings in the house and there is only one laptop to share with."

According to this participant, his preference to work with papers was due to the different displays in the devices he engaged with. He further explained that:

"I have three other younger siblings and all of us have only one laptop to share with..."

"My younger brothers refuse to use the iPad since it is difficult to text on it, so as the eldest, I must be tolerant and allow them to use the only laptop my parents have provided."

The second question focuses on the functionality in Google Classroom Stream in assisting them to stay focused. Of which, 7 students stated that the learning platform helped them stay focused as it was simple to use and allowed them to finish their assignments faster.

"I finished my task on time, even faster than usual. It is very easy to operate." (Participant K)

"It keeps me focused all the time especially the reminder which allowed me to submit my homework on time." (Participant E)

However, 2 students found it difficult to remain focused when there were too many individuals posting things and to go through their classmates' work. Both the students agreed that the advantages outweighed the disadvantages.

Concerning the benefits gained from using Google Classroom Stream throughout their writing process, all of the participants agreed that the platform was beneficial in their learning process. Their responses were:

"I can learn a lot of new vocabularies from my peers' answers".

"I can get a handful of information from my teachers and classmates just at the tip of my fingers."

"I can read easily and help me get ideas from things posted by my teachers and classmates."

"I am able to find materials without much effort."

"I can learn in a more detailed way, I find that my essay has improved a lot because when I try to follow what my classmates wrote, I learnt from their sentences."

"The comment section really helps me to write confidently because I don't worry about making mistakes with the auto-correct option."

On the contrary, 1 respondent was neutral because she learns well with any method and adapts well to varied approaches.

In response to the fourth question on the frequency of participants commenting and communicating with their teachers using the platform mentioned, 3 participants were active. Meanwhile, 10 participants 'seldom' respond and 2 others 'rarely' comment or communicate with their teachers. Participants who seldom or rarely commented were introverts and would not engage if there is nothing to say unless they were seeking help from their teachers. So, in general, some like to talk during the Google meet sessions, while others chose to comment privately.

The fifth interview question focused on the forms of feedback they preferred from their teachers or peers. All the participants positively viewed the feedbacks. Among the participants who were in favour of their teachers' feedbacks stated that the teachers clarified the misunderstandings and grammatical errors. They can review and track the errors easily before making any corrections. Meanwhile, 5 participants stated that their peers' feedbacks encouraged them to write with more confidence. Their responses were:

"Peer feedback allows us to have our opinions heard as well as listen to one another. It is generally simpler for us to grasp information from individuals of our own age."

"Giving feedback to others also helped me to become a critical reader, it is very useful for me especially in reviewing my own work too."

"I am eager to receive feedback from my classmates after I posted something, and I feel like I am in a study group with my friends. I enjoy the moment."

Some participants stated that they were unable to communicate with their peers daily because they were shy learners. However, 3 participants disagreed with the favourable influence. They stated that:

"I prefer teachers' feedback because the teachers are more experienced and professional."

"I don't feel good to see my classmates' commenting on my errors. I don't like to be judged in front of my other classmates."

"I don't have confidence on my classmates reviewing my work. They tend to make mistakes all the time too."

Finally, the last question focused on the difficulties encountered by them when using Google Classroom Stream in their writing class. The students mentioned that the unstable internet connection and the hassle of scrolling up and down to find the most recent information were the two major issues. Meanwhile, participants also had concerns with the devices used as each had varying displays and a private space for students to have group discussions with their peers. The students prefer to have a feature for a group chat.

Eight of the 15 participants claimed that one of the main barriers in using Google Classroom Stream was the poor internet connection. It is extremely aggravating when they are required to re-upload a material several times before it gets through. The issue gets worse during rainy days. Meanwhile, 3 participants stated that scrolling up and down for recent updates is inconvenient because the latest information gets pushed down when too much new information gets posted. Four participants added that a private comments area or a group chatroom amongst their peers would be beneficial because they had to utilise other platforms to communicate to complete a group task and is time-consuming.

V. DISCUSSION

A. *Research Question 1: What Is the Students' Perception of Google Classroom Stream in a Descriptive Writing Class?*

Based on the findings, 90% of the students were mostly in favour of the benefits of using Google Classroom Stream in learning descriptive writing because of its convenience and simplicity. Students can easily upload or receive learning materials from their teachers via the platform. It is dependable, effective, and efficient in increasing students' access and attention to the learning activities. Students can also quickly track their progress as the display is clear to understand. These results corroborated with previous findings (Albashtawi & Al Bataineh, 2020; Fonseca & Soto Peralta, 2019; Mohd. Shaharane et al., 2016; Muderredzwa & Chilumani, 2017; Nurbaidah, 2021; Syed Ahmad et al., 2020). Furthermore, the findings from the current study are also consistent with that of Khalil's (2018), who claimed that students valued the simplicity and manageability of Google applications. In terms of convenience, the students stated that Google Classroom Stream can be accessed at any time and from any location using a mobile device, a laptop, or other electronic devices as long as there is an Internet connection because GC is very straightforward (Dash, 2019). Students felt more at ease using their gadgets in their own time and place (Abidin & Saputro, 2019; Bhimani, 2021; Noah & Gbemisola, 2020; Ratnasingsih, 2019).

On the other hand, the comments section was helpful since teachers and peers could share their feedback (Mohd Shaharane et al., 2016; Ratnasingsih, 2019). Furthermore, it could help boost the students' motivation. Participants' preferences in using Google Classroom Stream to get or offer feedback and converse, mirrored their preference to improve their writing skills. According to Emily & Mohammad (2021), the participants who used GC as an online learning tool loved sharing their spelling skills with their peers and aiding one another through the comments area. As a result of the feedback provided, students were more driven to complete their assignments and were prepared for independent learning, necessitating their commitment to self-improvement (Afrilyasanti et al., 2017; Ansori & Nafi, 2019; Fauzan & Ngabut, 2018; Fonseca & Soto Peralta, 2019; Howlett & Zainee, 2019; Noah & Gbemisola, 2019; Ratnasingsih, 2019; Syed Ahmad et al., 2020; Ventayen et al., 2017). Overall, the platform improved students' writing skills and foster autonomous learning, although a few participants preferred their teachers' feedback above their peers' or vice versa.

B. *Research Question 2: What Are the Main Challenges Faced by Students When Using Google Classroom Stream as an Online Learning Environment?*

The interview data revealed that a majority of the participants had issues mainly due to the unstable internet connection. Previous studies have also discovered the technical drawbacks encountered by students (Dewi & Abadi, 2021; Hussaini et al., 2020; Islam, 2019; Laili & Muflihah, 2020; Md. Saad & Alimin, 2021; Mualim et al., 2019; Zakaria et al., 2020; Zakaria et al., 2021; Ventayen et al., 2018). Nadziroh (2017) noted that while a variety of e-learning systems allow students to become more independent and creative, the process requires a reliable internet connection. Meanwhile, the different GC interfaces on different electronic devices were also highlighted by the students as a constraint in utilising the platform. As such, El fauziah et al. (2019) emphasised that a stable Internet connection and an appropriate device are fundamental for a virtual class using GC.

Students also found it inconvenient to scroll up and down to view their friends' responses. It can be confusing and time-consuming at times since the interface only allows the most recent information to appear on top, where the previous messages are pushed further down when the stream or timeline is automatically updated. Besides that, students also stated that having a group chatroom with their classmates would be preferable for group tasks. Although public comments are beneficial as everyone can learn from a mistake, it would be troublesome while communicating personally with other students. Creating a public post via GC sometimes jeopardises privacy (Islam, 2019).

VI. CONCLUSION

Overall, the findings indicated a few key aspects that could contribute to Google Classroom Stream's effectiveness in terms of improving students' knowledge, abilities, and attitude toward learning in an online learning environment. The features mentioned include the ease of use and the public chat section, both of which encourage children to be

autonomous learners and therefore achieve the desired objectives. The effectiveness can be verified based on the positive opinions from the students during the questionnaire and interview sessions. Most of the students were pleased with the comments or feedback from their teachers and peers. The constructive and positive comments were able to help with their writing tasks. Albeit, there are still many GC users, educators and their students, who continue to struggle to procure appropriate equipment and an adequate Internet connection to utilise the platform. Based on the survey, the one significant factor which cannot be ignored was the Internet coverage. The telecommunication providers must improve Internet coverage in rural and suburban areas. This step requires the support of the government in developing the necessary infrastructure. Nonetheless, it is a critical problem that must be addressed to fully realise the promise of GC and other online learning tools in improving teaching and learning.

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Shinyee Lim is a primary school teacher located on the island of Penang, Malaysia and currently a postgraduate student in Faculty of Education, UKM, Bangi, Selangor, Malaysia.

Kimhua Tan (Assoc. Prof Dr.) is a Guest Scholar at the Faculty of Education, Universiti Kebangsaan Malaysia. She is appointed Adjunct Professor at University Tunku Abdul Rahman in 2021. Her interests include research on the impact of new media on society and the role of statistical linguistics in education.

The Ideological Manifestations in War Poetry: A Critical Stylistic Perspective

Sarab Khalil

English Department, College of Arts, University of Baghdad, Baghdad, Iraq

Wafa' A. Sahan

English Department, College of Education, Al-Zahraa University for Women, Kerbala, Iraq

Abstract—Ideologies can be traced back and extracted through formal aspect of language where the authors' choices reflect the world view they construct in order to influence their receptors. This study aims at extracting ideologies of war in war poetry relying upon the model of critical stylistics proposed by Leslie Jeffries (2010). The model presents ten textual-conceptual tools of analysis; one of which, '*negating*', has been adopted as a tool of analysis in this paper to extract the hidden ideologies. The study came to the conclusion that the textual conceptual tool of analysis, *negating*, as a formal textual aspect guides into manifesting the hidden ideologies of the text producer about war and this is achieved through creating a virtual positive world in receptor's mind to be juxtaposed with the actual negated world in order to build expectations.

Index Terms—ideology, negation, critical stylistics, war poetry, soldier poets

I. INTRODUCTION

Modern war poetry has not received enough attention by critical studies and thus there are few studies have been undertaken in this respect; the major attention of critics had been targeted to poetry during the First World War. This work concerns itself with war poetry of the modern wars i.e. post-world war II, such as those took place in Vietnam, Afghanistan, and Iraq. The data consists of a number of randomly selected poems written by soldier poets, expressing their attitudes towards war. Their words and lines reflect a more reliable portrayal of the battlefield than those poets who rely on their imagination with no direct war experience. The study aims at answering the following research questions:

1. To what extent can formal aspects of language reflect text ideologies?
2. How can *negating* as a textual conceptual tool help in extracting hidden ideologies?
3. What are the linguistic clues to negation which lead into ideological manifestations?
4. What are the ideologies extracted from the data by means of the textual conceptual analytical tool *negating*?

It is hypothesized that the tool of analysis, *negating*, with its variety of linguistic forms guides the text reader into comprehending the hidden ideologies of war implanted by the text producer.

II. IDEOLOGY: AN OVERVIEW

The birth of ideology started with the objective of mental engineering that will enlighten mind and society altogether and thereby, liberating human from mystifications and social taboos. The science of ideology inception with the age of reason, having the faith that revolution against false gods springs from inner consciousness. Louis Althusser observes that ideologies never reflect upon themselves. That's to say they never explicitly state that they are ideological; rather they are hidden beyond the text and affect minds implicitly. There is a pleasant analogy proposed by Eagleton where the concept of ideology is assembled to a screen or blockage which isolates us from the world. The focus is on the reality and appearance distinction where there is a reality out there which is represented in a distorting, obscuring way (to ourselves and others) (Eagleton, 1994).

For Louis Althusser, the Marxist philosopher, ideology opposes science and this is ironic since the concept was introduced as a novel science. Other thinkers such as Marx and Engels of The German Ideology perceive ideology to be: ideas free from their material basis. This is also ironic since it was part of social materialist issue. Moreover, ideology is seen as an inversion of the relationship between reality and consciousness; the latter, to Marx, is associated with social practice; whereas for Hegel, ideas are seen to be autonomous of such practices, as well as being the reason behind social existence. Therefore, Marx suggests that the change in people's minds leads to the change in their life conditions, and the only way human consciousness can be altered is through the change in the material conditions creating that consciousness.

Rejecting idealism and rationalism, The German Ideology holds a rather practical view of ideology through altering man's awareness of oppression by means of creating illusions and mystifications. Ideas, then, are linked with real life;

however, this link takes the illusive form of non-relation. Therefore, to count an idea ideological is to say that it achieves a specific sort of deceptive function in social life rather than just calling that idea deceptive or false (ibid).

In its modern sense, ideology gained senses much more than just certain sociology of ideas to refers to the way ideas are associated with real material condition by means of disguising them, or replacing them with other terms, resolving their struggles, changing them into something natural, inevitable, and universal. Thus ideas gain political force instead of being as solely reflections of their world. Later Marxists elaborated that ideas are weapons in the battle field. When an ideological discourse is said to be comprehended it means that it might be decoded in particular ways, nevertheless, deceive the reality by its silence, gaps, and internal contradictions. Ideology, through this view, is a form of thought with the ability of adaptation according to the power imposition. It can also disguise the conflicts from which it is originated from and this is done either by denial of their existence or by lessening the conflicts' significance (ibid).

As is issued by Eagleton (1994), in order to operate successfully, ideology needs to work both theoretically and practically with the objective of linking these two levels. It needs to work on systems of thought and on everyday life practices alike. It needs to extend from scholarly treaties to a normal shout in the street. Explorations in ideology require the examining a set of complex linkages that mediate among the most and least articulate levels. A good instance in this respect would be the religion. Religions consist of a hierarchy of discourses; some are theoretical, some are prescriptive and ethical, and others are practical such as preaching. The church, as an institution certifies that all the levels of such discourses are in harmony with one another. This creates a smooth continuum extending from theoretical into practical or behavioral levels.

Ideology is one of the most elusive concepts within the field of social sciences which has not been rested upon an adequate definition so far. This is due to the nature of ideology with all the numerous compatible significations that it carries (Cassels, 1996). Originally, ideology meant the scientific study of man's ideas; later it came to refer to the systems of ideas themselves (Eagleton, 1991) and literally refers to "the study or knowledge of ideas" (ibid, p. 1); this view on ideology reflects the 18th century Enlightenment where there was a tendency to chart human mind through which body motions can be mapped. During that era, i.e. 18th century Enlightenment, Ideology focused upon ideas as social phenomena aiming at exposing the system rules of a particular social thought rather than solely mapping certain abstract ideas like consciousness. Therefore, it extends between nowadays' psychology and sociology of knowledge (ibid.).

Theodor Adorno perceives ideology to be essentially a sort of identity thinking, which removes otherness and differences at the mental level; whereas Martin Seliger, an American sociologist, regards ideology as a group of beliefs which are action-oriented with quite irrelevant truth or falsehood. Other thinkers such as Jirgen Habermas, Nicos Poulantzas and Alvin Gouldner, observe ideology to be totally modern, semi-scientific, secular phenomenon. Their perception of ideology emerged in opposition with the early mythical, metaphysical view on ideology. By contrast, Karl Mennheim observes ideology to be essentially old forms of thoughts which does not follow the demands of the modern age (Eagleton, 1994).

Ideology as proposed by (van Dijk, 2013, p. 175) can be defined as "basic shared systems of social cognitions of groups" which have control over the community's attitudes towards particular topics such as abortion, immigration, divorce, etc. and it also has control over the mental modes of the members of community. The conception of 'self' and 'otherness' are the polarized ideological representations, along with their categories 'reference groups, goals, actions, identity, etc.' dominate all strata of ideological discourse, namely topics, meanings, interactions, lexicon, etc. It is crucial to stress that ideologies are acquired, publicized, and reproduced through text and talk.

Controversial opinions about ideology yield the following views:

- I. It should be noted that ideology cannot be synonymous with 'culture'. Not every natural issue is ideological; being born, eating, communicating with one another, laughing, dying, etc. are all natural to human beings which suggest various cultural forms. Rather, ideology denotes the state in which cultural practices and political power are interwoven.
- II. With regard to the issue of what is counted as ideological, there is no value or belief that is free from ideology in the appropriate conditions. It relies upon 'who' is saying 'what' to 'whom' and what are the 'intentions' and the resulting 'effects'. Ideology, therefore, is related to discourse rather than language only (Eagleton, 1994).
- III. In a rather less general meaning, ideology is perceived as a set of ideas and beliefs symbolizing the state of a particular socially significant class. The truth or falsity of these ideas is disregarded. In this sense, ideology is close to the idea of world-view, with the latter being more concerned with basic matters such as peace in the universe, the sense of death, etc.

This sense views ideology as a type of collective symbolic self-expression not seen associated with conflict or relations. Promoting or legitimating the desires of certain social classes in favor of the counter desires. This definition parallels the definition of ideology as an action-oriented discourse with non-rational desires and interests are superior to cognition and thought.

- IV. The dominant ideologies participate in unifying society in ways pleasant to those in power through which ideas not only are imposed, but also guaranteed to be accepted by the dominated groups as well.
- V. Ideology refers to ideas and beliefs which aim at legitimating the interests of the dominant group by means of dissimulation and distortion. The opinions (IV) and (V) signify that not the totality of the ideas of the dominant

group needs to be articulated to be ideological. Ideologies might not undergo promotions to be explicitly perceived. The opinion (V) holds that so far there is no formal name has yet been assigned for the politically oppositional discourse which seeks to legitimate the ideas of the dominated groups.

- VI. The last opinion issues upon the definition which counts ideology as: false, deceptive beliefs arising from the material structure of the society as a whole rather than from the interests of the ruling class. This opinion extends the territory of the signification of ideology to cover the totality of the society base, in an attempt to bring about a more comprehensive portrayal of the concept.

Other scholarly opinions are provided by Tabbert (2015) who points to Wodak & Meyer, M. (2009) as they define ideology in a sense of relativism to be shared collectively: “coherent and relatively stable set of beliefs or values”. Hall (1996) adopts a rather cognitive perspective to perceive ideology as:

... the mental frameworks - the languages, the concepts, categories, imagery of thought, and the systems of representation – which different classes and social groups deploy in order to make sense of, figure out and render intelligible the way society works (p. 26).

From a critical angle, Jeffries (2010, p. 5) views ideologies to be “significations/constructions of reality [...] which are built into various dimensions of the forms/meanings of discursive practices”. This idea draws upon the concept of hegemony which views ideology to be at service of power (Fairclough 1995). As is proposed by Fowler (1991) language is a highly constructive mediator and it is not neutral, and this understanding about language leads us to the idea that no single text is free from ideology since it is, as Jeffries and Walker (2012) hold, part of the text and via textual analysis can be identified. Adopting rather social terms, van Dijk (1998) perceives ideology to be constructed, adopted, and adapted by social actors as members of a group in a particular (discursive) social practice. Hence, it operates at two levels:

1. macro-level (i.e. social groups, group relations, institutions)
2. micro-level (i.e. social practices)
3. van Dijk calls for an integration of social and cognitive approach to ideology i.e. collective and individual social actors, rejecting the materialist sense that solely springs from socio-economic context.
4. Likewise, definitions for ideology can be seen to be ranging from Habermas’s ‘systematically distorted communication’ to post-structuralism’s ‘semiotic closure’; from Paul de Man’s ‘confusion of linguistic and phenomenal reality’; to Pierre Macherey’s ideology as a discourse marked by crucial elisions and absences. Ideology is seen as a genetic matter by Lukacs as well as Lucien Goldmann, whose truth can be positioned in the historical situation or class from which it is originated from; others perceive the concept from a functional perspective with the question of the impacts that particular utterances have. A quick view on the history of the concept of ideology can map opposite perceptions from different thinkers. The early Marx and Engels regard it as ‘seeing reality as it is’; whereas Lukacs counts it as ‘consciousness of totality’ and while Althusser perceives it as science, Adorno sees it as ‘a recognition of difference’. Eagleton issues that the concept can refer to thoughts that are socially conditioned or socially interested; on the other hand, it might refer to false ideas legitimizing an unjust political power. The former view is too vague while the latter is too narrow.

This work investigates the ideology of war as a source of negative or probably positive representations. Ideology is perceived as a body of ideas representing a specific social group or class, in this context the group of poet soldiers.

III. THE GENRE OF WAR POETRY

War poetry (1914-1918), as a subgenre of war culture, is regarded to be highly popular with large audience compared to any other subject. English literature courses as well as history and social studies in schools and higher education are influenced by war poetry. It aims at conveying the truth about war with the predominant pacific attitude. Wilfred Owen, one of the pioneer figures of war poetry, set forth the poet’s obligation to warn the coming generations of the war’s devastating consequences. Siegfried Sassoon, another prominent figure, rebelled against the administration of war. The significance of war poetry lies not only in its being a crucial means of spreading poetry, but also showing where war poetry is situated within a wider culture of war. It occupies a position within a range of competing forms, some of which stand against the anti-war aim of the poetry. As Sassoon and Owen gained more popularity in the 1960s, the political view in education changed too. Later, after the Falklands War (1982) the political context for war poetry_ reading and interpreting_ has shifted as well. The influence and significance of the war poetry lies in its subject matter as well as its documentary importance rather than its relation with literary culture (Featherstone, 1995).

Various poets, with no direct experience, wrote about wars. They were known as soldier-poets who were the first to depict the effect of war not only on physic, but also on psyche. During the ancient period, in the Middle Ages, war poetry used to depict mythological fighters to portray pictures of bravery and heroism. It aimed at taking part in supporting civilizations by means of depicting a stereotype of warriors willing to sacrifice everything for their country. By the change of warfare over time, those ancient heroic poems lost their effect. During the 17th century, with the technological progress and the invention of gunpowder, the war conduct had shifted dramatically. The shift in the nature of war caused a prominent change in the poetic products. The 19th century witnessed even more advancement of technology of warfare.

During the First World War, along with every able-bodied man in the country, soldier-poets were also expected to join the army. There are a number of prominent English figures taking part in that war and depicting real pictures of war: Wilfred Owen, Siegfried Sassoon, Edward Thomas, Isaac Rosenberg, Ivor Gurney, David Jones, and Rupert Brooke. The majority of them couldn't survive the war. Their works are counted as a reminder of the real face of warfare for those who are fighters. The horrific experiences those soldier-poets had during the First World War had been something far behind the political dominance of war directors; rather they were forms of everyday events they found to reflect into their poetic works. The significance of their works lied in the power of their voice to the public discourse to educate the public about warfare. They depicted what was experienced by all soldiers (Reisman, 2012).

War Poetry: A Critical View

The internal struggle of war poetry usually goes unobserved. In the formation of poems one can realize the binary opposites it carries: destruction versus formation, chaos versus order, pain versus pleasure, and mostly life versus death. Louis MacNeice (1907-1963) supposed that war poetry is positive in a manner that praising suicide in a poem would be taken in the honor and dignity of life. War poem, therefore, would be in struggle against itself; no matter how negative its lines could be, it brightens a dark subject-matter.

John Lyon as a critic perceives war poetry and the conflict which it exhibits to be fatal, disagreeing with creating a poem that makes formal sense out of the violence and destruction of war and thereby distorting the truth. To him the truth is the weapon that the war-poets hold in the 20th century (Bevis, 2007). Others such as Edward Thomas (Thomas, 1981) suggests that the class of war poetry vanishes so rapidly than any other class of poetry and all the surviving works that, as he claims, had been accomplished under the domain of the public patriotic urge would fill no more than a thin volume. The only achievement war poets do is to convert death, violence, destruction, etc. into aesthetic pleasant art. With this essay, Thomas achieved a crucial contribution in this respect which is tearing apart the equation between 'public patriotic motives' and war poetry. This idea led into generating more significant war poets than any other wars before. By this, Thomas challenged the traditional war poets who dedicated their works to what the public desires to hear or read. Thus, only the powerful poets are able to resist the public opinion of the twentieth century. This idea was advocated by Isaac Rosenberg (1890-1918) who holds that approaching war requires a more abstract, a colder way, with more individual feelings and less million feelings shared by everyone. W.H. Auden (1907-1973) shares a similar idea proposing that the serious poetry is always at odds with the majority's conscious ideas.

The truth conveyed by poet warriors which encompassed futility and false triumph feelings (in Owen's terms), arouse the feelings of horror. Soldier-poets seem not to regret the horrific experiences they had as they alter death, violence, and brutality into art. War poetry makes poetry happen, when poetry makes nothing happen (Noakes, 2006).

IV. METHODOLOGY

The data in this study comprises of a number of randomly selected modern war poems written by poet soldiers whose works are gathered by John Jeffcock (2011) in his book *Heroes: 100 Poems from the New Generation of War Poets*. The pieces of work are written as direct involvements experienced by soldier poets during the contemporary wars i.e. Gulf War (1991), Iraq war (2003), and Afghanistan (2001).

Within the frame of critical stylistics, Leslie Jeffries (2010) put forth a model of analysis in an attempt to fill the gaps noted in critical discourse models of analyses. Jeffries (2010) is concerned with setting a range of tools helping in showing the way texts tend to persuade readers to adapt their ideological perspectives to match that of the text producer's. Therefore, the model aims at:

- i. Providing not only a comprehensive set of tools but also reasons behind them being a set.
- ii. Guiding the advanced English language student towards the study of power in written and spoken texts.
- iii. Explaining the cognitive processes that lead into impacting the readers by means of the ideological structure of text.

Jeffries's model (ibid) perceives stylistics to be focusing on the choices made by the text producers. The text producers are bound to the pressure of making the exact choices suitable for expressing their intention. Those choices, whether consciously or not, are always ideologically loaded.

The aim of this approach, other than reconciling the best of critical linguistics and stylistics together, is to investigate under the surface of language to extract the stylistic choices that form the meaning of text. The function of tools is to tell 'what the text is doing'. Therefore, Jeffries (ibid) argues that the tools provide answer(s) to this question in present participle:

1. Naming and Describing
2. Representing Actions/Events/States
3. Exemplifying and Enumerating
4. Prioritizing
5. Negating
6. Presenting the Speech and Thoughts of Others
7. Equating and Contrasting
8. Implying and Assuming
9. Hypothesizing

10. Representing Time, Space and Society

V. THE TEXTUAL-CONCEPTUAL TOOL 'NEGATION'

The ideological implication of negation is to create a virtual non-existing world to be juxtaposed with reality. This would enable the text producer to have receptors imagine an absent world to be real virtually by relating it to reality. Constructing this hypothetical world in the receptors' mind would lead them into interpreting this virtual world which in fact contradicts the opposite image they store already. In other words, negation in the text would create an opposite image in receptors' minds.

The negative mental image proposition has the effect of creating expectations about the world, be it real or virtual, with the reader having the free will to accept or refuse the proposed expectations (Jeffries, 2014).

Juxtaposing a pair of negative and positive mental images brought to the receptor leads the receptor into a better understanding of the options available to interpret the situation. Ideologically, the text producer can lead the receptor into imagining a positive version of the negative text.

As a typically grammatical phenomenon, negation can be represented in a number of ways as found in Jeffries (2010):

1. The addition of negative particle "not" to the first element of the verb phrase as in: will not, do not, is not, were not, etc.
2. pronouns such as *nobody*, *no one*, *nothing*, *nowhere*, etc.
3. nouns signifying absence or lack such as *absence*, *lack*, *scarcity*, *dearth*; adjectives such as *absent*, *scarce*; verbs such as *lack*, *fail*, *refuse*, *omit*, etc.
4. morphological affixation as in *incomplete*, *uncomfortable*, *humorless*, *carefree*, *abnormal*, *asocial*, *anti-depressant*, etc. for more details see also (Al-Timimi, 2018; Coffey, 2013).

The negation textual clues, thus, can be classified into syntactic, lexical, and morphological. The following extracts are cited from Jeffcock (2011). Documenting poems is according to the page number (p.), either stanza number (S.) or line number (L.).

Instances for syntactic negating

1. *Sleep will **not** come no matter how hard you try **not** to recall* (ibid; p. 28; S. 1)
2. *Ashen face and pallid, if I **don't** act fast he will bleed out* (ibid; p. 31; L.17)
3. *I'm just glad I can go home to my bed*

***Not** like of my mates who ended up dead* (P. 43; L.16)

The above listed instances of negation draw in receptor's mind a negative version of a positive virtual reality and thus a conceptualization of the positive version of meaning intended is summoned up. The ideological implications of negation lie in its power to draw in reader's mind expectations of what a real world should be. In (1) there is a portrayal of the hard times soldiers have during war where the violent war episodes causing sleeplessness and this can have critical consequences later on. Syntactically the poet added the negative particle 'not' to the verbs 'will' and 'try' while ideologically the text producer created a virtual positive world in which the receptors expect that soldiers can sleep and can forget about the past events. This positive fictional world leads the reader into concluding that soldiers actually suffer from difficult psychological pressure because of war. Therefore, war is counted as a source of distress and psychological stress.

In (2) the poet provides a negative situation in which a medic is not acting fast enough and this would lead into losing the casualty. This would create in receptor's mind expectations of a medic who have to act as fast as possible in order save lives and this can be considered as a source of stress and anxiety. The ideological implications can be similar to that of (1) in which war is seen as a source of stress and anxiety.

In (3) death and life are brought into the expectations of readers. The negative situation is that the soldier's mates are dead and cannot go back home. The positive juxtaposed situation is an episode in which soldiers are alive returning home. The latter's virtual mental image is expected in reader's mind which is not found in real world. War is portrayed as a source of death and loss where youth and life are stolen.

Instances for lexical negating

1. *The CO tells us we have **lost** another of the men*
***Killed** in action by a bomb* (p. 46; L. 2-3)
2. *Is it worth it, this human cost, young blood split and innocence **lost**?* (p. 56; L. 27)
3. *The medic is trying his best*
*To **stop** the fast-flowing blood* (P. 84; S. 5)

The instances extracted reflect a negative image which creates positive juxtaposition of a fictional world where opposite situation is the case. Negation is represented through words carrying negative meaning such as *lost*, *Killed*, *stop*. These words which appear in forms of verbs, nouns, adjectives or adverbs aid the text producer in creating a virtual positive world in the receptor's mind in order to grow expectations of what real world should or shouldn't be. In (1) the verb *lost* signifying the absence of something already existed and in this context it signifies the death of a soldier in war. The negative situation brings in mind a positive virtual situation where young soldiers are alive and the latter mental image raises expectations of having youth alive; not killed in the battlefields. This leads into perceiving war as a source of death and loss and this idea is repeated in (2). In (3) there is a portrayal of a situation in which a medic soldier

is trying to keep a casualty alive. The negative verb *stop* creates a positive mental image of a fast-flowing blood which definitely would lead to death. This negative–positive juxtaposition invites the receptor into expecting a supposed world where no bleeding and death is taking place. Ideologically war is portrayed negatively as a source of death.

Instances for morphological negating

1. *Agreeing to **disagree**, we depart* (P. 53; S.4)
2. *A constant air of toxic fear, the **unseen** threat ever near,* (P. 55; L. 4)
3. *and I brush him aside like an empty suit hanging **lifeless** in the air.* (P. 72; L.25)

This type of negation relies upon morphological affixation. This can be achieved through the addition of negative prefixes and suffixes to the base. The creation of fictional world in this type is not different from that of the previous formal triggers of negation. Through the addition of negative prefix or suffix the text producer presents the reader with a negative situation and thereby the receptor constructs a positive fictional world opposite to that presented originally. In (1) the prefix *dis* in *disagree* is the source of negation. The situation is about the war profiteers who run the war to achieve personal benefits. The disagreement among the war profiteers means the continuation of war and destruction. In (4) the text producer through negation presupposes that there is a close threat, be it seen or unseen, embracing soldiers and keeping them in fear and distress. Ideologically, this implies that war is a source of horror, distress, and threat.

Instance (6) exemplifies negation through the addition of suffix *less* meaning ‘without’. In (6) the degeneration of humanity and human cost has been portrayed through the choice of the negated element *lifeless empty suit* as a description attributed to a dead soldier. This view is reflected from a soldier killing his foe. The juxtaposed virtual positive world constructed unconsciously by the receptors would grow expectations of the way real world ought to be or not and this consequently reflects ideological implications about war as a source of human degeneration, loss, death, destruction, and oppression.

VI. CONCLUSION

In conclusion, negation as a textual conceptual tool of analysis relies upon a number of textual triggers in order to extract the hidden ideologies underneath the text. The manifestation of negation can be classified into syntactic, lexical, and morphological.

Through negation the text producer guides the reader to create a juxtaposition of two opposite worlds: one is real and negative; the other is unreal and positive. This juxtaposition helps in growing expectations of what a real world should (not) be.

Through the instances selected, a number of ideologies of war have been stressed upon namely: Human devaluation as well as futility of war; war as a source of loss, death, and destruction. These ideologies are brought to the surface depending on the formal aspects of language as well as the context.

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Sarab K. Al-Azzawi born in Baghdad, Iraq 1972.

PhD in Linguistics and Translation, Al-Mustansiriyah University, Baghdad, Iraq in 2007.

MA in English language and Linguistics, University of Baghdad in 2002.

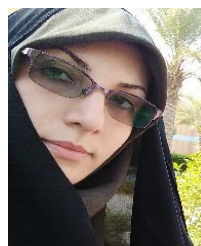
B.A in English language and Linguistics, University of Baghdad in 1999.

Prof. Al-Azzawi is a professor in the department of English, college of Arts, University of Baghdad since 2008. She held the position of Head of the Department of English at the college of Arts, University of Baghdad for the years 2008-2012 and 2013-2015. Currently she is a member of the scientific committee which oversees the exams most commonly used to evaluate the qualifications of students applying for PhD and MA programs in English language and Linguistics. Among her previous publications are:

- Using a Linguistic Theory of Humour in Teaching English Grammar.
RK Abdulmajeed, SK Hameed
English Language Teaching 10 (2), 40-47
- Analysis of Fallacies in Hillary and Trump's Second Presidential Debate
SK Hameed, R Al-Asadi
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SK Hameed
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- Analysis of Fallacies in Hillary and Trump's Second Presidential Debate
SK Hameed, R Al-Asadi
International Journal of English Literature and Social Sciences 3 (4), 625-635

Her research interest is in Applied Linguistics.

Prof. Dr. Al-Azzawi is a member of the Iraqi Translation Assembly since 2010.



Wafa' A. Sahan

Kerbala (1986)

B.A. in English language and literature, university of Kerbala (2011)

M.A. in English language and Linguistics, University of Baghdad, College of Education for Women (2014)

PhD. in English language and Linguistics, University of Baghdad, College of Arts (2022).

She lectured at a number of colleges of university of Kerbala namely, college of Education, college of nursing, and college of veterinary (2014-2019). She had been an instructor at Ahlulbait university (2015-2018). She currently works at Al-zahraa university for women (2019-on going) in Kerbala, Iraq.

Learning Through SMS in Saudi EFL Classroom: An Inter-University Study of Learner Perceptions and Achievement of Autonomy

Abdul-Hafeed Fakih

Department of English, Najran University, KSA

Abstract—Technology as a learning tool or otherwise holds great attraction for learners today. The current study explored the impact of Short Messages as Learning Tool (SMLT) on EFL Saudi learners learning confused English words. It also gauges learners' satisfactions towards using such tools on their autonomy and language proficiency. The study pursued a quasi-experiment research design. It recruited 80 EFL learners across Najran University and Qassim University, KSA. To ensure parity of existing language proficiency and learning success, the Oxford Placement Test is administered once before and once at the end of the intervention to all of the 80 participants to obtain comparative values.. Furthermore, a semi-structured interview is also used with three randomly selected participants from each of the experimental groups to obtain data on individual perceptions of the EFL learners to the use of MALL in the EFL classroom. Content analysis is used to identify dominant themes in these. Findings revealed that learners acquisition for confusing words were developed to a great extent in both universities. Moreover, the study found that there is no significant difference in the students' achievement attributed to the learning sittings, $Z = .935$. Finally the students expressed satisfaction in terms of their autonomy ratings and complementary points of view on the use of SMS, based on the semi-structured interviews. The current research is useful as its findings can apply to mobile teaching and text messaging in the English classroom for EFL curriculum developers and English language teachers.

Index Terms—autonomy, homonyms, homophones, Saudi EFL students' perception, text messaging

I. INTRODUCTION

Language is one of the essential tools influencing all forms of foreign exchange. Learners of English need to use various facets of their English language proficiency for ease of learning or vocation. However, there remain certain aspects of language that are as much as challenging to the foreign learners as they are to the native user. When dealing with these challenges in the classrooms, innovative pedagogy can help accomplish learning more satisfactorily. In other words, one of the important facets of literacy is the method that instructors utilize in their classes to facilitate the language acquisition phase. Modern classrooms are a wonderful example of this. Computers are considered an important instructional instrument in language classes where teachers have convenient access, are properly qualified and have certain freedom in the curriculum (Polákov & Klínová 2019). Most educators agree that information technology is an important part of offering a high-quality education (Chen et al., 2019; Epp & Phirangee, 2019; Hoi, 2020; Pérez-Paredes et al., 2019). Usability and other features, such as size, cost-effectiveness, and user-friendliness, are some benefits of mobile devices (Al-Emran et al, 2018). Since cell phones are today an inalienable part of our lives because of ease of use and affordability, the study of mobile-assisted language learning (MALL) is becoming a significant field of study (Chen & Hsu, 2020). Owing to its performance, it is not uncommon for it to be used as a learning tool.

Emerging technological interventions such as, cellphones, laptops, pods, pads, personal digital assistants, electronic pocket dictionaries, MP3 players, and other mobile devices are changing the learning context from conventional to interactive (Azli et al., 2018; Al-Ahdal, 2020; Al-Ahdal & Al-Awaid, 2018; Pérez-Paredes et al., 2018). The applications of these resources are being established day by day in the educational contexts. Regardless of location and time, they have been found useful in fostering learning due to their flexibility, connectivity, and universal appeal. In the educational scenario, mobile phones are the most widely available means, in the aggregation of movable and immovable electronic items. In the past decade, numerous studies have focused on the usage of mobile phone technology for educational purposes, and a gradually growing number of learners have been found to be readily engaged in learning because of this change (Ali & Bin-Hady, 2019; Esmaeili & Shahrokhi, 2020; Jiang & Zhang, 2020; Li et al, 2019; Sarhandi et al., 2018).

Effective foreign/second language learning processes include interaction with people and communication in the target language. In other terms, when learners communicate and engage with others, they get richer opportunities to improve their foreign language skills. Thanks to the growing involvement of the young generation of EFL learners in the modern environment, these immersive and cooperative learning dimensions are proving useful. Using smart phones,

outside of the educational sense, is an outstanding aspect of their everyday life. Multimedia learner-centred educational experience is today a reality through mobile learning (m-learning), with a more interaction-focused style of learning (Alsowat, 2017). M-learning offers learners the opportunity to experience the natural world's thoughts and emotions by interacting with the real learning possibilities, and enhancing their inspiration and curiosity in learning (Alnajjar, 2020; Mutambara & Bayaga, 2020; Parsazadeh et al., 2018; Ramos, 2020; Yang, 2019). It should be remembered that m-learning is not a replacement for today's current learning experiences and strategies, but it is an expansion of learning with contemporary skills in a modern setting. The awareness, skills, and attitudes of learners toward m-learning are very critical as the degree of performance closely depends on it. Thus, for a non-native user of a language, MALL is deemed a convincing way of learning a language (Jamshidian & Salehi, 2020).

Today educational institutions all over the world adopt a plethora of tech aids from email correspondence to text messaging as these are seen by learners as realistic learning solutions. By definition, text messaging or texting is a two-way communication between phone users with such brief, written messages, called short messaging service (SMS). Since learners frequently use text, it has been noticed that learners whose teachers have sent such text messages stay inspired (Hadah et al., 2020).

In the 21st century, given the wide variety of electronic devices, instruments and collaboration offered, teaching methods have much scope for innovation. And outside education, independent of place and period, the portability of mobile phones has encouraged learning. In these times of learner autonomy (LA), mobile assisted language learning (MALL) has, in particular, been a successful way to foster the development of English as a foreign language (EFL). It has been suggested that learners exposed to EFL learning resources use their own mobile sets, applications and learning strategies to facilitate autonomous learning capacities and thereby improve their language skills in a person-learning context (Alberth et al., 2020; Bin-Hady et al., 2020; Dağdelen et al., 2020). Consequently, this study investigates the potential of Saudi students at EFL universities, through the usage of text messaging, to learn often confused English words because they form homonymous or homophonous pairs and triplets, a particularly challenging component in foreign language learning.

A. Problem Statement

The reality is that we don't know if it's secure and beneficial for college students to use mobile apps to learn English alone. For Saudi college students, MALL is a novel way of learning English. Therefore, the thoughts of students on it are not yet crystallized. Further, there is the question of too much technology finding its way into the classrooms, a fear most often voiced by the teachers who feel that technology is also a big distractive force in the learning process. Developing the computer technology-related knowledge and capabilities of learners provides equality of opportunity, regardless of their diverse backgrounds. However, even with learners born into a technologically rich nation, the impact of ICT on specific learning components may not be predictable and would need empirical analysis to gauge its efficacy as an educational tool. Practical development of technology-based abilities is important for all learners to optimize their learning.

B. Research Gaps and Objectives

Previous MALL analysis studies have continued to discover the expectations of learners regarding the features of the mobile device and its usage in schooling (Barjesteh et al., 2020; Ghallab, 2020; Helwa, 2020; Klimova & Polakova, 2020; Nuuyoma et al., 2020; Udenze. & Oshionebo, 2020; Zarei et al., 2020), but few have explored the autonomy achieved by learners who use mobile devices in an educational setting. To overcome this void, this current work aims at answering the following research questions:

1. How effective is the use of text messaging as a language instructional tool (TMLIT) in terms of language proficiency achievement?
2. Are there any significant differences in the participants' perception on the use of TMLIT attributed to the learning settings?
3. To what extent does using TMLIT contribute to autonomy for the EFL learners?

C. Significance of the Study

Now, more than ever, the optimum integration of technology in the educational process is being seen as the need of the hour with a large chunk of the process shifting to the off-campus mode to keep the pandemic at bay. The other features of online education such as accessibility, lower costs, time and space saving, have further alerted institutions to adopt this as a viable inclusive educational platform. In this study, the researchers discuss some of the main issues related to technology use in the creation and teaching of English language skills, specifically related to words that have close morphological or phonic semblance. Moreover, results of this study are expected to offer a new perspective and enrichment of the available corpus in the language education milieu of Saudi EFL.

II. LITERATURE REVIEW

The importance of communicative competence means not only learning the grammatical laws of but also recognizing when, when and by whom the language can be used in a contextually target language but also, learning the syntax and

terminology (Hymes, 1972). For example, a person with communicative abilities will know how to execute tasks by using English, such as purchasing, asking for guidance, persuading others, expressing personal feelings, and learning how to handle formal and informal language types (speaking to a peer). Communicative Language Teaching (CLT) helps learners practice English in a communication community as it is already spoken and equips them with the language skills they would need before reaching the real-world classroom (Bin-Hady, 2017; Elder et al., 2017). As teachers look for alternatives to broad class sizes and unmotivated students, projects that comply with CLT values assume greater importance. Project work allows students to engage on projects involving actual, meaningful and real-life communicative experiences, instead of teaching a structural syllabus with a preponderance of grammar and vocabulary lessons. This real communication technique ultimately allows students to develop communication abilities in a second language, just as a person discovers his or her first language.

A. MALL

Users of Mobile Assisted Language Learning (MALL) are focused on mobile technology (Rao, 2019; Ali & Miraz, 2018). There is no need for learners to sit in a classroom or in front of computer in the MALL environment. Literally, in terms of time and location, MALL can be seen as an optimal response to language learning challenges (Dağdelen et al, 2020). This interface provides a combination of versatility, accessibility, and interactivity for mobile applications, unlike most conventional classroom technology. This combination would facilitate language learning by using real, contextualized possibilities, allowing students to react to previously learned experiences, gain new information and develop more problem-solving skills (Keezhatta & Omar, 2019).

More significantly, according to Faramarzi et al., (2021), MALL offers students with major advantages; they can use several mobile apps to access video lessons, read materials, and watch English videos. Students can delay or progress rapidly through materials if they want, granting them individual control based on the pace at which they receive information, enabling students to decide their own content (Fang et al., 2021). The task of MALL is to facilitate teamwork and the co-building of skills. To achieve an overarching understanding of a practical dilemma, students need to discover and share information with their peers. Education authorities all over the globe have realized the implications of this new technology. Any finding that seems to point towards MALL is a support mechanism for learners (Al Mulhim, 2021; Gao & Shen, 2021). Wide-ranging, diverse channels and technologies have been made accessible via mobile devices to promote English language education. Such accessibility has profound effect on developing learners' listening and speaking skills. Learners discover that MALL is expanding from a text-based environment of teacher-learner education to an environment which encourages multimedia, integrates listening and speaking exercises and enables students to co-construct knowledge to recognize concerns and fill information gaps (Panagiotis & Krystalli, 2020; Peng et al., 2020), via carefully documented mobile devices; powerful language learning variables can be created. In fact, several studies pay attention to the pedagogical methods implemented on mobile devices through utilizing apps. For joint preparation and self-regulated techniques, these mobile devices have auto-action. For example, collaboration may be promoted by sharing academic ideas on an internet site or debating a proposal with cell phone colleagues (AlQarni et al., 2020; Byrne, 2020; Esfandiari & Sokhanvar, 2020).

The degree of autonomy of learners may be enhanced by the use of a mobile phone in the area of language learning (Radin, 2017). Radin's (2017) study suggested that mobile phones could be beneficial, for many reasons. The key reason, however, is that with the usage of mobile phones, learners can effectively track their own learning. That is to say that learners may use this option to self-direct and personalize their learning experience with the required learning pace without time and location constraints. The second reason that goes in favor of the usage of mobile phones is that it encourages students to connect and communicate with their instructors and friends quickly, such that they can support them to focus on certain collaborations, metacognitive abilities, and reflection (Koenraad, 2019). Finally, mobile phones enable students to provide teacher-created instructional materials with convenience (Muchtar, 2017).

B. Learner Autonomy

It should be remembered that there is no general agreement on learner's autonomy between linguists and educators (Borg & Alshumaimeri, 2019; Nosratinia & Zaker, 2017; Yasmin & Sohail, 2018). Rather there is a dichotomy between collaboration and autonomy in the light of recent literature, each with its own supporters. In this respect, learner's autonomy depends on interdependence above and below equality, and autonomy for the definition of learning through taking active responsibility for one's learning (Alrabai, 2017; Lai, 2019). The autonomy of learners in their capacity as learners to take responsibility for their learning is one of the most influential ideas (Iamudom & Tangkiengsirisin, 2020; Lenkaitis, 2020; Tseng et al., 2020). Meanwhile, it includes learners' decision-making during learning, especially in setting learning goals, deciding content and growth, selecting learning methods, assessing and reviewing learning. It shows that learners are free to plan and track their learning by choosing when, where, and how to learn according to their needs, necessities, and abilities (Judy Shih, 2020; Chang, 2020; Tran, 2020). The autonomy of learners is proposed to be functional in the following five modes: 1) situations in which learners study entirely on their own; 2) a set of abilities that can be learned and utilized in self-directed learning; 3) an intrinsic ability that is suppressed by structured education; 4) the exercise of learners' duties for their learning; and 5) the right of learners to settle on a court judgment. Pasaribu (2020) stated that autonomy refers to attitude as the responsibility of learners to make decisions for their learning and skill as a statement on decision-making and growth.

C. Technology in Language Classroom

Education as we understand it, is inseparable from technology as information and knowledge are becoming more readily available to users at the click of the mouse. Therefore, learners must see technologies as an integral aspect of their learning system (Abdurahmonov et al., 2020; Webb & Doman, 2020). Teachers today are compelled to model the use of technology to support the curriculum, so that students can maximize the real use of technology to enhance their language skills (Zhou & Wei, 2018). Technology will reinforce the relationship between learners because teamwork is one of the major learning experiences. Learners work together cooperatively, reading their peers' jobs or to build tasks and, in the process, learn from each other. The advent of automation has strengthened English teaching habits deeply. It provides many alternatives in terms of production that make teaching pleasant and more effective. In standard classrooms, teachers stand in front of learners and offer lectures, graphs, and feedback with the use of blackboards or whiteboards. Both practices have to be updated with respect to the progress in technology (Medina & Hurtado, 2017). The use of multimedia texts in curriculum allows students to become comfortable with words and phrase structures. To establish learners' linguistic knowledge, the implementation of multimedia also uses print, film, and internet texts (Kassem, 2018). The use of paper, film, and the internet gives learners the opportunity to gather information and provides them with both language and context through different learning and comprehension resources (Jewel & Alauddin, 2018).

III. METHODOLOGY

A. Research Design

This study uses a quasi-experiment with pre and post-tests blend of quantitative and qualitative procedures to gauge the success of the intervention which lasted six weeks totaling to 22 hours of exposure, semi structured interviews, and a questionnaire to gauge learners' perceptions of the use of the SMS app in learning homophonous and homonymous English words, and how far they believe it contributed to autonomous learning.

B. Participants

Eighty undergraduate university students of Najran and Qassim universities constituted the respondent groups in the study (one control and one experimental group in each of the universities). A convenience sample was isolated for participation as the collaborating researchers are academic staff in these universities. Participants included only male students given the segregated nature of education in KSA. Comparison of results across two universities and between the outputs of males and females was initiated at the end of the intervention and data collection period to gain a broad spectrum of conclusions. The control and experimental groups from Najran University (NU) were coded as NUC and NUE for control and experimental group respectively. Likewise, those from Qassim University (QU) were coded as QUC and QUE for control and experimental group respectively. The aim behind conducting the study across two universities was to arrive at more generalizable results that could also represent the possible trends in other universities in KSA.

C. Research Tool

An Oxford Placement Test (OPT) was conducted before and after the intervention to first, isolate a homogeneously proficient study group, and two, to measure the learning that takes place as a result of the intervention. The duration of the test is typically fifty-five minutes. Two sections of 60 multiple-choice elements and close-up questions comprise this test. The first part comprises of 40 questions and 20 questions are made up of the second part. According to the test requirements, the scores of the participants are graded into 6 groups, from beginners to advanced levels. This step of the study tested the first part of the study that concerns itself with the efficacy of SMS as a tool to learn confusing EFL vocabulary.

The second part of this study concerns itself with learner autonomy and to test how far using SMS achieves autonomy, an adapted version of the 21-item questionnaire set up by Zhang and Li (2004) was used. The Cronbach alpha was determined for internal reliability, which turned out to be 0.89 for the questionnaire used by Zhang and Li (2004). However, whereas the original version consists of ten out of the twenty questions in force-choice format, the researchers in this study lacked confidence in the participants' proficiency to grasp them to answer sufficiently authentically. Hence, these were coalesced as Likert-type artifacts unlike Zhang and Li (2004). To ensure the relevance of the questions to the aim of the analysis, two EFL teachers were requested to review the questions to determine if the challenges were relevant concerning the targets and if they were formulated clearly and coherently. All suggestions would be incorporated. The adapted version consisted of 16 statements in all to be answered on a scale ranging from 'never' to 'always'.

The semi-structures interviews were conducted on the same day as when the questionnaires were administered. All conversations were duly recorded on the researcher's mobile phones and prior written and verbal (recorded) consent was duly taken. The content analysis was taken up by the researchers collaboratively.

D. Intervention: Control Groups NUE and QUE

EFL syllabus for the participating universities includes content on ‘Confusing English Vocabulary’ running into eight lectures in the second semester. Effectively, this translates to four hundred minutes. For every lecture scheduled for this, the researchers took novel approaches to help the participants differentiate the confusing words. For instance, for one of the lectures, humorous slides with descriptive pictorials were shown, word play clips from popular shows were included in others, and sometimes, the learners were divided into teams to compete on the correct meanings of the homophones and homonyms.

The control groups, NUC and QUC, however, did not receive any treatment and the same syllabus content was dealt with in their classes using the printed material that the universities provide. In all, fifty pairs of words were included in the study. Most frequent and common words are introduced early whereas the difficult and less common words were introduced in the later weeks; it is a kind of a natural progression.

IV. DATA ANALYSIS AND RESULTS

As stated earlier, the first part of the analysis comprised pre and post conduct of the standardized Oxford Placement Test. Table 1 below summarizes the comparative frequency scores for NU and QU in the pre and post intervention phases.

TABLE 1
PRE AND POST-TEST FREQUENCY DISTRIBUTION OF GRADES IN OPT AT NU AND QU

OPT Grade	NUC Pre-test	NUE Pre-test	NUC Post test	NUE Post test	QUC Pre-test	QUE Pre-test	QUC Post-test	QUE Post-test
C2	00	00	00	01	00	00	00	01
C1	00	00	00	02	00	01	01	03
B2	00	01	01	02	00	00	00	01
B1	02	00	00	04	01	03	01	05
A2	07	07	09	05	05	05	08	04
A1	11	12	10	06	14	11	10	06
Group mean	19.95	19.15	23.0	41.55	19.0	17.02	24.0	40.53

The study computed the P-value to test the null hypothesis (efficacy of SMS as an effective tool in learning confusing words in English). The P-value rules out the play of chance in obtaining results, establishing the lowest level of significance for the rejection of the null hypothesis. Following are the result details and computations for group mean scores of NUE in the pre and post-tests.

X Values

$$\Sigma = 400$$

$$\text{Mean} = 66.667$$

$$\Sigma(X - M_x)^2 = SS_x = 36733.333$$

Y Values

$$\Sigma = 840$$

$$\text{Mean} = 140$$

$$\Sigma(Y - M_y)^2 = SS_y = 12600$$

X and Y Combined

$$N = 6$$

$$\Sigma(X - M_x)(Y - M_y) = 6300$$

R Calculation

$$r = \Sigma((X - M_x)(Y - M_y)) / \sqrt{((SS_x)(SS_y))}$$

$$r = 6300 / \sqrt{((36733.333)(12600))} = 0.2928$$

Meta Numerics (cross-check)

$$r = 0.2928$$

With $N=20$, the p value for the pre and post-test means of NUE group comes to 0.210276 which can be interpreted to mean that the null hypothesis (using SMS for learning challenging vocabulary for EFL learners) may be accepted.

Similar computations for QUE in the pre and post-tests are as follows:

Values

$$\Sigma = 500$$

$$\text{Mean} = 83.333$$

$$\Sigma(X - M_x)^2 = SS_x = 23533.333$$

Y Values

$$\Sigma = 880$$

$$\text{Mean} = 146.667$$

$$\Sigma(Y - M_y)^2 = SS_y = 41333.333$$

X and Y Combined

$$N = 6$$

$$\sum(X - M_x)(Y - M_y) = 15066.667$$

R Calculation

$$r = \frac{\sum((X - M_x)(Y - M_y))}{\sqrt{((SS_x)(SS_y))}}$$

$$r = 15066.667 / \sqrt{((23533.333)(41333.333))} = 0.4831$$

Meta Numerics (cross-check)

$$r = 0.4831$$

With N=20, the *p* value for the pre and post-test means of QUE group comes to 0.030948 which can be interpreted to mean that the null hypothesis (using SMS for learning challenging vocabulary for EFL learners) may be accepted.

Casting the frequencies (Table 1) on a stacked chart, Figure 1 emerges.

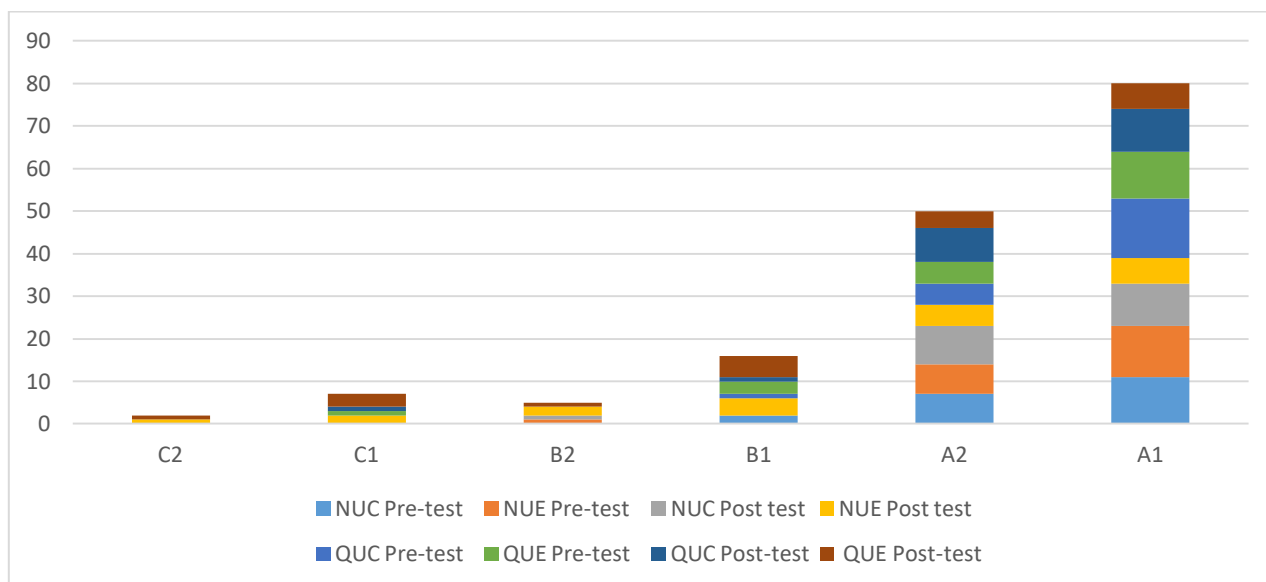


Figure 1: Pre and Post-test Frequency of Grades on OPT

Figure 1 clearly depicts that in the pre-test phase, all the four groups viz., NUC, QUC, NUE, and QUE are at reasonable par with frequencies showing a tendency to stack towards the bottom of the grade scale, with at least half the group falling in the A1 (beginner) grade in each of the four groups. This was also the purpose of conducting the OPT as a pre-test: to establish the parity of all the eighty participants in terms of proficiency on a standardized test.

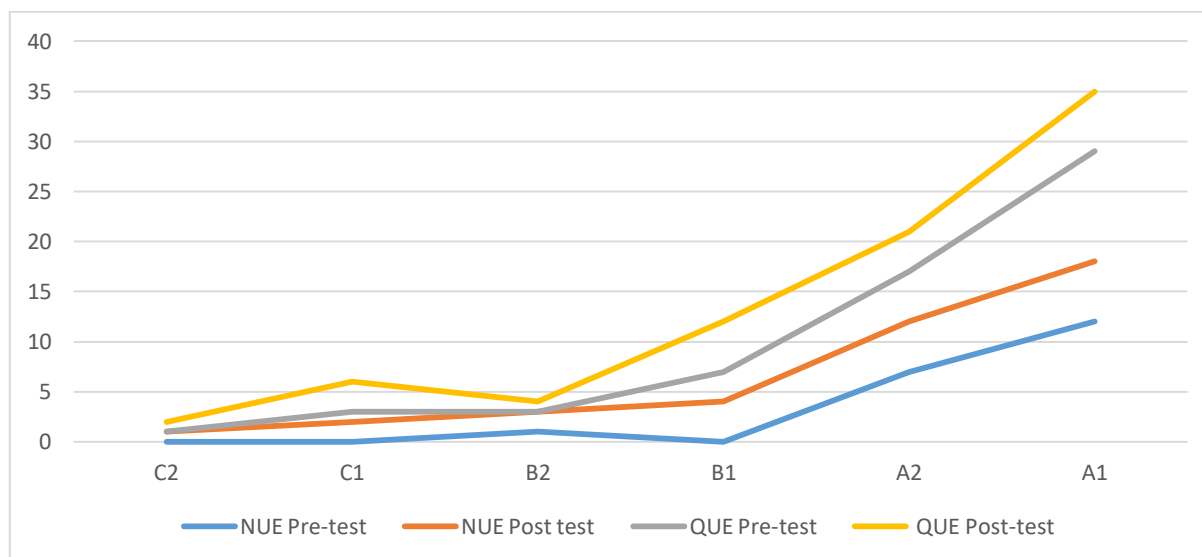


Figure 2: Pre and Post-test Frequency of NUE and QUE

Figure 2 above shows that in the post-test stage, when a similar but not the same test was again conducted with the four groups, remarkable improvement can be seen in the frequency distribution of the participants on the grade scale with numbers reducing in the lowest grade score that is, A1 by as much as 50% in NUE and 54.5 % in QUE. Similarly, frequencies in the experimental groups, NUE and QUE show a tendency to begin to be distributed in the higher grades, to the tune of 1 versus 0 in grade C2, 2 versus 0 in grade C1 for NUE, 2 versus 1 in grade B2, 4 versus 0 in grade B1, and 5 versus 0 in grade A2 in post and pre-tests respectively. In other words, change in distribution reflects better

scoring in the case of NU. QU tends to follow a similar trajectory with 1 versus 0 in grade C2, 3 versus 1 in grade C1, 1 versus 0 in grade B2, 5 versus 3 in grade B1, 4 versus 5 in grade A2 in the post and pre-tests respectively. Moreover, according to Table 2, it shows that the main rank is relatively the same for the students' achievement in the post test in both universities. The sig value shows that $Z < .005$, which means there is no significant difference between the variables.

TABLE 2
TWO INDEPENDENT SAMPLE TEST

	University	N	Mean Rank	Sum of Ranks	Asymp. Sig. (2-tailed)
1	Najran University	6	6.58	39.50	.935
	Qassim University	6	6.42	38.50	
2	Total	12			

The statements in the questionnaire were spread across four factors as follows:

- i. Approach to learning new but confusing words in English using SMS collaboratively
- ii. Learner's confidence in studying independently
- iii. Perception of language learning via SMS
- iv. Learner's perception of autonomy achieved via using SMS to learn confusing words in English.

Factor analysis of the responses gathered from the experimental groups NUE and QUE showed participants' positive perception to opportunities for collaborative learning afforded by the use of the SMS tool with 53% of the total (N= 40) participants in the experimental groups responding with 'always' for all the four items loading onto the factor, and another 31% responding with 'most of the times'.

The second factor, learner's confidence in studying independently, received moderate to high response with 47% responding with 'mostly' and an additional 8% responding with 'often'.

Perception of language learning via SMS elicited positive response with 57% responded with 'always' to looking forward to an extended use of the tool, in English as well as other courses, and an additional 24% responded with 'mostly'. Finally, the question of autonomous learning opportunities when the SMS tool was applied was answered with better output than the other three factors, with 61% opting for it with 'always' and 26% going with 'mostly'. The statements pertaining to autonomy were designed to elicit responses on the principles of learner autonomy:

- Setting learning goals
- Planning towards achievement of learning goals
- Making choices and availing opportunities for decision-making
- Tracking one's progress
- Evaluating ability

While the participants' responses showed them to be active in the first three of these, they appeared mostly clueless about the remaining two, viz., tracking progress, and evaluating ability.

In the final stage of the study, semi-structured interviews were carried out with three randomly selected participants from each of the experimental groups, NUE and QUE. The aim was to deduce the general perception and experience of the participants with the use SMS as a collaborative tool to learn confusing vocabulary in English. The key concepts that emerged in these were learners' satisfaction with having peers to fall back upon for collaborative work, and the easy access to the teacher (researchers in this case). Overall, the interactive nature of the tool was the one feature that most attracted them to the use of SMS in learning confusing English words.

V. DISCUSSION

This study set out to answer three questions pertaining to tech use in EFL.

To answer the RQ1, "How effective is the use of text messaging as a language instructional tool in terms of language proficiency achievement," data suggested that significant improvement was achieved in learners' output with the use of the SMS tool in learning confusing vocabulary. Comparing learners' achievement between the pre and post-tests, in the post-test stage, when the OPT was repeated with the four groups, remarkable improvement was seen in the frequency distribution of the participants on the grade scale with numbers reducing in the lowest grade score, that is, A1 by as much as 50% in NUE and 54.5 % in QUE. Concurrently, some participants in both the groups improved their performance after the intervention and reached higher grades. This finding is in line with the findings of (AlQarni et al., 2020; Byrne, 2020; Esfandiari & Sokhanvar, 2020). They found that using mobile applications may promote learners' collaborations to share academic ideas with friends which surely boost their language learning achievement. Likely, Keezhatta and Omar (2019) confirmed that using mobile applications in teaching/learning would facilitate language learning by using real, contextualized possibilities, allowing students to react to previously learned experiences, gain new information and develop more problem-solving skills.

RQ2 pertained to the comparative perception of the participants from Najran and Qassim Universities in using text messaging as a language instructional tool. Comparing the two independent samples values for responses (converting

the scale to numerical gradation from 1-5), showed there is no statistically significant difference in the responses of NU and QU learners, $Z = .935$. In other words, their responses are comparable, making the findings available to other similar settings in KSA. This finding can be interpreted that both participants are belonging to the same country where students have the same or relatively life condition including the use of SMS in their learning.

Finally, RQ3 query was to what extent using text messaging as a language instructional tool contributes to autonomy for the EFL learners. Responses to the autonomy factor based items showed that this is partly achieved by the tool as only three out of the five principles of autonomy are fulfilled in this study. This finding is confirmed by Lenkaitis (2020), and Tseng et al., (2020). They found that encouraging the autonomy of learners boosts their capacity as learners to take responsibility for their learning.

VI. CONCLUSION

The current study aimed to gauge the impact of text messaging as a language instructional tool (TMLIT) on Saudi EFL students learning of confused vocabulary. The study found that students' achievements in the post OPT were higher than their performance in the pre-test, which show their achievements were enhanced to a great deal. (19.15 into 39.5) for students of Najran University and (17.02 into 38.5) for students of Qassim University. Moreover, the study found that there is no statistical significant difference in students' performance attributed to the learning sittings. Finally, the study found that participants showed their satisfactions on the use of TMLIT while learning confused vocabulary.

Recommendations

The key emphasis of this study is on learning the frequently confused words in English which share certain features of homophony and homonymy, use of SMS app to make learning more effective and interesting, and learners' autonomy. Although this analysis targets the pre-intermediate learners, further testing is recommended to be carried out for contrast and broader impact measurements for other levels of ability. The results would reflect equally upon technical preparedness of teachers and learners, new learning methods, and the question of autonomy, which is closely connected with MALL.

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Abdul-Hafeed Fakih is a Full Professor of English Linguistics at the Department of English, Najran University, Saudi Arabia & Ibb University, Yemen. He was the Dean of Center of Languages, Ibb University, Yemen. He taught linguistics in different reputed universities in Yemen and abroad. He published many papers in reputed international journals. He also supervised many M.A and

Ph.D students. In addition, he is a member of different editorial and reviewer boards of international journals (U.S.A, Canada, Morocco, Malaysia, Finland, Saudi Arabia, India, Yemen, etc.). He published a book “The Syntax of questions in Modern Standard Arabic: A Minimalist Perspective” in Amazon. He is currently teaching linguistics for B.A and M.A students at the Department of English, Najran University, Saudi Arabia.

The Effect of L2 Experience on the Identification of British English Monophthongs by L2 Thai Learners

Patchanok Kitikanan

English Department, Faculty of Humanities, Naresuan University, Phitsanulok, Thailand

Abstract—This paper investigates the ability of L2 Thai learners to identify eleven British English monophthongs /i:/, /ɪ/, /e/, /æ/, /ɒ/, /ɑ:/, /ɔ:/, /ʊ/, /ʌ/, /ɜ:/. Among these vowels, /æ/, /i:/, /u:/, /e/ and /ɜ:/ are vowels that occur in both Thai and English phonological inventories (shared sounds) whereas the other six vowels occur only in English (non-shared sounds). The subjects were split into two groups of L2 Thai learners: high-experienced and low-experienced. The degree to which L2 experience influenced subjects' ability to identify British English monophthongs was measured by their ability to match spoken L2 vowels to their written counterparts. The hypotheses of this study were generated from the results of the perceptual assimilation task in the study of Kitikanan (2020). The results showed that the low-experienced group performed poorly, with low identification scores, across all vowels. However, the high-experienced group obtained high scores identifying British English /e/, /ɜ:/, /ɪ/ and /ɜ:/. The scores of correct identifications for these four British English vowels of the high-experienced group were significantly higher than that of the low-experienced group, suggesting the positive effect of the L2 experience. For other vowels, the scores of both groups were not significantly different from one another. The predictions of the perceptual assimilation task failed to predict most results. These results might imply the need for other means to compare L1 and L2 sounds to understand the mechanism regarding the identification ability of the L2 sounds. They may also suggest that some vowels are easier to learn than others.

Index Terms—sound identification, British English, monophthongs, Thai, L2 experience

I. INTRODUCTION

In L2 phonology, the investigation into L2 sound identification has been widely studied (e.g., Bohn and Flege, 1990; Ryu, 2018; Lee and Cho, 2018). To generate predictions for this, many methods can be employed, such as using the articulatory aspects, the acoustic characteristics, and the perceived similarity between L1 and L2 sound categories. Among these methods, the exploration of the perceived similarity between the sounds in the L1 and L2 groups seems to be accepted as one of the best methods as shown by Best's Perceptual Assimilation Model-L2 (PAM-L2) (Best and Tyler, 2007). According to PAM-L2, the ability to discriminate L2 sound contrast depends on the degree of perceived similarity of the two sounds. Many research studies have been carried out into the exploration of the sound identification of the L2 sounds based on the perceived similarity experiment (e.g., Horslunda et al., 2015; Wang and Chen, 2019; Lee and Cho, 2020). For example, Horslunda et al. (2015) studied the relationship between the identification of L2 consonants and the perceptual assimilation of L2 consonants compared to L1 sound categories. L2 Danish listeners identified 20 English consonants in the initial position in terms of Danish categories and rated how well these matched. Then the predictions were tested for the identification task in which the same listeners identified the same 20 English consonants using English categories. The results showed that the perceived similarity between L1 and L2 sounds predicted the results of the sound identification task successfully.

Many studies also point out that the perception of the L2 sounds is not only based on the perceived similarity, but many factors, such as length of residence (LOR), age of arrival (AOA), motivation and sex of speakers also play a role in the perception. Among these factors, L2 experience often showed to have an impact on the L2 sound perception (e.g., Bohn and Flege, 1990; Bohn and Ellegaard, 2019). For example, in the study of Bohn and Flege (1990), adult native German speakers participated in an identification task of the English vowels /i/, /ɪ/, /e/, /æ/. The results showed that the experienced Germans were able to identify the new vowel /æ/ more like native English speakers than inexperienced Germans. Another example is from the study of Bohn and Ellegaard (2019), where two groups of Danish listeners differing in L2 English language experience participated in the perceptual assimilation, sound discrimination and sound identification tasks for English fricatives. The effect of language experience was evident in all three tasks as most results showed that experienced listeners exhibited assimilations and graded discriminations with higher sensitivity towards English fricatives than the inexperienced listeners. The higher sensitivity reflected in more accurate identifications.

With regard to the monophthongs in Thai and British English, there are twelve vowels: /i:/, /ɪ/, /e/, /æ/, /ɒ/, /ɑ:/, /ɔ:/, /ʊ/, /ʌ/, /ɜ:/, /ə/ in British English whereas in Thai, there are eighteen: /i/, /i:/, /e/, /e:/, /æ/, /æ:/, /ɔ/, /ɔ:/, /a/, /a:/, /u/, /u:/, /ə/, /ə:/, /o/, /o:/, /u/, /u:/.

schwa /ə/ in British English occurs in the unstressed syllable and has no particular spelling (Roach, 2004). For this study, the shared vowels refer to the vowels that occur in both L1 and L2 phonological inventories. The non-shared vowels refer to the vowels that occur only in L2 sound system. The non-shared vowels in this study are /ɑ:/, /ɪ/, /ɜ:/, /ʌ/, /ʊ/ and /ɒ/. The difficulty and ease of perceiving these vowels will be based on the results of the perceptual assimilation test in the study of Kitikanan (2020). This will be discussed later in the research question and hypothesis section.

Although there are many studies on perceptual assimilation together with sound identification, most studies had subjects in the 'English as a second language' context (ESL) (e.g., Hattori and Iverson, 2009; Lee and Cho, 2020; Flege et al., 1997). Few studies were carried out on the L2 learners in the 'English as a foreign language' (EFL) context (e.g., Horslunda et al., 2015; Farran, 2020; Gong and Zhou, 2015). This study is one of the few studies investigating the L2 sound identification ability of subjects in the EFL category.

It is believed that this is the first time that perception investigation of the L2 Thai learners using the identification task with the hypothesis based on the perceptual assimilation experiment has been used. L2 Thai learners often have difficulty differentiating English vowels even when they are in countries of native speakers of English. The ability to identify English vowels is essential for L2 Thai learners as it enhances the understanding of the words and increases effectiveness in communication. However, teachers in Thailand often have relatively little guidance regarding the extent to which this group of learners can correctly identify English vowels, and to what extent L2 experience can affect the L2 English sound perception. This study will hopefully show how L2 experience might help to enhance the ability of the L2 learners in perceiving L2 vowels correctly. Thus, the aims of the study are:

- 1) to investigate the ability of the L2 Thai learners in identifying British monophthongs, and to test the hypotheses generated from the perceived similarity of the L1 and L2 sounds (Kitikanan, 2020) for the sound identification task.
- 2) to explore the effect of L2 experience in L2 sound identification.

II. RESEARCH QUESTIONS AND HYPOTHESES

The research hypotheses for this study are formulated from the perceptual assimilation findings from the study of Kitikanan (2020).

This research scores the subjects' ability to correctly identify British monophthongs and how their L2 experience contributes to their success. The research further applies these tests to the hypotheses for shared and non-shared sounds.

- 1) To what extent can the L2 Thai learners identify the British monophthongs, and to what degree do they perceive the target monophthongs as similar to the identified English ones?

For the percentage of correct identification scores for the shared sounds, the high-experienced group will have high scores of correct identifications for English /æ/, /i:/ and /u:/ whereas the low-experienced group will have low scores for these vowels. This is because these sounds were mostly identified with the sounds of the same IPA symbols by the high-experienced group in that study whereas they were identified with the sounds of other IPA symbols by the low-experienced one.

For English /e/, both groups should receive high scores of correct identifications as both groups had low fit index scores of the most-frequently-identified Thai /e/. This suggests that the L2 learners perceived the difference between /e/ in the two languages. For English /ɔ:/, both the high-experienced and low-experienced groups should have low scores of correct identifications as this sound was mostly identified as Thai /o:/.

For the non-shared sounds, the correct identification scores of English /ɑ:, ɪ, ɜ:, ʌ, ʊ, ɒ/ of both groups should be high as the fit indexes of these vowels to the closest Thai vowels were less than 3.5 out of 7. This indicates that the subjects perceived the difference between Thai and English monophthongs.

- 2) To what extent does L2 experience affect identification?

Regarding the effect of L2 experience on the identification score, for the shared sounds, it is predicted that there will be no effect for correct identification of English /æ/, /i:/ and /ɔ:/ as there were no significant differences in the perceived similarities between the target English vowels and the closest Thai vowels. For English /u:/ and /e/, it is expected that the scores for correct identification within the low-experienced group should be higher than the score for the high-experienced group because the high-experienced group perceived these vowels to be more similar to the closest Thai vowels than the low-experienced group.

For the non-shared sounds, it is hypothesized that L2 experience will have no effect on the scores for the correct identification for both groups for the English /ɑ:, ɪ, ɜ:, ʌ, ʊ/ as there was no significant difference in the perceived similarities of these vowels and their closest Thai vowels. For the English /ɒ/, the high-experienced group should have greater score of correct identification than the low-experienced one as the low-experienced group perceived this sound to be more similar to the closest Thai vowel /o/ than the high-experienced group.

III. METHODOLOGY

A. Subjects

There were 52 subjects in this study. Half of the subjects were studying English as major whereas the other half were studying Computer Science as major. They had studied English as a foreign language (EFL) – English was mainly used in the classroom. The English-major group was classified as the high-experienced group as they had passed the phonetic

their degree of the perceived identification of both groups are presented in Table 1 (high-experienced group) and Table 2 (low-experienced group).

TABLE 1
PERCENTAGE OF THE SOUND IDENTIFICATION PATTERNS OF ENGLISH TARGET SOUNDS TO ENGLISH RESPONDED SOUNDS, AND MEAN FIT INDEX IN PARENTHESIS FOR THE LEARNERS WITH HIGH EXPERIENCE. BOLD PERCENTAGE FOR THE MOST-FREQUENTLY-IDENTIFIED MATCHING

	/a:/	/u:/	/ɔ:/	/ɜ:/	/i:/	/æ/	/ɒ/	/e/	/ɪ/	/ʌ/	/ʊ/
/a:/	48.21% (2.57)	0.26% (0.00)	0.26% (0.00)	1.03% (0.04)	-	19.74% (0.94)	0.51% (0.02)	0.51% (0.06)	-	1.79% (0.09)	-
/u:/	0.51% (0.04)	32.82% (1.58)	3.08% (0.15)	-	0.26% (0.00)	-	1.54% (0.09)	0.26% (0.00)	-	0.26% (0.00)	4.36% (0.15)
/ɔ:/	36.92% (1.69)	5.13% (0.11)	78.46% (3.72)	1.03% (0.04)	-	0.26% (0.00)	50.77% (2.48)	0.26% (0.00)	0.51% (0.07)	12.05% (0.45)	3.08% (0.10)
/ɜ:/	0.26% (0.00)	0.26% (0.00)	0.26% (0.00)	92.56% (4.69)	0.26% (0.00)	0.51% (0.03)	-	7.95% (0.24)	0.26% (0.00)	17.95% (0.65)	2.82% (0.06)
/i:/	-	0.26% (0.00)	0.26% (0.00)	0.77% (0.01)	45.90% (2.21)	-	-	0.26% (0.00)	1.79% (0.08)	0.77% (0.02)	0.26% (0.00)
/æ/	2.31% (0.09)	-	-	0.77% (0.03)	-	57.44% (2.76)	0.51% (0.04)	12.56% (0.57)	-	5.38% (0.19)	-
/ɒ/	7.95% (2.49)	0.77% (0.03)	16.15% (0.77)	0.26% (0.00)	0.26% (0.00)	0.51% (0.04)	43.85% (2.08)	-	-	13.85% (0.65)	1.54% (0.07)
/e/	0.26% (0.00)	0.77% (0.03)	-	1.28% (0.04)	1.03% (0.05)	1.79% (0.08)	0.26% (0.00)	76.15% (3.81)	11.03% (0.49)	1.28% (0.04)	-
/ɪ/	0.26% (0.00)	1.54% (0.10)	-	0.26% (0.00)	51.54% (2.18)	0.51% (0.03)	-	0.77% (0.04)	86.41% (4.46)	0.51% (0.02)	0.51% (0.05)
/ʌ/	2.31% (0.08)	12.05% (0.34)	-	1.54% (0.09)	0.51% (0.06)	18.97% (0.87)	2.31% (0.07)	1.03% (0.04)	-	45.90% (2.31)	28.97% (0.98)
/ʊ/	1.03% (0.04)	46.15% (1.87)	1.54% (0.08)	0.51% (0.03)	0.26% (0.00)	0.26% (0.00)	0.26% (0.00)	0.26% (0.00)	-	0.26% (0.00)	58.46% (2.49)

Note: The columns present the target sounds whereas the rows display the identification.

TABLE 2
PERCENTAGE, AND MEAN FIT INDEX IN PARENTHESIS FOR THE LEARNERS WITH LOW EXPERIENCE. BOLD PERCENTAGE FOR THE MOST-FREQUENTLY-IDENTIFIED MATCHING

	/a:/	/u:/	/ɔ:/	/ɜ:/	/i:/	/æ/	/ɒ/	/e/	/ɪ/	/ʌ/	/ʊ/
/a:/	29.74% (1.45)	1.79% (0.12)	2.56% (0.16)	5.90% (0.30)	0.26% (0.00)	16.41% (0.76)	1.79% (0.11)	2.56% (0.17)	1.28% (0.05)	10.26% (0.51)	1.28% (0.05)
/u:/	7.69% (0.40)	25.13% (1.10)	16.41% (0.78)	3.59% (0.21)	3.85% (0.20)	4.62% (0.24)	10.00% (0.46)	4.87% (0.23)	2.82% (0.14)	4.87% (0.23)	7.95% (0.38)
/ɔ:/	24.87% (1.13)	10.26% (0.41)	47.18% (2.01)	3.85% (0.16)	0.51% (0.05)	2.05% (0.09)	37.18% (1.60)	2.56% (0.11)	0.26% (0.00)	11.28% (0.46)	6.92% (0.24)
/ɜ:/	0.51% (0.04)	2.82% (0.15)	2.56% (0.15)	66.41% (3.28)	1.79% (0.13)	1.28% (0.06)	1.54% (0.11)	5.38% (0.24)	1.54% (0.12)	10.26% (0.44)	2.56% (0.16)
/i:/	0.51% (0.02)	2.82% (0.11)	0.00% (0.00)	1.79% (0.07)	33.08% (1.71)	0.26% (0.00)	1.54% (0.07)	1.03% (0.04)	1.03% (0.04)	1.28% (0.04)	0.26% (0.00)
/æ/	10.26% (0.48)	2.31% (0.08)	2.56% (0.11)	4.62% (0.25)	2.56% (0.14)	42.56% (2.13)	2.05% (0.09)	28.97% (1.36)	5.13% (0.22)	10.77% (0.49)	3.08% (0.14)
/ɒ/	13.85% (0.64)	3.59% (0.15)	15.13% (0.66)	2.31% (0.11)	0.51% (0.07)	1.28% (0.05)	28.97% (1.37)	1.79% (0.10)	1.03% (0.06)	10.00% (0.45)	5.64% (0.23)
/e/	2.82% (0.12)	3.59% (0.16)	1.54% (0.10)	4.36% (0.16)	11.28% (0.50)	5.38% (0.21)	4.36% (0.18)	41.54% (2.01)	21.79% (1.04)	4.62% (0.18)	3.33% (0.14)
/ɪ/	2.05% (0.10)	5.13% (0.15)	1.28% (0.04)	2.31% (0.08)	41.79% (1.70)	2.31% (0.07)	1.03% (0.04)	3.08% (0.11)	59.74% (2.87)	2.56% (0.17)	4.36% (0.14)
/ʌ/	5.38% (0.25)	18.46% (0.74)	4.10% (0.22)	2.56% (0.18)	2.31% (0.11)	22.31% (0.97)	6.92% (0.35)	5.13% (0.26)	2.82% (0.15)	30.51% (1.53)	31.03% (1.36)
/ʊ/	2.31% (0.07)	24.10% (0.98)	6.67% (0.29)	2.31% (0.08)	2.05% (0.09)	1.54% (0.09)	4.62% (0.18)	3.08% (0.11)	2.56% (0.11)	3.59% (0.19)	33.59% (1.39)

Note: The columns present the target sounds whereas the rows display the identification.

For the hypotheses, it was found that half of the hypotheses are incorrect in predicting the correct identification scores of both groups. The details are divided into two groups as follows. First, for shared sounds, the high-experienced group was expected to have a high percentage of correct identification scores for the English /æ/, /i:/ and /u:/ whereas the low-experienced group was expected to have low percentage of the scores for these monophthongs. For these vowels, the prediction was true only in the low-experienced group as they scored less than 50% of correct identifications. The high-experienced group scored less than 70% correct identification for these vowels. For the English /e/, the prediction was that both groups would have a high percentage of correct identification scores. However, this prediction was true only in the high-experienced group as they scored over 75% for correct identification of the English /e/ whereas the low-experienced group scored less than 50% for correct identification. For the English /ɔ:/, it was hypothesised that both groups would have a low percentage of correct identification scores. This hypothesis was true only in the low-experienced group as they scored less than 50% for correct identification whereas the high-experienced group scored over 75% for this vowel.

For the hypothesis of the non-shared vowels, it was predicted that both groups would score a high percentage of the correct identification. This is true only in the identification of the English /ɪ/ and /ɜ:/ in the high-experienced group as they received over 85% correct identification scores for these vowels. For the English /ɪ/ and /ɜ:/ in the low-experienced group; and English /ʌ/, /ɑ:/, /ʊ/ and /ɒ/ in both groups, the percentages of the correct identification scores were low (less than 70%); hence, the hypotheses for these vowels are incorrect. In overall, for the hypotheses of the non-shared vowels, they are mostly incorrect.

The results of the low percentages of the correct identifications for all non-shared vowels for the low-experienced group; and the ones for English /æ/, /i:/, /u:/, /ʌ/, /ɑ:/, /ʊ/ and /ɒ/ in the high-experienced group suggests that the results of the perceptual assimilation are insufficient in predicting the ability to identify the L2 sounds. Other aspects of the L2 sounds, such as acoustic characteristics and articulatory gestures should be considered when understanding the mechanism of the L2 sound perception. For example, for the phonetic point of view, Flege (1995) and Escudero (2005) suggested that L2 sound should be acoustically compared to L1 sound to predict the ease and difficulty in the L2 sound learning. Flege (1995), in the Speech Learning Model (SLM), mentioned that L2 learners should find an L2 sound with phonemically similar to L1 but phonetically different difficult to learn as the learning might be hindered by the “mechanism of equivalence classification” (Flege, 1995, p. 239). Additionally, the results also suggest the need for training for perceiving British English vowels. One reason of the low percentages might be because the subjects have been exposed to Thai English rather than other accents of English, especially when they studied in school and university (McKenzie et al., 2019). More input from native speakers of British English should help the L2 learners to develop the L2 sounds in their perceptions.

B. The Result of the Effect of L2 Experience on Sound Identification

Regarding the effect of L2 experience on sound identification for the shared sounds, two hypotheses out of five were true. The hypotheses for the shared sounds /æ/ and /i:/ were true in that there would be no effect of the correct identification scores by the two groups ($p > 0.05$). These results are consistent with the finding in the study of Bohn and Flege (1990) that L2 experience did not have an effect in the perception of the two similar vowels /i/ and /ɪ/ in English as perceived by L2 German listeners.

However, for the English /e/ and /ɔ:/, the hypotheses were incorrect as it was found that the scores for the correct identification of these two vowels were higher in the high-experienced group than the low-experienced one ($b = 5.19$, $SE = 1.05$, $df = 408.43$, $t = 4.93$, $p < 0.01$ for /e/; and $b = 4.69$, $SE = 1.05$, $df = 408.43$, $t = 4.45$, $p < 0.01$ for /ɔ:/). These results are consistent with the finding of the identification of the Mandarin /s/ by L2 English listeners in the study of Wang and Chen (2019). Despite the Mandarin /s/ being a shared sound for L2 English listeners, as this sound also occurs in the English phonological inventory, the intermediate experienced English listeners had a significantly greater score of correct identification than the low-experienced English listeners, suggesting the positive influence of the L2 experience. In the hypothesis of the English /u:/ that the scores of the correct identification would be higher in the low-experienced group than the high-experienced group was also incorrect. It was found no effect of the L2 experience in the scores of the correct identification of this vowel in the two groups ($p > 0.05$).

For the non-shared sounds, the hypotheses for the correct identification scores of English /ɑ:/, /ʌ/ and /ʊ/ that there would be no effect of L2 experience are true as it was found that this factor did not play a role in the identification scores of these three English monophthongs ($p > 0.05$ for all contrasts). However, the hypotheses for the correct identification scores of English /ɪ/, /ɜ:/ and /ɒ/ are incorrect. It was expected that L2 experience would have no effect on the scores of /ɪ/ and /ɜ:/, but it was found that the high-experienced group had significantly greater scores of the correct identification for these two vowels than the low-experienced group ($b = 4.00$, $SE = 1.05$, $df = 408.43$, $t = 3.80$, $p < 0.05$ for /ɪ/; and $b = 3.92$, $SE = 1.05$, $df = 408.43$, $t = 3.72$, $p < 0.05$ for /ɜ:/). In addition, it was predicted that the high-experienced group would have higher scores of correct identification for the English /ɒ/, but it was found that there was no effect of L2 experience had no effect on the scores for this vowel ($p > 0.05$). From all the above results, it can be concluded that perceptual assimilation is a poor methodology to use to predict the effect of L2 experience on the identification of British English monophthongs. This was borne out by the result that only five out of the eleven hypotheses using this method correctly predicted the outcome. This finding is contrary to the findings of many studies which suggest that the perceptual assimilation experiment is a good methodology for generating the hypothesis for the sound identification task (e.g., Horslunda et al., 2015). Figure 1 presents the means of the correct identification scores for each British monophthong by both groups, based on LMM result. The red box presents the significantly greater correct identification scores of the high-experienced than the one of the low-experienced group.

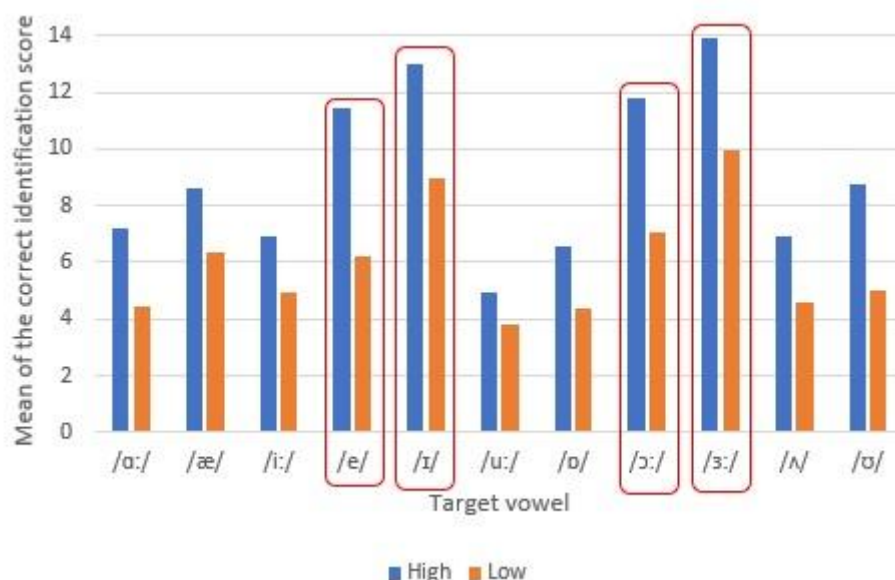


Figure 1. The means of the correct identification scores for each target monophthong by the high-experienced and low-experienced groups, based on LMM result. The red box presents the significantly greater score of the high-experienced than the one of the low-experienced group.

V. CONCLUSION, AND IMPLICATION FOR TEACHING AND LEARNING

In this study, the examination of the perceptual ability by L2 Thai learners in identifying the L2 British English monophthongs was undertaken. The overall results showed that the predictions from the perceptual assimilation task are mostly incorrect in predicting the ability of both groups of L2 Thai learners. For the non-shared sounds in the low-experienced group, the hypotheses were completely incorrect as this group received low scores for the correct identification of all vowels. For the shared and non-shared sounds in the high-experienced group, the hypotheses were mostly incorrect – only three hypotheses for /e/, /ɪ/ and /ɜ:/ were found to be true. However, the hypotheses for the identification of the shared sounds for the low-experienced group are mostly true – only the hypothesis for British English /e/ is incorrect. The descriptive results showed that the low-experienced group had low scores of correct identifications for all British English vowels, suggesting that they had not created the new sounds in their L2 sound inventory. For the high-experienced group, they had high scores in the identifications of British English /e/, /ɜ:/, /ɪ/ and /ɜ:/, suggesting that the phonetic training might help develop these L2 sounds in their L2 sound system.

Apart from that, the inferential results also showed that both groups of L2 Thai learners had low scores in the identifications of seven monophthongs: /æ/, /i:/, /u:/, /ʌ/, /ɑ:/, /ɒ/ and /ɒ/, and their scores were not significantly different from one another. This suggests that they did not develop their perception towards these seven vowels, even in the high-experienced group who had passed phonetic training. This supports the test results from 2.2 million adults from 100 countries and regions as shown in the 2020 English Proficiency Index by EF Education First (Ashworth, 2020). In these test results, Thailand scored 419 out of 800 according to the English Proficiency Index, indicating very-low level of English proficiency. From 24 countries surveyed in Asia, Thailand ranks 20 out of 24. And from 8 countries surveyed in Southeast Asia, Thailand ranks 7 out of 8. From these results, including the results of this study, there is a call for English teachers in Thailand to develop teaching materials to enhance the ability to identify L2 British English monophthongs. For example, video demonstration of native speakers of British English pronouncing these vowels in the same consonantal contexts might be provided to L2 Thai learners to allow them to see the movements of the mouth. The illustrations from Magnetic Resonance Imaging (MRI) scan might be used to show how the tongue position and movements in the mouth are like when pronouncing these vowels. Many exercises could be used to provide more opportunities for the learners to practice listening to these British English vowels, such as transcription, discrimination and identification.

For the effect of the L2 experience, many hypotheses from the perceptual assimilation task are incorrect. Five out of eleven hypotheses were correct. For the identification of most British English vowels, it was found that L2 experience had no effect. However, in the identification of the British English vowels /e/, /ɜ:/, /ɪ/ and /ɜ:/, the scores of the correct identification were significantly higher in the high-experienced group than the low-experience one, suggesting the influence of L2 experience in the learning of these vowels. These results are consistent with the findings of the study of Lee and Cho (2020) for the identification ability of Standard Southern British English (SSBE) vowels by L2 Korean listeners as Korean listeners with a long length of residence (LOR) in the United States had much higher mean scores of identification for these four vowels than those with short LOR. These results also suggest that some vowels are easier to learn than the others. As shown in the findings of the study of Munro et al. (1996), over half of the last-arriving age of learning (AOL) group who were L2 Italian learners of English produced [eɪ] and [æ] that were rated as good as the

native speakers' productions, and few learners of this group produced other vowels, such as [ʌ] and [ɜ] in a native-like manner. The authors suggested that it is not easy to describe the differences in learnability – no generalizations of L2 sound learning could be easily made. As in this case, the explanation of why the high-experienced group was better at perceiving the British English vowels /e/, /ɔ:/, /ɪ/ and /ɜ:/ could be made. This might be due to individual differences in success among learners. The other reason might be the unique articulatory aspect when producing these vowels that make them more outstanding and easier to remember than other vowels. One observation here is that these British English vowels /e/, /ɔ:/, /ɪ/ and /ɜ:/ are not low vowels. British English /ɪ/ is produced with slight jaw opening. Other three vowels /e/, /ɔ:/ and /ɜ:/ are produced with more jaw opening. However, none of them are produced with wide jaw opening. This might suggest that the British English low vowels /æ/, /ʌ/, /ɑ:/ and /ɒ/ are more difficult to perceive than the non-low vowels for L2 Thai learners.

To sum up, the predictions from the perceptual assimilation task did not do well in predicting the ability of the L2 Thai learners in identifying British English monophthongs. This suggests that only the matching of the L1 and L2 sounds and the perceived similarity might not be sufficient in predicting the identification ability of the L2 sounds. Other aspects of the sound investigation, such as phonetic, phonemic, articulatory might be considered when understanding the perception of L2 sound.

VI. LIMITATIONS AND DIRECTIONS FOR FUTURE STUDIES

With regard to the limitation of this study, there are two main points. Firstly, this study did not investigate the learning of the L2 British English monophthongs in terms of production. To better understand the mechanism of the L2 sound learning, future study might explore the production of the British English monophthongs by the L2 Thai learners to see the relationship between production and perception. Secondly, in this study, the L2 experience of the subjects was divided according to the major that the subjects were studying. The effect of L2 experience from dividing subjects by their major might not be sufficiently robust. This might explain why there was no effect of the L2 experience in most identifications of the British English monophthongs. For future research, L2 Thai learners with different aspects of L2 experience, such as those with different degrees of LOR (e.g., Lee and Cho, 2020) might be investigated for their identification ability. It is possible that the results might strengthen the influence of foreign language experience in the L2 sound identification.

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Patchanok Kitikanan, Ph.D., is an Assistant Professor of Linguistics at English Department, Faculty of Humanities, Naresuan University, Phitsanulok, Thailand. Her research interest is on phonetics and phonology, L2 phonology, applied linguistics and linguistics of Thai and English.

The Effect of Using the Strategy of Flipped Class on Teaching Arabic as a Second Language

Nadia Mustafa Al-Assaf

Language Center, Department of Arabic Language for Speakers of other languages, The University of Jordan, Amman, Jordan

Khetam Mohammad Al-Wazzan

Language Center, Department of Arabic Language for Speakers of other languages, The University of Jordan, Amman, Jordan

Sanaa Hssni Al-Marayat

Language Center, English Language Department, The University of Jordan, Amman, Jordan

Abstract—Teachers in classrooms use many strategies and methods so to make students able to communicate. Amongst these strategies is the strategy of the flipped learning which is the focus of the study in hand. This study focuses on two points; first, it deals with the theoretical part of this strategy. Second, it sheds light on the effect of using this strategy in the classes that taught Arabic as a second language. To assess the effect of this strategy, the researchers of the study in hand conducted a research study on foreign students who studied Arabic. They are in the first and the second levels in the languages centre/ Jordan University. The study also includes the students of the American Middlebury program in Jordan University who were in the second and the third levels. The quasi experimental method was applied on the study sample who were (120) students during a length of five semesters. By conducting a pre-test and post test for each group, the effectiveness of the flipped class strategy on students' performance in learning Arabic language was evident. The experimental group that studied based on the flipped class achieved higher degrees than the control group who studied based on the traditional method. This means that learning Arabic language based on the flipped class strategy enhances students' abilities towards learning Arabic language better than before.

Index Terms—Quasi Experimental Method, Flipped Class, Arabic language as a second language.

I. INTRODUCTION

The recent age has witnessed rapid development at the level of knowledge and technology. It is for granted that this development will reflect on the teaching process. Therefore, it is a must for those who work in the educational field to reconsider the methods and strategies used in teaching and learning. They have to find new methods and strategies and start applying them in their classes.

The application of the flipped class strategy traced back to 1998 when Walvood and Johnson (1998) encouraged the use of this strategy by giving students a chance to have a look at the educational content at home and then dedicate the time of the class for discussion, analysis and problem solving. The strategy of the flipped class is considered one of the strategies that go along with the modern teaching instructions, giving students more chances for effective participation during class time in addition to connecting classes with real life outside the class (Stone, 2012). This strategy came so to break rules that surrounded the teaching process. It broke its inflexibility making it more interactive and enhanced participation between students and their teacher.

At the beginning of applying this strategy, students are the main focus in the teaching process before conducting the class. During the class, there is a kind of interaction and participation between the students and the teacher, and amongst students themselves.

A. Research Questions

The main objective behind this study is to know the effect of using flipped class strategy in the classes of teaching Arabic as a second language. The researchers of the study in hand tried to find answers to the following question:

1. What is the effect of using flipped class strategy in the classes of teaching Arabic as a second language?
2. Are there any differences between teaching Arabic by using the traditional methods, and teaching Arabic by using the strategy of the flipped class?

B. The Importance of the Study

The importance of this study lies in figuring out the essence of the flipped class, its main basis that is depends on, how it is used in the classes of Arabic as a second language, identifying its positives and difficulties once it is applied,

clarifying the stages of applying it in the classes of the second language in addition to observing its effect in the classes of Arabic as a second language.

II. LITERATURE REVIEWS

Many studies touched on how flipped class strategy is used in teaching other languages like Arabic, English or any other language. However, few studies focused on teaching the second language using this strategy. Lage et al. (2000) studied the effect of using flipped class strategy on the students' motivation towards learning. They planned a training course for a material in economy that was taught based on flipped class. They provided students with different tools like readings in the textbooks, videos, PowerPoint presentation with voice comments and printable PowerPoint slides so to help them inquire information from outside the classroom. This guaranteed that students would prepare beforehand. After that, some time was dedicated to do activities that encouraged students to process and apply the principles of economy. Those include lectures that answer students' questions, economic experiments and group discussions. The reaction of students and teachers was positive. Teachers pointed out that students were more excited than they were when the training course was taught by using the traditional method.

Gerald (2014) was concerned in figuring out the effect of using the strategy of the flipped class in teaching Algebra course in Colorado University on the students' academic achievement. Gerald applied his study on two groups; the first is experimental consisted of (135) student. Those studied Algebra based on flipped class strategy. The second is the control group. It consisted of (166) student who studied Algebra based on the traditional method. A final achievement test was done to students who studied based on this strategy before and after the strategy is applied. Results showed that there were no statistically significant differences in the grades of the students in the two groups. However, results of the students who studied based on the flipped class strategy were a little bit better than those who studied based on the traditional method.

Ali (2015) conducted a research study that aimed at knowing the effect of flipped class based on the quasi-experimental method making use of the achievement test. The sample consisted of (36) student who were pursuing higher diploma in Special Education in Abdul-Aziz university. Results revealed that there were statistically significant differences in the grades of the students who studied based on the flipped class strategy.

Hasan (2015) conducted a study entitled " Faṣilliyat Namoʻaj Attaṣalom Al-Maqloob fii itahseel wa Al-ʻadaaʻ limaharaat Attaṣom Al-ilktrouni lada ṭollaab ṭalabat Al-Bakalorios bi kuliyyat Attarbiya ". The sample consisted of (115) student. Results showed that there were statistically significant differences for the group who studied based on the flipped class strategy. The study recommended enhancing the experience of the flipped class for teachers by holding training courses for them.

Ralph (2016) in his study conveyed that flipped classes changed the role of students. Students were taught using traditional methods in class and did home works at home. Students now prepared at home and do activities and worksheets at school.

Most studies have agreed on the advantage of the flipped class on the students' achievement in the educational classes in all fields. The study in hand will shed more light on this strategy in addition to the way it is applied and its effect on the classes of the second language.

A. *The Concept of the Flipped Class Strategy*

Bergman and Sams (2012) define this strategy as attending the class after being prepared earlier at home through watching an educational video or doing other activities given by the teacher. Students afterward write down their notes and questions and then summarize what they have learned. Later, the teacher in the class helps students by answering their questions about the lesson or about concepts they have not made sense of. S/he also corrects wrong concepts they have about the topic. The rest of the class time is invested in doing different activities or projects.

They also defined it as being one of the active blended learning strategies in which teachers use modern technology in revealing the studying content throughout flipping learning missions between class and home in that, students read the content before they come to class and then interaction, practicing skills, doing activities and solving problems are done in classroom.

Brame (2013) defined this strategy as what students acquired throughout their exposure to new material outside classroom by reading or watching videos. Afterward, the teacher invests the time of the class in solving problems and discussions.

Johnson et al. (2014) pointed out that flipped class is one of the patterns of blended learning that connects between making use of technology in learning without neglecting the role of interaction between the teacher and the learner using technology and its tools to help efficient learning. The strategy of flipped class enriches the educational process and achieves positive learning outputs; first at the level of knowledge that represented in increasing the attainment, second at the level of skills represented in acquiring skills and third at the sentimental level which represented in loving the studying material and positive interaction with it in the classroom between the teacher and the learners, or amongst learners.

Azzabin (2015) evaluates it as an educational strategy centered on students instead of teachers. Students watch short educational videos at home, whereas teachers seize the time of the class in providing interactive learning environment in which students are encouraged to apply what they have learned.

From the definitions above, we notice that this strategy depends on doing missions at home or in any place that the student chooses, and then the teacher in the classroom does activities that have to do with what the students have done before the class.

B. The Main Pillars of Implementing the Strategy of Flipped Class

The council of the Flipped Learning Network (FLN, 2014) has set up four pillars in order to implement the strategy of flipped class; those are derived from the terminology itself:

1. Flexible Environment: means that flipped class provides flexible learning environment meaning that the teacher has flexibility in using various teaching and assessment methods
2. Learning Culture: adapts the idea of active learning that makes the students the center point of the learning process.
3. Intentional Content: includes the content that the teacher designs so to guarantee the success of the flipped class in helping students to discover the material themselves and develop their comprehension for concepts.
4. Professional Educators: those are of great importance in the flipped classes in that they continually monitor students, evaluation their work and giving them feedback. Here comes the importance of the educational institution that teachers belong to in training them and developing their professional skills.

C. The Advantages of the Flipped Class

According to Khalifa (2013) and Mazur et al (2015), using flipped class strategy has many advantages:

1. Students can learn fast in the place and time suitable to them.
2. Students can repeat the lesson more than one time and at any time so to get the information back, take notes or write questions about the content.
3. It helps in building up good relations and having interaction between students and teacher and amongst students themselves.
4. It provides more time to teachers to recognize students' abilities and help them out progress the learning process.
5. It helps in dealing with the individual differences amongst students no matter how many they are and investing the time of the class to deal with what they need.
6. It encourages applying other patterns of learning like groups, critical thinking, building up experiences, communication skills and cooperation amongst students.
7. Students in flipped classes achieve the lowest level of knowledge at home and the highest level of knowledge (application, analysis, synthesis and evaluation is being focused on at class (Brame, 2103).

D. The Difficulties of Using Flipped Class

There is no doubt that using any new strategy creates difficulties while applying it. Below are some of these difficulties of applying the strategy of flipped class according to (Mazur et al, 2015):

1. This strategy needs time and effort in order to prepare the educational content to students.
2. The teacher faces challenges in how to make educational videos. This might be attributed to not knowing how to use tools and programs needed to prepare such videos.
3. Lack of resources that help the teacher to record his educational content in the educational institution at which he works. This might force the teacher to go to other places that provides such resources, thus paying the costs at his own expense.
4. The teacher might prepare a specific educational content that neither suits his students nor its length is suitable. Therefore, the teacher is unable to reveal it to students.

E. The Stages of Applying Flipped Class in the Classes of the Second Language

Flipped class might be applied when teaching all language skills whether receptive (listening and reading) or productive (speaking and writing) in addition to grammar. However, before teaching the teacher has to set up a daily or weekly plan. Once the plan is set up, the teacher has to follow specific stages in order to apply it. These stages are the followings:

1. The Stage before Teaching

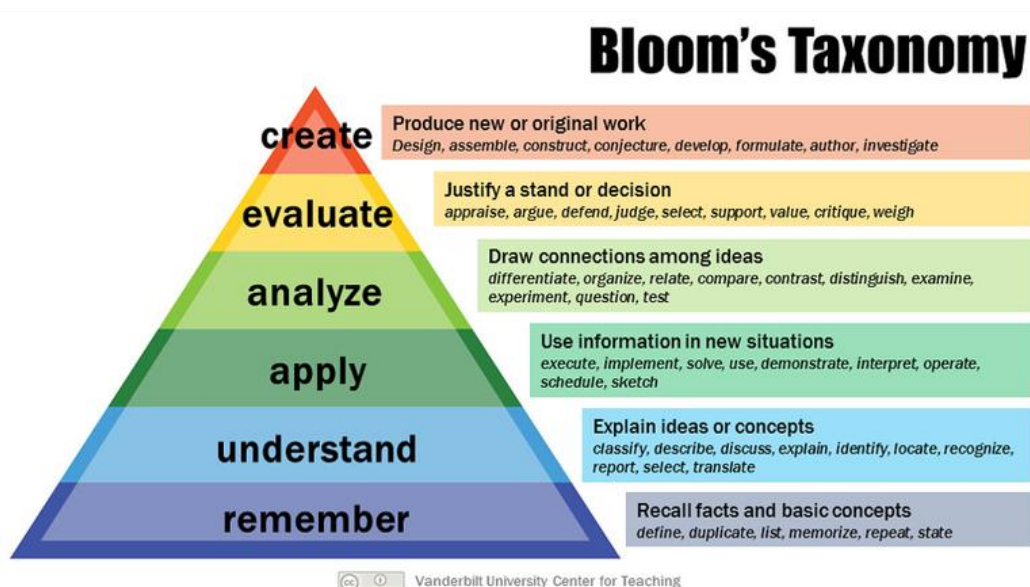
In this stage, students deal with the missions sent by the teacher like reading an article, watching an educational video via the laptop or the mobile phone (Strayer, 2007). Students also should take notes and questions during reading or watching the video. They can do this easily because they can stop the video once they would like to write down notes. They can also play it forward and back in order to comprehend specific points.

2. At the Beginning of the Lesson

Students come to class comprehending the main ideas related to the topic of the lesson. They ask their teacher the questions they have written down (Bergmann & Sams, 2012, p. 2). The teacher might start the class with summarizing the content, brainstorming or short question so to attract the students.

3. During the Lesson

The teacher gives students the activities s/he prepares earlier. It is preferable if the teacher prepares activities that are based on Bloom's taxonomy that he sat up in 1950. Activities should be exciting and meaningful achieving the ultimate goal. The activity might be practical that deals with solving problems that students might do in small groups or in group discussions.



<https://sfia-online.org/pt/assets/sfia-8-consultation-graphics-documents/blooms-taxonomy.png/view>

4. After the Lesson

The teacher might send some explanations and material if needed to students. It is better not to give them any extra activities after the class. This is in order to give them an opportunity to think about what they have done and learned.

Via the strategy of the flipped class the teacher can deal with the individual differences notwithstanding their number. S/he can also provide students with feedback, raises their educational abilities in addition to creating fun and interaction in the class and keep up with the latest developments in the technology relating to education.

III. METHODOLOGY

A. Participants

The participants in this study are fifty students who studied in the general program in the language centre-Jordan University. The language centre was established in Jordan University by royal decree in 1979. It includes three departments; Arabic language department, English language department in addition to the department of Arabic for speakers of other languages. Each semester, the department of Arabic for speakers of other languages provides curriculums and other supportive language programs in order to teach Arabic for non-speakers of it.

The curriculum programs represented in the general program that includes more than eight levels to teach Arabic for non-speakers of it in more than one section for the same level. Students study a series of educational books that focus on the basic linguistic skills. In addition, language centre offers programs of special courses held based on special principals and within agreements held with academic institutions, embassies and international institutions.

There are also other supportive programs aimed to engage students in the campus and acquaint them with the Jordanian culture thus giving them the opportunity to practice the language and connects it with life and surroundings. Such programs represented in language partner, cultural, artificial, sport and language clubs in addition to picnics, visits and different activities.

The program of the Middlebury stats in the Middle East in Fall of (2011) in Jordan University in the Languages Center/ department of Arabic Language for speakers of other languages. It consists of five language levels in addition to the Jordanian Colloquial. It also consists of content classes that deal with different fields like commerce, translation, politics, and press. The program in the Middle East is characterized by giving students a real opportunity to improve their language skills in Arabic language through the pledge that they sign and states not to speak English during their stay in Jordan in the dorm. They have also to interact with the native speakers of the language. By doing this, they are immersed in the Jordanian society.

This study is applied on the students of the first and second levels in Languages Centre in addition to the students of the second and third levels in Middlebury program held in Jordan University during a length of five semesters. They are all (120) student.

Each semester, students were divided into two groups (control and experimental). The students of the experimental group consisted of (60) student were given a test before they started to study based on the method of flipped class. Students of the control group consisted of (60) student studied based on the traditional methods. When the semester ended up, students were examined once again.

B. Study Hypotheses

The hypotheses of the study can be clarified as follows:

Null Hypothesis: There are no differences between the average of the tests held before and after the method of focusing on the form.

Alternative Hypothesis: There are differences between the average of the tests held before and after the method of focusing on the form.

C. Data Analysis

The current study aims at determining whether or not the use of flipped class strategy in classes of Arabic as a second language has advantages on students' learning. The collected data has been analyzed based on the (SPSS) program so to extract the different statistical procedures such as the descriptive statistics represented in arithmetic mean and standard deviation for the variables of the study. This is to describe and summarize the data.

IV. RESULTS AND DISCUSSION

In order to clarify the differences in performance before and after using the method of flipped class in classes of Arabic language as a second language, the study uses statistical and descriptive methods in addition to statistical analysis based on the Independent Samples Test.

A. The Descriptive Methods

Table (1) indicates the descriptive statistics for the data. It is noticed that the highest mark, represented by the variable (Before), achieved by the students before applying Flipped Class Strategy was (41) and the lowest mark was (18) whereas the highest mark, represented by the variable (After), after applying the method was (50) and the lowest mark was (27). In addition, the highest value for the Mean between the variables was for the variable (After) then came the variable (Before). The values were (40.600) and (30.367), respectively. The highest value for the standard deviation went for the variable (After) then came the variable (Before). The values were (5.3905) and (4.4947), respectively. It is worthy to mention that students achieved noticeable progress when the strategy of the flipped class was used.

TABLE 1
THE DESCRIPTIVE STATISTICS FOR THE DATA

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Deviation .Std
Before	60	18.00	41.00	30.3667	4.4947
After	60	27.00	50.00	40.6000	5.3905
(listwise)Valid N	60				

Resource: Done by the researchers using SPSS.

B. The Statistical Methods

The Independent Samples Test was carried out on the data collected from the students before and after using the strategy of flipped class. This is to see whether or not there are differences between the two tests and to assess whether or not using this strategy was successful. The table below clarifies the results of the tests.

TABLE 2
CLARIFY THE RESULTS OF THE INDEPENDENT SAMPLES TEST ON THE VARIABLE OF THE STUDY

Group Statistics											
	Typy_e xam	N	Mean	Std. Deviation	Std. Error Mean						
Exam_marks	Before	60	30.3667	4.44312	.55110						
	after	60	40.5667	5.37095	.66618						
Independent Sample Test											
			Levene's Test for Equality of Variances		t-test for Equality of Means						
										95% Confidence Interval of the Difference	
			F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Exam_marks	Equal variances assumed		5.647	.019	-11.079	118	.000	-10.2000	.92068	-12.02319	-8.37681
	Equal variances not assumed				-11.079	114.446	.000	-10.2000	.92068	-12.02378	-8.37622

Resource: Done by the researchers using SPSS.

The results of the Independent Samples Test show the followings:

1. The quality of the study sample was accepted. This is evident via the (T-test for Equality of Means) in the value of (F). It reaches (5.647). Therefore, it is intangible and less than 5%.
2. The result of the (T-test for Equality of Means) shows that the influence of using the strategy of flipped class on students is intangible and represented in T-test. In the assumption of (Equal variances assumed or not assumed) it reaches (-10.2000) and it is intangible in the value (sig.) as it reaches (0.000). It is also less than (0.5%). Accordingly, the null hypothesis is refused and the alternative hypothesis is accepted which assumes that there are differences between the average of the tests held before and after the strategy of flipped class.
3. The mean of differences between the variables in the (T-test for Equality of Means) with the assumption of (Equal variances assumed or not assumed) approximately equals (-10.2000).
4. The deviation of the differences mistakes in the (T-test for Equality of Means) with the assumption of (Equal variances assumed or not assumed) approximately equals (0.92068).

Based on results of the study, we notice that using the strategy of flipped class is effective when learning a language. The results meet with the study of Ali (2015) and Hasan (2015) which states that teaching based on the strategy of flipped class has positive influence on the students. Students got higher marks in the test held after teaching based on this strategy unlike when they were studying based on the traditional methods. This means that using the strategy of the flipped class enhances students' abilities to learn skills and comprehending the educational content of the Arabic language as a second language better. When comparing the means of marks via T-test, the difference was apparent. This meets with (Lage et al., 2000).

V. RECOMMENDATIONS

Below are some recommendations that might be carried out for future research:

1. Encouraging teachers of Arabic as a second language to use this strategy in their classes.
2. Providing technical support for teachers in institutions and universities that include classes of teaching Arabic as a second language.
3. Holding workshops so to exchange the educational experience amongst teachers who use flipped class strategy in their classes.
4. Holding training courses for teachers about how to use this strategy in their classes.
5. Conducting more future research on the perspectives of students as to using this strategy in their classes in addition to their opinions about the performance of students once this strategy is applied.

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Nadia Mustafa Al-Assaf received her BA in Arabic and MA in Teaching Arabic to non-native speakers of it from Jordan University. Since 2009 she has been teaching Arabic at the University of Jordan. She has also worked at the Bochum University in cooperation with the German Jordanian University summer 2013 and 2014. She began working with the Middlebury program in the fall of 2011, teaching MSA, Colloquial Arabic, and Media Arabic. She has published many research papers and articles in the field of teaching Arabic as a second language and presented in conferences for the teaching of Arabic as a foreign language at UJ in 2014 and 2015. She is a certified ACTFL OPI (Oral Proficiency Interview) tester.

Khetam Mohammad Al-Wazzan earned her MA in Teaching Arabic for non-native Speakers of it from the University of Jordan Amman/ Jordan. Since 2009 she has been teaching Arabic at the University of Jordan and began working with the Middlebury program in 2011. Khetam has also taught at Middlebury Summer Arabic Language School during the summers of 2015, 2018, and 2019. Through her years of experience, she has taught Arabic for all levels, as well as Arabic Media and Current Political Issues in the Middle East. Her research interest is in Second Language Acquisition and foreign language education. Khetam has published seven research papers and articles in this field. She is a certified ACTFL OPI tester.

Sanaa Hssni Al-Marayat received her M.A in linguistics from Jordan University, Amman/ Jordan. She is currently a full-time lecturer in Jordan University. She has published many research articles. Her major areas of interest include discourse analysis, semantics, sociolinguistics and teaching Arabic to speakers of other languages.

Negotiation in Indonesian Culture: A Cultural Linguistic Analysis of Bahasa Indonesia Textbooks

Karmila Mokoginta

English Department, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Burhanuddin Arafah

English Department, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Abstract—One of the important goals of education is to shape good character among the students, and one of the sources of good character is culture. Therefore it is important to ensure that materials used in the teaching process are culturally appropriate. This article aims to elaborate on cultural content in Bahasa Indonesia textbooks especially in terms of negotiation. Using the Cultural Linguistics analysis, this study revealed three cultural schemas related to the role of building a good relationship, assertiveness, and communication style in negotiations.

Index Terms—negotiation, Bahasa Indonesia textbooks, cultural linguistics

I. INTRODUCTION

A. Background

Education is not only about learning knowledge and skills, but also how to shape learners' characters. Article 1, number 1 of *Peraturan Pemerintah Republik Indonesia Nomor 57 Tahun 2021* [the Regulation of the Government of the Republic of Indonesia Number 57 of 2021] (2021) about the national standards of education defines education as a conscious and planned effort to realize learning atmosphere and learning process so that learners can actively develop their potentiality to have the spiritual strength of religiosity, self-control, personality, intelligence, morality, and skills needed by themselves, the society, the nation, and the state. To achieve the learners' potential, a massive shift of approaches has been applied to create an increasing competence of learning material development (Arafah et al., 2021). Learning achievement itself can come both from the student himself and the environment. The positive view of someone will create positive energy resulting in a high learning motivation as well (Arafah et al., 2020).

The dynamic change in education and technology has dramatically changed many aspects of education in Indonesia (Arafah et al., 2021). People's intense activities to face the global's competition in this era have considerably changed the way of thinking and changed the natural environment due to their intimate relationship to science and technology which can mainly be felt and seen in the era of the industrial revolution (Arafah & Hasyim, 2019; Hasyim et al., 2020). The significance of character education becomes more relevant in the current situation of education in Indonesia. There are now more and more cases of deviant behavior among students such as quarrels, school brawls, drug abuse, bullying, and other violent behaviors. Moreover, the disappearance of geographical borders and more intensive cross-cultural interactions have shaped new social groups (Akhmar et al., 2017). Today, the development of science and technology gives social media broader opportunities for many people to take a part in a wide range of social interactions without being limited by space and time (Hasjim et al., 2020).

With internet users reaching more than 64% (171 users) of Indonesia's total population of 267 million by 2019, social media as an online public space is a power to express opinions and information. This means that more than 50% of Indonesia's population are smartphone-based internet users, and the majority of internet users in Indonesia accessing cyberspace are from aged 15 to 19 years old (Arafah et al., 2021). For high school students, character education is even more important as they are adolescences commonly characterized by unstable emotions. Especially in this era where the internet and TV shows are very free to access, everything can be watched and change the values of how they behave (Purwaningsih et al., 2020). As a result, according to the authors, there are challenges toward the local values. The change of values can influence the character of young people.

The goal of character education is to "shape the moral visions within which the next generation becomes socialized and enculturated" (Christopher et al., 2003, p. 82). The author explains that moral visions refer to "collective understandings of what the self is and how the self should be in the world" (p. 82). The moral visions can be taken from culture as Ogugua (2013, p. 88) argues that "Culture becomes the process and the instrument of getting at character". Culture can be seen as "the prevailing social norms, influential networks, and the behaviors expected by one's family and friends" (Butler, 2014). The author explains that culture leads to the formation of behavioral patterns which can

develop into habitual actions. When the actions are repeated, they become the person's character. In addition, local culture is very helpful in developing students' ability to communicate with other people because students experience the local culture directly (Wutun et al., 2018). Communication which is a phenomenon of language interest is examined along with behavior change in every individual (Arafah & Hasyim, 2019). In other words, it can be said that culture can be the root of human character. To learn about one culture of a certain place, teachers and learners should conduct to explore the valuable contents of each culture, using various approaches or deep analysis to find out the form and meaning of the contents (Arafah et al., 2020). In this case, the role of the teacher is complicated because teachers have to follow different goals at the same time; building learner's character and competence, providing material, learning culture, and many others (Ahmad et al., 2021; Sunardi et al., 2018). Communication between teachers and learners is assumed to produce effectively to create a good environment (Yulianti et al., 2022). In the end, the character of a learner will be built by how they behave and the environment they grow. Culture may be built either naturally or well planned. In other words, culture will build or form the context or situation following how the process of learning activities is held (Mulyanto et al., 2021).

Being aware of the close relationship between culture and character in the context of character education, it is then important to investigate cultural aspects embedded in the learning process, including in teaching materials such as school textbooks. School textbooks are particularly important in the Indonesian educational context because they are often used as the main source of learning from elementary until high school. Cultural aspects can be integrated into textbooks through literary works. Literary work has something more to offer. It is a beautiful work that does not only serve as entertainment but also gives education and information to its readers since it is a reflection of a real-life story (Afiah et al., 2022). Hence, it is said that literary works contain many salutary lessons and strong sources of information on reality regarding people's way of life and morality in their society (Hasanah et al., 2021). Literature is also a social institution that reflects the phenomena of social behavior in society using words as its media (Fadillah et al., 2022). Students may learn cultural values obtained from oral literature such as *Krinok* (see Sugiyartati et al. 2020) and written stories such as Robinson Crusoe (see Floriani et al. 2020) and The Golden Compass (see Hasanah et al., 2021). Providing a literary work will be useful because it has many relations to the reader's life (Irmawati, Arafah, & Abbas, 2020). Another way is by integrating the cultural aspects in reading passages and exercises. Exercise can also be done by practicing complaint expressions that are introduced in different terms such as trouble-telling, troubles-talk, disapproval, griping or grumbling, face-threatening acts, displeasure or annoyance, attack on the negative face, negative evaluation, a negative word of mouth, and negative feelings (Arafah & Kaharuddin, 2019). The various terms on complaint expressions have a relation with human behavior because those expressions share one common feature that indicates a complainer's dissatisfaction because of an unfavorable event or an unsatisfactory behavior. Whichever method is used, what is important is to ensure that the cultural values used in the textbooks are culturally acceptable.

This paper presents the results of the analysis of negotiation as a cultural aspect found in six Bahasa Indonesia textbooks. Data from the six textbooks were analyzed based on the Cultural Linguistics approach.

B. Previous Studies

There have been some studies about cultural aspects in Bahasa Indonesia textbooks. The researches were conducted on textbooks used in elementary schools, junior high schools, and high schools.

Research by Prihatini (2015) was about the integration of local cultures into a thematic guidebook for 5th-grade primary school students. Using the qualitative descriptive research design with the theory of integrating local cultural content, the study had the objective to analyze: (1) types of local culture used in the guide book, (2) the domains in which the local cultures are integrated, (3) the method of the integration, and (4) the implementation of Birdcage and Tree theories. The researcher identified two types of cultural content in the guidebook, internal and external. The cultural content emerges integratively in the domains of individual and community development through passages, instructions, exercises, reflection, and cooperation with parents. It was also found that the Birdcage Theory was not applied in the guide book, but the Tree Theory had been applied.

Another research entitled *Nilai-Nilai Pendidikan Karakter pada Pengembangan Materi Ajar Bahasa Indonesia di Kelas IV Sekolah Dasar* [The Values of Character Education in the Development of Bahasa Indonesia Teaching Material in the 4th Grade of Elementary School] was conducted by Mardiyah (2017). Using the content analysis method, the study aimed to determine which part of the teaching materials contain educational values, and what values of character education were applied in developing the teaching material. The analysis revealed six values of character education related to the environment, care of the society, hard work, honesty, personality, and religion. The researcher also found three character values that could be explored, clarified, and realized through the learning of Bahasa Indonesia in the textbook, including ideology, religion, and culture. The cultural values, the author explained further, included the values of tolerance and good intention, kindness, empathy, etiquette, politeness, happiness, health, generosity, friendship, recognition, respect, and gratefulness.

Aisyi et al. (2019) conducted a study to determine the cultural content of a Bahasa Indonesia Textbook published by the Ministry of Education and Culture for 10th-grade students of high schools in Indonesia. The research was conducted using the qualitative descriptive approach with the content analysis method. It was found that the textbook contains seven cultural elements including language, knowledge, social organizations, tools, occupation, religion, and arts. Knowledge and language were considered the most significant aspects.

Another scholar, Solikhati (2013) analyzed religious values in a Bahasa Indonesia textbook used in Indonesian Junior High Schools by using the qualitative method. The author concluded that the textbook reflects the characters of humans with God, with themselves, and with other people; and it is emphasized that the intensive character is in the values related to God.

Talan (2018) developed a supplemental teaching material on negotiation for Bahasa Indonesia subject. The material was tried to be used by 10th-grade students of two vocational high schools in Kefamenanu, West Timor, Indonesia. In developing the material, the researcher integrated several topics related to the local practices of Timor society. Some texts were selected to be used in the material. They were entitled *Membeli Kain Tenun* (Buying a Traditional Fabric), *Mari ke Gunung Batu Marmer* (Going to Marble Stone Mountain), *Meminta Ijin Belajar Kelompok* (Asking Permission for Group Works), *Membeli Dendeng Timor* (Buying Timor Jerky), *Penawaran Buah Jeruk Keprok So'e* (Bargaining So'e Oranges), *Pelaksanaan Program Demplot* (Implementation of Demonstration Plot Program), and *Mengembangkan Usaha Madu* (Developing Honey Business). The texts were reviewed by an expert of Timor culture to ensure that they suitably reflected the culture of Timor people.

The studies above had identified several cultural values in Bahasa Indonesia textbooks. However, the explanation about the connection between cultural values and the real cultural situation is still limited. This gap needs to be addressed with researches using the Cultural Linguistics approach.

In this study, the writer explains the findings of a textbook analysis conducted using the Cultural Linguistics approach. The findings are related to negotiation as a cultural aspect.

C. Cultural Linguistics

Cultural Linguistics is “. . . a rather recent multidisciplinary area of research that explores the relationship between language and *conceptualizations* that are culturally constructed and that are instantiated through features of languages and language varieties” (Sharifian, 2015, p. 516). Furthermore, Sharifian (2017, p. 7) explained that this analysis has three main tools as follows:

1. Cultural schemas: "beliefs, norms, rules, and expectations of behavior as well as values relating to various aspects and components of experience"
2. Cultural categories: "culturally constructed conceptual categories (colors, emotions, attributes, foodstuffs, kinship terms, events, etc.)"
3. Cultural metaphors: "cross-domain conceptualizations grounded in cultural traditions such as folk medicine, worldview, or a spiritual belief system"

II. METHODS

A. Sources of Data

In this study, the researcher collected data from six Bahasa Indonesia textbooks used for teaching 10th-grade students in six senior high schools in Makassar, Indonesia as follows:

1. *Bahasa Indonesia* [Bahasa Indonesia] by Suherli et al. (2016). The book was obtained from a public Senior High School and a private Vocational Senior High School.
2. *Bahasa Indonesia: Kebanggaan Bangsa* [Bahasa Indonesia the Pride of My Nation] by Suwarni and Nurhayat (2018). The textbook was obtained from a public Islamic Senior High School.
3. *Bahasa Indonesia 1 SMA/MA Kelas X* [Bahasa Indonesia 1 Senior High School/Islamic Senior High School 10th Grade] by Setiawati and Artini (2016). The textbook was obtained from a private Islamic Senior High School.
4. *Mengasah Kemampuan Diri, Bahasa Indonesia* [Improving Self-Ability in Using Bahasa Indonesia] by Rustamaji and Husin (2016). The textbook was obtained from a private Vocational Senior High School.
5. *Cerdas Berbahasa Indonesia* [Using Bahasa Indonesia Smartly] by Kosasih (2016). The textbook was obtained from a private Senior High School.
6. *Produktif Berbahasa Indonesia* [Using Bahasa Indonesia Productively] by Yustinah (2018). The textbook was obtained from a public Vocational Senior High School.

B. Steps of Analysis

This study was conducted by referring to the methods used in an analysis of ELT textbooks in Vietnam as explained by Sharifian 2017. The expert explained that the research used the “ethnographic-conceptual text/visual analysis” (p. 47). It was started with an analysis of texts to identify cultural conceptualizations, followed by an ethnographic survey related to the identified cultural conceptualizations. The analysis was continued with an explanation of the identified cultural conceptualizations based on the ethnographic survey and a semiotic analysis of images in the text. This analysis was applied in the present study, with a little change because the researcher decided to combine the text analysis and the image analysis so that the textbook analysis was completed before starting the ethnographic survey. The purpose was to ensure that the textbook analysis was conducted without any influence from previous literature.

III. FINDINGS AND DISCUSSION

A. *Negotiation in Bahasa Indonesia Textbooks*

Data related to negotiation practices are found in the six Bahasa Indonesia textbooks. They appear in some situational contexts, including trading, schools, family, friendship, and workplaces.

Example 1 below is a negotiation in a trading situation in which Lina and Yani negotiate on a car price.

Example 1

- Lina : Mobilmu masih ada, Yan?
 Yani : Masih, kamu tertarik?
 Lina : Boleh juga kalau harganya cocok.
 Yani : Nawar berapa?
 Lina : Aku lihat di internet kamu pasang Rp 44 juta, nego. Untukku Rp35 juta saja, ya? Harga pertemanan, dong!
 Yani : Yaah, terlalu murah. Masa segitu? Terlalu.. tidaklah!
 Lina : Habisnya aku punya uang segitu.
 Yani : Bisa saja kamu pinjam ke mana gitu. Pokoknya itu terlalu murah, Lin. Naikkan lagi tawarannya!
 Lina : Kamu maunya berapa?
 Yani : Aku inginnya, ya.. Rp43 juta. Sudah turun, tuh!
 Lina : Sedikit sekali turunnya!
 Yani : Sudah turun sejuta. Sudah murah, Lin. Mobilku masih kinlong. Jadi, harga itu tidak kemahalan. Coba kamu bisa bandingkan dengan mobil yang lain dengan tahun yang sama. Pasti harga mobilku sudah termasuk murah.
 Lina : Ya, saya percaya karena aku kan sering bareng kamu pakai mobil itu. Makanya aku berani nawar mobilmu itu, tetapi harganya itu, uangku tidak cukup.
 Yani : Tidak langsung lunas juga tidak apa-apa, tetapi harganya aku ingin tetap segitu, Rp43 juta.
 Lina : Yah, kamu! Nah, bagaimana kalau sebagian tukar tambah dengan motor? Kamu tahu, 'kan, motor saya itu?
 Yani : Oh, motor yang biasa kamu pakai ke kantor? Ya, ya. Bolehlah! Jadi, dengan uang Rp35 juta, sisanya dengan motor itu.
 Lina : Iya, begitu. Jadi, motorku sama harganya dengan delapan juta.
 Yani : Harusnya motormu itu tujuh juta saja karena sudah tua. Hehe tapi tidak apa-apa. Deal, ya!
 Lina : Sip. Nanti sore aku ke rumahmu, ya!
 Yani : Oke, deh. Aku tunggu!
 [Lina : Has your car been sold out yet?
 Yani : Not yet, are you interested?
 Lina : Yes only if the price is decreased.
 Yani : How much do you bid?
 Lina : I saw on the internet you put 44 million rupiahs, still negotiable. For me, could it be 35 million rupiahs? It is a price for friends!
 Yani : Yeah, too cheap. I can't take it. It is too.. on no!
 Lina : I only have that amount of money.
 Yani : You can borrow it from somewhere. It's just too cheap, Lin. Raise the bid more!
 Lina : How much do you want?
 Yani : Well, I want 43 million rupiahs. It's fair enough!
 Lina : You've even only decreased the price a bit!
 Yani : It's been one million cheaper. It's cheap already, Lin. My car is still in good condition. I think the price is not that expensive. You may compare it with other cars of the same year. I'm sure my car is way cheaper.
 Lina : Yes, I know because we used to use that car together. That's why I dared to bid on your car, but at that price, I still can't afford it.
 Yani : You don't have to immediately pay the car for the whole price, you may pay it in installments. But I still want to keep the price 43 million rupiahs.
 Lina : Well I see, so what if I trade-in your car for my motorbike, I mean some of the sum? You know my motorbike, don't you?
 Yani : Oh, the motorbike you usually use to go to the office? Yes, I know, OK then! So, 35 million rupiahs are in cash, and the rest is traded in for the motorbike.
 Lina : Yes, I see. So, my bike is worth eight million.
 Yani : Your motorbike should only be seven million because it is old. Hehe but that's okay. Deals, yes!
 Lina : Ok. I'll come to your house this afternoon, okay?
 Yani : Okay. I'll wait!]
- (Kosasih, 2016, pp. 184-185)

Another datum shows an example of negotiation between a school principal and the head of students' association as follows:

Example 2:

- Ketua Osis : "Pak, sekolah kita sama sekali tidak memiliki ruang koperasi, bagaimana Kalau disekolah kita mendirikan sebuah unit koperasi?"
- Kepala sekolah : "Boleh saja, tapi masalahnya sekolah kita tidak mempunyai dana untuk membuatnya, bagaimana pendapatmu? Apakah kita harus meminta dana ke pemerintah?"
- Ketua osis : "Kalau memang begitu caranya, saya dan segenap perwakilan pengurus osis setuju dengan usulan Bapak Kepala Sekolah, karena ini kepentingan pemerintah juga untuk memberikan fasilitas yang baik kepada rakyatnya dalam dunia pendidikan."
- Kepala Sekolah : "Oke, nanti Bapak ajukan ini ke Pemerintah, terima kasih atas usulannya."
- Ketua Osis : "Sama-sama Pak."
- [Chairman of the Students' Council: "Sir, our school does not have a room for a cooperative, what if our school establishes a cooperative unit?"
- Headmaster: "It's okay, but the problem is that our school doesn't have the funds to make it, what do you think? Should we ask the government for funds?"
- Chairman of the Students' Council: "If that should be the way, all representatives of the Students' council and I agree with the headmaster's proposal, because it is a part of the government's responsibilities to provide good facilities in the education field to the people."
- Headmaster: "Okay, later I will submit this to the Government, thank you for the proposal."
- Chairman of the Student Council: "You're welcome, sir."]
- (Setiari & Artini, 2016, p. 118)

Negotiation between friends and between members of a family can be seen in examples 3 and 4 below. Example 3 is a conversation between two friends; while example 4 is a conversation between a father and his daughter.

Example 3

- Adam : Kita belajar kelompok nanti malam di rumah saya.
- Hasan : Ide bagus tuh. Tapi, di rumah saya saja. Rumah kamu jauh.
- Adam : Pakai motorlah. Paling gak sampai setengah jam sampai.
- Hasan : Motornya lagi dipakai kakak. Udah, di rumah saya saja.
- Adam : Ya, bagaimana?
- Hasan : Di rumah saya saja. Nanti, saya sediakan makanan banyak. Kamu kan suka makan, hehe.
- Adam : Benar, nih? Akan disediakan makanan?
- Hasan : Dijamin!
- Adam : Baiklah kalau begitu. Nanti malam saya yang datang ke rumahmu! Tapi...
- Hasan : Iya, makanan apa pun yang kamu inginkan akan saya sediakan. Mau kerupuk, gorengan, lalap-lalapan. Air putih.
- Adam : Itu, mah tidak istimewa, San. Di rumah saya juga banyak.
- Hasan : Bercanda, dong! Tenanglah, soal makanan, saya jamin. Oke, ya? Nanti malam kamu datang ke rumahku.
- Adam : Siap, jangan khawatir.
- Hasan : Sip. Terima kasih kalau begitu.
- [Adam : We are going to have a group study tonight at my house.
- Hasan : That's a great idea. But, I prefer having the study group at my house. Your house is far away.
- Adam : You can use your motorbike. It takes only half an hour to arrive.
- Hasan : My brother is using my motorbike. Just do it at my house.
- Adam : Hmm..let me think!
- Hasan : Just do it at my house. I promise to prepare a lot of food. You like eating, don't you? hehe.
- Adam : Really? Will there be food provided?
- Hasan : Guaranteed!
- Adam : Okay then. Tonight I will come to your house! But...
- Hasan : Yes, whatever food you want I will serve it for you, crackers, fried food, fresh vegetables, or even water.
- Adam : It's nothing special, San. I have a lot in my house too.
- Hasan : Kidding, please! Don't worry, about the food, I assure you. OK? Tonight you come to my house.
- Adam : Yes, don't worry.
- Hasan : Ok. Thank you then.]
- (Kosasih, 2016, p. 182)

Example 4

- Putri : "Ayah. Ayah sayang Putri, kan?"

- Ayah : "Tentu, Putri. Kenapa? Ada apa?"
 Putri : "Putri menemukan penawaran menarik di surat kabar, ayah. Telepon genggam gratis, dan.."
 Ayah : "Gratis? Tidak ada itu barang gratis, sayang."
 Putri : "Iya Ayah, teleponnya gratis. Kalau kita menjadi pelanggan yang menghabiskan pulsa minimal Rp200.000,00 per bulan selama satu bulan."
 Ayah : "Ah, itu dia umpannya! Apakah putri benar-benar butuh telepon genggam?"
 Putri : "Ayah, semua teman putri sudah punya telepon genggam. Lagipula kalau ada apa-apa dengan putri di luar rumah, Putri bisa langsung menelpon ayah."
 Ayah : "Betul, tapi selalu saja ada pengeluaran tak terduga kalau memakai telepon genggam. Apalagi buat anak remaja seperti kamu, Putri."
 Putri : "Putri bisa ikut paket hemat, Ayah, seperti Rp 25.000,00 per bulan untuk menelpon selama 200 menit dan 500 sms atau Rp 25.000,00 untuk paket data 500 MB selama sebulan."
 Ayah : "Cuma 200 menit dan 500 sms? Itu pun pasti untuk sesama pengguna operator yang sama, Putri."
 Putri : "Benar, Ayah."
 Ayah : "Ayah khawatir Rp 50.000,00 itu tidak akan cukup buat putri. Ayah khawatir Putri memakai uang jajan Putri untuk beli pulsa. Banyak kan anak remaja seperti itu."
 Putri : "Tidak, Ayah. Putri tidak sama seperti mereka."
 Ayah : "Putri sudah mulai seperti mereka. Buktinya, Putri sudah mulai ingin punya telepon genggam."
 Putri : "Um... baiklah, Ayah. Coba dulu sebulan dua bulan Putri memegang telepon genggam. Kalau sampai Putri habiskan uang jajan Putri buat pulsa atau buang-buang uang untuk beli pulsa, Ayah boleh menyita telepon genggam putri."
 Ayah : "Hmmm.. oke Ayah sepakat!"
 Putri : "Asyiiikkk. Terima kasih, Ayah!"
 [Putri : "Dad. You love me, don't you?"
 Dad : "Sure, sweetheart. Why? What is it?"
 Putri : "I found an interesting offer in the newspaper, Dad. Free cell phones, and..."
 Dad : "Free? There is no such free stuff on this earth, Dear."
 Putri : "No Dad, there is, it is free. If we become a customer who spends for credit of a minimum of 200,000 rupiahs per month for one month."
 Dad : "Ah, that's the bait! Do you really need a cell phone?"
 Putri : "Dad, all of my friends already have cell phones. Besides, if something wrong happens with me outside the house, I can immediately call you, Dad."
 Dad : "That's right, but there are always unexpected expenses when using a cell phone. Especially for a teenager like you, Putri."
 Putri : "I can register the savings package, Dad, such as 25,000 rupiahs per month for 200 minutes of calls and 500 SMS or IDR25,000 for 500 MB of data for a month."
 Dad : "Just 200 minutes and 500 SMS? I am pretty sure that it is only applicable for users of the same operator, Putri."
 Putri : "That's right, Dad."
 Dad : "I'm worried that 50,000 rupiahs won't be enough for you dear. I am worried that you will use your pocket money to buy credit. There are a lot of teenagers doing such thing."
 Putri : "No, Dad. I am not like them."
 Dad : "You have even started to be like them. You see now you want to have a cell phone."
 Putri : "Um... well, Dad. Let me try for a month or two months to have a cell phone. If I spend my own pocket money for credit or waste money on buying credit, you may confiscate my cell phone."
 Dad : "Hmmm .. okay I agree!"
 Putri : "Well, Thank you Dad!"]
 (Setiarini & Artini, 2016, p. 115)

Another context of negotiation is in workplaces as appears in example 5 below. The conversation is between the head of the personnel section and a job applicant.

Example 5

- Pelamar Kerja : "Selamat siang, Pak."
 Kepala Personalia : "Selamat siang. Silahkan duduk. Saudara Wijaya, bukan?"
 Pelamar Kerja : "Benar, Pak."
 Kepala Personalia : "Langsung ke inti masalahnya saja ya, Saudara Wijaya. Kami telah membaca lamaran Saudara dan kami tertarik untuk mengajak Saudara bergabung dengan perusahaan kami. Hanya saja, ada sedikit ganjalan perihal permohonan gaji yang Saudara ajukan. Menurut kami 5 juta rupiah terlalu besar."

- Pelamar Kerja : "Saya kira tidak besar, Pak. Saya mengajukan angka itu dengan pertimbangan bahwa saya harus menyewa kamar karena rumah saya jauh. Selain itu, saya juga membiayai dua adik saya yang masih kecil."
- Kepala Personalia : "Oh begitu. Tapi, bisa dikurangi 1 juta saja ya, Saudara Wijaya"
- Pelamar Kerja : "Maaf, Pak. Itu sudah saya hitung benar dengan kebutuhan bulanan saya. Saya rasa perusahaan tidak akan merugi menggaji saya 5 juta karena saya berjanji akan bekerja dengan keras."
- Kepala Personalia : "Hmm... saya yakin itu. Baiklah, saya setuju 5 juta. Tapi, itu gaji keseluruhan ya, bukan gaji pokok."
- Pelamar Kerja : "Saya mengerti, pak."
- Kepala Personalia : "Baiklah kalau begitu, selamat bergabung dengan perusahaan kami."
- Pelamar Kerja : "Terima kasih, Pak."
- [Job Applicant: "Good afternoon, sir."
- Head of Personnel Section: "Good afternoon. Please, have a seat. You are Wijaya, right?"
- Job Applicant : "Yes, sir."
- Head of Personnel Section: "I just want to go straight to the point, Mr. Wijaya. We have read your application and we are interested in inviting you to join our company. However, there are some issues we need to further discuss regarding the salary that you proposed. We think the amount of five million rupiahs is too high."
- Job Applicant: "I don't think it's high, sir. I put forward the nominal under consideration that I should rent a room because my house is located far away. Apart from that, I also support my two younger siblings."
- Head of Personnel Section: "Oh I see. But, could it be reduced by one million Mr. Wijaya?"
- Job Applicant : "Sorry, sir. I have calculated it correctly with my monthly needs. I think the company won't lose anything for giving me five million because I promise to work hard."
- Head of Personnel Section: "Hmm. All right, I agree 5 million. But, that's the total salary, not the base salary."
- Job Applicant : "I understand, Sir."
- Head of Personnel Section: "Well then, welcome to our company."
- Job : "Thank you, Sir."]
- (Setiarni & Artini, 2016, p. 127)

The researcher conducted further analysis of data from textbooks and found that the negotiation texts generally show participants as being assertive and argumentative. In all examples presented above, the participants express their opinions clearly and support them with reasons.

A negotiator can argue, not only by referring to things being negotiated but also to other things beyond the situation. In example 6 below, the representative of employees supports his request for a wage increase by referring to his difficult life in Jakarta city, rather than mentioning his work performance.

Example 6

14. Wakil perusahaan : "Saya akan mengusulkan kenaikan tersebut kepada direksi. Perusahaan hanya mampu menaikkan UMP sampai Rp2.400.000,00. Tidak lebih dari itu. Anda sendiri tahu bahwa pada situasi global ini perusahaan mana pun mengalami kesulitan."
15. Wakil karyawan : "Tidak bisa, Pak. Ini kota Jakarta, Pak. Semua harus dibeli dengan uang. Ya, tolong diusahakan bagaimana caranya agar kami dapat hidup lebih layak. Paling tidak kami menerima gaji sebesar Rp 2.800.000,00."
- [14. Company representative : "I will propose the increase to the board of directors. The company is only able to increase the provincial minimum wage to 2,400,000 rupiahs. Not more than that. You should know that in this current global situation all companies are in trouble."
15. Employee representative : "No, Sir. This is Jakarta, Sir. Everything has to be bought with money. Yes, please try to find a way so that we can live a better life. At least we receive a salary of 2,800,000 rupiahs."]
- (Suwarni & Nurhayat, 2018, p. 152)

The examples above are mostly characterized by direct communication. However, in example 4, some parts show indirect communication. The daughter (Putri) is trying to influence her father to buy her a mobile phone. She started the negotiation with an effort to build a good relationship by asking a question rhetorically: "Ayah. Ayah sayang Putri, kan?" ["Dad. You love me, don't you?"]. The effort is continued with talking about a mobile phone advertisement, an implied way of expressing willingness to have a mobile phone. In addition, to provide stronger support to her request, the daughter says: "Ayah, semua teman Putri sudah punya telepon genggam. . . ." ["Dad, all of my friends already have cell phones. . . ."]. This can be also considered an indirect way to force the father.

It is also interesting to see how a good relationship can affect the results of negotiation in purchasing. In example 7 below, the question from the seller (Erlin) “Mau pesan lagi atau ukur baju?” [Would you like to order again or measure your body for clothes?]; and the question from the buyer (Saya) “Ada yang baru?” [Are there new things?] show that the seller and the buyer know each other already. In the end, the buyer gets a discount of 15%.

Example 7

.....
 Erlin: Selamat siang, Mas. Apa kabar? Mau pesan lagi atau ukur baju?
 Saya: Mau lihat motif dan beli beberapa potong, Mbak. Ada yang baru?

 Erlin: Untuk new customer saya pasang 250 ribu per potong. Kalau untuk Mas, saya kasih potongan 15%. Jadi jatuhnya 212.500 rupiah.
 Saya: Wah, mahal juga, ya? Saya akan beli selusin untuk keluarga di Jepara Mbak. Dikurangi lagi, ya. Jadi 200 ribu saja. Kan saya belinya banyak?

 [.....
 Erlin: Good afternoon, Brother. How are you? Would you like to order again or measure your body for clothes?
 I : I want to see motifs and buy some pieces, Sister. Are there new things?

 Erlin: For new customers I give 250,000 rupiahs per piece. For you, I give a 15% discount. So it becomes 212,500 rupiahs.
 I : Ow, expensive, isn't it? I will buy a dozen for my family in Jepara Sister. Please lower the price. Please make it 200,000. I buy a lot, don't I?
]
 (Rustamaji & Husin, 2016), p. 79)

B. Ethnographic Survey about Negotiation in Indonesian Culture

Gray (2010) predicted several behaviors Indonesian managers might show in business interactions. The prediction was made based on Indonesian cultural orientation concluded in a study by G. Hofstede and the GLOBE study. Gray concluded that Indonesian culture is highly oriented in the power distance so that role relations will be important in Indonesian negotiation. The author also concluded that Indonesian culture is highly collective so that the role of a team will have a significant impact on Indonesian negotiation. It is also predicted that Indonesian negotiators will hold the egalitarian values so that strong assertiveness and aggressive behaviors will not be respected. In addition, the author emphasized the preference to implicitness and indirectness, and appreciation of culture and religion in Indonesian culture, which may affect the process of negotiation in Indonesia.

Having a good relationship can be very beneficial in Indonesian negotiations. In a study conducted among funding officers working in Bandung, Indonesia, it was found that the officers had an effort to create a good relationship with their customers by using the local language (Marlinton et al., 2020). Another source basically explains that in Indonesia, shoppers will get the benefit when they can build a good relationship with sellers (Colliers International, 2019). Similarly, Moore and Woodrow (2010) explained that a good relationship is highly valued in Indonesian culture so that direct questions are often avoided in a negotiation.

The importance of a good relationship is quite related to the value of harmony in Indonesian culture. Moore and Woodrow (2010) described that harmony is an essential characteristic of Indonesian culture, comparable to many Asian cultures. It is also explained that during a negotiation, people maintain respect in delivering information, and they tend to analyze the information on their own, not asking for evidence in public. Furthermore, according to the authors, confrontation is avoided, although people of higher rank or status could be assertive. Moore and Woodrow also explain the mechanism of *musyawarah* used in Indonesian negotiation. The authors define the *musyawarah* as “a general conversation about an issue with relatively little debate or overt disagreement” (p. 234). The value of harmony is indeed a distinctive characteristic of collective cultures like Indonesia.

The dominance of collective nature, as well as hierarchy value in the process of Indonesian negotiation, was captured very well in a model described by Perks and Sanderson (2000). The model was developed based on a model proposed in 1993 by Lorange & Roos. It included six phases of development from the phases of exploration, planning, agreement, legal contract, until implementation. Each phase needed consideration from a political, analytical, and cultural point of view. It was shown that from the cultural point of view, negotiators should be aware that the process of decision-making took much time and it should be conducted in a collective manner in which efforts to build a good relationship were highly valued. In the next phase, the planning, relationship between people should be developed with an awareness of the interest of each party. Entering the phase of the agreement, parties should be aware of the importance of hierarchy and the accepted mechanisms. The next phase was the legalization in which it was necessary to argue in clear but respectful manners, with special emphasis on social aspects and future conditions. Finally, the implementation phase needed to be conducted within the framework of collectivism.

Another study by Yudhi et al. (2006) concluded that in contrast to Australian negotiation, Indonesian negotiation is typically characterized by formality, indirectness in communication, bureaucratic and slower decision, low level of

emotion, large team and consensus team organization, and higher risk-taking. However, Indonesian and Australian negotiations are similar in terms of having both contract and relationship building as the negotiation purposes and a positive perception of a win/win solution.

Taking all the studies above into consideration, some characteristics of Indonesian negotiation can be listed as follows:

1. importance of building a good relationship
2. importance of teams
3. low level of emotion (strong assertiveness and aggressive behaviors are unacceptable)
4. indirect communication
5. appreciation of culture and religion
6. formality
7. bureaucratic and slower decision
8. higher risk-taking
9. having a contract as another goal of negotiation

C. Discussion

The ethnographic survey shows that Indonesian negotiation is significantly characterized by the role of a good relationship, and this seems to match with findings from the textbooks. A good relationship is highly likely to determine the success of a negotiation. Some data from the textbooks show that the effort to build a good relationship happens in the context of bargaining prices, and when there is a big possibility that the other party will have difficulty in accepting what is being negotiated.

However, there is also a discrepancy between the findings from the ethnographic survey and the textbooks. In addition to the importance of a good relationship, other important characteristics of Indonesian negotiation identified in the ethnographic survey are the importance of teams, low level of emotion, and indirect communication. The first characteristic was not found in the data from the textbooks; while the second and the third one were found in a few data. It appears that negotiation texts in the textbooks are mostly characterized by assertiveness and direct communication.

The differences between the results of the ethnographic survey and textbook analysis, quite probably, are due to the contextual nature of communication. The level of tolerance towards assertiveness and directness in communication may depend on the nature of the relationship between negotiators and the seriousness of the negotiation topic.

The influence of relationship type in communication can be compared to the data from research about complaints conducted by Arafah and Kaharuddin (2019). The study collected data about complaints made by English and Indonesian who had undergraduate and postgraduate educational backgrounds. The data were obtained using a Discourse Completion Test (DCT) in three situations, i.e between friends, between people with a very close relationship, and between strangers. The findings from Indonesian respondents showed that while indirect complaints are preferable for friends, direct complaints are more common among people with a very close relationship and with strangers. In short, it can be said that there is a connection between types of complaints and the nature of the relationship between communicators. The same connection can also appear in negotiation. This shows a very big gap for further studies. Researches on Indonesian negotiations need to be conducted by using rich data from various contexts.

IV. CONCLUSIONS

This study seems to result in some cultural schemes in three aspects: the role of relationship, assertiveness, and communication style. In terms of the role of relationship, both the ethnographic survey and the textbook analysis reflected the cultural scheme of **GOOD RELATIONSHIP AS A DETERMINANT FACTOR FOR A SUCCESS OF INDONESIAN NEGOTIATIONS**. As for the assertiveness and communication style, there are contrastive cultural schemas from the ethnographic survey and the textbook analysis. The ethnographic survey reflected the cultural schemas of **ASSERTIVENESS AS AN UNACCEPTABLE BEHAVIOR IN INDONESIAN NEGOTIATIONS** and **DIRECTNESS AS AN UNACCEPTABLE NATURE OF INDONESIAN NEGOTIATIONS**; while the textbook analysis showed that **ASSERTIVENESS AS A COMMON BEHAVIOR IN INDONESIAN NEGOTIATIONS** and **DIRECTNESS AS A COMMON NATURE OF INDONESIAN NEGOTIATIONS**.

This study was motivated by two assumptions. First, education is not only important for transferring knowledge and skills, but also for shaping students' character. Second, one of the sources of character is culture, so there is a close connection between character education and culture. Therefore, it is important to ensure that all things involved in the education process are culturally appropriate.

Concerning the two assumptions, there is an important thing that can be learned from the findings in this study. The ethnographic survey showed that the success of negotiation in the Indonesian context is much influenced by the relationship between negotiators, teamwork, level of assertiveness, and the level of directness in communication. These four things are much related to the character especially communication skills; and therefore to language skills. Students need to learn linguistic forms that can be employed to build a good relationship with other people. They also need to know how to communicate in a team, and to what extent assertiveness and directness are acceptable in various contexts. The data from textbooks show that the factor of a good relationship has been accommodated. However, linguistic data

related to negotiation in a team are not found in the textbook. Furthermore, the level of assertiveness and directness in negotiations appearing in the textbooks can be misleading. In this case, teachers need to provide more explanation about assertiveness and directness levels across situational contexts.

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Karmila Mokoginta was born in Kotamobagu, North Sulawesi, Indonesia on 5 February 1977. She obtained a Bachelor of Literature from Universitas Hasanuddin, Makassar, Indonesia in 1998, a Master of Humanities from Universitas Hasanuddin, Makassar, Indonesia in 2001, and a Master of Arts from the University of Adelaide, Adelaide, Australia in 2009.

She is now a lecturer at the English Department, Faculty of Cultural Sciences, Universitas Hasanuddin. Some of her publications are Mokoginta, K. (2013). Student-centered learning (SCL) approach in EFL classes. *Bahasa dan Seni*, 41(2), 239-247. <http://journal2.um.ac.id/index.php/jbs/article/view/112/85>; Mokoginta, K., Arafah, B., Rahman, F., & Abbas, H. (2021). Indonesian women as reflected in an English textbook used in Indonesia. *International Journal of Arts and Social Science*, 4(6), 323-337.

<https://www.ijassjournal.com/2021/V4I6/414659851.pdf>; and Mokoginta, K., Ilmi, N., & Mahardhika, H. (2021). J. E. Tatengkeng and Robert Frost’s poems: an application of Michael Riffaterre’s semiotic model. *Scope of English Language Teaching, Literature, and Linguistics*, 4(2), 82-101. <https://ejournals.umma.ac.id/index.php/seltics>. Her research interests include Linguistic and culture, intercultural communication, and Teaching English as a Foreign Language.

Ms. Mokoginta is a member of *Masyarakat Linguistik Indonesia* (Indonesian Linguistic Society) and the Association for the Teaching of English as a Foreign Language in Indonesia.



Burhanuddin Arafah obtained his Ph.D. degree in English (Australian) literature at the University of Newcastle Australia in 2003. He earned his Master's degree in American literature at Gadjah Mada University (UGM) Yogyakarta of Indonesia in 1995, and his Bachelor's degree in English literature at Hasanuddin University (UNHAS) in 1988.

He is currently a full Professor in English literature at the English Literature Study Program, Faculty of Cultural Sciences of Hasanuddin University (UNHAS) Indonesia. He has published 4 books in English language and literature and more than 50 research articles ranked international journals published in the English language. He also has received 24 Intellectual Property Right Certificates from the Indonesian government. His areas of interest are English literature, language education, and cultural studies, He was the

Dean of the Faculty of Cultural Sciences of Hasanuddin University in 2009-2017, and currently, he is actively involved at the National Accreditation Board-Higher Education, Ministry of Education and Culture of the Republic of Indonesia for his position as Assessor.

Professor Arafah is currently a member of the Indonesian Literature Scholar Association, and Linguistics and Literature Association of Indonesia, as well as actively involved in the Indonesian Linguistics Society Association.

The Great Indian Kitchen: Serving of an Unpalatable Tale of Male Chauvinism in Home

Lourdes Antoinette Shalini

School of Social Sciences and Languages (SSL), Vellore Institute of Technology, Chennai, India

Alamelu C

School of Social Sciences and Languages (SSL), Vellore Institute of Technology, Chennai, India

Abstract—The feminist movements played a vibrant role in enriching women for gaining self-sufficiency, which significantly influenced society. “With the advent of new feminist theories which reflects the varicoloured making of women’s cinema as the globalised society have adverse effects on women particularly in the developing countries” (Shalini & Alamelu, 2017). The opinions and visions of the movement are expressed through several works. They are also reflected in films as feminist films. The objective of feminist films is to portray the traditional and patriarchal society in which gender inequality, women’s subjectivity, toil and subjugation are expressed in varied forms. Mozghan Sadat Marandi expounds that, “Filmmakers have opportunities to question, however subtly, the roles and relations of women in society” (Marandi, 2011). The selected film for the present research, *The Great Indian Kitchen* (2021), deals with traditional and patriarchal family notions and the never-ending tasks of women’s lives in the kitchen. The role played by the protagonist is confined to the kitchen doing her homely traditional duties as her family insisted on foregoing her desire for her career. *The Great Indian Kitchen* (2021) is a revolutionary movie made subtly to ensure that the audience empathises with the women’s experience in their families. The objective of the present research is to analyse the movie *The Great Indian Kitchen* (2021) through the lens of liberal feminism.

Index Terms—feminism, traditional and patriarchal family, liberal feminism, *The Great Indian Kitchen*

I. INTRODUCTION

Women have crossed numerous problems, obstacles, and barriers in their struggle to gain prominence as essential members of society. From the past, women have struggled as they do not have rights; they are isolated, neglected, and mistreated by the patriarchal system. However, women have dreams and wish to gain a respectable position in society rather than just as daughters, wives, and mothers. They want to evolve from the stereotypical existence and gain social, political, and economic rights and recognition. Despite the painful segregation and gender inequality, women stood up each time, and they were able to state and express their difficulties, feelings and requirements through women’s liberation movements. Women are also able to communicate the problems they endure in society, bring women’s issues to centre stage worldwide, and make people understand that women deserve equality in treatments, opportunities, respect and social rights. As Simone de Beauvoir notes,

One is not born, but rather becomes a woman. No biological, psychological or economic fate determines the figure that the human female presents in society; it is civilization as a whole that produces this creature, intermediate between male and eunuch, which is described as feminine. (Beauvoir, 1949)

Women are considered secondary with men in every aspect of their lives. The resultant suffering of women is also because of society’s social norms and moral codes that are disadvantageous to women. As a result, women’s dignity is at stake, but still, they stand on the same ground of intellectual and professional equality. Moreover, the spread of education paved the way for women to crave independence and self-reliance. Education and awareness have made women overcome the clouds of patriarchal society and its stereotypes. Nevertheless, women’s battle for equality is long and arduous against men’s age-old superiority and dominance. “Women were not recognized as individuals or autonomous beings...A man is right, being a man. The woman is in the wrong...” (Richards, 1981).

Harapriya Mohapatra elucidates that men subdued women, and women play the subservient role in the family as they have to toil for the family where men are the breadwinners. As women cannot do what they want, they need to seek permission from the men in the family as they do not have the freedom of choice. Therefore, women have an unbreakable monotonous pattern of life that revolves around every day. As Mohapatra quotes,

Women begin their day at the crack of dawn and take care of the entire family, send children to school, pack their husbands’ lunch. They have to perform their duties equivalent to their male counterparts. On returning home they have to complete all their household works and have to manage the same routine of the next day. The works they do at home are uncountable. This invisibilisation of women’s labour fails to get them their due weightage in the family. (Mohapatra, 2015)

Women need to be treated with respect and dignity; they should be provided with their freedom in the family. “Feminists have recognized the factor of gender differentiation as the root cause of women’s derogatory status in the hierarchical order of most of the societies” (Richards, 1981). Various academicians have analysed and studied the un verbalised scars of undignified women in society. They globalised the significance of the role of women, where men cannot supersede, and these ideas have been highlighted in several works of literature which have explored the tensions between culture and gender inequality. The media has also supported the enhancement of women in society through movies and short films. The selected movie for the present work is *The Great Indian Kitchen* (2021); this Malayalam movie brilliantly captures the nuances of the patriarchal household horrors of women’s everyday lives. In an interview with BBC, the film’s director, Jeo Baby, explicates that, “It’s a universal story a woman’s struggle in the kitchen is the story of almost all women in India” (Baby, 2021). “Men think women are machines for making tea and washing clothes and raising kids” (Baby, 2021). The inspiration for *The Great Indian Kitchen*, came to him after he started to understand the difficulties in his own kitchen. “After I got married in 2015, I started spending a lot of time in the kitchen since I believe in gender equality. That’s when I realized that cooking involves a lot of heavy lifting” (Baby, 2021). He added that “I felt like I was trapped in a jail. And then I started thinking of all the women who can’t escape, and it troubled me” (Baby, 2021).

II. PLOT OVERVIEW

After growing up in Manama, Bahrain, an educated and progressive dancer (Nimisha Sajayan) marries a teacher (Suraj Venjaramood) from a highly traditional and patriarchal household. While the domestic home routine begins with the delightful pleasure of a new marriage, things quickly devolve. With all of its attendant annoyances, such as cleaning unclean containers, and leaking taps, the kitchen’s labour is left to the women, while the men prefer to spend their time on their phones or do yoga. In addition, her mother-in-law gives her husband, the father-in-law, the toothbrush to brush his teeth in the morning because the family is patriarchal. Their convenience and comfort constantly take precedence over their wife’s needs. While the new wife adjusts to her new surroundings and eventually comes to terms with them, her mother-in-law travels to look after her seven-month-pregnant daughter. She is solely responsible for cooking, cleaning, and other domestic duties. Her egocentric husband is unconcerned about her feelings and wants; instead, he only satisfies his pleasure.

Her father-in-law interdicts her from working, stating that having a woman in the house benefits the family. When she starts having periods, she is taken aback by her family’s antiquated views about menstruation. She is told to isolate herself in a room on the floor, bathe in the river, eat alone, and wash anything she encounters. She’s even been offered the option of staying with a relative or sleeping outside. While these events occur, Kerala is gripped by the Sabarimala temple decision, which found that menstruation is not an impurity and that women should be allowed to visit the shrine. The decision has enraged several people, including the bride’s family. All of these subtle injustices come to a peak one day, and the wife abandons her family in return for her independence and dignity, splashing dirty kitchen sink water on her husband and father-in-law. The film ends with a shot of her arriving in her vehicle as a self-employed dance teacher as her husband remarries, and the second wife seems to suffer the same fate as the first.

III. METHODOLOGY

The Concept of Feminism and Liberal Feminism

Women’s plight in the family, their inferior position, and lack of freedom has been topics of interest for quite a time. Men are the breadwinners, and women are bread-makers who have been confined in the kitchen for their whole life sacrificing their dreams and desires. This repression of women sooner became a revolution in feminism and the women’s liberation movement. Feminism is considered as a social movement that focuses on women’s experiences in their day-to-day life. Susan James details that, Feminism is an umbrella term that represents various forms of injustice against women. Feminists were committed to bringing justice for the injustices done to women. As Susan James quotes,

Feminism is grounded on the belief that women are oppressed or disadvantaged by comparison with men and that their oppression is in some way illegitimate or unjustified. Under the umbrella of this general characterization, there are, however, many interpretations of women and their oppression, so that it is a mistake to think of feminism as a single philosophical doctrine or as implying an agreed political program. (James, 1998)

Feminist theory emerged through these feminist movements, which aimed for gender equality, the right to freedom and dealing with society’s power structures. Simone De Beauvoir illuminates that, “The situation of woman is that she is a free and autonomous being like all human creatures nevertheless finds her living in a world where men compel her to assume the status of the other.” (Beauvoir 1949) The theory reflects the power of education and eliminates the injustices women suffer in family and society. The status of women in India is a paradox as, on the one hand, they are at the peak of success, and on the other, they silently suffer violence afflicted by their family members. “India is a male-dominated society where women have been considered inferior to men in practical life” (Gupta, 2003).

Moreover, Gray & Boddy also mentions that women assume different roles in society besides the role in the family. “Feminism stands for a philosophy that seeks to bring gender equality by demonstrating the importance of women and

erase gender stereotypes that position men as superior and women as subordinate” (Gray & Boddy, 2010). This type of unvoiced suffering of women has led to women’s liberation, which ended up in Liberal Feminism.

Liberal Feminism stresses on sexual differences, unequal treatment and improving the status of women. Liberal feminists’ ideology is that women’s sexual subordination is a kind of injustice. They emphasize equal rights and liberties for women and men and moderating sexual differences; it is a widely accepted social and political philosophy among feminists. Liberal feminism maintains the tradition of liberalism, and its goal was to eradicate sexist norms. This stunted women’s moral development and denied them the self-fulfilment that comes only with the freedom to pursue their own good. “Liberal feminism is derived from the liberal political philosophy in the enlightenment period and centres on the core ideas of autonomy, universal rights, equal citizenship, and democracy” (Tong, 2009).

IV. FEATURES OF LIBERAL FEMINISM

Liberal Feminism ideologies are reflected in the field of Literature as various themes :

- Emphasis on the rights of individuals
- Equality of opportunity, particularly in education and work
- Concerned to demonstrate that the observable difference between sexes is not biological but a result of socialisation or sex role conditioning.
- Achieve gender equality and reduce women oppression and subordination

The movie’s plot links with the features of liberal feminism as it focuses on equality; as the daughter-in-law is deprived of her right to pursue her ambition when the protagonist receives her interview letter, her father-in-law disapproves. At the end of the movie, the daughter-in-law cannot tolerate it; furthermore, she leaves the house and finds her liberation to pursue her career and fulfil her dreams as liberal feminists argued that men and women are of equal human worth, the view that society as a whole would benefit from the contributions of women. Thompson enunciates, “It is women’s movement and liberation that is at stake. Women are harmed, oppressed and subordinated; women’s consciousness changed to see oppression for what it was and to see, too, that it was not inescapable or natural and that it could be challenged” (Thompson, 2001).

The protagonist suffers because of the indifferent attitude of her husband and father-in-law; there is no equal treatment, and she does not receive any respect; her toil in the kitchen is never-ending. Her denial of the right to pursue her career due to gender and the domination of the daughter-in-law comes under liberal feminism. Giddens defines liberal theory as a “feminist theory that believes gender inequality is created by lowering access for women and girls to civil rights and allocation of social resources such as education and employment” (Giddens, 2001). “This situation is mainly centred on the socially constructed ideology of patriarchy that perpetuates inequality between the two sexes”(Bimer, 2018).

V. ANALYSIS

The Great Indian Kitchen: An Unsavoury Tale of Male Chauvinism at Home

It is said that the way to a man’s heart is through the stomach, but what about a woman’s heart? Jeo Baby’s latest movie, *The Great Indian Kitchen* (2021), talks about the married woman’s life and her plight in the kitchen. “Cinema plays an essential role in shaping views about gender roles and gender identities within the Indian context where women are viewed as playing subordinate roles to men” (Bagchi, 1996; Ram 2002). The film begins with the montage where Nimisha Vijayan is happily dancing while on the other side, various snacks are prepared in a kitchen. The movie highlights multiple aspects of a family that glorify women as its backbone and independence and individuality beyond gender. The saying “one is not born, but becomes a woman” (Beauvoir, 1949) is applicable in this movie.

The movie has no violence and is portrayed subtly with no exaggeration so that the audience easily connects the happenings on the screen with their personal lives. The newly married woman’s life changes once the guests leave after the function as Nimisha’s life is all smiles and blushes, but as she sets foot in the marital life, things turn topsy-turvy. As the next day, when Nimisha and her mother-in-law start their day in the kitchen, they converse about the side dish for dosa as Nimisha says that “It will be either sambar or chutney in my home, not both” (*The Great Indian Kitchen*, 2021) to which her mother-in-law replies, “Here they want both, his dad wants the chutney hand ground. Every family has its practices, right?” (*The Great Indian Kitchen*, 2021). The hand-grounded chutney made by her mother-in-law is one example of the house’s patriarchy.

The mother-in-law is not the stereotypical harassing kind; instead, she is an ally to her daughter-in-law. Many moments are to be observed in the movie, as when the mother-in-law leaves to take care of her pregnant daughter, she seems to be wearing a salwar away from the gaze of her husband. There are several photographs of seemingly happy couples on the wall, but there is a sense of the patriarchal institution of the family behind it. As Shalini & Alamelu enshrine that, “The emergence of feminist movements has a major influence on breaking the barriers of subjugation of women in this patriarchal society” (Shalini & Alamelu 2019). Adding to the above statement, Walby explains the patriarchal concept by saying

I shall define patriarchy as a system of social structures and practices in which men dominate, oppress and exploit women...the use of the term social structures is important here, since it clearly implies rejection both of biological

determinism, and the notion that every individual man is in a dominant position and every woman in a subordinate one (Walby, 1990)

The hurt and the suppressed anger of the wife are registered to her husband's cold-heartedness as he does not bother with her indignant feelings. The husband is a near mirror image of his father, who expects his wife to bring his toothbrush with a paste every morning while reading his newspaper, rests in the easy chair, and even waits for his wife to get his slippers when he goes out. It is a familiar sight in many households where men clutch their newspapers or scroll through their mobiles, whereas the women are in the kitchen making tea and snacks. Haripriya Mohapatra enshrines that, "Constitution gives equal importance to women's position and accorded equality to them. It is seen that where all citizens, irrespective of gender, are equal, women are clearly less equal than men. There exists high gender inequality in our country" (Mohapatra, 2015).

Interestingly, neither her father-in-law nor her husband is physically violent. When they disagree and put down the women, they do it with sweet smiles that make *The Great Indian Kitchen* different from other films of unhappy marriages. As there are no overt domestic violence or life and death issues yet, they drain the energy out of women. The movie powerfully reflects the plight of women in the kitchen and its hard-hitting take on the misogyny and chauvinism in families. The recurring shot in the film focuses on the hands of the women who endlessly cooks, grinds, clean, wipes, sweeps, and wash; the endless cycle is repeated as the viewer's feel the exhausted life of women in the kitchen. There is no background score in the film as the sound of women working in the kitchen is used, portraying the film's notion and men's self-well-being routine.

The Great Indian Kitchen has started the conversation of gender equality within homes. "Men know about gender equality, but it's not important in their own homes. Like most Indian men, my father, too, has double standards. I have heated arguments with him for being unfair to my mum. He's a modern progressive man, but at home, the burden of housework is borne completely by my mother" (Baby, 2021). This is what *The Great Indian Kitchen* wants to change in the family. Jeo Baby also added, "Women are living in jails created by men. Men are decision-makers, women are workers, and they don't even get paid for it." "The film's brilliance lay in the fact that it did not exaggerate, did not point fingers at anyone and showed us that the soft-spoken gentlemen could be the most toxic ones" (Baby, 2021).

While the women in the family bear the traditional family norms, the men get to bend the rules as it suits them as it's too difficult for them to eat cow dung to be purified, so it's enough if he takes a dip in the river. Without pulling punches or compromise, the director makes his protagonist break free from the shackles. The husband and wife in *The Great Indian Kitchen* get their happy ending respectively as the wife is now a successful dance teacher who was once asked not to go for a job by her father-in-law. Whereas the husband remarries, the second wife's fate is like the firsts as viewers' witness the never-ending cycle begins.

VI. CONCLUSION

The Great Indian Kitchen is the voice of the voiceless, the unsung hurdles, the silent cries of every woman, and an endless cycle for a lifetime of women in the kitchen. Many viewers relate to the film and the women's plight in the patriarchal family and society. "Women give their best to their family to keep them blissful and fulfil all their requirements; but the members of the family fail to identify their worth" (Shalini & Alamelu, 2018). The film's triumph is that it made some men squirm as many men felt guilty watching the movie, and it was an eye-opener for many men. As Jeo Bay said, "Through the film, I want to tell women that you must get out of this trap, why continue to suffer? This is also your world to enjoy" (Baby, 2021). The protagonist walks out as she no longer can bear the family's patriarchal and traditional aspects. She takes her liberty not to voice out her suffering instead show it through her action by walking out. The film is an eye-opener to many women who are still judged for their cooking skills and talks about the new generation of women who question such unsung slavery and a tribute to women who are still silently managing it inside every home for years. This movie sets an example for Liberal Feminism as she walks out and luxuriates in the joy of liberty.

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Lourdes Antoinette Shalini, born in Pondicherry, India, has completed the following degrees: B.A (English) and B.Ed. (Education) in Pope John Paul College of Education, Pondicherry, M.A (English) in St. Joseph's College of Arts and Science Cuddalore, M.Ed. (Education) Pope John Paul College of Education, Pondicherry, M.Phil. (English) St. Joseph's College of Arts and Science, Cuddalore and currently she is pursuing her Ph.D. (English) in Vellore Institute of Technology, Chennai, India.

Her area of specification includes Feminist Film studies and Gender studies. She has one year of teaching experience in a CBSE School and has 7 years of research experience in literature. She has published research articles in reputed Scopus indexed journals.

C. Alamelu is a Professor of English in the School of Social Sciences and Languages, Vellore Institute of Technology, Chennai, India. She has more than 22 years of experience in teaching Technical English and Professional Communication Skills. Her research interest includes Psycholinguistics, Literature and English Language Teaching and has published widely in National and International journals.

An Empirical Study on the Use of Emojis by College Students From the Perspective of Symbolic Interactionism

Yuehua Lu

School of Foreign Languages and Cultures, Shanghai University of Political Science and Law, China

Jiahao Wu

Shenzhen Meijiatsu Education Co., Ltd, Chengdu Branch, China

Abstract—The present paper, by referring to the theory of Symbolic Interactionism, through the questionnaire survey among college students, studies the functions and influences of emoji use in online communication. It is found that emojis have linguistic, social and aesthetic functions. However, it also has certain disadvantages and limitations.

Index Terms—emoji, function, network language

I. INTRODUCTION

Nowadays, with the rapid development of science and technology, especially the emergence of digital technology, online communication has become the mainstream throughout the world. In China, such instant messaging applications as WeChat, Weibo and QQ, which are equivalent to Instagram and Twitter in the USA, have won great popularity among people. Emojis, a set of graphical symbols and icons, are frequently used in accompany with the written words on WeChat. Although emojis are by no means a real type of human language from the linguistic sense, they are replacing linguistic words in daily communications, which makes the online conversations more convenient and accurate. The emergence of emojis and its functions cannot be neglected. This paper, through a survey conducted among a group of college students, aims to explore the reasons why young people prefer to use emojis and what functions emojis play in our daily communication.

II. AN OVERVIEW OF EMOJIS

A. Definition of Emojis

The word “emoji” literally means picture characters. It comes from the Japanese kanji “绘文字”, in which “e” means pictures while “moji” indicates characters in the Japanese language. A Japanese designer Shigetaka Kurita invented this set of ideographic characters as he was engaged in launching a mobile network platform called “i-mode” (Yang, 2021). As a matter of fact, emoticons, a word blended by “emotion” and “icon”, was created before the invention of emojis, which refers to the combination of punctuations like parentheses and colons. For instance, “:)” represents a smiley face while “;)” indicates a winking eye. However, emojis are different from emoticons in that emojis are graphs that simulate real things. After Apple installed emojis into its mobile phone system in 2007, emojis have been warmly welcomed by users and gradually replaced emoticons. By adding emojis in texts, messages and even emails, users are able to express their thoughts and emotions that cannot be described in words, and the additional information carried by emojis “helps receivers understand the contents faster and more accurately” (Gibson et al., 2018, p. 92).

B. Classification of Emojis

Judging from the way of formation, emojis can be classified into three types, namely, graphical icons, static images, and dynamic images. Graphical icons were first presented by yellow faces with people’s facial expressions, and then they were extended to a larger scope, including food and drink, objects, activities, etc. According to the website emojipedia.org, graphical icons are categorized into the following types (See Fig. 1). Graphical icons are attractive and expressive, making online communications more convenient and effective.

convenient and popular. However, unlike face-to-face conversation, in which non-linguistic symbols are often used to convey a wealth of information, online communication has a risk of misunderstanding because of the lack of nonverbal cues (Tang & Hew, 2018). To tackle this issue, a new set of pictographic Unicode characters has been invented to retouch online language, which is what we know as emojis. Emojis. By simulating human facial expressions, body movements and other common things like fruits and vehicles, emojis can express meaning through these tiny and beautiful images (Alshenqeeti, 2016). Like emoticons and GIFs, emojis are regarded as the most effective tool to complete the meaning of written texts. The reason why emojis have become universally accepted symbols is that they are not subjected to language differences. On the contrary, they help to eliminate misunderstandings in a humorous and intriguing way. Till today, emojis has become the most frequent occurrences in online chats.

III. THEORETICAL FRAMEWORK

A. Social Semiotics

In his book *Language as a Social Semiotic*, Halliday (1978) puts forward that the grammar of language is not a code, not a set of rules for producing correct sentences, but a resource of making meanings. Thus, the idea of social semiotics came into being. There are six basic elements in social semiotics, namely, text, situation, register, code, the linguistic system, and social structure. Among the six elements, the sixth one, social structure is regarded as the most important by Halliday as it defines various social contexts where meanings are exchanged. Halliday assumes that the meaning of a sign does not necessarily depend on the sign itself, but the interplay between signs. As Van Leeuwen says, "Social semiotics is a form of enquiry. It does not offer ready-made answers" (Laura & Rupert, 2017, p.76).

B. Symbolic Interactionism

Human beings are social animals and they couldn't live without interactions with others. Symbolic Interactionism (SI) was originated from a sociological work *Mind, Self and Society* written by George• H• Mead. Herbert Blumer, after studying and summarizing Mead's thoughts of symbolic interaction, put forward the theory of symbolic interactionism (Denzin, 2004), which combines semiotics with sociology. Based on Symbolic Interactionism, human beings are living in a world of symbols and communicate with each other via symbols. Therefore, it can be said that human communication is not a direct process of meaning exchange but the process of encoding and decoding, in which symbols help generate or interpret meanings as intermediate media (Guan, 2004). Symbolic Interactionism consists of five central ideas, namely, human beings are social beings; human beings are thinking beings; human beings define their situations instead of directly sensing it; human actions result from symbols' interaction; human beings are described as active beings in relation to their environment (Lin, 2019). According to Symbolic Interactionism, a shared meaning space between people will form through the interaction of symbols in which the uncertainty of meaning exchange will be excluded. To put it another way, people need to know the symbols before they communicate with each other and they need to make a reply when they've got the meaning of the symbols. Only in this way can they achieve real and effective communications.

IV. RESEARCH DESIGN

A. Aims & Questions

The present paper aims to study the functions and influences of emojis on online communication by taking college students as the study subject, hoping to explore the significance of emojis in language communication in the era of the Internet. The research is intended to find out the answers to the following major questions.

- (1) What are the purposes of using emojis?
- (2) How frequent are emojis used in daily online communications?
- (3) What are the functions of emojis?
- (4) What are the advantages and disadvantages of emoji using?

B. Subjects & Methods

The subjects of our research are college students. The reason why college students are selected as the subject is that college students are the group of people who use mobile phones most frequently and who are quite familiar with network technology. It is safe to say that college students are the most representative group. Another reason is that it is convenient for us college teachers to collect questionnaires. Therefore, the reliability and validity of the research can be guaranteed.

The research methods involve quantitative study and qualitative study. It is conducted in the form of questionnaire, whose design can be completed through a platform called Questionnaire Star, and then it is distributed to different students' WeChat groups. The students are mainly from Shanghai University of Political Science and Law, and a small proportion are from other universities. The answered questionnaires were collected and analyzed automatically by the software.

C. Data Collection and Analysis

The questionnaire which contains 18 questions falls into 3 parts. The first part includes 4 questions about basic personal information, the second part has 7 questions about the using habits of emojis, and the rest 7 questions are about personal opinions towards emojis.

In the first part, four questions about gender, grade, online hours and ways of chatting online are presented, which give us a rough picture of the respondent. In the second part, such questions as students' familiarity with emojis, preference of use, and frequency of use are asked. The third part focuses on the subjects' opinions of emojis, such as "Do you think non-verbal behaviors play an important role in daily face-to-face communication?", "Do you think Emojis can replace real human expressions and actions in online communication?", "Why do you prefer to use Emojis?" "What are the advantages of Emojis?" and the like.

A total of 108 answer sheets were proved valid. The male-to-female ratio of the subjects is approximately 1 to 3, and over fifty percent of the respondents are senior students.

V. RESEARCH FINDINGS

A. Frequency of Emoji Use

According to the data of the questionnaire, one hundred percent of the students admit that they know about and often use emojis in their online communication. As to the question "how often do you use emojis?", about 78.3% of the respondents chose "very often", 20% chose "not often" and only 1.7% almost never used emojis. The answer to the question "How long have you been using emojis?" is also surprising. Over 76.67% of the subjects have used it for more than three years. Among such platforms as WeChat, Weibo, QQ and mobile short messages, emojis are most frequently used in WeChat, accounting for 38.7%.

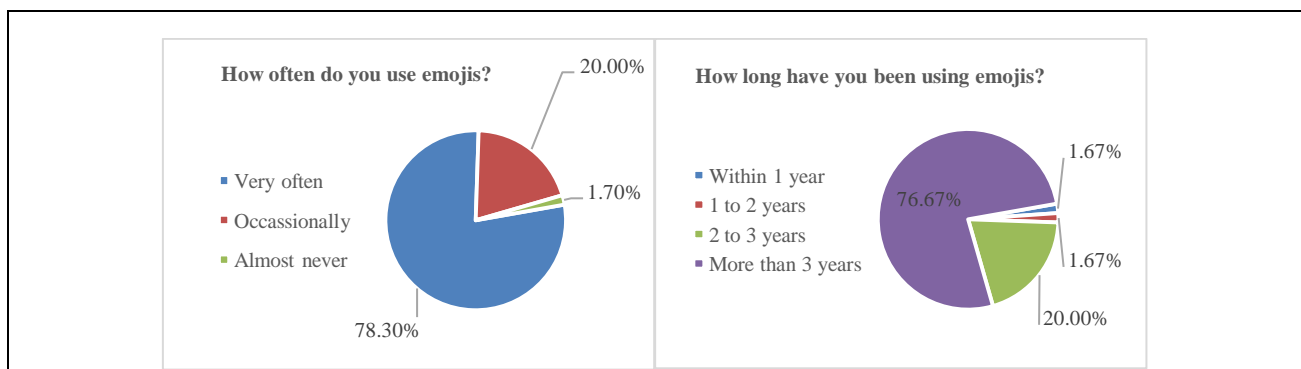


Figure 4 Frequency of Emoji Use

B. Most Preferred Emojis

As is mentioned in the second chapter, there are about seven types of graphical icons. The study reveals that among these seven types, "smileys and people" ranks the first, occupying 96.67%, followed by "symbols and flags", at 73.33%. "Animals and nature" and "food and drinks" rank the third and the fourth respectively. The data prove the fact that in online communication, college students prefer to use emojis to represent human verbal expressions.

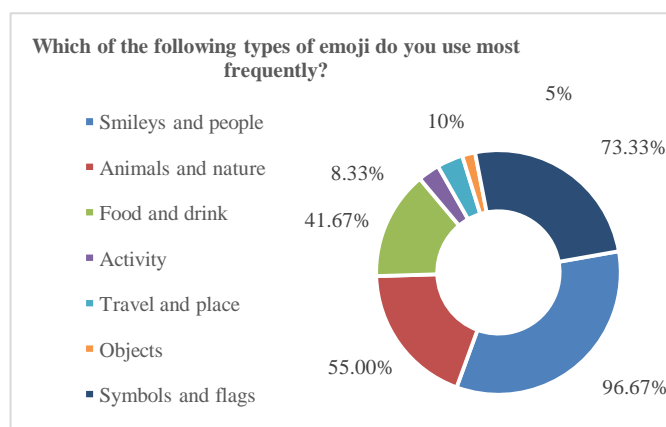


Figure 5 Most Preferred Emojis

C. Objects of Emoji Use

To whom are the emojis sent is also investigated. The objects are categorized into five types, namely, parents and

relatives, friends and classmates, teachers, workmates and strangers. As for the questions “how often do you use emojis in conversations with the following objects” and “how often do you receive emojis in conversations with the following objects”, it is found that college students use more emojis while conversing with their friends and schoolmates than with their parents, teachers or workmates (see Fig. 6). It is a surprising discovery that the emoji interaction between the subjects and strangers is more frequent than their work colleagues.

D. Purposes of Emoji Use

With regard to the purposes of using emojis, the answers are various. Most respondents made multiple choices, among which “increasing the sense of fun” takes the first place. The others, such as “increasing the sense of intimacy”, “adjusting the tone”, “expressing feelings”, “livening atmosphere” “maintaining dialogue” and “replacing words” decrease in order, whose percentages can be seen in Fig. 7.

E. Responses to Emoji Use

Questions on the effect of receiving emojis are also answered. By using certain emojis in online conversations, 93.33% of the respondents feel “It is friendlier”, and 91.67% of them “understand the other person’s words better”. 95% think emojis can help liven the atmosphere, and 81.67% say they are more willing to continue the conversation. Unexpectedly, nearly half of the subjects agree that sometimes it is hard for them to guess out the exact meaning of the speaker and even feel offended due to the lack of emojis. See Fig. 8.

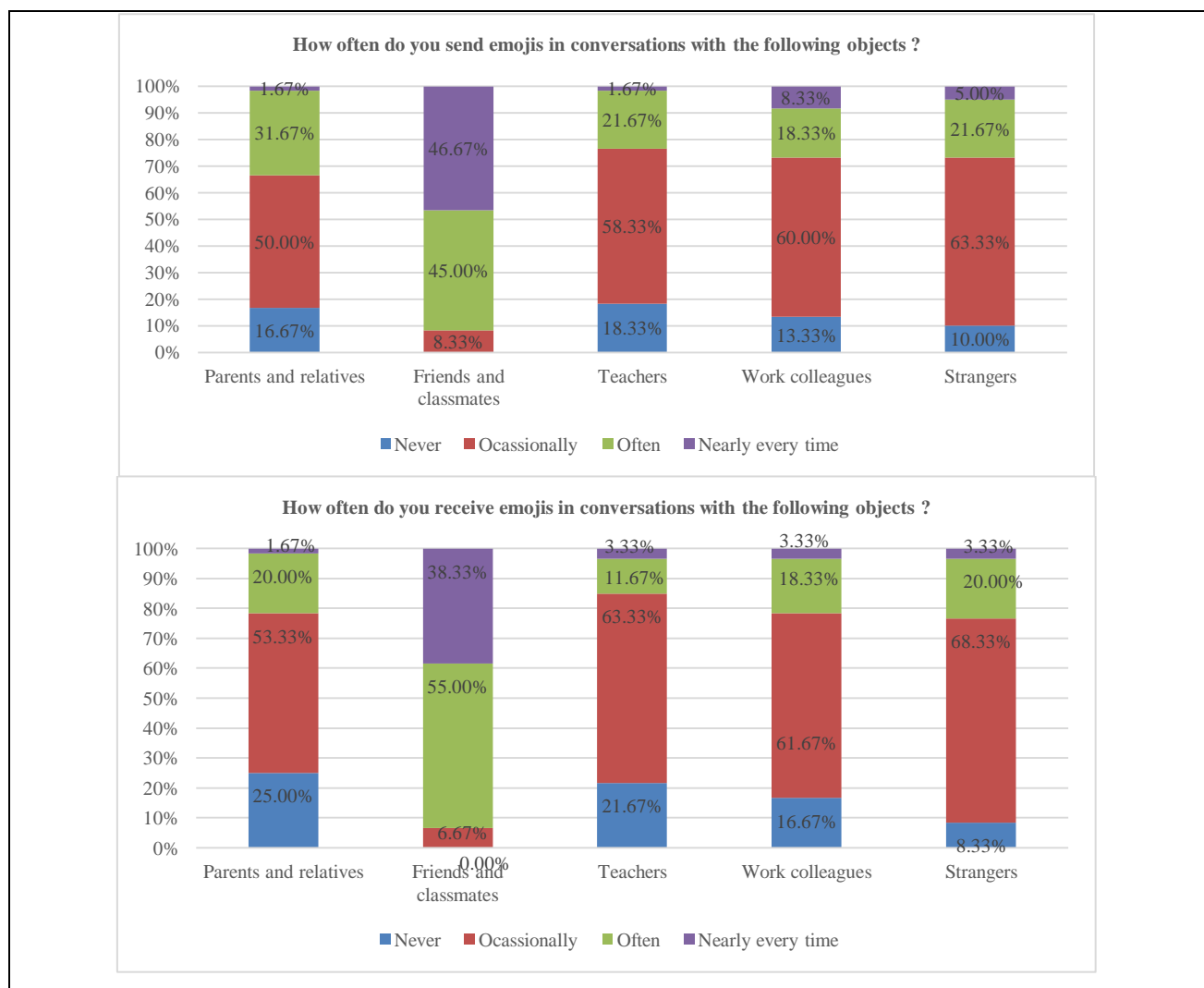


Figure 6 Objects of Emoji Use

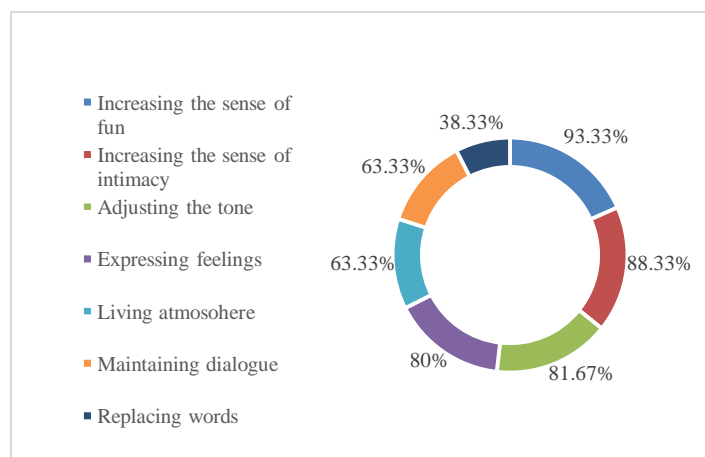


Figure 7 Purposes of Emoji Use

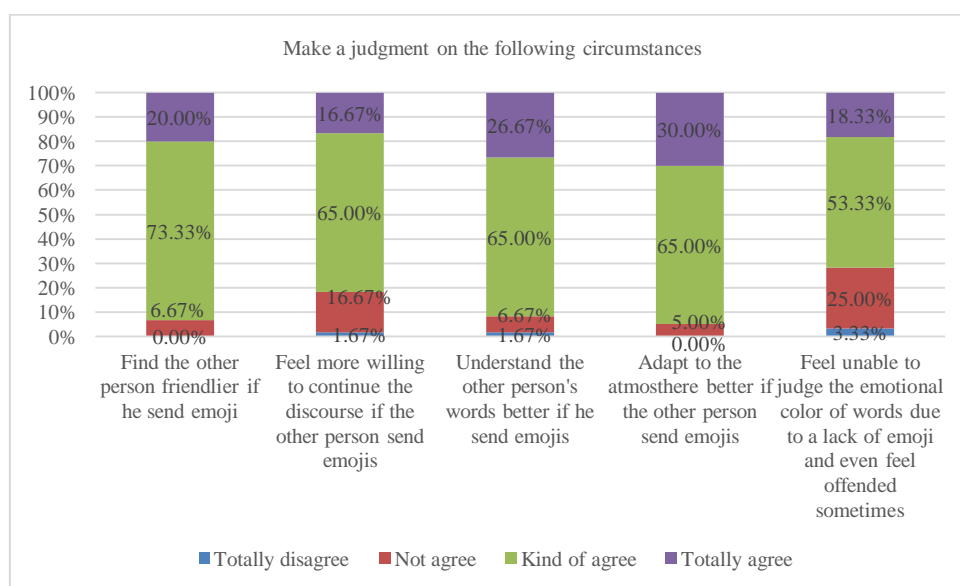


Figure 8 Responses to Emoji Use

VI. FUNCTIONS OF EMOJIS

Albert Merubin, a famous American psychologist, put forward a communication formula, that is, the effect of successful communication is achieved by 55% of facial expression plus 38% of tone and 7% of language. The Merubin's Law indicates that language is not the most important element in human communication; on the contrary, it is the least important (Zhang, 2015). Such elements as facial expressions and different tones really count. It is especially true in today's network society. From the research findings, we are able to summarize the functions of emojis from two perspectives: linguistic functions and social functions.

A. Linguistic Function

With regard to linguistic function, we may first explain it from the perspective of context construction. Different from the traditional face-to-face talk, the contexts of online communications might not be complete due to the lack of the assistance of non-linguistic cues like facial expression, gestures, and postures. However, with emojis, the integrity of the context can be maintained to a great extent. How do emojis fulfill the function of context construction? In online communications, people use emojis to substitute facial expressions or gestures to express their attitudes and feelings. Expressions and gestures indicate a person's emotional state, which can be merged into the textual conversation, thus making the completeness of the context. This is why over ninety percent of the respondents admit that they can better understand what the other side says by virtue of emojis.

In online communications, emojis are often used to strengthen the politeness or weaken the seriousness of words, making the text more acceptable to the recipient. Therefore, this function can be regarded as tone modification, which plays the role of changing the intensity of tone. For example, when an individual is in a bad mood and wants to express his sad emotional state, only by typing the words "I'm not happy" appears monotonous and weak, which is hard to find

an echo with the recipient. However, if he can match the words with an emoji indicating crying or sadness after “I’m not happy”, the text will become more vivid and resonant, thus enhance the effect of communication.

In addition to giving extra information to the words, emojis can also change the meaning of the words, most probably reversing the original meaning of the message. For instance, if a person receives the message “you are so generous” from his friend, he may take it as a compliment; however, if there is an emoji indicating a person rolling his eyes (🙄) is added after the message, the meaning is just the opposite.

From the above discussion, we can see that emojis have linguistic functions in that they can supplement, replace and even reverse the language. By combining words with pictures, a kind of extralinguistic effect is achieved.

B. Social Function

Apart from the above-mentioned linguistic functions, emojis also have unique social functions. From the results of our survey, a majority of the respondents regard emojis as a tactic for socializing. By referring to all kinds of emojis, the user may present a friendly image while the receiver is likely to think the other side is easy to get along with. Actually, with the continuous increment of users, emojis are gradually becoming a widely acknowledged social norm for self-presentation.

Emojis also work as a kind of lubricant, adjusting the atmosphere and alluring the recipient. Our survey shows that more than fifty percent of the respondents tend to use emojis to break the embarrassment. In a face-to-face talk in our real life, facial expressions and body movements such as hollow laugh and scratching head are good ways to cover embarrassment. In online communications, emojis can achieve the same effect. Speaking of attracting recipient, emoji has its own magic. As has been revealed in our survey, over ninety percent of the respondents use emojis to increase the sense of intimacy and to arouse the other’s interest of conversing.

C. Aesthetic Function

Emojis, as a visual art symbol, integrate visual elements into the information transmission process, which also convey a kind of aesthetic value (Song et. al., 2019). Early network emoticons were relatively simple, just lines and punctuations; however, with the technical support provided by multimedia technology, the newly developed emojis are more complex and diverse, whose artistic expression has been greatly enhanced and the degree of refinement has been continuously improved. The choice of emojis also reflects the artistic and aesthetic taste of different individuals. Compared with words, emojis are more interesting and attractive, which can alleviate the visual fatigue caused by too many words. Therefore, it can create a pleasant conversational atmosphere in communication and give people a beautiful aesthetic enjoyment.

VII. REFLECTIONS ON THE USE OF EMOJIS

With emojis being widely accepted by people, especially the young, its advantages and disadvantages are becoming easy to notice. There is no denying that emojis play a key role in promoting online communication. From the perspective of Symbolic Interactionism, the non-linguistic information brought by emojis helps to improve the symbolic interaction between the two sides, which expands the shared meaning space between people. Bigger shared meaning space means lower meaning deviation and less meaning bias, which will guarantee efficient communication. However, the prevalence of emojis has also given rise to some problems, which are worth thinking about.

The first point is that the virtuality of emojis may cause people to lose their judgment. No matter how vivid the emojis are, we have to admit that they are only symbols, unable to reflect our subjective feelings objectively. In the virtual world, such things as age, gender, identity and social status all retreat behind a symbol, static or dynamic. It seems as if the user is wearing a mask on his face. Moreover, emojis may exaggerate or amplify the joys and sorrows of the user. Sometimes, the use of a “laughing” or “crying” emoji does not necessarily reflect the user’s real emotional state. In the relatively relaxing and free network environment, people tend to release their inner self and vent their depression of real life. And some even try to cover up their true self and reshape their identity by hiding themselves in the network emoticons. Therefore, when we communicate online, we need to keep a clear head and refuse to completely rely on visual perception for cognition.

Secondly, the abstraction and arbitrariness of emojis may lead to misunderstanding. People use symbols to convey information in the process of communication, which is like a process of encoding and decoding. As encoding is speaker centered and decoding is interpreter centered, information symbolization is not entirely equivalent with symbolized information, which is easy to cause ambiguity and confusion. Different individual experiences and symbolic situations are also prone to misunderstanding and biased interpretation. Take the emoji of a smiling face as an example. The original meaning of this symbol is only “smile”, which is often applied when the user is greeting others to show his friendliness. However, in recent years, the meaning of this symbol has changed to a great extent, as young people prefer to use it to show their ridicule, mockery or helplessness. This smiling expression seems to have the meaning of “hiding a dagger in a smile”. Those who know nothing about this change, especially the aged people, will inevitably misinterpret the meaning, resulting in failure of communication. Compared with words, emojis are not systematic and normative, and there is no fixed and unified standard to delineate people’s cognition. Therefore, misunderstanding and misinterpretation very often take place. In this case, images attached with words are encouraged to be used in

interpersonal communications on the Internet.

Thirdly, the use emojis will have a strong impact on the traditional language system. The emergence of emojis has narrowed the boundaries of various languages in the world to a certain extent and it is more like a return of pictograph, which is one of the oldest ways of recording things by primitive humans. As emojis provide a new possibility for people's communication in different countries in the world, it is likely to set off a revolution that will rock the traditional text language system and form a so-called "global language". From our survey we can find that some young people are highly dependent on emojis in online communication, so much so that their chat records are beyond the comprehension of the elders. We need to be vigilant about this trend. However, compared with the mainstream culture, emojis belong to a subculture as they have strong dependence on the Internet. If there were no social media platforms such as WeChat and QQ, they would lose their vitality.

VIII. CONCLUSION

Emojis, as the product of the prosperity of the Internet and mobile technology, have become an indispensable part of people's daily communication and college students are the most active user group of emojis. The present paper, within the framework of the theory of Symbolic Interactionism, by collecting and analyzing the data about college students' use of emojis, has studied the functions and impacts of emojis in great detail. The popularity of emojis proves that words are not the only way to realize interpersonal communication, and the use of emojis helps to promote the diversified development of online communication. However, compared with the written language that has existed for thousands of years, emojis have not formed a fixed and independent system. We need to look at its popularity and development dialectically. How to lead the correct development of emojis and make it better serve people is what we should consider. The ideal prospect is that text language and different forms of emojis complement each other and jointly promote the progress of human civilization.

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Yuehua Lu was born in Yancheng, Jiangsu, China in 1974. She received her PH. D degree in English Language and Literature from Shanghai International Studies University in 2018. She is currently an associate professor in the School of Languages and Cultures, Shanghai University of Political Science and Law, Shanghai, China. Her research interests include Modern Linguistics, Legal English, and English teaching.

Jiahao Wu was born in Chengdu, Sichuan, China in 1999. He received his bachelor's degree in English Language from Shanghai University of Political Science and Law in 2020. He is currently an English teacher at Shenzhen Meijiatsu Education Co., Ltd, Chengdu Branch, Chengdu, Sichuan, China. His research interests include Linguistics, Semiotics and English Language Use.

Refusal Strategies Used in Algerian Spoken Arabic in Response to Offers

Amel Benbouya
University of Jordan, Jordan

Ghaleb Rabab'ah
University of Sharjah, UAE

Abstract—This study reports the findings of a study on strategies of refusal used in Algerian Spoken Arabic (ASA) in response to offers. The study included 30 native Algerians (15 males and 15 females) enrolled at the University of Mohammed Seddik Ben Yahia, Jijel, Algeria. To achieve the objectives of the study, the researchers used an Oral Discourse Completion Task (ODCT), which included six hypothetical scenarios representing three social statuses (Equal-Equal, Low-High, and High-Low). The findings revealed that Algerian Arabic speakers recorded preference to use direct refusal strategies in their response to offers from all status interlocutors (equal, higher, and lower). It was also found that *negative willingness/ability* was the most frequently used strategy to refuse all status interlocutors' offers. The researchers recommend conducting a further research on the realization of the speech act of refusal in English as a foreign language by Algerians.

Index Terms—Algerian Arabic, refusal strategies, semantic formulas, speech act

I. INTRODUCTION

According to Austin (1962) and Searle (1969), the central notion around the speech act is that language is used in order to perform actions. Austin (1962) states that performing communicative actions in everyday life requires using the necessary words under appropriate circumstances. He further argues that when we say something, we automatically perform a speech act by the use of words in life.

Austin (1962) and Searle (1969) posit that speech acts, such as warning, agreement, refusal, and compliment, are realized by universal rules. That is, such speech acts are similarly produced in different languages. However, other researchers (Blum-Kulka, 1987; Wierzbicka, 1991) hypothesize that every culture and language has its own way of performing a speech act. They maintain that the linguistic realization of a given speech act varies according to different social factors which are culture specific.

Refusal as a speech act refers to an expression of unwillingness to accept or grant something. It is a negative response to someone else's request, invitation, offer, suggestion, and apology. Beebe et al. (1990) confirm that refusals are "a major cross-cultural sticking point for many nonnative speakers" (p.56). They maintain that language speakers may refuse a request, invitation, offer and suggestion.

Refusals are so important because of their central place in people's everyday communication. It may be difficult to nonnative speakers for example to reject people's requests, offers, suggestions, etc. since rejecting appropriately involves not only linguistic knowledge, but also pragmatic knowledge. Although one may have a wide range of vocabulary and sound knowledge of grammar, misunderstandings may still arise if one does not appropriately apply pragmatic knowledge. According to Olshtain (1983) and Wolfson (1989), this misunderstanding may lead to cultural stereotyping and to the perception of nonnative speakers as being rude or ill-mannered.

Importantly, Brown and Levinson (1987) believe that refusal speech act has the potential to threaten the speaker or hearer's face or both. Thus, such speech acts have been categorized by Brown and Levinson as dual face-threatening acts (FTAs). Therefore, to avoid threatening the interlocutor's face, speakers of any language need to know not only about grammatical knowledge, but also about the socio-cultural norms and the underlying pragmatics of the given language they are interacting with. Interestingly, Bachman (1990) argues that it is crucial for second language learners (L2) to have knowledge of pragmatics, grammar and text organization so as to communicate successfully in the target language. Therefore, in order to minimize the offense the refusal speech act may cause, politeness is necessarily called for whenever the act of refusal is performed. Brown and Levinson (1987) assert that the choice of strategies in performing a threatening act, such as refusal, is determined by social distance, social status, and severity of the act. That is, when performing the speech act of refusal, speakers are faced with their interlocutors' social variables that may affect their choice of strategy in the realization of the speech act of refusal.

Previous research on the strategies of refusal in ASA is lacking. It is, therefore, the aim of the present research to explore how the speech act of refusal in response to offers is realized in ASA. It also aims to examine the impact of the social status (equal, low and high) on the use of strategies of refusal. More specifically, the study intends to answer two

research questions: 1) What are the refusal strategies used in ASA in response to offers, and 2) What is the impact of social status (equal, higher, and lower) on the participants' use of refusal strategies in response to offers in ASA?

II. LITERATURE REVIEW

Several studies have been conducted on the speech act of refusal which are classified under three headings: intra-lingual studies which focus on investigating refusal behavior within a single culture or language, cross-cultural studies focusing on the speech act of refusal across two or more cultural groups or languages, and learner-centered studies, which are referred to in the literature as interlanguage studies which examine the characteristics of refusals of language learners (Morkus, 2014).

The most influential study of the speech act of refusal was conducted by Beebe et al. (1990) who examined the pragmatic transfer in the realization of the speech act of refusal by Japanese learners of English (JEs). The participants of the study included 20 Japanese speaking Japanese (JJs), 20 Japanese speaking English (JEs), and 20 Americans speaking English (AEs). To collect data, the researchers designed a written Discourse Completion Task (WDCT) consisting of three requests, three invitations, three offers, and three suggestions. Each situation type included one refusal to a person of higher status, one to a person of equal status, and one to a person of lower status. Data were analyzed based on the frequency, order and content of semantic formulas used in each situation. The results of the study indicated that there was evidence of negative transfer in JE refusals in three areas: (1) the order, (2) the frequency, and (3) the content of semantic formulas. The study showed that Americans used direct refusals more frequently than the Japanese, mainly when refusing offers. As for the social status, the findings showed that Japanese speakers used more direct strategies when refusing lower status interlocutors but fewer direct strategies when refusing higher status interlocutors. However, American participants used indirect strategies in all situations.

Al-Eryani (2007) examined the speech act of refusal as made by Yemeni EFL (English as a Foreign Language) learners. The participants of the study were 60 graduate students divided into three groups; 20 Yemeni native speakers of Arabic (YANSs), 20 Yemeni learners of English (YELs), and 20 Americans native speakers of English (AENSs). To collect data, the researcher used a WDCT which involved six written situations which included two requests, two invitations, one offer and one suggestion, and which involved refusals to a higher status person, lower status person and equal status person. Regarding the YANSs, the questionnaire was translated into Arabic with the necessary changes to make it familiar with the situations. Data were analyzed based on the classification of refusal strategies proposed by Beebe et al. (1990). The results of the study indicated that YANSs were less direct than the AENSs. The findings also showed that the two groups differed in their order of the semantic formulas. Moreover, the study revealed that YELs showed indications of pragmatic competence of the target language as they showed similarities with the AENSs in three areas: the order, the frequency, and the content of semantic formulas.

Abdul Sattar et al. (2009) examined the preferred semantic formulas used in refusing suggestions in Iraqi Arabic. 30 Iraqi male university students participated in the study. To elicit data, the researchers used a WDCT which consisted of three different situations to elicit refusals to suggestions. The situations included one refusal to a person of higher status, one to a person of equal status, and one to a person of lower status. To analyze data, the researchers used a modified classification of refusal strategies established by Beebe et al. (1990). The Results of the study revealed that the Iraqis were found to employ some preferred types of refusal indirect patterns when refusing a suggestion. They used 'no' followed by explanation. That is, their refusals are always mitigated and justified by giving reasons, explanations and other indirect strategies. Regarding the social status of the interlocutor, the participants used certain semantic formulas such as apology, opener, future acceptance, and agreement when refusing a higher status interlocutor (professor), and strategies such as negative opinion, repetition when refusing an equal status interlocutor (classmate) and criticism, attack, and principle when refusing a lower status interlocutor (student).

Morkus (2009) investigated how the speech act of refusal is realized in Egyptian Arabic by intermediate and advanced American learners of Arabic as a foreign language. The researcher also compared the performance of the learners to that of the native speakers of Egyptian Arabic and native speakers of American English. Moreover, the study explored the relationship between the learners' language proficiency and their pragmatic competence. Further, it examined the extent of pragmatic transfer from L1 and whether there was a relationship between the degree of pragmatic transfer and the level of L2 proficiency. The study also explored how refusals are structured and organized at the discourse level. To collect data, enhanced open-ended role plays which consisted of six scenarios for eliciting refusals to offers and requests in equal and unequal status situations were used. Data were analyzed according to the refusal taxonomy of Beebe et al. (1990). The results of the study showed that the two learner groups and the native speakers of Egyptian Arabic differed in their frequency of direct and indirect strategies. In other words, the learners were found to use a higher percentage of direct strategies and a lower percentage of indirect strategies than the native speakers of Egyptian Arabic. Moreover, the findings indicated that the advanced learners were able to engage in more negotiation and used an overall lower percentage of direct strategies and a higher percentage of indirect strategies than the intermediate learners. The study showed positive and negative pragmatic transfer in the two learner groups. However, the study indicated a higher degree of transfer in the advanced students.

Guo (2012) examined the refusal speech act of both Chinese and Americans. To that end, 120 participants took part in the study: 60 Chinese college students and teachers, and 60 American college students and teachers. To collect data,

the researcher used a WDCT consisting of eight situations. Variables like relative power, social distance and ranking of imposition were taken into consideration. Data were categorized based on the classification system developed by Beebe et al. (1990). The study indicated that there were more similarities than differences among the Chinese and Americans in making refusals. Both American and Chinese groups preferred to use indirect refusal strategies rather than direct ones and preferred the strategies of reason, statement of alternative and regret. However, the American group used more direct strategies than did the Chinese subjects, but that was not in all situations. That is, when refusing requests, for example, Americans used much more direct strategies. However, when declining invitations and offers, Chinese used slightly more direct refusal strategies than Americans did.

Alrashoodi (2020) conducted a study on refusal strategies used in Saudi Arabic, with a focus on the influence of gender and social status on speech act behavior. The study consisted of 80 participants divided into two groups; 40 male native speakers of Saudi Arabic, and 40 female native speakers of Saudi Arabic. To collect data, the researcher used an ODCT which consisted of three situations. The situations required a refusal to a request made by a person equal, lower and higher in status. Data were analyzed using the classification scheme of refusal strategies established by Beebe et al. (1990) as well as certain coding schemes used in certain Arabic and other refusal studies. The results of the study indicated that the females were less direct than the males in all the situations. It was found that the most frequently used strategies by both males and females were the indirect refusal strategies. However, females used more of these strategies than males. With regards to social status, the study revealed that the participants used the lowest number of strategies when refusing lower status interlocutors. Nevertheless, they used the highest percentage of strategies when responding to higher status interlocutors. Moreover, the results showed that the excuse strategy was the most frequently used by both genders in all situations, whereas, the least frequently used strategy was the postponement strategy. As far as adjuncts are concerned, the findings showed that both genders used three types of strategies. Furthermore, the study indicated that there were common strategies employed by both genders, while there were some strategies used by females that were not used by males and vice versa.

In general, plenty of research has been conducted on the speech act of refusal in many languages and various Arabic dialects, such as Yemeni, Iraqi, Egyptian, Jordanian, and Saudi Arabic. However, to the researcher's best knowledge, this particular speech act has not been examined in ASA, a variety of Arabic which is completely different from all the dialects examined in previous studies because it is influenced by French. Hence, the present study fills this gap in literature by exploring the various strategies of refusal as used by Algerian Arabic speakers in their response to offers, and the impact of social status (equal, high and low) on the realization of this speech act.

III. METHODOLOGY

A. Subjects

Convenience sampling was used in the present study. The sample consisted of 30 Algerian Arabic-speaking students including 15 males and 15 females who ranged in age from 21 to 40 years. They were third year university students majoring in a specialization other than Arabic and foreign languages at the University of Mohammed Seddik Ben Yahia, Jijel, Algeria. The researchers excluded students whose major was Arabic and Foreign Languages to minimize the influence of these languages on the participants' refusal strategies.

B. Data Collection and Procedures

Unlike many previous studies, the data in the present study was collected using an Oral Discourse Completion Task (ODCT). ODCTs are questionnaires containing written descriptions of given scenarios reflecting natural situations to which respondents are asked to react to orally. The researchers used an ODCT as a data collection tool in order to sound more natural and provide an opportunity for the participants to respond in ASA. The ODCT consisted of six scenarios which varied by social status relationship between the interlocutors. That is, there were two equal-equal scenarios, two low-high scenarios and two high-low scenarios. For the purpose of this study, the scenarios' scripts were prepared and recorded by the researcher who is a native speaker of Algerian Arabic, and the stimulus scenarios were audiotaped by the researcher as well.

In order to check the validity of the tool, the ODCT scripts and audios were judged by three native speakers of Algerian Arabic. The judges' feedback was taken into consideration to write the final version of the ODCT.

To collect data, the native Algerian speaker (i.e. researcher) first explained the purpose of the study to the participants. Then she instructed them to listen to the stimulus scenarios to which they need to respond with refusal to offers. The participants were also informed that their responses will be recorded. After getting the approval of the participants to participate in the study, the researcher sat with each subject individually, and recorded his/her responses to the audio scenarios.

C. Data Analysis

The present study analyzed the data according to the semantic formulas and categorized them using the classification of refusal strategies established by Beebe et al. (1990). A semantic formula refers to "a word, phrase, or sentence that meets a particular semantic criterion or strategy, any one or more of these can be used to perform the act in question" (Cohen 1996, p. 265). For example, if a respondent refused his/her friend's invitation for dinner, saying "I'm sorry, I

have theater tickets that night. Maybe I could come by later for a drink.” this was coded as: [expression of regret] [excuse] [offer of alternative] (Beebe et al. 1990, p.57).

IV. RESULTS AND DISCUSSION

A. Strategies of Refusal in ASA in Response to Offers According to Social Status

The data showed that the respondents resorted to several strategies in Algerian Arabic to express refusal in response to offers. The data analysis also revealed that the use of refusal strategy is not significantly influenced by the status of the interlocutor. This implies that the status of the interlocutor (equal, high, and low) does not have a significant impact on the strategy type and strategy choice. Table 1 below presents the results related to the refusal strategies used by Algerian Arabic speakers in their response to offers from equal status interlocutors.

TABLE 1.
FREQUENCIES AND MEAN SCORES OF REFUSAL STRATEGIES USED IN ASA (EQUAL TO EQUAL STATUS INTERLOCUTORS)

Refusal Strategies	N	Frequency	%	Mean	Std.Deviation
Direct Strategies	30	61	51.7	2.03	.809
Non-performative	30	61	51.7	2.03	.809
a.No	30	26	22	.867	.819
b.Negative Willingness/Ability	30	35	29.7	1.17	.791
Indirect Strategies	30	27	22.9	.900	.923
Statement of Regret	30	3	2.5	.100	.305
Excuse/Reason/Explanation	30	18	15.3	.600	.724
Statement of Principle	30	1	0.9	.033	.183
Attempt to Dissuade Interlocutor : <i>Let Interlocutor off the Hook</i>	30	5	4.2	.167	.379
Adjuncts	30	30	25.4	1.00	.947
Pause Fillers	30	9	7.6	.300	.596
Gratitude/Appreciation	30	11	9.3	.367	.556
Invoking the Name of God	30	10	8.5	.333	.606
Total	30	118	100		

The most distinctive feature of table 1 is that the direct strategies recorded the highest number of cases (61 instances) with a mean score of 2.03, implying that Algerian Arabic speakers used strategies that are more direct when refusing an offer coming from an equal status interlocutor. The table also shows that *negative willingness/ability* registered 35 instances with the highest mean score of 1.17. However, the direct *no* recorded the lowest frequency (26) with a mean score of .867, implying that the participants were more likely to avoid the direct *no* when refusing an equal status offerer. It is also noticed that the second highest strategies used were adjuncts (30 cases) with a mean score of 1.00. Regarding adjuncts, *gratitude/ appreciation* and *invoking the name of God* registered the highest frequencies (11 and ten cases) with mean scores of .367 and .333, respectively. This implies that these two adjuncts were the most used to refuse an offer from an equal status interlocutor. The least used adjunct was *pause fillers*, which recorded nine instances with a mean score of .300. The table also shows that the indirect strategies were the least used. It was found that, *excuse/reason/explanation* recorded 18 instances with the highest mean score of .600, indicating that it was the most used strategy by the participants when refusing an offer from an equal status interlocutor. The least employed indirect strategy was *statement of principle* (one instance) with a mean score of .033, followed by *statement of regret* (three instances) with a mean score of .100.

The data also revealed that Algerian Arabic speakers did not use several strategies, namely, the direct *performative* sub-strategy. This indicates that the subjects did not want to be so offensive in their refusal by clearly asserting the refusal expression. Moreover, two adjuncts were not used, namely, *statement of positive opinion* and *statement of empathy*, implying that the respondents had a negative feeling towards the interlocutor's offer and did not show concern for the interlocutor. It was also found that several indirect sub-strategies did not register any instances, namely, *wish*, *statement of alternative*, *set conditions for acceptance*, *promise of future acceptance*, *statement of philosophy*, *request for clarification*, *acceptance that functions as a refusal*, and *avoidance*. This implies that Algerian Arabic speakers did not wish to accept the offer nor did they propose an idea for the interlocutor instead of the refusal. Nevertheless, they expressed regret for their refusal and tended to show carefulness for their interlocutor's offer.

Table 2 below presents the results related to the refusal strategies used by Algerian Arabic speakers in their response to offers from higher status interlocutors.

TABLE 2.
FREQUENCIES AND MEAN SCORES OF REFUSAL STRATEGIES USED IN ASA (LOW TO HIGH STATUS INTERLOCUTORS)

Refusal Strategies	N	Frequency	%	Mean	Std.Deviation
Direct Strategies	30	80	70.8	2.67	.922
Non-performative	30	80	70.8	2.67	.922
a. No	30	34	30.1	1.13	.860
b. Negative Willingness/Ability	30	46	40.7	1.53	.681
Indirect Strategies	30	22	19.5	.733	.944
Statement of Regret	30	2	1.8	.067	.254
Excuse/Reason/Explanation	30	17	15	.567	.774
Promise of Future Acceptance	30	1	0.9	.033	.183
Attempt to Dissuade Interlocutor: <i>Criticism</i>	30	2	1.8	.067	.254
Adjuncts	30	11	9.7	.367	.809
Pause Fillers	30	6	5.3	.200	.484
Gratitude /Appreciation	30	1	0.9	.033	.183
Invoking the Name of God	30	4	3.5	.133	.434
Total	30	113	100		

The most significant finding of table 2 is that the direct strategies recorded the highest frequency (80 instances) with a mean score of 2.67, revealing that Algerian Arabic speakers preferred direct strategies the most when refusing an offer from a higher status interlocutor. It is also shown that *negative willingness/ability* recorded 46 instances with the highest mean score of 1.53, whereas the direct *no* registered the lowest frequency (34 cases) with a mean score of 1.13, indicating that the participants avoided the direct *no* when responding with a refusal to a higher status interlocutor. The table also shows that the second most frequently used strategies were the indirect ones (22 instances) with a mean score of .733. Regarding the indirect sub-strategies, it is shown that *excuse/reason/explanation* registered the highest frequency (17 instances) with a mean score of .567. This indicates that the subjects preferred to express their refusal to an offer made by a higher status interlocutor by providing a reason for doing so. However, the least employed indirect sub-strategy was *promise of future acceptance* (one instance) with a mean score of .033, followed by *statement of regret* and *criticism* (two instances each) with a mean score of .067 each. Regarding adjuncts, which were the least used by the participants, *pause fillers* recorded six instances with the highest mean score of .200, implying that they were the most used adjuncts when refusing an offer from a higher status interlocutor. The least employed adjunct was *gratitude /appreciation* (one case) with a mean score of .033, followed by *invoking the name of God* (four cases) with a mean score of .133.

The findings also revealed that the participants did not employ several strategies, namely, the direct *performative* sub-strategy, implying that the participants wanted to save the face of the interlocutor. Certain indirect sub-strategies were also not employed, namely, *wish*, *statement of alternative*, *set conditions for acceptance*, *statement of principle*, *statement of philosophy*, *request for clarification*, *acceptance that functions as a refusal*, and *avoidance*. This indicates that the subjects did not wish to accept the offer, nor did they express the refusal by proposing an idea for the interlocutor. Nonetheless, they showed regret for their refusal and cared about their interlocutor's offer. It is also noticed that two adjuncts were not used, namely, *statement of positive opinion* and *statement of empathy*. This implies that the respondents were more likely to have a negative opinion towards the offer and not to express empathy for the interlocutor.

Table 3 below presents the results related to the refusal strategies used by Algerian Arabic speakers in their response to offers from lower status interlocutors.

TABLE 3.
FREQUENCIES AND MEAN SCORES OF REFUSAL STRATEGIES USED IN ASA (HIGH TO LOW STATUS INTERLOCUTORS)

Refusal strategies	N	Frequency	%	Mean	Std.Deviation
Direct Strategies	30	72	65.5	2.40	.968
Performative	30	1	0.9	.033	.183
Non-performative	30	71	64.5	2.37	.999
a. No	30	30	27.3	1.00	.830
b. Negative Willingness/Ability	30	41	37.3	1.37	.850
Indirect Strategies	30	25	22.7	.833	1.05
Excuse /Reason/Explanation	30	5	4.5	.167	.379
Statement of Alternative	30	2	1.8	.067	.254
Set Conditions for Acceptance	30	1	0.9	.033	.183
Promise of Future Acceptance	30	1	0.9	.033	.183
Statement of Principle	30	2	1.8	.067	.254
Request for Clarification	30	2	1.8	.067	.254
Attempt to Dissuade Interlocutor:	30	12	10.9	.400	.498
a. <i>Criticism</i>	30	1	0.9	.033	.183
b. <i>Let Interlocutor off the Hook</i>	30	11	10	.367	.490
Adjuncts	30	13	11.8	.433	.817
Pause Fillers	30	7	6.4	.233	.568
Gratitude /Appreciation	30	4	3.6	.133	.434
Invoking the Name of God	30	2	1.8	.067	.254
Total	30	110	100		

The most salient feature of table 3 is that the direct strategies were the most frequently used by the participants (72 cases) with a mean score of 2.40. This implies that Algerian Arabic speakers were more likely to use direct strategies when refusing an offer from a person lower in status. The table shows that the *non-performative* sub-strategy was the most frequently used (71 cases) with a mean score of 2.37 as compared with the *performative* sub-strategy which recorded the lowest frequency (one case) with a mean score of .033. This indicates that the participants avoided using the *performative* refusal when responding to an offer from a lower status interlocutor. It was also found that *negative willingness/ability* registered the highest frequency (41 cases) with a mean score of 1.37. However, the direct *no* recorded the lowest frequency (30 cases) with a mean score of 1.00, implying that the subjects were more likely to avoid the direct *no* when refusing an offer from a lower status interlocutor. The table also shows that the indirect strategies were the second most frequently used strategies (25 cases) with a mean score of .833. As far as indirect sub-strategies are concerned, *let interlocutor off the hook* registered the highest frequency (11 cases) with a mean score of .367, implying that it was the most preferred strategy by the participants in their response to a lower status offerer. The least employed indirect strategies were *set conditions for acceptance*, *promise of future acceptance* and *criticism* (one case each) with a mean score of .033 each, followed by *statement of alternative*, *statement of principle*, and *request for clarification* (two cases each), with a mean score of .067 each. As for Adjuncts, these were the least used by the participants. The table shows that *pause fillers* recorded seven instances with the highest mean score of .233. This implies that *pause fillers* were the most used adjuncts to refuse an offer from a lower status offerer. The least employed adjunct was *invoking the name of God*, which recorded two instances with a mean score of .067.

It is very obvious that certain indirect sub-strategies were not used. These were *statement of regret*, *wish*, *statement of philosophy*, *acceptance that functions as a refusal*, and *avoidance*. This implies that the subjects did not regret their refusal or wish to accept the offer. However, they showed carefulness for their interlocutor. It is also indicated that the participants did not resort to the use of two adjuncts, namely, *statement of positive opinion* and *statement of empathy*. This implies that the subjects had a negative opinion towards what was offered and they lacked empathy for their interlocutor.

B. Results of ANOVA Test Regarding the Impact of Social Status on the Use of Strategies of Refusal in ASA

As mentioned earlier, the study showed that the social status of the addressee does not significantly affect the use and choice of strategy of refusal. Table 4 below presents the results of ANOVA test regarding the differences in using the refusal strategies according to social status.

TABLE 4.
RESULTS OF ANOVA TEST TO FIGURE OUT THE DIFFERENCES IN THE USE OF REFUSAL STRATEGIES ACCORDING TO THE INTERLOCUTOR'S SOCIAL STATUS

Speech Act	Status of the interlocutors	N	Mean	Std. Deviation	Df	F	Sig.
Refusals to Offers	Higher-Lower	30	3.67	1.60	2	.293	.747
	Equal-Equal	30	3.93	1.54			
	Lower-Higher	30	3.77	1.19			

The table above reveals that the participants had a higher mean score (3.93) for refusal strategies at the equal-equal status than the other two statuses, namely, lower-higher status (3.77) and higher-lower status (3.67). As can be noticed, although the mean scores of the three social statuses were different, the difference between them was not statistically significant (Sig. = .747). This implies that the social status did not have a significant impact on the use of refusal strategies among Algerian Arabic speakers when refusing offers.

C. Strategies of Refusal in Context

This section provides a qualitative analysis of the refusal strategies used by the respondents along with examples taken from the data. The strategy in question is underlined:

1. Direct Refusals

According to Beebe et al. (1990), the direct refusals are divided into two types: "performative" and "non-performative". The performative refusal refers to the use of the actual refusal expression (e.g., I refuse). The non-performative refusal is divided into two types: "no" and "negative willingness/ability" (e.g., I can't). The following are examples from the data:

a. Performative Refusal

نرفض هاد الشيء (I refuse this). Scenario (6)

In the above example, the employer refused the offer that she received from her employee by telling him/her that she refuses that offer. In doing so, the speaker was direct in her refusal response, hence, offending the interlocutor.

b. Non-performative Refusal

(1). Direct 'no'

لا (no). Scenario (1)

لا لا، ما نقبلهاش (no, I will not accept it). Scenario (6)

In the first scenario, the speaker refused to eat his friend's cakes by responding using just the direct 'no'. In doing so, the participant did not care about maintaining the interlocutor's positive face and was deliberately offensive. However, in the sixth scenario, we observe a combination of two strategies. The employer refused her employee's offer by starting her response with the direct "لا (no)", then the expression "ما نقبلهاش (I will not accept it)" which is *negative willingness/ability*.

(2). Negative Willingness/Ability

ما نديهاش (I will not take it). Scenario (2)

ما نقدرش (I cannot). Scenario (4)

In the above examples, the subjects refused the offers by showing their unwillingness or inability to accept them. In the second scenario, the speaker refused his colleague's offer of a computer by telling him that he will not take it. Similarly, in the fourth scenario, the employee refused the offer that he received from his employer to have a pay raise on condition to move to a remote place by stating his inability to do so. This indicates that the respondents did not mitigate their refusal response.

2. Indirect Refusals

Indirect refusals refer to strategies that are used by a speaker to mitigate the illocutionary force of their refusals in order to minimize the offense to the interlocutor's positive face (Brown and Levinson, 1987). These strategies are outlined below along with examples from the data:

a. Statement of Regret

In this strategy, the speaker expresses regret for his/her inability to accept the interlocutor's offer. Hence, it serves to soften the illocutionary force of the refusal. The following are examples of *statement of regret*:

سمحلي (sorry). Scenario (1)

سمحلي، ما نقدرش (sorry, I cannot). Scenario (4)

The above examples show that in the first scenario, the speaker refused his friend's offer of cakes by showing regret (using the word "sorry"), while in the fourth scenario, we observe a combination of two strategies. The speaker refused his professor's offer by using the statement of regret "سمحلي (sorry)" and then the other expression "ما نقدرش (I cannot)". *Statements of regret* minimize the face-threatening nature of the speech act of refusal.

b. Excuse /Reason/ Explanation

It is considered one of the most frequently used strategies in refusal studies. In this strategy, the speaker tries to provide an explanation so as to reduce the illocutionary force of the refusal. Consider the following examples:

غير كيما غسليت سنانيّا، شغل ما نقدرش نزيد ناكل (I have just brushed my teeth, like, I cannot eat after that). Scenario (1)

عندي ظروف، عندي والدّي لازم نتّهلّا بيهم (I have circumstances, I have to take care of my parents). Scenario (4)

As noticed in the above examples, the respondents refused their interlocutors' offers by providing the offerer with a justification for not being able to accept the offer. In the first scenario, the speaker refused to eat his friend's cakes by explaining that he just brushed his teeth, hence, he cannot eat. In the fourth scenario, the employee refused her employer's offer to have a raise in pay on condition to move to a remote area by explaining that she cannot leave her parents as she has to take care of them. Therefore, by providing explanations, speakers preserve the hearer's positive face.

c. Statement of Alternative

It is also one of the most common strategies in refusal studies. Here, the speaker attempts at negotiating the offer in order to mitigate the severity of the refusal by offering the interlocutor options for the offer he/she gave. The following are examples from the data:

استفرح مرتك (make your wife happy with it). Scenario (6)

As noticed in the above example, the employer responded to his employee's offer of a watch by suggesting an alternative telling him to make his wife happy with the watch, instead.

d. Set Conditions for Acceptance

In this strategy, the speaker accepts the offer under a condition. It distracts the hearer from the severity of the refusal, thus, minimizes the threat to the hearer's positive face. Consider the following example:

إذا كان رشوة، ما نقبلهاش (if it is corruption, I will not accept it). Scenario (6)

In the above example, the employer avoided stating a refusal expression right away to his employee in order to mitigate his response. Therefore, he rather preferred setting a condition to accept the offer telling his interlocutor that if the purpose behind the gift is corruption, he would not accept that gift.

e. Promise of Future Acceptance

In this strategy, the speaker makes a promise to accept the offer in the future. This strategy serves to soften the illocutionary force of the refusal and protect the interlocutor's positive face. The following are examples from the data:

مرّة خلاف إن شاء الله (another time, God willing). Scenario (4)

مزال الحال عليها، مع الوقت ممكن (it is early for it now, maybe in the future). Scenario (6)

As shown in the above examples, the participants provided the offerer with a promise for accepting at some point in the future. In doing so, they minimized the threat to the interlocutor's positive face. In the fourth scenario, the employee refused his employer's offer by telling him to accept the offer another time with God will. Whereas, in the sixth scenario, the employer refused his employee's offer by telling him/her that time is not appropriate for that gift but possibly in the future.

f. Statement of Principle

In this strategy, the speaker tries to mitigate his/her refusal by explaining to the interlocutor that the refusal stems from certain beliefs or principles, and not because of his/her wish to do so. The following is an example from the data:

ما كاتقبلش لي كادومن أي واحد (I do not accept gifts from whomever). Scenario (6)

In the above example, the employer refused the gift she received from her employee by communicating a fact related to her character that she does not accept gifts from whomever.

g. Criticism

Beebe et al. (1990) included this strategy under the category of “*attempt to dissuade interlocutor*”. In this strategy, the speaker tends to criticize the offerer. It aggravates rather than mitigates the illocutionary force of the refusal. Consider the following example:

نتي ديما هالك، ما تزدش بالك كي تخدم (you are always like this, you are not careful when you do your work). Scenario (5)

In the above example, the speaker (householder) refused the offer he received from his interlocutor (cleaning lady) to pay the vase she broke by criticizing her telling her that she is always careless when doing her housework.

h. Let Interlocutor off the Hook

Beebe et al. (1990) used this strategy under the category of “*attempt to dissuade interlocutor*”. Let the offerer “off the hook” is considered a polite way to refuse an offer by acknowledging that the offer is at a cost to the offerer (Jasim, 2017). The following is an example from the data:

ما تشغيش روك (do not bother yourself).Scenario (2)

In the above example, the speaker refused his colleague's offer of a computer by letting him “off the hook” in an attempt to show empathy for him and avoid offense, thus, the speaker refused the offer by telling his colleague not to bother himself.

i. Request for Clarification

This is a new strategy found in the present study that was not reported by Beebe et al. (1990). However, it has been found in other refusal studies (Morkus, 2009; Jasim, 2017). Bardovi-Harlig and Hartford (1990) reported that interlocutors use this strategy in a refusal sequence as an avoidance strategy. In other words, as a way of delaying the refusal in the interaction so as to have enough time to plan for the refusal. The following is an example found in the data:

واش تمثل هاد الساعة بالنسبة ليك؟ (what does this watch represent to you?). Scenario (6)

As the above example shows, the employer responded to his employee's offer by asking for clarification about the gift, that is, he wanted to know what the gift was for. This makes the respondent avoid stating the refusal right away which contributes to soften the refusal speech act.

3. Adjuncts to Refusals

Adjuncts to refusal do not express refusal by themselves but are considered external modifications to the main act of refusal and they serve to reduce the severity of the refusal (Beebe et al.1990).

a. Pause Fillers

The following are examples of *pause fillers* found in the data:

أه، شبعانة، ما قادر اش ناكل (Uhh, I am full , I cannot eat) Scenario (1)

أه، ما نقبلهاش (Ah, I will not accept it) Scenario (6)

The above examples indicate that the respondents started their response with certain pause fillers to show hesitation and uncertainty. They tended to begin their response with pause fillers (e.g., uhh, ah, etc.), then they performed their refusal response. The use of uncertainty expressions enables the speaker to make his/her response less direct and probably less threatening to the hearer's positive face.

b. Gratitude/Appreciation

The following are examples of expressing gratitude:

لا لا، صحت (no, thank you). Scenario (3)

صحت، بصر لا لا (thank you, but no). Scenario (6)

As it is shown, the subjects refused their interlocutors' offers in a polite way using thanking. In the third scenario, the student refused his professor's offer by using the direct “لا لا(no)” and then the thanking expression “صحت (thank you)”. However, in the sixth scenario, the employer refused his employee's offer by beginning his response with the thanking

expression “صَحِيَّتْ (thank you)” and then the direct “لَا (no)”. As can be noticed, thanking the interlocutor softens the severity of the refusal speech act.

c. Invoking the Name of God

Invoking the name of God is a new strategy found in this study that was not reported by Beebe et al. (1990). However, it has been reported by other researchers such as Morkus (2009; Jasim, 2017). Abdel-Jawad (2000) defined swearing as “the speech act by which a person binds himself to do or not to do a certain specific physical or judicial act, by invoking the name of God or one of the divine attributes” (p.218). He also reported that swearing is a common strategy used in Arabic to mitigate the illocutionary force of the refusal speech act. The following are examples from the data:

والله شبعث (I swear to God, I am full) Scenario (1)

والله ما نقدر نقبلو (I swear to God, I cannot accept it) Scenario (6)

The above examples show that the participants refused the offers they received from their interlocutors by accompanying their refusal response with swearing so as to show the truth value of their refusal response, hence, mitigating it.

V. DISCUSSION

Based on the classification scheme of refusal strategies established by Beebe et al. (1990), the current study analyzed the strategies used by Algerian Arabic speakers to refuse offers from different social status interlocutors.

Concerning the first research question related to the strategies used by Algerian Arabic speakers to refuse offers, the study revealed that Algerian Arabic speakers used a variety of refusal strategies which fall into three types: direct strategies, indirect strategies, and adjuncts. In general, it was found that the direct strategies were the most frequently used by the participants in their response to all status interlocutors' offers. This implies that the respondents were mostly offensive towards their interlocutors, hence, threatening the interlocutors' positive face. This contradicts what has been reported about Arabs being more indirect than direct in face-threatening acts such as Abdul Sattar et al. (2009) who found that Iraqi participants preferred the indirect style when performing the refusal speech act. Similarly, this finding is inconsistent with that of El haj Said (2018) that Algerians were more likely to use positive politeness strategies which seek to maintain soft and conflict-free relationships. The difference in the findings of the current study and El haj Said's (2018) study might be due to the different regions of the participants since the participants of the present study were from the east of Algeria (Jijel Province), while El haj Said's participants were from the west of Algeria (Tlemcen Province).

A close examination of the direct sub-strategies shows that *negative willingness/ability* was the most frequently used direct strategy when refusing offers from all status interlocutors. This finding is inconsistent with Morkus (2009) who found that Egyptian participants used a lower percentage of *negative willingness/ability* in their refusals to offers.

Another important finding is that when expressing refusals indirectly, *excuse/reason/explanation* was the most frequently used strategy when responding to offers from someone equal and higher in status. This finding is in line with Morkus' (2009) study, which concluded that *excuse/reason/explanation* was the most frequently used strategy by the Egyptian participants when refusing offers from a higher status person. However, *let interlocutor off the hook* was the most frequently used strategy when refusing an offer from a lower status interlocutor. This finding is consistent with that reported by Morkus (2009) in which the Egyptian participants used a considerable number of this strategy to refuse an offer from a lower status interlocutor. Moreover, it confirms Darwish's (2018) finding that *let interlocutor off the hook* was the most frequent strategy used to refuse an offer from a lower status interlocutor.

With respect to the second research question concerning the effect of social status on the participants' use of refusal strategies, it was found that despite the fact that there were differences in the number of the strategies used by the participants to refuse equal, higher, and lower status interlocutors' offers, these differences were statistically insignificant, implying that the social status was not significantly influential on the participants' use of refusal strategies. This finding is inconsistent with that reported by Jasim (2017) that Iraqi Arabic speakers varied their refusal strategies according to status and distance.

Another interesting finding revealed in the present study is that Algerian Arabic speakers used two new strategies that were not reported in Beebe et al.'s (1990) classification scheme of refusal strategies. These were the indirect strategy *request for clarification* in which the participant asks his/her interlocutor about the offer, and the adjunct *invoking the name of God* in which the respondent refuses by swearing in an attempt to show the truth value of his/her proposition. The use of swearing in the context of refusal reflects the effect of Arab Islamic culture on Algerians. Indeed, these strategies seem to be a feature that characterizes Arabs' refusals as they were presented in other Arabic related studies on refusal such as Morkus (2009) who reported that *request for clarification*, and *invoking the name of God* were used by the Egyptian participants in their refusal responses, as well as Jasim's (2017) study which found that these two strategies were used by Iraqi participants when performing the refusal speech act.

Moreover, the results indicated that the subjects did not use certain indirect sub-strategies, namely, *wish*, *statement of philosophy*, *acceptance that functions as a refusal*, and *avoidance*. This indicates that the subjects did not wish to accept the offer. However, they showed carefulness for their interlocutor manifested mainly in their use of explanations and statements of regret. It is also indicated that the subjects did not resort to the use of two adjuncts, namely, *statement of*

positive opinion, and *statement of empathy*. This indicates that the subjects had a negative opinion towards the offers they received and they lacked empathy for their interlocutor. The absence of appearance of these strategies by the Algerian Arabic speakers may be due to the Algerian culture in which such strategies are not really common when expressing one's refusal.

VI. CONCLUSIONS AND RECOMMENDATIONS

This study was conducted to contribute to the existing research on the speech act of refusal through examining the refusal strategies used in Algerian Arabic. The study revealed that Algerian Arabic speakers used three main strategies when expressing refusals. The first is direct in which they explicitly expressed their refusal, whilst the second is indirect in which speakers tended to mitigate the illocutionary force of their refusal so as to minimize the offense to the interlocutor's positive face by opting for different mitigating devices. The third is adjunct strategies which do not form part of the refusal itself since they are considered as external modifications to the main act of refusal. These three strategies are in turn divided into sub-strategies. Direct strategies included two sub-strategies, viz. *performative* refusal, and *non-performative* refusal. In contrast, indirect strategies comprised eight sub-strategies, viz., *statement of regret*, *excuse/reason/explanation*, *statement of alternative*, *set conditions for Acceptance*, *promise of future acceptance*, *statement of principle*, *attempt to dissuade interlocutor*, and *request for clarification*. Adjuncts to refusals included three types, viz., *pause fillers*, *gratitude/appreciation*, and *invoking the name of God*.

The study also indicated that Algerian Arabic speakers preferred direct refusal strategies the most when refusing offers from all status interlocutors, implying that they did not usually minimize the illocutionary force of their refusals in their response to all status interlocutors. Thus, they offend the interlocutors and threaten their positive face. Moreover, the results indicated that the social status did not have a significant effect on the participants' use of refusal strategies. This implies that the participants almost used a similar number of strategies when refusing equal, higher, and lower status interlocutors and, consequently, reflecting the Algerian Arabic speakers' unawareness of the status of the interlocutor when performing refusals to offers. Furthermore, the study revealed that the subjects used two new strategies that were not reported in the classification scheme of refusal strategies established by Beebe et al. (1990). These were: *request for clarification*, and *invoking the name of God* that were reported in other Arabic refusal studies. The findings also indicated that Algerian Arabic speakers did not resort to the use of certain indirect sub-strategies proposed by Beebe et al.'s (1990) classification scheme of refusal strategies, namely, *wish*, *statement of philosophy*, *acceptance that functions as a refusal*, and *avoidance*, as well as two adjuncts, namely, *statement of positive opinion*, and *statement of empathy*.

Since the present study was the first to investigate the refusal strategies in Algerian Arabic, there is no doubt that further research is needed. Future studies should address the impact of some variables (e.g., social distance, gender, and age) on the realization of the refusal strategies in Algerian Arabic. As for cross-cultural studies, it would be of interest to conduct a contrastive study on refusal between Algerian Arabic and another language as performed by its native speakers (e.g., English) to examine the similarities and differences in the realization of refusal strategies in two different languages and cultures. Since the current study dealt only with Algerian Arabic speakers, the results cannot be generalized to speakers of all dialects of Arabic or to standard Arabic.

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Amel Benbouya is a PhD student at the University of Jordan. Her research interests are discourse analysis and pragmatics.

Ghaleb Rabab'ah is professor of linguistics at the University of Sharjah, UAE. His research interests are discourse analysis, critical discourse analysis, pragmatics, and psycholinguistics. He supervised and examined many MA theses and PhD dissertations. ORCID: <https://orcid.org/0000-0003-1804-5859>.

Mother, Mother Tongue, and Language Endangerment Process: An Exploratory Study

Ansa Hameed

Department of English, College of Science and Humanities, Prince Sattam Bin Abdulaziz University, Al-Kharj, Saudi Arabia

Abstract—There is no denying fact that many languages of the world are vanishing at an irrepressible pace, and the status quo of many indigenous languages in Pakistan is an accurate mirror to this reality. According to a UNESCO report, around 27 languages in Pakistan are in the danger zone. There are many causative factors behind this situation. One important factor can be the parents, not teaching their local languages to their young ones. This paper attempts to analyse the role of parents and especially mothers in the transmission and preservation of languages. The key aim is to locate whether or not; the mothers in Pakistani society are promoting their local or native dialects. For this purpose, a survey research is conducted. The tool of the study is a questionnaire that is disseminated to a sample population of mothers. The responses collected from a population sample (comprising of almost 270 mothers) exposes the fact that at present a great number of mothers and especially educated mothers tend to emphasize the learning of Urdu (for general communication) and English (for educational purposes) among their children rather than their native dialects. The situation is worse with the Punjabi language. This is alarming and demands certain actions on the part of the government to familiarize the public with the importance of their native languages. The paper suggests the formulation of policies besides the broadcasting of some awareness programs for the common public, to avoid a heritage of ‘zombie languages’.

Index Terms—language extinction, endangered languages, local languages, mothers, Pakistan

I. INTRODUCTION

Language is a legacy sustained by generations; and the language legacy of the future generations would be comprised of few spoken and many techno-mechanized languages, let us rethink it. Language, from a simple tool for communication to a complex system of signs and sounds, has a pertinent implication in the human evolvement process. Ilyosovna (2020) remarks that language is our prime source of sharing ideas and beliefs and no communication is probable without it. It is in fact one of the most fastidious facets of a culture that is proudly preserved, promoted, and practiced. There is a cavernous connection between language and culture. Nabi (2017) argues, “the relationship between language and culture is deeply rooted” (p. 91). A language is a mirror to a culture reflecting its values, traditions, and colours and on the other hand, a culture identifies itself through a language. According to Kovecses (2010), language signifies the true picture of a culture, and culture is impenetrable without a language. Nabi (2017) comments that language is used to sustain and express culture and cultural bonds. Ponorac (2010) accredits culture as the product of communally and traditionally positioned discourse groups, shaped and molded by language. The statements from both sides are incessant but to wrap up we can say language and culture chemistry exists, though it is a bit complicated. Wardhaugh (2002) summarizes this chemistry, as anticipated by different scholars, in the following points: firstly, language regulates culture and thought as per Sapir-Whorf; secondly, language has an impact on culture; thirdly, culture affects people’s language; fourthly, language and culture both inspire and regulate each other, and finally that language and culture do not correlate with each other (qtd. in Nall & Nall, 2009). What matters here is to apprehend the fact that both are indispensable to each other and one could not be saved without the other. In the words,

If I forget my native speech,

And the songs that my people sing

What use are my eyes and ears?

What use is my mouth?

Alitet Nemtushkin, (qtd. in Atlas of the World’s Languages in Danger, 2011, p.19)

To preserve culture, we need to preserve its language, and losing a language means getting deprived of a culture, a viewpoint, a system, and a treasure of knowledge. However, it is an established reality that languages can die out. The attention-grabbing point is that if we use the term like language death, do we treat language as a living thing? The answer to this query is yes because we treat languages as living species that can evolve, grow, spread, change, and die. According to Mufwene (2004), “languages can be treated as species the way they die or born however they are not like organisms” (p. 203-4). Kornai (2013) notes that languages are “long-lived organisms” (p. 1) as per the biological allegory. Thus if we regard something like living, we must acknowledge that death is a natural phenomenal end of every living thing. However, the processes of life and death have different senses of interpretation for a language.

A language dies when there is no speaker left to speak it. According to Crystal (2000), language death is a terminating stage of a language when nobody speaks it anymore. Nettle and Romaine (2000), explain that languages cannot survive if they are devoid of any community of people to speak them and pass them on to the next generation. It is actually not the language that sustains itself but the community of speakers that use it. Khokhlova (2014) clarifies the conception of language death as usually linked with one of the 'endangered languages', i.e. "languages that are at risk of falling out of use as their speakers die out or shift to some other language" (p.19). Besides, if a community of speakers lacks practicable settings, their languages are expected to demur and ultimately die. Such languages are also known as endangered languages. According to Kornai (2013), a language might not be dead until its last speaker but there are perceptible signs that make it clear that a language is on the threshold of annihilation; these signs include loss of status, loss of function, and loss of competency in that particular language. Among other factors that can contribute to the language endangerment process are the number of speakers, their ages, economic status, their usage intensity, their attitudes about their language, their political status, and above all their professional and educational needs. All of these factors one or the other way mark the intensity of usage of a language and result in preservation or endangerment of a language. For example, Janse (2003) mentions the socioeconomic and socio-political influences as foremost motives that can sustain, retain, or eliminate a language. Isa et al. (2014) talk about attitudes of people towards a language as a significant factor to language shift (where on language eventually dies).

Language death is not an aberrant process. Languages are dying since the evolution of humankind (Crystal, 2010); however, what is worth noticing is the pace at which this thing is happening the moment. In 1992, the phenomenon of language endangerment was realized on a large scale. A special issue of the journal *Language* (Hale et al., 1992), grounded on a symposium held at an annual meeting of the Linguistic Society of America, drew attention to the scale of language endangerment. According to a report by UNESCO ([Atlas of the World's Languages in danger], 2011), more than 50% of the world's languages are losing their native speakers and are on the verge of extinction. Further, it is established in this report that by the end of the 21st century, the majority of the world's languages (that is 90%) would be swapped by the dominant languages. Crystal (2010) has also highlighted the fact that in the next hundred years, almost 3000 (50%) of the world's languages would disappear. Further, he explained that if we calculate the average speed of this process, we can easily estimate that every two weeks, a language dies. Wiecha (2013) also warns about the situation as he claims, "language loss now progresses at a rate of one language every three months" (p. 3). This is indeed an alarming situation.

Forfeiture of a language is not only distressing for its speakers but also for linguistics and scholars who believe that variability of languages provides a diversity of worldviews. Hoffmann (2009) studied the Unami language of Lenape (on brink of extermination) and reported how the loss of a language results in the loss of its distinct cultural values. Atifnigar et al. (2021) tried to explore the reasons that lead to language death and reported several factors like loss of interest in a language, inclination towards a second language, economical reasons, etc. Kornai (2013) studied the phenomenon of digital reasons that lead to language death.

This phenomenon of language death or loss also holds true for the languages situation in Pakistan. Pakistan has 6 major languages and over 59 smaller languages. The major languages are Punjabi (44.15% of the population), Pashto (15.42%), Sindhi (14.10%), Siraiki (10.53%), Urdu (7.57%), and Balochi (3.57%). (Pakistan Bureau of Statistics, [section: Population by Mother Tongue], 2017). Being a multilingual country, it carries a rich legacy of major and minor languages. A recent report in a local newspaper highlighted the fact that almost 27 languages in Pakistan are in the danger zone, and can be dysfunctional in the upcoming few years (Hunarmal, 2021). The UNESCO project on the language situation in Pakistan also confirms this report (27 Pakistani languages at the verge of extinction, 2013). Thus, we can infer from the above information that almost 50 % of the languages in Pakistan are in danger. The rate at which languages are reaching to end is quite perilous. This pace quite clearly indicates that in the future, we are going to hand over to our next generations only a few alive languages. Consequently, we will deprive them of the rich cultural traditions and values that are associated with these endangered languages; and which will reach their ends with their allied languages.

There are hundreds of reasons behind this phenomenon of language death as proposed by linguists, like colonization, migration, globalization, invasion, and some natural and personal ones (Tsunoda, 2005; Černý, 2010). Weinreich (2008) highlights factors like the communal and financial situation of the speakers, their marriage practices, their educational level, their religious connexion, their settlement configurations, and many others. According to Crystal (2010), people are the main reason behind this process when they stop using a certain language/dialect simply because they decide to use a different one. Mufwene (2006) also considers people as more responsible for giving up their language heritage, consciously if not deliberately. According to a UNESCO project, entitled 'Language Vitality and Endangerment' (2003), members of ethnolinguistic minorities abandon their language, thus leading towards the extermination of their particular language. Florey (2005) exemplifies threatened languages as those undergoing process of losing several speakers in connexion with an increasing number of speakers in an infringing language. Similarly, Durkacz (1983) entails that people often prefer one language over others for several economic, social, political demographic reasons; in particular, "parents may not allow their children to acquire the community language, in order to disassociate with the minority community to become economically successful". In short, humans' preferences for a certain language at the cost of the other often lead to language endangerment situations and ultimately extinction.

This paper also focuses on the role of humans in the language death or loss process. It is an irrefutable fact that parents play an important role in transmitting the process of language from one generation to the next (Clarke & Milne, 1996) thus it can be assumed that they can be a major cause of language endangerment activity when they would not transfer their local languages or dialects to their children. Fishman (1991) asserts that the most frequently used factor in appraising the vitality of a language is whether or not it is being transferred from one generation to the next, or in other words whether or not parents teach it to their children. Consequently, when children will not learn these languages then with the time such languages would disappear. According to UNESCO's (2003) grading chart (given below in figure one) for the language endangerment process, this tendency brings a language into grades two and three of 'severely endangered' and 'definitely endangered' categories, respectively.

Degree of Endangerment	Grade	Speaker Population
<i>safe</i>	5	The language is used by all ages, from children up.
<i>unsafe</i>	4	The language is used by some children in all domains; it is used by all children in limited domains.
<i>definitely endangered</i>	3	The language is used mostly by the parental generation and up.
<i>severely endangered</i>	2	The language is used mostly by the grandparental generation and up.
<i>critically endangered</i>	1	The language is used mostly by very few speakers, of great-grandparental generation.
<i>extinct</i>	0	There exists no speaker.

Figure 1. Intergenerational Language Transmission and Endangerment
(Source: UNESCO [2003]. Language Endangerment and Vitality)

Further, nine distinct factors are used to estimate where a language fits on this scale. These factors include:

1. Intergenerational language transmission
2. Total numbers of speakers
3. Percentage of speakers in the entire population
4. Loss of prevailing language dominions
5. Reaction to new media and new fields of usage
6. Resources for language literacy and education
7. Governmental and institutional language approaches and policies
8. Communal members' attitudes towards the language
9. Volume and eminence of documentation (Brenzinger, 2003)

If these factors are scrutinized, factors one, four, and eight can be linked with the home environment, where parents play a crucial role in the transmission process, language use dominions' identification process, and attitudes improvement process towards the local or native languages. The present study is based on the same theoretical paradigm.

The Present Study

This paper has explored the role of parents and especially mothers as one of the causative factors behind language loss in the Pakistani context. As parents and especially mothers play the most important role in the transmission of the language to their children (Stoneman & Brody, 1981); so, they also have certain responsibilities in order to preserve and maintain a language. This paper has attempted to analyze the role of parents and especially mothers in the transmission and preservation of first languages/ dialects, known as mother tongues, in Pakistan (with bi or multilingual community of speakers). The key aim is to locate whether or not, the mothers in Pakistani society are promoting their local or native dialects to raise an awareness issue of how endangered languages of Pakistan can be preserved along with their speakers in the future. It is important to notice here that this paper does not believe in the preservation of languages as recorded versions which Perly (2012) calls 'zombie languages'. According to him, documentation is considered one of the important ways and for some linguists the only way to preserve a language without realizing that 'the documents are artifacts of a living language and not the living language itself. The irony lies in the fact that the experts are interested in the language as a code, but not the speakers who use the code' (p.134). Thus, this paper values the revitalization process as a key to saving endangered languages. Revitalization refers to the phenomenon of language revival through humans. But before revitalization, one needs to understand if a language is on the road to endangerment or not, which is the sole purpose of this study.

With a special focus on the role of mothers in transmitting the process of mother tongue, the following research has aims:

- To analyze the usage of languages within the selected context

- To examine the mothers' attitudes towards the local languages through their language choices in the selected context
- To seek the reasons that can ultimately lead to language endangerment

For this purpose, the following questions are posed in the present study:

1. What languages are used by Pakistani mothers within their home environment to communicate with their children, within the selected population?
2. Whether or not, do Pakistani mothers teach their local dialects or languages to their children, in the selected context?

Almurashi (2017) writes that linguistics should be concerned about the language extinction process as they can play their part in creating awareness. The answers to these research questions are significant for all those who want to preserve national and local dialects as well as the languages of Pakistan. If today we are talking about the endangered languages' situation in Pakistan, we first need to identify the causative factors behind it because it is believed that the identification of problems is the first step towards their solution. Thus, it is a contribution to the national cause research repository, as well as a contribution to the field of Sociolinguistics. This paper is an attempt to identify one of the reasons why languages are dying out rapidly in the country and it also aims to suggest certain actions that could be taken to save the endangered languages of Pakistan. The research also has social implications to create awareness among the masses regarding the preservation process of their mother tongues, which are beautiful in their ways.

II. METHODOLOGY

For the above-stated purposes, a quantitative method of survey research was used. A quantitative form of research helps us to see a situation in number forms, thus making the situation statistically clear. To get a further understanding of the data, a discussion of the data has also been included. A survey is a reliable research method to collect facts and figures about the current situations (Kumar, 2005), thus it helps to explore a situation through proper investigation. The present study is also exploratory in nature as it aims to explore how mothers are playing their part in the language transmission process and to what extent. A survey was conducted in the capital and adjacent city of Pakistan. These cities include Rawalpindi and Islamabad. The reasons for selecting these cities are that: firstly, these cities were in reach of the researcher as a resident of Islamabad; secondly, the majority of the residents of these cities belong to various other regions of Pakistan (multicultural cities as cited in Raza & Awang, 2020) thus researcher could access speakers with a variety of mother tongues; thirdly, these cities also have rural adjacent areas.

The tool of the study was a questionnaire that was distributed and collected randomly among mothers in these two cities. The questionnaire contained 8 simple questions (6 close-ended for variable one and 2 open-ended for variable two, given below) about the use of language by mothers at homes while communicating to their children and certain motives behind it. Thus it had two variables which were:

- Frequency of usage of local dialects/languages
- Motives behind language choice

For variable one, different domestic scenarios were presented in the questionnaire; and participants were inquired about the usage of different languages at a four scale line: only local dialect/language, less local and more national/ international language, more local and less national/ international and no local dialect/ language (only national or international) at all. For variable two, two simple open-ended questions were asked about the motives/ reasons they have for using a particular language more often than the other (if they do).

Further, these questions were designed at the following three demographic levels:

1. Educated and uneducated mothers
2. Mothers belonging to rural and urban areas
3. Division of mothers according to ethnic origins

The last level was established according to the data received. The questionnaire was distributed randomly in a population sample (comprising of 400 mothers chosen through random sampling method), however, only around 270 responses were chosen for the analysis to keep an equal ratio in the above-mentioned levels. Alongside, the various categories, the number of responses selected for the analysis also varied for making a comparison in an equal proportion of data. The data for the first variable (i.e. frequency of usage) was quantitatively analyzed and presented in graphical forms; whereas, data for the second variable was purely qualitative and discussed alongside the quantitative data.

III. FINDINGS OF THE STUDY

Parents decide the appropriate language for their children and children eventually learn the language to which they are exposed more often, at home. Moreover, local languages should be given more dominion of usage in the social community if other national or international languages are already active in educational and professional domains. This way parents can help the children to develop a positive attitude towards the local languages. To delimit, the present study is focused on parents in general, and mothers' roles in particular. It can be inferred from the above-stated information that mothers can have a fundamental role in sustaining a language by transferring it to their children and

vice versa. The present study had the following findings with respect to the role of mothers in language nourishment in Pakistan:

The first category selected for the study was to see to what extent educated and uneducated mothers make use of their local language or dialect at home. The data obtained is presented in figure one below.

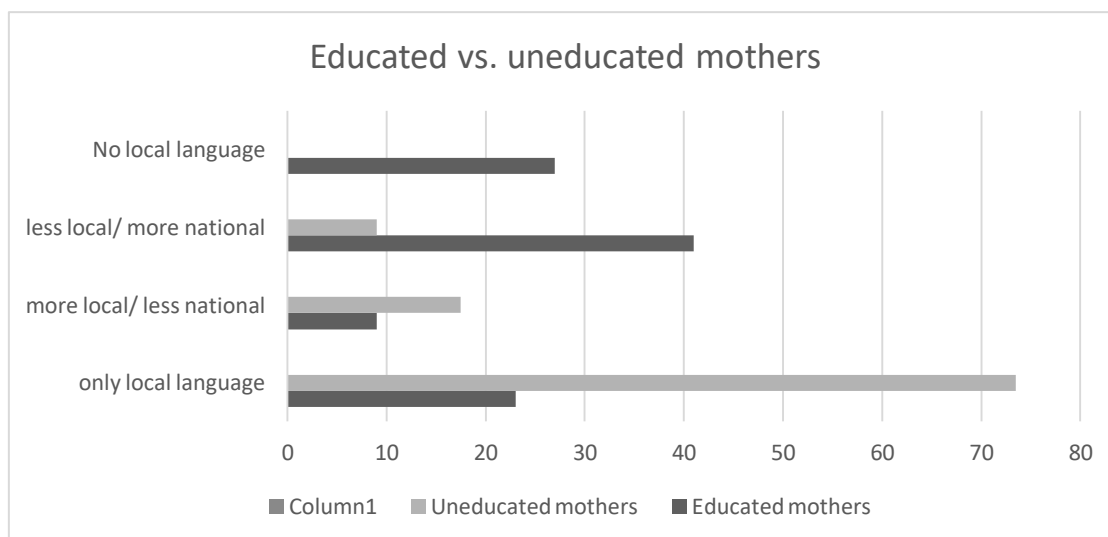


Figure 2. Use of Languages/ dialects: Educated vs. Uneducated Mothers

Education is a tool to get knowledge and experience in the world. Thus, educated mothers have an edge over uneducated ones to train their children in good ways. However, there was a shocking discovery concerning the usage of native or mother tongues that they tend to avoid with their children. The data revealed that the majority of educated mothers either do not use local language/ dialect at all or they use a mixture of languages with less focus on local languages (for accurate figures, see table one below). On the other hand, uneducated mothers have more preference for the local language. The reason could be that they are not well learned in the national or international languages, taught in Pakistani academia. The analysis of the reasons provided by these mothers (who avoided local languages) shows that they tend to make their children better speakers of the national language (for communication purposes) and international language (for educational and professional purposes). On the other hand, uneducated mothers prefer to transfer their local dialects to their children as they mentioned lacking a good grip on other languages as well as for maintaining a family environment. This is quite upsetting in many ways as the majority of the research quoted above (for instance, Brenzinger, 2003; Mufwene, 2006; Černý, 2010) stresses valuing local languages in order to keep them alive along with worldwide or popular languages. On the other hand, it is quite opposite to what Weinreich (2008) believes that education plays an important role in keeping the languages alive. In the present context, the situation is quite different.

TABLE 1.
USE OF LANGUAGES/ DIALECTS: EDUCATED VS. UNEDUCATED MOTHERS

	Educated	Uneducated
Only Local Language/ Dialect use	23%	73.5%
More local/ less national (international)	9%	17.5%
Less local/ More national (international)	41%	9%
No Local Language/ Dialect Use	27%	0%

The second category was based on the results obtained from mothers of rural and urban areas. The data obtained is presented in figure two below:

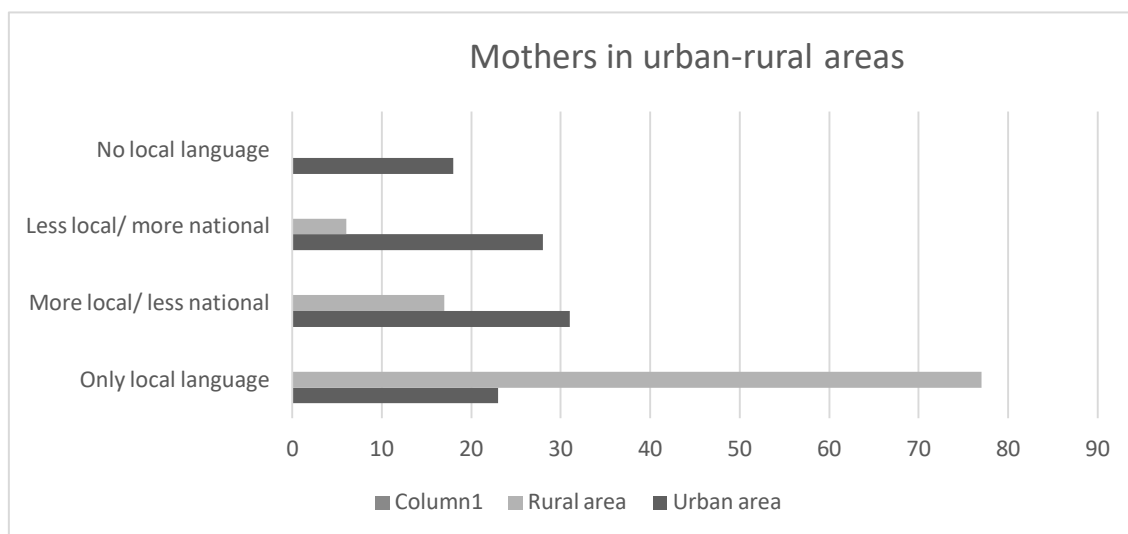


Figure 3. Use of Languages/ dialects: Mothers Belonging to Rural vs. Urban Areas

Again, data makes it clear that mothers in urban areas tend to use a variety of languages while communicating with their children while mothers in rural areas prefer local languages more often than the other (for details of data, see table two below). The prime motive behind this preference for local languages as per mothers residing in rural areas is that they believe that their children must learn the language of the family. Moreover, they feel more comfortable communicating in local dialects for maintaining family and social relationships. They also want their children to stay connected with their place and people. On the other hand, mothers residing in urban areas consider it a societal pressure to teach national and international languages to their children. They further highlight the fact that they want their children to move with society. It is interesting to know that they consider the usage of local dialects as old-fashioned and unsuitable for the new world. They also mentioned that to compete with new job market demands, it is important to train them from the beginning.

TABLE 2.
USE OF LANGUAGES/ DIALECTS: MOTHERS BELONGING TO RURAL VS. URBAN AREAS

	Urban	Rural
Only Local Language/ Dialect use	23%	77%
More local/ less national (international)	31%	17%
Less local/ More national (international)	28%	6%
No Local Language/ Dialect Use	18%	0%

As mentioned earlier, the major population of the Islamabad and Rawalpindi areas belongs to various ethnic/ geographical origins. Thus, respondents of the study had a variety of local languages as their mother tongues or first languages. The researcher could not have enough time and space to gather a reliable and equal amount of data and to compare for all of the ethnic/ geographical levels. Thus, by purposive sampling method, data was selected for only those ethnic origins where there was a sufficient amount of data to make a comparison on an equal ratio. Thus, we had the following ethnic groups for this part: Punjab, Sindh, Kashmir, KPK.

The data collected is presented in figure three.

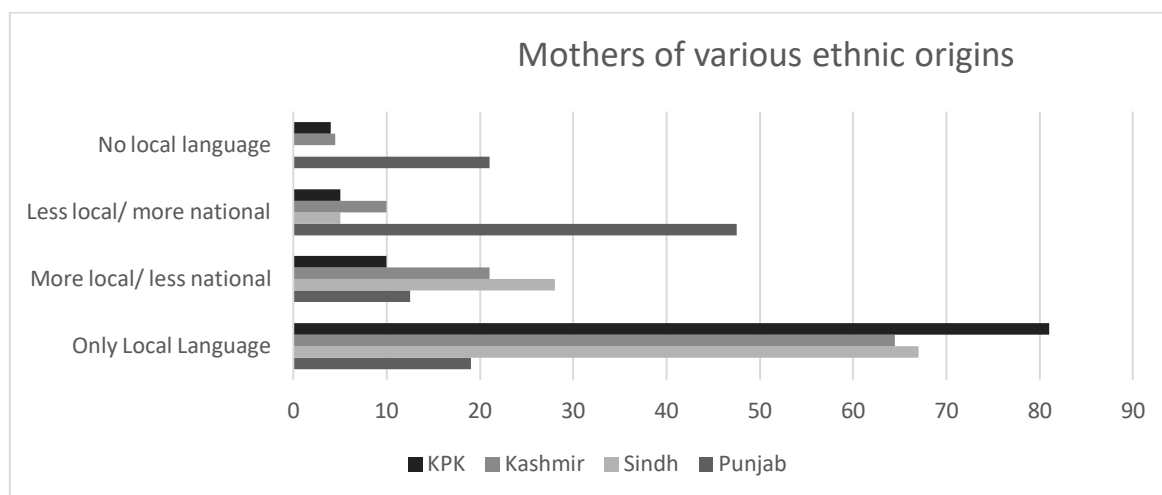


Figure 4. Use of Languages/ dialects: Mothers Belonging to Different Ethnic Origin/ Geographical Areas

The above figure shows that mothers belonging to Punjab province have more inclination towards mixed language use (for data, see Table 3 below).

TABLE 3.
USE OF LANGUAGES/ DIALECTS: MOTHERS BELONGING TO DIFFERENT GEOGRAPHICAL AREAS

	Punjab	Sindh	Kashmir	KPK
Only Local Language/ Dialect use	19%	67%	64.5%	81%
More local/ less national (international)	12.5%	28%	21%	10%
Less local/ More national (international)	47.5%	5%	10%	5%
No Local Language/ Dialect Use	21%	0%	4.5%	4%

At the same time, a prominent portion of their population is either not using or using less range of their local dialects. The mothers of Punjabi origin believe that their children can only accelerate in fields of life by having better exposure to national and international languages. Whereas, the mothers belonging to KPK, Sindh, and Kashmir groups prefer using their local dialects in different domestic settings. These mothers further state that they have, above all, family restrictions to do so. The reasons analysis almost mentions the same facts as highlighted in the above two areas. A summary of the most frequent reasons provided by the sample population (for using or not using mother tongue) is given below in tables 4 and 5.

TABLE 4.
REASONS FOR USING MOTHER TONGUE USE

Most frequent reasons:	
1	My language
2	Because I know it well.
3	I use it for family.
4	It is the language that we learnt.
5	Our local language is our identity
6	Because my family speaks it.
7	I cannot speak other languages fluently.
8	I am proud of my language.

TABLE 5.
REASONS FOR AVOIDING MOTHER TONGUE USE

Most frequent reasons:	
1	My family wants me to teach my kids good languages.
2	I do not have strong grip on my mother tongue.
3	They develop bad accents.
4	They need national and international languages to grow.
5	Because they go to school.
6	I want them to speak fluent English.
7	Mother tongue is not that beneficial to learn.
8	Other people make fun of our accent.
9	Society pressure is important.

These reasons clearly indicate that mothers have preferences for the usage of language in domestic settings. If they prefer to use a local language, it is often under their or family control to engage their children; however, they set their own reasons to give value to one of the languages over other, by using it. On the other hand, mothers also have strong personal reasons to not use a language or a dialect. An investigation of the reasons clearly indicates the fact that mothers are not well educated about the importance of the local languages or dialects. Further discussion of the results is provided in the next section.

IV. DISCUSSION AND CONCLUSION

Language can be best conveyed through language, whether written, spoken, or in a visual format. While communicating with their children, parents, and especially mothers, transfer their language to them. This is the way language keeps on living from generation to generation, and if any generation substitutes its language with any other one then the preceding language eventually vanishes, and a new language takes its place. Similarly, if a language starts disappearing from various practical domains of usage like home and other social communities, it is also an early sign of the process of language extinction. Moreover, attitudes also play an important role in this regard. As Brenzinger (2003) mentioned that factors like generational transmission, language use expansion in various domains, and attitudes play a major role in identifying the status of a language as safe or endangered, thus these factors are closely related to the social environment and members. Thus, we can infer that parents play a vital role in keeping languages alive. As mothers spend more time with their children, so they have more capacity to save a language, the first language, the local language, the mother tongue we call it.

When a lot number of mothers stop using a certain language(s) or dialect(s) within a certain community of a particular language, it means they mark it as an endangered language (as per table 1, given above). In addition, if they are not aware of the fact that how important it is to use and promote local dialects, they would not pay much attention to it. In both ways, ultimately it is a perilous attitude towards a language existence. Kermizi (2015) states that language loss is not just about language; it is the loss of a complete culture and society. The data collected in this research shows the same kind of tendency in Pakistan. It has been observed and verified that mothers and specially educated mothers belonging to urban areas of Pakistan are more inclined towards the usage of national and international languages rather than the local ones. Torwali (2014) narrates, “the speakers of these minority languages regard their languages to be of no use for them to be able to progress in life” (p.1). If we compare it at the ethnic/ geographical level, then the mothers belonging to Punjab province are more in the convention of ignoring their local languages or dialects than the mothers belonging to KPK, Baluchistan, and Kashmir. Thus as per Brenzinger (2003), it is an early stage that would lead to a complete loss eventually if not reversed. Rahman (2003) states that “the less powerful indigenous languages of Pakistan are becoming markers of lower status and culture shame” (pg. 1).

The results altogether make it clear that gradually mothers are shifting their focus from the use of local dialects towards national and international languages with certain motives like global values of certain language, educational needs, professional settings’ requirements, business demands, communication at the national level and social status associated to certain languages, etc. This trend is at the moment more obvious with Punjabi and Kashmiri languages than the other. It is quite alarming situation. According to Clyne and Kipp (1999) “if a language is not maintained in the home domain, then it cannot be maintained elsewhere” (as cited in Kermizi, 2015, p. 50). Thus, this situation is alarming and if the same trends endure, it means we are going to lose some more dialects and languages. It is worth notifying here that some of the local dialects of Sindhi, Pashto, and Balochi are already listed as endangered languages by UNESCO (2013). Crystal (2000) emphasizes that “if the development of multiple cultures is so important, then the role of languages becomes critical, for cultures are chiefly transmitted through spoken and written languages” (p. 34). Linguistic diversity is directly related to the sustainability issue of our planet; thus, it is crucial to preserve more and more languages. Odum (1986) narrates this idea as “the diversity of living things is directly correlated with stability ... variety may be a necessity in the evolution of natural systems” (p. 12). This situation demands certain actions on the part of the government to familiarize the public with the importance of their native languages. As per findings, mothers use a language in accordance with their family or personal partialities, and have no knowledge about the importance of preservation and conservation of a language. The paper suggests the formulation of certain policies as well as the broadcasting of some awareness programs for the common public especially mothers to promote and continue the use of local dialects at home. They should be made aware that children have tendencies to learn and absorb more than one language. We need to motivate mothers to maintain the usage of mother tongues if we, as a nation, do not want to leave a legacy of ‘zombie languages’ for our future generations.

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Ansa Hameed has obtained a PhD degree in English Linguistics from National University of Modern Languages, Islamabad in 2013. She has served in many prestigious institutes in Pakistan from 2013 to 2020. She is currently working as an Assistant Professor in the department of English, Prince Sattam bin Abdulaziz University, College of Science and Humanities, Saudi Arabia. Her research interests include Ecolinguistics, Corpus Linguistics, discourse analysis and Applied Linguistics.

A Reading of Margaret Atwood's *The Handmaid's Tale* Based on Jasodhara Bagchi's Interrogating Motherhood: An Indian Radical Feminist Perspective

Maanini Jayal V.

School of Social Sciences and Languages, VIT-Chennai, Chennai, India

B. Sivakami

School of Social Sciences and Languages, VIT-Chennai, Chennai, India

Abstract—According to Jasodhara Bagchi (2017), "It is as a mother that a woman gains some agency". Contrary to popular belief, the womb is not an 'inert receptacle'; it can allow or prevent sperm invasion, but only when the woman can decide the same. The extreme onslaught of patriarchy and totalitarian supremacy in the Society of Gilead has resulted in the manipulation of motherhood. By proposing an alternate reality in which women's lives are controlled solely by procreation and gender roles imposed strictly and violently, Margaret Atwood's *The Handmaid's Tale* (1985) investigates the nature of human existence, particularly for women, in a culture bereft of free will. The novel pertains to both historical and present social challenges, particularly those affecting women. Though there are several research studies on the novel's western feminist perspectives focused on women's identity, status, role, oppression, womanhood, and surrogacy, there is a lack of studies focusing on the Indian perspective of the novel. The present article focuses on the problems of motherhood, its connection with Indian society by analysing the major feminist concerns and the contemporary issues based on the novel. The study explicitly aims to analyse motherhood based on the feminist perspective of Bagchi's *Interrogating Motherhood* and bring together radical feminist theorising in the broad sense of conceptualising social reality from an Indian perspective. The novel reinforces marriage and motherhood's social and biological ideals and its role in depriving female agency. From the Indian radical feminist perspective, the novel reveals women's complicity in upholding male dominance.

Index Terms—motherhood, radical feminism, women, reproduction, male supremacy

I. INTRODUCTION

The only inevitable privilege that every female species has is the ability to procreate. Although childbirth is a biological imperative, women's responsibilities as mothers are traditionally 'malleable' from the moment of childbirth (Maroney, 1985, p.1). They fulfil different roles based on how the social and spiritual narratives identify them as a 'birth mother', 'biological mother' and an 'adoptive mother' (Krishnaraj, 2017, p. xi). All aspects of social systems questions a woman's motherhood caught in the onslaught of patriarchal tyranny. As Krishnaraj (2017) puts it, motherhood contributes considerably to the perpetuation of patriarchy through control over 'reproduction, sexuality, and sexual division of labour' (p. xii).

Margaret Atwood's *The Handmaid's Tale* is a rich source of research in the field of women's issues related to reproduction and motherhood. As speculative fiction, written in 1985, the text reflects the problems of diminished reproductive freedom women face even today. In the novel, Atwood explores how the denial of motherhood affects and exploits women's autonomy, self-identity, and reproductive rights in terms of consciousness and existence. The novel takes place in Gilead, a theocratic dystopian country where most of the population is infertile, leading to a massive reduction in the birth rate, environmental degradation, and sexually transmitted diseases. Procreation and rigid gender norms govern women's life in Gilead. In a society devoid of free will, Atwood's novel explores the meaning of human existence, especially for women.

As Atwood claims, speculative fiction, either built on an alternate history or a vision of the future, offers a perfect setting for questions of otherness, repression, and supremacy, notably in the light of gender and race (Blake, 1992, p. 15). As a speculative genre, *The Handmaid's Tale* offers, in Atwood's terms, space "to solve the problem ... of burning issues which have now become more burning" (Bigthink, 2011) problems of human existence. Moreover, the genre exhibits humans' distinct ability to foresee future events, envision potential ramifications of current acts, and investigate alternative outcomes of past experiences (De Smedt & De Cruz, 2015, p. 2).

Due to society's pre-existing set of patriarchy-rooted ideologies, women's subordination and objectification, sexual exploitation, rape, preference for male offspring, and diminishing their significance in the workplace and at home result

in male-oriented language that devalues women's considerable contributions. Most media projections like advertisements, TV series, movies are an extension of patriarchal ideas and gender stereotypes rather than its disruption (Tartaglia & Rollero, 2015, p. 3). 'For most society', women's sexuality is a tool for producing children, preferably sons (Krishnaraj, 2017, p. x).

In India, feminist thought developed concurrently with social reform and women's rights movements (Gangoli, 2007, p. 6). In the 1970s and 1980s, while Indian feminism coexisted with western second-wave feminism, western feminism also influenced Indian feminism. Indian feminism raised issues such as "land rights; the nature of development; political representation; divorce laws; custody; guardianship; workplace sexual harassment; alcoholism; dowry and rape" in the local context (Chaudhuri, 2012). Many Indian feminists assert that the 80s and 90s movements' emphasis on legal rights and violence against women resulted in a limited and inflexible understanding of sexuality with the 'negative' aspects of women's sexuality associated with discussions of rape, infidelity, and reproductive rights (Gangoli, 2007, p. 73).

In the subject of feminism, *The Handmaid's Tale* works to establish a "new balance," creating new bonds while addressing such issues as reproductive rights, surrogacy, and women's roles in both the family and society (Miceli, 2018). By exploring the work of the patriarchal and theocratic totalitarianism and its motives in obfuscating gender, a radical feminist analysis of Offred and other women in the novel elucidates various ways in which the patriarchal system enforces its domination over female sexuality, socially accepted male-centric notions of motherhood, and its coercive control over women's reproduction, to undermine society's construct of gender. Furthermore, the novel depicts opposing representations of female agency that stretch the boundaries of motherhood while also stresses the challenges posed by controlling male fundamentalists.

The article analyses various aspects of radical feminist thinking in the novel relevant to the Indian context. The paper examines the function of motherhood in empowering women and the nature of being a mere "breeding object," signifying women's helplessness in the face of patriarchy's effective control. In the second part of the analysis, an investigation of the rules and limits employed to control reproduction and motherhood demonstrates 'motherhood as a major form of male dominance, but it becomes necessary to comprehend the specific methods by which this relationship between male supremacy and motherhood operates' (Bagchi, 2017, p. 19). The analysis helps to understand the radical feminist perspective on motherhood, which defines women as part of the reproductive realm. The male productive sphere's domination over the female reproductive sphere builds a perception of sexism. Furthermore, as this speculative genre is a creation of imaginations about what humans' lives might be like, *The Handmaid's Tale* as a work of speculative fiction provides a space to broaden the understanding of the problems of humankind, allowing us to examine all aspects of humanity and its resistance to domination (Gomez, 1993, p. 954).

II. LITERATURE REVIEW

A. Motherhood and Reproduction in Dystopian Context

According to Nan Bowman Albinski, dystopian tales reflect the undesirable aspects of our society, such as violence, pollution, sexism, misogyny, ageism, and alienation (Davis, 1995). In feminist dystopias, women writers use these dystopian conventions and repurpose them to highlight the interplay between gender, hierarchy, biological reproduction, and women's rights by pushing patriarchy, technological advances, and women's subordination to its logical extremities and re-imagine feminist identities (Mahoney, 1994; Specchio, 2018).

Female reproductive freedom, or its absence, has been a significant theme in feminist speculative fiction. The dystopian societies depicted in these books horrify, agitate, and stimulate debate on women's issues (Fitch, 2015). In *The Dialectics of Sex*, Shulamith Firestone envisioned feminist futures to use technological advancements to liberate women from childbearing and patriarchal families. Firestone refers to several of the late 1960s technical breakthroughs as proof that someday technology will liberate women from the biological tyranny of reproduction (Firestone, 1972; Halbert, 2004; Weeks, 2015).

Neyar and Bernardi (2011) recognise the feminist augmentations of parenting and reproduction since the 1970s and its associated alterations in their article "Feminist Perspectives on Motherhood and Reproduction". The analysis exhibits that the feminist discourses have helped distinguish between biological and social motherhood. However, the invention of Assisted Reproductive Technologies (ART) has ruptured feminist ideals of reproduction and motherhood. Female reproductive autonomy has not grown because of ART, contrary to pro-choice rhetoric. Further, the development of reproductive technologies has greatly instigated disparities among women of different classes, races and sexual identities (Sweeney, 2003; Peterson, 2005). Savvina and Lapshin's (2017) study show that reproductive technology in Indian culture is analogous to situations from cyberpunk science fiction, in which high technologies enslave people. These studies elucidate that reproductive technologies have provoked oppression across various spheres regarding women's bodily integrity, contrary to what Firestone perceived.

Furthermore, the depiction of reproductive politics in speculative fiction has undergone significant transformations throughout the years as a result of the advances in technology in the area of human reproduction. Starting with the theme of reproductive control in the wake of population expansion, speculative fiction has explored problems such as climate change and the exploitation of female reproduction due to infertility (Wilson, 2018). Atwood's *The Handmaid's Tale* explores this theme of infertility.

B. Patriarchy and Motherhood

Patriarchy has an integral part in maintaining women's subordination and regulating their bodies and sexuality. To uphold this patriarchy, men exert control over women's motherhood (Rothman, 1989; Roberts, 1993). "Motherhood and Sexuality: Some Feminist Questions," a review article by Ferguson (1986), discusses the theories on feminist concerns of how motherhood and female sexuality are intertwined with the structures of the socially and culturally constructed institution of sexual desire related to male domination. Roberts' (1993) study explores the role of racism and patriarchy in the subjugation of women as interconnected systems of dominance. Christ (2016) defines patriarchy as an integrated structure that includes male domination imposed by aggression, control of women's sexuality, and the system legitimised by religion. She believes that patriarchal society is not permanent or global but has emerged throughout history, inextricably linked to wars and other dominance. In her article, O'Reilly (2019) introduces 'matricentric feminism,' a mother-centred form of feminism that expresses mothers' needs and concerns as a foundation for feminist motherhood politics. The idea looks at how women are exploited as both women and mothers.

C. Motherhood and the Handmaid's Tale

Female concerns about reproduction, infertility, and parenthood are feminist nightmares and cultural calamity in Margaret Atwood's novel *The Handmaid's Tale* (Rubenstein, 2001). It symbolises a societal vision of reproductive justice intimately connected to the current cultural moment (Fleming, 2018). Also, *The Handmaid's Tale* illustrates how the dominant viewpoint excludes mothers' narratives from the historical time since reproduction is regarded as a social need with inherent temporal limitations (Jung, 2017).

Bubsey and Vun (2010) examined surrogate mothers' experiences, including their incapacity to provide informed consent, exploitation, and the dangers of commercialisation. The research analysed in the light of speculation offered by *The Handmaid's Tale* and the empirical data collected highlights the need to change surrogacy laws in Canada. Rahman's (2019) study on female identity in *The Handmaid's Tale* highlights the significance of primary politics and technology advances in subjugating women's sexual identity and exploiting women's reproductive capacities to promote patriarchy's ideals. Through the analysis of *The Handmaid's Tale*, the thesis offers possible speculation regarding the damaging consequences of patriarchy in women's lives if the current situation persists. Brandstedt (2020) examines *The Handmaid's Tale*'s portrayal of motherhood, the implications of forced conception leading to a lack of maternal love, and motherhood as a form of resistance against hegemony.

III. RESEARCH QUESTIONS

The article tries to address the following research questions:

1. How does patriarchy use women's sexuality to deprive their agency in *The Handmaid's Tale* from a radical feminist perspective?
2. What are the relevant Indian feminist issues that are reflected in the novel?

IV. METHOD

The textual analysis method is used to explore the novel's contents that allude to the Indian feminist context.

V. THEORETICAL FRAMEWORK

Masculine Control of Feminine Sexuality: Radical Feminism

Radical feminism aims to investigate the link between social inequality and sexual differences. It recognises women's oppression as primary political oppression. Women are classified as a subordinate class based on sex. Radical feminism also seeks to unite women politically to overthrow the sex-class structure. Radical feminists realise that women are in a constant struggle for power with males. Therefore, they "assumed that equality in an unjust society was worth fighting for" (Rhodes, 2005, p.27), and the source of women's subjugation is man, as he exercises male supremacy, primarily through his masculine control over the female body (Madsen, 2000). While numerous Indian feminists and thinkers admitted the influence of the west, their campaigns opposing male violence against women in India involved a deep and nuanced understanding of the problems of Indian society like rape, dowry and female foeticide (Gangoli, 2007, p.6). In both Indian and western contexts, radical feminism questions the role of male supremacy that oppresses women from all spheres of life. Notably, while early western radical feminist debates concentrated solely on men as the perpetrators of oppression (Thompson, 2001, p.133), Indian feminists recognised women's violence against women, especially regarding dowry, where mothers-in-law exploit perpetrate violence against their daughters-in-law. As a result, women in patriarchal societies who embrace contextually applicable gender stereotypes of women's behaviour – such as sexual conduct, servitude, appearance, relationship status, and motherhood – are 'rewarded' for fulfilling these standards. Consequently, women reinforce their position by disciplining those women who endanger or violate patriarchy's social standards or cultural stability. Therefore, when women subjugate other women in their family or community, they strengthen their position as "carriers of culture" (Gangoli, 2007, p.50). In *The Handmaid's Tale*, Atwood's depiction of Aunts in training the Handmaids foregrounds the participation of women in the perpetuation of patriarchy and as 'carriers of Gilead's culture. 'Intimidation, terrorism and fear' enforced upon the Handmaids force them to succumb to

Gilead's norms. From a theoretical standpoint, radical feminism opposes these strategies that keep women in a submissive role.

In recent years, feminist authors have sought to retrieve female perspectives, creativity, and concealed facets of resistance within households, female cultural worlds, and domesticity. However, the patriarchal ideologies of "chastity" and "virginity" – pedestals trying to secure the verdict of rapists at the expense of reinforcing the presumptions that subjugate and victimise women – remain a sharp contrast to feminist understandings of women's sexuality and bodily integrity (Gangoli, 2007, p. 94). For example, the relationship between femaleness and domesticity is expressed chiefly through the institution of marriage, and her role as mother and wife suggests the existence of an inherent affection, forbearing, subservient, and sustaining personality (Miceli, 2018). Offred's life shows that all these presumptions constrain female subjectivity in both mind and body by confining characters only to find happiness through their assigned roles. Society generally thinks that being a woman means searching for a relationship, marriage, and children. Still, Offred never strays from her prescribed roles, for even when she does find love and contentment, it only brings her deep suffering.

The speculative urge offers the opportunity to consider "what if?" which plays into the interest in altering society's perceptions of women. The genre also raises the question of how the average person can perceive their social role in a different light.

VI. DISCUSSIONS

A. *It Is as a Mother That a Woman Gains Some Agency: Interrogating Motherhood*

According to Kerber (1980), "motherhood was discussed almost as if it were a fourth branch of government, a device that ensured social control in the gentlest possible way" (Kaplan, 1992, p.23). Quoting this, Kaplan (1992) notes that the political role of women was carefully contained entirely within a household (p.23). Also, in the social construction of gender, society assigns a significant amount of importance to the biological differentiation of the role of men and women, in which the male as a sperm producer fertilise the egg carried by the female. These societal assumptions then result in the sexual underpinnings of gender that establish men's supremacy and women's subordination (Krishnaraj, 2017, p. x). As a work of feminist speculative fiction, Atwood's *The Handmaid's Tale* reveals these aspects that exert masculine control over feminine sexuality. It depicts a picture of what life might be like if ideological, scientific, and religious fundamentalists continued to wield power. The story portrays a world in which women have lost their freedom of choice and are dependent on the authority figures, mainly the Commander and his wife. The Republic of Gilead claims to protect women by categorising them into biological and social status. The gender norms of Gilead impose a particular way of life on these women, such as strict dress codes and activity schedules. The Aunts reinforce these norms to train the handmaids. As a dystopian novel, *The Handmaid's Tale* examines how far governments and societies would go to regulate people's behaviour. The novel also explores the pitfalls of religious extremism and the inequality of the sexes with severe implications.

The reproductive capability of the handmaids defines their only subjective position valued only until the moment of childbirth. Offred, restricted from personal, intimate, sexual, and independent activities, has only two choices: reproductive function and bodily existence. Caught up in her past and present life, she suffers from the double-edged life of freedom and oppression. Offred asserts,

"I'm happier than I was before. It's something to do, for one thing.
Something to fill the night, at night, instead of sitting alone
in my room. It is something else to think about.
I don't love the Commander or anything like it,
but he is of interest to me, he occupies space,
he is more than a shadow" (Atwood, 1996, p.168).

Dumped into the domestic space appropriate for reproduction, the reproductive domain of the handmaids ensures the reproduction of Gilead's lineage merely through procreation and by guaranteeing social reproduction by maintaining the existing social norms (Bagchi, 2017). As mere bearers of "viable ovaries," the handmaids, especially Offred, expresses her angst about pregnancy and motherhood. J. Brooks Bouson (2001), in his essay, *The Misogyny of Patriarchal Culture in The Handmaid's Tale*, observes that Offred's strong desire for pregnancy hides the hidden fantasy that forcing someone to get pregnant has a drastic impact on one's ability to take control of one's life and can put one's well-being in danger (p. 48). In the Indian context, underprivileged women suffer the anxiety of motherhood due to the lack of family support and financial independence during their pregnancy. Whether it is a natural or forced conception, women bear the sole responsibility of motherhood. According to Maithreyi Krishnaraj, only 10% of Indian women receive prenatal care. The handmaids exert their bodies throughout the "ceremony" and after, without any expectation of immediate recompense. As a child's mother, they don't 'own' the child even as a 'product' of their labour. Krishnaraj claims such plight as 'the tragedy of motherhood'. She further questions,

"If all labour creates value, why does not women's reproductive labour?" (Krishnaraj, 2017, p. xviii).

Each woman in the story perceives womanhood differently: First, Offred's mother, who exhibits independence and thoughtfulness; then, Moira, who represents spirited rebellion; and finally, Offred herself, whose former motherhood serves as a model of failure. Women in Gilead must aspire to traditional gender roles, such as those defined by male and

female stereotypes. The confinement to the gender norms indicates the text's relevance of male domination in Western and Indian contexts.

A significant portion of the narration depicts the complex interlink between power and mortality when Janine's child is born. If the mother produces a healthy child, she will be powerful and influential; she will face death if she cannot do so. The incident of the novel depicts India's preference for sons. The mother's agency comes from her role as a mother of sons. Bagchi, in *Interrogating Motherhood*, also highlights how the mother of sons determines a woman's position as a mother. The book depicts the predicament of motherhood trapped between 'power' and 'powerlessness' (Bagchi, 2017, p. xxi). Mitra Mirzayee, in her article, "Female Identity in the Handmaid's Tale by Margaret Atwood", notes,

"While Gilead dramatically reduces the exploitation of women's bodies by mandating modest dress, it exploits their bodies for motherhood. Ceasing to be individuals with legal rights, they are reduced to resources" (Mirzayee, 2019, p. 119).

In Gilead, while the men constantly put the women down, the women themselves treat each other terribly. The Wives, the Aunts, and the Marthas are among the allocated woman oppressors in the novel, piled with interrelated events. These women take command to keep a check on one another, possibly out of spite, entitlement, or allegiance to the Bible's concept of male superiority. Despite the collateral damage that patriarchal oppression inflicts on women, they enforce male demands despite the rigid governance of patriarchal oppression (Privett, 2007, p. 265).

Offred's life exemplifies how ascribing gendered norms to the body and mind propagate women's oppression. As Bagchi (2017) notes, motherhood carries with it a connection to emotional and affective experiences as well as personal bonds integral to women's experiences in their day-to-day lived reality (p.1). Offred's short-lived motherhood in her past and the denied motherhood which comes out of the coercive sexual act turn down her agency to experience the primary emotion of womanhood. Also, addressing contemporary issues of motherhood, Fleming (2018) propounds, "In *The Handmaid's Tale*, the end of motherhood appears dangerously as a real biological possibility as infertility has become the norm but also the end of the social convention of heteronormative motherhood looms as a terrifying prospect for patriarchal systems" (pp. 28-29). Women's bodies reduced to mere sources of reproduction and repopulation due to environmental degradation hints at the future possibilities. Nevertheless, the novel underlines and compounds women's physical oppression, although women wield an extraordinary power of motherhood that men can never hope to emulate. Further, *The Handmaid's Tale* elucidates how the social and gender norms enslave women both mentally and physically.

B. Women's Subjugation to Societal Standards

Various feminist movements in India, particularly the fight for legal intervention on women's oppression, met significant resistance from solid patriarchal institutions like the family and prevailing social structures. Patriarchal institutions and religious ideologies mainly formed based on gender demonstrate the subordinate position of womankind (Gangoli, 2007, pp. 1&5). Acceptance of male-centric social ideals threatens women's progress. While the last section focuses on the debates within the feminist community about the gendered experience of motherhood in Offred's life, this part looks into the effects of social principles and values on gender norms by examining social standards and ideologies in reinforcing institutional gender expectations. The most prominent social framework which women succumb to is marriage and motherhood. As Bagchi points out that traditional and contemporary coverage of the concepts of family, marriage and motherhood support conventional patriarchal control over women by engendering gender ideals within them (Bagchi, 2017, p. xxii). To resolve the issues related to marriage and motherhood, addressing the gender ideals inherent in these frameworks is necessary, as they involve emotional and physical struggles. Women strive to maintain personal and social adherence to their prescribed role, establish a sense of individuality, and be free from violence. Women who transgress these roles succumb to domestic violence (Gangoli, 2007, p. 2).

C. Deprivation of Agency: Marriage and Motherhood

According to Lerner (1987), women's reproductive capability helped men treat women inferior. Slavery and servitude of women for reproduction was the earliest form of oppression. In the Indian context, marriage promoted as the primary eligibility to attain motherhood and fulfil the society's expectation to become a mother, especially for sons, put women under distress. Johnson and Johnson (2001) study shows that patriarchy develops power over women through violence. In India, the majority of women face violence in their marriages. Women's social standing, dowry, and the impact of western capitalism are some of the reasons. Apart from the patriarchal family structure that forces women to bear a child immediately after marriage, the commodification of women's wombs through surrogacy has a significant impact on the lives of economically backward women. The underprivileged women, in this sense, suffer financial, psychological and physical oppression. The findings of Majumdar's (2014) study of academic engagements with surrogacy concerning feminist rhetorics on motherhood, romance, and agency reveal that the theoretical and ideological frameworks proposed by previous surrogacy research are insufficient to address the current "transnational position of framing and positioning reproductive choice" (p.296). The paper also emphasises the need to focus on the interpretation of choice within the context of surrogacy.

Relating to these issues, *The Handmaid's Tale* questions the place of wives in the family and marriage institution and women's role in surrogacy. Though Offred did not marry the Commander, her role as a handmaid living under the same roof and Serena Joy's jealousy over her relationship with the Commander demonstrates the conventional marriage setup. Offred becomes the unappreciated outsider in the 'household'. The Handmaids have to fulfil only their reproductive

responsibilities. On the contrary, the scriptural depiction of the wife's maid does specific duties, such as preparing special meals and providing assistance to the wife. In other words, marriage in the novel conveys cultural importance rather than as a reproduction system. The relationship between the Commander and Serena Joy shows a marriage devoid of sexual attraction, love, affection, or household responsibilities. The hierarchy of women based on domestic roles and reproductive roles within Gilead's family construct establishes the manifestation of supremacy among them. For instance, though wives are the highest in the pyramid, they envy the handmaids for having a sexual relationship with the Commanders. In contrast, the handmaids who come next to Marthas envy the Marthas for controlling the kitchen space. As she passes the kitchen, Offred says,

The kitchen smells of yeast, a nostalgic smell. It reminds me of other kitchens, kitchens that were mine. It smells of mothers; although my own mother did not make bread. It smells of me in former times, when I was a mother. This is a treacherous smell, and I know I must shut it out....the knife she uses is sharp and bright, and tempting. I would like to have a knife like that (Atwood, 1996, p. 53).

The desire for ownership of the domestic space denied to Offred and her past role as a mother establish the deprivation of agency. Offred observes,

"She envies me the walk. In this house we all envy each other something" (p. 53).

The jealousy exhibited by the women of the household represents the authoritarian use of marriage and family as a regulated order, restricting "women to the reproductive domain of 'home' and denying them access to the 'world'" (Bagchi, 2017, p. 2).

Serena Joy's dissatisfaction with sexual life and pointless imitation of household commitment like gardening and knitting indicates her marriage as a sign of prestige and recognition for feminine virtues, alongside the chaos of her personal life. Offred and Serena Joy's spitefulness, envy, and wickedness underscore the threats of validating the patriarchal norms. Gilead's exclusively masculine standards for defining womanhood and femininity disadvantage women of the household and demand them to safeguard these meanings of femaleness at all costs. In order to preserve these definitions, each woman fights fiercely for her domestic autonomy and dominance. Offred recalls Aunt Lydia's comment on the wives, "You must realise that they are defeated women. They have been unable ..." The contrived social responsibilities imposed on the wives questions their self-identity. While Marthas and the Wives submit to male supremacy, Aunts perpetuate them. On the other hand, the Handmaids, especially Offred, finds her agency by violating the household norms and developing a relationship with Nick and the Commander, though she does not love them.

Gilead's household enhances a dynamic of power, as Marthas, Wives, and the Handmaids characterised by their domestic roles force themselves to establish their significance within the household. Margaret Atwood depicts motherhood in a horrific light, as the handmaids bear the burden of coercive reproduction and pregnancy for the child they do not own. In addition, however, the Handmaids bear the physical and emotional burden of sexual exploitation—lack of agency both in personal and social life questions their self-worth and self-identity.

VII. CONCLUSION

Speculative fiction aspires to reflect various ways of life through a range of circumstances highlighting the problems of humankind and the remarkable parallels that characterise modern social challenges. Margaret Atwood's *The Handmaid's Tale* elucidates the issues of feminine identity controlled by patriarchal totalitarianism and the impact of the social construction of gender norms of womanhood and motherhood on the life of Gilead women. The novel ascertains the problems faced by women in real life under the control of patriarchal structures. For instance, in India, motherhood standards set by the religious and social frameworks deprive women of exercising their agency. Also, as Bagchi puts it, 'the complex interplay between autonomy and the collaboration with ruling hegemony produces broad movements' (Bagchi, 2017, p. 1). Though most women submit to the system, the May Day organisation that functions against the totalitarian regime by helping women escape from Gilead gives the hope of liberation.

Further, the novel elucidates the effects of male supremacy on validating women's reproductive ability. As a bearer of submission and resistance, Offred submits to the social standards by fulfilling the Handmaid's duty and resists the hegemony through her secret relationship with Nick and the Commander. Atwood's portrayal of patriarchal domination based on biological destiny and religious conventions informs the perils of women's involvement in the upholding of patriarchal institutions and promotes the radical feminist understanding in resolving divergent discourses of femininity; in this scenario, Offred's life foregrounds the impact of intimidation and resistance towards it.

The novel also highlights the function of marriage and motherhood as a contrived system that oppresses women through biological and social ideals and explores the uncertainty of female existence. In the Indian context, the novel hints at the problems women face and may face in the future related to their reproductive rights. From the Indian radical feminist perspective, *The Handmaid's Tale* exposes women's participation in perpetuating male supremacy. The Aunts' domination over the Handmaids guarantees patriarchal motives of violence and oppression in Gilead. Thus, *The Handmaid's Tale* stresses the means for identifying and combating totalitarian structures and rejecting oppressive institutions regardless of personal losses.

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Maanini Jayal V. is currently doing her PhD at VIT Chennai, Tamilnadu, India. She completed her under-graduation and post-graduation from Madras Christian College. She has great research interest, and her present area of research is Feminist Speculative Fiction. She is also interested in Regional Literature, Feminist Studies and Indian Writing in English.

B. Sivakami is working at VIT Chennai Campus, Tamil Nadu, India, as Assistant Professor of English. She has secured her PhD in English language Teaching at Bharathiyar University, Coimbatore, India and M.Phil in African- American Literature. She secured an M.Ed degree in 1997. She has presented many papers at various conferences and got her papers published in different journals. She has recently got her paper published in an International Journal of Language and Linguistics, a Scopus indexed journal. She has under her belt three and more than ten years of school and college teaching experience, respectively.

Comparative Study Between International and Domestic English Proficiency Standards From a Diachronic Perspective

Yu Liu

Institute of Linguistics, Shanghai International Studies University, Shanghai, China

Abstract—This paper intends to explore the relationship between international English-language proficiency scales and the English teaching syllabus for domestic universities by comparing their objectives, standards and definitions of proficiency. The results show that the development of English proficiency standards in China is always accompanied by the evolution of international language proficiency theory, and combined with its practical application in various countries. It is suggested that the college-level standard of English proficiency in China should be set based on the research of domestic and international scholars and organizations on language proficiency scales. At the same time, by drawing lessons from proficiency scales and adapting them to the English language scales used in China, a standard, comprehensive language proficiency system for teaching English can be established.

Index Terms—language proficiency scales (standards), English teaching syllabus, language competence, diachronic comparison

I. INTRODUCTION

Language proficiency scales, also known as language competence standards, are used to describe a person's facility for a certain language (Han, 2006). Such scales first appeared in the United States in the 1950s, before being developed in Australia, Canada and Europe. Since the founding of the People's Republic of China, the Ministry of Education has promulgated a college-level English syllabus to guide national public education in English. Different versions appeared in the early 1960s, the early and mid-1980s, the late 1990s and the early 21st century, respectively. The required language competence standards of non-English college students in China are reflected in the teaching requirements of each stage of the College English Syllabus. This paper examines the historical evolution of both international language proficiency scales and the domestic College English Syllabus, comparing their objectives and definitions of language competence, assessing how and why they have changed, and suggesting ways in which they can be further developed.

II. LANGUAGE COMPETENCE AND LANGUAGE PROFICIENCY SCALE

The development of an English language teaching syllabus in China can be traced historically in the academic literature, from US and European theories about linguistic competence to more recent diachronic studies in China comparing domestic and international language proficiency scales.

A. Language Competence

International research on the issue of language competence dates back at least 70 years. Chomsky (1965) first proposed the concepts of "linguistic competence" and "linguistic performance". He believed that the first of these is the language knowledge mastered by the speaker or listener under the optimal conditions.

On the basis of Chomsky's ideas, Hymes (1973) elaborated a theory of "communicative competence", which accounts for issues such as grammatical competence, practical language use, appropriateness in a social context and the needs for language use. Bachmann (1990) further proposed a "communicative language competence" model, which includes elements such as language competence, strategic competence and the psychological mechanism. In addition, Halliday (1994) put forward the concept of "discourse competence" from the perspective of functionalism.

Chinese scholars have advanced theories and models of English competence based on linguistic, psychological and socio-cultural theory. For example, Dai (2002) points out that international language competence consists of an abstract declarative knowledge system and an automatic procedural knowledge system, as well as the practical application of language in the general sense.

Many scholars have focused on this aspect of practical application. Both Han (2006) and Yang et al. (2011) have successively proposed the formulation of a unified national English-language proficiency scale. In addition, Zhao et al. (2014) have suggested a framework for college-level English language competence from the perspective of social cognition. This integrates cognitive competence (language knowledge), functional competence (language skills), strategic competence (learning strategies) and social competence (critical thinking ability, etc.).

Li (2016) has also constructed an English language competence model for non-English majors in colleges and universities, which covers areas such as grammatical competence, communicative competence, language proficiency, sociolinguistic competence and cross-cultural communication competence.

B. Diachronic Comparison of International Language Proficiency Scales

The development of a national English-language proficiency model has involved the study of similar schemes used abroad. Han (2006), for example, has introduced several influential language proficiency scales: Interagency Language Roundtable Scale (ILR), American Council on the Teaching of Foreign Languages (ACTFL), International Second Language Proficiency Ratings (ISLPR), Association of Language Testers in Europe (ALTE), Canadian Language Benchmarks (CLB) and The Common European Framework of Reference for Languages (CEFR).

On the whole, however, most scholars have reviewed local models on their own terms. Zhao et al. (2014) have analysed several college English syllabuses adopted since the founding of the People's Republic of China, based on the framework of language competence. Liu and Lu (2015) have also compared and interpreted the framework and content of four major versions of the College English Syllabus from a diachronic perspective. Wang et al. (2015), meanwhile, have conducted a quantitative and qualitative analysis of teaching targets, requirements, evaluations and a form of self-evaluation/mutual assessment on students' English competence from the perspective of language competency standards. They point out several defects when it comes to the theoretical basics, methods and definitions of language competence.

In their review of the English teaching syllabus over the past half century, Zhao et al. (2015) point out that the development of language competence standards has gone through three stages, namely "expert experience", "practitioner cognition" and "learner performance". Li et al. (2019) have further identified seven stages in college-level English development over the past 70 years, namely shrinkage, recovery, stagnation, recovery, stability, reform and deepening. They have analysed the relevant literature for both "teaching objectives" and "teaching methods" in eight versions of the College English Syllabus.

Data-driven research on the academic corpus is an inevitable trend in the development of language proficiency standards. Based on the model of needs analysis in international language learning, Yu (2016) has reviewed the objectives of the College English Syllabus in terms of language, society and the individual since the 1980s.

In summary, some Chinese scholars have combed the international literature regarding English language standards from different perspectives, but most have only analysed domestic standards of English competence when discussing domestic English syllabuses. There are few studies which compare international language competence scales and domestic college-level English competence standards from a historical perspective. The aim of this study is to fill that research gap.

III. DEVELOPMENT PROCESS OF COLLEGE ENGLISH SYLLABUS IN CHINA

According to Li, Xing and Wang (2019), this paper divides the development process of the College English Syllabus in China into three stages: the initial stage, development stage, revision stage and reform stage.

A. Initial Stage (1956-1965)

From 1956 to 1965, several English teachers had to teach Russian because it was the first international language for non-English majors in most colleges and universities. In 1956, the Ministry of Education promulgated the Notice on the Foreign Language Department of Middle School. In 1962, the trial draft of English Teaching Syllabus was formulated by Shanghai Jiao Tong University. It was applicable to various majors of five-year undergraduate education majors in higher industrial school. It was revised by the Compilation and Review Committee of Foreign Language Curriculum Materials in Higher Industrial School and officially promulgated and implemented by the Ministry of Education in 1963. However, after 1966, English education, which had just begun to develop, was once again in jeopardy.

B. Development Stage (1978-1986)

From 1978 to 1986, college-level English education in China came to be regarded as important after the reform and opening up of the country. In 1980, a draft of the English Teaching Syllabus was formulated by the China Public Foreign Language Teaching Association and the National Committee of Public Foreign Language Teaching Materials for Science and Engineering in Colleges and Universities in 1980. Suggestions for revising the English Teaching Syllabus of Science and Engineering Colleges were put forward at a meeting of public English course in colleges and universities in 1982. From 1985 to 1986, the College English Syllabus for Undergraduates of Science and Engineering in Colleges and Universities and the College English Syllabus for Undergraduates of Arts and Sciences in Colleges and Universities were successively promulgated by the State Education Commission. The contents included teaching objects, teaching objectives, teaching requirements, teaching arrangements and several problems and tests to be covered through college-level English teaching.

C. Revision Stage (1996 -2002)

The National Foreign Language Teaching Advisory Board under the Ministry of Education, the team conducting the project entitled "Research and Practice on the Reform of College English Teaching Content and Curriculum System for

the 21st Century”, began to revise the syllabus in 1996. The revised College English Syllabus for Undergraduates, which merged 1985 and 1986 syllabus and made some adjustments and additions, was issued by the Ministry of Education in 1999.

D. Reform Stage (2003-2020)

To keep up with the development of the international situation in the 21st century, the reform of college-level English teaching has been officially launched. The trial version of the Teaching Requirements for College English Courses was issued by the Higher Education Department of the Ministry of Education in 2004. After a trial period of three years, it was officially published and promoted in 2007. The contents included nature and objectives of teaching, teaching requirements, curriculum setting, teaching model, teaching evaluation and teaching management. Based on the achievements of reforms for college-level English teaching, the formulation of the College English Teaching Guide was initiated in 2013. A draft of the College English Teaching Guide was first released in 2015, and the guide was officially issued in 2017. The contents included nature and orientation of curriculum, teaching objectives and requirements, curriculum setting, evaluation and testing, teaching methods and means, teaching resources, teaching management and teacher development. The latest edition of the College English Teaching Guide was released in 2020 and organically integrated the relevant contents of the China English Proficiency Scale in terms of teaching objectives and requirements.

IV. A COMPARATIVE STUDY BETWEEN INTERNATIONAL AND DOMESTIC COLLEGE ENGLISH PROFICIENCY STANDARDS

A. Initial Period (1950s to 1960s)

TABLE 1
OBJECTIVES AND DEFINITIONS IN INITIAL PERIOD

Year	Scales or Standards	Objectives	Definitions
1955	Foreign Service Institute (FSI)	Foreign language spoken proficiency of deployed military personnel	Speaking
1963	English Teaching Syllabus (trial draft) (1963 syllabus for short)	Professional reading proficiency on English books	Reading

1. Objectives

The Foreign Service Institute (FSI) of the US developed a series of scales to assess the international language spoken proficiency of deployed military personnel in 1955. The system was adopted by other departments of the U.S. government and renamed the Interagency Language Roundtable Scale (ILR).

The 1963 syllabus in China emphasized the cultivation of reading proficiency with the purpose of laying a solid language foundation for students to read professional English books and periodicals in the future. From the point of view of its objectives, the ILR was originally intended to assess the oral competency of military personnel in international language. By contrast, China's English syllabus was mainly aimed at reading proficiency.

2. Definitions

The measures of language proficiency in ILR consist of 0 to 5 levels. 0 means no English, 1 is basic level, 2 is the limited work application level, 3 is an ordinary expert level, 4 is advanced expert and 5 is the highest level. 0+, 1+, 2+, 3+ and 4+ indicate that a person's language proficiency is well above this level but does not fully meet the next level, so in practice the scale actually has 11 levels.

Take level 3, for example. Students are able to speak a language with sufficient structural accuracy and vocabulary, effectively participate in most dialogue on practical, social and professional topics, and reasonably and easily discuss specific interests and specialist areas in which they have some authority.

The 1963 syllabus in China describes language proficiency in terms of two dimensions, namely basic knowledge and skills of language. These qualitatively describe the proficiency of listening, speaking, reading and translation in terms of “can do”, as well as simply quantifying a person's vocabulary, their reading volume and speed, and translation volume and speed.

In terms of language proficiency, ILR uses hierarchical standards and its definitions are mainly qualitative. There is no hierarchy in the 1963 syllabus, which combines both qualitative and quantitative descriptions.

B. Development Period (1970s to 1980s)

TABLE 2
OBJECTIVES AND DEFINITIONS IN DEVELOPMENT PERIOD

Year	Scales or standards	Objectives	Definitions
1983	American Council on the Teaching of Foreign Languages (ACTFL)	Common language proficiency standards	Listening, speaking, reading and writing
1980	English Teaching Syllabus (draft) (1980 syllabus for short)	Professional reading proficiency on English books	Reading
1985 1986	College English Teaching Syllabus (1985 or 1986 syllabus for short)	Strong reading, certain listening and translating and preliminary writing and speaking proficiency	Reading, listening, translation, writing and speaking

1. Objectives

With the support of the US Department of Education, the Educational Testing Service (ETS) and the American Council on the Teaching of Foreign Language (ACTFL) jointly developed a set of standard items of universal proficiency for language teaching in 1983.

Building on the 1963 syllabus, the teaching objectives in the revised 1980 syllabus were divided into basic and professional reading stages. For the basic English teaching stage, the purpose is to lay a solid language foundation for students to read English scientific books and periodicals. For the professional reading stage, students should be able to read professional English books and periodicals smoothly.

The teaching objective in the 1985 syllabus is to cultivate students' strong reading proficiency, certain listening and translating proficiency as well as preliminary writing and speaking proficiency, so that students can use English as a tool to obtain professional information, and lay a good foundation for further improving their knowledge in English. The 1986 syllabus omits the proficiency of "translation" and retains the basic and professional reading stage. The teaching objectives of the two syllabuses still put reading first and emphasize the instrumental nature of English.

In terms of objectives, ACTFL is a language proficiency scale for international language teaching, which describes listening, speaking, reading and writing skills respectively, and describes language proficiency from the perspective of what language users can do with the target language (Han, 2006). The English syllabuses of 1980, 1985 and 1986 began to set targets on a hierarchical basis, focusing on reading skills, supplemented by other language skills such as listening, translating, writing and speaking.

2. Definitions

There are five levels of language proficiency (listening, speaking, reading and writing), that is, novice, intermediate, advanced, superior and distinguished, in ACTFL. Each of these levels is subdivided into low, mid or high. It describes the language level as a specific range of proficiency and describes the "can-do" and "cannot do statement" of an individual at each level.

The 1980 syllabus describes language proficiency according to the two aspects of knowledge and skills in the teaching requirements. Vocabulary and reading ability are described qualitatively and quantitatively from the basic and professional levels; listening, speaking and writing skills are described simply and qualitatively using "can do".

The 1985 and 1986 syllabuses inherited the classification of the basic stage and professional reading stage from the 1980 syllabus. In both, the basic stage is divided into basic and higher requirements. The teaching objectives are further specified according to the entrance level of students. At the basic stage of language, pronunciation is added, the vocabulary requirements are greatly improved, and a description of grammar is added. Phonetics, vocabulary and grammar are described both qualitatively and quantitatively. Skills (listening, writing, speaking, translation) are qualitatively described as "can do". The definition of the professional reading stage includes a brief description of vocabulary, reading and translation. It reflects the ultimate goal of cultivating students' proficiency in communication.

In terms of definitions, the language proficiency indicators of ACTFL are primarily knowledge and skills. However, it only describes the four aspects of listening, speaking, reading and writing, lacking overall indicators (Han & Chang, 2011). China's English syllabuses for 1980, 1985 and 1986 follow the same pattern.

C. Period of Communicative Language Competence (1990s)

TABLE 3
OBJECTIVES AND DEFINITIONS IN PERIOD OF COMMUNICATIVE LANGUAGE COMPETENCE

Year	Scales or standards	Objectives	Definitions
1994	Association of Language Testers in Europe (ALTE)	Unified international language proficiency standards	Listening, speaking, reading and writing
1995	International Second Language Proficiency Ratings (ISLPR)	Second language and international language proficiency standards for adolescents and adults	Listening, speaking, reading and writing
1996	Canadian Language Benchmarks (CLB)	English proficiency standards for adult immigrants, would-be immigrants, or applicants for citizenship	Listening, speaking, reading and writing
1999	College English Syllabus (revised edition) (1999 syllabus for short)	Strong reading and certain listening, speaking, reading, writing and translation proficiency	Listening, speaking, reading, writing and translation

1. Objectives

In 1994, to devise a unified set of international language proficiency standards, the Cambridge University Examinations (UCLES) set up the European Association of Language Testers (EPTA), an association of language testers in eight European countries. In 1995, the Australian Second Language Proficiency Scale changed its name to the International Second Language Proficiency Ratings (ISLPR). In 1996, Canada developed Canadian Language Benchmarks to define and measure the English language proficiency of adult immigrants, would-be immigrants, or applicants for citizenship.

The teaching objective of the 1999 syllabus in China was to develop students with strong reading skills and a certain level of listening, speaking, reading, writing and translating abilities to enable them to communicate information in English. College-level English teaching should help students to lay a solid language foundation, master good language-learning methods, and improve their cultural literacy to meet the needs of social development and economic construction.

In terms of objectives, the proficiency scales formulated both by international institutions and for domestic teaching requirements in China have become highly diversified by this point. For example, the ISLPR includes two parts: a scale of specialized purpose, as well as general language proficiency. The ratings are mainly used to assess candidates' personal international language (second language) proficiency. Meanwhile, the theoretical framework of the CLB in Canada includes practical knowledge, grammatical knowledge, textual knowledge, functional knowledge and sociolinguistic knowledge.

2. Definitions

The ALTE takes the form of "statements that can be made", each statement more simply outlining what learners can do at each level. There are four sections of interest: general, social/travel, work and study, ranging from 'Breakthrough Level' to 'Level 5', corresponding to CEFR levels A1 to C2.

The ISLPR has six main levels, ranging from 0 (zero proficiency) to 5 (native-like proficiency). There are 12 grades, including intermediate plus and minus categories. The ISLPR covers listening, speaking, reading and writing, of which eight levels are described in detail.

The CLB includes a 12-point task-based descriptor of language competence that defines the continuous level of communication achievements for English learners. The CLB's 12 benchmarks are divided into three parts: stage 1 (basic level), stage 2 (intermediate level) and stage 3 (advanced level). The Canadian benchmarks cover four skills: listening, speaking, reading and writing.

The teaching objectives of China's 1999 syllabus are divided into a basic stage, an application and improvement stage. The basic stage is the same as in the 1986 syllabus, which is divided into basic requirements and higher requirements. The language foundation and skills have been improved compared with the 1986 version, however. The language skills and basic language knowledge are described according to CET-4 and CET-6. For example, the speed of reading is 70 words per minute; the speed of listening in CET-4 is 130 to 150 words per minute and CET-6 is 150 to 170 words per minute. The descriptions of speaking ability are more detailed. The ability of writing in CET-4 is 120 to 150 words, and CET-6 is 150 to 180 words. The ability of Chinese-English translation is added in 1999 syllabus. The vocabulary for CET-4 and CET-6 is 4,200 words and 5,500 words. Some 1,000 words have been added as vocabulary for the advanced English level.

D. Multicompetence Period (21st century)

TABLE 4
OBJECTIVES AND DEFINITIONS IN MULTICOMPETENCE PERIOD

Year	Scales or Standards	Objectives	Definitions
2001	Common Scale of European Language Proficiency (CEFR)	Common reference standards for language teaching and assessment	listening, speaking, reading and writing.
2004 2007	Teaching Requirements for College English Courses (2004/2007 teaching requirements for short)	Comprehensive application proficiency, independent learning proficiency, comprehensive cultural literacy	listening, speaking, reading, writing and translation
2015 2017 2020	College English Teaching Guides (2015/2017/2020 teaching guides for short)	Application proficiency, intercultural communication awareness, independent learning proficiency, cultural literacy	listening, speaking, reading, writing and translation

1. Objectives

In 2001, the European Commission published the Common Scale of European Language Proficiency (CEFR) in order to establish a useful reference standard for language proficiency that can be recognized and adopted by European countries. The scale focuses on the practical application of language, with the more detailed definition of specific “can-do statement” language behaviour, rather than the rigid requirements of vocabulary and grammar.

The 2004 and 2007 teaching requirements in China shift to cultivate a more comprehensive proficiency in language application, especially in listening and speaking ability. Meanwhile, it enhances the independent learning proficiency and comprehensive cultural literacy.

From the perspective of individual, society and national development, the 2015, 2017 and 2020 teaching guides both propose students’ application proficiency, intercultural communication awareness, independent learning proficiency, cultural literacy, etc., and more attention is paid to the comprehensive development of students’ linguistic abilities.

In terms of objectives, both domestic and international language proficiency sales emphasize the achievement of comprehensive proficiency standards, such as practical application proficiency, intercultural communication proficiency, cultural literacy, etc.

2. Definitions

The CEFR divides the language proficiency of learners into three levels: level A (beginner stage), level B (independent stage) and level C (proficient stage). Below each of these levels, there are two further levels: A1 and A2, B1 and B2, and C1 and C2. For example, language proficiency at the B1 intermediate level is defined as “can understand their encounters in work, learning environment, leisure environment, and so on” (CEFR, 2001).

The 2004 and 2007 teaching requirements divided students’ proficiency into three levels: general, higher and highest requirements. For each level, qualitative definitions were set as the main criterion, quantitative definitions as the auxiliary criterion, and the overall goal of comprehensive application ability (listening, speaking, reading, writing and translation) was more clearly defined.

The 2015, 2017 and 2020 teaching guides put forward three objectives for students’ proficiency, including basic ability, improvement ability and development ability. The standards of each proficiency (listening, speaking, reading, writing and translation) are described in detail.

In terms of definitions of language proficiency, comprehensive proficiency is described hierarchically in qualitative ways, both at home and abroad. All of them take “can do” as their primary definition, and elaborate in detail the standards reached by each level and each ability. In the 21st century, the theory of language proficiency has developed in various ways, including academic language proficiency, sociolinguistic proficiency, intercultural communicative proficiency and cultural proficiency.

V. CONCLUSION

The development of an English proficiency standard in China is not isolated, but has an interactive relationship with the development of language proficiency scales elsewhere in the world. It has always been accompanied by the development of international language proficiency theory and combined with the practical application of that theory in various countries.

At the initial stage of development, it can be seen that China and other countries have their own language proficiency scales, and that the objectives of these scales are based on the different language development needs of their respective peoples. Since there is no theoretical basis for communicative language competence at this stage, the formulation of standards both at home and abroad is still in its infancy. Objectives and definitions are mainly based on the subjective classification of experts, and simple qualitative or quantitative descriptions. No clear language competence standards have been formed at this point.

At the second stage of development, the communicative language competence theory represented by Hymes begins to play a role. At this point, historically, the language proficiency scale and national English teaching syllabus developed rapidly in China, with the characteristics of their changes following the direction of communicative language competence.

At the third stage, language proficiency scales were introduced in many international countries and the syllabus of English teaching in China was revised. These changes followed the direction of communicative language proficiency systems and models, respectively.

At stage four in the further development of linguistic theory, the communicative language competence model suggested by Bachman has made great progress, and the CLA model of language competence has become a theoretical system. The language proficiency scale adopted by many EU countries has promoted the practical application of this theoretical system, and the English teaching syllabus in China has entered a period of deepening reform accordingly.

This study therefore suggests that the College English Teaching syllabus in China should set language proficiency standards based on the research of both domestic and international scholars and organizations on language proficiency. The standard of English proficiency should be improved by referring to international language proficiency scales and adapting them to form a Chinese English Proficiency Scale.

This study applies only to international language proficiency scales and the English syllabus as taught at the college-level in China; it does not concern such standards in primary and secondary schools. In the future, we aim to further explore the origin of Chinese English proficiency standards, international language proficiency scales and linguistic proficiency theory, in order to provide reference for the formulation of language proficiency standards or scales at home and abroad.

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Yu Liu was born in Jinan, Shandong Province in 1983. She is an associate professor, and a Ph. D candidate in the Institute of Linguistics at Shanghai International Studies University, China.

Her research interest: international language education, language policy and language planning.

Strategies Subtitlers Use in Rendering English Slang Expressions Into Arabic

Ruba Hashish

Department of English Language and Translation, Applied Science Private University, Amman, Jordan

Riyad F. Hussein

Department of English Language and Translation, Applied Science Private University, Amman, Jordan

Abstract—Film translation has become a worldwide field in which subtitlers translate and transfer language and style from one culture into another. Subtitling has always been affected by cultural elements. The purpose of this study was to find out how professional subtitlers differ from fansubbers when dealing with such expressions concerning the strategies that both groups use to subtitle these expressions. To achieve the goals of this study, the researchers identified 120 slang expressions from two American movies, *Goodfellas* and *Training Day*, but chose only 30 slang expressions to report on how they were rendered by both groups. Results of the study showed that the professional subtitler and the fansubbers faced many challenges and used varying strategies when subtitling slang expressions. The challenges were related to the presence of some cultural terms and different types of slangs which are unfamiliar to most subtitlers. The most frequent strategies used by the professional subtitler and fansubbers were paraphrase, euphemism, omission, and calque. The study recommends that further studies be conducted on a larger sample of slang expressions in American or British movies and TV series. In addition, the subtitling of these slang expressions can be investigated in other target cultures and languages such as Spanish, Persian, Turkish, Greek, and Kurdish.

Index Terms—subtitles, slang expressions, strategies, Fansubbers, professional subtitling

I. INTRODUCTION

A. Background of the Study

Subtitling slang expressions is a challenging task, and not many subtitlers are qualified to address this problem because slang expressions are normally viewed as a low-status language spoken by some people who do not use proper terms and language in their communications. Some slang expressions can be easily rendered in the target language, while others are not as easy to translate because they are not commonly used or not as straightforward as everyday terms or language. What makes things worse is that some slang expressions have no equivalent in the target language. Some may have several approximate but not exact equivalents that make the decision-taking hard for the subtitler. In this study, the translation of slang expressions is addressed in two movies, namely *Goodfellas* which represents Mafia slang, and *Training Day* representing African American gangster slang. Both movies represent different types of slang expressions that have been used by the Mafia and African American gangsters. In addition, this study will analyze the strategies that professional subtitlers and fansubbers use in subtitling these terms. Fansubbers are amateur subtitlers who embark on this activity for fun and enjoyment, and others do it for monetary rewards.

B. Statement of the Problem

It is well known that professional and non-professional translators face problems when subtitling slang expressions into the target language. These problems may vary depending on the subtitler's education and experience. So the problems of slang subtitling by both groups of subtitlers will be examined along with the strategies they use to render these slangs into Arabic.

C. Objectives of the Study

This study investigates the difficulties that professional and fansubbers face in subtitling slang expressions and the strategies they use in subtitling them in the movies "Training Day" and "Goodfellas". In addition, it aims to identify the different strategies used by these subtitlers.

In this study, two questions were raised:

1. How does a professional subtitler differ from fansubbers in subtitling English slang expressions into Arabic?
2. What strategies do professional subtitlers and fansubbers use in rendering slang expressions into Arabic?

II. LITERATURE REVIEW

A. Audiovisual Translation AVT

AVT is the translation of the language part of the video, which is becoming an increasingly academic discipline in the field of translation studies (TS). AVT is one of the most common translation structures used in the ever-expanding market. Over the decades, most countries in the world have developed a unique tradition in the film industry. As a result, cinema becomes a very influential and powerful tool for providing ideas, values, and information.

According to Díaz-Cintas (2003), the term 'film translation' was the first term to be used in the field of AVT. Chaume (2013) states that audiovisual translation is a translation method characterized by the transmission of audiovisual texts between languages (The source language and the target language as its name suggests the audiovisual text). The system simultaneously transmits the meaning of the code: the sound channel, through which the sound is transmitted and received in the form of text, information in sub-language, soundtrack and special effects, and visual channels through which light waves are transmitted and received in the form of images, colors, movement and posters or titles with symbols of the language.

In her book, Bassnett (2002) divides translation studies into four categories "Translation Studies": translation history, translation in the target language and culture, translation and linguistics, and translation and poetics. In the last group, the researcher included the translation of films.

The fourth category, loosely called Translation and Poetics, includes the whole area of literary translation, in theory, and practice. Studies may be general or genre-specific, including investigation of the particular problems of translating poetry, theatre texts, or libretti and the affiliated problem of translation for the cinema, whether dubbing or sub-titling. (p. 18)

Snell-Hornby (1988) considers AVT as a subtype of literary translation, which is divided into three categories: "Translation into a general language, translation into a special language, and literary translation, including translation of the Bible, lyric poetry, modern literature, and theatrical / film translation" (p.32).

According to Delabastita (1989), audiovisual communication's purpose is to cover "the interlingual transfer of verbal language when it is transmitted and accessed both visually and acoustically, usually through some kind of electronic device" (p.96).

Gottlieb (1998) distinguishes four main information channels when translating:

- 1- Verbal audio channels: dialogue, off-screen sound, song.
- 2- Non-verbal audio channels: music, sound effects, and off-screen sounds.
- 3- Verbal and visual channels: subtitles, slogans, notes, and inscriptions that appear on the screen.
- 4- Non-verbal and visual channel: images on the screen.

B. Audiovisual in Translation Studies

Over the last 20 years, AVT has been recognized, translated, and has played a role in academic research (see Al-Abbas & Haider, 2021; Al-Abbas et al., 2022). This mainly includes the transfer of multi-mode, multimedia speeches (conversations, monologues, opinions) in various languages/cultures. From a translation scholar's point of view, Baker (2001) states that in the early 1990s, AVT became "an exciting new discipline, perhaps the discipline of the 1990s". Delabastita (1989) states that despite the increasing quantitative importance of translation in the media, this branch of research has been ignored in academia. He believes this is due to the study of cultural phenomena. It has never been the top priority for academics. Delabastita also states that the number of individual studies has increased recently, but at the same time criticized the lack of a comprehensive approach to AVT.

Karamitroglou (2000) suggests that other reasons make AVT acceptable as a subfield of translational studies. That said, most AVTs today are executed with the original text in hand in writing. In addition, the typological study of AVT has already presented various transmission methods within the framework of translation studies as a coherent scientific method. AVT was also born out of the same momentum that led to literary translation. The difference between AVT and the translation of literary texts is clear and should be studied carefully. For example, when certain concepts of translation studies apply to AVT, they need to be corrected, extended, and reconsidered. Subtitles, for example, are short-lived, and their consistency relies on the interaction of speech and images. Also, literary translations often involve the individual author, whereas AVT involves many people or institutions (actors, directors, producers, writers, editors, sound engineers, photographers, etc.). This means that there is a relationship not only between the people involved in the creation of AVT products but also between them and their target audience. Whether in interlingual, intralingual, or bilingual subtitling, one of the following three modes can be used: subtitling, dubbing, or voice-over. Following is a brief account of the subtitling mode which is of direct relevance to the topic under investigation

C. Subtitling

Subtitling is one of many audiovisual language transfer methods, subtitles are a form of translation. Theorists in this field pay more attention to the importance of this kind of translation in translation research. Díaz-Cintas (2013) defines subtitling as "translation practice that consists of rendering in writing, usually at the bottom of the screen, the translation into a target language of the original dialogue exchanges uttered by different speakers, as well as all other verbal information that appears written on-screen (letters, banners, inserts) or is transmitted aurally in the soundtrack (song lyrics, voices off)" (P. 274). Gottlieb (1998) sees that the process of subtitling or as referred to as "captions" are transcriptions of film or TV dialogue presented together on the screen. The researcher considers that "cinema subtitlers

normally work from paper to paper, translating dialogue from a post-production script, the end product being a list of subtitles; these subtitles are then transferred onto the film by others"(p.36).

D. Culture-bound Expressions

Cultural expressions are utterances such as idioms, slang, clichés, taboos, metaphors, proverbs, and collocations that are specified to some cultures and fixed in different types of texts such as religion, ideology, and society. In this part, the researchers explain cultural-bound expressions as defined by many scholars, in addition to explaining some expressions and their meaning in SL. Cultural expressions represent a problem in applying translation principles to the translator's native language. These deeply inherent cultural concepts cannot be acquired through training or professional development but must be exposed and immersed in the relevant cultural environment.

According to Baker (2018) cultural-bound expressions are called cultural-specific items; while for Newmark (1988), they are cultural words. Nord (2005) identifies them as *Culturemes*.

Teilanyo (2007) believes that culturally related expressions are a source of translation difficulties. He believes that difficulties stem from the problem of finding sufficient equivalents in the target language. These terms convey concepts that are culturally sensitive in the source language. The languages have different meanings and cultural subsystems. Cultural expressions represent a particular problem in applying translation principles to the translator's native language. These deeply inherent cultural concepts cannot be acquired through training or professional development but must be exposed and immersed in the relevant cultural environment. In addition, subtitling this kind of expression must adhere to the translation's norms.

E. Empirical Studies

Scholars of translation have crossed linguistic boundaries to investigate "cultural differences" and their potential impact on these translations. This effect depends on whether the related languages are culturally close or far apart.

Ghazala (2002) investigates how some translators use translation strategies that may have a role in facilitating cultural expressions' translation such as domestication and cultural equivalence. According to the researcher, "everything in language is translatable in a way or another including cultural expressions" (p.170). He adds that the translator must use all that it gets to when translating cultural items idiomatically.

Homeidi (2004) investigates translators' obstacles when subtitling cultural-bound expressions and idioms related examples, in addition to idioms and cultural-bound expression's translation from English and Arabic. He concludes that the optimal strategy for accurate translation and rendering of cultural-bound expressions is the compensation strategy and that there are no specific rules for rendering such expressions. Finally, he argues that since translation is an act of communication, the ability and intervention of the translator are most needed in this regard.

Aldahesh (2008) discusses the issues that professional Arab translators and students face when translating idiomatic English into Arabic and suggested many recommendations for professional translators, linguists, and scholars. The crucial aspect of this type of problem is that it is impossible to realize the functional pragmatic equivalent of such verbs. Literal translation, mistranslation, simplification of idioms to meaning, violation of the Arabic system, and misleading errors such as misplacement of Arabic, change of register, improper speech behavior, use of paraphrases, use of spoken and regional Arabic are some of the problems. Dialects are the main reason for failing to provide appropriate functional pragmatic equivalents of the English idiomatic compound verbs listed in the translation test.

Balfaqeeh (2009) investigates the strategies used to translate cultural-bound expressions from English into Arabic. These strategies are domestication or foreignization. To accomplish the goal of the study, the researcher uses two qualitative interviews and a quantitative survey. The researcher concluded that the domestication translation strategy is preferred by Arab students. Moreover, Arab audiences value the strategies of literal translation and omission when watching movies related to cultural-specific items.

Bahumaid (2010) examines the student's competence in translating 15 cultural-bound expressions from English into Arabic. The results show that participants performed quite poorly in translating cultural-bound expressions from English into Arabic; the main types of errors included incorrect meaning, insufficient translation, and omission. The main reasons for the errors are insufficient understanding of English culture and the lack of understanding of the meaning, and improper use of the dictionary. Furthermore, the participants have demonstrated an incorrect understanding of the translation process used to translate specific cultural expressions.

Widyanto (2011) investigates the slang expression subtitles in the movie (*The Rocker*). The researcher's goal was to focus on the translations concerning accuracy and acceptability and categorization of the strategies used in translation. Eighty-two slang expressions were collected by the researcher, and five strategies were used in translating them namely, translating slang in SL with another slang in TL, translating slang expressions into something common in TL, omission, paraphrase, and loan words. The researcher concludes that the translations of slang expressions in the movie "*The Rocker*" were accurate and acceptable.

Balfaqeeh (2009) investigates the problems that the translators face when subtitling cultural-bound expressions from English into Arabic; he found out there is a lack in acquiring the meaning of these expressions. In addition, the researcher concludes that professional and non-professional translators tend to have shortcomings when translating cultural-bound expressions due to the lack of awareness.

The difference between English and Arabic may also be one of the factors that make it difficult to translate idiomatic expressions because Arabic is quite different from English, which renders translating cultural terms more difficult (Al-Khalafat & Haider, 2022). There is a solid foundation in both cultures, and the knowledge of the source language will enable the translator to grasp the implicit meaning expressed by idioms Al-Shawi and Mahadi (2012).

Banikalef and Naser (2019) examine the challenges faced by undergraduates in Jordan majoring in translation when translating cultural specific expressions from Arabic to English. To achieve this purpose, 11 (B. A) Translation students were given 20 cultural-bound expressions to translate from Arabic into English. These expressions were taken from the Jordanian Arabic novel "Mudun almilh" (Cities of Salt). The results show that different types of problems arise when participants translate these expressions. These issues are often related to failing attempts to achieve English equivalence, lack of knowledge in translating techniques and translation strategies.

Debbas and Haider (2020) investigate the cultural restrictions in subtitling the English cartoon series (Family Guy). The researchers focused on three major categories; religious remarks, jokes, and humor, which provoked the subtitlers to find the best rendering of these taboos for the Arab audience. The analysis reveals that the strategy used in the translation of religious utterances was the omission strategy. Concerning humor and jokes subtitling, the strategies used were three namely, retain unchanged, retain unchanged with added guidance and retain unchanged with detailed explanation. In terms of taboo translation, the most used strategies were omission and euphemism. The study concludes that the target audience plays a crucial role in determining the appropriate translation restrictions according to their ideology and culture.

Alsharhan (2020) examines Arabic subtitles that include taboo expressions that are used in Netflix and decided whether they differ from any norm in translating taboo expressions from English into Arabic such as euphemism and omission strategies. The subtitling strategy is identified and analyzed to present for establishing a new taxonomy representing the subtitling taboo expressions of the two languages and cultures. The data indicate that two major modifications to the subtitling strategy are needed and they are euphemism and shift register. Five Netflix shows full of taboo expressions were examined in this research. Subtitles from these shows were taken to put together a corpus that is analyzed qualitatively and quantitatively. The researcher shows different subtitle strategies, which are used to translate taboo expressions in Netflix's shows from English into Arabic, namely omission or euphemism,

A review of the empirical studies above evidently showed two major problems. First, the difficulty of translating or subtitling culture-bound expressions from English into Arabic and vice versa. Second, variability in the use of translation strategies, as some strategies were peculiar of some studies such as euphemism and omission and other strategies were peculiar of other studies such as substitution and paraphrase. However, the researchers benefited largely from this review as it shed some light on the status or role of strategies in subtitling culture-bound expressions more specifically slang expressions.

III. METHODS AND PROCEDURES

This research is qualitative, and the data was collected from the movies *Training Day* and *Goodfellas* that are aired on TV channels. Therefore, a description of both movies is in order "Training Day" and "Goodfellas" are Oscar award winners for best actor and best direction. *Training Day*, which was released (2001), is an African American gangster film by Antoine Fuqua and acted by Denzel Washington; this film draws a picture of a bad African American cop/ drug dealer who gets impunity from the gang. The movie is about a police drama (a veteran officer) who escorts a rookie on his first day with the LAPD's tough inner-city narcotics unit, eventually, it seems like this cop is trying to get this rookie in real problems to achieve a high reputation.

"Training Day" is a movie full of action and drama that asks the audience to decide what is necessary, what is heroic, and what crosses the line in the horrific places of fighting urban crime?

Goodfellas was released in (1990), and it is a movie by Martin Scorsese, which addresses a gangster/mob's daily basis life and crimes; it is about a young man who grows up within the mob and works very hard to develop himself through the ranks. However, he enjoys his lifestyle of cash and luxury and is oblivious to the horror that he causes. Both movies consist of a large number of slang expressions including sex, drugs, mob, and murder. Both movies were aired on Arabic channels such as MBC2. The subtitles investigated in this study were taken from a fansubber website, which is Subscene.com; which is quite possibly the most outstanding scripts databases; it sticks out, is easy to understand, has a solid interface, and offers every one of the scripts that individuals need flow.

To conduct the study the researchers followed these steps:

1. Reviewing several theoretical and empirical studies on translation and subtitling and the problems and strategies used to render subtitles into the target language.
2. Watching the two American movies, "*Goodfellas*", "*Training Day*" and identifying the subtitles of slang expressions.
3. Comparing the Arabic subtitled version of *Goodfellas* and *Training Day* with its transcription to identify the strategies used by the professional subtitler and two fansubbers in subtitling the slang expressions.
4. Drawing conclusion based on the analysis.
5. Presenting some recommendations for further studies.

IV. RESULTS AND DISCUSSION

Data analysis showed that the professional subtitlers possessed a mastery of the target language, namely Arabic and excellent writing skills, and finally in-depth cultural knowledge. Although the fansubbers did a good job, in some instances they failed to produce the idiomatic subtitling of some slang expressions. What follows is a discussion of the subtitling of the thirty slangs by both groups along with the strategies used by them.

Example 1

Paul: "Gotta pop his cherry sometime"

Professional subtitler: يجب أن نسحق كرزته

Fansubber 1: إنه يسعى للإثارة

Fansubber 2: يجب أن نفقده عذريته

This dialogue is from the movie "Training Day" when Alonzo (The corrupt police officer) was teasing Jimmy (The rookie police officer). You may suppose you could technically pop a cherry by crushing the fruit, but the slang expression pop the cherry means to lose one's virginity. The professional subtitler used the calque strategy when subtitling the phrase pop his cherry as الكرزة, which is incorrect and resulted in confusion among the audience. Fansubber 1 used the strategy of euphemism rendering it as يسعى للإثارة and fansubbers 2 did the very opposite by subtitling it as نفقده عذريته using the strategy of calque.

From the researcher's point of view, professional subtitlers adhere to constraints by the company they work for, or by the cultural constraints of their society and its ideology, while fansubbers do not, and that's why they deal carefully when subtitling slang expressions especially the ones with taboos.

Example 2

Alonzo: Was she a dyke? A lesbian?

Professional subtitler: Omission

Fansubber 1: من هي؟ هل هي سحاقية؟

Fansubber 2: من هي؟ هل كانت متخلفة؟

This dialogue is from the movie "Training Day". An example of omission is shown in subtitling the slang expression dyke, which represents gay women or lesbians. The professional subtitler opted for the use of the omission strategy and this complies with the standards of the Arab and Muslim communities. However, fansubber1 subtitled it as السحاقية using the strategy of calque. Fansubber 2 subtitled the word dyke as متخلفة, using the strategy of paraphrase.

Example 3

Tommy: Janice and I were having so much fun; we started screwing each other at work

Professional subtitler: Omission

Fansubber 1: بدأنا بعلاقة سوية في العمل

Fansubber 2: أنها بدأت تفسد الأمور

This dialogue is from the movie "Goodfellas". Another example is the expression screwing, which means having sex; it is similar to the word fuck. The professional subtitler here used the omission strategy to avoid inappropriateness, which is against norms and beliefs in the target culture. However, fansubber1 used the strategy of euphemism by translating it as بدأنا بعلاقة. In addition, fansubber 2 used the strategy of paraphrase.

Example 4

Alonzo: Big boys have you grab your ankles, man.

Professional subtitler: في السجن سيقضون عليك

Fansubber 1: سيغتصبونك

Fansubber 2: سيرفعونك من رسع قدميك يا رجل

This dialogue is from the movie "Training Day". Grabbing ankles is a term used to describe being bowed for the death penalty; an example of euphemism strategy is shown in the professional subtitler-subtitling example: "grab your ankles" as سيقضون عليك, while fansubber1 subtitled it as سيغتصبونك using the strategy of the dysphemism. Fansubber 2 rendered it as سيرفعونك من رسع قدميك يا رجل using the strategy of a word for word translation, which makes the meaning vague and unclear; nonetheless, it conceals the harsh rendering of the expression.

Example 5

Tommy: "Henry got pinched. Where?"

Professional subtitler: لقد تم قرص هنري

Fansubber 1: تم سجن هنري. أين؟

Fansubber 2: لقد قبض على هنري. أين؟ -

This dialogue is from the movie "Goodfellas". The professional subtitler used the calque strategy and rendered it as تم قرص, and did not convey the correct meaning of the expression in the source text. When the subtitler goes literal, he does not take into account differences between cultures or background knowledge between readers of the original in the original language and readers of the translation in the target language. Both Fansubber1 and 2 used the strategy of paraphrase by rendering got pinched as تم سجن and تم قبض على keeping the sense of the utterance.

Example 6

Henry: Tony killed a made guy that was part of the Gambino crew.

Professional subtitler: تومي قتل رجلا مسنودا

Fansubber 1: (تومي) قتل شخصاً منتصباً للمافيا، من جماعة (غامبينو)

Fansubber 2: تومي قتل زعيماً من المافيا

This dialogue is from the movie "Goodfellas". In the example above, the professional subtitler translated it as رجلاً adopting the strategy of paraphrasing. It ought to be noted that the term made guy is not necessarily a boss, but simply somebody who is a member of the Mafia. Fansubber 1 has adopted the explicitation strategy by subtitling made guy as شخصاً منتصباً للمافيا. In addition, fansubber 2 used the strategy of paraphrase by translating it as زعيماً من المافيا.

Example 7

Tommy: Don't go busting my balls. Okay?

Billy: "If I were busting your balls, I would send you home for your shine box."

Professional subtitler: لا تقم بإهانتني

Fansubber 1: لا تغضبني، حسناً؟

Fansubber 2: لا تتكبر علي، لا تزعجني

This dialogue is from the movie "Goodfellas". Here, the professional subtitler used the strategy of paraphrase by rendering it as لا تقم بإهانتني; which is so close to the source text meaning. Fansubber1 and 2 used the strategy of paraphrase when subtitling the expression bust my balls into لا تغضبني and لا تزعجني.

Example 8

Tommy: I've been trying to bang her for fucking month, bang this fucking blonde.

Professional subtitler: كنت أحاول مواعدها منذ شهر، أحاول أن أحصل على تلك الفتاة

Fansubber 1: إنني أحاول مضاجعة تلك الفتاة، مضاجعة الشقراء

Fansubber 2: أردت أن أضاجعها منذ شهر

This dialogue is from the movie "Goodfellas". Bang is a slang expression used to express sexual intercourse with someone. The professional subtitler used the strategy of euphemism by beautifying and hiding the true meaning of the expression in the previous example bang and rendering it as مواعدة. The professional subtitler used this strategy in compliance with the cultural constraints of the community and the audience. However, fansubber1 transposition and fansubber 2 used the strategy of euphemism by rendering bang as مضاجعة. So mitigating the effect of the expression on the viewers.

Example9

Jimmy: "Fucking rat. His whole family's all rats."

Henry: "Yeah."

Professional subtitler: إنه تافه، عائلته كلها تافهة

Fansubber1: إنه واش على أية حال، عائلته كلها من الوشاة

Fansubber 2: كان سيكر ليصبح واشياً، كل عائلتهم واشون

This dialogue is from the movie "Goodfellas". In slang, the word rat indicates betrayal or snitching on someone. The professional subtitler used the strategy of paraphrase; fansubber 1 subtitled the slang expression "rat" as "واش", and fansubber 2 translated it as واشون so both using the strategy of paraphrase.

Example 10

Jake: "Who are you?"

Alonzo: "The Goddamn zigzag man."

Professional subtitler: أنا رجل الزج زج؟ "من أنت

Fansubber 1: "من أنت؟ الرجل المنحرف"

Fansubber 2: أنا رجل الزج زج، من أنت، بحق الجحيم؟

This dialogue is from the movie "Training Day". In slang, zigzag refers to marijuana, or the papers used for rolling joints (weed). The professional subtitler and fansubber2 subtitled it as الزج زج using the strategy of transliteration while fansubber1 rendered it as الرجل المنحرف using the strategy of paraphrase.

Example 11

Alonzo: Yeah. I got four boys, you need a son, you let me know. I'll hook your old lady up; you know? I don't miss it.

Professional subtitler: "إذا أردت أحد منهم ما ليقم علاقة مع ابنتك"

Fansubber1: سأضاجع زوجتك! أنا لا أخطئ:

Fansubber 2: إذا أردت أحد منهم ليقم علاقة مع ابنتك، قل لي، و لن أتأخر

This dialogue is from the movie "Training Day". According to the Online Slang Dictionary, hooking up refers to sexual activity. The professional subtitler and fansubber 2 used the strategy of euphemism rendering hook up as ليقم علاقة. Fansubber1 rendered it as سأضاجع using the strategy of transposition.

Example 12

Alonzo: I see you down here again, I will take your vehicle, make you go home, I'm going to let the homeboys up the hill, run a train on your girlfriend. You know what a train is, don't you, huh?

Professional subtitler: سأجعل أولاد المنطقة يستخدمون صديقك

Fansubber 1 : أو سأجعل أولاد المنطقة يستخدمون صديقك و أنت تفهم ما الذي أعنيه :

Fansubber 2: سأجعل سكان المنطقة يبالغون منها أنهم معنى ذلك

This dialogue is from the movie "Training Day". According to Urban Dictionary, to run a train refers to the situation where multiple men have sex with a woman one after the other, with or without consent. The professional subtitler and

fansubber 1 rendered the slang expression as يستخدمون using the strategy paraphrase while fansubber 2 used the strategy of euphemism to substitute the offensive expression for another that might not offend or suggest unpleasant experience by rendering “run a train” as سيئالون منها.

Example 13

Tommy: you Motherfucking mutt! You fucking piece of shit!“This cop**fucker's an arch-criminal

Professional subtitler: Omission

Fansubber 1: Omission

Fansubber2: هذا اللعين هو مجرم حقيقي.

This dialogue is from the movie “Training Day”. The professional subtitler used the strategy of omission due to the harshness and inappropriateness of these types of slang expressions such as Motherfucking, fucking piece of shit, and co**fucker by eliminating the taboo expression. This strategy mostly produces a different effect on the target readers in the target text. Fansubber1 also used the strategy of omission. Fansubber 2 rendered the previous taboo expressions as هذا اللعين using the strategy of euphemism due to restrictions of Arab and Muslim culture.

Example 14

Sandman's Wife:

Punk-ass, bitch-ass crooked-ass cop.

Professional subtitler: أيها الشرطي اللعين

Fansubber 1: شرطي حقير

Fansubber 2: أيها الشرطي اللعين

This dialogue is from the movie “Training Day”. T All the subtitlers, the professional subtitler, and the two fansubbers 1 and 2 adopted the strategy of euphemism in translating the slang expressions Punk-ass, bitch-ass crooked-ass cop as لعين وحقير to conceal and tone down the offensive expression. This strategy is considered acceptable and understandable in the target Arab culture.

Example 15

Alonzo: I ace this assignment, department's wide open.

Professional subtitler: انا كحجر النرد في هذه المهم

Fansubber 1: أبرع في هذا العمل ويصبح القسم مشرع الأبواب

Fansubber 2: تعال إلى القسم يوما

This dialogue is from the movie “Training Day”. The professional subtitler used the word for word or calque strategy by rendering the word Ace as النرد, and by that, he failed to achieve a good translation of what is in the context. Fansubber 1 got this right by translating the word Ace as أبرع which is an accurate translation using the strategy of paraphrase. Fansubber2 used the strategy of paraphrase leaving the audience confused by rendering it as تعال إلى القسم يوما.

Example 16

Alonzo:

Yeah, time to get my swerve on here.

Professional subtitler: أجل، حان وقت مروري إلى هنا

Fansubber1: حان الوقت للانحراف هنا!

Fansubber 2: حان الوقت للانحراف هنا

This dialogue is from the movie “Training Day”. According to The Online Slang Dictionary, to get one's swerved on is to drink and consume alcohol. The professional subtitler used the strategy of translating using paraphrase by rendering it حان وقت مروري هنا that is not equivalent and misleading to the target audience. Fansubber1 translated it as حان وقت الانحراف, and used the strategy of paraphrase taking into account the cultural differences between the source and target language and keeping the meaning of the expression, and so did fansubber 2.

Example 17

Alonzo: Hear that, bro? My dog, here, wants to lock you up. Been to the booty house? Grabbin ankles for the big boys?

Professional subtitler يوجد مكان لك في الاسر

Fansubber1: لدينا متسع في الزنزانة؟ أقصدها يوماً

Fansubber 2: لدى مكان لك في الأسرى

This dialogue is from the movie “Training Day”. According to Urban Dictionary, Booty House is a “Jail, Prison, or any other type of state / City correctional facility, and it is a common homosexual affair by male or female inmates”. The professional subtitler and the fansubbers used the strategy of paraphrase by rendering the slang expression as الأسرى and الزنزانة.

Example 18

Alonzo: Man the fuck up! Finish that shit

Professional subtitler: Omission

Fansubber 1: Omission

Fansubber 2: إخرس و انتظر، أكمل هذا الشيء الملعون

This dialogue is from the movie “Goodfellas”. The professional subtitle and fansubber 1 used the strategy of omission by deleting the word man up completely. However, fansubber 2, he rendered it as إخرس using the strategy of paraphrase

Example 19

Alonzo: It is a shitty dime; see the small hairs, undeveloped seeds.

Professional subtitle: إنها مخدرات، أترى تفاصيلها أترى كيف هي؟

Fansubber 1: أنظر إلى هذا إنها سيئة. أنظر إلى الشعيرات والبذور غير الناضجة:

Fansubber 2: دعني أرى، إنها قديمة أيضاً من المحتمل من العام الماضي

This dialogue is from the movie “Training Day”. According to Urban Dictionary, Dime Bag is “a general term for \$10 worth of weed”. The professional subtitle seems to be aware of such expressions and acknowledging the cross-cultural differences, so he used the strategy of transposition by rendering it as مخدرات. Fansubber1 and 2 used the strategy of paraphrase.

Example 20

Tommy: He bought his fucking button!

Professional subtitle: Omission

Fansubber 1: Omission

Fansubber 2: لقد اشترى رتبته! هذا الرجل القوي المزيف

This dialogue is from the movie “Goodfellas”. According to Urban Dictionary, “button man” and “Hit-man” usually does the dirty work/muscle work for the mob bosses. Both the professional subtitle and fansubber 1 used the strategy of omission when not translating the word button. Nevertheless, fansubber2 used the strategy of paraphrase لقد اشترى رتبته.

Example 21

Tommy: Say hello to those blow-job hacks.

Professional subtitle: رحب بأولئك الشواذ

Fansubber1: Omission

Fansubber2: Omission

This dialogue is from the movie “Goodfellas”. According to Slang.org, a “blowjob” is a slang term for oral sex. Such expressions are unacceptable in Arab culture. The professional subtitle rendered it as رحب بأولئك الشواذ using the strategy of paraphrase. Fansubber1 and 2 chose not to subtitle this slang expression using the strategy of omission.

Example 22

Henry: Instead of getting rid of the truck like he was supposed to, he got stoned.

Professional subtitle: أخذ يدخن الحشيش بدلاً من التخلص من الشاحنة

Fansubber 1: تعاطى المخدرات، بدلاً من التخلص من الشاحنة:

Fansubber 2: كما هو مفروض، تخدر بدلاً من أن يتخلص من الشاحنة

This dialogue is from the movie “Goodfellas”. The professional subtitle rendered the slang expression stoned as يدخن الحشيش using the strategy of paraphrase. Fansubber 1 did the same thing by rendering the expression as تعاطى المخدرات using the same strategy, so did fansubber2 by subtitling it as تخدر, and even though it is out of context, it is still comprehended by the audience because Arabs use the word تختر to indicate that someone is narcotized (due to drugs).

Example 23

Tony: They'd be up a creek if not for me.! I want my money.

Professional subtitle: Omission

Fansubber1: Omission

Fansubber2: Omission

This dialogue is from the movie “Goodfellas”. According to Urban Dictionary, a creek is a difficult or seemingly hopeless situation. The professional subtitle, fansubbers1 and fansubber 2 failed to subtitle the word creek and skipped it as if it is not there in the dialogue using the omission strategy. So the strategy of omission is in order here.

Example 24

Alonzo: You see that zero head trying to act like, he's not slanging dope?

Professional subtitle: أترى ذلك الشخص الذي يرفض المخدرات

Fansubber 1: أترى ذلك الشخص الذي يمثل أنه يرفض المخدرات

Fansubber 2: أترى هذا الشاب الذي يتصرف وكأنه لا يبيع المخدرات

This dialogue is from the movie “Training Day”. According to Slang Define.com, slanging dope is an expression used for people trying to sell drugs in the neighborhood. The professional subtitle and fansubber 1 rendered the slang expression slanging dope as يرفض المخدرات using the strategy of paraphrase. As for fansubber 2, he used the same strategy as well لا يبيع المخدرات.

Example 25

Jimmy: Good for you, Don't take no shit off anybody.

Professional subtitle: لا تقبل الإهانات من أي أحد

Fansubber 1: لا تقبل أية إهانة من أي أحد :

Fansubber 2: جيد. لا تسمح لأحد أن يهينك

This dialogue is from the movie “Goodfellas”. Taking no shit is a slang expression that means you are not tolerating anyone who humiliates, talks nonsense, lies, and cheats on you. The professional subtitler and the two fansubbers managed to choose the right and equivalent subtitles for this expression which is the لا تقبل الإهانة and لا تسمح لأحد أن يهينك using the euphemism strategy.

Example 26

Narrator: It wasn't like that for wiseguys.

Professional subtitler: لم تكن الأمور كذلك لرجال العصابات :

Fansubber 1 : لكن الأمر لم يكن كذلك لأفراد العصابات

Fansubber 2: لم يكن الأمر كذلك لرجال العصابات

This dialogue is from the movie “Goodfellas”. According to Online Slang Dictionary.com, a wise guy is a member of the mafia. The professional subtitler and the two fansubbers rendered the slang expression as رجال العصابات and أفراد which conveys the meaning completely using the strategy of dysphemism.

Example 27

Stan: That prick will do 6 months in the puzzle factory.

Professional subtitler: Omission

Fansubber 1: Omission

Fansubber 2: سيقضي 6 أشهر في المصح

This dialogue is from the movie “Training Day”. According to Urban Dictionary, a puzzle factory is a “nickname for insane asylum”, which is an organization that protects people with mental illness. Both the professional subtitler and fansubber 1 used the omission strategy when subtitling the slang expression puzzle factory, whereas fansubber 2 rendered it as المصح using the strategy of euphemism

Example 28

Smiley: Don't sweat it judo, we ain't playing for money.

Professional subtitler: لا تقلق، لا نراهن على المال

Fansubber 1: لا تقلق , نحن لا نلعب على المال .

Fansubber 2: لا تقلق , نحن لا نلعب على المال .

This dialogue is from the movie “Training Day”. According to Longman Dictionary, the slang expression don't sweat it is an “American English spoken term used to tell someone not to worry about something”. The professional subtitler rendered don't sweat as لا تقلق, so did fansubber 1 and fansubber 2 using the method of the paraphrase strategy.

Example 29

Letty: I got jumped by these two crackheads today.

The professional subtitler: لقد اعتدى علي اثنين من المدمنين

Fansubber 1: هاجمني إثنين من المدمنين

Fansubber 2: الكوكايين هاجمني مدمني

This dialogue is from the movie “Training Day”. According to Cambridge English Dictionary, a crackhead is “a person who cannot stop using crack (an illegal drug)” and has been addicted to it. The professional subtitler rendered the slang expression crackheads as مدمني المخدرات using the paraphrase strategy so did fansubber 1 by rendering it as المدمنين. Fansubber 2 rendered crackheads as الكوكايين مدمني using the strategy of explicitation.

Example 30

Alonzo: So you're going to hook me and book me, huh?

Professional subtitler: ستقبض عليّ , أليس كذلك ؟

Fansubber 1: ستقبض عليّ , أليس كذلك ؟

Fansubber 2: هل ستعتقلني؟

According to Urban Dictionary, to hook and book is “A slang term f meaning arresting someone. Hook is handcuffing someone and book is booking them in jail”. The professional subtitler rendered hook and book as ستقبض عليّ, and so did fansubber1 using the strategy of paraphrase. Fansubber 2, however, rendered it as ستعتقلني using the strategy of transposition

The table below shows the strategies that the professional subtitler and the two fansubbers used in subtitling the slang expressions in the two movies “Goodfellas” and “Training Day”. The most used strategy is paraphrase, (28) times, and the least used one is transliteration, which was used once by the professional subtitler and once by fansubber 2.

Frequency and types of strategies used by the professional subtitler and fansubbers

Subtitling strategy	Professional Subtitler	Fansubber 1	Fansubber 2	Total
Paraphrase	12	13	13	38
Euphemism	6	5	6	17
Omission	7	6	2	15
Calque	3	2	3	8
Dysphemism	1	2	1	4
Explicitation	0	1	2	3
Transposition	1	1	1	3
Transliteration	1	0	1	2

V. CONCLUSION

The data indicates that the professional subtitler did a good job in translating the slang expressions under investigation in this article. This applies to some extent to the subtitling of the fansubbers whose performance was a bit lower than that of the professional subtitler. This is not, of course, strange as professional subtitlers are expected to offer good service to the viewers who watch these movies. In this regard, good service entails proper and acceptable translations of slang expressions. This is in line with Pym (2012) who states that a professional is someone who can provide a service that the buyers of the service cannot do themselves. Clients pay translators to do their job and, as they do not necessarily have the knowledge or expertise to revise the translation, they trust the work provided by the translators.

It is noteworthy to say that slang expressions fall within the domain of culture-bound expressions and the translation of these expressions constitute challenges to both professional and non-professional subtitlers for two reasons; first, slang terms consist of non-formal language whose use is restricted to certain contexts and by people belonging to the same social group; second the lack of equivalent terms in the target language and culture as argued by Teilanyo (2007) who maintains that culturally-related expressions are a source of translation difficulties and that difficulties stem from the problem of finding suitable equivalents in the target language. This ties in well with Banikalef and Abu Naser (2019) who found out that the problems that occur while translating cultural-bound expressions are often related to the failure of English equivalence attempts, lack of translation skills, and knowledge of translation strategies.

Before we embark on discussing the strategies used for slang expressions subtitling, it is worthwhile to state that in the field of translation in general and AVT in particular many scholars have tackled translation strategies and for this purpose suggested different classifications for subtitling and translation strategies. So many scholars and researchers can be cited in this context Ivarsson (2004), Gottlieb (1994), Cintas and Remael (2007), Aixelá (1996), and Davies (2003). Each of the typologies suggested by these scholars consists of a varying number of strategies that may overlap with other strategies. Here and due to limitations, the strategies proposed by Gottlieb (1994), and Cintas and Remael (2007) will be highlighted. The former scholar suggested strategies to interpret language and cultural problems in translation which are employed in subtitling texts and these are: 1) expansion, 2) paraphrase, 3) transfer, 4) imitation, 5) transcription, 6) dislocation, 7) condensation, 8) decimation, 9) deletion and 10) resignation. In this research the model put forward by Cintas and Remael (2007) will be used for exploring the subtitling strategies of slang expressions for several reasons; it is simple and straightforward and can adequately account for the slang used and it is most commonly used in the field of AVT especially in the subtitling of culture-bound references. Their typology consists of the following strategies, 'loan, calque (literal translation), explication, substitution, transposition, lexical recreation, compensation, and omission.' Other strategies not within the framework of Cintas and Remael (2007) classification were supplemented to account for subtitling, namely, euphemism and dysphemism. The former strategy implies the use of a word or phrase in a positive way that appeals to others while the latter is the opposite where one uses a word or phrase offensively to substitute for a pleasant one. They were of course suggested accounting for many subtitling examples.

As shown in the table above, the most frequently used strategy was the paraphrase one which was used 38 times by the professional subtitler and fansubbers, followed by euphemism and omission. The least used ones were dysphemism, explication, transposition, and transliteration. The high ranking of the paraphrase strategy may be attributed to the lack of equivalents or similar expressions or subtitlers' unfamiliarity with these spoken and informal forms as in example 6 busting my balls and example 27 to get stoned. The euphemism strategy ranked second by the professional subtitler and fansubbers and it was used 14 times as in example 17 Punk-ass, bitch-ass crooked-ass cop as لعين وحقير and 31, taking no shit لا تقبل الإهانة. It is natural for professional subtitlers to use this strategy as this is a paid job and thus they should comply with the guidelines and instructions provided by the company or agent who entrusted them with this task. Besides, they consciously know that their subtitled products are being monitored by the public and official bodies such as the censorship bureau. Fansubbers used this strategy 11 times and one would not expect them to use as many dysphemism because they adopt a more liberal approach and they are known to be "norm breakers".

The omission strategy ranked third and was used 15 times by both groups of subtitlers. From our perspective, the use of this strategy fits most here because slang expressions are generally full of taboos, vulgarisms swear and profanities as in example 13 Motherfucking, fucking piece of shit. Thus, a translator resorts to this strategy regardless of being a professional or non-professional subtitler. In light of the findings of this study, the researchers recommend that further studies be conducted on the subtitling of British slang expressions and the investigation of the subtitling of slang expressions in other target cultures and languages such as Spanish, Persian, Turkish, Greek, and Kurdish. Finally, it is recommended that the subtitling of slang in other types of movies such as adventure, romance, comedy, thriller, and Western be conducted to explore points of agreement or disagreement with the findings reported here.

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Ruba Hashish received her Master's in Audiovisual ad Mass Media Translation from the Applied Science Private University, Amman, Jordan. Her main areas of interest include corpus linguistics, pragmatics, and translation studies.

Riyad F. Hussein (Corresponding author) is a professor of linguistics. He obtained his Ph.D. from the State University of New York in 1981. He has published extensively in international journals such as Language Problems and Language Planning, English for Specific Purposes, IRAL, World Englishes, Language Sciences, META, Papers, and Studies in Contrastive Linguistics, and Grazer Linguistische Studien. His research interests include sociolinguistics, bilingualism, corpus linguistics, second language acquisition, translation, and lexical studies.

Factors Contributing to Willingness to Communicate in English of Thai Undergraduate Students in the Immersion Programs

Nitchamon Suvongse

Faculty of Liberal Arts, Mahidol University, Nakhon Pathom, Thailand

Natthapong Chanyoo*

Faculty of Liberal Arts, Mahidol University, Nakhon Pathom, Thailand

Abstract—The present study investigated psychosocial and psychocultural variables contributing to willingness to communicate in English as a second language (L2WTC) and determined the influence of the variables towards L2WTC of Thai undergraduate students in the immersion programs. Three hundred and forty-one students in the immersion programs at a Thai public university participated in the study. A mixed-method research design was employed with a questionnaire, focus group interview questions, and observation record. Data were analyzed utilizing frequency, percentage, one-way ANOVA, and multiple regression analysis. The findings revealed that the psychosocial variables influencing L2WTC of the participants were communication apprehension, introversion, and instrumental motivation, and select psychocultural variables of *kwam kreng jai*, fear of losing face, unity, and teacher status. Multiple regression analysis revealed that the variables altogether accounted for 78% of influencing variables on L2WTC, including self-perceived communicative competence, fear of losing face, teacher status, introversion, and communication apprehension, respectively. The results of this study explain the L2WTC contexts of Thai students in immersion programs that teachers, course designers, and scholars can take into account to design a more effective learning environment for students to speak out where participation in English is required.

Index Terms—L2WTC, willingness to communicate, English immersion program, communication competence

I. INTRODUCTION

MacIntyre & Charos (1996) define Willingness to Communicate in English (L2WTC) as “a readiness to enter into discourse at a particular time with a specific person or persons, using an L2”. MacIntyre et al. (1998) developed a Heuristic Pyramid Model of L2WTC as their conceptual framework to investigate the factors underlying the communication intention of L2 speakers. The model hierarchy indicated a few communication factors immediately influenced by situational variables (Layer I-III) and individual influences (Layers IV-VI). The situational variables may change depending on contextual factors, while individual effects were relatively stable and long-lasting through different communication settings. However, the results of previous studies on psychosocial variables were still varied. Other studies conducted in Asian contexts where L2 is studied as a second (ESL) or as a foreign language (EFL) also discovered new constructs mainly relative to cultural orientations. For example, Wen & Clement (2003) and Maftoon & Ziafar (2013) found that Chinese learners' L2WTC was influenced by 'Confucianism' – the belief which values the wisdom and knowledge of teachers – to the extent that the learners would feel more or less discomfort to express their opinion if it contradicts to their teachers and classmates.'

Nevertheless, the said findings do not apply to a limited number of L2WTC research in a Thai context, where few unique cultural constructs, such as *Kwam Kreng Jai* (KKJ) and *Fear of Losing Face* (FLF), are greatly exercised (Chaidaroon, 2003; Pattapong, 2010). Previous L2WTC studies in Thailand mainly related to classroom contextual factors (Suksawas, 2001; Thong-Iam, 2010). Moreover, the studies were conducted on participants with low proficiency, which highly influenced low L2WTC. Therefore, this present study opted to investigate a group of participants with a high level of English proficiency to reveal actual variables influencing L2WTC. The purpose of the current research is thus twofold: (1) to investigate the psychosocial and psychocultural variables influencing L2WTC, and (2) to determine the influence of these variables towards L2WTC of Thai undergraduate students in the immersion programs.

Two research questions were addressed to fulfill the research objectives: (1) What are psychosocial and psychocultural factors influencing willingness to communicate in English among Thai students in immersion programs? And, (2) What is the contribution of overall and each individual psychosocial and psychocultural factor to willingness to communicate in English of Thai students in immersion programs?

* Corresponding author

II. LITERATURE REVIEW

Previous L2WTC research in EFL contexts yielded mixed results. However, Communication Apprehension (CA) and Self-Perceived Communicative Competence (SPCC) were the most significant predictors of L2WTC in most studies. CA is defined as "an individual's level of fear of anxiety associated with either real or anticipated communication with another person or persons" (McCroskey & Richmond, 1991). If a person has a high level of CA, a low L2WTC level is expected, and vice versa. A significant positive and direct path from CA to L2WTC was found in L2WTC studies in Chinese contexts (Yu, 2009; Peng, 2015) and was reported to highly influence L2WTC among language learners in the Thai context (Boonsongsup & Rimkeeratikul, 2012; Thong-Iam, 2010; Pattaong, 2010). Ponata (2015) found that Thai EFL learners' CA was underlined by fear of negative evaluation and was related to classroom management in terms of communication, informal testing, and the teacher's characteristics. CA is closely associated with SPCC, "the perception that one can perform effective communication in a given L2 context" (McCroskey & Richmond, 1991). If a person has a low level of CA and a high level of SPCC, the person would have high L2WTC and vice versa. MacIntyre & Charos (1996) found that SPCC played the most significant role influencing L2WTC among language beginners, and Clement, Baker, & MacIntyre (2003) proposed that SPCC drives one's L2WTC than actual competence does. However, Hashimoto (2002) found that SPCC did not significantly affect the communication frequency among L2 advanced Japanese learners. This implied a further layer of mediating factors between having the competence to engage in L2 conversation situations and the actual performance (Dornyei, 2010).

Meanwhile, SPCC was not included in the Thai context as the preeminent variable in any studies. Regarding motivation variables to L2WTC, Gardner (2002) found the correlations between integrative motivation—or "a desire to understand the language and culture of another group for interaction"—and higher L2 level achievement, and between integrative motivation and quick L2WTC response in the classroom. Yashima (2002) also replicated a similar result in a Japanese classroom, where motivation directly influenced L2WTC. However, both results on motivation were in contrast to MacIntyre and Charos (1996), Kimsuvan (2004), and Yashima et al., (2004) – that reported the indirect influence of motivation on L2WTC.

Only a few studies on the influences of personality traits on L2WTC were found. However, most studies replicated similar results that introversion and extroversion are the most consistent variables impeding L2WTC and that introverts are more prone to anxiety than extroverts (MacIntyre & Thivierge, 1995; MacIntyre and Charos, 1996). Yu (2009) found that the personality traits of Chinese participants remained constant across different language uses in L1 or L2 in communication situations.

Previous L2WTC studies in the EFL context proposed new constructs to MacIntyre et al. (1998)'s Model. One of the constructs was International Posture (IP), which refers to "how an individual does not relate oneself to any specific L2 group, but the international community" (Yashima, 2009). According to Yashima et al. (2004), the participants who had a greater interest in international affairs, careers, and activities – also had high L2WTC. In addition to the Japanese context, IP was reported in China (Yu, 2009; Peng, 2015) and Korea (Edward, 2006). Other additional constructs to the heuristic pyramid model were psychocultural variables. According to Fishbein & Ajzen (1970), the individual's L2WTC can be influenced by social norms to some extent that one might feel pressured to engage in an L2 communication situation. A qualitative study by Pattapong (2010) revealed some preeminent psychocultural factors in the Thai L2WTC context, which included Fear of Losing Face (FLF), Kwam Kreng Jai (KKJ), Unity, and Teacher Status (TS). FLF refers to "participants' response, which discloses their concerns about others' negative evaluation towards themselves." Pattapong (2010) found that low L2WTC learners had FLF towards their peers and teachers, and high L2WTC learners also had FLF when they lacked confidence in vocabulary use in communication situations.

However, the context of the studies was dissimilar to those conducted in Japan and China. In Japan, Matsumoto (1988) found that FLF appeared when learners were required to use honorifics to gain social acceptance and conformity to group goals. In China, Gu (1990) found that FLF was caused by one's lack of ability to observe how others behave, not because their face concept is being threatened. Another psychocultural variable was KKJ, a concept of politeness found at the root of Thai society (Pattapong, 2010). KKJ refers to "to be considerate, to feel reluctant to impose upon another person, to take another person's feeling (an ego) into account, or to take every measure not to cause discomfort or inconvenience for another person" (Komin, 1990). Pattapong (2010) found that KKJ among low and high L2WTC learners often appeared during the conversations with their peers, and its causes included not wanting to take speaking opportunities from classmates, wasting others' time, and disagreeing with the justified agreement within the group. Another psychocultural variable is unity, or "the participants' responses indicating the need to comply with what others do in class." According to Thong-Iam (2010), the influence of unity on L2WTC was inevitable in the classroom with more united relationships, leading to positive communication behavior and greater L2WTC level. Pattapong's (2010) findings also reported that unity could affect low and high L2WTC learners. The last psychocultural variable was TS, or "the influence of learners' feelings of social distance between themselves and teachers based on the belief that they are obliged to respect the teachers. According to Pattapong (2010), the hierarchy issue of TS was reported when a proficient L2 participant decides to speak with her peer instead of the teacher or when other participants avoid challenging or arguing with their teacher due to uncomfortable feelings.

III. METHODOLOGY

A. Participants

The target population of this study was 3,068 Thai undergraduate students in the immersion programs who majored in six different fields of study. The immersion programs refer to "full-time academic programs in which English was used as a medium for teaching and learning. It is an academic program where students are exposed to more frequent L2 contact and experience with a supportive environment of possessing the abilities to perform their target language (in this case is, English) regardless of any academic language situation, as compared to those who study in the non-immersion program". The minimum English proficiency level of the participants was equal to B2 of the Common European Framework of Reference (CEFR) scale as corresponding to their minimum required TOEFL score at 79 or IELTS score at band 6 for their admittance to the college. The researchers chose these participants to reveal the L2WTC influencing variables, which are not misdirected by the L2 proficiency.

B. Sample Size and Sampling Methods

Determined by Krejcie & Morgan (1970) at a 95% confidence level, 341 students were recruited as the sample of this present study. The final number of participants was 409 because the researchers added 20% above the calculated number to compensate for dropouts or incomplete returns. This study employed purposive sampling to recruit participants for quantitative and systematic random sampling for the qualitative part. Participation in the study was entirely on a voluntary basis.

C. Data Collection

A questionnaire was employed for a quantitative part, and focused group interview and group observation were used for the qualitative part. The criteria for selecting participants in the qualitative part of this study were that: 1) the participants must have completed at least two of the compulsory English courses in their study to exclude the participant's proficiency level as an impeding factor to L2WTC; and 2) the mean score of L2WTC obtained from the completed questionnaire of the participant must be low to medium, SPCC score must correlate negatively with the level of L2WTC, and the level of CA must be relatively high.

D. Validity and Reliability

The validity of the research instruments was verified using a method of index of item-objective congruence (IOC) to calculate the average scores given by experts. If any item received less than 0.67, it was revised according to the experts' suggestions until it finally received all approvals. The instrument was piloted prior to collecting quantitative and qualitative data. For reliability, Cronbach's alpha coefficient of the Corrected item-total Correlation (CITC) was computed on quantitative data and reported 0.788. A qualified inter-rater was invited to co-analyze qualitative data.

E. Data Analysis

This study employed descriptive statistics to analyze demographic data, including the degree of L2WTC, psychosocial factors, and psychocultural factors based on percentage and frequency distribution. One-way ANOVA was conducted to find out the variables that significantly influenced L2WTC. Multiple regression was used for investigating the accountability of the L2WTC influencing variables. A Focus group interview was employed in the qualitative study to provide in-depth information on pre-selected discussion topics. The interview data were transcribed, coded, and grouped by content analysis and thematization to conclude the final patterns. Data from a group observation were collected on the observable L2WTC behavioral intentions and the frequency during the focus group interview.

IV. RESULTS

Based on the quantitative data, which the L2WTC level was determined based on four context-type sub-scores including public, meeting, group, and dyad based on McCroskey & Richmond (2013) 's Measurement Instrument Database for the Social Science, it was found that the L2WTC among the participants of this present study was moderate ($M = 3.21$).

RQ1: What are psychosocial and psychocultural factors influencing the willingness to communicate in English with Thai students in immersion programs?

The descriptive statistics revealed that SPCC ($M = 3.83$) and instrumental motivation ($M = 3.70$) were variables that highly contributed to L2WTC, while the rest of the variables had a moderate level of contribution. One-way ANOVA results showed that the significantly influencing variables to L2WTC were instrumental motivation and unity in public context; CA, introversion, KKJ, and TS in a group context; and FLF in dyad context, respectively. No significant influencing L2WTC variables were found in the meeting context.

RQ2: What is the contribution of overall and each individual psychosocial and psychocultural factor to willingness to communicate in English of Thai students in immersion programs?

The results from the questionnaire showed that L2WTC positively correlated to all variables and exceptionally had a significantly high correlation with FLF ($.632, p < .01$). Other variables were also positively correlated, except a few variables such as SPCC and introvert ($-.320, p < .01$), extrovert and introvert ($-.476, p < .01$), and integrative motivation and introvert ($-.069, p < .05$). Nevertheless, the linear relationships among these variables were not particularly strong.

The correlation results indicated that it was impossible to predict L2WTC based on a single variable. The result was supported by qualitative data, where few variables were detected in the interviewees' responses simultaneously.

Multiple regression analysis revealed the R^2 value of 78%. The result showed that the highest predictors of psychosocial variables were SPCC ($\beta = .350$) and introversion ($\beta = .188$), and the highest predictors of psychocultural variables were FLF ($\beta = .228$) and TS ($\beta = .188$), respectively. Qualitative data supported the quantitative results. For example, the participants with high SPCC would not feel uncomfortable using the L2, but they would switch to L1 depending on their interlocutor's L2 proficiency level or preferred language. On the other hand, the participants with low to moderate levels of SPCC would consider factors such as their L2 ability and their topical knowledge before engaging in a particular L2 conversation. For motivation, the participants who had the instrumental motivation (such as getting grades from participation) were more likely to participate in L2 communication than those who had integrative motivation. In terms of personality, the introverts would not intend to be the first to speak up in a communication situation, while the extroverts always did. However, despite having higher possibilities to join L2 conversation, an extrovert could hesitate to speak using an L2 if the environment was not in their favor.

The interview data also explained why FLF and TS were the highest psychocultural predictors of L2WTC. FLF had its roots in Thai culture that involved shyness, and it explained the participants' hesitation to bring up L2WTC if they were uncomfortable with some topics being discussed or possibly judged by others. Meanwhile, TS would interfere with the decision of immersion students to engage in L2WTC based on the positive or negative responses received from lecturers. The participants perceived the standpoint of each teacher differently, leading to them being likely or less likely to engage in L2 communication in the classroom.

The observation schedule revealed that more frequently noticeable behavioral performances were detected among the participants, who were likely to engage in L2 conversations. The data showed that being the first person to answer the discussion question and having hand gestures had the highest mean score ($M=7.00$), whereas nodding had the lowest mean score ($M=1.40$). However, no clear distinction between the introvert and extrovert interviewees regarding behavioral performances that could predict L2WTC was found.

The correlation results of this present study showed that even though a few variables possessed high influencing power to L2WTC, it would be impossible to single out only a few variables as almost all variables were significantly related. However, one-way ANOVA results made it possible to look at a few variables which significantly influenced L2WTC at a significant level of .05 during communication contexts, including instrumental motivation and unity in public, CA, introversion, KKJ, and TS in the group schedule of the interviewees.

V. DISCUSSION

Based on key findings, this current study presents four significant conclusions of the L2WTC research in the Thai context following MacIntyre et al. (1998) 's Heuristic Model of L2WTC as a conceptual framework, as well as Pattapong (2010) 's conceptual framework on the variables contributing to L2WTC. Since all of the variables were found to be significantly influence L2WTC and correlated with one another, a chain-effect among the variables can be seen, and the initial cause of impeding variable to L2WTC could neither be singled out nor can they be generalized. SPCC ($\beta = .167$) held the highest contribution level to L2WTC because the participants of this study perceived their proficiency as high. This can be supported by the high SPCC score from questionnaire items ($M = 3.83$). The result also showed that FLF could influence the participants who were not confident in the classroom situation, while the interview results suggested that such a factor might lie in introverted personality. Introversion is also linked to the fear of being judged by their interlocutors. Therefore, the variables contributing to L2WTC were not entirely isolated.

According to the result of this present study, two significant CA scores laid on the other ends of the reversed score items from quantitative data ('I am calm and relaxed while participating in group discussions,' $M = 3.48$) and ('I am tense and nervous while participating in group discussions,' $M = 2.77$). Such results revealed that the level of CA among immersion students was relatively moderate and would fluctuate concerning the context of communication, which was group discussion. CA might link to SPCC as the two significant variables that can predict L2WTC in the general context. If one had a low level of CA and a high level of SPCC, it was likely that the person would have high L2WTC and the intention to engage in the L2 communication situation, and vice versa. However, as the results of this present study came from participants with high fluency in the target language, SPCC, or the perception that one can perform well in an L2 communication context, leaned towards the high, positive side for the participants. Therefore, the result suggested that the level of CA did not solely rely on the level of SPCC in the case of the highly proficient participants in the target language. The results showed that once L2WTC research excluded the low proficiency factor from the research context, the variables accounted for L2WTC became more apparent. With the qualitative findings of this present study, it was believed that the cause of CA might come from the communication situation involving peers and teachers, yet in various contexts. The following sub-section will discuss the case where CA might be influenced by interacting with peers.

According to MacIntyre et al. (1998), some of the numerous factors influencing the level of L2WTC are familiarity between speakers: the number of people present, the formality of the situation, the degree of to which the speakers might be evaluated, the topic of discussion, and situational elements. Some of these conditions were met in the group discussion situation of the present study, which was the communication situation where L2WTC was affected the most.

During group discussion, the level of CA rose higher, resulting in a lower level of L2WTC. Nevertheless, the qualitative part of this study suggested that a higher level of CA was not necessarily caused by the participants' awareness of having to speak in L2. The result replicated to McCroskey et al. (1985), who found that the CA level of their participants did not necessarily increase from L2 speaking, and one of the factors contributing to this condition was their high level of language proficiency. The result also replicated another study by Hashimoto (2002), who conducted a study among ESL advanced language learners and found that SPCC did not significantly predict frequent communication in L2. In this present study, the possible cause that might lead to the increasing level of CA could come from knowledge on the topic under discussion and might be relative to fear of losing face rather than from proficiency level. This finding also replicated Boonyaparakob et al. (2015), who investigated the anxiety level among the EFL students in the Thai context in an English classroom and found that students with high and low anxiety were afraid to be negatively evaluated by their classmates. Those with moderate pressure were anxious about CA. However, with regards to the fact that the study was conducted in a non-immersion context where the language proficiency still accounted for low L2WTC, and to the fact that the participants' awareness of having to speak in L2 in this present study did not lead to higher CA level, the actual causes leading to CA was still in question.

According to MacIntyre et al. (1998), it is not confident that proficient learners would use L2 to communicate, although they become communicatively competent in the classroom. This present study revealed the SPCC level among the immersion students could vary in L2 communication, particularly during group conversation where L2 was required. The highest level of SPCC was detected in a communication situation with a small group of friends ($M = 4.20$) rather than with a big group of strangers ($M = 3.16$). The result can be relative to MacIntyre et al.'s (1998) L2WTC pyramid model at Layer IV: Motivational Propensities, where the ground of interpersonal relationships among interlocutors (Box 5: Interpersonal motivation) or feeling of belongingness to a specific group, the communication context, climate, and the attitudes of the group that the speaker was a part of (Box 6: Intergroup Motivation), which could explain the rationale behind the moderate L2WTC level of the immersion students despite having high SPCC. The group's climate and the influence from external factors such as contextual factors and topical knowledge could lead to CA from interactions with peers among the immersion students. The qualitative results suggested that a higher level of CA did not necessarily cause the participants' awareness of having communication in L2. Such a result replicated a study by McCroskey et al. (1985), who found that L2 speaking does not necessarily lead to CA, and Hashimoto (2002), who studied ESL advanced language learners and found that SPCC did not significantly predict L2 communication frequency. Hence, it might be convincing to claim that the statement 'if a person has a high level of CA and low SPCC, he/she is likely to communicate using L2' did not apply to the immersion context. On the other hand, the substitution for the relationship between CA and the other variables must also be considered. For example, 'if a person had a high level of CA and any psychocultural variables, which were uniquely applicable to Thai context, the person would not likely engage in the L2 communication'.

Teacher status (TS) was the psychocultural variable among the four that contained the third-highest contributing level to L2WTC of the immersion students ($\beta = .188$) along with introversion. The quantitative result revealed that the participants perceived TS in public context-type as very important ($M = 3.24$: 'I use Thai in conversations with my Thai teachers outside the classroom because I think the language is more polite than the English language.') compared to the group context-type which had the least mean score ($M = 2.79$: 'If my teacher is nearby when I am doing group work with my friends, I would speak quietly or not at all.'). With regards to such results, it became clear that the concept of TS, which mainly involved teachers' strong presence and great social distance exercised between teacher and students, was extraordinarily practiced in the context of an immersion program in Thailand. Even in the immersion contexts, a few participants still felt how the presence, social distance, and negative response of a teacher would stop them from willingly engaging in communication situations and remained silent instead.

As it was mentioned in the first discussion section that all the influencing variables to L2WTC were very interrelated, it was essential to consider the relation between TS and other psychosocial variables, including Fear of Losing Face (FLF), Kwam Kreng Jai (KKJ), and unity. The result of multiple regression revealed that FLF significantly contributed to L2WTC at $\beta = .288$. It should also be noted that although the result of FLF in this present study only impeded on the immersion students' L2WTC moderately as a variable, the item having the highest mean score in meeting context-type related to teacher presence ($M = 2.89$: 'I fear that my teacher would point out that I do not have enough knowledge on the topic under discussion.');

and the item that had the lowest mean score in dyad context-type related to peer presence ($M = 2.62$: 'I fear that my friend would know that I do not have enough knowledge on the topic under discussion.'). These results replicated a study of Pattapong (2010), who found that her study participants chose to remain silent in both interactions with teachers and with peers to avoid the risk of losing face.

As previous studies including Komin (1990) and Chaidaroon (2003) quoted that Thais would take their spoken contents as the representation of their 'face,' and losing 'face' was critically concerned that it led them to behave in the way of remaining silent to people whom they were not closed with. This was regarded as the concept of 'face protection.' In some sense, it would mean that the level of CA would rise higher during the communication situation. However, the study of L2WTC in the Thai context should not focus only on the relationships between CA and TS or CA and FLF, as all the variables were interrelated. It should be noted that both variables not necessarily relied on the

communication contexts involving their peers and teachers but were more relative to other contextual factors such as intrapersonal relationships between the interlocutors.

This section discusses the connection between KKJ and unity, with the framework in mind that KKJ in the Thai context is so broad and out of the scope of this present study and that unity influenced the least to L2WTC based on the quantitative result of this current study. The connection between the two variables might not seem plausible; however, according to the correlation results, both variables highly and significantly correlated at $p < 0.05$ (.562**). KKJ was a variable found in learners with high and low L2WTC (Pattapong, 2010) and impeded the L2WTC of the participants the most in terms of public context-type ($M = 2.94$: 'I hesitate to request for products or services from strangers.') and impeded L2WTC the least in group context-type ($M = 2.71$: 'I hesitate to request for cooperation from my group members.'). The results may suggest that the number of people presented in the scene, the intrapersonal level among the interlocutors, and the event's formality could alter the immersion students' decision to engage in L2 conversation in English. Moreover, these contexts would fall in the definition of KKJ as stated by Chaidaroon (2003) that KKJ represented 'a person's gaining of social respect and recognition in a Thai community, and a reciprocal process to create, maintain, honor, and/or to protect the face of another interlocutor while expecting that the interlocutor would respond with the similar KKJ in return.' Concerning this definition, the qualitative result of this present study suggested how KKJ would intervene with L2WTC if the participant perceived that their interlocutor would feel uncomfortable using L2.

The context of KKJ did not stand as a single variable in the immersion students as similar to other psychosocial and psychocultural variables. Instead, a relationship between KKJ and unity might exist in the immersion students because KKJ concerns social respect and recognition from other people and agreement regarding conformity in society as more usual practice in Thai culture. This trait is different from the western culture, which is more expressive and individualistic. According to the qualitative result, a person might develop KKJ towards the other person if they use the language not complying with what the other person was comfortable with. Similarly, Pattapong (2010) 's concept of 'unity responses,' which referred to 'the participants' responses indicating the need to follow what others do in class,' meant one's decision to engage in a communication situation depended on the role of their peers. The result is similar to Thong-Iam (2010), who found a similar concept on the influence of group cohesiveness and classroom communication behaviors on L2WTC.

Nevertheless, the context of unity in this present study relied not only on classroom communication but also extended outside the classroom environment. The result of this current study revealed that unity had the lowest mean score for questionnaire items out of the four psychocultural variables. The highest mean score belonged to the item assessing dyad context-type (e.g., 'I hesitate to use English with my friend if he/she usually replies to me in Thai.'), while the lowest mean score belonged to the public context-type (e.g., 'I hesitate to initiate the talk in a group discussion when my peers are quiet.'). Therefore, this study suggested that the definition of 'unity' from previous studies needs to be revised to be more applicable to immersion contexts.

According to the interview results, some other influencing variables to L2WTC, which were not included in this present study based on literature review, were detected. The variables had the preferred language of the other interlocutor; topical knowledge; interpersonal relationship; judgmental culture; the nationality of interlocutor; and learning style, as follows:

A. Preferred Language of the Other Interlocutor

The participants would observe which language their interlocutor would be comfortable speaking and shift to L1 or L2 depending on the person they were talking with. Such a condition would be part of behavioral intention, which lies in the KKJ factor to avoid causing inconvenience to the other interlocutor if they seem to feel uncomfortable using L2 to communicate.

B. Topical Knowledge

Evidence also shows that the participants' knowledge on the topic for discussion, feelings of comfort with the environment, and intrapersonal relationship with their teacher and peers presented during the L2 context, would influence them to be more or less confident to engage in L2 conversation. Such condition would lie in the FLF variable. For example, engaging in L2 conversation relative to topical knowledge would naturally lead the students to become the center of attention, creating the risk of losing face if they respond with incorrect answers or have false expertise on any topic.

C. Interpersonal Relationship

Intrapersonal relationships among interlocutors can also influence the L2WTC of the immersion students. Based on how close or how they felt comfortable with the other interlocutor, the participant would feel more or less encouraged to engage in L2 conversation. Such conditions would be part of motivational propensities. For some participants, it might be more comfortable speaking in English with those close to them rather than with doing the same with strangers.

D. Judgmental Culture

Another evidence also suggests that judgmental culture can influence the participants' L2WTC. Based on how they were judged or feeling as if being evaluated, the participants would feel more or less encouraged to engage in L2 conversation. This circumstance would not solely be based on FLF but rather on the participants' personality and secondary school background. The present study found that extroverts were more willing to take risks using L2 in situations where there was a possibility of FLF than introverts do. The participants who graduated from a Thai school background would develop a sense of being an introvert in English communication situations due to their passive learning behaviors and being exploited in the limitation of 'teacher-students' classroom relationship, which the teachers typically hold the highest authority in the classroom.

E. Nationality of the Interlocutor

Evidence also supported that the nationality of the other interlocutor can influence the L2WTC of the immersion students. For example, the participants could feel more or less likely to engage in L2 conversation with foreign interlocutors than with people who share the same mother tongue. Such conditions might lie in unity, FLF, or even the strong influence of L1. Due to the everyday necessity of using L2 to speak with Thai peers, even inside the classroom where the use of L2 was required, the presence of an international student in a group would be a common factor for the immersion students to use English in a group discussion.

F. Learning Style

Learning style is another factor that influenced the immersion students' L2WTC. To quiet or to be willing to speak might depend not only on the personality but also on the participants' learning style. If a participant prefers being a passive learner rather than an active learner, it would be one of the possibilities how they might keep quiet in L2 conversation as they like to listen rather than speak up. Immersion students from Thai secondary school backgrounds were probably influenced by passive learning behavior. However, further research has to investigate this topic.

Regarding the variables mentioned above, it would seem that there are more sub-variables influencing L2WTC of the immersion students in addition to psychosocial and psychocultural variables. It is significant to note that a few variables may appear when the speakers are under different conditions of L2 communication context such as public, meeting, group, and dyad. Also, the level of formality of the context could influence the cause of L2WTC among the immersion students.

VI. CONCLUSION

As this present study employed a mixed-method design, not only did multiple regression reveal the contribution of overall and each psychosocial and psychocultural factors of each individual, but the qualitative data of this present study also provided a piece of in-depth information remarking such findings. Based on the results of this study, it can be concluded that, even though the immersion students studied in an environment full of English use and were equipped with English ability to communicate naturally regardless of the situations, they could be influenced by the psychocultural variables which were unique in the Thai context. All in all, it was found that factors based on the literature review of previous studies and sub-variables discovered in this present study were different, depending on each spontaneous communication context.

VII. LIMITATIONS AND FUTURE STUDIES

According to the results of this present study, in which SPCC was highlighted as the most influencing factor on L2WTC, this current study recommended further research on L2WTC considering of proficiency factor and select participants with a high level of proficiency such as participants with studying abroad background or international program background, to participate in the study. It would allow seeing factors influencing L2WTC without being impeded from a low proficiency variable. Future research may follow the module of the triangulation concept. Instead of adapting the data collecting framework employed in this research, future researchers may conduct qualitative data collecting procedures separately. Following the focus group interview, observation should be completed to ensure participants. The purpose of adaptation would be to explore the validity of quantitative data and whether the participants would behave in spontaneous L2 situations similar to their response during the focus group interview. Again, further studies may use the findings of this present study, which found that the psychosocial and psychocultural variables mentioned above can account for 78% of influencing variables on L2WTC as an observation schedule framework to investigate the relationships among the variables in a more specific manner.

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Nitchamon Suvongse (first author) holds an MA degree in Applied Linguistics from Mahidol University, Thailand. Her research interests include second language acquisition, classroom psychology, and non-verbal communication. She may be reached at nitchamon.s[at]gmail.com

Natthapong Chanyoo (corresponding author) is an assistant professor in the Graduate Program in Applied Linguistics, Faculty of Liberal Arts, Mahidol University, where he currently holds a Dean position. He earned a PhD in Instruction and Learning with concentrations in English Education and Applied Linguistics from the University of Pittsburgh, USA. His research interests include language acquisition, foreign language education, and the psychology of language learning. He may be reached at natthapong.cha[at]mahidol.edu

Multiculturalism in Chetan Bhagat's *Two States: The Story of My Marriage*

Deborah Hannah Vinitha V

School of Social Sciences and Languages, VIT University, Chennai, India

Saradha Rajkumar

School of Social Sciences and Languages, VIT University, Chennai, India

Abstract—The notion of multiculturalism is explored in Chetan Bhagat's "Two States: The Story of My Marriage" in this research. The book examines the impact of intra-cultural and inter-cultural patterns in our social fabric, focusing on the cultural collision of two states and the issues that both the older and younger generations experience in a multicultural environment. Each culture has its own history, language, and heritage, but Multiculturalism brings their disparate perspectives together. The main premise in the story promoting Multiculturalism is comparable to the Salad Bowl Theory, which refers to a society with a blend of many cultures and heritages as if they were various ingredients create a salad with distinct tastes everyone lives in a homogenous community, but they each have their own distinct cultural background. In India, a country noted for its "Unity in Diversity," such parallels may be noticed. This multicultural society allows individuals of all cultures to work together, understand each other, and respect each other. It also leads to prejudice and cultural conflicts, which leads to discrimination. Chetan Bhagat's two states represent the prejudice and discrimination that exists across civilizations. The virtues and vices that exist in communities are depicted in this work.

Index Terms—multiculturalism, rationalism, traditions, inter caste marriage

I. LITERATURE REVIEW

'Literature is the reflection of life,' as the saying goes since it helps us to reflect on our lives. There are two states: Chetan Bhagat's narrative about my marriage illustrates people's lives, particularly in today's environment. India's pluralism and contrasts are depicted in the story. The contrasts in culture and between the states of a country are illustrated. The existence of several cultures and ethnic groups within a society is referred to as multiculturalism. In today's global world, it is highly common for people to be inspired by diverse cultures. Every individual tends to internalize aspects of both his or her own and other cultures. We work with people from various levels of society since our society is culturally diverse. There are two states to consider: Chetan Bhagat's story of my marriage exemplifies people's lives, especially in today's world. The narrative depicts India's diversity and contrasts. The differences in culture and between states of a country are depicted. Multiculturalism is defined as the presence of several cultures and ethnic groups within a society. It is quite typical in today's global society for people to be inspired by diverse cultures. Because our culture is culturally diverse, we work with people from many levels of society. The author satirizes the difficulties that a marriage from two distinct cultures faces.

Chetan Bhagat is an influential Indian author who is born and brought up in a Punjabi family. He writes about Indian middle-class families. He studied in Indian Institute of Technology (IIT) and MBA in IIMA. His revolutionary writings about bringing a change in society inspire many young readers to read his works. All his works are best sellers in the market and many readers of him are the younger generation. He is also a motivational speaker who believes the reformation of society. His novels include, *Five Point Someone* (2004), *One Night @ the Call Center* (2005), *The Three Mistakes of My Life* (2008), *Two States* (2009), *Revolution 2020* (2011), *Half Girlfriend* (2014), *One Indian Girl* (2016), *The Girl in Room 105* (2018). His non-fiction includes *What Young India Wants* (2012), *Making India Awesome* (2015) and *India Awesome* (2019). His awards include, young achiever's award (2000), Publisher's recognition award (2005), Time magazine's "World's 100 most influential people (2010).

"Many authors succeed in conveying their feelings or explaining a certain point of view. Chetan Bhagat's writings accomplish these objectives and more" (On Bhagat's inclusion in Time magazine's top 100 most important individuals in the world, A.R. Rahman). Many young readers are inspired by his novels to make a difference in society. He emphasizes the different perspectives on the generation, pointing out that Ananya and Krish accept universality and are willing to marry someone from a different group and culture. However, Ananya and Krish's parents oppose their relationship because they want their child to marry someone from another culture. This novel reflects real-life situations. However, Ananya and Krish's parents oppose their relationship because they want their child to marry someone from another culture. This novel is based on a true story of Chetan Bhagat and his wife, which is depicted in the novel, and Krish's lover Ananya Swaminathan is from a Tamil Brahmin family. According to the author, it is not just about the

coming together of two communities, but also about the people we want to live with. Ananya's parents are vastly different from Krish's parents in terms of attitude, lifestyle, and ideals, resulting in a conflict. However, the pair remains steadfast in their determination to persuade their parents to approve of their intercultural marriage. Chetan Bhagat emphasizes that a marriage is not just about two families and communities, but also about two hearts bonded together.

Bollywood filmmakers adapted most of his works into films. He is also written the scripts for a number of those films. The problems of Indian middle-class families are a frequent topic in many of his writings. He comes from a traditional Punjabi household. His wife, Tamil Brahmin Anushka Suryanarayan, whom he met at IIMA, is a Tamil Brahmin. The pair married after falling in love with one other. The story's premise includes autobiographical aspects from his love life and marriage, as well as some fictional elements. The tale depicts the cultural clash and the effects of these preconceptions and discriminations. 'Unity in variety' is emphasized throughout the narrative. Despite our many traditions and heritages, we stand united as a country. The similar notion is depicted in this story, when Krish and Ananya struggle to bring their families together despite the cultural differences between Tamil and Punjabi. Customs, language, food, clothes, and mannerisms are all examples of cultural variations. Everyone boasts about our culture, yet the author satirically mocks how culture becomes a barrier to people's togetherness. Chetan Bhagat's work underlines everyone's acceptance of 'Cultural relativism.' Many of the situations in the story are relevant to today's world.

Multiculturalism is a prevalent aspect in today's globe. People of diverse cultures, regardless of their ancestry, religion, or background, are welcome to live in a homogenous community in a multicultural society. However, this multicultural society has defects of its own. The many elements that rise in a multicultural society are examined in this research study. The study material compares the characteristics of two civilizations.

II. CRITICAL ANALYSIS

The novel's main topic, "Two states: the story of my marriage," illustrates a couple's love today and how they overcome obstacles to eventually combine their two entirely unique families in the event of their marriage. By depicting the characters Krish and Ananya, the story also addresses different biases and discriminations that are widespread in a multicultural society. The former is a Punjabi, while the latter is Tamil. In today's world, inter-cultural marriage is still frowned upon in India. Krish and Ananya's parents want their children to marry in their respective tribes and cultures. In the views of the parents, there is a lack of cultural relativism. The bond between modern-day families is nicely depicted. Krish has a strained connection with his father, Vikram. The generation gap is to blame for these strained relationships. We hadn't had a one-on-one talk in three years" (Bhagat, 2009, p.114). In a talk with Ananya, Krish states, "Ananya, you can't have everything in life." We have a lot of blessings, thanks to your parents, my mother, and other relatives. "My father's presence is not essential" (Bhagat, 2009, p.207). Ananya's connection with her mother is likewise strained. Krish and Ananya are open to intercultural marriage, but their parents are adamantly against. The couple has a difficult struggle to persuade their culturally prejudiced parents. When the couple's love is revealed to their individual families, it is rejected. This emphasizes the significance of parents in selecting a bride/groom for their children based on their wishes and customs in Indian tradition. "Irrelevant. You are from Tamil Nadu. "My ethnicity is Punjabi" (Bhagat, 2009, p.40). Krish's dialogue exposes that Ananya's educational credentials would not please his mother, who is a Tamilian. Discrimination across cultures is visible in their negotiation. The contrast in their food, clothes, language, and customs also contributes to cultural prejudice. Due to cultural prejudice, Krish and Ananya's love connection is bluntly denied. Even though the couple is from the same country, India, variations in their culture and heritage create a barrier to their relationship. Obsession with protecting one's culture leads to dismissiveness of other civilizations. "Are you aware you're my daughter?" "Are you aware that you are tainting our reputation in the community?" These conditions have been agreed upon by Ananya and her mother. Their talk exposes her desire to marry her daughter to someone from another culture, which Ananya's mother considers as a shame in her own community. People take pride in marrying their children in their own community. "What difference does it make?" Isn't everybody Indian? "Aren't they capable of being nice people?" (Bhagat, 2009, p. 69). Ignoring cultural differences will result in the social fabric forming a truly multicultural society. The novel's central topic is marriage. Marriage is a spiritual event in which two spirits become one. The protagonist in this work goes through a sequence of events to marry Ananya, a lady. The novel's most notable aspect is that the author satirically examines the shortcomings and habits of individuals in both cultures. He satirizes the prejudices and discriminations that exist in society. Ananya and Krish both choose to marry with their families' approval rather than elope. They both struggle to persuade their parents and families to allow their cross-cultural marriage, which is first banned by both families. The pair is unconcerned with the critiques and humiliations they suffer; rather, they are bold enough to do so. "Love marriages around the world are simple:

Boy loves girl. Girl loves boy. They get married.

In India, there are few more steps:

Boy loves girl. Girl loves boy.

Girl's family must love boy. Boy's family must love girl.

Girl's family must love boy's family. Boy's family must love girl's family.

Girl and boy still love each other. They get married" (Bhagat).

These lines of Chetan Bhagat depict the marriage in an Indian society. This criterion raises problems in a multicultural society if a couple decides to marry in an intercultural way. Chetan Bhagat, a Punjabi married Anusha

Suryanarayan who is a Tamil Brahmin. This real-life incident of the author is portrayed in this novel with a mix of fantasy elements in it. Marriage is a major event in India. "It's not about communities. It's about the kind of people we want to be with" (Bhagat, 2009, p.230). Marriage is about union of communities inspired by their discriminations and differences.

III. MULTICULTURALISM AND ITS CONSEQUENCE

Multiculturalism allows people to promote rights for the existence of their own group. Cultural diversity allows people with diverse cultures and heritage to respect, understand each other and live as a homogeneous group. It also has its own flaws, such as various kinds of discrimination and clashes between them. Such discrimination is highlighted in this novel by Chetan Bhagat. Patrick West in his work, *the poverty of multiculturalism* says that due to the hatred between other cultures, people desire to live within their own land along with their own people rather than living alone in a pristine environment. This concept of Patrick West about the barriers to accept new people can be applied to this novel where both Krish and Ananya are not accepted by their respective in-laws' families. Krish is not welcomed by Ananya's parents when he reaches Chennai. He feels lonely in a new land as he finds it difficult to cope up with a pristine environment as like Patrick West has mentioned. It takes time for Krish to mingle with Ananya's parents as they are not so expressive. Ananya also faces the same problem of isolation when she reached Punjab. She feels isolated at the beginning of Duke and Minti's marriage.

The act of convincing their parents is not a walk on cake for the couple. Finally, they even end their relationship in the attempt to unite their families together. Each community hates each other which becomes a barrier for the marriage of the couple. Krish's mom mocks Tamil cultured people and Ananya's mother mocks Punjabi people which leads to a huge clash between them. The first chapter in Patricia West's work is, "Don't respect the difference: Ignore difference." The title of the chapter itself suggests as instead of respecting diverse cultural backgrounds it is better to ignore their difference and consider every culture equally. This criterion will change the cultural clashes and discriminations that are commonly found in a multicultural society.

Bhikhu Parekh in his work, *Rethinking Multiculturalism: Cultural diversity and political theory* claims the value of culture in one's life. According to him the problem arises primarily in a multicultural society due to the majority and minority distinctions. He speaks about Kymlicka's theory about the multicultural society which acclaims the rights for various cultures in a society. Each culture has their own history, language and lineage of their culture which is commonly found in a multicultural society. Cultural relativism is an essential factor in a multicultural society to avoid such discriminations. This novel too states stresses the need for cultural relativism. Through this novel, the author emphasizes on the acceptance of cultural relativism among the younger generation. Krish and Ananya ignore the difference that exists between each other cultures. Both Ananya and Krish consider their love as a factor for reunion, so they reject the differences between them. In *Rethinking multiculturalism: Cultural diversity and political theory*, Bhikhu Parekh states as a problem rises in a multicultural society due to their distinctions that occur between cultures in a multicultural society. Parekh also argues that though a multicultural society allows homogeneous state of existence, the problem arises when the distinctions arise as who is the superior than whom. The same problem is also portrayed in Chetan Bhagat's novel when mothers of Ananya and Krish begin to boast about their own culture by putting down the other culture. The argument starts between them when they try to highlight their respective culture as a superior one. Radha considered Kavita as a barbaric illiterate person and Kavita shows off her own culture as superior one and offends Radha's remarks. Kavita comments about Ananya family's culture as, "These South Indians don't know how to control their daughters... All of them trying to catch Punjabi men" (Bhagat, 2009, p.48). Radha also comments upon Kavita as, "Something something illa knowledge Punjabi people something" (Bhagat, 2009, p.51). The accusations against each other come from both the sides.

IV. OTHER FACTORS IN A MULTICULTURAL SOCIETY

A. Colour Discrimination

Colour discrimination is one of the major factors in a multicultural society. In this novel, Chetan Bhagat highlights how people emphasize more on the factor of colour of the skin. The author raises his voice against giving importance to the colour of the skin through Krish where he says, "I could not understand why people wanted to be bad so far" (Bhagat, 2009, p.76). In many incidents of the novel Kavita mentions Madarasi people as black/grey skinned people, while she mentions people from her culture as milk white in colour. The following are the words of Kavita, "Don't be trapped in that city with horrible black people" (Bhagat, 2009, p.159). In contrast she mentions Duke, a Punjabi as, "Oh yes, so good-looking. White as milk" (Bhagat, 2009, p.189). We can analyze as how people consider colour as a major factor and oppress others based on it. Kamla Mami, one of a relative of Kavita comments about Ananya as, "You are so fair. Are you hundred percent South Indian? ... By South Indian standards she is quite pretty" (Bhagat, 2009, p.201). It is evident that how people are judged based on their colour. These colour discriminations become a barrier in a multicultural society. It is significant to ignore the difference instead of celebrating the difference in a multicultural society.

B. Dowry System in India

Another factor portrayed in the novel is the dowry system in India. Chetan Bhagat mentions in the novel about older generation's view on dowry versus younger generation views on dowry. This concept is highlighted in the Punjabi wedding of Duke and Minti. For instance, bride's father bought Hyundai Santro which costs three lakhs for the groom's family. But the groom's family has announced to their family as its Hyundai accent which costs five lakhs. The groom's family feels it shame in front of their relatives. They become upset and ask the bride's family to provide them the cash. Bride's family is unable to collect such a huge amount in a single day. Groom's family demands it from them. Dowry is highly expected in Punjabi culture during wedding. A problem arises in Duke's family due to lack of dowry which the groom's family eventually decides to call off the wedding. This event emphasizes the importance of dowry in weddings. The relatives of the bride's family decide to give them the jewels that they are wearing. This factor shows how dowry becomes a major factor in Indian marriages. Rajji mama, the father of Minti takes loan to conduct his daughter's marriage. A vast collection of orchid flowers is from Thailand which costs fifty thousand. There are separate counters for food items, chat, cocktail, etc. which are kept lavishly in the wedding. The cost of the attire of the bride ranges from ten thousand to twenty thousand. Thus, a detailed description about the money that is spent in an Indian marriage is given by Chetan Bhagat.

One of the most interesting parts of the novel is that, Chetan Bhagat includes the view of younger generation towards the dowry systems. Chetan Bhagat voices out his opinion through Ananya who gathers all the youngsters from both the families and asks Duke as what has he done in his life to get dowry. Duke replies that he is the groom so he gets money. Ananya gives a fitting reply against the duke by saying that Minty's parents undergo through debt to conduct this lavish wedding for their daughter. She makes all the youngsters of the Punjabi family to think about this. Finally, Duke decides to get married without raising a problem about the car. "Everyone fell silent as Ananya Swaminathan forced the younger generation in Duke's family to think" (Bhagat, 2009, p.214).

Dowry system can be seen in conversation between Krish and his mother Kavita. Kavita keeps on insisting his son about the dowry which he would receive. She says as, "... if Duke's budget is five lakhs, yours should be ten lakhs, gifts separate" (Bhagat, 2009, p.189). But Krish does not involve into these conversations about dowry, he refuses by saying, "You want to sell me. And while you are out there negotiating me, what's my going rate?" (Bhagat, 2009, p.198). Here the author contrasts the views of older generation versus the younger generation about dowry.

C. Gender Inequality

Gender inequality is commonly seen ubiquitously. This is a common factor, especially in multicultural society. Considering one gender people superior to other gender is called Gender inequality. This gender inequality has been found since ages in the society. Even if a woman is highly educated, she is not given equal rights as men. They are considered as an inferior person. For instance, in a conversation between Duke and Ananya about the reason he is given dowry, Duke replies as, "I, I am the b ... boy's side, Duke stammered" (Bhagat, 2009, p.213). This shows the discrimination between men and women in a society. This gender inequality is also portrayed through the character Vikram and Kavita. The relationship between them highlights the discrimination. Vikram always insists his wife in everything that she does. She is not given the voice to oppose him. She tolerates his temper towards her in silence for many years. She also undergoes domestic violence by him. Interestingly, the author brings in Krish who does not believe in gender discrimination to voice out for his mother. A quarrel between Vikram and Kavita leads to violence as, "Slap... slap... my father interrupted my mother. I banged the door open as I heard a few more slaps. I saw my mother's hand covering her face. A piece of glass had cut her forearm" (Bhagat, 2009, p.166). Kavita expects equality and dignity in their relationship which she is denied off. Vikram restricts Kavita to meet her own family members. Such discriminations based on gender are depicted in the novel. Bride's characteristics are measured based on the wealth that is given as dowry; they are not considered as equal human beings even if they belong to their own culture.

V. PUNJABI VERSUS TAMIL CULTURE

The major theme of the novel is the Punjabi versus Tamil culture. The author satirically points out the problems faced by people belonging to diverse cultures. The protagonist is torn between the cultural discriminations and the society in his attempt to convince his Punjabi family to marry a girl who is a Tamil Brahmin. The protagonist of the novel is Krish Malhotra, who is considered as an inferior person in the Tamil society by his lover Ananya Swaminathan's family and Ananya is inferior among the Punjabi society by Krish's family. Differences in culture are one of the prime reasons for considering Krish and Ananya as inferior person in their respective in-laws' family. The author shows a detailed variation in cuisine, attire, manners, language, way of celebration, etc. between the Punjabi and the Tamil culture. A keen analysis can be seen in the novel. Speaking about the customs that are followed in marriages in both the tradition varies completely. A lavish wedding is conducted in Punjabi culture, whereas a simple wedding is conducted in Tamilian culture. The Punjabi wedding is reflected in Duke and Minti's marriage. Minti's father arranges a lavish and grand arrangements for his daughter's wedding. From the food arrangements to decorations, chat, and cocktail stalls everything is arranged in a grand manner. Krish and Ananya's marriage reveals simple wedding ceremony that is conducted in Tamil culture. Ananya wears a traditional yet simple Kanjeevaram silk. "She wore a maroon Kanjeevaram sari with a mustard yellow-gold border... Ananya looked prettier than any girl on any Tamil film

poster ever made" (Bhagat, 2009, p.254). The marriage is conducted amidst of close relatives from both the culture, chanting's and blessings from the priests and the elders of the family. Dance plays a key role on Punjabi wedding whereas rituals and chants play a prominent role in Tamilian wedding.

Another interesting factor about the novel is that the author not only emphasizes the clash between a Punjabi and Tamilian between two families but also in the work place of Ananya's father Swaminathan. Verma says Swaminathan to do presentation which Swaminathan does not know. So, he gets irritated with him and says, the novel also portrays this clash between the cultures in a common way by highlighting the quarrel between Krish and the auto-drivers of Chennai. "That GM Verma, in my thirty years at the bank I haven't done any report. Now I have to make a pinpoint presentation as well... Intentionally rascal gave me something I don't understand" (Bhagat, 2009, p.109). Swaminathan recalls an incident where Verma, a North Indian says, "Swaminathan, do you know why they made you deputy GM and sent me to become GM... He said it was because South Indians are top class number two officers, but horrible in number one positions" (Bhagat, 2009, p.143). These boastful comments have made Swaminathan upset and made to hate people from other cultures. An interesting thing is that Krish's boss is a South Indian. The author cleverly uses people from North and South to bring in the clash between these two cultures. Later Krish, a Punjabi helps Swaminathan, a Tamilian to complete his project. The author tries to blend the cultural clashes that occur between the two cultures.

Food, language and Culture in both Cultures

Krish visits a Guruji and reveals that. "My girlfriend is Tamilian, I am Punjabi. Our families are against our marriage. I am doing whatever I can, but it is stressful" (Bhagat, 2009, p.163). The problems that arise in a multicultural society not only affect a person physically but also mentally. He undergoes psychological problems and depression through these discriminations.

Krish mentions in the novels as for Punjabi's food is a significant factor. "For Punjabis, food triggers an emotional response, like say music" (Bhagat, 2009, p.222). Chicken, wine, parathas, and butter are major foods that they consume. Also, a Punjabi wedding is incomplete without food and drinks. Varieties of cuisine are included in the Punjabi wedding of Duke and Minti. "Food stalls served eight cuisines Punjabi, Chinese, home-style Indian, Thai, Italian, Mexican, Goan, and Lebanese" (Bhagat, 2009, p.208). Other counters serve samosas, tikkas, healthy sprouts, etc. In contrast to Punjabi culture the author mentions food of Tamil people as a simple food. Krish mentions the food, "We ordered kozhakattai, masala paniyaram, adikoozh, kandharappam, seeyam and atherosam" (Bhagat, 2009, p.181). Other common foods in Tamilian culture as portrayed in the novel are rice, sambhar, rasam, idlies and chutney.

Krish feels isolated in the pristine environment i.e., Chennai due to new people and new language. He says to Kavita as, "I am battling Ananya's parents here anyway. This is such a strange city; I am welcome nowhere" (Bhagat, 2009, p.158). The first time he reaches Chennai, a problem arises with auto drivers. He mentions Tamil language form as, "The Tamil font resembles those optical illusion puzzles that give you a headache if you stare at them long enough" (Bhagat, 2009, p.77). This isolation leads to the psychological stress and other problems. He feels isolated amidst of new cultural people and their customs. He feels uninvolved in Ananya's parents due to language barriers. "Can you speak in English? I can't follow the conversation..." (Bhagat, 2009, p.95). When he reaches Chennai for the first time, he gives detailed descriptions about their customs and their appearances and attires. He says, "Tamil women, all of them, wear flowers in their hair. Tamil men don't believe in pants and wear lungis even in shopping districts" (Bhagat, 2009, p.77). Krish mentions that the whole city is decorated with film posters of heroes. He remembers his mother saying that "...Tamil women have a thing for north Indian men" (Bhagat p.78). He says that the heroes are fat; with thick moustaches rather, the heroine looks elegant and gorgeous. He rides throughout the city by auto and visits many places. "The driver recited the names of neighborhoods as we passed them – Adyar, Saidapet, Mambalam and other unpronounceable names..." (Bhagat, 2009, p.78). He stays in an apartment along with his workmates. Sardar-ji is the only North Indian person he is acquainted with the new city is Sardar-ji who helps Krish in that new city.

Brief descriptions about the Tamil people are given by the author in a lucid narrative way. He mentions about the Tamil people's love towards Carnatic music. They give importance to enlightenment and education. "Tamilian love educated people" (Bhagat, 2009, p.83). In the meeting of Kavita and Radha customs of both the cultures are revealed. Radha visits Kavita's mother empty handedly to which Kavita became upset. "In Punjabi terms, Ananya's parents had committed a cognizable offence. You do not meet the boy's side empty-handed. Ever" (Bhagat, 2009, p.222). Kavita gifts a tussar silk sari to Radha and boastfully says that she bought it from Assam emporium. For which Radha replies as even they get quality silk saris from Kanjeevaram. It is evident from these conversations that both Kavita and Radha are culturally distinct and have their own customs and are proud about their own communities and culture. Kavita expects the bride's family to take diligent care of groom and his family, which is a common custom in a Punjabi culture. In their conversation Kavita indirectly blames Radha for meeting groom's side without any gifts. "Actually, Punjabis are quiet large-hearted people. We like to live well. When we meet people, we give them nice gifts" (Bhagat, 2009, p.223). When Ananya's mother allows Krish to carry her bag, Kavita feels it to be disrespectful towards the groom's family. She says, "Shut up, these people you want to make your in-laws. Are they in-laws? They are making their son-in-law pick up luggage?" (Bhagat, 2009, p.221). Krish says to Ananya that Punjabis have the habit of adding the information about their wealth in innocent conversations. Kavita expects a royal treatment from Ananya's family as she is groom's mother. Krish says about Kavita's expectations as, "She doesn't want the car, but she wants her siblings to appreciate she managed a car" (Bhagat, 2009, p.207). This is the custom of Punjabis, whereas Ananya's parents expect

equal treatment. Both the cultural families give importance to the name in their communities which leads to these discriminations among themselves. The parents of Ananya and Krish fail to see their children's happiness beyond their communities. Both wish for their son, daughter to marry someone who belongs to their own community. Radha selects Harish for Ananya who belongs to their culture. In a comparable way, Kavita selects Dolly for Krish who belongs to their culture. The basic quality that is prominent in the selection of groom or bride involves good character, good family background, and education. But beyond these qualities the Indian parents, i.e., parents of Krish and Ananya put forth a crucial factor that is followed since ages, i.e., 'culture.' This selection of people based on culture is seen in a typical multicultural society.

Despite these differences between the Punjabi and Tamil culture, they also have some similarities in them. People from both the culture respect their own culture and heritage by giving importance to them. They also have people with same characteristics. When Radha complains about Chitra, Krish says, "I can understand. We have people like that in Punjabis as well. People who love to interfere in other people's lives" (Bhagat, 2009, p.153). Pride among the community is seen in both the cultures.

When Ananya refuses to obey Kavita's words, Kavita says, "We do not have bahu in Punjabis like that, no matter how high-profile. We keep them straight" (Bhagat, 2009, p.229). She expresses her wish to dominate her daughter-in-law which is commonly seen in India since ages. "I don't want my daughter-in-law to raise her voice or answer me back. She has to be under control" (Bhagat, 2009, p.229). This statement of Kavita shows how according to their custom, mothers-in-law dominate their daughter-in-law in their culture. Ananya and her family hear this conversation and this leads to end the relationship of Krish and Ananya. The reason for Ananya's breakup is because she is an independent girl who desires to have equal rights. Domination of mother-in-law towards daughter-in-law is common in traditional India, but the younger generation seeks equal rights. The younger generation of India seek rights for existence in every aspect bravely which is portrayed in the novel. Not only Ananya, even her parents are against such dominations.

VI. CONCLUSION

This dissertation not only highlights the need for acceptance of multiculturalism but also about the need for 'Cultural relativism' which is the need of the hour in this contemporary world. The consequences that rise in a multicultural society and its consequences are pointed out. If cultural relativism is omitted from the minds of the people in a multicultural society, it leads to discriminations in various aspects. Acceptance and respect towards each other culture is necessary. This research material highlights the relationship between culture and society. The researcher has limited this research material to Chetan Bhagat's *Two States: The story of my marriage*. This research material raises questions about the diversities and differences that arise in a multicultural society, i.e., the distinction between Punjabi and Tamil culture though they belong to same country. Chetan Bhagat speaks out his thought about such discrimination through this novel. Towards the end of the novel Ananya gives birth to twins. Krish says, "They'll be from a state called India" (Bhagat, 2009, p.269). Here the author voices out the need for unity in diversity in a multicultural society. The novel is interpreted using the theories of Multiculturalism as the critical tool. The approach is sociological because the study intends to examine the cultural context of the novel and analyses the sociocultural problems in a multicultural society. Multiculturalism, its impact, the complexities of Indian culture and the problems creeping up due to communication and cultural gaps are critically analyzed in the study. This research material which highlights the relationship between culture and society can be further used in the fields of Sociology and Cultural anthropology.

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Deborah Hannah Vinitha V is a Research Scholar in the field of English language and Literature belonging to the School of Social Science and Languages at Vellore Institute of Technology, Chennai Campus. Her research area of Interest is Literature specifically in the genre of Greek Mythologies, transcultural and Gender Studies

Saradha Rajkumar is working as an Assistant Professor belonging to the School of Social Science and Languages at Vellore Institute of Technology Chennai Campus. Her research area of interest is Literature and ELT.

Research on C-E Emergency Interpreting Service for the Immigrant Elderly Groups With Hearing Impairment in China

Hong Xie

China University of Petroleum (Huadong), China

Peng Wang

Guizhou Normal University, China

Abstract—*The Disaster Prevention Guideline* for hearing-impaired groups, issued by the World Federation of the Deaf and the International Sign Language Translation Association, aims to help hearing-impaired groups to get accurate, timely information in the event of disasters or other emergency situations. In order to provide feasible interpreting strategies for immigrant elderly groups with hearing impairment, this study employs the corpus statistics method to analyze this guideline based on the Emergentist Model of Pragmatics. The results of this study demonstrate that the elderly can be divided into mild, moderate, and severe groups in information vulnerability. Therefore, this article puts forward corresponding interpreting strategies for them. For mild groups, interpreters can commonly use positive words, focusing on short sentences. For moderate groups, interpreters can usually use positive words, simple sentences, loud voices and gestures. For severe groups, interpreters should explain and retell loudly close to their ears by positive words with low loading significance, supplementing information by body movements. All of these strategies attempt to accurately convey emergency information to these groups and reduce their harm in emergency events. It is hoped that this can promote the research of emergency interpreting services in China.

Index Terms—*the Disaster Prevention Guideline*, immigrant hearing-impaired elderly, corpus statistics method, Emergentist Model of Pragmatics, interpreting strategies

I. INTRODUCTION

“Emergency language service refers to providing quick rescue language products, language technology or participating in language rescue actions for the prevention, monitoring, quick disposal, recovery and reconstruction of major natural disasters or public crisis events. It includes the first-aid translation of Chinese and foreign languages, minority languages, dialects and sign language for the disabled. In addition, the development of language software for disaster relief and emergency language standards, the dissemination of disaster information, the management of language resources for disaster relief, and the training of first aid language are its contents” (Wang et al., 2020, p. 22). Therefore, emergency interpreting is also a part of emergency language service. The outbreak of the novel coronavirus fully highlights the urgent need for emergency language services (Li & Rao, 2020). To make matters worse, the lack of emergency interpreters has harmed the immigrant elderly with hearing impairment in emergency events in China, because they can’t know and master the emergency information timely and accurately in various disasters. They don’t do a good job in emergency preparedness, becoming a vulnerable group in information (Yi et al, 2015).

The author used “emergency interpreting” and “the elderly with hearing impairment” as keywords to search on China National Knowledge Infrastructure (CNKI), but there were no published papers. Then, “translation or emergency interpreting”, “hearing impairment” and “the old or senior citizen” were used as keywords to search on the Web of Science (WOS). Only 10 articles focus on the translation of health care of the hearing-impaired elderly. Next, the same method was utilized in the National Medical Library (PubMed), the largest medical library in the world, and the author got 21 published articles. Through analyzing the above articles, the author found that the current research focuses on the following three aspects: Flores et al. (2012) studied the translation problems of the hearing-impaired people in health care services. Yabe (2019) studied the use and shortcomings of remote video interpreting in emergency care. Patriksson et al. (2019) and Cardoso et al. (2006) studied the translation problems faced by children and adults with different hearing impairments when receiving medical interpreting services. Given the above results, none of these three types of studies involved interpreting services for the immigrant elderly with hearing impairment during an emergency event. To solve the problem of emergency interpreting service for the hearing-impaired immigrant elderly with information weakness in China, this study puts forward feasible interpreting strategies under the Emergentist Model of Pragmatics, so as to be keenly aware of the emergency event and victims’ feelings in emergency language translation (Chen, 2020).

II. RESEARCH OBJECT

The study object is *the Disaster Prevention Guideline* jointly issued by the World Federation of Deaf People (WFD) and the International Sign Language Translation Association (WASLI) (hereinafter referred to as the guideline) (WFD & WASLI, 2015). As the only disaster prevention information guideline for the hearing-impaired group all over the world, it specifically assists the hearing-impaired group to get and exchange information in natural disasters or emergencies. Thus, the multimodal presentation means of some information in emergencies, the vocabulary and sentences in the guideline boast reference for the interpreting of immigrant elderly with hearing impairment to some extent.

III. THEORETICAL BASIS

In order to reveal the characteristics and diversity of pragmatic barriers, Perkins constructed an Emergentist Model of Pragmatics as shown in Figure 1 (Perkins, 2007). The model reveals that the semiotic system, cognition, motor characteristics and sensory affect the pragmatic function of the elderly, leading to language barriers. The choice representations of these factors constitute the basis of communication behavior between interpreters and the elderly with hearing impairment. The model also shows that the lack of information reception and expression caused by pragmatic barriers can be supplemented by pragmatic compensation within individuals and interpersonal levels. According to the actual situation of interpreting, the interpersonal compensation involved in this study is usually conversation compensation through the linguistic signs, context and action representation of participants.

Emergentist Model of Pragmatics			
Semiotic	Cognitive	Motor	Sensory
Language: phonology prosody morphology syntax semantics discourse	Inference Theory of mind Executive function Memory Emotion Attitude	Vocal tract Hands Arms Face Eyes Body	Hearing Vision
Gesture Gaze Facial expression Posture			
Impairment of expressive resources		Compensation by interlocutor	
Semiotic-e.g. syntactic formulation problems		Greater reliance on inference based on contextual clues, shared knowledge, etc.	
Cognitive-e.g. attention deficit		Greater reliance on gesture, eye contact, linguistic repetition	
Sensorimotor-e.g. dysarthria, dyspraxia		Repetition of what hearer thinks has been said for verification by speaker	
Impairment of receptive resources		Compensation by interlocutor	
Semiotic-e.g. poor parsing, word recognition		Simplified syntax, use of gesture and visual clues	
Cognitive-e.g. poor short-term memory		Frequent linguistic recapitulation and use of visual reminders	
Sensorimotor-e.g. hearing impairment		Greater reliance on gesture, exaggerated articulation and other visual clues	

Figure 1 Emergentist Model of Pragmatics

Owens pointed out that as an important tool to maintain social communication, the core of language is pragmatic competence (Owens, 1991). Pragmatic competence is also the most important part of the elderly with hearing impairment in emergency events. Normal pragmatic competence is conducive to receiving emergency information and making active emergency preparation in time for senior citizens. Hence, the imbalance of emergency information caused by the group's pragmatic barriers can be fully compensated by the interlocutor's interpersonal intervention, so as to transfer accurate and timely information. In the Chinese-English emergency interpreting service for hearing-impaired immigrant elderly with information weakness, interpreters can provide pragmatic compensation at the interpersonal level as dialogue participants. According to the pragmatic compensation dimension proposed by the Emergentist Model of Pragmatics, interpreters can fully convey urgent information by appropriate interpreting strategies to make up for the lack of reception and expression of emergency information, thus reducing information vulnerability of these elderly.

IV. RESEARCH PROCEDURES

The above analysis shows that the information compensation pathway for these people with information weakness is

the dialogue participants in emergency events, specifically the interpreter in interpreting activity. Therefore, this study uses the statistical method based on a corpus, *the Disaster Prevention Guideline*, to count the words and sentences in the guideline and provide a reference for the choice of words and sentences for interpreters in interpreting.

A. Words Clean & Segmentation

Inevitably, there are a lot of noises in the guideline, such as spaces, punctuation marks, non-printed characters and so forth. Eliminating these noises will improve the reliability and validity of statistics. The steps of noises elimination in the study are as follows: First of all, the author used regular expressions in the EmEditor to filter out special symbols, punctuation, numbers, etc. In the second place, the line symbol and replaced multiple spaces were removed. In the end, a clear guideline text that meets the research requirements was obtained. CorpusWordParser, a software supporting the segmentation of English corpora, was used to segment the clean text, so as to prevent lexical cohesion from affecting the statistical accuracy and reliability of the standardized type-token ratio and lexical density in the following steps.

B. Words Statistics

In this study, the software WordSmith 8.0 was used to carry out the standardized type-token ratio and lexical density statistics on the lexical level of the post-segmentation guideline, so as to offer the research object with quantitative criteria for interpreters' vocabulary selection in emergency interpreting service.

For the standardized type-token ratio (STTR), the higher its ratio, the more diverse the vocabulary. The lower the ratio, the less vocabulary. The STTR of the guideline obtained by the software is shown in Table 1 below. It can be seen from the table that the STTR of the guideline is 34.55 %.

TABLE 1
STTR OF THE GUIDELINE

Category	Count
tokens used for wordlist	2452
types (distinct words)	614
standardized TTR(STTR)	34.55%
STTR basis	1000

For the lexical density, the higher the proportion of notional words in the text, the greater the loading significance, the harder the text is, otherwise, the easier the text is. The software TreeTagger 3.0 and Excel 2019 were used to calculate the density of nouns, pronouns, adjectives, numbers, verbs, and adverbs in the guideline. The lexical density of the guideline is shown in Table 2.

TABLE 2
LEXICAL DENSITY OF THE GUIDELINE

Part of Speech	Frequency	Rate
Noun	910	35.51%
Pronoun	44	1.72%
Adjective	297	11.59%
Numeral	14	0.55%
Verb	267	10.42%
Adverb	84	3.28%
Lexical Density %	63.07%	

C. Average Sentence Length Statistics

After vocabulary statistics, this study used Wordsmith 8.0 to calculate the average sentence length of the guideline, which provides an average standard for interpreters to choose sentence length in interpreting.

For sentence length, the longer the average sentence length, the higher the syntactic maturity and complexity, otherwise, the lower the syntactic maturity and complexity (Hu, 2011). This software was used to calculate the average sentence length and standard deviation of the average sentence in the guideline, as shown in Table 3 below.

TABLE 3
AVERAGE SENTENCE LENGTH OF THE GUIDELINE

Average Sentence Length mean (in words)	24.04
Average Sentence Length standard deviation (word length std. dev)	28.85

V. RESEARCH RESULTS

The above corpus-based statistical methods are used to calculate the STTR, lexical density and average sentence length of the guideline, providing objective and quantitative average data standards for the selection of vocabularies and

sentences for interpreters during interpreting. The above data will be analyzed by combining the model and the guideline.

A. Usually Using Positive Words

Negative and positive words are two main components of the continuum of vocabulary knowledge of language users. Negative words can be recognized or understood by language users in a certain context, but can not be produced correctly. Positive words can be understood, pronounced correctly, spoken or written creatively by language users (Hatch & Brown, 2001). Everybody's vocabulary includes positive and negative words, and the immigrant elderly with hearing impairment are no exception. The above studies show that the STTR of the guideline is only 34.55 %, indicating that the words in the guideline are simple and their changes are small. The lexical density is 63.07%, which shows that the proportion of notional words in the guideline is average for the elderly in the world, and their loading significance is plain. However, the function words assisting to understand accounts for 36.93% ($36.93\% = 1 - 63.07\%$), showing that the guideline pays more attention to readers' understanding and reception. According to STTR and lexical density in the guideline, all the words used in the guideline are positive and boast low loading significance. Therefore, the elderly with hearing impairment can understand, pronounce correctly and use them creatively.

B. Simple Sentences with Low Loading Significance

As an essential linguistic feature, sentence length is helpful to analyze the language rules and usage habits of sentence users. This guideline is universal for people with hearing impairment all over the world. Therefore, analyzing sentences in the guideline can provide an average data standard in the sentence length for these people. According to the above statistics, the average sentence length of the guideline is only 24.04, which shows that the syntactic maturity and complexity of the guideline are extremely low. They are simple and have low loading significance, because simple sentences always contain simple words. The guideline reflects the general reception of the language of international hearing-impaired groups. Therefore, for those native English speakers, 24.04 belongs to the average sentence length level of English expression, understanding and reception.

C. Expression Assisted by Movements

Before denoising, *the Disaster Prevention Guideline* contains multimodal presentations such as audio, video links, images, etc. This shows that it is not enough for the guideline to fully convey urgent information by some words and sentences. Other multimodal modes such as movements, gestures, banners, etc. are supplements. Considering the special pragmatic barriers of the immigrant elderly with hearing impairment and the actual situation of the interpretation, interpreters need to adjust flexibly the volume, utilize facial expressions and body movements and other action representations advocated by the guideline in emergency interpreting activities, so as to advance effectively the transmission of emergency information.

Chinese-English emergency interpreting service is on-site, instant, time-bound and urgent. Appropriate use of interpreting strategies is conducive to the flexible response of interpreters and can promote successful communication in interpreting. Therefore, the above indicators of vocabulary and syntax and action representations can be used as average reference data for interpreters when they are interpreting for the elderly in emergency events. Based on the Emergentist Model of Pragmatics and analysis mentioned above, some feasible interpreting strategies are put forward for the hearing-impaired immigrant elderly.

VI. INTERPRETING OBJECTIVES & STRATEGIES

A. Interpreting Objectives

The immigrant elderly with hearing impairment in this study refer to those living in China with English as their mother tongue, and they can't communicate in Chinese. These people have been attracted by reform dividends and settled in China for a long time. Due to age growth, normal organ function reduction and inevitably hearing impairment, they are not able to boast normal social activities. According to *the Classification & Grading of Disabled Persons* jointly issued by the General Administration of Quality Supervision, Inspection and Quarantine of the People's Republic of China and the National Standardization Administration Committee, hearing impairment refers to the organic or functional abnormalities of the sensory, transmission of the auditory system and the auditory pathway. It leads to different degrees of hearing loss, affecting people's normal life and social participation (Qu & Ren, 2000). Diao et al. (2019) proved that the association disorder of the auditory center and the limbic system will affect the prefrontal lobe of the brain, resulting in disuse atrophy and the decline of cognition activity efficiency in the brain. Thus, the normal cognitive ability and pragmatic ability of hearing-impaired immigrant elderly will be degraded (Diao et al., 2019), appearing the language attrition (Huang & Zhu, 2019). Naturally, they become the vulnerable group in information.

In the study, the elderly groups were divided into mild, moderate and severe information vulnerability groups respectively, which is based on the latest hearing-impaired criteria, *Classification Standard of Hearing Loss* newly released by the World Health Organization (WHO) on March 3rd, 2021 (WHO, 2021). This standard demonstrates that interpreters can use simple words and sentences for normal oral communication in a quiet environment when providing

interpreting services for the hearing-impaired elderly with mild information vulnerability. In this way, the elderly can receive urgent information timely and accurately. But there may be communication barriers in a noisy environment. The hearing-impaired elderly with moderate information vulnerability can respond to some simple words expressed loudly by the interpreter in a quiet environment, but it is difficult to communicate in a noisy environment. It is difficult for the hearing-impaired elderly with severe information vulnerability to communicate normally in quiet or noisy environments. Thus, interpreters can't convey normally emergency information to them to some extent.

In emergency events, it is an information exchange behavior to transmit emergency information to the immigrant elderly with information vulnerability. The information exchange behavior is mainly explored by information access barriers and information exchange tools (Wang et al, 2015). In emergency interpreting services, interpreters act as special tools for information exchange, and the degree of hearing impairment is an obstacle for the elderly to obtain information. Therefore, before putting forward interpreting strategies, it is necessary for interpreters to fully understand the degree of hearing impairment of the elderly, so as to accumulate the positive words and sentences commonly used by them. Interpreters also need to know and master the gestures and expressions commonly used in professional terms in emergency information, so as to accumulate knowledge for the selection of words, sentences and body movements.

Emergency information can be transmitted before, during and after the event. The decline of physiological organs, normal cognitive aging and other language barriers may befall the elderly (Gu, 2019). Thus, interpreters need to consider the interpreting environment, and the emergency interpretation strategies are fully fit for the quiet and noisy environment. Based on the above analysis, the following feasible interpreting strategies are put forward.

B. Interpreting Strategies

1. Mild Group: Mainly Using Positive Words and Short Sentences

The hearing-impaired immigrant elderly with mild information vulnerability can communicate normally in a quiet environment. They can understand directly singular sentences and common words from familiar life fields in a quiet environment, such as simple personal and family communication, shopping information exchange, work communication, etc. But information exchange may be very difficult in a noisy environment. According to the Emergentist Model of Pragmatics, the pragmatic obstacles of these people are mainly reflected in semiotics and vision. Therefore, in terms of vocabulary choice, the interpreter can choose the words slightly higher than 34.55% in STTR. Words can be changed appropriately, but they should be positive words commonly used by the interpreting object in life. The lexical density is 63.07%. It is appropriate to connect words and sentences with function words, but sentences should not be too long. They are slightly higher than 24.04, the average reference data in the guideline.

2. Moderate Group: Mainly Using Positive Words, Short Sentences, Loud Voice and Gestures

The hearing-impaired immigrant elderly with moderate information vulnerability have trouble with information exchange in a quiet or noisy environment. If the interlocutor speaks slowly and clearly and is willing to cooperate in conversation, the elderly can communicate simply. According to the Emergentist Model of Pragmatics, the pragmatic barriers of these people are mainly reflected in semiotics, vision and cognition. Therefore, in terms of vocabulary selection, the interpreter needs to choose 34.55% in STTR, which is the average level of the guideline. Simple words can be used, but they should be positive words commonly used in these people's life. In the light of vocabularies and their loading significance, the interpreter needs to choose them slightly lower than 63.07%. Compared with the mild group, the loading significance of nouns, pronouns, adjectives, numerals, verbs and adverbs in sentences is reduced by half. Hence, the interpreter only needs to use simple sentences. It is also necessary to maximize the volume and use gestures to boost the reception and understanding of interpreting information.

3. Severe Group: Words with Low Loading Significance, Interpreting Near Ear, Repeated Expression and Gestures as Supplements

Although English is the mother tongue of hearing-impaired immigrant elderly with severe information vulnerability, their conservations in both quiet and noisy environments are greatly hindered, and they aren't able to receive oral information from interlocutors. According to the Emergentist Model of Pragmatics, pragmatic barriers of this group are reflected in semiotics, vision, cognition and motor. Therefore, in terms of vocabularies selection, the interpreter needs to choose words far lower than 34.55% in STTR. As far as the loading significance of words is concerned, the density should be half of 63.07%. Only positive words commonly used in everyday life can be used. The loading significance of nouns, pronouns, adjectives, numerals, verbs and adverbs is halved, and sentences are unnecessary. Besides, the interpreter needs to be close to the ears of the interpreting object, and the volume should be as loud as possible. Technical terms should be explained by facial expressions and body movements. If necessary, the interpreter also needs to retell emergency information so that these people can receive information effectively to make an adequate emergency preparedness.

After the interpreting activity, the interpreter needs to reflect and summarize the whole interpreting activity. In the first place, the interpreter should reflect own understanding of the interpreting object and the preparation of emergency terms before interpreting. In the second place, the expression of language, gestures and body movements in interpreting is also should be reflected. In the end, the terminology maintenance and the summary of emergency gestures and body movements should be done after interpreting, so as to make them become important language assets for the interpreter

(Wang & Zhu, 2020).

VII. CONCLUSION

All in all, this study provides feasible interpreting strategies for the hearing-impaired immigrant elderly with different information vulnerabilities in China. All of these strategies are to accurately convey emergency information to these people and reduce their harm in emergency events. It is hoped that this can promote the research of emergency interpreting services in China. Nevertheless, numerous factors are involved in emergency interpreting services, and each group has different characteristics. For example, the characteristics and needs of the elderly with hearing impairment in health care and specific disasters, which also deserve further research.

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Hong Xie, studies at the School of Foreign Studies, China University of Petroleum (Huadong). Her major research interests lie in language service and translation studies. E-mail: xh13060836056@163.com

Peng Wang, studies at the School of Foreign Languages, Guizhou Normal University. His major research interest lies in translation studies. Email: WP12151215@163.com

The Language of Flowers in Selected Poems by William Blake: A Feminist Reading

Majd M. Alkayid

Department of English Language and Translation, Applied Science Private University, Amman, Jordan

Murad M. Al Kayed

Department of English Language and Literature, Al-Balqa Applied University, Salt, Jordan

Abstract—The study aims at analyzing the meanings and symbolic implications of flowers in selected poems by William Blake (1757-1827) from a feminist perspective. This paper analyzes the themes and symbolism of different kinds of flowers to explain how William Blake tries to expose the situation of women in the patriarchal nineteenth-century society. The study discusses the language of flowers from a feminist perspective relying on three prominent feminists. First, the study relies on Mary Wollstonecraft (1759–1797) who rejected the patriarchal role of women as submissive and weak. Second, the study applies Virginia Woolf's feminist perspective about rejecting the role of women as the angels of the house. Third, the study applies Simone de Beauvoir's rejection of categorizing women as subjective and inferior. William Blake is an early feminist who rejected the submission of women and used his poetry to comment on the situation of women in the nineteenth century. He expresses many issues related to women. He believed in women's ability to be independent and strong and he refutes the traditional social stereotyping of women as being inferior and weak and therefore they are in constant need of the support of men. Blake stresses the beauty and strength of women through describing women in floral imagery.

Index Terms—William Blake, flowers, romanticism, feminism, floriography

I. INTRODUCTION

Blake's works deal with various topics that are related to nature, society, religion, politics and human rights. Therefore, "reading Blake is a long process of interpretation" (Damrosch, 1980, p. 65). These topics are examined indirectly in a lot of Blake's poems by discussing natural elements in general and flowers in particular. Because the language of flowers is "as ancient and universal a one as the language of speech," (Ingram, 2014, p.36) interpretations of Blake's poems can be achieved through a close reading of flowers including their kinds and colors in his poetry. The study analyzes the meanings and symbolic implications of flowers in selected poems by William Blake from a feminist perspective. More specifically, this paper aims at discussing the language of flowers relying on Mary Wollstonecraft (1759–1797) as a critical methodology to discuss how Blake represents women in his poetry. The study concentrates on Blake's "The Sick Rose," "The Lily," "My Pretty Rose Tree" and "Ah- Sun Flower."

A. William Blake

William Blake (1757-1827) is a prominent early Romantic poet, painter, thinker and engraver. His main two illustrated collections of poems, *Songs of Innocence* (1789) and *Songs of Experience* (1794), are seminal works that seem to be simple and direct, but contain impeded meanings and messages about human life. Blake's poetry in general examines themes of injustice, oppression and social ills in late eighteenth century Britain. Blake's works emphasize the role of the poet as a prophet, social critic, and reformer. This research aims at examining the way William Blake uses flowers to criticize the oppression of women and to emphasize women's rights.

B. Floriography

The language of flowers, sometimes called floriography, "has been used as a means of cryptological communication simply by the way flowers are arranged, their colour and variety" (Muff, 2019, par. 4). Therefore, flowers are used as a means of communication and meaning. Because floriography is a language, poets use it as medium of beauty and depth to comment on human life. So, the language of flowers is not simple and that "to say that their unique language is fascinating and deeply romantic is an understatement. Floriography has the innate ability to embody the most captivating of human emotions and leave nothing but warmth in its wake" (Muff, 2019, par. 3). In other words, flowers have to be read in connection with their historical, political, social and cultural contexts.

II. FLORIOGRAPHY IN BLAKE'S POETRY

Blake uses the language of flowers because it triggers the imagination of the reader and "he wanted them [readers] to imagine as he imagined, to see as he saw, even to recreate as he created ... to see the minor symbols as parts of a major

symbol" (Gleckner, 1975, p. 95). Blake uses the symbol of flowers to discuss women's problems and defend them indirectly in his poems. The study shows that women are closer to nature spiritually and emotionally than men and this is apparent in Blake's representation of women as flowers. Moreover, Blake's poems like "The Sick Rose" and *The Book of Thel*, are illustrated by Blake himself of women going out of flowers. Therefore, Blake emphasizes through words and illustrations of poems the connection between women and flowers.

The issue whether Blake's poetry is for women or against them is discussed by a lot of critics. Many critics like Susan Griffin and Alexander G. Williams read Blake as a feminist who defends women and seeks for them a better understanding from their husbands and societies. On the other hand, other critics like Anne Mellor and Susan Fox see him as an antifeminist who represents women as inactive and silent. This paper tends to support the first group by analyzing the symbolic meaning of flowers, their colors, perfumes and shape of flowers which is similar to the shape of these poems. All these opposing views will be discussed in the coming paragraphs.

A. Feminist Argument

Feminists, like Virginia Woolf (1882-1941), see that literature "historically tended to subordinate or marginalize the position of women" (Webster, 1996, 125) and they usually play less significant role in literature than men because of "the material conditions which women live under, having little or no financial dependence and generally expected to serve the needs of men" (*Ibid*). Woolf is an early feminist who emphasized the rights of women and their capacity of genius and creativity in many of her essays, short stories, novels and books such as *Mrs Dalloway* (1925) *A room of One's Own* (1929), *Three Guineas* (1938), *A Haunted House and Other Short Stories* (1944) and "Professions of Women" (1931). In the latter work, Woolf argues that women are treated as inferior and submissive to men. For Woolf, women have only the roles of submissive mothers and wives without giving them the space to be creative and genius. She calls this woman "the Angel of the House". In "Professions of Women", Woolf describes the angel of the house: "She was intensely sympathetic. She was immensely charming. She was utterly unselfish. She excelled in the difficult arts of family life. She sacrificed herself daily. If there was chicken, she took the leg; if there was a draught she sat in it--in short she was so constituted that she never had a mind or a wish of her own, but preferred to sympathize always with the minds and wishes of others. Above all--I need not say it--she was pure. Her purity was supposed to be her chief beauty--her blushes, her great grace" (Professions of Women, 1931, p. 245).

Therefore, Woolf rejects this profession for women, and announces that she succeeded in "killing the angel of the house" (Professions of Women). She wants women to be independent, free and self-confident. Woolf's ideas along with Wollstonecraft's echo Blake's representation of women and his explanation of the situation of women in his poems through discussing different kinds of flowers.

B. Historical, Social and Political Context of Blake's Poems

During the Romantic period and the beginning of the Industrial Revolution writers start to call for freedom, education and equality like Thomas Paine in his "The Rights of Man" (1791) and Mary Wollstonecraft in her *A Vindication of the Rights of Woman* (1792). Wollstonecraft's essay "often recognized as feminism's 'manifesto,' is generally regarded as the text that defines and delimits the scope of Wollstonecraft's feminist project. Yet Wollstonecraft's didactic texts, although generally dismissed in feminist critical contexts, further define and elaborate on her feminist project by promoting resistance to 18th century discourses concerning women's proper sphere" (Hanley, 2007, p. iv). Women in the 19th century are oppressed groups and characterized as inferior and submissive to men. Blake understands the conditions of women and paves the way with Wollstonecraft and Paine to the rise of feminism. Blake knew about Wollstonecraft's ideas because "he was commissioned to design and engrave the illustrations for Wollstonecraft second edition of *Original Stories from Real Life* (1788)" (Williams, 2011, p. 35).

Blake, like many Romantic poets, reacts against the industrial revolution as it causes a lot of social and cultural ills like child labor, poor working conditions and huge gaps among social classes. Therefore, he describes these hard conditions in many poems. Moreover, he praises the French Revolution and American Revolution because they give voice to people and were a testimony of the celebration of democracy and the end of tyranny. Blake believed in democracy and freedom and that "despite the recognition of the oppression of female sex during industrialization, Blake depicts and puts emphasis on the new generation in relation to freedom" (Baigy and Zarrinjooee, 2014, p. 45). In simple words, Blake rejected any kind of authority or power that oppresses people, whether this related to monarchy, patriarchy or social classes. Many of Blake's poems talk about human rights, freedom and democracy.

C. Opposing Views

Anne K. Mellor in "Blake's Portrayal of Women" objects to Blake being presented "as an advocate of androgyny or sexual equality to whom contemporary feminists look for guidance" (Mellor, 1982, p. 152). She argues that Blake represents women as weak. Mellor claims that "the poetic and visual metaphors that Blake develops and uses throughout the corpus of his work typically depict women as either passively dependent on men, or as aggressive and evil" (Mellor, 1982, p. 153). Another critic, Susan Fox, claims in her "The Female as Metaphor in William Blake's Poetry" that Blake represents women "as inferior and dependent (or, in the case of Jerusalem, superior and dependent), or as unnaturally and disastrously dominant. Indeed, females are not only represented as weak or power-hungry, they

come to represent weakness" (Fox, 1977, p. 514). Fox also claims that Blake presents women as inferior and submissive and that he "admired women, but not enough to imagine them as autonomous human beings" (Fox, 1977, p. 515).

III. BLAKE AS A PROTO-FEMINIST

This paper responds to the previous criticism and shows that Blake is "a proto-feminist who embodied in his poetry the ideals and spirit of revolution in gender definitions and dynamics" (Williams, p. 10). The study relies on analyzing flowers because in Blake's poetry "flowers are taken metaphorically as flowers of rhetoric, referring to someone's youth, beauty and virginity" (Antal, 2008, p. 25). Because there is, according to Susan Griffen, "a profound connection between the social construction of nature and the social construction of woman" (Griffen, 1978, p. 66), In other words, women and nature are deeply connected with each other. Blake presents in "The Sick Rose" the social oppression of women through the symbol of the sick rose:

"O rose, thou art sick!
The invisible worm,
That flies in the night,
In the howling storm,
Has found out thy bed
Of crimson joy,
And his dark secret love
Does thy life destroy." (Blake, 1970, p. 26)

"The invisible worm" symbolizes the male who secretly "flies in the night" implying unhappy sexual experience and chooses "to work furtively, partly in shame, perhaps, but also partly in the self-gratification of a "dark secret love" that delights in destruction" (Gilham, 1973, p. 39). N. Babamiri argues that "the poet goes in to the depth character of worm as a cunning man which slyly creates a world of darkness to attack the rose without her knowledge" (Babamiri, 2016, p. 2). This malignant worm symbolizes both man and the patriarchal society that "feeds on" or mistreats women. So, the worm represents the man who moves and sneaks to harm the innocent rose or woman. The man is evil and destructive to the woman who is pure and peaceful. Wollstonecraft in *A Vindication of the Rights of Woman* argues: "women are told from their infancy, and taught by the example of their mothers, that a little knowledge of human weakness, just termed cunning, softness of temper, outward obedience, and a scrupulous attention to a puerile kind of propriety, will obtain for them the protection of man; and should they be beautiful, everything else is needless, for at least, twenty years of their lives" (Wollstonecraft, 1792, p. 244).

If Blake presents women as weak, it is because they are made weak by society. They are taught by their mothers to be submissive and silent. Blake is not criticizing women, he is criticizing the patriarchal society that makes this woman, like all women at that time, weak and "sick". Blake says in the poem that the 'worm' or the male "has found out thy bed" and he does not use another word like "meet" to imply that this "dark secret love" is not a mutual love, but it is a one-sided love, or even it is not love at all, because it "does thy life destroy". Love cannot be destructive unless it is only by a man who lusts for a woman and does not care about her feelings. Moreover, this society is careless and passive towards women because it does not help or cure the "sick" woman. She is abandoned by the man and the whole society because she is the one to be blamed.

This feminist reading of Blake also relies on the fact that Blake has read Wollstonecraft's *Vindication* and that he has written "The Sick Rose" in 1794, two years after Wollstonecraft's *Vindication*. Furthermore, "Blake revises Wollstonecraft's feminist program and adapts it to his own visionary system of gender relations and the politics of liberation" (Williams, 2011, p. 20) using the language of flowers. Blake also presents the suffering of women in his illustration of the poem "The Sick Rose" where there are two women lying on the thorns of the branches of the rose tree and another woman emerging from the crimson rose. The image of the three women illustrates that the suffering of women is not that of a single woman, but it is the suffering of all women. Women are born innocent and beautiful like roses and this is illustrated by Blake with a woman emerging from the rose. However, when this woman grows older, she will have thorns in her way. The thorns of the rose tree on which two women lie on represent the hardships that most women face in that patriarchal society.

Moreover, the "crimson" color of the rose "has a religious connotation connected to the story of Cain and Abel. When Abel was slain by his brother (Cain), some of his blood got on the white rosebush that grew around his altar. His dripping blood stained the white roses and from then on red colored roses came about" (Flower Dictionary). Likewise, Blake uses the crimson color to symbolize the pain and destructiveness of patriarchal society towards women. Man not woman is the center of the world in that society whose "traditional gender roles cast men as rational, strong, protective and decisive; they cast women as emotional (irrational), weak, nurturing and submissive" (Tyson, 2006, p. 148).

Women in Blake's "Ah Sun-Flower" start to understand the need to have a new goal in their lives. It is clear that Blake's Sunflower is inseparable from its time and that Blake is aware that to change society's notion of women needs a very long time and effort from both men and women. He uses the sun flower as a symbol of the female that searches for her independence and recognition. Her roots are in the ground (patriarchal society) but she keeps growing towards the sky or freedom. The sunflower and the sun are connected because the flower keeps following the sun and likewise

women should follow their dreams and ambitions. "The Sun-Flower", "the sun", and "golden clime" have the bright yellow color which symbolizes hope, strength and better future.

"Ah, sunflower, weary of time,
Who countest the steps of the sun;
Seeking after that sweet golden clime
Where the traveler's journey is done;
Where the Youth pined away with desire,
And the pale virgin shrouded in snow,
Arise from their graves, and aspire
Where my Sunflower wishes to go!" (Blake, 1970, p. 42)

These hopes for women need to be studied or "countest" carefully in order to be achieved. "Youth", "Virgin" and many other women die before achieving their dreams, but this is no more the case because the submission of women is over and "the traveler's journey is done" as the woman starts to make decisions and the "Sunflower wishes to go." In addition, the use of the sunflower does not only symbolize women at that time, but it also symbolizes the next generations of women because the sunflower contains seeds on the flower's surface. These seeds, one day, will fall on the ground to grow. Women's lives, likewise, will grow and prosper when they recreate their understanding of themselves and the world around them.

In "Ah Sun-Flower", women hope for change and start to "go" and start to free themselves from the constraints of man. Blake more clearly encourages women to stand by themselves and defend their rights in "My Pretty Rose Tree". The woman rejects the assumed role that man tries to impose on her:

"A flower was offered to me,
Such a flower as May never bore;
But I said, 'I've a pretty rose tree,'
And I passed the sweet flower o'er.
Then I went to my pretty rose tree,
To tend her by day and by night;
But my rose turned away with jealousy,
And her thorns were my only delight." (Blake, 1970, p. 35)

The man talks about his wife/lover as something he owns when he repeats "my", "I" and "me" for eight times. The woman reacts to this and she "turned away". Although the man tells the story, readers can feel that he deserves her rejection and they become compassionate with the woman because "of his lack of real affection for anyone at all and his mean-minded selfishness" (Gillham, 1973, p. 41). The speaker keeps watching his woman like one in prison and "tend[s] her by day and by night." Moreover, the man is very arrogant towards the other woman who is offered to him because he "passed the sweet flower o'er . . . rather as he might pass over goods that he decides not to buy" (*Ibid*). The woman leaves her man and defends herself by showing "her thorns" because he has no affection for her and treats her only as property. Blake uses "flower" and "rose" six times to affirm that the woman is an autonomous human being.

In *Vindication*, Wollstonecraft criticizes Milton in his *Paradise Lost* because he "tells us that women are formed for softness and sweet attractive grace [...] and insinuate that we were being only designed by sweet attractive grace, and docile blind obedience" (Wollstonecraft, 1792, p. 244). Accordingly, women are supposed to be obedient and dependent on men. The man in this poem leaves the woman that is offered to him not because he is loyal to his woman, but because his woman is "pretty" and more beautiful than the woman offered to him. In short, this man and many other men look at their women as only "alluring objects" (Wollstonecraft, 1792, p. 245) and property.

Blake's poem "The Lilly" encourages women to be autonomous human beings. The critic D. Gillham reads the lily as a female that "enjoys the delights of love . . . unlike the Rose or the Sheep which advance their defences prematurely, presumably to invite an attack. The Rose and the Sheep insist that harm is intended on them, the Lily invites love" (Gillham, 1973, p. 48). However, this study reads the poem differently. Blake compares between the lily which is weak and damageable and the rose which is a stronger and steadier plant:

"The modest Rose puts forth a thorn,
The humble sheep a threat'ning horn:
While the Lily white shall in love delight,
Nor a thorn nor a threat stain her beauty bright." (Blake, 1970, p. 32)

The lily which is a symbol of the weak woman who does what man orders her to do without complaint can be eaten by the sheep. This woman is the same woman that J. J. Rousseau considers to be the best woman. Wollstonecraft criticizes him because he "had written in *Emile*: 'What is most wanted in a woman is gentleness; formed to obey a creature so imperfect as man, a creature often vicious and always faulty, she should early learn to submit to injustice and to suffer the wrongs inflicted on her by her husband without complaint'" (Wollstonecraft, 1792, p. 244). However, Blake implies that if she does not express herself and rejects things that she does not believe in, man will destroy her identity and will "feed on her" like the sheep that feeds on the lily.

Lois Tyson in her book *Critical Theory Today* asserts that "women are oppressed by patriarchy economically, politically, socially, and psychologically; patriarchal ideology is the primary means by which they are kept so" (Tyson,

2006, p. 120). Accordingly, women should use their minds to express what they want and never be blindly submissive. This woman is like the poem's rose that uses her thorns to protect itself from the sheep and other attacks. Women according to Blake should refute the tradition that man is above and woman is below. Women are strong and independent and can protect themselves. Therefore, Blake tries to question or even destroy the hierarchal order of patriarchal society which the feminist Simone de Beauvoir (1908-1986) explains in "The Second Sex", saying: "thus humanity is male and man defines woman not in herself but as relative to him; she is not regarded as an autonomous being... she is defined and differentiated with reference to men and not he with reference to her; she is the inessential as opposed to the essential. He is the Subject, he is the Absolute- She is the Other" (Beauvoir, 2007, p. 81).

Flowers and women are strongly connected with each other through the shape of the poems. The discussed poems, except "The Lily", contain two stanzas with four lines in each one of them. This shape resembles the shape of flowers and the shape of women. The first four-line stanza resembles the petals of flowers and these petals are similar to the head and hair of a woman. While the second four-line stanza resembles the leaves of the flower and at the same time resembles the body (legs and arms) of a woman. Therefore, Blake's poetry focuses on women in content and shape. He also illustrates his poems with flowers and women.

IV. CONCLUSION

To sum up, the study rejects the argument that "the women of the Songs lack agency, power, and effectiveness" (Comorau, 2001, p. 32). These women react to their situation and try to improve their lives but this improvement according to Blake takes time and effort from both man and woman. Blake asserts that in his *The Marriage of Heaven and Hell* "to create a little flower is the labour of ages." He uses the verb "create" because people need to rethink about women issues and change their understanding of women as merely beautiful objects. Blake "designs his poems making the words on the line seem to grow like flower heads out of a thicket" (Malla, 2014, p. 15). Blake uses a simple language full of floral imagery but it is rich with ideas. Blake talks about women symbolically using different kinds of flowers to be titles of these poems and subjects to be discussed in society not only in his time, but also in every time. Blake says in flowers what Wollstonecraft says in her *Vindication of the Rights of Woman*.

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Majd M. Alkayid was born in Amman, Jordan, 1982. She got her BA in English Language and Literature from The University of Jordan, Amman, Jordan in 2004. She got her MA in English Language and Literature from The University of Jordan, Amman, Jordan in 2011 and PHD in English Language and Literature from The University of Jordan, Amman, Jordan in 2019.

She worked as a part-time lecturer at from The University of Jordan, Amman, Jordan in the years 2015, 2016 and 2017. She is currently an assistant professor at Applied Science University, Amman, Jordan from 2019 till present. She is interested in comparative studies, poetry analysis and literary criticism.

Dr. Majd Alkayid is a member of Jordanian Translators Association.

Murad M. Al Kayed was born in Amman, Jordan, 1984. He got his BA in English Language and Literature from The University of Jordan, Amman, Jordan in 2006. He got his MA in English Language and Literature from Yarmouk University, Irbid, Jordan in 2014 and PHD in English Language and Linguistics from The University of Jordan, Amman, Jordan in 2018.

He works as an assistant professor at the Department of English Language and Literature at Al_Balqa Applied University, Salt, Jordan. He is interested in linguistics, language education and discourse analysis.

Dr. Murad Al Kayed is a member of Jordanian Translators Association.

The Representation of Women's Dependence on Men in *Little Women*

Satri Asriyanti

English Language Studies, Postgraduate Program, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Burhanuddin Arafah

English Department, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Herawaty Abbas

English Department, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Abstract—This study aims to describe the representation of women's dependence on men in *Little Women*. The descriptive qualitative approach was applied in this research. The data for this study were gathered from the talks of the characters in the novel's *Little Women*. The data of this research are collected from Cinderella Complex syndrome through their actions and words. The research results showed the level to which characters are affected by the Cinderella Complex varies depending on how the Cinderella Complex influences their thoughts and behavior, either consciously or unconsciously. Meg's most dominant Cinderella Complex is Fear of losing femininity, and the most dominant factor is self-concept. Jo's character showed only rely on man as the aspect and persona maturity as the factor. Meg and Jo were unconsciously reflected by Cinderella Complex syndrome.

Index Terms—women, dependence, *Little Women*, Cinderella Complex

I. INTRODUCTION

The women's dependence on men or Cinderella Complex is a type of psychological dependence in which a woman has a great need to be cared for, to be protected by others, particularly males. Dowling describes her own experience, as well as the experiences of other women who assisted in the discovery of the illness, in her book, as proof that the Cinderella Complex may strike any woman (1982, p. 21). Cinderella Complex is the desire of women to always be protected by men so that women cannot and do not dare to take advantage of their brainpower and creativity and make themselves tend to be less independent. Women have stronger needs for prestige than for power. As a result, women living in this contemporary and immediate period are susceptible because they will feel pressured to meet the requirements of their inner urges (Hays, 2013).

Literature can be defined as a piece of written work with artistic merits created by the author (Arafah et al., 2021). As a result of its limitless imagination, literature can build its own world (Arafah, et al., 2021). Since literary works are often a representation of life at one time, there are numerous advantages to the reader's life (Arafah, et al., 2021). Therefore, literature is too important to ignore (Arafah & Kaharuddin, 2019). Literary works are referred to as social products with several life benefits (Irmawati et al., 2020). Literature may take several forms: it can be written (as in poetry and novels) or performed (as in theatre). Literary works, regardless of genre, include many useful lessons and are a dependable source of information about people's lives and values in society (Purwaningsih et al., 2020). Despite these challenges, literature thrives by utilizing the wealth of technical breakthroughs while also enhancing its quality. The information technology era has revolutionized the way people throughout the world think (Arafah & Hasyim, 2019). Several multidisciplinary theories, such as sociology of literature, anthropology of literature, and psychology of literature, have been developed as a result of this growth (Kaharuddin & Latif, 2017).

Along with this development, changes in literary taste have been profoundly impacted by the periods (Afiah et al., 2022). This style includes the use of language in a literary work that is aimed to make the readers more interested in reading the literary works. Branding is required to add value to a product, and the same is true for literature. The author and his writing will become more popular with the correct branding, such as the use of beautiful language or the creation of a character with a writing style or literary work that addresses unique issues (Hasyim et al., 2020). ELITES saw literature as a culturally valued text reflecting human life (Arafah et al., 2020), similar to the Maccera' Bulung ceremony, which has cultural meaning and exposes some ideological and sociological values of the society (Sunardi et al., 2018). Readers may gain cultural information from reading a novel, for example, because the novel features characters from various socio-cultural backgrounds. The socio-cultural background from a literary work reflects how the condition of society at a certain time happened. It can reflect an author's thoughts, manners, behavior, and attitudes throughout their works by analyzing the style of the author's work (Fadillah et al., 2022). This kind of style includes the

language used of how the characters communicate in everyday life because literature can be a medium to introduce culture, social life, and human life reality (Mutmainnah et al., 2022). At the very least, the students will be aware of some aspects of how the characters live in the world described in the novel, such as their feelings, thoughts, beliefs, traditions, and customs (Arafah, 2018).

Character education can be learned from the characters, their actions, struggles, and life journeys, which can be seen explicitly in the description and character conversations, or implicitly throughout the story (Hasanah et al., 2021). Emojis in social media conversations, particularly Whatsapp, can express emotions and explain the sender's meaning (Arafah & Hasyim, 2019), in the same way, that text can describe certain objects, places, and events in great detail so that readers can feel both physically and emotionally what the author wants to explain in the text. A great way to deliver the words in a literary work by an author makes an important role in delivering messages because it is also a kind of communication from the author to the reader (Yulianti et al., 2022). Therefore, it will drive into good communication and avoid misinterpretation. Aside from the advancement of literature, the information age has changed the way people think and influenced human behavior (Arafah et al., 2021). The way people think in facing the advancement gives an impact in how a lesson, including literature, is delivered and needs to be improved (Anggrawan et al., 2019). Louisa May Alcott (1832-1888), an American novelist, wrote the novel *Little Women*. Its plot is based on the author's and her three sisters' experiences.

II. LITERATURE REVIEW

Freud's theory on human behavior continues to have a strong influence in the field of psychoanalytic treatment and literature analysis. His theory is based on repeating patterns of dysfunctional human behavior that he noticed while treating patients with emotional issues for many years (Puspitasari, 2019). The unconscious mind influences human behavior since it houses sensations of fear, memory, pleasure, conflict, and pain, among other things (Freud, 1920). Freud in Niaz et al., (2019) said in the unconscious, memories are largely from the past, especially from childhood, however Jung argues that these memories are not only from the past but also have future and current consequences. Also, dreams are a psychic product and because psychic life is considered by Freud as a conflict between psychic powers, he considers dreams as the embodiment of a conflict (Ogden, 1997).

Dowling describes Cinderella Complex as suppressed attitudes and anxieties, which corresponds to Sigmund Freud's psychoanalytic ideas (1982, p. 86).

Dowling describes the following aspects of the Cinderella Complex:

a. *Expecting Others' Direction.*

Women's reliance on them has stifled their initiative and inventiveness, and as a result, they are constantly hesitant to act. When a new action or decision has gone through the step of soliciting comments and guidance from others, it will be implemented (Dowling, 1982, p. 80).

b. *External self-control/External Locus of Control.*

A woman with a strong external locus of control believes that everything she has, whether success or failure, is the result of pure chance or misfortune. This notion has the potential to impair women's productivity at work and in their personal development. This is evident when women who have achieved a particular level of success prefer to stop at a certain point and do not desire to accomplish further. In addition, Dowling explains that women also tend to feel they have no control to solve their problems or to influence their surroundings (1982, p. 28).

c. *Low Self-Esteem.*

According to Symonds in Dowling (1982, p. 20), women frequently repress their initiative and abandon their goals. This is also linked to severe uneasiness and doubt about their talents and ideas. Women's anxiety levels are higher than men's when it comes to taking tests, examinations, or speaking in public, for example. Women suffer from an inferiority complex, which causes them to question their abilities to complete a task.

d. *Passive in Making Decisions and Developing Self.*

Women's feelings of inadequacy cause them to question their skills. As a result, women are more likely to act and behave passively, such as refusing to solve problems or make independent judgments (Dowling, 1982, p. 30).

e. *Avoiding Challenges and Competitions.*

Women have never been taught and will never be trained to face any problem alone. Although women are intellectually equal to males in terms of competency, emotional reasons such as fear of being incorrect, feeling terrible with friends, believing that you have asked other people, not being thrilled, and being less hopeful in life frequently impede this capacity. The problem stems from non-intellectual elements that drive women to shy away from challenges and competition (Dowling, 1982, p. 8).

f. *Rely on Men.*

Women become subservient as a result of their dependence and inexperience, and they prefer to rely on others, especially males both as a protector and as a source of income. This lessens the strong urge to be self-sufficient. Women tend to evolve into persons who are financially and mentally reliant on males (Dowling, 1982, p. 20).

g. *Fear of Losing Femininity.*

Gender terror is a concern that women would be judged unfeminine if they achieve success and independence at work. Women are frightened of losing their caring, refined, kind, calm, and cautious traits (Dowling, 1982, p. 57). As a result, if she works, she is motivated by a crisis or compulsion rather than a feeling of personal duty.

Dowling (1982, p. 3) states that the appearance of the Cinderella Complex in a woman cannot be separated from the factors that influence it, including:

a. *Parenting Style.*

Permissive parenting by parents has a significant influence on the development of Cinderella's complicated inclinations in youngsters. Because the greater the impression of permissive parenting that is established, the lower the propensity for the Cinderella Complex that happens in children, the lenient attitude of current parents will be inversely proportionate to the tendency of the Cinderella Complex. Children will develop into autonomous persons as a result of the permissiveness that emerges, leniency and lax restrictions, and flexibility in making judgments (Dowling, 1982, p. 105).

b. *Personal Maturity*

According to George (2006, p. 21) maturity is a continual process of an organism's system achieving behavioral maturity, which hardens organisms' reactions to their surroundings in such a manner that they can preserve the organism's integrity in line with the adult state, which is achieved through the cooking process.

c. *Self-Concept.*

As long as the other components are under control, a positive self-concept will generate positive energy in one's self and result in strong learning motivation (Arafah et al., 2020). Women develop Cinderella Complex as a result of the idea that stereotypes are absorbed and socialized by the environment, as well as poor self-esteem. Calhoun & Acocella (1990, p. 72) state that individuals with low self-esteem have a negative opinion of themselves and believe they are unimportant in comparison to others. Even though they are working women who are financially independent, they are still looking for men who have a higher position, social level, and financial stability (Fatimah & Istiani, 2020).

d. *Providing Excessive Help and Protection to Women.*

Women are viewed as delicate and helpless beings. Kitlinger and Wilkinson (1995) state that many women, see their transition to maturity as a challenging and arduous process.

e. *The stereotype of women as second-class people in society.*

Patriarchal culture is a condition in which women are expected to obey the decisions of men, particularly husbands, and to work in the shadows of men, making women appear as weak creatures and second-class citizens whose social status is always determined by the social status of their husbands and fathers (Barker, 2004, p. 445).

Dreams, literary works, and fictions are all creations of people's minds, but they all focus on a reality that isn't entirely true. Text dreams are intended to depict a specific reality, which may or may not be realized (Holland 1999). When a literary work's text is examined in its context, such as by studying the cultural discourse, it becomes more meaningful and complete (Arafah et al., 2020). The novel has more pages and is more complex in telling the conflict in it than other literary work (Abrams, 1999, p. 190). Besides it, there are also many vocabularies in the novel, so the readers will be able to improve his or her English skills by reading the novel (Baharuddin et al., 2021). This research focuses on women's ideas and mental processes in connection to psychology. So, this research uses psychoanalytic approach.

III. METHODOLOGY

A qualitative study is conducted naturally using descriptive data. To identify literary works as psychology and literature, data was gathered. There was no mathematical work because this was a qualitative study (Purwaningsih et al., 2019). In this research, the researcher uses both volumes of Little Women's novel. In analyzing data, the researcher analyzes the behavior and ideas of the female characters in Louisa May Alcott's Little Women using psychoanalysis and Cinderella Complex to find aspects and factors of Cinderella Complex represented by female characters in Louisa May Alcott's *Little Women*. Researcher used identification and classification to look for and collect data during data collecting (Hasjim, et al., 2020). The data was gathered by taking notes from some of the talks in the Little Women novel. This study is about Cinderella Complex syndrome, which has a lot of reference to a thought or mental state of women that has a link with psychology, and the researcher believes that the psychoanalytic approach is the best approach technique for the study (Asriyanti et al., 2022).

IV. FINDINGS AND DISCUSSION

A. *Meg*

Meg (short for Margaret) was the oldest and (at least until Amy matured) the most attractive of the March sisters. She was also the most typical of the sisters. She can be described as the 19th century American girl from a respectable family should be. Meg had the fondness of luxury, beautiful or nice things, delicacies, and excellent manners toward society.

1. Data 1

Meg → Don't you wish we had the money Papa lost How happy and good we'd be, if we had no worries!" (Alcott, 1868, p. 5).

The character showing the Cinderella Complex was Meg. She mentioned the day her father lost money that affected her current family's condition. Meg's memorization of her father's loss of wealth in the past in this dialogue indicated an aspect of the Cinderella Complex, specifically, relying on a man. Meg had a thought about how prosperous they would be if the money was still in her father's possession.

The factor of the Cinderella Complex represented by Meg is self-concept. The reason is that Meg had an idea of guaranteed prosperity with the presence of her father's money, where in fact in her age where Meg was the oldest sister, she could have been worked and made her income, instead she was imagining an easy wealth from the help of her father's money which had been gone already.

2. Data 2

Meg → "are old enough to leave off boyish tricks...but now you are so tall, and turn up your hair" (Alcott, 1868, p. 5).

Meg's demand to her sister on this dialogue indicated an aspect of Cinderella Complex, specifically, fear of losing femininity. Meg had the idea of a woman should act like a lady to be seen as a nice woman, whereas her sister, Jo, has the idea of freedom, where she wanted to act and dress the way she wanted. Jo's contrary idea made Meg worried about her sister because she thought that Jo had come to the age where she needed to stop acting like a boy. The factor of the Cinderella Complex represented by Meg is self-concept. The reason is that Meg upheld the importance of lady-like behavior and appearance as if having those traits was a must. While the truth is that a woman can act independently based on what she desires as long as it is not cross the existed norms and rules.

B. Jo

Jo was depicted as a tomboyish, irritable, and geeky fifteen-year-old. She thrives on movement and cannot stand being on the sidelines. It irritated her that she won't be able to fight with her father, who had volunteered as a Chaplin in the civil war. Instead, Jo is forced to stay at home and attempt to adapt herself to the role of a nineteenth-century woman in the domestic sphere, which she found extremely difficult. It can be seen in her name as an example of her difficulties, where her full name is Josephine was a feminine name, but she went by the more masculine-sound name, Jo.

Data 3:

Mrs. March → "I'd want to know that John had a successful business that provided him with a sufficient income to keep him out of debt and provide for Meg... If position and prosperity come with love and morality as well, I should be glad and appreciate your good fortune, but I know from personal experience how much true happiness can be found in a simple modest cottage, where the daily bread is earned and certain hardships sweeten the few pleasures. I'm happy to see Meg start off modestly, because if I'm not incorrect, she'll be wealthy in the possession of a nice man's heart, and that's worth more than a fortune" (Alcott, 1868, p. 286).

In that conversation, Jo asked her mother about her preference on the type of man that Meg was supposed to marry. Jo's question to her mother on the dialogue above indicated an aspect of Cinderella Complex, specifically, relying on men, though in this context it was not about herself, but for the sake of her sister. Based on Jo's question, she indicated that her sister was supposed to marry a rich man for a better life.

The factor of the Cinderella Complex represented by Jo is personal maturity. Jo was depicted as the second daughter, at the age of around 15 or 16 years old, where her idea of happiness was not yet fully idealistic and still considered young. Her mother, on the other hand, provided with the more mature answer, wherein simple terms, she explained that happiness of a family was not based on the money that he had.

C. Discussion

Meg was the character who represented most of Cinderella's Complex aspects. The Cinderella Complex aspects that she represented were Rely on men and Fear of losing femininity. The aspects she showed were actually in line with how she was depicted in the novel. The dominant aspect showed by Meg was Fear of losing femininity. She is described as a girl who upholds the lady-like behavior and had a lot of fantasy about having a prosperous status in her future without having any intention to work for it, instead, wishing to have a man to marry her, which is supported by the second aspect, Rely on man. The most dominant factor of Meg's Cinderella Complex was self-concept. Meg's character which is described as an obedient girl leads her on having a self-concept where acting and dressing like a lady was a must for her, she even tried to make her tomboyish sister act like her. Despite being the oldest sister among the four daughters, the way she fantasized about having wealth by marrying a rich man was considered immature and irrational. The excessive help from her parents in the past and neighbor eventually led her to be independent and rely on others, which is the main trait of Cinderella Complex itself. Therefore, as the one with the most Cinderella Complex aspects, Meg is considered on having the Cinderella Complex syndrome and is deeply affected by it. The Cinderella Complex had been in herself since she was young, for she was described as the oldest daughter in the novel at the age of 17 years old, and it was the moment when she described her desire. The Cinderella Complex affecting on how she looked at herself and

what she desired in life, which based on the analysis, was mostly about having a husband who would give her wealth, servants, so she did not have to work at all. Though she was not fully aware of being unconscious about what she desired for was a sign of being dependent on man.

The next character assumed to have the Cinderella Complex was Jo, the main character. Jo represented the Cinderella Complex aspect, which relies on men. Even with her tomboyish character, Jo was also representing the Cinderella Complex, even though it was minor and nothing but an opinion, it was still considered as an aspect of the Cinderella Complex. It was when she thought that her mother prefer that her sister would marry a wealthy man. Jo was affected by the factor of Cinderella Complex, that is personal maturity. Due to her tomboyish character, Jo was far from being mature, especially in the first part of the novel. Following the explanation about Jo's Cinderella Complex aspects and factors, it can be said that Jo was not heavily affected by the Cinderella Complex syndrome, thanks to her tomboyish character where she never had any intention to marry and chose to be independent. Even when Jo eventually was married to a man, it was not because of money or wealth but as a complete interest to the man.

V. CONCLUSION

The novel *Little Women* tells the story of four sisters, Meg, Jo, Beth, and Amy, born and raised in Massachusetts. Meg and Jo are used to represent the psychological dependence on men that occurs in the novel. The level to which Cinderella Complex affects a character depends on how Cinderella Complex impacts their behavior and thinking, whether consciously or unconsciously. Fear of losing femininity is Meg's most dominant Cinderella Complex, and Self-Concept is her most dominant factor. Meg was unconsciously affected by Cinderella Complex syndrome because she never mentioned how she relies on men, but she displayed many aspects of the syndrome. Apart from that, Jo displayed only Reliance on men and the factor is Persona maturity. Jo was barely affected by Cinderella Complex syndrome unconsciously because Jo's personality was mature.

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Satri Asriyanti obtained her bachelor degree in English Literature Department, Adab And Humanities Faculty, at Islamic States University of Alauddin Makassar (UINAM) in 2019, and she continued her master degree in English Language Studies Program, majoring in English Literature at the Postgraduate Program of the Faculty of Cultural Sciences, since 2019. Her scholarly interest includes the psychology of literature, sociology of literature, and autobiography novel. The focus of her master research is Cinderella Complex Syndrome. Her first publication is entitled *The Representation of Women's Dependence on Men in Little Women*.



Burhanuddin Arafah obtained his Ph.D. degree in English (Australian) literature at the University of Newcastle Australia in 2003. He earned his Master's degree in American literature at Gadjah Mada University (UGM) Yogyakarta of Indonesia in 1995, and his Bachelor's degree in English literature at Hasanuddin University (UNHAS) in 1988. He is currently a full Professor in English literature at the English Literature Study Program, Faculty of Cultural Sciences of Hasanuddin University (UNHAS) Indonesia. He has published 4 books in English language and literature and more than 50 research articles ranked international journals published in the English language. He also has received 24 Intellectual Property Right Certificates from the Indonesian government. His areas of interest are English literature, language education, and cultural studies. He was the Dean of the Faculty of Cultural Sciences of Hasanuddin University in 2009-2017, and currently, he is actively involved at the National Accreditation Board-Higher Education, Ministry of Education and

Culture of the Republic of Indonesia for his position as Assessor. Professor Arafah is currently a member of the Indonesian Literature Scholar Association, and Linguistics and Literature Association of Indonesia, as well as actively involved in the Indonesian Linguistics Society Association.



Herawaty Abbas got her Ph.D. at the University of Newcastle Australia in 2013, and her master's degrees in Gadjah Mada University (UGM) Yogyakarta of Indonesia in 1997 and Saint Mary's University Canada in 2001. She is currently an Associate Professor at the English Literature Study Program, Faculty of Cultural Sciences of Hasanuddin University Indonesia. Her doctorate thesis examines the potential dialogue between Australian and Buginese culture in terms of feminism. Her research interests are in feminist literature, children's literature, and Indigenous literature. She has published some articles in reputable international journals, such as *Women Discrimination in Malaysia: Examining 'The Gender Agenda' from the Viewpoint of Lenore Manderson's Women, Politics, and Change*, published in *Linguistica Antverpiensia*, 2021 (1), 2204–2222; and *The Values of Character Education in Pullman's The Golden Compass*, published in *Multicultural Education*, Volume 7, Issue 1, 2021. Dr. Abbas is currently a member of the Indonesian Literature Scholar Association, and the Indonesian Linguistics Society Association.

Analysis of Hermaphroditism in Jeffrey Eugenides' *Middlesex*

Amuthavalli S

School of Social Sciences and Languages, VIT University, Chennai, India

Saradha Rajkumar

School of Social Sciences and Languages, VIT University, Chennai, India

Abstract—*Middlesex*, written by Jeffrey Eugenides, gives a memorable voice to one of those "coherent" gender beings. As Judith Butler mentions in one of her works, "*If sex and gender are radically distinct, then it does not follow that to be a given sex is to become a given gender; in other words, "woman" need not be the cultural construction of the female body, and "man" need not interpret male bodies*" (Butler 1999, 142). In short, this paper brings the chronological and biological defects that haunted Cal/Lie's growth as a whole person as opposed to the person she/he wanted to be. Adding to that, the novel deals with wide themes and narrative structures. Much research has focused on ethnography, cultural identity, and immigrant life in search of a home and all. This paper focused on the hermaphroditism of the main protagonist from the novel, who narrates the entire generational epic concluding with hers.

Index Terms—Hermaphroditism, gender crisis, gender studies, psychosocial analysis and psychological analysis

I. INTRODUCTION

Jeffrey Eugenides is a prolific writer who has made a name for himself by writing novels that deal with current issues. His works speak volumes about his extensive knowledge of the subject matter on which he publishes. One of his most critically acclaimed works was "*Middlesex*". This novel deals with the three-generational epic storyline of a family who migrated from Turkey to settle in America. *Middlesex* depicts the harsh reality of the American Dream. Jeffrey Eugenides claims that his grandparents' migration storey helped him a lot in developing the storyline and the characters. To be precise, *Middlesex* is a storyline of migration and the ethnicity of the characters. *Middlesex* comes from the family saga of a postmodern society. Jeffrey Eugenides is known for resurrecting Greek mythologies that he was exposed to as a child in Detroit. Mostly, he is known for bringing out his novels in a hidden autobiographical format. His other noble works are *The Virgin Suicides* (1993), *The Marriage Plot* (2011), a finalist for The Nationalist Book Critic Circle Award for Fiction, 2011.

In an interview regarding *Middlesex*, Eugenides remarks: "Since it's about genetics, I thought the book should be a novelistic genome; that is, it should contain some of the oldest traits of writing and storytelling" (Dave, 2002). So the plotline deals with the modern concept of genetic disorder while using classical concepts of storytelling. In earlier days, the concept of hermaphroditism was considered a much fantasised subject, as we read in Ovid's *Metamorphoses*. It is also a science and myth-related concept.

Hermaphroditus is the son of Hermes and Aphrodite, the messenger and Herald of the Gods at Mt. Olympus, and Venus, the goddess of love who was born in the guise of a sea creature, according to Greek mythology. At some point, around the time Hermaphroditus was 15 years old, he rejected the love of Salmacis. She prayed to God to keep her forever united with him. As a result, she was united with Hermaphroditus as half female and half male. That's how the storyline of hermaphroditism evolved. In general, hermaphroditism is a condition in which an individual who was born with both female and male reproductive organs has an "intersex" person is someone who was born with female genitals but mostly male anatomy on the inside. They do have both XY and XX chromosome pairs, i.e., both ovaries and testicles. In the end, nature doesn't decide who is born with regular genitals or who is born with irregular genitals with terms. Humans are the ones who decide what is "normal" and what is not. People in Western countries, on the other hand, are emerging to bring it to a common phase, and they accept themselves and their chromosomes as they are. Even so, in the third world and other developing countries, they are sought after and treated differently.

Cal Stephanides begins *Middlesex* by quoting "history's most renowned hermaphrodite" (Eugenides, 3), relating the storey of her and her forebears. Because of the war that caused the Smyrna fire, her or his grandparents, Lefty and Desdemona, migrated from Turkey to America. After arriving in America, they stayed with their relatives, Sourmelina and Jimmy Zizmo. They smuggled liquor and wove silk for the Muslim nation in order to earn money and survive. They remembered the Great Depression as a glorious era. Lefty and Desdemona were siblings who married and had two children as an incest couple. One of their children, Milton, is in love with his cousin, Tessie (Sourmelina's daughter). He fought in World War II before marrying. After a tumultuous marriage between Tessie and the priest, she eventually

married Milton. They had two children, Chapter Eleven and Cal/Lie, the novel's protagonist who was born as a hermaphrodite. She is unaware of her condition until she reaches adolescence.

From the artwork and posters, s/he understands and realises that she is different from the norm. She talked about her sexuality with her brother and an unknown buddy titled "Obscure Object." She was caught during her intercourse by Obscure's brother, so she fled the scene and was injured by a tractor, which sent her to the hospital. She was found to have an uncommon kind of 5-alpha-reductase. As a result, the novel alternates between the past and the present, telling the storey of a three-generation immigrant family. The tale is about how Cal/Lie develops as a whole while maintaining her uniqueness.

This paper looks at the analytical side of Cal's hermaphroditism, verifying the author's work through Erikson's theory and pointing to future research opportunities.

II. ANXIETY OF HERMAPHRODITISM

Erik Erikson is best known for his psychosocial development theory, which focuses on personality analysis. Unlike Freud, Erikson thought that a person's personality changes as they grow up in a culture that transforms them and their family. In certain ways, society has a significant impact on the development of personality traits in people in all situations. The psychosexual developmental theory of Sigmund Freud is well-known. The term "psychosocial" refers to "the influence of social elements on an individual's mind or behaviour, as well as the interrelationship between behavioural and social aspects" (Oxford Dictionary, 2012). All of the variables play a role in the development of the ego identity. Ego identity is nothing more than the self's involvement for its benefit. Erikson demonstrates that ego identity is never stable. It tends to change as people age. He argues that a sense of competence motivates people to act and behave in certain ways. When the stages of life are successfully managed, humans may have a sense of mastery, which is known as ego strength or equality, according to Erikson's theory.

According to every stage as mentioned by Erikson, he believes that people will undergo a conflict that serves as a turning point in an individual's behaviour. He brings out that conflicts are often positive and negative at the very same time. It differs from one person to another. The following are the eight stages mentioned by Erikson for the psychosocial development of an individual:

1. Trust vs Mistrust
2. Autonomy vs Shame
3. Initiative vs Guilt
4. Industry vs Inferiority
5. Identity vs Role Confusion
6. Intimacy vs Isolation
7. Generativity vs Stagnation
8. Ego Integrity vs Despair (Cherry, *Understanding Erikson's Stages of Psychosocial Development* 2021)

Kakar (1968) in his paper brings out the four main coordinates from Erikson's theory to understand and analyse in deep as:

- Contemporary stage of an individual
- Life history (psycho-sexual and psychosocial)
- Contemporary of socio-cultural unit of which he is a part.
- History of socio-cultural unit.

From the above mentioned to understand the protagonist's quest for self and the political conflicts the characters went through; stages 5,6& 7 is used in detail.

The plot of Jeffrey Eugenides' *Middlesex* moves from the past to the present at the same time, with only mythical relevance. In an interview, Eugenides says, "I tried to be as precise as possible regarding the medical and genetic aspects of my narrator's existence." Cal begins the narrative by attempting to piece together his grandparents' lives. He can be imaginative in his presentation of that storey, but he never strays from the plausible. As the work progresses, it becomes more naturalistic, more of a modern psychological and sociological novel. In general, the work explores several philosophies while focusing on a hereditary condition induced by the incestuous relationship between the narrator's grandparents. Eugenides did an excellent job of narrating the storey and portraying the characters in a way that was consistent with Greek mythology. Eugenides made the readers appreciate the hardships faced by the narrator throughout his life and as a human in general. Eugenides was primarily influenced by his grandparents' migration narrative. He also read Michael Foucault's introduction to "Herculine Barbin," in which the protagonist is an intersex human.

The search for the narrator's identity begins in the third book. Warner (2000) says about identity, "Imagine having no discarded egos, no vestigial selves, no obvious ruptures with yourself that require accommodation." Cal/Lie, the narrator, argues in his search for identification that identity is like a fluid of flux that changes as the individual encounters it. "I was born twice: first as a girl in January 1960, on a relatively smog-free Detroit day, and then as a teenage guy in an emergency room near Petoskey, Michigan, in August 1974" (Eugenides, 3). This emphasises the point that Cal/status lie's as a "Pseudo hermaphrodite" of 5-Alpha-reductase has been questioned. There are several intersex narratives and cases. Eugenides manipulates the reader by making up the narrator's chromosomes. He also

stated that he has never interviewed or spoken with intersex people. He only ever imagined and analysed the characters from his own perspective. Erikson's stage 5 of Identity versus Role Confusion depicts the shift that occurs during adolescence when self-suffers in revealing their actual nature of identity. Cal/lie was in 7th grade when she expected to hit puberty like all the other females in her class. "I think you're growing, Cal," Tessie's/his mother says (Eugenides, 303). Cal/lie had the distinct impression that she was about to enter puberty. But fate forced her to deal with and grow through situations she had not anticipated.

I grew tall. My voice matured. But nothing seemed unnatural. My slight build, my thin waist, the smallness of my head, hands, and feet raised no question in anybody's mind. My genetic males raised as girls don't blend in so easily ... My rickety height and foal's legs gave me the posture of a fashion model. My clothes weren't right, but my angularity was. I had that saluki look. (Eugenides, p.304.)

Cal/lie questioned her state of self-regarding changes within her that took place. *"I began to exude some kind of masculinity, in that way I tossed up"* (Eugenides, 304). Cal/Lie gets to realise her physical changes and understand that she is not normal within the norms framed by society. S/he is somewhere between *"performativity has enabled a powerful appreciation of the ways that identities are constructed iteratively through complex citational processes"* (Sedgwick & Parker, *Performativity and Performance* 1995)

Cal/lie frames herself as "freakier" (Eugenides, 304) than ever at the age of thirteen, seeing the body hairs all over. In some ways, s/he is relieved that her/his parents' love for her/him has remained constant despite her/his transformation in the spotlight. Cal/Lie learns that her parents' primary concern was that she "wouldn't attract boys, that I'd be a wallflower like Aunt Zo" (Eugenides, p.305). Only halfway through the storey does the reader get a glimpse of the narrator's intersexuality. During the early years, children were not adequately educated about the changes that occur during puberty and what to expect and what not to expect. Not only the girls of the day, but even the boys, had little knowledge of this subject. Currently, as technology advances, youngsters are better able to understand and question topics like physical changes and so on. Tessie was no different, and she didn't even try to explain the changes to her daughter or reassure her that it's normal for women and nothing to be concerned about. Cal/lie learns about these changes in her body from the posters and graffiti in the basement restroom. Cal/lie began to realise that s/he was on the verge of discovering her intersexual identity, and Cal/lie desired to go through the same stages of development as every woman. Because of society's retroactive rules, she began to fake her periods. This reflects the narrator's perplexity, and Eugenides ensured that the readers understood the conflict between science and society through his words. Eugenides piques the readers' interest by revealing information on the migration and growth of Cal/Lie as a whole on each page.

Cal/bodily lie's changes cause the reader to evaluate their own feelings on intersex and their perspective on it. Stage 5 raises the issue of self and the way humans form hazy pictures of who they are in the context of society's laws. Finally, when a person embraces and discovers who they are as a whole person, they are more likely to live an optimistic life. On the sixth stage, Erikson begins with Intimacy vs. Isolation. Her encounter with her anonymous buddy "Obscure Object" reawakens her sense of solitude. "Writing my tale isn't the daring act of emancipation I had anticipated it would be," she said when Dr. Luce forced her to write about her sexual experience with an "obvious object" (Eugenides, p.325). Then, in the end, s/he opens up by saying, *"I watched her in class and I watched her outside of it, too. Her brief appearances always knocked me out"* (Eugenides, p.325). She also made certain that her name was kept private from the public for "sentimental reasons."

When the mother failed to nurture her about the body changes and when s/he was attracted to an obscure object, she kept it as a secret. *Why should I have thought I was anything other than a girl? Because I was attracted to a girl... it was happening more than ever in 1974"* (Eugenides, p.388). She was scared to admit the truth about her gender crisis. Because intersex is not a common term during her period, and she/he felt unsafe in her/his own home. Home is a place where humans should feel safe with themselves, without any masks. Her/his realisation of *"something in between"* (Eugenides, p.375) happened when s/he was attracted to Obscure's brother Jerome. Also, s/he made the readers feel in her place by saying, *"Put yourself in my shoes, reader, and ask yourself what conclusion you would have come to about your sex"* (Eugenides, 388). Cal/lie sees "crocus" as nothing more than a source of pleasure discovered within her own body, indicating its normalcy while also expressing her gender crisis worry. Also, s/he made a point that *"the birth things never are." Birth, I mean, and death. and love. And what love bequeaths to us before we're born "*(Eugenides, 388).

Her fear of her hermaphroditism stems from her adolescent experience of not knowing who she really is, and her sexuality's exposure with Obscure and Jerome made her feel melancholy about her uniqueness.

III. SELF-REALIZATION

According to Foucault, power constructions within a given society determine what is sexually deviant and what is not, as well as what is acceptable and what cannot be accepted. When s/he was taken to Dr. Luce, who is a leading authority on human hermaphroditism, and he is someone from the early days who resembles Dr. John Money from the real world. Dr. Luce examined Cal/lie's changes and concluded that she is a "male pseudo hermaphrodite – genetically male but appearing otherwise, with 5-Alpha-Reductase deficiency syndrome" (Eugenides, p.413). Dr. Luce is someone who was a leading human hermaphroditism analyst at *"The Sexual Disorders and Gender Identity Clinic," which was founded in 1968* (Eugenides, p.409).

From the words of Cal/Lie, *"from outside, you can look, inspect, compare. From inside, there is no comparison"* (Middlesex 409). When she is physically making out with Jerome, s/he understands her identity via Erikson's point of view. She continues further on, *"I had an interior like a girl... my chest was completely flat... Muscles? Not much to speak of. There are no hips or a waist. A dinner plate of a girl The low-cal special"* (Eugenides, 388). After escaping from Jerome, she was hit by the tractor, and she was hospitalised and realised that she was not a regular human. Later, s/he was taken to Dr. Luce for further check-ups as *"he registered my tenor voice."* *He noted that I sat with one leg tucked under me. He watched how I examined my nails... of all external manifestations of what he called my "gender identity"* (Eugenides, 408). S/he was taken as a case study: *"My body has been shut down in order to get through this ordeal"* (Eugenides, p.453). In *The History of Sexuality*, Foucault comments on the significance of desire and its relationship to the flesh: *"A twofold evolution tended to make the flesh the root of all evil, shifting the most important moment of transgression from the act of itself to the stirrings—so difficult to perceive and formulate—of desire"* (Foucault, 1978). This rethinks how intersex people felt during their critical time of identity crisis.

After examining Cal/Lie, Dr. Luce concluded to her/his parents that surgery was the only solution as *"Callie is a girl who has a little too much male hormone. We want to correct that."* (Eugenides, p.427). Until a few decades ago, the American dynasty had never heard of intersex or LGBTQ people. While she's been on a case study, she hears terms regularly and she understands that it's something related to her anatomy. *"Muscular habitus... no gynecomastia... hypospadias... urogenital sinus... blind vaginal pouch..."* (Eugenides, p.421). He referred to the terms from the library, which said that "hypospadias" is nothing but a "hermaphrodite," which means "monster." She became terrified, and s/he later discovers the file titled *"PRELIMINARY STUDY: GENETIC XY (MALE) RAISED AS FEMALE"* (Eugenides, p.435). Following the end note, she discovers *"...firmly established as female the times her conditions were discovered..., when feminising the surgery was in its infancy"* (Eugenides, p.437). She got scared of the surgery and ran away from the hospital, writing a letter to her parents concluding, *"Dr. Luce, who is a big liar!" I am not a girl. I'm a boy. That's what I found today* (Eugenides, p.439). And for the last time, she pens her name as Callie. *We're all made up of many parts, other halves. Not just me* (Eugenides, p.440). The protagonist was no more Callie, but Cal instead. When he saw his male face in the mirror, he felt at home. Eugenides played with the character settling in San Francisco, where it is a place with people who are well developed, and the narrator is developed physically and mentally. There he finds someone who accepts him as who he is, a person named Zora. She is someone who "prefers to identify herself as a hermaphrodite" (Eugenides, p.487–488). Cal felt safe and he felt like he was at home with his type of people. Zora made it clear that *"sex is biological. Gender is cultural"* (Eugenides, 489). As Carroll (2009) writes, quoting the novel: *"If the parallel between sexed and cultural hybridity were to be pursued, this might seem a promising location from which to explore a post-sexed identity:" This once-divided city reminds me of myself. My struggle for unification, for Einheit. Coming from a city still cut in half by racial hatred, I feel hopeful here."* Cal's narrative format allows readers to grasp the philosophy of the American dream as well as the terrible reality of it.

Cal then meets Julie Kikuchi, with whom he had his first real date, and he felt at home with her. That brought the positivity to the stage of intimacy versus isolation, according to Erikson's point of view. Butler brings out the gender descriptions as follows: *"When we ask, what are the conditions of intelligibility by which humans emerge, by which humans are recognized, by which some subject becomes the subject of love, we are asking about conditions of intelligibility composed of norms of practices that have become presuppositional."* *This is what Foucault describes as the politics of truth, a politics that pertains to those relations of power that order the world in certain regular and relatable ways, and which we come to accept as the given field of knowledge"* (Butler, 1990/1999). That shows the importance of humans in recognising the politics of gender. Through Zora and Julie, Cal educates himself and starts a new life.

When Cal returns home after releasing the death of his father, he says, *"I like to think my father's love for me was strong enough that he could have accepted me... with respect to my father, I will always remain a girl."* There's a kind of purity in that, the purity of childhood (Eugenides, p.512). Cal reached his final stage of anxiety when he was accepted by his mother and by his brother, Chapter Eleven. Only at the end of the novel does Cal discover that the reason for her birth is his grandparent's incest marriage and giving birth. *Maybe I made a mistake yesterday, but yesterday's me is still me. I am who I am today, with all my faults. Tomorrow I might be a tiny bit wiser, and that's me, too. These faults and mistakes are who I am, making up the brightest stars in the constellation of my life. I have come to love myself for who I was, who I am, and who I hope to become"* (Washington Post, 2018). Cal has finally embraced his intersex identity and is looking forward to a peaceful future.

From intersex studies, Cal is a rare piece of stardust. Most people of his type wanted to be "fixed" or "corrected" immediately. By the turn of the century, medical technology had "advanced" to the point where it could "make bodies that had once been objects of awe and astonishment vanish from view, all in the name of correcting nature's mistake" (Sterling, 2000, p. 37). To be more specific, he claims that in many circumstances, faults are not recognised or discovered early enough to be corrected. This increases the duty of parents, who play a critical role in the physical and emotional well-being of their children.

IV. CONCLUSION

Jeffrey Eugenides' *Middlesex* is a postmodern work with vintage motifs. It's a more in-depth look at the human reaction to Cal's situation. In the words of Callie Stephanides, Eugenides has used the time travel technique to go from the past to the present. Cal's storey and the author's experiences of the American dream have a small resemblance. On the other hand, Eugenides writes his own autobiography in the form of a concealed narrator. "The writing itself is also about mixing things up," writes Schwarzbum (2002) in *Entertainment Weekly*, "grafting flights of descriptive fancy with hunks of conversational dialogue, pausing briefly to sketch passing characters or explain a bit of bygone world." To sum up, God made each and every human being unique in their own right. There is no need for us to distinguish ourselves. Parents must teach their children to treat everyone equally healthy and happy, regardless of race or ethnicity. Parents should educate their children on the importance of physical changes that occur as they develop, since they are fairly common, and teach them to embrace themselves for who they are.

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Amuthavalli S is a Research Scholar in the field of English language and Literature belonging to the School of Social Science and Languages at Vellore Institute of Technology, Chennai Campus. Her research area of Interest is Literature specifically in the genre of Psychological thriller, Mysteries and Suspense related.

Saradha Rajkumar is working as a Professor belonging to the School of Social Science and Languages at Vellore Institute of Technology Chennai Campus. Her research area of interest is Literature and ELT.

An Analytical Study of Translating Astronomical Technology in the Yuan Dynasty to the West*

Yanyan Liu

Inner Mongolia University, Hohhot, 010021, China

Jinyu Liu¹

Inner Mongolia University, Hohhot, 010021, China

Abstract—As an indispensable part of Chinese science and technology, astronomical technology in the Mongol Yuan Dynasty serves as a link between the development of the preceding periods and the following ones. It is a typical representative of splendid Mongolian culture and national history as well. The translation of Chinese science and technology can not only promote the cultural transmission but it is also of academic value. This article discusses the translation problems and strategies in translating astronomical technology in the Yuan Dynasty. Based on the text type of the technological monographs, and combining the two strategies of domestication and foreignization, this article attempts to render a proper way for the translation in the related field, contributing a share to the construction of China's foreign discourse system and dissemination of excellent Chinese culture.

Index Terms—translation strategies, translation methods, astronomy, science and technology

I. BACKGROUND INTRODUCTION

In Chinese history, the Mongol Yuan Dynasty made great progress in science and technology, especially in astronomy. As one of the first countries to develop astronomy and calendars across the world, China maintained sustainable development in the Yuan Dynasty, during which China not only absorbed astronomical knowledge from Arab and other countries, but also combined the contributions of astronomers from domestic ethnic minorities, thus achieving unprecedented development in the research of Chinese astronomy and reaching the highest standard in the world at that time. Needham (1954) points out in the preface to the first volume of his *Science and Civilisation in China* that the Chinese succeeded in forestalling the scientific and technical discoveries in many important matters and in maintaining a level of scientific knowledge unapproached in the west between the 3rd and the 13th centuries. For example, by employing new astronomical instruments, Guo Shoujing of the Yuan dynasty concluded that the numerical value of the ecliptic obliquity is equivalent to 23°33'5.3", with an error of 1'6.8" compared with the theoretical calculation of the ecliptic obliquity in modern astronomy, which was the most precise figure in the world and a remarkable achievement six or seven hundred years ago. The famous Arab astronomer Al-Battani in the early 10th century measured it as 23°53', and in the 15th century, Central Asian astronomer Ulugh Beg obtained the result as 23°30'20", both of which are not as accurate as the data measured in the Yuan Dynasty of China. Accordingly, the translation of astronomical technology in the Yuan Dynasty can, on the one hand, contribute to the diffusion of the achievements made in science and technology in ancient China so as to improve the communication in this field among countries, and provide important reference value for the understanding and research of Chinese history of science and technology on the other.

By a close study of translation strategies of astronomical technology in the Yuan Dynasty, this article aims to discuss some translation problems arising from the English translation process, the reasons behind the problems, and feasible translation strategies as well as methods, so as to render a reference for future practitioners and spur them to come up with more valuable ideas.

II. PRESENT SITUATION OF ENGLISH TRANSLATION OF ASTRONOMICAL TECHNOLOGY

In many fields of science and technology, ancient China was ahead of other countries and regions of the same historical period, which has promoted the development of civilization of China and the world. A large number of translations for Chinese scientific and technological classics are emerging, covering almost all the fields of human science and technology, such as the *Yellow Emperor's Canon of Internal Medicine*, *The Huainanzi*, *Brush Talks from*

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¹ Corresponding author of this paper.

Dream Brook and so on. The translation and introduction of Chinese science and technology classics has attracted the attention of scholars at home and abroad. However, compared with law, traditional Chinese medicine, martial arts and other fields, works about translation of Chinese ancient astronomy are rare, especially concerning the translation for the astronomy in the Yuan Dynasty. Introduction and dissemination of Chinese ancient astronomy, and authoritative terminology database are relatively fewer. When searching on Amazon, related monographs are very limited. Nevertheless, some monographs can provide valuable reference, of which Volume 3 of *Science and Civilisation in China—Mathematics and the Sciences of the Heavens and the Earth* written by Joseph Needham is considered the most authoritative. Wilkinson (2000, p. 669) comments that “Chinese primary and secondary sources on all aspects of traditional technology and science are quoted and discussed throughout the volumes of Needham (1900-95), *Science and Civilisation in China*, as well as in the various works that grew out of it”. Needham’s work purports to inspect Chinese science in particular, but also the scientific contribution of Asia, and it aims at doing this in the context of Chinese and Asian civilizations. Therefore, a number of corresponding English astronomical terms can be found in it. Jiang (2015) describes the study of heaven in ancient China, including the astronomical observation and calendars, as well as the exchange and comparison of Chinese and foreign astronomies. Martzloff (2016) also studies the Chinese astronomy in his *Astronomy and Calendars—The Other Chinese Mathematics*. These monographs record the development and accomplishments of Chinese astronomy from different perspectives. Besides, some scholars from home and abroad discuss the topics in this field in a series of papers. As for the astronomical terminology database, the only one can be found is the database of astronomical terminology approved by Astronomical Terms Committee of Chinese Astronomical Society in the year of 2010, which covers a wide range of astronomical terms, and after study and comparison, the terms from it are reasonable, authoritative, and of high reference value. However, it is not quite comprehensive, with some terms excluded. Thus it is unable to meet the needs of current translation practice. With the importance of “telling China’s stories” becoming increasingly prominent, construction of a standardized database for the translation of astronomy with Chinese characteristics needs to be put on the agenda.

III. PROBLEMS TO BE SOLVED

The purpose of translation is to make the readers understand the original message accurately, for which translators should try to resolve the differences between the two languages in the aspects of style and logic (Liu, 2014). Translation should serve as a bridge between two cultures instead of creating new obstacles. So it is prerequisite to articulate the meaning of the source text, so that the target reader can obtain enough information from the translated text and perceive the culture of the source text. In the process of achieving the goal, idiomatic language and clear phraseology are necessary, with the target culture, the ways of expression, and other different elements taken into account. However, problems of inaccuracy and inconsistency in the aspect of the terminology often occur. Besides, overuse of transliteration for the terminology can also cause trouble to the target reader, producing ambiguous translation. Apart from that, as the astronomical technology of the Yuan Dynasty contains a lot of specialized knowledge in astronomy, literal translation without comprehension of the concepts and the professional descriptions about structures and working principles of astronomical instruments may pose another great challenge for the reader to acquire the desired information from the translated text. In this sense, if the translator is trapped in the mode of Chinese thinking, simply translating the ostensible meaning of the source text in the absence of understanding the implicit information, the translation will fail to serve as a bridge of communication, nor will it strike a responsive chord in the hearts of readers.

IV. THEORETICAL BASIS

A. Text Type Analysis and Translation of Technological Text

The type of the source text is one of the determining factors of the translation methods to be adopted. Newmark (1981) proposes that the translator should adopt different translation methods according to different text types. He divides the texts into three types: expressive texts, informative texts and vocative texts, and points out that scientific and technical reports and textbooks are typical examples of informative texts, the target language of which should be factual, neutral and objective, producing equivalent effect on the target reader, with small loss of meaning during the translation process (Newmark, 1981, pp. 12-16). Reiss (1976, p. 20) also suggests “specific translation methods according to text type”. According to her text typology, the technological text pertains to informative text, which is to represent objects and facts in language function, concentrating on delivering information, and logical in language dimension. Since the source text is content-focused, the translated text needs to transmit referential content. In this case, the translation is better to be plain in expression, and explicit as required, trying to implement the informative function.

B. Translation Strategies and Methods

Schleiermacher, the German philosopher of the nineteenth century, puts forward two translation strategies from translation philosophy: alienating, which means that “the translator leaves the writer alone as much as possible and moves the reader toward the writer”; and naturalizing, which means leaving “the reader alone as much as possible and moves the writer toward the reader” (Schleiermacher, 1992, p. 42). On the basis of Schleiermacher, Venuti (1995) puts forward the two translation strategies of domestication and foreignization. He finds that translation projects may either

conform to values currently dominating the target-language culture, taking a conservative and openly assimilationist approach to the foreign text to support domestic canons, publishing trends, and political alignments, or resist and aim to revise the dominant by drawing on the marginal, restoring foreign texts excluded by domestic canons, recovering residual values such as archaic texts and translation methods, and cultivating emergent ones (Venuti, 1998, p. 240). Each strategy has their own advocates, with some domesticating in translation and some adopting foreignization. Domestication finds its strongest and most influential advocates in the French and English translation traditions, particularly during the early modern period, while Schleiermacher himself much prefers a foreignizing strategy, “an ethnodeviant pressure on those values to register the linguistic and cultural difference of the foreign text, sending the reader abroad” (Venuti, 1998, pp. 241-242).

As a matter of fact, domestication and foreignization are not opposite concepts, and they can complement each other. Strategies in producing translations inevitably emerge in response to domestic cultural situations (Venuti, 1998, p. 240). There is no accurate translation strategy that can fit all. A certain strategy tends to be selected based on different text types, social context, translation purpose, readers and other factors. Sometimes, two or more strategies will be combined in one translation project.

This article proposes that the translation practice for the astronomical technology in the Yuan Dynasty combine both the domestication and foreignization, with domestication the main strategy and foreignization the secondary. Domesticating translation can consolidate the linguistic norms of the translated text, increase the readability and acceptability, and bridge over the cultural gap between the source text and the target reader. Nida's dynamic equivalence, later functional equivalence, is an expression of domestication, seeking to obtain “the closest natural equivalent to the source-language message” and minimize the “foreignness” of the source text setting (Nida, 1964, p. 166). It is important for the informative text, which stresses the reader's understanding and response and aims to deliver information, to be in accordance with the expression habits of the target language as far as possible, so that the translated text can accurately convey the contextual meaning, ideas and the language form of the source text in a way that can be easily accepted and understood by the target readers. In the translation process, to achieve domestication, translation methods such as amplification, borrowing, division, sentence restructure and other flexible and feasible ways are common to enhance the reader's understanding. However, as Newmark (1988, p. 48) puts it, the equivalent effect is only a desirable result. Since there are a number of culture-loaded words, or culturally vacant vocabularies, in the source text, domestication can not be the only translation strategy during the translation process, and it is when foreignization comes in handy. While foreignizing translation seeks to evoke a sense of the foreign, “it necessarily answers to a social situation, where it may be designed to serve a cultural and political agenda” (Venuti, 1998, p. 242). Foreignization can preserve linguistic and cultural differences of the source text, and fill cultural gaps between different cultures, thus adding cultural characteristics to the TT. Translation methods such as interpretation, transliteration and coinage are usually adopted during the translation process.

V. STRATEGIES OF TRANSLATION OF ASTRONOMICAL TECHNOLOGY IN THE YUAN DYNASTY

A. *Translation of Astronomical Terminology*

The description of terminology is widely accepted as “the study of and field of activity concerned with the collection, description, processing and presentation of terms, i.e. lexical items belonging to specialised areas of usage of one or more languages” (Sager, 1990, p. 2). Key notions associated with terminology include concept, definition and term (Bowker, 2020, p. 579). The importance of terminology in the study of various human disciplines is not only reflected in the achievements and contributions of academic research, but also an important symbol of academic discourse power (Wei, 2010, p. 119). The appropriateness of the translation for the terminology has a direct impact on readers' understanding of an ideological system, and misunderstandings caused by improper translation can sometimes lead to serious consequences (Cao, 2006, p. 67). Consequently, successful translation of terminology is of much importance to the translation quality. The English translation and use of terms should meet the three basic principles of conciseness, clarity and consistency.

1. *Translation of Astronomical Concepts*

A concept is a unit of thought that is used to organize people's knowledge and perception of the world around them. Concepts tend to be understood not in isolation but rather in systematical relation to other concepts, in a sort of structured knowledge system of the domain (Bowker, 2020, p. 579). Thus the translations need to be clear in expression and can reflect the related idea effectively, and the form of the translation should be generally acceptable within the linguistic system.

Example 1:

ST: 古人把黄道附近的星分为二十八宿，每一宿用一星为代表，叫做“距星”，两距星之间的距离叫做“距度”。 (Yun, 1994, p. 20)

TT: The ancients divided the stars near the ecliptic into twenty-eight lunar mansions, with each mansion represented by one star called “determinative star”. And the distance between two determinative stars was called “distance scale”.

In order to observe the movements of the sun, the moon and stars, ancient Chinese astronomers delimited twenty-eight lunar mansions. Being part of the Chinese constellation system, the twenty-eight lunar mansions can be

considered as the equivalents to the zodiacal constellations in the Western astronomy, though the twenty-eight lunar mansions reflect the movement of the moon through a sidereal month rather than the sun in a tropical year. There is a fixed star in each constellation, acting as a relative marker for the measurement of the right ascension, which is called “距星” in Chinese. From this perspective, the translation “determinative star” can show the key role of the star and is accessible in meaning. Besides determinative star, Jiang (2015, p. 83) also uses “the datum star” to denote it, which is acceptable to the target reader as well.

The ascensional difference between the determinative stars of two adjacent constellations in the twenty-eight lunar mansions is a component of the equatorial coordinates of the former one. The ascensional difference is called “距度” in Chinese, which is the approximate range of distance between celestial bodies as determined by astronomical observations or theoretical models. Accordingly, the translation “distance scale” can express the concept. Domestication is practicable in this case to ensure a quick understanding of the reader.

Example 2:

ST: 黄赤大距是指黄道面与赤道面由于不在同一水平面上而相夹形成的角度，元代叫做“黄赤道内外极度”，现代天文学上则叫“黄赤交角”。(Yun, 1994, p. 19)

TT: The greatest elongation of the ecliptic and equator refers to the angle of intersection formed between the ecliptic and the equatorial planes which are not on the same horizontal plane. In the Yuan Dynasty it was called “north and south inclination of the ecliptic”, while in modern astronomy it is called “ecliptic obliquity”.

The earth's axis of rotation forms an inclination of 66°34' to its orbital plane of revolution. The relationship between the earth's rotation and its revolution is usually expressed in astronomy and geography by its supplementary angle (23°26', the angle at which the equatorial plane intersects the orbital plane), while on the geocentric celestial sphere, it is expressed by the crossing angle of the ecliptic and the celestial equator, which is known as the ecliptic obliquity. Ecliptic obliquity is a common concept in modern astronomy, but as the alternative expressions, “黄赤大距” and “黄赤道内外极度” are not that familiar to the target reader. In this case, interpretation can be used to improve the readability of the translation based on the related information like the origin of the appellation and principle. According to *Dictionary of Chinese History* (2000, p. 619), there are two points of intersection of the ecliptic and the celestial equator. In the northern hemisphere, they are the vernal equinox and the autumnal equinox, which are collectively called the equinoxes, or equinoctial points. The two points on the ecliptic farthest from the celestial equator are summer solstice and winter solstice of the northern hemisphere, which are collectively called solstices, or solstitial points. The distance of the solstices from the celestial equator is the greatest distance of the ecliptic from the celestial equator, so the distance is called “黄赤大距”. It is not shown by the length unit but the field angle, which is 23°26'. The angle is called “距角” (elongation) in astronomy. Thus it is not proper to translate “大距” literally into “greatest distance” and “greatest elongation” is more appropriate. There are few materials about the origin of the expression “黄赤道内外极度”. A similar expression “黄道内外度” (polar latitude) can be found in *Dictionary of Chinese History* (2000). In view of the explanation of the dictionary, “内度” means that the observed point is to the north of the ecliptic, while “外度” means the observed point is to the south of the ecliptic (p. 340). “黄道内外度” (polar latitude) refers to that the distance from a star to the ecliptic, measured along the right ascension circle containing the equatorial pole. On these grounds, “内外极度” can not be translated into “inner and outside degree” as some online dictionaries present, but refers to the “north and south inclination”.

Example 3:

ST: 只要转动赤经双环和窥管，就可以观测空中任何方位的一个天体，并从环面的刻度上读出天体的去极度数。(Yun, 1994, p. 22)

TT: As long as the right ascension double rings and the sighting-tube are rotated, a celestial object in any position of the sky can be observed and the corresponding polar distance degrees can be read through the scale divisions on the surface of the rings.

According to *Dictionary of Chinese History* (2000, p. 180), China's equatorial coordinate system inherits the ancient tradition of recording the position of the fixed star in twenty-eight lunar mansions, and is divided into two quantities: “去极度 (polar distance, or field pitch)” and “入宿度 (determinative star distance, or lunar lodge degrees)”. Morgan (2013, p. 34) translates “去极度” into “latitude”, but actually “去极度” is the angular distance of the observed celestial body from the north celestial pole, while “入宿度” is the right ascension difference between a celestial body and a determinative star of one of the twenty-eight constellations. “去极度” has the same meaning with “极距 (polar distance, or field pitch)” in the equatorial coordinate system of modern astronomy. The polar distance is equal to the supplementary angle of celestial declination, i.e. : polar distance = 90°—declination. Adopting the equivalent translation of “极距 (polar distance, or field pitch)” for “去极度” will help the target reader grasp the meaning without any barrier.

Example 4:

ST: 藏历以合朔定月,每月 29.53059 日,小月 29 日,大月 30 日。(Yun, 1994, p. 37)

TT: The Tibetan calendar regarded heshuo² as the beginning of a month. There were an average of 29.53059 days in a month, with 29 days in a small month and 30 days in a large month.

“合朔” in the sentence refers to that the difference of geocentric apparent longitude of the sun and the moon is zero, and the sun and moon are in the same plane perpendicular to the ecliptic. At this time, the moon is between the sun and the earth, with the unlit half facing the earth, so it can not be seen on the earth. In most cases, “合朔” can be simply translated into “the first day of the lunar month”. However, in this context, it will cause confusing translation like “regarding the first day as the first day”. So domesticating translation is not fit for the situation and specific explanation is needed. Transliteration can be adopted with annotation added to guarantee that the target reader can receive enough information.

It should be noted that though transliteration can be used together with annotation to help with the understanding, overuse of such method will spoil the smooth reading of target readers as it will cause too many pauses for them to look for the annotations. So foreignization can only act as a supplementary strategy in technological texts.

2. Translation of Astronomical Instruments

Example 5:

ST: 仰仪是铜制的中间空的半球面仪器，像一口朝天的大锅。（Yun, 1994, p. 22）

TT: The Scaphe is a copper hollow hemispherical instrument like an upward cauldron.

“仰仪” is an observation instrument which follows the principle of direct projection. The lip of it is inscribed with directions and twelve double-hour periods, while the inner side is inscribed with the equatorial coordinates. The replica of the instrument “仰仪” is now situated in the north observatory in Gaocheng Town, Dengfeng City of Henan Province, where the explanatory placard of it shows the transliteration “Yangyi” in the English introduction of the instrument. In this scene, it may be understandable for foreign visitors as they can refer to the entity and there is a detailed English explanation following it. However, when it comes to translation of the text, it is obvious that direct transliteration cannot be accepted by target readers who do not possess the background knowledge of Chinese astronomy. Youdao online dictionary presents two versions: “upward looking bowl sundial” and “Scaphe”. It is obvious that the translation “upward looking bowl sundial” adopts the translation method of interpretation. Xi (1981) also uses the version to denote the instrument. Though it is understandable, there is an equivalent term in the target language—“Scaphe”. According to the online Wikipedia Encyclopedia (<https://encyclopedia.thefreedictionary.com/Scaphe>), Scaphe is a sundial said to have been invented by Aristarchus of Samos (3rd century BC). It consists of a hemispherical bowl with a vertical gnomon placed inside it and the top of the gnomon leveling with the edge of the bowl. Twelve gradations are inscribed perpendicular to the hemisphere, indicating the hours of the day. According to these descriptions, the instrument is of similar function and structure to the one created in the Yuan Dynasty. And Needham (1959) presents Korean and Japanese scaphes with his figure 123 (a) and figure 123 (b) in PLATE XXXVI of his monograph, which fall into the same kind of instrument. Thus the translation can be well received by the target reader with the corresponding image in mind and it additionally conforms to the principle of conciseness.

Example 6:

ST: 景符、闕几都是圭表的专用附件。（Yun, 1994, p. 23）

TT: Shadow Definer and Observing Table are special accessories of the Gnomon.

“景” in “景符” is a false character borrowed to replace “影”, which refers to the shadow of the sun. According to Yun (1994, pp. 23-24), “景符” is an accessory assisting in measuring the shadow of the sun, the creation of which is to solve the problem of capturing a solid sun shadow, making sure that the shadow is not vague and light. It is a thin copper piece with a small hole in the center, which is installed on a small frame and can move on the surface of the Gnomon shadow template. The sunlight can go through the hole, forming a clear shadow based on the pinhole camera model. The method can realize high accuracy in measurement. There is no equivalent item found in the target language, and compared with transliteration “Shadow Definer” can not only show its function, but it is short and concise in form.

“闕” in “闕几” is the ancient writing of “窥”, meaning to look through a hole or a slit. “几” refers to a table. In the light of Yun (1994, p. 24), the instrument is shaped like a rectangular table with a long slit in the middle, both sides of which are inscribed with numbers of degrees. Putting the table on the surface of the Gnomon shadow template with the slit facing south, astronomers under the table can directly observe the stars and the moon through the slit and get the needed data of the sun’s shadow. It is an instrument to assist in the measurement of length of stars and moon shadow. In this sense, the translation “Observing Table” combines the function and shape of the instrument and can be well perceived by the target reader.

B. Translation of Segments

Xu (2018, pp. 152-154) points out that as a formal style of writing, English for science and technology tends to use long and complicated sentences, more noun phrases, passive voice, non-finite forms of verbs, different tenses, and

² Heshuo refers to that the difference of geocentric apparent longitude of the sun and the moon is zero, and the sun and moon are in the same plane perpendicular to the ecliptic. At this time, the moon is between the sun and the earth, with the unlit half facing the earth, so it can not be seen on the earth. Heshuo happens on the first day of the lunar month.

post-position of attributives. Thus the practitioner needs to attach greater importance to the characteristic syntax of English for science and technology so as to make the translation more idiomatic.

Example 7:

ST: 大圆面上用竿架着一块板，板上有小孔，小孔正好对着半球面的球心上，太阳光通过小孔在半球面上投下一个圆形的倒象映在坐标上，即可读出太阳在天空上的位置。(Yun, 1994, pp. 22-23)

TT: There is a cross on the hemisphere, which supports a small piece of board with a small hole in the center. The hole is directly opposite to the center of the hemispherical surface. When the sun's rays pass through the small hole, casting on the hemispherical surface a circular reflection that falls on the coordinates, the position of the sun on the sky can be read accordingly.

Chinese is a language that emphasizes parataxis and the sentences are relatively short. It depends much on the semantic relation of sentences, free of functional words like conjunctions, pronouns, etc. There is no classification of clauses in Chinese. Complex sentences are mainly divided into two categories: associate sentences and subordinate sentences (Xu, 2018, p. 122). On the contrary, English puts much emphasis on hypotaxis, and sentences are prone to be either subordinate or paratactic, combined by connectives or prepositions. The disparity of the two languages in structure may hinder the thinking mode of translators and thus interfere with the translation. As Example 9 shows, there are five clauses in the sentence, combined mainly by the relevance of meaning. Although long and complex sentences tend to be used in English, the translation should be tackled discriminately. If the sentence is translated into one English sentence, it is bound to be too long and complicated, impeding the understanding of the reader. The usual method of translating Chinese long sentence into English is division at syntactical level, cutting certain meaning groups into independent sentences, and the key to guarantee a good translation is to discern the main idea and the subordinate ones, taking the structure of the whole sentence into consideration (Xu, 2018, p. 141). The layers of meaning can be sorted out from the overlapped structure and then cut into some segments.

Example 8:

ST: 其（景符）为一中间有小孔的薄铜片，在太阳过子午线时将其装在一个小架上在圭面来回移动，使太阳光通过小孔，利用几何光学中的微孔成像原理，在圭面上形成一米粒大的、中间带有一条细而清晰的横梁影子的太阳像，克服了由于日光在空气中的散射，造成表顶影子落在圭面上不清晰的弱点。(Yun, 1994, pp. 23-24)

TT 1: Shadow Definer is a thin copper piece with a small hole in the middle, and when the sun passes the meridian, it is installed on a small frame that can be moved back and forth on the surface of the Gnomon shadow template so that the sunlight can go through the hole to form on the surface of the Gnomon shadow template a sun's shadow as large as one grain of rice and with a thin and clear beam shadow in the middle based on the principle of microhole imaging in geometric optics, which overcomes the weakness that light scattering will cause a faint shadow falling on the surface of the Gnomon shadow template.

TT 2: Shadow Definer, a thin copper piece with a small hole in the middle, is installed on a small frame which can be moved back and forth on the surface of the Gnomon shadow template. When the sun passes the meridian, the Shadow Definer is moved so that the sunlight can go through the hole to form on the surface of the Gnomon shadow template a sun's shadow as large as one grain of rice and with a thin and clear beam shadow in the middle. This is based on the principle of microhole imaging in geometric optics, which overcomes the weakness that light scattering will cause a faint shadow falling on the surface of the Gnomon shadow template.

Tytler (1978, pp. 15-16) describes a good translation to be one that transfuses the merit of the original work completely into another language so that it can be understood as clearly and fully by the target reader as by those who speak the language of the original work. The communication of different languages and cultures is realized through translation, but since the forms of different languages vary, sentences will sometimes need to be restructured during the translation process in order to reproduce the meaning of the original text and make the target text as smooth as possible. Compared with TT 1 which follows the order of the source text, TT 2 is clearer in meaning and less rigid in language form with the orders of segments—"在太阳过子午线时" and "利用几何光学中的微孔成像原理"—adjusted in the translation process.

Example 9:

ST: 元简仪不但取消了原浑仪的白道环（月球视运动轨道），而且又取消了黄道环（太阳视运动轨道），并且把地平坐标（由地平圈和地平经圈组成）和赤道坐标（由赤道圈和赤经圈组成）分成了两个独立装置。(Yun, 1994, p. 21)

TT: Not only has the Abridged Armilla of the Yuan Dynasty been removed of the moon's path ring (lunar apparent motion orbit) and the ecliptic ring (solar apparent motion orbit), but its horizontal coordinates (composed of horizontal circle and azimuth circle) and equatorial coordinates (composed of equatorial circle and right ascension circle) have also been separated as two autonomous devices.

As Xu (2018, p. 153) points out that passive voice is extensively used in English for science and technology to achieve objectivity. But passive voice is not that pervasive in Chinese. Instead, active voice is the dominant voice in whether spoken language or written language. As shown in Example 8, the Abridged Armilla of the Yuan Dynasty functions as the subject to make movements. When translated into English, the sentence is converted into passive voice to conform to the tradition of the target language. Catford (1965) considers the conversion as a structural shift, one kind

of category shifts, which is a departure “from formal correspondence in the process of going from the SL to the TL” (Catford, 1965, p. 73). It is a common practice during the C-E translation process.

Example 10:

ST: (仰仪)半球的大圆面上刻着东、南、西、北和十二时辰,半球面上刻有与观测地纬度相应的赤道坐标。(Yun, 1994, p. 22)

TT: The lip of the large hemisphere is inscribed with the east, south, west, north and twelve double-hour periods, while the inside hemispherical surface is inscribed with equatorial coordinates in accordance with the latitude of the observed site.

Example 11:

ST: 藏历以合朔定月,每月 29.53059 日,小月 29 日,大月 30 日。(Yun, 1994, p. 37)

TT: The Tibetan calendar regarded heshuo³ as the beginning of a month. There were an average of 29.53059 days in a month, with 29 days in a small month and 30 days in a large month.

Xiong (2014) points out that the addition of some words, sentences or paragraphs is advisable in the translation process according to the needs of the target language's lexicon, syntax, semantics, rhetoric or style so as to better express the ideological content of the original text or better accomplish the aim of specific translation.

In Example 10, “半球的大圆面” and “半球面” in the source text refer to different parts of the instrument with the former denoting the edge of the hemisphere, which is also figuratively called Instrument Lip, and “半球面” meaning the inside hemispherical surface. The translation of the two parts should be distinguished. Adding the word “inside” in front of “半球面 (hemispherical surface)” will help the reader to distinguish similar expressions.

In Example 11, if literally translated, “每月 29.53059 日” should be translated into “there were 29.53059 days in each month”. But according to the context, there were 29 days in a small month and 30 days in a large month, which shows that “29.53059” is a mean number. Adding the phrase “an average of” before “29.53059 days” will make the translation more rigorous.

It is viable to adopt amplification when translating technological texts, as the accuracy of the information communicated is attached great importance to.

VI. CONCLUSION

In order to spread the excellent culture in science and technology of China's Yuan Dynasty and facilitate the technological exchange between China and foreign countries, it is of great importance to study the translation strategies of Chinese scientific and technological texts. It is also beneficial to clarify the strategies and methods of English translation of Chinese astronomical science and technology, which will help to solve randomness and inaccuracy in the translation process, and help to establish standards for the implementation and evaluation of related translation practice. This article, aiming to enable readers to get a deeper understanding of the unique Chinese wisdom and Chinese charm in ancient Chinese astronomy, advocates the translation strategy of “domestication as the main strategy and foreignization as a supplement”, hoping to provide solutions and enlightenment to the normative problems of the translation in astronomical science and technology of the Yuan Dynasty, and thus making a useful attempt to tell Chinese stories well and enhance China's cultural soft power.

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Yanyan Liu, Master degree candidate in the English Department of the Foreign Languages College, Inner Mongolia University, China. She is a member of the Translators Association of China.

Jinyu Liu, Ph.D, Professor in the English Department of the Foreign Languages College, Inner Mongolia University, China. Her academic interest includes Inner Mongolian translation history, pedagogy and training, East Asian translation history.

Conceptual Metaphor in COVID-19 Speeches of the American President Joe Biden

Lina Mahmoud Abdel-Qader

Foreign Languages Department/ Linguistics, University of Jordan, Amman, Jordan

Rajai Rashead Al-Khanji

Foreign Languages Department/ Linguistics, University of Jordan, Amman, Jordan

Abstract—This qualitative and quantitative study aims at shedding the light on the use of metaphor in COVID-19 speeches of the American President Joe Biden. Metaphor is considered to be one of the common linguistic strategies that are pervasively used in different types of discourse including speech. This study focuses on analyzing metaphor according to their source domains and to investigate their functions using Conceptual Metaphor Theory (CMT) as a semantic cognitive approach. As opposed to the decorative approach, CMT states that metaphor “plays a central role in thought, and is indispensable to both thought and language” (Degani, 2005). This approach was first elaborated by Lakoff and Johnson and is the most accepted theory that relates metaphor to cognition. The study aims at answering the following questions: (1) What are the most frequent source-domain categories of conceptual metaphors used in COVID-19 speeches of Joe Biden?; (2) What is the density of metaphor in various speeches delivered by Joe Biden? and finally (3) What are the main functions of metaphors found in Biden’s speeches? The findings revealed that the most common used source domains are Unity, Object, person, spatial and War metaphors, respectively. Moreover, the study has found that Urges America to Wear Masks is denser in metaphor than COVID-19 Response& Vaccine and Biden’s Speech on Corona Virus. Finally, metaphor is used for several functions such as simplifying, convincing people and for emotive functions.

Index Terms—conceptual metaphors, source domain & target domain, Conceptual Metaphor Theory CMT, President Joe Biden of America

I. INTRODUCTION

Persuasive speaking is needed in a wide range of situations, including giving a speech, arguing with another person, and haggling down a price. According to Perloff (2003), it is “the symbolic process in which communicators try to convince other people to change their attitudes or behaviors regarding an issue through the transmission of a message, in an atmosphere of free choice” (p. 8). People typically use a variety of strategies to make their words more powerful and effective. Many of these rhetorical strategies are employed by writers and speakers in order to elicit a response from their audience. One of the most influential and functional techniques in political speeches is the use of metaphor which has proved its effectiveness to twist and manipulate the minds of the audience (Charteris-Black, 2005, p.21).

Charteris-Black (2004) defines a metaphor as a “linguistic representation that results from the shift in the use of a word or phrase from the context or domain in which it is expected to occur to another context or domain where it is not expected to occur, thereby causing semantic tension”(p. 21). It simply draws a comparison between two concepts, without using the words ‘as’ or ‘like’, as is done in simile.

The cognitive approach regards metaphor as a creative linguistic device through which people unconsciously express their ideas and thoughts that could possibly be expressed using literal language:

Our conceptual system is not something we are normally aware of. In most of the little things we do every day, we simply think and act more or less automatically along certain lines. Just what these lines are is by no means obvious. One way to find out is by looking at language. Since communication is based on the same conceptual system that we use in thinking and acting, language is an important source of evidence for what that system is like (Lakoff & Johnson, 2003, p. 4).

A metaphor is a powerful rhetorical device that is used in a variety of contexts, including sports commentary, advertisements, TV news, and political settings. It is deeply ingrained in how we construct the world around us, as well as how others construct that world for us. According to Lakoff and Johnson (2003), “our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical” (p. 4). As a result, linguists have conducted a large number of studies on various types of discourse trying to arrive at a point in ‘metaphor understanding’.

Political discourse plays an important role in mobilizing the public and motivating them and its “purpose is to offer an idealized ‘Vision’ of the social world. Therefore, metaphor choice is likely to be overt and conscious as the chosen metaphors are intended to communicate this vision” (Charteris- Black, 2004, p. 1). Moreover, Charteris- Black (2005) defines metaphor as “A figure of speech that is typically used in persuasive political arguments”. The metaphor which is mainly based on human cognition as well as culture is widely spread in this type of discourse. He also assumes that

because of this cognitive and culturally rooted role, metaphor is important in influencing emotional responses. In other words, culture plays a main role in how we structure the concepts and how people from different cultures can have different structures and forms of concepts. For example, ARGUMENT is partially structured, understood, performed, and talked about in terms of battle in our culture when it could be structured and talked about in terms of dance (Lakoff & Johnson, 2003, p. 5).

However, metaphor has proved its effectiveness on the public in formal communications as it can stir the emotions and thoughts of the audience. As a result, it can convey the speaker's intended messages and thereby achieve their goals. Leaders are usually aware of the importance of language in delivering their messages. Therefore, they rely on metaphor as a rhetorical strategy to convey their ideas and ideologies.

The Conceptual Metaphor Theory (CMT) was born in Lakoff and Johnson's book (1980). They claim that language is drenched with metaphors and language is metaphorical because our conceptual system is simply metaphorical too. This theory is based on the fact that metaphor is central to ordinary natural language semantics and that conceptual metaphors are important because they underlie our conceptual system and therefore have a great influence on thought and are considered an intrinsic part of the human cognitive system. Metaphor representation theory contends that conceptual metaphors are not mere figures of speech, but important tools used to communicate and interpret concepts with no physical referents (Fetterman, 2013, p. 43).

This study sheds the light on the use of conceptual metaphors as a persuasive strategy in COVID-19 speeches delivered by the latest American president Joe Biden. So, the researcher refers to different speeches to identify and classify the conceptual metaphors according to their main source domains elaborated in Lakoff and Johnson's book (2003) and Charteris-Black's book (2005). The analysis will be based on the Cognitive Semantic Approach which was first proposed by Lakoff and Johnson (1980). Moreover, this study attempts to pinpoint the density of metaphor in this type of speech and to figure out the functions of these metaphors.

A. Theoretical Framework

The analysis is based on the Conceptual Metaphor Theory CMT (Cognitive Semantic Approach) which was founded by Lakoff and Johnson's classic work *Metaphors We Live By* (1980). This cognitive science regards metaphor as a mental phenomenon rather than a linguistic one that creates a link between language and the mind. It is based on the fact that new notions can be understood in terms of already existing notions. The interaction between new and previous experience can create three types of metaphors: **ontological metaphors** which view abstract notions as concrete objects with clear outlines, **structural metaphors** which imply the structuring of the target domain in terms of the source domain and **orientational metaphors** which represent the ways to fix the experience of spatial orientation (Kartashova, 2010, p. 1).

The researcher will refer to the Metaphor Identification procedure MIP, a model which was proposed by a group of seven metaphor analysts (Pragglejaz Group, 2007), to identify the metaphors found in the speeches of the latest American President Joe Biden. MIP is created to provide metaphor analysts with a reliable tool for the identification of metaphorically used words in context. Pragglejaz Group (2007) states that metaphor identification occurs when the analyst follows certain steps:

1. Read the entire text—discourse to establish a general understanding of the meaning.
2. Determine the lexical units in the text—discourse
3. (a) For each lexical unit in the text, establish its meaning in context, that is, how it applies to an entity, relation, or attribute in the situation evoked by the text (contextual meaning). Take into account what comes before and after the lexical unit. (b) For each lexical unit, determine if it has a more basic contemporary meaning in other contexts than the one in the given context. For our purposes, basic meanings tend to be —More concrete; what they evoke is easier to imagine, see, hear, feel, smell, and taste. —Related to bodily action. —More precise (as opposed to vague) —Historically older. Basic meanings are not necessarily the most frequent meanings of the lexical unit. (c) If the lexical unit has a more basic current—contemporary meaning in other contexts than the given context, decide whether the contextual meaning contrasts with the basic meaning but can be understood in comparison with it.
4. If yes, mark the lexical unit as metaphorical (p. 3).

B. Aims and Questions of the Study

The conceptual metaphors are known for their use in different discourse topics and particularly in the speeches of political figures as they are considered one of the persuasive strategies used by politicians (Charteris- Black, 2005). This study provides a comprehensive understanding of the COVID-19 speeches of Joe Biden. Thus, the current study aims at exploring the conceptual metaphors used by Biden and categorizing the most common ones according to the source domains proposed by Lakoff and Johnson (1980, 2003). The researcher also investigates the density of the conceptual metaphors in various speeches which were delivered on different occasions. Moreover, the researcher examines the effect of the topic and context on the type of metaphors used. The current research is based on the following questions:

1. What are the most frequent source-domain categories of conceptual metaphors used in COVID-19 speeches of Joe Biden?
2. What is the density of metaphor in various speeches delivered by Joe Biden?
3. What are the main functions of metaphors found in Biden's speeches?

C. Significance of the Study

The relevance of this study lies in its attempt to offer a comprehensive analysis of conceptual metaphors as a persuasive strategy in COVID-19 speeches of Biden, which can be taken as a stepping stone for researchers working on persuasive strategies. In addition, it analyzes Biden's discourse from a Cognitive Semantic Approach.

This study is an attempt to investigate how American president Joe Biden accomplishes his goals in persuading and influencing the audience and how he promotes his political ideology through the use of conceptual metaphors. Moreover, the significance of this study lies in the fact that it highlights the effect of the topic on the type of metaphors found in Biden's speeches. Moreover, the researcher relates the results of the current study to previously conducted studies mentioned in the literature review to improve people's awareness and understanding of the importance of conceptual metaphors as a rhetorical strategy, especially since most of the previous studies focused on the use of metaphor as a rhetorical device in political speeches rather than other types of speeches.

II. REVIEW OF LITERATURE

Gibbs et al. (2002) state that a metaphor can create a "sense of intimacy between speaker and listener that literal language is less able to do" (p. 128). Previous research has shown that people can express deeply felt emotions about traumatic events such as war and natural disasters when they are provided with metaphorical framing (Neimeyer, 1999). One of these traumatic events that people have faced recently throughout the world is the COVID-19 pandemic. This pandemic has focused attention on political leadership all over the world. As a result, political leaders and governments put their all to influence the public standpoint and to gain immediate and prevalent acceptance for their policies. As a result, they place a greater emphasis in their public speeches on conclusive strategies in order to gain public compliance with what's critical to the success of their efforts in the running of the COVID-19 epidemic.

Many political leaders from around the world have described the coronavirus pandemic as a war or a fight. For instance, "President Emmanuel Macron in France declared his nation was 'at war' with an invisible enemy" adding that this enemy "requires our general mobilization" (The New York Times, 2020). Furthermore, Prime Minister Johnson in the UK referred to COVID-19 as an 'enemy' stating that "we must act like any wartime government to support the UK economy in the face of the coronavirus outbreak" (BBC News, 2020). As the COVID-19 crisis spreads around the world, many politicians and journalists stoked the pandemic rhetoric, which resurrected that of previous diseases and epidemics. Stanley et al. (2021) recently published a study on metaphor and the COVID-19 pandemic that provides insight into people's lived experiences with the COVID-19 pandemic. This study provides insight into the COVID-19 pandemic's lived experiences in the United States. They conducted semi-structured interviews to examine the metaphors used by different participants to describe the pandemic. They asked the participants to make a comparison between the pandemic and an animal and a color. However, the analysis revealed "four convergent mental models of participants' pandemic experiences (i.e., uncertainty, danger, grotesque, and misery) as well as four primary emotions associated with those mental models (i.e., grief, disgust, anger, and fear). Thus, the participants were able to express and articulate deeply felt emotions about their pandemic experiences through the use of metaphor. The findings suggest that these mental models and emotions influence participants' health beliefs and behavior" (p. 1900).

Semino (2021) discusses "different metaphors for the pandemic and explains why they are used and why they matter in another study. "War metaphors are considered first, as they were particularly frequent and controversial at the beginning of the pandemic" (p. 50). Later on, "these metaphors have been criticized by many critics and they were reframed by fire metaphors as the latter is more versatile and appropriate in communicating about different aspects of the pandemic," According to the author (p. 51). However, according to the researcher "some metaphors are more apt than others, depending on the topic and context. She has shown that Fire metaphors can be particularly appropriate and versatile in communication about the COVID-19 pandemic, especially as compared with war metaphors" (p. 56). She adds that "no metaphor can cater to all aspects of something as complex and long-term as a global pandemic" (p.56). The researcher explains why fire metaphors, for example, might not be appropriate to highlight the virus's danger simply as they can be less effective for people who have no fear of fires. The researcher concludes that "a well-informed and context-sensitive approach to metaphor selection can be an important part of public health messaging" (p. 56).

Dada et al. (2021) conducted a study to demonstrate how political leaders have differences in their approach to addressing the pandemic through public messages. They "analyzed 20 speeches given by different heads of governments around the world (from Bangladesh, Belgium, Bolivia, Brazil, Dominican Republic, Finland, France, Germany, India, Indonesia, New Zealand, Niger, Norway, Russia, South Africa, Scotland, Saint Maarten, United Kingdom, United States, and Taiwan) to highlight the differences between men and women leaders in discussing COVID-19" (p.1). The findings revealed that five primary themes that emerged from the 122 speeches delivered at COVID-19 were economics and financial relief, social welfare and vulnerable populations, nationalism, responsibility and paternalism, and emotional appeals. Furthermore, all male leaders concentrated on the economic impact of the pandemic, whereas female counterparts spoke more frequently about the impact on the human scale and described a broader range of social welfare services, such as mental health, substance addiction, and domestic violence. To depict COVID-19, Males used war metaphors more frequently and in greater volume than female leaders.

Based on a huge corpus of messages sent on Twitter between March and April 2020, Wicke and Bolognesi (2020) investigated the discourse related to COVID-19. They started by analyzing the speech topics in order to classify them. Then, they demonstrated how the WAR frame is employed to discuss specific topics, such as virus treatment, but not others, such as the population's impacts of social distancing. The popularity of the WAR frame was then measured and compared to three other frames (MONSTER, STORM, and TSUNAMI), as well as a literal frame employed as a control (FAMILY). They discovered that the WAR frame can only be used to discuss specific aspects of the current pandemic, such as the treatment of the virus and the operations made by doctors. However, the same frame cannot be used “to talk about the need to feel our family close to us while respecting the social distancing measures” (p. 1). According to the researchers “a collection of different frames and metaphors that tackle different aspects of the current situation” (p. 22) adding that “future studies could focus on the systematic identification of alternative figurative framings used in the Covid-19 discourse to tackle different aspects of the epidemic” (p. 22).

Last but not least, Prokhorova et al. (2021) published an article on COVID-19 coverage in political discourse. Because metaphorical concepts appear to be important mechanisms for molding reality in modern times, the authors wanted to investigate the significance of language and metaphor in how we communicate and interpret things. According to the findings, the most common types of metaphors used in this issue are military or war metaphors, animal metaphors, and catastrophe metaphors.

III. METHODS

Sample and Data Collection

The speeches selected for this study were delivered by the American president Joe Biden during the COVID-19 pandemic. The researcher has chosen three speeches that were delivered on different occasions and follows the Metaphor Identification Procedure (MIP) to identify the metaphors. The data is quantitatively and qualitatively analyzed. The sample of the study consists of three COVID-19 speeches: (1) Urges Americans to Wear Masks (UAWM) delivered on November 9, 2020 (2) Joe Biden COVID-19 Response & Vaccine Update Speech (R&V) delivered on July 6, 2021, and (3) Joe Biden Speech on Coronavirus (C.V.) which was delivered on March 12, 2020. As a result, the researcher will investigate the impact of the topic on the use of conceptual metaphors. The researcher, on the other hand, gathered all transcripts of speeches from the following websites: www.whitehouse.gov, www.facebook.com, and www.rev.com. The speeches under investigation were collected from the internet in two forms: the video and the script. At the end of the study, the links to the speeches will be included in appendix A.

IV. ANALYSIS AND DISCUSSION

A. Results Related to Question 1: What Are the Most Frequent Source-domain Categories of Conceptual Metaphors Used in COVID-19 Speeches of Joe Biden?

TABLE 1
FREQUENCIES AND PERCENTAGES OF THE USE OF METAPHORS ACCORDING TO THEIR SOURCE DOMAINS IN THE COVID-19 SPEECHES

No.	Source domain	Frequency (UAWM) S.	Frequency (R&V) S.	Frequency (C.V.) S.	Total Frequency	Percentage
1.	Unity metaphors	36	19	21	76	16.70
2.	Object metaphors	17	7	29	53	11.65
3.	Personification metaphors	16	5	29	50	11.00
4.	Spatial metaphors	18	21	9	48	10.55
5.	War metaphors	15	22	9	46	10.11

Table 1 above reveals that the most frequently used metaphor is *unity metaphor* followed by *object metaphor* (76 and 53 instances, respectively). Moreover, the table also shows that *unity metaphor* and *object metaphor* are followed by *personification metaphor* (50 instances), and *spatial metaphor* (48 instances). Another significant finding is that the COVID-19 speeches recorded higher mean scores of *war metaphor* (46 instances) implying that American President Biden used this metaphor more often in COVID-19 speeches to achieve a certain function.

The use of *unity metaphor* implies that Biden stresses the importance of unity and how it is essential for a nation to have the strength to face their real enemy, which is ‘COVID-19’ in these speeches. In fact, being together makes them superior and enables them to overcome all the obstacles they face including COVID-19.

Personification metaphor is one of the most well-known ontological metaphors. Lakoff and Johnson (2003) state that “the physical object is further specified as being a person” (p.33) and this type of metaphor “allows us to comprehend objects and many nonhuman experiences in terms of characteristics and activities” (p.33). *Personification* is a wide category that cannot be summed up with one metaphor SOMETHING IS PERSON as the described target domain can be an object or even an abstract concept which is presented in terms of a variety of source domains that include different aspects of a person or ways of looking at a person. However, all these types of *person metaphors* “are extensions of ontological metaphors and that allows us to make sense of phenomena in the world in human terms—terms that we can understand on the basis of our own motivations, goals, actions, and characteristics” (Lakoff & Johnson, 2003, p.34). In

the examined data, Biden sometimes describes himself as an artist in “Go to Joe Biden.com where I lay out the immediate steps we have to take to deliver one decisive public health response to curb the spread of the disease” (Biden Speech on Coronavirus, 2020). He also describes himself as a protector when he said “Protecting the health and safety of the American people is the most important job of any president” (Biden’s Speech on coronavirus, 2020). Moreover, Biden describes the virus and the crisis as a person in “This virus is hitting the Black, Latino, Asian American, Pacific Islanders, Native American communities, harder than white communities” (Biden, 2020, Urges Americans to Wear Masks) and “This crisis claimed nearly a thousand American lives a day” (Biden, 2020, Urges Americans to Wear Masks). These two metaphors in the previously mentioned quotes indicate that the virus and the crisis have the power to harm people.

This type of metaphor is also known as an ontological metaphor, in which experiences are understood in terms of objects. Understanding our experiences, according to Lakoff and Johnson (2003), “allows us to pick out parts of our experience and treat them as discrete entities or substances of a uniform kind. Once we can identify our experiences as entities or substances, we can refer to them, categorize them, group them, and quantify them—and, by this means, reason about them” (p. 25). Biden metaphorized some abstract concepts as objects in order for his audience to easily process these concepts, especially since he is addressing people from various backgrounds and with varying levels of education. As a result, he resorted to metaphors to describe some abstract concepts that not all people are aware of their dangerous consequences such as ‘crisis’, ‘economy’ in a very practical way. He described them in terms of other tangible objects in order to create a metaphor that helps people in processing such concepts in terms of real-world objects. Take a look at these examples:

(1) “*Results are fully transparent*” - RESULTS IS A TRANSPARENT OBJECT (**Urges America to Wear Masks**)

(2) “*We have to get to work immediately to dig ourselves out of this hole*” - A CRISIS IS A HOLE (**Biden’s Speech on Coronavirus**)

(3) “*This is an even bigger concern because of the Delta variant*” - A CONCERN IS AN OBJECT (**COVID-19 Response & Vaccine Speech**)

Furthermore, Biden referred to object metaphors in his speeches mainly to describe abstract concepts more than to talk about people. However, he did not focus mainly on PEOPLE AS OBJECTS metaphor as heavily as Trump did in his political speeches. The latter described how he can control and move people back into employment (Pilyarchuk & Onysko, 2018, p. 104). This implies that the ‘Nurturant Parent’ family model that Biden belongs to is correlated with morals such as understanding and respect rather than dominance.

In addition, spatial metaphors have generally a high frequency in COVID-19 speeches. Lakoff and Johnson (2003) assume that “spatial orientations arise from the fact that we have bodies of the sort we have and that they function as they do in our physical environment” (p.15). For instance, conceptual metaphors such as HAPPY IS UP and SAD IS DOWN are derived from the human body posture when people are happy or sad. Such physical orientations are commonly found in conventional idiomatic expressions such as “Last week we topped 120,000 new cases” and “They’re stepping up” (TOP IS UP & PROGRESS IS UP respectively). The prevalence of such metaphors in COVID-19 speeches implies that President Biden discusses a variety of topics, including wages, deaths, cases, infection rates, and so on. He also uses motion metaphors to describe the change he is looking for using the main metaphor CHANGE IS MOTION and TIME IS MOTION.

In COVID-19 speeches, Biden refers to words like attack, fight, confront, defeat, victory, battle, and many others. Such war terms are being mapped into various aspects (target domains), and the majority of war metaphors found in all of Biden’s speeches are based on one main metaphor. A PANDEMIC IS A WAR, from which many other metaphors can be derived, such as COVID-19 IS AN ENEMY and AMERICANS ARE FIGHTERS. Moreover, MASKS, VACCINES, and TESTS ARE WEAPONS, LEADERS ARE FIGHTERS and DOCTORS ARE SOLDIERS. Examples of conceptual metaphors found in COVID-19 speeches are provided in the following quotes:

(4) “*This virus is hitting the Black, Latino, Asian American, Pacific Islanders, Native American communities, harder than white communities*” (Biden, 2020, in Urges America to Wear Masks speech) – COVID-19 IS AN ENEMY & VIRUS IS AN OPPOSING FORCE

(5) “*It’s a patriotic thing to do*” (Biden, 2020, Biden’s speech on coronavirus) - THOSE WHO TAKE THE VACCINE ARE PATRIOTS/ A PANDEMIC IS A WAR

(6) “*Local leaders who are battling the Coronavirus on the ground as I speak, have the resources*” (Biden, 2021, in COVID-19 Response & Vaccine speech) - COVID-19 IS AN ENEMY & LEADERS ARE SOLDIERS

Table 1 shows that Response & Vaccine Speech (R&V) contains the highest war metaphors (22 instances), implying that Biden considers and describes COVID-19 as a type of war. He compares the pandemic to a war, the virus to an enemy, unvaccinated people to victims, doctors to soldiers, and vaccine recipients to patriots. The findings are in line with other recent conducted studies that show war metaphors are widely used in COVID-19 discourse. In France, for example, President Emmanuel Macron declared his nation was ‘at war’ with an invisible enemy (Erlanger, 2020). Furthermore, the findings are consistent with another study conducted by Semino (2020), who discusses different pandemic metaphors and explains why they are used and why they matter. He discovered that “war metaphors are considered first, as they were particularly frequent and controversial at the beginning of the pandemic” (p. 50).

Biden intentionally refers to the war source domain in order to create a metaphoric implication in people's minds and to make them aware of the harm that would befall them. In other words, he wants to show Americans the negative effects of this virus in order to convince them and encourage them to work harder to save their lives and their country as well.

B. Results Related to Question 2: What Is the Density of Metaphor in Various Speeches Delivered by Joe Biden?

TABLE 2
TOTAL NO. OF WORDS AND METAPHORS FOUND IN COVID-19 SPEECHES

Speech	Number of metaphors	Number of words	Metaphor frequency in speech
Urges America to Wear Masks (UAWM)	175	1479 words	(11.8%) = 1 metaphor per 8.5 words
COVID-19 Response & Vaccine (C-19 R&V)	105	1316 words	(8%) = 1 metaphor per 12.5 words
Biden's Speech on Corona Virus (BSCV)	178	2597 words	(6.9%) = 1 metaphor per 14.5 words
Total	458	5392	(8.5%) = 1 metaphor per 12 words

As shown in Table 2, the Urges America to Wear Masks Speech contains 175 metaphors and 1,479 words, the COVID-19 Response & Vaccine Speech has 105 metaphors 1,316 words, and Biden's Speech on Coronavirus has 178 metaphors 2597 words. According to Musolff and Zinken (2009), "Metaphor frequency MF can be calculated relative to the total amount of language or speech of the sample" (p. 65). So, to calculate the MF in Urges America to Wear Masks, "we divide the total number of metaphors in this speech (e.g., 175) by the total number of words in the discourse sample (1479 words). As f-values are then very small and difficult to understand, the result is multiplied by 100" (p. 65). Accordingly, the MF in this speech is one metaphor per 8.5 words, compared to one metaphor per 12.5 words in COVID-19 Response & Vaccine Speech, and one metaphor per 14.5 words in Biden's Coronavirus Speech. The average MF of the three speeches, however, is one metaphor per 12 words. Thus, a discourse that includes more metaphors within a given number of words is said to have a higher density than one with fewer metaphors.

As a result, Urges America to Wear Masks contains more metaphor than COVID-19 Response & Vaccine and Biden's Coronavirus Speech. This shows that Urges America to Wear Masks is more rhetorical than the others. This emphasizes the significance of the speech because it was delivered prior to winning the elections, and Biden believed that America had never been worse than it is now in the United States because the virus was spreading so quickly even in rural areas. Furthermore, many people have died in the United States, and the democratic president-elect wants to do something about it. Therefore, he increased the emphasis on wearing masks to reduce COVID-19 cases, and his speech is intentionally full of metaphors to persuade his country to wear masks.

C. Results Related to Question 3: What Are the Main Functions of Metaphors Found in Biden's COVID-19 Speeches?

One of the traumatic events that people have faced recently throughout the world is the COVID-19 pandemic. This pandemic has put more emphasis on political leadership worldwide. Thus, it can be noticed that political leaders and governments put their all to influence the public standpoint and to gain immediate acceptance for their policies. Accordingly, in their public speeches, they refer to 'persuasive strategies' "to gain public confidence and influence behavioral change" (Di-Miceli, 2021), which is critical to the success of their efforts in the handling of the COVID-19 pandemic.

The American President Joe Biden arrived after the Republican President Donald Trump. Unlike other American presidents, he reveled in the political fight and chastised a long list of perceived adversaries. So, instead of unifying the nation, he used to separate them, which is why Biden's mission was difficult. The second reason for Biden's drastic mission was that he took office during a very critical phase in American history known as the COVID-19 pandemic. That is why he put more emphasis on unity metaphors in his speeches. He made use of metaphor as a 'persuasion tool' to persuade his audience of what he said, especially since he uses pronouns such as 'we', 'us', and 'our'. He also relies on some vocabulary items like 'together' and 'unite' to convince the nation that unity is the way for success and victory. Consider the examples below.

(7) "Today **our** work begins"

(8) "We're still facing a very dark winter"

(9) "**We** have to do this **together**"

(10) "And where **we're** united in our shared goal"

Biden also employs the personification metaphor to describe the CRISIS as A MURDERER or CRISIS as A DANGEROUS PERSON, implying that the virus is responsible for ending the lives of thousands of people. So, he uses the metaphor VIRUS IS A KILLER to make his people realize how dangerous this virus is, in order to persuade them to keep their masks on and to encourage them to take the vaccine. Take a look at these examples:

(11) "This virus is hitting the Black, Latino, Asian American, Pacific Islanders, native American communities, harder than white communities"

(12) "Delta variant is already responsible for half of all cases in many parts of this country"

(13) *"This virus laid bare the severe shortcomings of the current administration"*

Moreover, he described the CRISIS AS A PERSON in the following quotes:

(14) *"This crisis claimed nearly a thousand American lives a day"*

(15) *"To meet this moment"*

Furthermore, Biden described the PANDEMIC as A WAR from which other metaphors such as MASKS & TESTS ARE WEAPONS, LEADERS ARE FIGHTERS and DOCTORS ARE SOLDIERS are derived. PANDEMIC IS A WAR is a phrase used by many presidents around the world, including president Macron of France, who declared his nation was 'at war' with an invisible enemy. In the United Kingdom, Prime Minister Johnson referred to the virus as an 'enemy', stating that "we must act like any wartime government" to support the UK economy in the face of the coronavirus outbreak" (Erlanger, 2020, p. 1). They all referred to this metaphor as a persuasive strategy for gaining their audience's compliance.

Metaphors are also employed in COVID-19 speeches to elicit emotional responses from their audience. For example, when Biden described the VIRUS as A WILD ANIMAL or the VIRUS IS as A NATURAL DISASTER in quotes (16) and (17) below, he was attempting to manipulate people's emotions in order to make them hate the virus and take action to protect themselves. He also used the metaphor AMERICA IS A PERSON in "to heal the soul of this country", implying that America is a sick person manipulating people's emotions. In another study conducted by Prokhorova, et al. (2021) about COVID-19 coverage in political discourse, the results show that the most common types of metaphors used in this topic are military or war metaphors, animal metaphors, and catastrophe metaphors when all these types are studied in political discourses on the gross scale. Political figures rely on these domains because they can manipulate their audience's feelings and such domains can easily affect people and stir their emotions, causing them to act.

(16) *"That are the hardest hit by the virus"* (Biden, 2021, in COVID-19 Response & Vaccine speech)- A VIRUS IS A NATURAL DISASTER

(17) *"Who will track and curb this disease?"* (Biden, 2020, in Urges America to Wear Masks speech) - COVID-19 IS AN ANIMAL

Meanwhile, metaphor is used in Biden's speeches to simplify some abstract concepts so that their audience can easily understand them. The metaphors EXPECTATIONS ARE ENGINES in quote (18) and ECONOMY IS A VEHICLE in quote (19) are good examples of how metaphors can be used to simplify abstract concepts and describe them in terms of other concrete concepts experienced and used in everyday life. However, these two metaphors do not belong to the main five frequent source domains. They belong to MACHINE/ VEHICLE source domains.

(18) *"Schools will operate safely and effectively"* (Biden, 2020, in Urges America to Wear Masks speech) - A SCHOOL IS A MACHINE

(19) *"And it will not stop, banning all travel from Europe or any other part of the world may slow it"* (Biden, 2020, Biden's speech on coronavirus)- CORONAVIRUS IS A VEHICLE

Some metaphors are also used to capture people's attention and get them involved in what the president says. In COVID-19 speeches, American President Biden makes use of metaphor to draw people's attention to the topic he is discussing. Thus, the use of unity metaphors can be effective in attracting and retaining people's attention. For example, using pronouns like 'we', 'our', and 'us' makes the audience feel that they are involved in Biden's speech. Furthermore, the use of other *unity metaphors* such as the adjective 'united' and the adverb 'together' in the above examples aims at making the audience alert as they feel they are part of the topic being discussed by the speaker. Consider the following examples.

(20) *"And where we're united in our shared goal"*

(21) *"We have to do this together"*

(22) *"We have to come together to heal the soul of this country"*

Overall, the metaphor functions used in various speeches correspond to the functions of metaphors mentioned in Charteris-Black Book (Black's 2005). In his book, He employs the notion of 'purposeful' metaphor, claiming that metaphors serve the following functions in political discourse: The first one is "the general rhetoric purpose to gain audience's attention and to establish trust; the second is to simplify or reify abstract and complex concepts into intelligible ones in a way favorable to the speaker's intention; the third is to evaluate the prospective political action and actor, and the fourth is to arouse the audience's emotions and feelings favoring the speaker" (p. 567). Moreover, Pennick (2004) claims that metaphors are used in political discourse for three main purposes: emotive, oversimplifying, and political persuasion. This study demonstrates that metaphor serves the same functions as described by Charteris-Black (2005). This proves that metaphor can be found not only found in political speeches but also in other types of speeches, such as COVID-19 speeches.

V. GENERAL DISCUSSION AND CONCLUSION

This study investigates COVID-19 discourse in the speeches of the democratic president, Joe Biden. It focuses on two different types of analysis: quantitative analysis and qualitative analysis. Three specific research questions were addressed: (1) What are the most frequent source-domain categories of conceptual metaphors used in COVID-19 speeches of Joe Biden?; (2) What is the density of metaphor in various speeches delivered by Joe Biden?; (3) What are the main functions of metaphors found in Biden's speeches?

The findings reveal that metaphor is commonly used in different COVID-19 speeches and that Biden refers to the following main five source domains: unity metaphors, object metaphors, person metaphors, spatial metaphors, and war metaphors. The aforementioned domains are typically encountered in different speeches, but the WAR domain is unique.

Furthermore, the results suggest that the average metaphor frequency (MF) of the three speeches is one metaphor every 12 words, with **Urges America to Wear Masks** having a greater metaphor density than **COVID-19 Response & Vaccine Speech** and **Biden's Coronavirus Speech**. This emphasizes the significance of this speech, given that the disease was rapidly spreading and many people had already died. As a result, Biden wants to demonstrate his supporters that he is the savior who will save the country from this deadly epidemic. Indeed, this is why his discourse is replete with metaphors.

In addition to that, the present study reveals that Biden employs metaphor in this discourse to achieve certain functions, such as gaining the audience's trust as a rhetoric purpose, simplifying the abstract or hard concepts, evaluating the prospective political action or actor, and arousing the audience's emotions, all of which are in line with the functions mentioned by Charteris-Black (2005). As a result, metaphor is used deliberately throughout Biden's speech as a rhetorical tool to convince his country to do certain things and avoid others. On the other hand, the audience picks up on the metaphor naturally without even recognizing it, and this is how it creates its effect.

Moreover, the current study reveals that the COVID-19 speeches recorded high mean scores of war metaphors. This proves that the topic of speech influences the types of metaphors used in that speech. Biden used this type of metaphor consciously in his discourse to achieve certain functions and to convince them naturally without noticing the use of metaphor. Based on the collection of data from various speeches delivered by Biden and related to COVID-19, it appears that the context affects the use of specific source domains. For example, in COVID-19 discourse, the WAR FRAME is frequently used to discuss COVID-19, which is according to previous literature, the most conventional one. The most commonly used words related to this frame are 'fight', 'fighting', 'combat', and 'defeat' where Biden describes the pandemic as a war and the virus as an enemy in different speeches. The WAR Domain is used to discuss some aspects of the pandemic such as the treatment of the virus and how people must react to it, but not to discuss other aspects such as the importance of family or the cooperation required to normalize the curve. Moreover, findings of the current study show that Biden refers to this type of metaphor to achieve positive effects such as helping people to be more cautious, encouraging them to unite to confront a common enemy, raising the value of sacrifice and heroism, and clarifying the interest of USA in the lives and dignity of its citizens. In other words, the use of war metaphors in COVID-19 speeches is becoming more common, and it transforms war from the scope of fighting the pandemic to a broader scope of public and daily life.

Finally, future research studies analyzing COVID-19 could focus on other source domains to outline different aspects of the epidemic. That would raise the awareness of people and help communities to understand and express aspects of COVID-19 that cannot be expressed by the WAR frame.

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APPENDIX. COVID-19 SPEECHES

1. Urges America to Wear Masks <http://www.rev.com/blog/transcripts/joe-biden-covid-19-briefing-transcript-november-9-urges-americans-to-wear-masks/>
2. COVID-19 Response & Vaccine Update Speech <http://www.whitehouse.gov/briefing-room/speeches-remarks/2021-07-06/remarks-by-president-biden-on-the-covid-19-response-and-the-vaccination-program-6/>
3. Biden's Speech on Coronavirus Joe Biden - I'm about to address the nation on how we should confront the corona virus pandemic. Tune in to watch live: | Facebook

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Lina Mahmoud Abdel-Qader (main author). The author was born in Kuwait in 1974. She earned her bachelor degree in English literature from Yarmouk University in Irbid 1997. After that she finished her Master’s degree in Linguistics from the University of Jordan in 2017 and is currently writing her PhD dissertation in Linguistics from the same university in Amman- Jordan.

She had her experience in the educational field for more than 20 years. She taught as English teacher in different national and international schools in Amman-Jordan and in Doha- Qatar. Now, she is currently an English coordinator in Al-Maaref School and College- Amman.

Rajai Rashead Al-Khanji (second author). Professor Al-Khanji was appointed at the English Department, University of Jordan in 1983. He is a recipient of several research and study grants, including the American International Development Agency grant for his B.A degree at AUB in Lebanon 1970-1974, Suny-Fredonia College grant for his M.A degree, a fellowship for his doctorate degree from the university of Delaware, U.S.A, 1980-1983, a senior Fulbright grant on child language acquisition at Suny-Fredonia in 1993, and other short-term fellowships in Spain, Delaware and North Carolina. As an administrator, Professor Al-Khanji was appointed Director of the Language Center, and Chairman of the Modern Language Department at U.J. (1996-1998). He was also appointed as Dean, College of Arts (Sept. 2002- Sept. 2006), initiating the establishment of three major programs: An M.A degree in teaching Arabic as a foreign language, B. A degree in applied English (jointly with Professor Muhammad AL-Alannani, Chairperson, Linguistics Dept.) and B.A degree in Korean and English (jointly with Dr. Iljo Kong, Professor of the Korean language at U.J). He also organized and participated in two conferences on language studies in April 2005 and in April 2006, at U.J As an instructor, professor Al-Khanji teaches a wide variety of courses from introductions to linguistics to advanced courses for M.A and Ph. D students, focusing on translation, discourse analysis, psycholinguistics, interpretation, sociolinguistics, pragmatics, among others. As a researcher, he has written articles in English and Arabic in local, regional and international journals on various topics related to applied linguistics. He received the Distinguished Research Award in 2005 from the Ministry of Higher Education. He is called upon frequently to evaluate research, co-organize conferences, give lectures at national, regional and international institutions. His travels for participating at conferences took him to most Arab countries, Spain, Italy, South Korea, Poland, U.S.A ,China, Thailand ,Belgium Romania, Canada, France, Austria, and U. K. His former research on translation was conducted in Lebanon at the University of Balamand during his sabbatical leave there (2008-2009).

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Comparative Study Between International and Domestic English Proficiency Standards From a Diachronic Perspective <i>Yu Liu</i>	744
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Factors Contributing to Willingness to Communicate in English of Thai Undergraduate Students in the Immersion Programs <i>Nitchamon Suwongse and Natthapong Chanyoo</i>	763
Multiculturalism in Chetan Bhagat's <i>Two States: The Story of My Marriage</i> <i>Deborah Hannah Vinitha V and Saradha Rajkumar</i>	772
Research on C-E Emergency Interpreting Service for the Immigrant Elderly Groups With Hearing Impairment in China <i>Hong Xie and Peng Wang</i>	778
The Language of Flowers in Selected Poems by William Blake: A Feminist Reading <i>Majd M. Alkayid and Murad M. Al Kayed</i>	784
The Representation of Women's Dependence on Men in <i>Little Women</i> <i>Satri Asriyanti, Burhanuddin Arafah, and Herawaty Abbas</i>	790
Analysis of Hermaphroditism in Jeffrey Eugenides' <i>Middlesex</i> <i>Amuthavalli S and Saradha Rajkumar</i>	797
An Analytical Study of Translating Astronomical Technology in the Yuan Dynasty to the West <i>Yanyan Liu and Jinyu Liu</i>	802
Conceptual Metaphor in COVID-19 Speeches of the American President Joe Biden <i>Lina Mahmoud Abdel-Qader and Rajai Rashead Al-Khanji</i>	810
