# Theory and Practice in Language Studies

# Contents

# The Linguistic Realisation of "Pandemic" Concept in Contemporary English

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*Abstract*—**A concept can be treated in two different ways: as a linguistic-cognitive phenomenon and a cultural one. The components of the conceptual system are perceived as individual signals created while reflecting information about this world. The purpose of the paper is to compare, analyse and classify the linguistic structure of the concept of "pandemic" in the modern English language. The concept of "pandemic" is socially important as a key element included in the linguistic picture of the world of almost every language nowadays. The concept of pandemic comprises various nominative units: different grammatical forms of the word "pandemic", phrases with the word "pandemic", synonyms to the word "pandemic", pandemic-related words. The research methodology consists of selection of cognitive classification features and further ranking their brightness by the frequency principle. The concept of pandemic was analysed according to the combination of the following linguistic methods: acquisition, computer analysis, quantitative method, induction and deduction. The first stage of the research included grammatical analysis of the empirical material. In the second stage of the research neologisms (new words), new meanings of the existing words and new collocations were found. The research has proved the recent changes in the structure and perception of the concept of "pandemic" in the contemporary English language. The vocabulary of the English language has been, on the one hand, enriched while, on the other hand, has narrowed the meanings of some particular words. Further research is prospective as the concept of the pandemic still tends to be enriched.**

*Index Terms*—**concept, pandemic, nominative units, neologisms**

## I. INTRODUCTION

*The object* of the research is the contents of 'pandemic" concept in the contemporary English language.

There are two main approaches to understanding a concept: a linguistic-cognitive and a cultural one. They are not mutually exclusive but only differ in the vectors of research in relation to a person. A linguistic-cognitive concept is directed "from a person to a culture" while a linguistic-cultural concept leads "from a culture to individual consciousness". A linguistic-cultural approach is sometimes opposed to a cognitive value component concept and is recognized as a dominant one. Adhering to the opinion of some scholars of different linguistic conceptual schools, the concept is viewed as a structure verbalized in society which is formed by figurative and value components.

The notion of the concept sphere is an important element of cognitive linguistics and linguoculturology. The concept sphere is defined as a generalization of knowledge, including concepts that reflect the worldview of native speakers, generalizing various knowledge and organizing concepts, schemes, symbols and thought processes (Pryhodko, 2003).

## II. LITERATURE REVIEW

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The value approach plays a fundamental role in shaping a national picture of the world and enables to study the culture and language subject associated with value preferences in society, with stereotypes of consciousness and behaviour.

The problem of unity of the language, speech, thinking and linguistic consciousness is considered with an emphasis on its semantic aspects. The relationship between the form and content of the language units of different levels, the language meaning and extra-linguistic knowledge is based on the material of sensory images, memory and imagination. "A fragment of existence of the material world, reflected in the ethnic consciousness", says V. Zhayvoronok, "falls into a cycle of cognition of intra-similar permanent connections and becomes a vital symbol-allegory..." (Zhayvoronok, 2000, p. 109).

The representatives of the cognitive picture of the world in people's minds are concepts and different types of frames. Cognitive categories are essentially traditional, logical, psychological, sociological categories in their modern interpretation (Dirven, 2004). The main range of linguistically relevant concepts discussed in science in connection with the conceptual activity of reflected consciousness were defined in the philosophical works of Aristotle, T. Hobbes, J. Locke, P. Florensky. Conceptual analysis of thinking and speech, initiated by such prominent philosophers as L. Wiginstein, G. H. von Wright, M. Gadda Mayor, M. Heidegger and others, took a prominent place in linguistic research, addressing the problem of creating a holistic concept of the relationship between language and thinking, ways of expression in the language of extra-linguistic reality, knowledge of the world, the laws of organization of the linguistic picture of the world. Priority in the development of conceptual structure and concept theory belongs to scholars M. Barsalov, R. Jackendoff, J. Fodor, G. Frege, K. Schwartz, M. Bierwisch. In the second half of the twentieth century, this problem was actively discussed by philosophers L. Brutyan, G. Brutyan, R. Pavilionis and others who unequivocally defend the position that the difference between the linguistic and conceptual picture of the world is the problem of the concept of meaning and concept. In the theory by R. Pavilionis, the conceptual system acts as a system of views and knowledge about the world, which reflects the cognitive experience of a man, both at the verbal and linguistic level, but not identified with any linguistic entity. The components of the conceptual system are considered individual signals, or concepts that are formed in the process of cognition of the world and reflect information about this world (Sossiur, 1985).

Nowadays, many works of both domestic and foreign scholars are devoted to the problem of reflecting the objective world in concepts. Not a little interest of scientists in the concept gives rise to appropriate remarks about the "conceptual expansion of linguistics".

Linguists agree that the term "concept" should be used to "represent the world view, intellectual and emotional intentions of the individual, reflected in its creations that are texts" (Selivanova, 2006, p. 181).

The works by S. T. Vorkachev, V. Z. Demyankov, M. A. Krasavsky, D. S. Likhachev, H. M. Prykhodko, G. G. Slyshkin, I. O. Sternin and others are devoted to the analysis of concepts.

The concept, which includes three components:

1) the main, relevant feature (well-known information);

2) additional, or several additional, passive signs that are already irrelevant, historical (information known to individual native speakers);

3) an internal form, usually not at all conscious, imprinted in an external, verbal form (etymological information).

Presumably, such terminological differences indicate the diversity of the nature of the concept, the complexity of its structure and the uniqueness of its functions (Evans, 2004). Despite the diversity of interpretations of the concept, methods of its study and methods of representation, a single approach to solving the problem of the concept has not been developed, and there is no single meaningful interpretation. Based on this, the issues of the structure of the concept and the possibilities of its modelling, the question of the relationship of the concept with the meaning of the language sign, etc. remain relevant. The purpose of the paper is to compare and analyse the main approaches to the study of the concept in general, the concept of "*health*" in particular, to formulate the optimal definition and to classify the linguistic structure of the concept of "*pandemic*".

The priority direction within the framework of cognitive linguistics is the study of social and culturally demanded conceptual entities that supplement the open list of anthropologically significant concepts (A. Wierzbicka, S. G. Vorkacheva, V. Z. Demyankov, R. Ratmayr, L. O. Cherneyko, Z. Kovecses, H. Tissari, and others).

Thus, having analyzed various approaches to the definition of this concept, it can be concluded that the concept is a complex, multi-level structure. At the same time, the concept is inextricably linked with culture; it is an element of human consciousness, being the result of mental activity (Cruse, 2000). Moreover, the concept depends on a person's experience and knowledge of the world.

The concept is considered to be a part of a higher level formation of a concept sphere. A. Prykhodko defines the concept sphere as an objectively existing set of verbally designated and verbally unmarked nationally labelled units of linguoculture, highlighting the characteristic principles of consistency, multiplicity, integrity, connection and structuring (Pryhodko, 2003).

This paper is devoted to one of the vital concepts of the contemporary world culture – the concept of pandemic, a meaningful unit of the mental lexicon that has fully changed people's comprehension of the concept of health on the whole since the beginning of 2020.

## III. Methodology

One of the most effective methods of studying the abstract concept is the study of the explication of linguistic consciousness obtained by means of a psycholinguistic model that can follow perception and reaction to one or another concept. The figurative, the most complex by definition, component of the concept consists of "perceptual image and cognitive images". The cognitive image, in its turn, consists of features formed by "metaphorical comprehension of the corresponding phenomenon (so-called cognitive or conceptual metaphor)" (Harras, 2000, p. 59).

1000 English words and phrases have been chosen that are directly or indirectly connected with the concept of pandemic used in various media sources for the period from January 2020 to August 2020. The most popular are 424 ones (used more than 20 times within the mentioned time) have been sorted out and classified by their linguistic and semantic structure.

The research methodology consisted of the selection of cognitive classification features and further ranking their brightness by the frequency principle. The phytomorphic image of the concept of pandemic was analysed according to the reactions in the form of a verbal model (Jackendoff, 1990).

The combinations of the following linguistic methods were used: acquisition, computer analysis, quantitative method (to choose the most widely-used lexical units), induction and deduction (to classify the results).

With the help of the method of conceptual-thematic analysis and distribution techniques, the distribution of the entire body of selected lexical units by categorical signs of the concept of "pandemic", the classification was carried out.

Thus, the algorithm for studying the linguistic social features of the implementation of the concept of "pandemic" into modern English has the following form:
- selection of English-speaking texts from printed and electronic sources;
- detection of lexical units of discourse, which relate to the concept of "pandemic";
- classification of lexical units according to the concept sphere;
- conducting contextual analysis of lexical units in order to disclose the nature of its functioning in the journalistic text, as well as determining the degree of occasional or comprehension;
- counting the number of most and least frequency lexical units in order to refer to the nuclear or peripheral field of the concept of "pandemic";
- conducting linguistic interpretation of the results of the study.

## IV. Results and Discussion

The concept of "*pandemic*" is considered to be socially important, especially in the current situation. It is the key element included in the linguistic picture of the world of almost every language nowadays. This concept composes the enormous and most important mental formation in the naive and national language pictures of the world.

There have been a number of epidemics and pandemics that humanity faced at different periods of its development. However, COVID-19 pandemic turned out to be a real challenge and the most long-lasting one within the previous hundred years. The pandemic of the 21-st century, though not the first one, influenced all spheres of people's lives: social, economic, political etc. Being an international phenomenon, SARS pandemic is reflected in the linguistic systems of most languages. The naive language picture serves as the foundation to form a national picture of the world and the main mechanism of national thinking.

To research into the English language terminology connected with the notion of pandemic, it is necessary to do a semantic study of the word itself. First of all, lexical units denoting the disease itself came to the fore in the language. This area is the most significant, since the very nature of the epoch is determined by a medical and biological phenomenon - the coronavirus pandemic. Of course, medicine has been and remains one of the most important areas in the life of society, since it is related to people's health. Despite the successes of medical sciences, the human body is still not fully understood. The task is still to defeat diseases that are a potential threat to humanity. The word "pandemic" is defined in most dictionaries of the English language which define this concept in a similar way.

For example, according to the Cambridge Dictionary, the term *pandemic* has the following definition: "a pandemic is an occurrence of a disease that affects many people over a very wide area" (https://dictionary.cambridge.org/us/).

The Oxford dictionary defines *pandemic* as "a disease that spreads over a whole country or the whole world" (https://www.oxfordlearnersdictionaries.com/definition/english/pandemic).

The Collins dictionary says that "a pandemic is an occurrence of a disease that affects many people over a very wide area" (https://www.collinsdictionary.com/dictionary/english/pandemic).

Merriam-Webster dictionary interprets pandemic as "occurring over a wide geographic area (such as multiple countries or continents) and typically affecting a significant proportion of the population" and "characterized by very widespread growth or extent" (https://www.merriam-webster.com/dictionary/pandemic).

Any pandemic is first of all a problem of medicine and it is significant to know the scientific way of understanding the pandemic.

According to the official definition of the World Health Organization, a pandemic is "an epidemic occurring worldwide, or over a very wide area, crossing international boundaries and usually affecting a large number of people" (https://www.who.int/emergencies/diseases/novel-coronavirus-2019). The classical definition includes nothing about

population immunity, virology or disease severity. By this definition, pandemics can be said to occur annually in each of the temperate southern and northern hemispheres, given that seasonal epidemics cross international boundaries and affect a large number of people.

The new disease that broke out at the end of 2019 did not get its name immediately as now the process of naming the disease becomes a matter not only for doctors, but also a political and economic event. At the same time, the disease needed to be named as soon as possible in order to characterize various aspects of its manifestation, transmission, spread, severity of the course, as well as its treatment.

The name was fixed in the International Classification of Diseases and facilitated the interaction of specialists in the fight against it.

The original name - 2019-nCoV – from the English Novel Coronavirus Pneumonia (pneumonia caused by a new type of coronavirus). At the same time, the inconvenience of pronunciation forced the search for a new nomination, and, according to the recommendations developed earlier jointly with the World Organization for Animal Health, as well as the Food and Agriculture Organization of the United Nations, on February 11 two thousand twenty The World Health Organization (WHO) announced the assignment of the name COVID-19 to this disease - an abbreviation of coronavirus disease, where 19 is the year of registration of the first case of the disease: "COVID-19.

The concept of pandemic comprises various nominative units: different grammatical forms of the word "pandemic" (pandemic, pandemics, pandemical, pandemically), phrases with the word "pandemic" (Global Pandemic, hazardous pandemic, new pandemic, dangerous pandemic), contextual synonyms to the word "pandemic" (Coronavirus, Covid-19, SARS-CoV-2, a new disease), pandemic-related words that can be divided into several sub-groups: symptoms, treatment, preventive measures, social reaction.

From the point of view of their grammatical structure, the words can be classified by the parts of speech, the number of words used etc.

The first stage of the research included grammatical analysis of the empirical material. All words and word combinations under research were divided into two big groups: separate words and phrases, which, in their turn were subdivided into smaller categories. Separate words were sub-grouped into nouns, verbs and adjectives while phrases fell into noun-based, adjective-based and verb-based phrases. The results are presented in Table 1 below.

TABLE 1
GRAMMATICAL DIVISION OF THE EMPIRICAL MATERIAL

| words (152) | | | phrases (272) | | |
|---|---|---|---|---|---|
| nouns | verbs | adjectives | noun-based | adjective-based | verb-based |
| 76 | 56 | 20 | 72 | 114 | 86 |

The table above clearly illustrates that the concept of "pandemic" is mostly represented with variously-based phrases (272 phrases to 152 separate words), the most common of which are adjective-based ones. As for separate words used to describe the researched concept, the number of nouns is prevailing while the number of adjectives is the lowest (76 and 20 correspondingly).

It should be mentioned that most nouns denote preventing measures (e.g. lockdown, isolation, quarantine, distancing, shielding, immunisation, vaccination, inoculation etc.), the name of the disease in a synonymous way (e.g. coronavirus, corona, Covid-19 etc.) and symptoms (e.g. fever, cough, sneezing, fatigue, rash etc.).

Verbs mainly point out actions directed to taking anti-pandemic measures (e.g. minimize, isolate, indicate, vaccinate, confirm, administrate, protect, ensure, approve etc.).

A low number of adjectives can be explained by the fact that they are mostly combined with nouns and it is proved by a high amount of adjective-based phrases in the empirical material (e.g. global pandemic, new disease, underlying health condition, social restrictions, continuous cough, personal protective equipment etc.).

Verb-based and noun-based phrases are represented by an approximately equal number of examples (86 and 72 correspondingly). Verb-based phrases are mostly connected with describing the anti-virus measures (to keep distance, to trace contacts, to stay at home, to wear medical masks, to implement travel restrictions, to increase testing capacity etc.), treatment (e. g. to activate emergency-response mechanisms, to struggle with the virus, to tackle the virus, to get injected, to ventilate the lungs, to prescribe remedy etc.) and the symptoms (to get coroned, to catch coronavirus, to develop symptoms etc.).

From the cognitive point of view, the words can be categorized into:

1. New words (neologisms),
2. New meaning of the existing words,
3. New collocations.

Within the second stage of the research was aimed at investigating new words and the change in the meanings of the existing words that appeared in the English language due to the current pandemic. At this stage neologisms (new words), new meanings of the existing words and new word collocations were established. The outcomes are presented in Table 2.

TABLE 2
STYLISTIC DIVISION OF THE PRACTICAL MATERIAL

| new words | new meanings | new collocations |
|---|---|---|
| 26 | 87 | 114 |

At first, the number of neologisms was counted within the empirical material. It is obvious from the table above that new words have the lowest number of cases (26). New words mainly covered the name of the new disease itself used in a synonymous way (COVID, Covid-19, coronavirus, corona, etc), the names of newly-developed vaccines (Pfizer-BioNTech COVID-19 vaccine, Moderna's COVID-19 vaccine, AstraZeneca's COVID-19 vaccine, Janssen's COVID-19 vaccine, Novax's COVID-19 vaccine, Sputnik V etc.) and, as a result, there are not a lot of them.

Then it was established which new meaning or meanings of the existing words of the English language have appeared and come into use recently. To make it possible, three mass media sources (*The Guardian, The Times, The Observer*) of four different periods were studied. The periods researched are 1995 – 2000, 2000 – 2005, 2010 – 2015, and 2015 – 2020. The analysis was based on target word search, there were chosen five target words: pandemic, virus, quarantine, lockdown, vaccine. All the materials that existed in paper versions only (up to 2000) were digitalised and checked for target words with the help of a free computer programme https://keywordtool.io. As a result, a statistical analysis was carried out and interpreted linguistically.

The word "pandemic" always had a negative connotation and caused fear, but in most articles, it was referred to as either something from the past or something from non-developed countries, wild tribes etc. The word "pandemic" for the recent thirty years used to be associated with some historical events rather than a current danger. Most frequently the word was mentioned in the meaning of plague and smallpox while after the year 2000 it was written much about influenza and cholera. In historical reviews, journalists remembered different kinds of diseases that lead to a pandemic. The geographical location mentioned in the articles is also essential: in some African and Asian countries which are dramatically affected by various diseases the word is used more often. In current issues (beginning from the end of 2019) the word "pandemic" is linked to immediate excitement, fear, danger and nervousness not depending on the area or nationality an article is about.

The word "virus" was and is still used more often than the word "pandemic", but it used to have a wider meaning. Within the periods under research (till the year 2021) this word was used to describe a hundred different viruses whereas during the previous fourteen months the word "virus" has become almost a synonym to "coronavirus". Other viruses are mentioned mainly to compare them to the present one.

The word "quarantine" in most cases was used to describe travel restrictions and the transfer of animals and plants. It is also used to describe different events in history. In terms of frequency and direct impact on the well-being of each person, the "stay-at-home concept" (the concept of staying at home) is definitely the most common in the language of the pandemic. There are a number of terms that, having the same meaning, differ in connotations. By introducing the "stay-at-home regime", the authorities of English-speaking countries began to use terms such as "self-isolation" (self-isolation), "quarantine" (quarantine), "self-quarantine" (stay in self isolation), "shelter-in-place" (variant "shelter-at-home") (shelter in place) (a variant of shelter at home), "cocooning" (self-isolation).

At the same time, the meanings of the above-mentioned terms are mixed in English.

Quarantine is a more technical term designating a restraint upon the activities or communication of persons or the transport of goods designed to prevent the spread of disease or pests. Quarantine is a term denoting the restriction of activity, communication of people or the transportation of goods, which allows to prevent the spread of quarantine diseases).

Self-quarantine obliges the person to refrain from any contact with other individuals for a period of time (such as two weeks) during the outbreak of a contagious disease usually by remaining in one's home and limiting contact with family members. (Self-isolation obliges a person to refrain from any contact with others during the outbreak of the disease people staying at home for a certain period of time (for example, two weeks)). The noun "self-quarantine" was introduced into use in the XX century, while the verb "self-quarantine" appeared quite recently, about 20 years ago.

The term "self-isolation" was first used in 1834 in The Metropolitan Magazine.

The word "lockdown" was used to illustrate military actions (e.g. lockdown during bombing) or restrictions within a small area or building (e.g. lockdown in a hospital).

The word "vaccine" has been frequently used for all the years studied, but, like in case with the word "virus", used to comprise a wider notion: vaccines for different children's diseases, developing new vaccines against serious diseases (e.g. mumps, tuberculosis etc.).

So, currently, all the five words have narrowed their meaning and/or got some specific meanings.

New collocations are based on new words and have become most common if compared to new words and new meanings of the new words. They are used in all spheres of current life situation: medicine (red-zone patients, to confirm positive, to trace contacts, to struggle with the virus etc.), politics (to roll back restrictions, to step up the massively important testing program, to implement travel restrictions, to limit public movement, to launch vaccination, to implement a nationwide lockdown etc.), work (distant work, Zooming, loss of business etc.), study (distant form, mixed studying, zooming etc.), everyday life (to keep distance, to protect oneself, to stay away from other people, to be tested for the virus, to wear medical masks etc.).

Another significant change caused by the pandemic is related to the organization of labour. This format of working from home is not new to the modern world, while at the moment we can observe how this form of labour organization is becoming relevant. And if previously working at home was a matter of choice, now it has become a forced measure. Therefore, relevant terms began to appear, such as: "remote work", "WFH" ("work at home")" "home office"" "distance learning".

Furthermore, in addition to standard words and phrases, the pandemic has brought "folk" neologisms into the language. They are mostly witty slang words created by combining two or more roots. Though it can be seen as arguable to study them at the moment as some of them are still treated as occasionalisms, the researchers consider it important to study some of them, at least the ones that have been used in the media three or more times.

— coronababy (a child born during quarantine);

— quaranteen (a teenager in isolation or isolation with teenagers; for example: "I am quaranteened and soon will go crazy," says an exhausted parent);

— covidivorce (divorce due to the fact that the spouses were in a confined space in quarantine and could no longer live together);

— zumping (when someone throws someone over a video link; this is a combination of the word Zoom (video conferencing program) and the verb to dump (to throw someone));

— covexit (exiting quarantine and isolation; for example: What are you going to do after covexit? — "What will you do after leaving quarantine?");

— covidate (date during quarantine);

— coronageddon (the same is the end of the world caused by the coronavirus pandemic; a combination of the words coronavirus and Armageddon);

— coronator (the person who defeated the coronavirus; formed from the words coronavirus and terminator);

— coronaphobia (fear of coronavirus; a combination of the words coronavirus and phobia);

— coronawashing (selling ordinary goods as helping to prevent infection with coronavirus or cure it; formed from the words coronavirus and whitewashing);

— coronavoid (streets deserted due to coronavirus; formed from the words coronavirus and void);

— moronavirus (the rough name of the coronavirus that has already got everyone; formed from the words coronavirus and moron);

— mascne (acne or skin rash caused by wearing a mask; derived from the words mask and acne);

—covidiot (covidiot, that is, someone who is unnecessarily careless or, conversely, succumbs to unnecessary panic because of the coronavirus, buying buckwheat or toilet paper; formed from the words Covid and idiot);

—covidol (its opposite, that is, an exemplary citizen who reasonably observes all the rules of self-isolation and hygiene; formed from the words Covid and idol);

— quarantrends (classes that have become fashionable among people who are in self-isolation; formed from the words quarantine and trends);

— isobeard (beard grown during the stay in self-isolation; formed from the words isolation and beard);

— quarantini (alcoholic cocktail of the times of self-isolation from a mixture of what is at home and at hand; formed from the words quarantine and martini);

— quarantine shaming (indicative criticism of people who violate quarantine and leave the house);

— new normal (new normality, that is, our whole new reality, changed because of covid, which we could not imagine a year ago; for example, dating on zoom or Skype, working from home, wearing masks and much more — all this is new normal).

## V. Conclusions

Language, being a social phenomenon, is always one of the first to reflect the changes in any area of human life. The research has proved the recent changes in the structure and perception of the concept of "pandemic" in the contemporary English language. Due to the current situation, the topic under investigation has caused global discussion not only in the spheres of medicine, social sciences and politics but also in linguistics. The pandemic of 2020 resulted in forming several neologisms, changes in the meaning of existing dictionary words together with the appearance of new phrases and collocations. The vocabulary of the English language has been, on the one hand, enriched while, on the other hand, has narrowed the meanings of some words. Further research is prospective as the concept of pandemic still tends to be enriched.

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# The Impact of Affective Factors in English Speaking Skills

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*Abstract*—**Language learning is a part of the psychological process as it is based on the individual differences of various learners. Speaking skills are classified as the abilities that allow us to speak meaningfully with one another. It provides us with the ability to express information verbally. Affective factors such as self-esteem, self-confidence, anxiety, fear of failure, shyness, motivation, attitude, empathy, and so on influence the development of speaking skills. These affective factors are crucial in second language acquisition. Negative affective factors hinder English speaking skills, whereas positive affective factors facilitate English speaking skills. According to Stephen Krashen, learners will only learn a language when they want to learn it. As a result, it is the language teacher's prime objective to deal with both the positive and negative affective factors of the learners. This study gives a detailed look at the negative affective factors and also talks about how important positive affective factors are for learning a second language.**

*Index Terms*—**speaking skills, self-confidence, anxiety, motivation**

## I. INTRODUCTION

English is taught as a second language in India (ESL). One must understand the language's popularity and universality throughout time. More than 1.5 billion people worldwide speak English. Acquiring a high level of competence in the English language opens up a variety of career opportunities. Acquiring and exercising English has become a necessary survival skill. Teachers must take a look at their learners' mental well-being since language acquisition is a psychological process. Research these days is paying special attention to the emotional and psychological aspects of learners. There are a variety of factors that influence the learning process when it comes to English language acquisition. Personal, social, and affective variables are unavoidable among these considerations. When learning a second language, one of the most important things to keep in mind is how the learner feels. Teachers must consider learners' affective sides before teaching the subjects. This research study presents psychological aspects of language learning through Krashen's affective filter hypothesis. An affective filter hinders language acquisition in learners. Affective factors are motivation, confidence, and anxiety. For a low affective filter, learners must have high motivation, confidence, and low anxiety. These emotional aspects make it easier for input to become intake. Positive environments can be created to reduce learners' emotional variables. When their affective filter level goes down, it makes it easier for them to learn English, and using English in their daily lives helps them learn even more. Motivation is an internal energy that encourages students to work hard toward a desired goal, and self-confidence affects students' performance. Low self-esteem makes students hesitant to perform. However, the purpose of this survey is to find out how students feel about positive and negative affective factors in language learning.

## II. RATIONALE OF THE STUDY

As language acquisition should be seen holistically, the researcher wants to concentrate on the affective factors of the learners. Major affective factors include motivation, self-esteem, and anxiety. In order to acquire the language faster, learners should have high motivation, self-esteem, and low anxiety. Learners isolate themselves from English due to strong prejudices against it. These prejudices become stronger every day, forcing learners to believe that they are unable to communicate in English. As a result, students' self-esteem is shattered and their levels of anxiety remain high. It influences our positive minds too. These mental blocks prevent the brain from receiving any comprehensible input. With these mental blocks, learners do not listen to or hear any input. All of the teacher's efforts would be in vain if the mental barriers of the learners had not been addressed. Therefore, it is crucial to assess and correct these unfavourable situations before teaching. This study examines the effect of affective factors on tertiary-level students, focusing on motivation, anxiety, and self-confidence.

## III. LITERATURE REVIEW

"'English Rules' is an actual example, presenting to the world an uncomplicated scenario suggesting the universality of the language's spread and the likelihood of its continuation"(Crystal, 1997, p.1). By ignoring the prominence of English, students read English merely as a subject. The educational system and teachers tend to concentrate much on the cognitive aspects of language acquisition, as speaking English requires the quality time of teachers and learners. Also, the fact that learning and speaking a new language is part of a psychological process is not taken into account. Students cannot be forced to make progress in English as in other disciplines. As a result, it's crucial to understand the role of positive and negative affective factors in improving English speaking skills. Positive affective factors help people learn a language, while negative affective factors make it harder to learn a language. Language plays a major role in almost every discipline. To learn a language, a suitable environment is very important, as Ni (2012) says positive environments can be created to reduce learners' negative emotional variables. It is a significant difficulty for English instructors to reduce the degree of negative affective filtering for their students. They need constant learning and multiple practice sessions to overcome this challenge. So, motivation is very important for constant learning and multiple practice sessions. According to Henter, motivation is one of the main affective elements that can influence language learning (Henter, 2014).

In terms of speaking skills, confidence is the most influential affective factor. Therefore, if students increase their confidence level, their speaking skills can improve. Students' motivation is the second most powerful factor in determining their speaking skills; so, if learners are highly motivated, their speaking talents will also be excellent. If learners lack motivation, their speaking abilities will be poor (Illyin et al., 2021). According to the research, students who have confidence have better involvement in things like learning; they have less exam anxiety; they have more interest in goal-setting; and they are more comfortable with their lecturers (Akbari & Sahibzada, 2020). So, affective factors are much needed in the education field. Learners' attitudes toward learning speaking skills, the teacher, the learning environment, and the way they live affect learning the second language. Affective factors are crucial in second language acquisition. The learner's affective domains have a significant role in making second language acquisition a success. Affective factors help teachers improve their teaching skills and help students grow as whole people (Kavitha, 2020). Teachers should equip themselves with more teaching strategies and psychological understanding of their learners, and make ceaseless attempts to boost their learners' self-esteem, reduce their stress, stimulate their motivation, and improve their learning efficiency (Bao & Liu, 2021).

## IV. SPEAKING SKILL

Speaking is an ability neglected in the English classroom. Speaking does not mean only uttering words through the mouth; it involves communicating one's thoughts through words. Students do not have any opportunities to practice their English either inside or outside of the classroom. Learning how to talk also requires a significant amount of attention and practice. Students acquire the ability to communicate orally by just listening to others and repeating. It's possible that activities including listening, reading, and comprehension can help students learn and comprehend particular vocabulary and grammatical structures so that they can speak in an efficient and effective way. Speaking is an active and productive skill, as it is an act of producing speech sounds. Speaking has become one of the most essential English language skills since it facilitates people's comprehension of orally communicated information (Richards, 2009). It is an effective tool for communicating ideas, opinions, and views of an individual to others. Speaking skills are often left unconsidered in curricula, as they are time-consuming. Acquiring speaking skills does not happen in a single day. It demands equal effort from the learner and the teacher on a regular basis. While speaking, it is important for the learner to know about the content. When the content is clear, the learner will be able to produce a language. Acquiring fluency in speaking is emphasized first, as accuracy develops much later.

## V. AFFECTIVE FACTORS

In psychology, "affect" refers to how a certain feeling, emotion, or mood makes an individual feel in a particular situation. Affective factors are emotional factors that affect language learning. They may have both positive and negative effects. In turn, factors having a negative impact are termed "affective filters". Affective filters are negative emotional factors, and they are an important part of theories about learning second language acquisition. These are the affective factors:

### A. Motivation

Motivation increases the productivity of learners and stimulates them to strive for excellence in language learning. When students are strongly motivated, they learn a language more effectively. Typically, there are two different kinds of motivation: intrinsic and extrinsic motivation. The inner self determines intrinsic motivation in terms of one's interests and goals. Intrinsic motivation has something to do with people's personal needs or the things that make them feel good about themselves, like a sense of accomplishment, competence, or self-determination. Extrinsic motivation is related to external stimuli. Extrinsic motivation is driven by the desire for recognition or to avoid punishment. It originates from the outside world and relates to money, incentives, awards, grades, and evaluations. When appropriate, teachers should be the source of motivation.

*B. Self-Esteem*

Self-esteem is an evaluation of a person's self-worth based on their life experiences. The emotions used to assess oneself include fear, wrath, hate, love, pride, pleasure, anxiety, loathing, humiliation, shame, and embarrassment. Individuals with strong self-esteem are more driven to achieve their goals. Low self-esteem, on the other hand, has a negative effect on the individual, making them feel worthless. It is better to create positive and healthy comparisons. While correcting the errors in language speaking, teachers must consider the fact that it is not affecting their learners' confidence level and self-esteem. Students with strong self-efficacy have a greater propensity to learn than those with low self-efficacy. The learners believe in their own capabilities to work hard and acquire certain speaking patterns. These learned speaking patterns will boost their confidence whenever they use them in a socially acceptable manner. On the other hand, students with less self-efficacy doubt their skills and give up when criticized.

*C. Anxiety*

Anxiety is the most significant emotional barrier to language acquisition. It is directly associated with negative emotional experiences such as stress, sadness, apprehension, nervousness, discomfort, embarrassment, etc. Anxiety in language learning usually refers to the fear and nervousness that people feel when they have to speak in a language they don't know. The fear of losing self-identity makes them more anxious, and they even fail to exhibit their level of competence in English. Language acquisition and anxiety are inversely proportional: When there is less nervousness, there is more acquisition; conversely, when there is more anxiousness, there is less acquisition. Also, anxiety hurts academic performance, self-esteem, the ability to speak and write well, and positive self-image. As learners become older, they steadily learn to distinguish themselves from other individuals and to take the necessary precautions when necessary. Inhibition is a kind of defence that avoids any utterances and actions that might jeopardise them. In general, young children don't have many worries, so they can take part in class activities. As they are younger, they will be easy-going with the error correction and they won't have a fear of failure. The level of inhibition rises as a natural consequence of advancing age. They are afraid of being criticised or laughed at by others; therefore, they don't speak English at all for fear of making a fool of themselves. As a consequence, high levels of inhibition contribute to poor language learning.

## VI. AFFECTIVE FILTER HYPOTHESIS

According to Stephen Krashen, learners who have a high level of self-confidence, a deep sense of motivation, and a low level of anxiety are better equipped for success in the acquisition of a second language.

The Affective Filter hypothesis captures the relationship between affective variables and the process of second language acquisition by positing that acquirers vary with respect to the strength or level of their Affective Filters. Those whose attitudes are not optimal for second language acquisition will not only tend to seek less input, but they will also have a high or strong Affective Filter--even if they understand the message, the input will not reach the part of the brain responsible for language acquisition, or the language acquisition device. Those with attitudes more conducive to second language acquisition will not only seek and obtain more input, but they will also have a lower or weaker filter (Krashen, 1984).

Low motivation, low self-efficacy, and excessive anxiety may all combine to strengthen the filter and form a "mental block" that is now hindering language learning. These three variables are somehow correlated with one another. Learners with high motivation can lessen the effects of the other two. So, Krashen says, our goals as teachers shouldn't just be to provide input that is easy to understand, but also to create an environment that encourages self-confidence and motivation among the learners while having a low filtering effect.

## VII. CREATING A SUPPORTIVE LEARNING ENVIRONMENT

Most learners fail to practice English as they are terrified by the absence of an adequate learning environment for acquiring it. People who speak English as a second language often struggle with their confidence while using the language on a daily basis. The ability to communicate effectively in a second language is directly proportional to the speaker's attitude. As the system concentrates on cognitive skills such as memory, attention, and reasoning ability, learners have formed negative attitudes towards language. These elements create prejudices against the English language. Prejudices and negative attitudes about language stop the Language Acquisition Device (LAD) in the brain from getting comprehensible input. The speaker should have a high level of self-esteem and motivation, and they should be free of negative attitudes like fear of failure. A speaker must remain calm in the midst of review and criticism. It is the teacher's responsibility to eliminate the unfavourable learning environments in second language teaching.

To create a free and safe atmosphere, teachers must be friendly with their students. Nowadays, there is a higher demand for change in the conventional classroom setting in order to make learning more dynamic and specific. Because the physical environment isn't always the same, learners can be more involved in lessons. Seating arrangements could be made friendlier by arranging them in circles, squares, or rectangles. If it is going to create a friendly environment for learning, the teacher might even take a class without tables and benches. Teachers might have their courses in the open, which would keep the students motivated and cheerful.

## VIII.  RESEARCH QUESTION

1. What are the impacts of positive affective factors in enhancing English speaking skills?
2. How does a positive affective factor reduce anxiety among ESL students in the English classroom?
3. What are the perceptions of students about affective factors in language learning?

## IX.  RESEARCH OBJECTIVES

• To identify the effectiveness of affective factors in motivating learners to develop speaking skill
• To identify the impact of positive affective factor in resolving prejudices against English language learning.
• To assess the efficiency of positive affective factors in creating favourable language learning environment.

## X.  RESEARCH METHODOLOGY

This research study adopted a quantitative research method using a survey questionnaire. Undergraduate students from different colleges in Tamil Nadu were selected for the survey. They were between 18 and 21 years old. All of the learners who took part in the study had studied English for at least 10 years in the past. Their present educational institution uses English as the medium of teaching. However, English is a required course at their present institution for all of these learners. To be more specific, the students who took part were studying a wide variety of subjects, including engineering, the arts, sciences, and medicine.

Attitude/Motivation Test Battery (AMTB) (Lalonde & Gardner, 1984) with Foreign Language Classroom Anxiety Scale (FLCAS) (Horwitz et al., 1986). Questionnaires are employed to determine whether and how intense students' speaking anxiety was. The data was collected using a questionnaire prepared by Horwitz et al. (1986) and Robert C. Gardner (1985). The questionnaire was created by selecting 15 items from AMTB and FLCAS that were determined to be directly connected to foreign language speaking anxiety and the attitude/motivation test battery. The survey uses a two-graded likert scale. The researchers analysed the data using SPSS software after obtaining the data. The Cronbach's alpha reliability of this study is 0.833 of 156 responses. It is shown in Tables 1 and 2.

TABLE 1
CASE PROCESSING SUMMARY

| Cases | Valid | 156 | 100.0 |
|---|---|---|---|
| | Excluded[a] | 0 | .0 |
| | Total | 156 | 100.0 |

a. Listwise deletion based on all variables in the procedure.

TABLE 2
CRONBACH'S ALPHA

**Reliability Statistics**

| Cronbach's Alpha | N of Items |
|---|---|
| .833 | 15 |

## XI.  RESULTS AND DISCUSSION

According to Stephen Krashen's affective filter hypothesis, learners will only learn a language when they want to learn it. Fear of failure, fear of losing face in front of peers, nervousness, apprehension, anxiety, and shyness are the negative conditions that will not help them to learn a language. All these negative conditions stem from anxiety; rather, positive conditions will encourage language acquisition. Learners must be free of negative conditions and mental obstacles to learn English in order to obtain comprehensible input provided by teachers in the classroom. Therefore, Krashen asserts that "our pedagogical goals should not include supplying comprehensible input, but also creating a situation that encourages a low filter"(Krashen, 1984, p.32).

To find the impact of affective factors in language learning, researchers surveyed 156 samples belonging to various academic fields. The survey consisted of fifteen questions based on positive and negative effects of affective factors in language speaking skills. Table 3 and Figure 1 show that 85.3 percent (%) of learners need favourable environment that supports language learning.

The first step in easing learners into a supportive learning environment is to create a favourable learning environment. It is the teacher's foremost responsibility to ensure conditions that are favourable to learners. A good ESL teacher takes into account how each student is different and how their culture affects them. The teacher must be aware of the students' interest and strive to make his/her verbal communication more comprehensible in order to meet the learners' linguistic needs. Comprehensible input is the process of making the message meaningful for learners. The relationship between a teacher and the students is a crucial component of a safe and positive language speaking environment.

TABLE 3
I AM SEARCHING FOR A FAVOURABLE ENVIRONMENT TO LEARN ENGLISH

|  |  | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|---|
| Valid | Agree | 133 | 85.3 | 85.3 | 85.3 |
|  | Disagree | 23 | 14.7 | 14.7 | 100.0 |
|  | Total | 156 | 100.0 | 100.0 |  |
|  |  |  |  |  |  |



Figure 1

Table 4 and Figure 2 show that nearly 66.0 percent (%) of the learners feel anxious even though they are well prepared for the English class. It is normal to feel nervous before doing any activity amidst everyone in the Second Language (SL) class. As the learners are learning English as a second language, they are not sure about their language competence in English. Fear of failure haunts learners even before the activity starts. And the fear of losing face makes people show how bad they are at the activity, which breaks their confidence and motivation.

TABLE 4
EVEN IF I AM WELL PREPARED FOR MY ENGLISH CLASS, I STILL FEEL ANXIOUS ABOUT IT

|  |  | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|---|
| Valid | Agree | 103 | 66.0 | 66.0 | 66.0 |
|  | Disagree | 53 | 34.0 | 34.0 | 100.0 |
|  | Total | 156 | 100.0 | 100.0 |  |
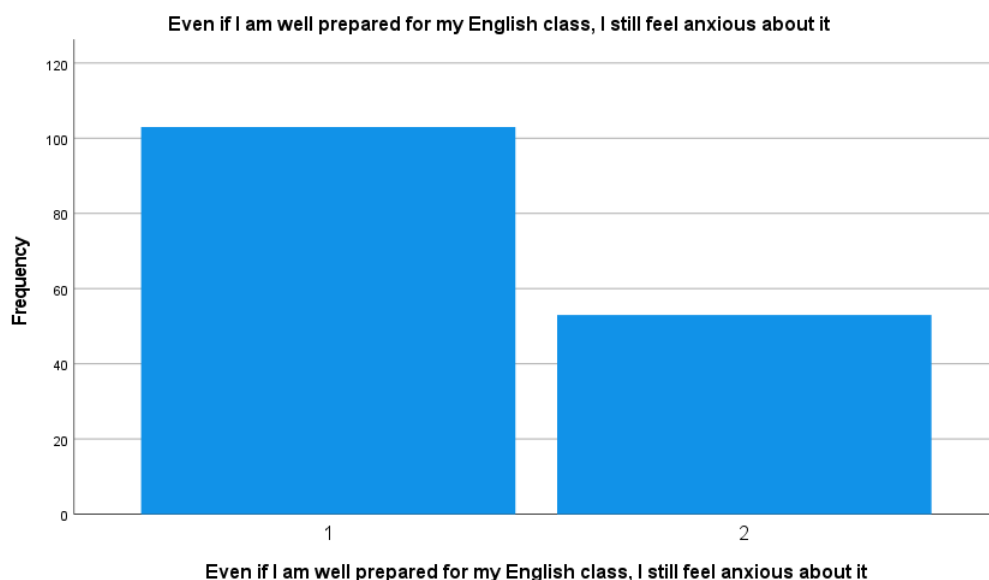


Figure 2

Anxiety may lead to forgetfulness, in general. Anxiety hinders your brain's capacity to perform basic functions properly, such as real-time language processing. This kind of forgetting things would be temporary memory loss and the inability to recall well-known aspects of a particular situation. Anxiety makes life more difficult. As the anxiety levels decrease, the memory will most likely return to its normal degree of proficiency. Results in Table 6 and Figure 4 show that almost 60.9 percent (%) of the learners suffer from this type of anxiety.

Teachers must talk about the fact that making mistakes is an inevitable aspect of learning a language. Teachers must not correct the learners' error at the first-hand. Teachers must prepare students for self-correction and peer-correction in their language classes. When self-correction and peer-correction don't work, teachers can point out the mistakes of the students without hurting their self-esteem.

TABLE 5
BECAUSE OF ANXIETY, IN A LANGUAGE CLASS, WHILE COMMUNICATING WITH TEACHERS, I FORGET THINGS I KNOW

|       |          | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|----------|-----------|---------|---------------|--------------------|
| Valid | Agree    | 95        | 60.9    | 60.9          | 60.9               |
|       | Disagree | 61        | 39.1    | 39.1          | 100.0              |
|       | Total    | 156       | 100.0   | 100.0         |                    |



Because of anxiety, in a language class, while communicating with teachers, I forget things I know
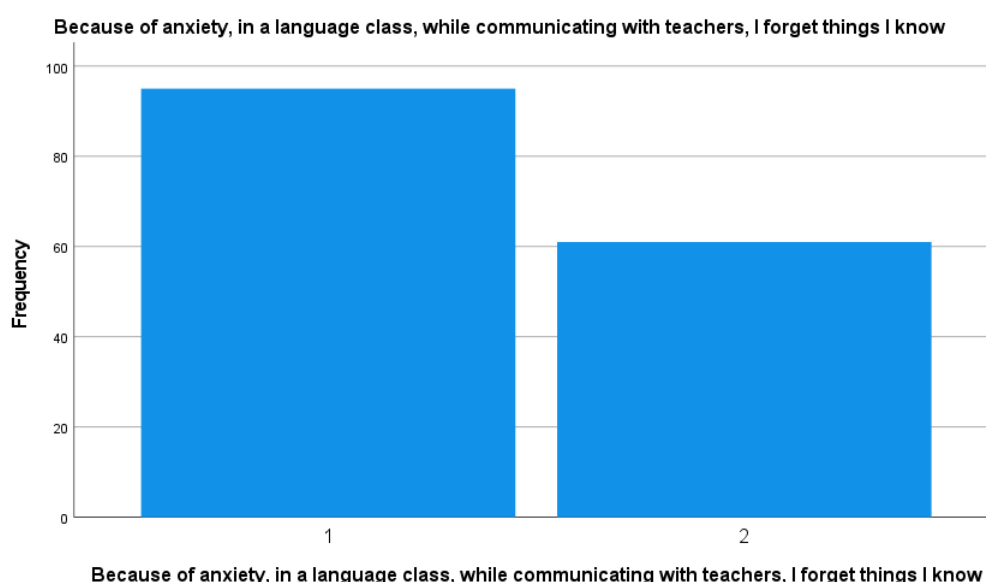
Figure 3

Table 6 and Figure 4 show that 71.2 percent (%) of learners compare themselves with others while practicing the language. As English is a second language, learners tend to be less confident in speaking English and think that their ability will be relatively less than others in the class. Teachers must speak about the unique nature of individuals and how to appreciate the differences in individuals' personality, which does not affect the learners' level of self-confidence. "Students should be confident, which is much easier said than done. Learners should have the idea that making mistakes is normal and necessary. It is inevitable to make mistakes while learning new things. People make mistakes and then learn a lesson from the mistakes" (Bao & Liu, 2021).

TABLE 6
I KEEP COMPARING HOW THE OTHER STUDENTS ARE BETTER AT SPEAKING ENGLISH THAN I AM

|       |          | Frequency | Percent | Valid Percent | Cumulative Percent |
|-------|----------|-----------|---------|---------------|--------------------|
| Valid | Agree    | 111       | 71.2    | 71.2          | 71.2               |
|       | Disagree | 45        | 28.8    | 28.8          | 100.0              |
|       | Total    | 156       | 100.0   | 100.0         |                    |

**I keep comparing how the other students are better at speaking English than I am**
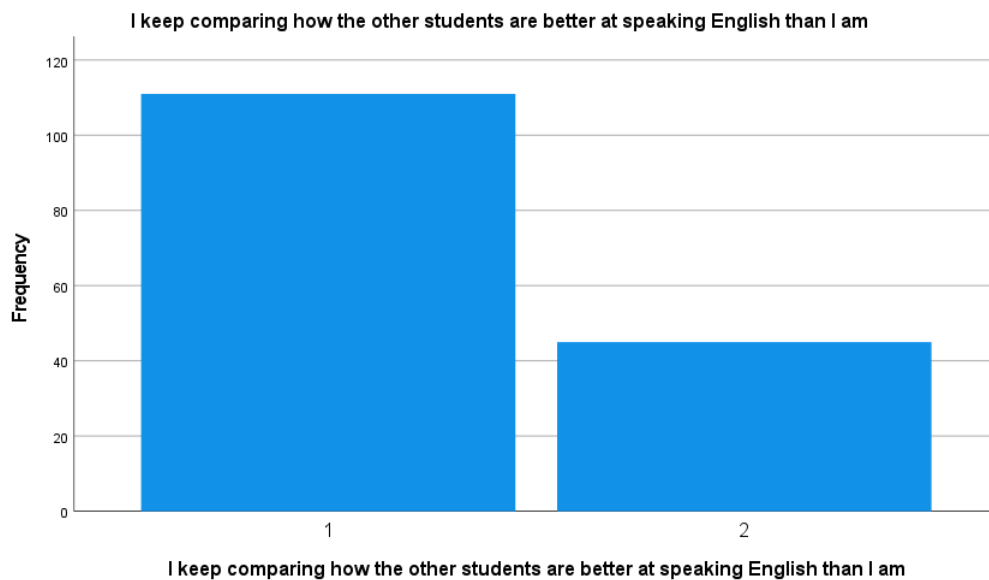
Figure 4

Table 7 and Figure 5 show that 60.3 percen5t (%) of learners worry about making mistakes while speaking in English with others. Fear of failure and judgement haunts the learners' ability to communicate the language effectively. Learners are afraid of losing face in the event of committing mistakes while exercising the language with their peers. It ultimately stops the learner from speaking English.

TABLE 7
I WORRY ABOUT MAKING MISTAKES WHILE SPEAKING ENGLISH WITH OTHERS IN THE CLASS

|  |  | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|---|
| Valid | Agree | 94 | 60.3 | 60.3 | 60.3 |
|  | Disagree | 62 | 39.7 | 39.7 | 100.0 |
|  | Total | 156 | 100.0 | 100.0 |  |

**I worry about making mistakes while speaking English with others in the class**
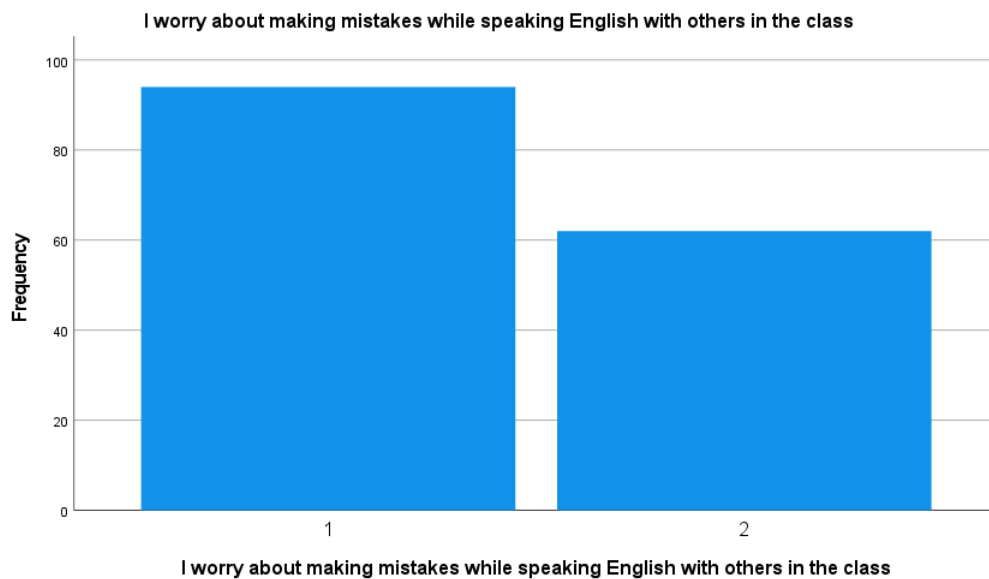
Figure 5

## XII. CONCLUSION

Affective factors are important in second language acquisition. If we want to be successful in teaching and learning second language speaking, we must concentrate on socio-psychological components of learners. Teachers must get to know their students personally in order to create a good rapport with them. Language learning should be seen as a whole. The teacher must be aware of each student's strengths and interests, as well as their struggles and

disappointments. Learners feel comfortable and secure when they believe their teacher cares about them and is willing to work with them to achieve linguistic competence. Teachers must serve as good role models for students, recognising their accomplishments and, most importantly, being kind in the face of their failures. It is the responsibility of the teacher to foster a collaborative learning environment, so students must be able to recognise and respect the diversity in their classroom. Classroom jokes, customs, and pets are all good ways to build a strong community. Students who enjoy one another's company are more likely to be friendly and feel completely safe in their environment. Every component of community and class management contributes to the creation of a happy and secure learning environment. As a consequence, learners may feel relaxed using the language and free to make errors, ask questions, and take risks in learning something new. It is critical for ESL teachers and students to be conscious of their affective factors and emotions. They should aim to keep the mental block as little as possible. Teachers try to give comprehensible input, which becomes an intake once understood.

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# The Use of the Token Economy in ESL Classrooms During the COVID-19 Pandemic

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*Abstract*—The token economy is a pivotal notion in educational settings for maintaining good classroom behaviours among learners. Despite the burgeoning number of studies conducted to determine the efficiency of the token economy, most have been primarily interested in the learners' perspective. With a gap in the literature to investigate the phenomenon from the educators' perspectives, the present study surveyed 154 English teachers in Malaysia during the COVID-19 pandemic. The respondents who taught at government schools were involved in examining the token economy as an approach to behavioural management and learning engagement. The data collection was performed through a self-completed questionnaire survey of Google Form via various online platforms. The study showed that Malaysian English teachers from government schools were in complete agreement that the implementation of the token economy in ESL classrooms is effective in eliciting desired behaviours and reducing disruptive behaviours among learners. Social and physical reinforcement were the most effective forms of the token economy in the classroom as opposed to other types of reinforcement. The implications of the study include the possibility of the token economy becoming a catalyst in the educational landscape for changing behaviour and boosting learning motivation, particularly among young learners who are usually emotionally sensitive.

*Index Terms*—token economy, teachers' perspective, behaviour management, learning engagement, Covid-19 pandemic

## I. INTRODUCTION

The token economy is a notion derived from Skinner's (1953) operant learning theory, which associates rewards and punishments with desired behaviours in the classroom. Positive and negative reinforcements are used in Skinner's operant conditioning to encourage good or desired behaviour while discouraging undesirable behaviour. Learners at a very young age learn through this process and develop behaviours accordingly. Teachers play a critical role in deciding the success or failure of any subject in schools because they form an integral part of the classroom and the overall educational setting (Philip et al., 2019; Siti & Nur-Ehsan, 2019; Thang et al., 2011). When teachers commend students for their good behaviour, particular learners will likely emulate such behaviour in the future. When learners are not acknowledged or rewarded for their actions, they often resort to acts that result in rewards or recognition. Some learners are also left feeling frustrated and underappreciated when teachers let them wait indefinitely for approval of their behaviours, leading to resistance to meet teachers' expectations, as they feel deceived or exploited (Tan et al., 2022).

In meeting the demand for 21st-century education, the Malaysian government has urged a dedicated corner of the token economy. Nevertheless, its application is not adequately supported by research evidence from the local context to estimate its effectiveness. Driven by this lack of evidence, it is urgent to investigate whether the token economy is practised throughout the year in the classroom or only for a particular period. Before nationwide implementation, it is imperative to determine whether teachers think and agree that the token economy is effective in English language learning in Malaysian classrooms.

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Thus, the present study aims to investigate English teachers' perceptions of the token economy in Malaysia during the COVID-19 pandemic. Although studies have been carried out about rewards in the classroom, research on primary schoolteachers' points of view and the use of rewards in Malaysian English classrooms is still limited. Despite the many different types of rewards to be used in primary classrooms (Tan & Chee, 2021), it remains uncertain if they align with teachers' points of view and preferences. As the token economy was traditionally implemented in regular classrooms before the COVID-19 pandemic, it presents a novel condition for how teachers carry it out during online teaching and learning sessions. Four research questions were formulated as follows:

i. What are teachers' perceptions of the token economy?
ii. How does the use of the token economy affect behavioural management and learning engagement in Malaysian ESL classrooms?
iii. What is the most effective type of token economy used in Malaysian ESL classrooms?
iv. How do teachers apply the token economy in online classes during the COVID-19 pandemic?

## II. LITERATURE REVIEW

### A. Theoretical Framework

Skinner (1953) referred to any reinforcing stimulus that strengthens the targeted behaviour as positive reinforcement. As such, the token economy is a system that elicits desired behaviours from learners without negatively affecting them physically or emotionally. The token economy approach in the present study is in line with Skinner's operant conditioning (see Figure 1). The response refers to a certain set of behaviours displayed by the learners or research participants, and when a stimulus in the form of positive or negative reinforcement is presented, it results in the desired behaviour.
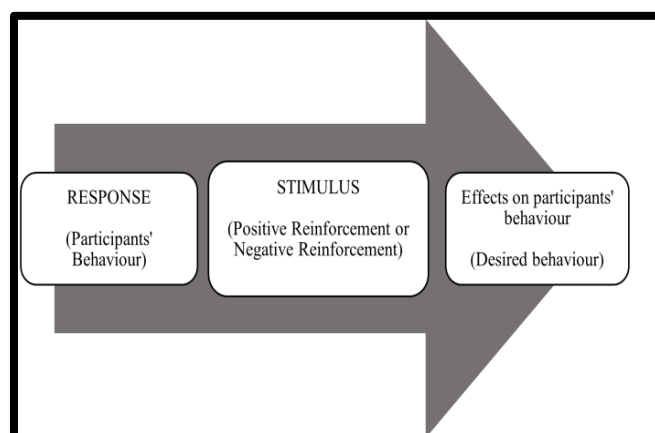
Figure 1: Skinner's Operant Conditioning

The reinforcement theory of motivation focuses on the changes that take place when engaging in certain behaviours. Therefore, Skinner emphasised the importance of the external environment being structured properly and positively to elicit the desired behaviour. Even though the theory revolves around significant tools for controlling a person's activity and behaviour, it ignores the reasons behind people's actions. To achieve an effective outcome by using the token economy system, several protocols must be followed (see Figure 2).
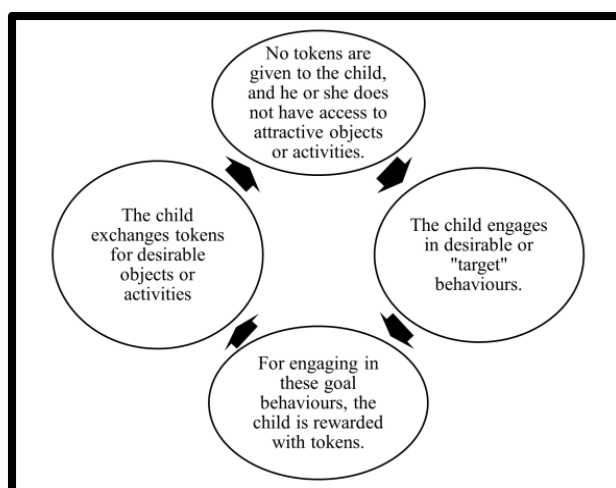
Figure 2: Basic Token Economy Cycle (Miltenberger, 2008)

The first step is to decide on the desired behaviour at the end of the process. With a clear goal in mind, the following step is the introduction or exposure of the targeted behaviour to the learners or research participants. They must be made aware of the behaviour expected of them that would warrant the tokens. This is followed by the implementation of the intervention, which should match the learners' needs. In other words, rewards or tokens must attract their interest. If the tokens are unattractive to them, the effort will be of little or no avail, for they will not be motivated to display the targeted behaviour. Thus, the elements in the token economy system must be well-planned to achieve the utmost outcome.

*B.  The Token Economy*

Tokens are divided into two main categories: social reinforcement and tangible/concrete rewards. Social reinforcement has become the most popular form of incentive among learners due to its free-of-charge nature, with no extensive planning required. Applause, smiles, nods and embraces are some examples of social reinforcement. This type of token is considered to be the best to offer to students in appreciation and recognition of the completed tasks (Aziz & Yasin, 2018; Prawiro & Anggrarini, 2019). Tangible or concrete rewards include presenting real prizes, which have been shown to improve students' willingness to learn, particularly in English. Teachers have reported observing a shift in attitudes of children who were previously passive to becoming more active and students who were frequently absent to being always present, as well as an improvement in academic performance (Aziz & Yasin, 2018; Cahya et al., 2018; Sak et al., 2016).

*C.  Behavioural Management*

Classroom participation and communication are important elements in acquiring knowledge (Nur-Ehsan et al., 2018; Farashaiyan, 2012). Many studies have reported positive findings on behavioural management when the token economy was used with young learners. The system helps to impact diligence positively, as teachers noticed the regularity and higher number of assignments completed by the learners and the decrease in disruptive classroom actions. This suggests that positive reinforcement through a token economy may change behaviours substantially for the better while increasing academic engagement between the treatment and control groups (Aziz & Yasin, 2018; Klimas & McLaughlin, 2007; Ramaitaa et al., 2018; Yaseen & Tahar, 2018; Zlomke & Zlomke, 2003).

*D.  Learning Engagement*

As far as the learning engagement of young learners is concerned, the token economy plays a crucial role by getting them to feel motivated to learn regardless of the subject or course difficulty. It is a critical part of teaching and learning because academic staff are accountable for developing and delivering lessons that allow students to maximise their intrinsic potential to succeed, affecting learners' academic achievement (Aljuhaish, 2015; Kasyulita & Armelida, 2019; Indrawati et al., 2021; Jabeen et al., 2015; Khaliq et al., 2016; Sidiq et al., 2020; Stephen & Singh, 2017).

### III.  METHODOLOGY

*A.  Research Design, Instrument and Respondents*

The present study employed the quantitative approach of a survey design. The survey format was chosen to reach out to a greater number of respondents anonymously, while avoiding the bias that would otherwise influence the outcome of the research. The survey design was also most convenient during the pandemic.

A self-completed questionnaire was the main instrument used for data collection. Questions for the survey were adapted from past studies to accommodate the Malaysian context. The questionnaire was meant to measure the extent to which the respondents agreed or disagreed with the given statements. A pilot test was carried out, and the validity of the questionnaire items using concurrent and discriminant variables was estimated using SPSS software. The Cronbach's alpha reading was carried out with items on Likert scales. Necessary revisions were made to produce valid questionnaire items, and the final Cronbach's alpha value was 0.728 (Fig. 3).

**Case Processing Summary**

|       |          | N  | %     |
|-------|----------|----|-------|
| Cases | Valid    | 20 | 80.0  |
|       | Excluded | 5  | 20.0  |
|       | Total    | 25 | 100.0 |

**Reliability Statistics**

| Cronbach's alpha | N of Items |
|------------------|------------|
| .728             | 20         |

Figure 3: Cronbach's Alpha Reading

The research sample was obtained through convenience sampling, consisting of primary/elementary schoolteachers from Malaysian government schools who were currently teaching English. A total of 154 English teachers participated in the survey.

## B. Data Collection Method and Analysis

After the questionnaire items were finalised, the survey was reformatted to a Google Form to allow respondents to submit their responses online. This mode was more convenient than a traditional survey, as the questionnaire link was shared electronically through Telegram or WhatsApp. Having obtained an essential amount of data, the responses were analysed using SPSS to obtain the mean for each construct. The visual presentation of the data involved the use of tables and graphs.

## IV. RESULTS

### A. Teachers' Perceptions of the Token Economy

Table 1 displays the mean score of the first construct, viz. the teacher's perception of the token economy. With 20 items measuring the construct, all the mean scores exceeded 4.00, indicating that most of the teachers agreed with the statements on the token economy. The items with the highest mean score (m = 4.44) are related to the *reward system being most effective when pupils determine their own goals for success* (item 1), how *rewards help teachers' confidence when managing the classroom* (item 16) and how *rewards motivate learning* (item 17). Thus, concerning the first construct, the respondents were shown to have a strong belief in the use of the token economy in ESL classrooms.

TABLE 1
TEACHERS' PERCEPTIONS OF THE TOKEN ECONOMY

| No. | Teacher's Perception | Mean |
|---|---|---|
| 1 | The reward system is most effective when pupils determine their own goals for success. | 4.44 |
| 2 | The use of extrinsic rewards ultimately leads to a decrease in intrinsic motivation. | 4.31 |
| 3 | Rewards increase pupils' participation. | 4.40 |
| 4 | Pupils should be rewarded for good behaviour. | 4.38 |
| 5 | Pupils should be rewarded for good academic performance. | 4.36 |
| 6 | Pupils are more motivated by rewards than by verbal or written praise. | 4.38 |
| 7 | Specific verbal or written praise is given to my pupils in my classroom. | 4.38 |
| 8 | The reward system is very efficient to be used in my classroom. | 4.33 |
| 9 | The reward system is an effective strategy for managing disruptive behaviour. | 4.39 |
| 10 | The reward system increases academic success. | 4.36 |
| 11 | Rewards are given to help pupils reach a certain goal. | 4.36 |
| 12 | Rewards are given to help teachers achieve desired behaviours. | 4.36 |
| 13 | Rewards can be used for classroom management. | 4.38 |
| 14 | Rewards help teachers carry out teaching and learning sessions smoothly. | 4.38 |
| 15 | Rewards play an important part in the teaching and learning sessions. | 4.33 |
| 16 | Rewards help teachers run a classroom confidently. | 4.44 |
| 17 | Rewards can help pupils become motivated to learn. | 4.44 |
| 18 | Rewards help teachers guide pupils to reach the learning objectives. | 4.36 |
| 19 | Rewards are given to ensure pupils' participation in the teaching and learning session. | 4.40 |
| 20 | Rewards are useful for teachers. | 4.35 |
| | **Total Average** | **4.37** |

### B. Token Economy Behavioural Management and Learning Engagement

Tables 2 and 3 display all the items that measure the constructs of learning engagement and behavioural management. There were six items to measure learning engagement, with an average mean score of 4.38. The fourth item – *Rewards can help pupils be motivated to learn* – recorded the highest mean score (m = 4.44), while the first item – *Pupils should be rewarded for good academic performance*, the second item – *Reward systems increase academic success*, the third item – *Rewards are given to help pupils reach a certain goal* and the fifth item – *Rewards help teachers guide pupils to reach the learning objectives*, all recorded the lowest mean score (m = 4.36).

TABLE 2
USE OF THE TOKEN ECONOMY FOR LEARNING ENGAGEMENT

| No. | Learning Engagement | Mean score |
|---|---|---|
| 1 | Pupils should be rewarded for good academic performance. | 4.36 |
| 2 | Reward systems increase academic success. | 4.36 |
| 3 | Rewards are given to help pupils reach a certain goal. | 4.36 |
| 4 | Rewards can help pupils be motivated to learn. | 4.44 |
| 5 | Rewards help teachers guide pupils to reach the learning objectives. | 4.36 |
| 6 | Rewards are given to ensure pupils' participation in the teaching and learning session. | 4.40 |
| | **Total Average** | **4.38** |

Concerning behavioural management, Table 3 displays all six items measuring the particular construct. The first item – *Rewards increase pupils' participation* – indicated the highest mean score (m = 4.40), while the second item – *Pupils should be rewarded for good behaviour*, the fifth item – *Rewards can be used for classroom management* and the sixth

item – *Rewards help teachers carry out teaching and learning sessions smoothly*, all indicated the lowest mean score (m = 4.38).

TABLE 3
USE OF TOKEN ECONOMY FOR BEHAVIOURAL MANAGEMENT

| No. | Behavioural Management | Mean score |
|---|---|---|
| 1 | Rewards increase pupils' participation. | 4.40 |
| 2 | Pupils should be rewarded for good behaviour. | 4.38 |
| 3 | The reward system is an effective strategy for managing disruptive behaviour. | 4.39 |
| 4 | Rewards are given to help teachers achieve the desired behaviour. | 4.39 |
| 5 | Rewards can be used for classroom management. | 4.38 |
| 6 | Rewards help teachers carry out teaching and learning sessions smoothly. | 4.38 |
| | **Total Average** | **4.38** |

With all items exceeding a mean score of 4.36, the respondents showed positive feedback on the use of token economy in promoting learning engagement and in managing behaviour in ESL classrooms.

*C. Types of Token Economy*

Figure 4 comprises the common types of the token economy that were applied by the respondents in their respective ESL classrooms. The most common type of token economy is physical reinforcement, which includes tangible rewards such as cookies, books, stickers, candies and gifts. The majority (54.2%) of respondents applied this type of reinforcement.
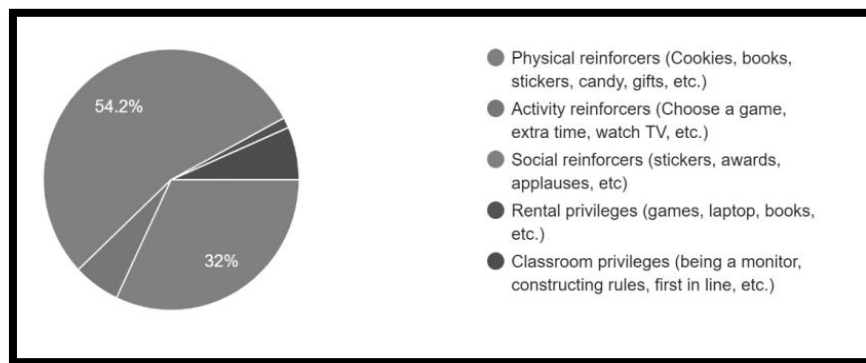


Figure 4: Types of Token Economy

Figure 5 shows that 98% of respondents in the survey believed that physical reinforcement was the most effective form of token economy to motivate learners during teaching and learning sessions. Following this is social reinforcement, as 97% of the respondents indicated that it was also an effective form of token economy in the ESL classroom. Figure 5 shows the responses from the teachers regarding the most effective type of token economy in Malaysian ESL classrooms.
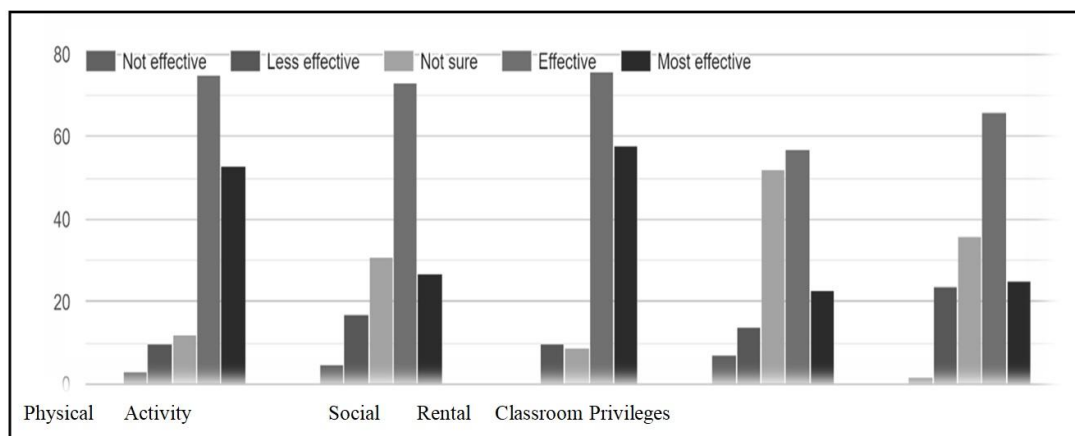


Figure 5: Effectiveness of the Different Forms of Token Economy

The majority of the respondents agreed that physical and social reinforcement were the most effective forms of the token economy in Malaysian ESL classrooms. Activity reinforcement, such as extra time for early recess, also gained substantial positive responses from the teachers. Meanwhile, classroom privileges and rental reinforcement were not

strongly favoured by the respondents when compared to the other types of reinforcement. Many of them were uncertain about the effectiveness of rental reinforcement and classroom privilege reinforcement on learners.

*D. Importance of the Token Economy*

Figure 6 displays the responses gathered from the respondents regarding the reasons for using the token economy in their classrooms. The majority responded that they had been using a token economy in their classrooms to increase pupils' participation, followed by the intention to motivate their pupils to learn.
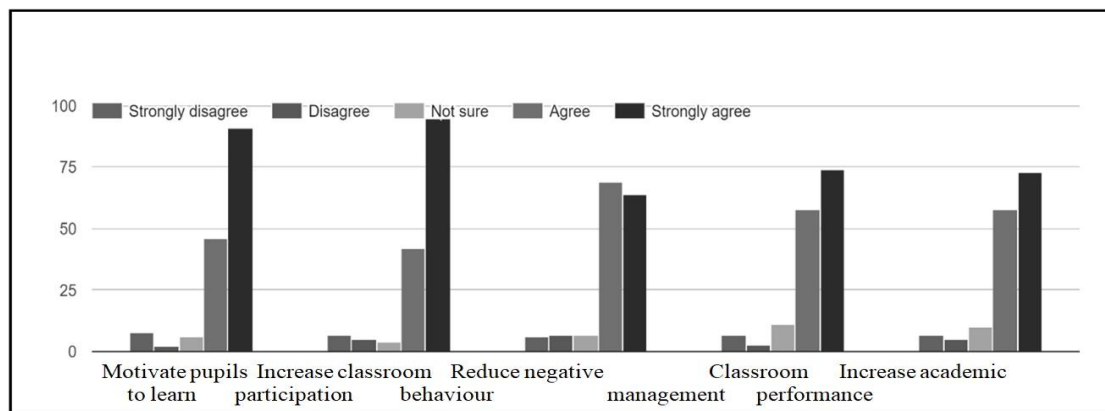


Figure 6: Reasons for Using the Token Economy

TABLE 4
TEACHERS' REASONS FOR USING THE TOKEN ECONOMY

| Number | Why do you reward your pupils during this pandemic? | Frequency |
|--------|-----------------------------------------------------|-----------|
| 1 | To keep the pupils motivated throughout online classes | 55 |
| 2 | To encourage the pupils' participation and attendance during online classes | 63 |
| 3 | To appreciate the pupils' effort throughout online classes | 7 |
| 4 | To encourage the pupils to put in more effort during online classes | 11 |
| 5 | To enhance the pupils' learning interest throughout online learning | 18 |

Table 4 shows the reasons given by the teachers for why they were providing rewards for their pupils during the COVID-19 pandemic.

The answers given by the teachers to this open-ended question were similar in context. Therefore, the idea was tabulated to meet the main point of their answers. According to the table, most teachers are keen on implementing the token economy during their online teaching and learning sessions to keep the pupils motivated to learn and to increase the pupils' participation and attendance in online classes.

In addition, some of them stated that they used the token economy to increase pupils' academic performance. Lastly, the respondents were found to use token economy systems in their classrooms for classroom management and to reduce negative or disruptive behaviours among the learners. Figure 7 shows the frequency of respondents' application of the token economy in their classroom. The teachers implemented the token economy system at least once a month in their classrooms. A small number of respondents (0.7%) stated that they had never applied the token economy in their ESL classrooms.
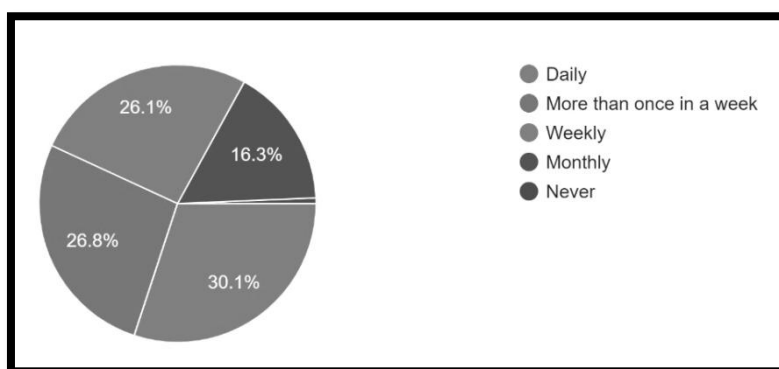


Figure 7: Frequency of Use of Token Economy in the Classroom

The teachers also stated that they usually implemented token systems in groups and as individuals in their classrooms, with a total of 67.3% of the respondents. This shows that the token economy is widely used in Malaysian classrooms for different forms and purposes.

*E.  Implementation of the Token Economy During the COVID-19 Pandemic*

The COVID-19 pandemic has had a strong impact on our education system, paving the path for online learning to ensure that no pupils are left behind in gaining access to education. The face-to-face traditional classroom method has been replaced with various online platforms. Five questions regarding the use of the token economy during the COVID-19 pandemic were asked. Figure 8 shows the number of teachers who implemented the token economy in their teaching and learning during the COVID-19 pandemic.
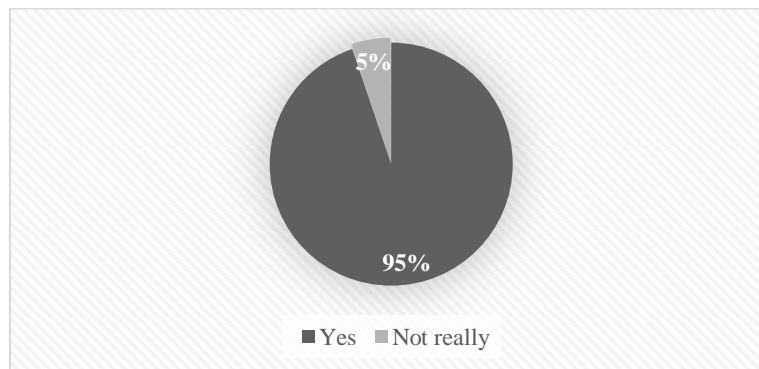


Figure 8: Implementation of the Token Economy During the COVID-19 Pandemic

Figure 8 shows the number of teachers who implemented the token economy in teaching and learning during the COVID-19 pandemic. 95% of the respondents, which makes up the majority (146 out of 154 teachers), implemented the token economy during their online teaching and learning sessions during the pandemic. For further details, Figure 9 indicates how often the teachers provided rewards to the pupils during the COVID-19 pandemic. A total of 42 teachers rewarded their pupils daily, and 29 rewarded their pupils after each lesson. They also mentioned that they rewarded their pupils after they submitted tasks for the day. Thirty-nine teachers mentioned that they rewarded their pupils weekly, and 36 of them rewarded pupils monthly. Lastly, eight teachers mentioned that they did not reward their pupils throughout their online teaching and learning lessons.
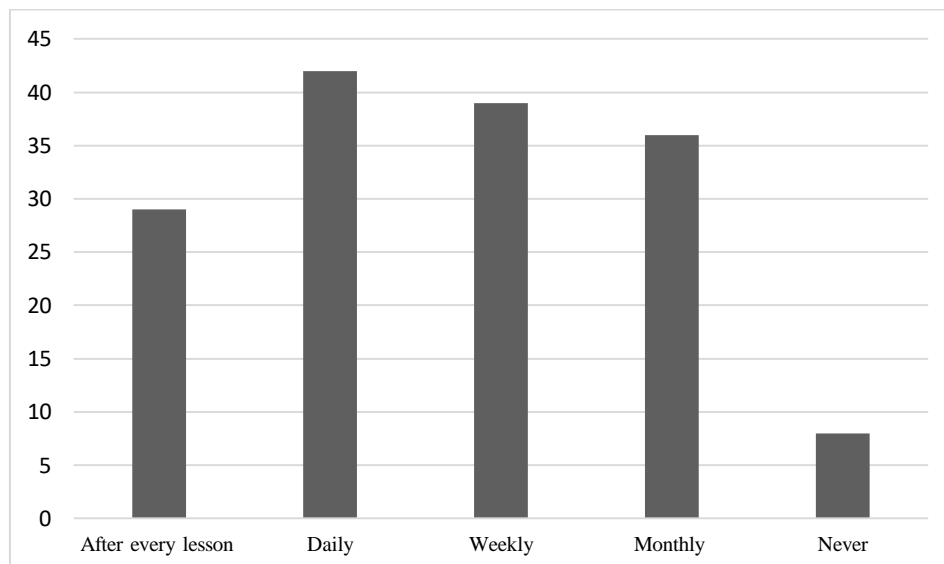


Figure 9: Frequency of Implementation of the Token Economy in the Classroom During the COVID-19 Pandemic

Table 5 comprises the list of methods used by the respondents in implementing the token economy in their teaching during the COVID-19 pandemic. Their answers are tabulated, and similar ideas are merged. The data tabulation shows that many teachers have been putting considerable effort, despite the movement control order, into rewarding their pupils during the online mode of teaching and learning.

TABLE 5
WAYS TO IMPLEMENT THE TOKEN ECONOMY DURING THE COVID-19 PANDEMIC

| Physical reinforcement | Social reinforcement | Activity reinforcement |
|---|---|---|
| 1. Certificate or voucher<br>2. Star chart<br>3. Sending rewards to their houses<br>4. Cookies<br>5. Cash or chocolate bouquets<br>6. Presents<br>7. Gifts placed at the guard house, where the parents will collect them<br>8. 'Top-ups', cash, presents and their favourite foods<br>9. Buying things online (Shopee or Lazada) and sending them to their houses | 1. Positive feedback and praise<br>2. WhatsApp stickers<br>3. Positive voice notes<br>4. Praise on social media | 1. Online games<br>2. Allowing pupils to choose what activity/game to do for their next lesson |

Figure 10 shows the impact of the token economy on pupils' learning engagement and behaviour throughout online classes during the COVID-19 pandemic. The majority of the teachers agreed that the token economy had a huge impact on pupils' learning engagement and behavioural management, even though it was implemented in online classes during the pandemic.
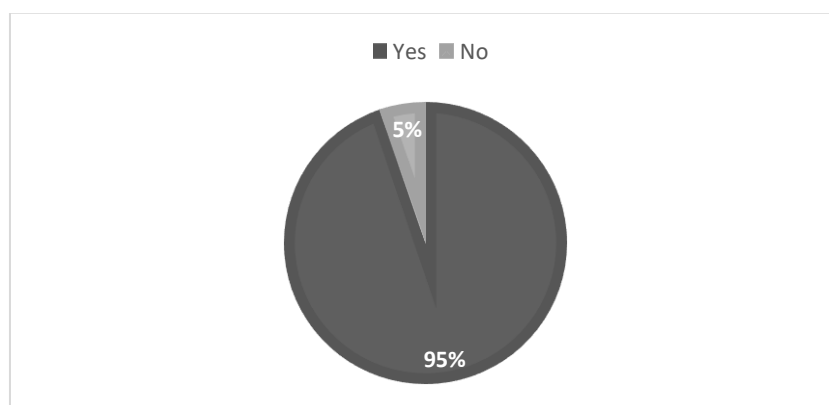


Figure 10: Teachers Who Agree That the Token Economy Has a Positive Effect on Pupils' Learning Engagement

The teachers were asked how the implementation of the token economy during the pandemic would help in learning engagement among their pupils. Most answers were positive, as the teachers acknowledged that when they rewarded the learners, their attendance in online classes increased. The pupils were also noted to seem motivated to join classes and pay extra attention during class. Furthermore, the number of pupils who completed and submitted their tasks for online lessons increased. Some teachers stated that the token economy motivated pupils to compete among themselves in completing tasks well to earn rewards. This has helped the teachers achieve the lesson objectives. Most of the teachers were able to elicit active participation from pupils during online classes. They stated that they were able to create an effective two-way interaction during the lesson by implementing a token economy. Moreover, some teachers stated that the token economy boosted pupils' confidence to put in more effort in completing their tasks. Pupils actively participated by replying to questions during their online classes, and they were attentive throughout the session. Once the learners received some level of reward, they felt appreciated and seemed to be willing to participate actively during the online class.

## V. DISCUSSION

The use of the token economy is popular among primary ESL teachers. Although this approach is commonly used by teachers, a few elements differ in terms of usage and implementation. Teachers have their own justifications for the type of token economy used. They also have their own timing on when to reward their pupils. The efficacy of token systems may be reliant on the frequent identification of strong backup reinforcement (Fiske et al., 2015). By analysing the information from the questionnaire, we can learn the reasons behind the implementation of each type of token economy in the classroom. Most of the teachers do not restrict themselves to implementing only one type of token economy; they use different types of reinforcement. They also combine two or more types of reinforcement at a time to be implemented in their classrooms, such as physical and social reinforcement.

Besides, teachers in general have strong positive feedback on the implementation of the token economy. They believe that the token economy is very effective in managing their classrooms and motivating their pupils to learn. In general, most teachers implement the token economy in their classrooms for any reason. The reasons given by the teachers can be categorised into a few groups, namely, behavioural management, learning engagement and motivation. Teachers

recognise the effectiveness of the token economy depending on the type of token economy used in each situation. By analysing the teachers' points of view, we were able to justify the reasons behind the types of token economy used and how frequently that type of token economy was used in Malaysian ESL classrooms. The teachers' perceptions further helped in understanding the impact of the token economy system on pupils.

Some types of the token economy are more effective than others. The token economy is one approach in which structure can be introduced. It clearly explains the learning task and defines the components of the environment to be addressed using a variety of reinforcements (Varghese et al., 2015). Teachers effectively implement the use of physical reinforcement and believe that it can trigger their pupils' intrinsic motivation. The reinforcement helped the teachers elicit the desired behaviour from the pupils. The token economy has a favourable influence on motivation. Therefore, their long-term effects, as well as their acute effects, must be examined (Visaria et al., 2016). The second most common type of reinforcement is social reinforcement, whereby the teacher praises the pupils verbally or spontaneously through physical gestures for their good behaviour. Token economies often demonstrate positive effects. It has been demonstrated that pro-social verbal and physical behaviours increase with the initiation of a token economy system (Wolfe et al., 2003). This is believed to make the pupils feel appreciated for their good deeds and to motivate them to continue portraying the desired behaviours.

Physical rewards were considered to be the most effective among the respondents. Teachers commonly use small tangible items in their classrooms to reward their pupils. The teachers' view shows that physical reinforcement is a quick and effective way to elicit the desired behaviour from pupils. Teachers agree that it develops pupils' motivation to behave well in the classroom and engage actively in class. By rewarding pupils with physical reinforcement, the teachers claimed to be able to increase appropriate behaviour and classroom participation.

Moreover, the main reason behind the implementation of the token economy in ESL classrooms is behavioural management and learning engagement. The use of the token economy provides positive feedback by indicating that participants' performance improved in the task given by the teacher (Steel et al., 2016). Pupils are motivated when they are rewarded for their classroom participation. This finding indicated that teachers strongly believed that implementing a token economy can help pupils' participation in the classroom and would help in their classroom management. However, no comments were given on rewarding pupils for their academic achievement. The teachers believed that rewarding the pupils for the effort they put in during the teaching and learning sessions would eventually improve their academic performance.

The token economy is important for implementation in Malaysian ESL classrooms and has many advantages. It is believed to help motivate pupils to learn and improve their academic performance. However, the main purpose of implementing it is behavioural management. When students receive a reward in the classroom, it suggests that it is beneficial to students, particularly in English classroom learning activities (Widya & Watina, 2019). The token economy is a vital tool to be implemented in the classroom to develop pupils' extrinsic motivation. It is seen to be beneficial in the classroom, whether for behavioural management or learning engagement. Moreover, the token economy is seen to increase pupils' overall attention to a given task (Williamson & McFadzen, 2020).

## VI. Conclusion

A token economy, if implemented successfully, can be a catalyst for changing behaviour and enhancing pupils' academic performance. Therefore, teachers should incorporate a token economy system into their classrooms. This system is effective in terms of motivating and inspiring pupils, particularly those in primary schools. In the educational context, schools could modify the token economy system into a flexible and effective intervention, particularly in schools for young learners. Although thorough execution is required, such a strategy offers considerable advantages in terms of improving education quality and providing an improved learning environment for learners.

Additionally, this study adds to our understanding of how teachers in ESL classrooms use token economies. It has established various implications for teaching and learning. Future research should consider looking into teachers' reasons for choosing certain types of reinforcements to be implemented in their classrooms. More research can be done on goal setting and how teachers reward their pupils based on pupils' progress. How teachers implement the token economy system and how that affects their pupils should be the focus of future research.

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# A Linguistic Interference in Information Space Terms: A Corpus-Based Study in Kazakh

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*Abstract*—Recently the interaction of Kazakh and English has become a highly debatable issue in Kazakhstani linguistics. Language contacts tend to result in possible errors both in communication and perception of the linguistic worldview. The paper deals with the analysis of linguistic interference and the way it is represented in Kazakh terminology. Language corpus outcomes stand for the research instrument. #LancsBox 5.1.2 program builds and processes the corpus that involves 1,238 texts from the five Kazakhstani online newspaper platforms' websites. The research provides the statistics on the number of texts, concordance lines, frequency, collocations, and analysis of the Kazakh terms that feature interference such as *ğalamtor, indet, onlain, oflain*. There are characteristics of the most frequently used terms and their overview in the major corpora of Kazakh and English. The study analyzes influence at phonetic, morphological, syntactical, lexical, and semantic levels in information space terms. Thus, our research presents a novel framework to study linguistic interference through contrastive analysis based on corpus processing outcomes at different language levels in a multilingual environment in Kazakhstan.

*Index Terms*—interference, term, corpus tool, corpora, Kazakh

## I. INTRODUCTION

Today, due to the policy of trilingualism in Kazakhstan, where the Kazakh, Russian, and English languages interact and influence each other, such a language phenomenon as linguistic interference has become a topic of debate and research interest in the country. Such a trinity of languages is essential for social harmony in multinational Kazakhstan (Zhikeeva, 2017, p.37).

Does linguistic interference feature Kazakh terminology? If so, to what extent? How can the language corpora reveal it? Therefore, linguistic interference and its differentiation types in the terminology of global information space based on the corpora outcomes stand for the research interest in this paper. We analyse the terms featuring linguistic interference in Kazakh due to the influence of English. Our focus lies on information space terms that are extracted with a corpus instrument.

There are two research questions in the present study as follows:

1. How can the language corpora reveal linguistic interference in Terminology?

2. What are the differential features of linguistic interference in information space terms in the multilingual environment?

Following the research questions, we put two objectives:

1. To build the corpus and process it through the corpus tool #LancsBox developed at the Centre for Corpus Approaches to Social Science (CASS) at Lancaster University;

2. To define, analyse, and describe linguistic interference and its differential features at the language levels comparing Kazakh and English.

## II. LITERATURE REVIEW

### A. Linguistic Interference

Linguistic interference was first proposed by Weinreich (1953) and studied in the frames of language-contact studies (Rosenzweig, 1972; Odlin, 1989; Heine & Kuteva, 2005; Karlinskiy, 2011). According to the behavioristic approach, in learning L2, speakers transfer the 'habit' of the L1 into L2. Additionally, affecting second/foreign language learning by the learner's native language is called interference of mother tongue (Thyab, 2016). The term, interference, is defined as 'the automatic transfer, due to habit of the surface structure of the first language onto the surface of the target language' (Dulay & Burt, 1976, p.71). Thus, linguistic interference refers to the errors committed by speakers in the bilingual environment.

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Relying on the definitions above, interference is regarded as the transfer of the norm of the first language upon the target language norm, where grammar, lexis, phonology, sentence structure, and meaning are influenced. If the target language is different from L1, this transfer results in interference or negative transfer; on the contrary, if L1 and L2 are similar, a positive transfer occurs (Goswami, 2020, p.146). Language interference is a deviation from the literary norms in a bilingual speech under the influence of another language within the language contact (Anafinova & Ormanova, 2020). According to the Linguistic encyclopedia (LES, 1990), interference is the interaction of language systems in a bilingual environment, emerging either through language contact or when an individual learns a foreign language; expressed in deviations from the norms and system of a second language being influenced by a native one". Specifically, we consider interference as the interaction of language systems in a bilingual environment, expressed in deviations from the norms and system of L2 being influenced by L1.

Research studies concerning linguistic interference are as follows.

Pozdnyakova (2012) conducted research related to teaching bilingual students the Russian language. She proposed that the main method of overcoming interference in the speech of bilingual students was and remains the analysis of the results of their speech activity, or, more simply, the analysis of errors in the speech of students at different levels - lexical, phonological, morphological, syntactic. This analysis should be carried out in several stages. At the same time, it must be taken into account that, when mastering a language (both native and foreign), mistakes in speech are made by everyone - both monolinguals and bilinguals, so not every mistake in speech can be considered to have arisen under the influence of a foreign language system. In the study there is a detailed description of typical mistakes caused by linguistic interference and an analysis of teaching methods to eliminate linguistic interference in a speech of bilingual students.

Kaweera (2013) reviewed the theoretical concept of interlingual interference of the mother tongue, Thai to the target language, English and intralingual interference found in EFL student writing in the Thai context with the attempt to define the existence of errors according to their sources. She exemplifies some frequent errors normally found in Thai student writing based on three perspectives of interlingual interference (lexical, syntactic and discourse interference) and seven aspects of intralingual interference (false analogy, misanalysis, incomplete rule application, exploiting redundancy, overlooking cooccurrence restrictions, hypercorrection and overgeneralization). In the research she proved that errors found in Thai student writing are mainly influenced by both interlingual and intralingual causes.

Another significant study of linguistic interference is Goswami (2020). This work examines the errors committed by Sylheti speakers during their speaking in English that can be attributed to the interference of the rule of the mother tongue in learning the second language. This interference can be of phonological, morphological and sentence structure. The domain of the work is exclusive to phonological interference of L1 on L2 through the contrastive analysis of the phonological aspects of Sylheti Bangla and English. The author intends to improve the status of the English teaching-learning process compared to contemporary practices.

Though a substantive number of researches have been done on linguistic interference, not a single work is available in the literature on the interference in the terminology of Kazakh caused by English. Most research deals with second language acquisition, but not the language structure in particular.

In Kazakhstan, the issue finds its reflection in the School of Language Contacts and its founder – a linguist Avram E. Karlinskiy whose works have contributed to Kazakhstani contactology. He is the developer of the dialing analysis method aimed to model the speech of a bilingual by predicting and experimentally checking the speech interference (Karlinskiy, 2011, p. 55). The followers N. S. Pak, D. D. Shaibakava, Z. Zh. Aukhadieva, A. I. Rabinovich, L. N. Kovylina, V. T. Kirshner, S. Gazieva have investigated the processes of speech interference, integration, and the convergent development of languages (Narozhnaya, 2018, p.108). Interference reveals in cases of deviation from the norm in a bilingual speech of L2 under the influence of L1 on the phonological, grammatical, and lexical levels of the language due to language contact (Abazova, 2019, p.127).

Taking into consideration the differentiation of linguistic interference, there are several views. Weinreich (1979, p.22) defines three types of interference as phonetic, grammatical, and lexical, while Karlınsky (2011, pp. 219, 238, 251) proposes grammatical, lexical, and syntagmatic. In addition, semantic, stylistic, intralingual, and interlingual interference (Kaweera, 2013, p.9) are distinguished. In our study, we rely on the classification proposed by Alimov (2015, p.31), who differentiates this linguistic phenomenon into five levels: phonetic, morphological, syntactical, lexical, and semantic. Thus, considering his views, we analyze five linguistic interference types and sustain them with terms taken from Kazakhstani information space sources.

*B. Information Space Sources*

In its turn, information space is viewed as a specific environment in the globalized information society that can provide a great range of data sources. It represents a collection of resources and infrastructures that make up the state and inter-state computer networks, telecommunications systems, public networks, and other cross-border communication channels (Dobrovolskaya, 2014, p.141). While analyzing it as a space of social interaction, it is possible to allocate the following fundamental factors:

- an audience of a resource which possesses valuable general orientations;
- the social importance of information for the emergence and development of interpersonal interaction;
- the technical environment as the appropriate means supporting the process of interaction (Karaseva, 2016, p.111).

Information sources may be observations, people's speeches, documents, pictures, etc. They can be divided into two broad categories: documentary (primary, secondary, tertiary) and non-documentary (formal, informal) sources (Varshney, 2011).

Kazakhstani information sources include official and non-official Internet web platforms, presented at local, state, and national levels. Their number is increasing due to the digitalization of society and the great opportunities they provide. From a linguistic perspective, the primary role of information sources is to represent a current language situation in society and show relevant linguistic means used in real communication.

### C. Corpus Approach to Terminology

Since information space is always in progress, it stimulates language development and enlarges it with a new lexicon. Terminology, as the study of a specific vocabulary, has successfully adopted an approach to collecting lexical data based on corpora. According to Sager (1990, p.58), "by being studied in the context of communicative situations, terms are no longer seen as separate items in dictionaries or part of a semi-artificial language deliberately devoid of any of the functions of other functional items. The increasing tendency to analyze terminology in its communicative, i.e., linguistic context, leads to some new theoretical assumptions and also to new methods of compilation and representation".

Research grants much through computational technologies as the benefits of using linguistic corpora are in the high data representativeness in the real-life context and the possibility of repeated use of a once-created corpus. Current research in the area of computational terminology is mainly aimed at structuring the output of term extractors to access further levels of knowledge (Drouin, p.2004).

Traditionally, linguists have used the term "corpus" to designate a body of naturally occurring (authentic) language data that can be used as a basis for linguistic research (Garside et al., 2013, p.1). It is made up of written texts and spoken discourse. A corpus represents a particular language, and the computer processes it. With increasing computers' power and capability, corpora have improved significantly in size, variety, and ease of access.

### III. METHODOLOGY

### A. Data Collection

We present cross-linguistic and one-year longitudinal data from a study of linguistic interference in information space terms through a methodology of contrastive analysis in Kazakh and English, where the corpus is applied as an instrument of linguistic research.

When it comes to data collection, we focus on online newspaper platforms highly rated among the public in Kazakhstan (see Table 1). For building the corpus, we compile the online publications from five platforms. The selection of the online newspaper platforms is due to the ratings on https://aqparat.info/feed.

TABLE 1
OVERVIEW OF KAZAKHSTANI ONLINE NEWSPAPER PLATFORMS USED IN THE CORPUS

| Online newspaper platform | Access | Publications | Tokens | Types | Lemmas |
|---|---|---|---|---|---|
| Business – Mir Kazakhstan | http://businessmir.kz/ | 291 | 159,253 | 30,895 | 33,581 |
| Tengri News | https://tengrinews.kz/ | 278 | 326,659 | 55,059 | 63,112 |
| Egemen Qazaqstan | https://egemen.kz/ | 273 | 73,935 | 43,705 | 46,760 |
| Forbes Kazakhstan | https://forbes.kz/ | 245 | 263,921 | 64,890 | 76,796 |
| Kazahstanskaya Pravda | https://kazpravda.kz/ | 151 | 57,682 | 15,374 | 17,051 |
| Total: 5 | | 1,238 | 881,450 | 122,513 | 143,780 |

According to the table above, the corpus comprises 1,238 articles taken from Business – Mir Kazakhstan, Tengri News, Egemen Qazaqstan, Forbes Kazakhstan, Kazahstanskaya Pravda. These articles total up to 881,450 tokens which correspond to roughly 122,513-word forms, and 143,780 lemmas. The size of the corpus although still modest can guarantee that the articles discuss a wide range of subjects and that their content is heterogeneous. The selected articles were published over twelve months in 2020. We consider the corpus to reflect the non-technical usage of the terms, though its specialized field is journalistic.

### B. Data Analysis

To analyse the corpus, we use #LancsBox 5.1.2 – a program developed by the Centre for Corpus Approaches to Social Science (CASS) at Lancaster University. It is a new generation corpus tool that allows easy analysis and visualization of corpus data. Throughout the tool, #LancsBox offers powerful searches at different levels of corpus annotation using i) simple searches, ii) wildcard searches, iii) smart searches, and iv) regex searches (Brezina et al., 2020).

To mention, whereas the tool's supported languages are Chinese, English, French, and Russian, we run it in Russian and managed to get sufficient data for further analyses. The interface of #LancsBox with the Annotation of 1,238 files, 881,450 tokens, 122,513 types, and 143,780 lemmas is presented below (see Figure 1).
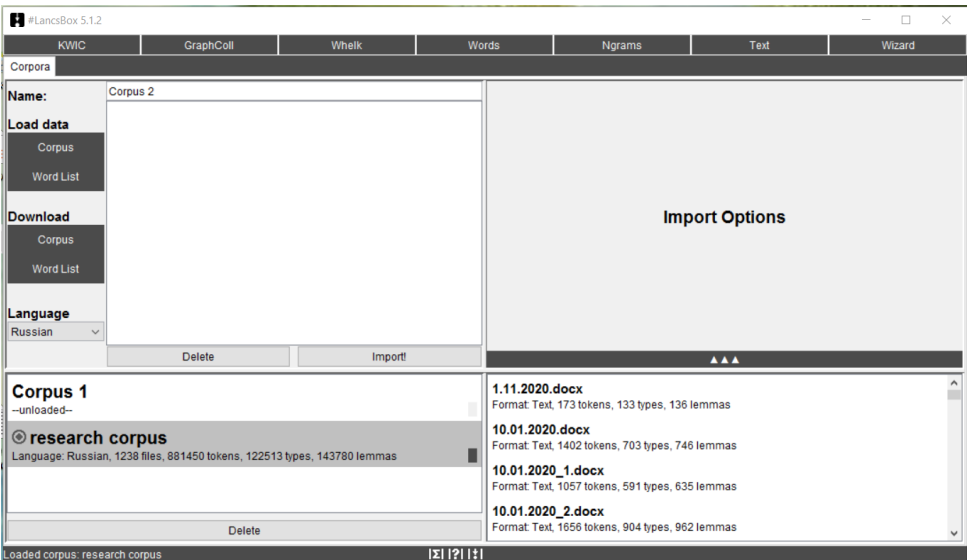
Figure 1 The Interface of #LancsBox Program.

After finding out the most frequently used entries in the corpus, we focus on terms that feature linguistic interference at different language levels. Following Alimov's differentiation of linguistic interference, we prove the emergence of interference in the information space terms on five levels: phonetic, morphological, syntactical, lexical, and semantic.

IV. RESULTS

*A. The Built Corpus Outcomes*

While processing the software, we use wildcard searches with a particular character - * (asterisk) to find all variants of searched terms. In this prospect, we build a list of the most frequently used information space terms with the relevant wordforms (see Figure 2).
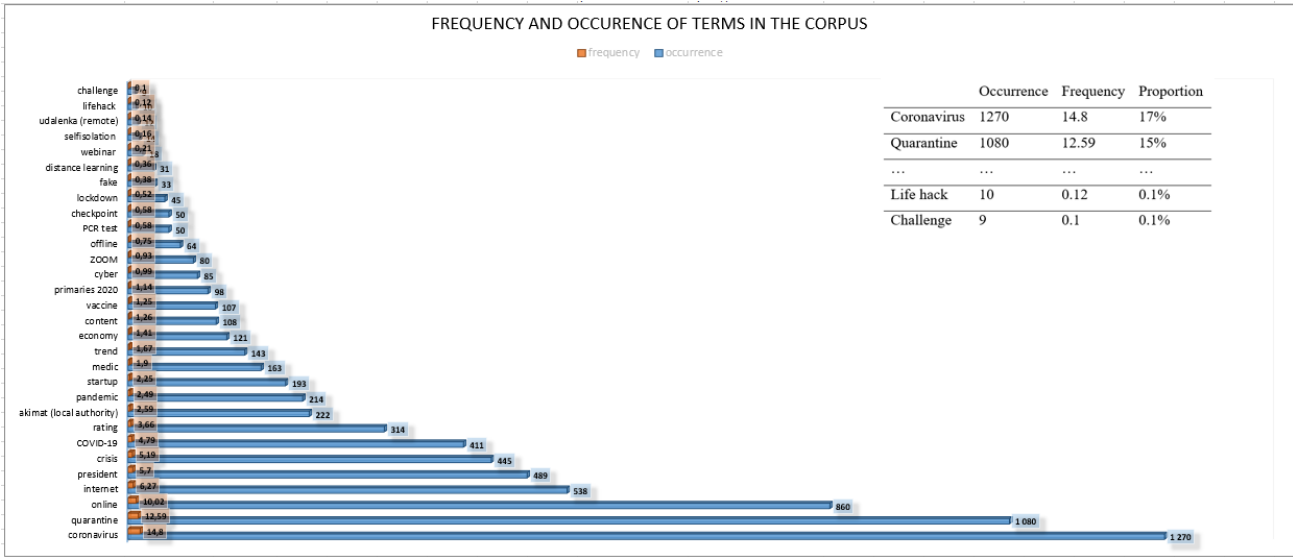


Figure 2  The Number of Occurrences of Information Space Terms in the Corpus.

The corpus analysis program generates a list of all words with the number of occurrences and frequency. We extract thirty terms out of the whole list as the most frequently used. Figure 2 indicates that *coronavirus* and *quarantine* account for the most frequently used entries in the corpus, with more than one thousand occurrences each in the texts. At the same time, *life hack* and *challenge* show minor numbers, 10 and 9 cases, respectively. The frequency of *coronavirus* and *quarantine* is 14,8 and 12,59, while for *life hack* and *challenge* is 0,12 and 0,1, respectively. By proportion, *coronavirus* composes 17% and *quarantine* with 15%, while *life hack* and *challenge* make 0.1% among thirty highly used terms of the corpus. Overall, occurrences, frequencies, and proportions of all thirty terms in English and Kazakh are presented below (see Table 2).

TABLE 2
THE MOST FREQUENTLY USED TERMS IN THE CORPUS

| In English | In Kazakh | Occurrence | Frequency | Proportion |
|---|---|---|---|---|
| coronavirus | koronavırus | 1,235 | 14,01 | 17 |
| quarantine | karantın | 1,080 | 12,59 | 15 |
| online | onlaın | 860 | 10,02 | 12 |
| internet | ınternet, ğalamtor | 538 | 6,27 | 7 |
| president | prezіdent | 489 | 5,7 | 7 |
| crisis | dağdarys | 445 | 5,19 | 6 |
| COVID-19 | COVID-19 | 411 | 4,79 | 6 |
| rating | reitiñ | 314 | 3,66 | 4 |
| akimat (local authority) | äkimdik | 222 | 2,59 | 3 |
| pandemic | pandemia, indet | 214 | 2,49 | 3 |
| startup | startap | 193 | 2,25 | 3 |
| medic | medik | 163 | 1,9 | 2 |
| trend | trend | 143 | 1,67 | 2 |
| economics | ekonomıka | 121 | 1,41 | 2 |
| content | kontent | 108 | 1,26 | 1 |
| vaccine | vaksına | 107 | 1,25 | 1 |
| primaries 2020 | bastauyş 2020 | 98 | 1,14 | 1 |
| cyber | kiber | 85 | 0,99 | 1 |
| ZOOM | ZOOM | 80 | 0,93 | 1 |
| offline | oflaın | 64 | 0,75 | 1 |
| PCR test | PTR-test | 50 | 0,58 | 1 |
| checkpoint | blokpost | 50 | 0,58 | 1 |
| lockdown | lokdaun | 45 | 0,52 | 1 |
| fake | feik | 33 | 0,38 | 0 |
| distance learning | qaşyqtyqtan oqytu | 31 | 0,36 | 0 |
| webinar | vebinar | 18 | 0,21 | 0 |
| selfisolation | samoizoläsıa | 14 | 0,16 | 0 |
| udalenka (remote) | udalenka | 12 | 0,14 | 0 |
| lifehack | laifhak | 10 | 0,12 | 0 |
| challenge | chellenj | 9 | 0,1 | 0 |

In addition, based on our findings, we may propose Word of the Year 2020 in Kazakhstan which stands for *coronavirus*. It appears 1235 times with a relative frequency of 14.01 in 353 out of 1,238 publications on Kazakh online news platforms during the twelve months of the year. The term shares the following wordforms: *corona*, *coronavirus* with the morphological suffixes, "koronavırýsnaıa ınfektsııa" (coronavirus infection) (see Figure 3).
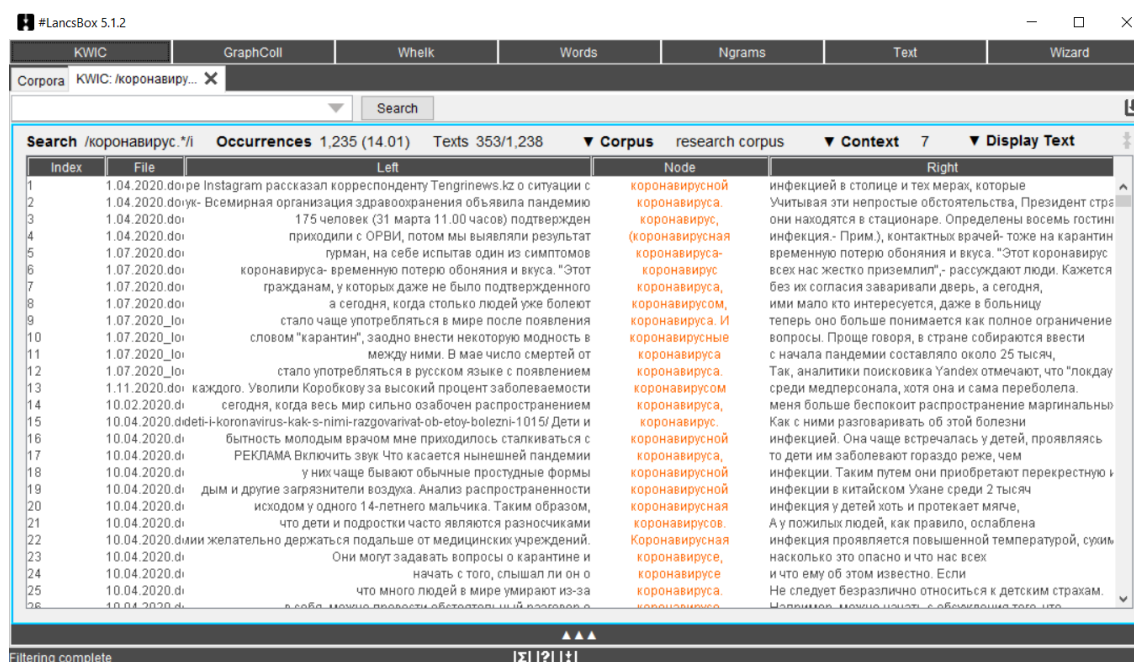


Figure 3 #LancsBox Processing the Term "coronavirus"

Thus, we detect the entries with the highest frequency among the Kazakhstani information space terms in 2020. The prevailing majority of them is the transliterated borrowings from English. The Kazakh language adopts them from English through Russian which plays as a mediator in the linguistic process. Some are pure of the Kazakh language

origin, like *akimat* which stands for a 'local authority'. Another term *udalenka* is authentic for Russian and hardly can be understood by others as it is a reduced form of *udalennyi* that means remote.

### B. Searching the Major Corpora of Kazakh and English

We observe the linguistic situation of the term coronavirus and its reflection in the major corpora of Kazakh and English. They provide much information, including frequency, definition, translation, links to audio, images, videos, synonyms, related word forms, topics, collocates, clusters, and concordance / KWIC lines (see Table 3). Further below, there is an overview of each corpus from the perspective of searching coronavirus.

TABLE 3
OVERVIEW OF CORPORA USED

| Corpus | Access | Size | Representativeness | Data on "coronavirus" |
|---|---|---|---|---|
| **iWeb: The intelligent Web-based Corpus** | www.english-corpora.org/iweb/ 15 January 2021 | 14 billion | 22 million web pages | 1547 frequencies, concordance lines, web pages, context |
| **Coronavirus Corpus** | www.english-corpora.org/corona/ 15 January 2021 | 725 million | online newspapers and magazines | 1,712,023 frequencies, collocations, context, can be downloaded |
| **Almaty Corpus of Kazakh language** | www.web-corpora.net/KazakhCorpus/ 15 January 2021 | 40 million | Written and spoken Formal and informal | mentioned once in 2013 |
| **National Corpus of Kazakh Language** | www.qazcorpus.kz 15 January 2021 | 30 million | Written and spoken Formal and informal | linguistic markings, article author's name, its title, source, details, features |

### (a). "Coronavirus" in National Corpus of Kazakh Language

The volume of the text base of National Corpus of Kazakh Language is 30 million words. The collected texts were obtained from five Kazakh language styles (art style, scientific style, journalistic style, business style, and conversational style). When searching for a word, a list of texts marked with meta-markings is displayed on the screen. The corpus owns data on concordance, lemmatisation, and linguistic markings (morphological, word-formative, lexical, phonetic, morpho-semantic). The site is available to everyone.

The corpus provides seventy-four documents with *coronavirus* and information about linguistic markings, the name of the author of the article, its title, source, details, and features (see Figure 4).
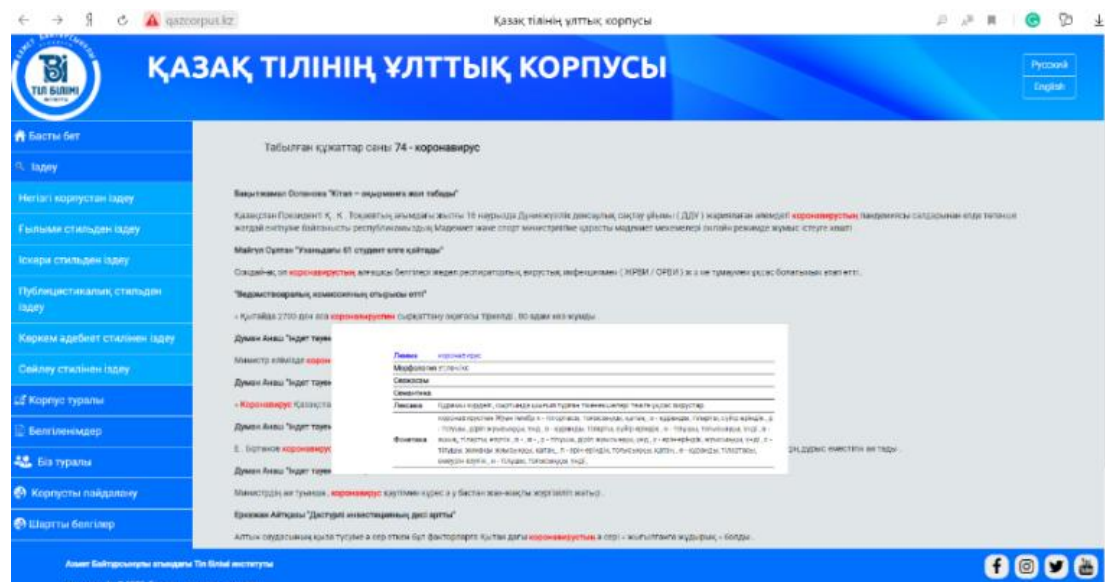


Figure 4 The Interface of National Corpus of Kazakh Language With the Search of *coronavirus* (accessed 15 January 2021)

### (b). "Cornavirus" in Almaty Corpus of Kazakh Language

Almaty Corpus of Kazakh language is one of the versions of National Corpus of Kazakh language as a reference system based on the extensive fund of the marked texts of literary Kazakh. The corpus is continuously supplemented and updated quantitatively and qualitatively. Besides, the corpus's search functionality is significantly improved. Currently, the size of the corpus is more than 40-million-word tokens. The corpus texts are marked through the automatic morphological analyzer, 86% of the corpus' word forms are parsed. The homonymy in the corpus is not removed, i.e. all possible analysis options without a context are assigned to each word form. It is a convenient tool for

scientific research, developing manuals and workbooks of the Kazakh language, independent studying of Kazakh, providing the majority of word forms with lexical-morphological analyses and the Russian/English translation equivalents. The annotated corpus is supplied with grammatical and bibliographic marking. The corpus includes literary, scientific, publicist texts and more than 100 classical Kazakh literature works.

Almaty Corpus of Kazakh language shows the only occurrence of *coronavirus* in the publication dated no later than 2013, which means there is no relevance to the global situation due to the pandemic.

*(c). "Coronavirus" in iWeb*

iWeb corpus contains fourteen billion words in twenty-two million web pages. It is related to other corpora of English that English-Corpora.org created to offer unparalleled insight into variation in English. There are three main ways to search the corpus. First, a researcher can browse a frequency list, searches by word form, part of speech, ranges, and pronunciation. Second, a researcher can search by an individual word and see collocates, topics, clusters, websites, concordance lines, and related words for each of these words. Third, a researcher can search for phrases and strings (*ism, un*able, verb-ed, buy * adj noun, and others). The corpus is optimized for speed, so searches are quick.

It generates a list of all instances of *coronavirus* in the form of a concordance. Overall, it shows 1547 frequencies and concordance lines, the web pages, and the context. Clicking on the web page sends a researcher to the whole article where the term is employed.

*(d). "Coronavirus" in the Coronavirus Corpus*

Coronavirus Corpus is a definitive record of the social, cultural, and economic impact of COVID-19 in 2020 and beyond. The corpus shows what people are saying in online newspapers and magazines in twenty different English-speaking countries. The corpus was first released in May 2020, and currently, it is about 727 million words in size, and it continues to enlarge. The Coronavirus Corpus allows a researcher to see the frequency of words and phrases in 10-day increments since January 2020, such as social distancing, flatten the curve, Zoom, pandemic, and others. It enables finding out the collocates (nearby words) and the patterns in which a word occurs. A researcher can also compare different time periods and compare the 20 countries in the corpus. Clicking on the links in the search form to the left for context-sensitive help can provide the range of queries that the corpus offers.

Coronavirus Corpus provides 1,712,023 frequencies. The term occurs more than one million times in the corpus. Collocations can be seen in the *Keyword in Context* display. For the search *<coronavirus*>* there are collocations as *coronavirus-related* (14,802), *coronaviruses* (10,387), *coronavirus-induced* (2,096), *coronavirus-hit* (1,389), *coronavirus-infected* (650), and others. While, for the search *<*coronavirus>* shows the following collocations as *#coronavirus* (1,803), *post-coronavirus* (1,793), *pre-coronavirus* (1,607), *anti-coronavirus* (1,165), *non-coronavirus* (901). The frequencies of the collocations are given in brackets. Moreover, the corpus provides the number of occurrences under every twelve months in 2020, and it can be downloaded for offline use.

*(e). "Coronavirus" in Other Kazakhstani Information Space Sources*

To add, we expand our search not limiting to the corpora, but considering other information space sources. So, we would like to mention the internet platform Termincom.kz for dealing with terms only. It is a unified terminological electronic database of terms in science, education, technology and economics, political and social life in Kazakhstan. The website thrives on implementing new requirements for the systematization of Kazakh terminology and the unification of terminological Kazakh vocabulary. Users can find approved and existing terms and use them concerning their activities; they can get acquainted with scientific and reference literature published in Kazakh terminology. The terminological database provides the occurrence of *coronavirus* in the categories: medicine, ecology, economy, education, national policy, business and law regulations, food industry, and consumer services. There is no definition of *coronavirus* in Kazakh, and its spelling is like *коронавирус* in Russian and two variants in Kazakh: коронавирус and *coronavirus*. The primary Kazakh language dictionary sources (lugat.kz, emle.kz, sozdikqor.kz, sozdik.kz, tilalemi.kz) propose the translation for coronavirus as *коронавирус* for a noun, *коронавирустық* for an adjective.

Hence, we manage to get relevant data on the search term through searching corpora. The Kazakh language is presented by National Corpus of Kazakh Language and Almaty Corpus of Kazakh language, English is by iWeb: The intelligent Web-based Corpus and Coronavirus Corpus. Compared to Kazakh, English databases provide more entries to be taken into research.

## V. Discussion

This section outlines the information space terms that feature phonetic, orthographic, grammatical, lexical, and semantic interference according to Alimov's framework.

*A. Phonetic Interference*

Phonetic interference is characterized by the presence or absence of differences in the primary language, different pronunciations of equivalent phonemes; or different phoneme systems (Abazova, 2019, p.147). Looking at the corpus entries, the pronunciation of *coronavirus* in Kazakh and English demonstrates interference at the phonetic level.

(1)   *Koronavırus /korona'vırus/: Taraz «sary aımaqqa» endi.* [transl. 'Coronavirus: Taraz entered the " yellow zone"'. [https://lat.egemen.kz/ (in Kazakh, accessed 20 November 2020)]

(2)   *Precautions were taken to try to limit the spread of coronavirus /kəˈrəʊnəvaɪrəs/* [https://www.oxfordlearnersdictionaries.com/ (in English, accessed 29 January 2021)]

The Kazakh term *koronavirus* is the English replication. It is pronounced the same way as in English, except for the third syllable – vowel sound /i/ instead of /ai/ due to the Kazakh language's phonetic rules. Other terms show the same interaction between the two languages: the English *cyber* /ˈsaɪbə(r)/ changes into Kazakh /ˈkiber/, the English *crisis* /ˈkraɪsɪs/ is pronounced as /krizis/ in Kazakh. It means that the recipient language adopts the term under its phonological system principles that go to possible phonological errors by the Kazakh speakers.

*B. Grammatical Interference*

Grammatical interference implies grammatical norms of L1 to be used by analogy in the recipient language. It may become a source of errors in punctuation, morphological and syntactic structures in the language. For example, in Kazakh, there are *pandemia* as a noun and its derivative *pandemialyq* as an adjective for only one form *pandemic* for both speech categories in English. So, in Kazakh, it may occur when *pandemic* is wrongly interpreted either a noun or an adjective. Moreover, this term is translated as *indet* into Kazakh, but it is of less use in communication due to the influence of English. The following examples can demonstrate the English term *pandemic (5, 6)* and its Kazakh invariants *pandemia* (n) (4, 5) and *pandemialyq* (adj) (3) in information space sources.

(3)   *Pandemialyq tūmauğa qarsy otandyq vaksina daiyndau tehnologialaryn ...* [transl. Qarjylandyrudy qajet etpeidı [https://adilet.zan.kz/kaz/docs/R090000120_ (in Kazakh, accessed 29 January 2021)]

(4)   *Vaksınalau pandemiany (noun) aýyzdyqtaı ala ma?* [transl. 'Can vaccination stop the pandemic?' [https://lat.egemen.kz/ (in Kazakh, accessed 25 January 2021)]

(5)   *Experts warned of the impending threat of a global pandemic (noun) if the virus was not contained.* [www.collinsdictionary.com (in English, accessed 29 January 2021)]

(6)   *There's no denying the pandemic (adjective) changed style for good.* [www.merriam-webster.com (in English, accessed 29 January 2021)]

*C. Orthographic Interference*

Orthographic interference occurs when there is a transfer of the rules for writing in L1 into L2. It leads to spelling errors and visual inconsistencies. From this perspective, due to the influence of one language's spelling norms, words are written in another language. Thus, to confirm this statement, we illustrate the term *offline* which is spelt differently but pronounced identically.

(7)   *Oflain (ózindik, bólektengen) rejimi.* [transl. 'Offline (own, dedicated) mode' [https://kk.wikipedia.org/ (in Kazakh, accessed 31 January 2021)]

(8)   *He suggested that we should take the discussion offline.* [https://dictionary.cambridge.org/ (in English, Accessed 31 January 2021)]

The provided above show the variations in spelling. To Kazakh the term *oflain* is borrowed from the English *offline*, where it is written with a doubled consonant. Eventually, it loses the doubled consonant *ff*, though the pronunciation in both languages is similar.

Other examples of spelling interference can be witnessed in the following terms. *Startup* in English and *startap* in Kazakh, where Kazakh spelling norms affect the English borrowing in substituting the vowel */u/* with */a/* in the second syllable. Double consonant *cc* and silent */e/* in English *vaccine* change into *ks* and *a* in Kazakh *vaksına* respectively. English *medic* is spelt like *medik,* English *content* becomes *kontent* in Kazakh. The English term *lockdown* is borrowed as *lokdaun*, *fake* becomes *feik* in Kazakh, English *webinar* turns into *vebınar*, challenge as *chellenj,* and *life hack* is borrowed as *laıfhak* as one term. Every pair of terms is similar in pronunciation in the given languages but they bear differences in spelling due to the impact of Kazakh orthographic norms.

*D. Lexical Interference*

It typically means the direct transfer of the vocabulary of one language system to another. Lexical interference occurs with the use of foreign-language words and phrases in the speech of L2. Karlinskiy (2011, p. 180) admits the occurrence of this type mostly, saying "this pattern is primarily since the vocabulary and phraseology of any language are an open system, less strictly organized in comparison with the units and rules of the phonetic and grammatical levels".

Table 4 shows the information space terms featuring lexical interference as they are borrowed into Kazakh by the relevant word forms with minor changes at the phonetic and morphological levels. There are twenty-two items that constitute two-thirds of all entries.

TABLE 4
INFORMATION SPACE TERMS SHOWING LEXICAL INFLUENCE

| English term | = | Kazakh term |
|---|---|---|
| coronavirus | = | koronavirus |
| quarantine | = | karantin |
| online | = | onlain |
| internet | = | internet, ğalamtor |
| president | = | prezident |
| COVID-19 | = | COVID-19 |
| rating | = | reiti ñ |
| pandemic | = | pandemia, indet |
| startup | = | startap |
| medic | = | medik |
| trend | = | trend |
| economics | = | ekonomika |
| content | = | kontent |
| vaccine | = | vaksina |
| cyber | = | kiber |
| ZOOM | = | ZOOM |
| offline | = | oflaın |
| lockdown | = | lokdaun |
| fake | = | feik |
| webinar | = | vebinar |
| lifehack | = | laifhak |
| challenge | = | chellenj |

Let us focus on two terms in Kazakh that suffer from linguistic interference. First, *ğalamtor* (*internet* in English) shows the influence of the English language greatly regardless of possessing the Kazakh equivalent, native speakers still use English borrowing. Secondly, *indet* (*pandemic* in English) is mostly substituted by its Russian equivalent *pandemia*. Online newspaper platforms apply *internet* and *pandemia* in most cases.

(9)      *Qazaqstan Respublikasynda tūmau pandemiasyna den qoiudyñ ūlttyq josparyn bekıtu turaly.* [transl. On approval of the national flu pandemic response plan in the Republic of Kazakhstan https://adilet.zan.kz/kaz/docs/R090000120_ (in Kazakh, accessed 2 February 2021)]

(10)      *Pandemia – qauıp ärı mümkındık.* [transl. Pandemic-threat and opportunity. https://egemen.kz/article/254006-pandemiya-%E2%80%93-qauip-ari-mumkindik (in Kazakh, accessed 2 February 2021)]

(11)      *30 krupneişih torgovyh internet-ploşadok – 2020* [transl. 30 largest online trading platforms - 2020 https://forbes.kz/leader/30_krupneyshih_torgovyih_internet-ploschadok_-_2020_1604068634/ (in Russian, accessed 2 February 2021)]

Analysing our findings, we strongly agree with Karlinsky's idea that a language's vocabulary suffers another language's influence in the language contact process to the greatest extent.  Besides, we admit that together with the dominant lexical interference, the search terms experience orthographic interference resulting in possible spelling errors.

*E.  Semantic Interference*

This type of language interaction appears at the level of meaning under the impact of the source language. The polysemy, homonymy, and synonymy of grammatical forms are common for it, standing for the reasons for its occurrence. The main semes' inadequate identification is most often noted when using prefixes, suffixes, prepositions, conjunctions, various parts of speech, forms of tense, and mood (Nikiforova & Gredina, 2014, p.635). The specific situation of communication determines the meaning of the term. To correctly use the terms, it is necessary to determine the semantic expediency of their use according to the scope of the concept's semantic structure (Anafinova, 2012, p.71).

To illustrate, we propose examples of semantic interference in *corona* that has come to possess additional meaning due to the pandemic. Initially, the direct meaning refers to the king's or queen's headwear. *Corona* bears a pandemic-related meaning related to coronavirus (12), while the same term conveys the concept of a head-covering (13, 14, 15).

(12)      *The word "Corona" has acquired a new meaning within the new realities. "He has a corona," it is said of someone who contacted the coronavirus.* [https://tengrinews.kz/ accessed 5 February 2021]

(13)      *She is not on a diet, does not wear high-heeled shoes, does not worry in front of the cameras, and does not take offence at malicious comments on social networks. This is how Regina Vandysheva lives, who received two titles last year - "Miss Almaty" and "Miss Kazakhstan". However, what about the stories that beauties get their crowns*

*(corona in the original text) thanks to money or patrons? "This is a stereotype. It is destroyed, " - confidently said Regina Vandysheva in an interview with Forbes Woman* [https://forbes.kz/ accessed 5 February 2021]

(14)     *The Akimat of the East Kazakhstan region has received the international award "Golden Crown (corona in the original text) of Quality" of the company Business Initiative Directions, Kazinform reports regarding the press service of the East Kazakhstan region.* [https://tengrinews.kz/ accessed 5 February 2021]

(15)     *The crown (corona in the original text), decorated with diamonds and other precious stones, was exhibited in a particular case.* [https://dictionary.cambridge.org/dictionary/ accessed 5 February 2021]

The given examples correspond to the dual meaning of *corona* proving semantic interference. People do not imply its direct meaning as a crown but understand it as pandemic disease. We may assume that this transferred meaning is relevant due to the COVID-19 spread. As soon as the global and local situations improve, the reduced form *corona* with the meaning of *coronavirus* may not be used so far.

Overall, having analyzed the information space terms, we reveal linguistic interference features at different language levels. The given examples convey phonetic, orthographic, grammatical, lexical, and semantic interference according to Alimov's differentiation of linguistic interference. It results from the language contact where English serves as a source language, whereas Kazakh is a recipient one.

## VI. CONCLUSION

In contemporary Kazakh linguistics, the issue of interference between Kazakh and English has become a highly discussed issue in the scholarly community. We propose the study on linguistic interference focusing on its differential features in information space terms. Language corpus outcomes stand for research instrument, while Alimov's typology is served as a framework.

The corpus built and processed with #LancsBox program, extracts the list of the most frequently used terms from major online newspaper platforms' websites in Kazakhstan. Most of the terms are borrowed from English, while there are those of Kazakh and Russian origin. Amongst all information space terms, the term *coronavirus* possesses the highest numbers in occurrence and frequency that may define it as the Word of the Year 2020 in Kazakhstan. In addition, searching the global corpora, we present an overview of the term *coronavirus*. We admit that two domestic corpora are relatively small and need to be enlarged to provide sufficient data for research. Following Alimov's framework, we analyse the terms that feature interference at the phonetic, orthographic, grammatical, lexical, and semantic levels.

We consider that the findings of the study are important in several respects. At first, they provide another dimension to studies on the linguistic interference in Kazakh from a typological perspective. Secondly, further studying can benefit from using the corpus outcomes as they give the linguistic situation in information space sources in 2020 in Kazakhstan.

Overall, the paper has aimed to analyse linguistic interference in information space terms through corpus tools comparing Kazakh and English. More specifically, we presented: 1. Kazakhstani information sources; 2. the corpus built and processed with #LancsBox program; 3. the search of the term in the foreign and domestic corpora; 4. linguistic interference and its differential features in the information space terms in a multilingual environment.

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# Digital Versus Printed Multilingual Dictionary: Developing Young Learners' English Literacy

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*Abstract*—This study aimed to compare the effect of digital and printed multilingual dictionaries on young learners' literacy. Besides, it also explored the students' responses on the implementation of those dictionaries. To achieve the study's objectives, the researchers followed a sequential mixed method that started with the quantitative method and followed with the qualitative method. There were two classes involved in this study. Those two classes were selected using the matching technique. One class was treated as an experimental class, while the other was the control class. To collect the study's data, the researchers used a literacy test for the quantitative method and a questionnaire, and an interview guide for the qualitative method. The quantitative data were analyzed statistically using an independent t-test, while the qualitative data were analyzed using an interactive data analysis model. This study statistically confirmed that the digital multilingual dictionary was better than the printed dictionary. The results of the questionnaire and interview supported the finding that young learners had positive responses toward the use of both dictionary, however they also affirmed that the digital dictionary was more interesting and could help them more to study English vocabulary with the pronunciations.

*Index Terms*—digital dictionary, literacy, multilingual dictionary printed dictionary, young learners

## I. INTRODUCTION

Literacy plays a vital role in academic development. It primarily concerns the ability to read and write. Experts state that literacy is a crucial factor influencing intellectual and emotional development (Clair-Thompson et al., 2018). It brings language learners to have lifelong learning and reach success in their community (Djonov et al., 2018) and produce a better quality of future human resources (Wijayanti, 2020).

The facts showed that students in many developing countries have a low literacy rate. The literacy rate of Indonesian children, for instance, is shallow in Southeast Asia. Being viewed from the reading test of Programme for International Student Assessment (PISA), it was ranked 64 out of 70 countries with an average of 397 in 2015 (Condliffe et al., 2017; FactMaps, 2017). This capability continues to decline with an average of 371 (2018) below the average of 487 set by the OECD (Harususilo, 2019). These data indicated that literacy skills, especially reading, need serious treatment.

Low literacy skills are caused by many factors, such as low quality of education, insufficient infrastructure that supports education (computers, electricity, gadgets, signals, learning media, complete libraries, and books), and students' low reading interest (Abrori, 2018). Literacy habits, fewer reading sources, a less supportive environment, and lack of concentration are other factors that also hinder literacy development (Akbar, 2017; Sawyer et al., 2018). A recent study proved that Indonesian university students' reading literacy was unsatisfactory due to low interest and bad habits in reading (Wijayanti, 2020).

Reading habits should be built since childhood to develop literacy skill. Reading skill becomes the basis for literacy development. The higher the reading competence, the better the literacy skill is (Ratminingsih et al., 2020; Ratminingsih & Budasi, 2018). Good literacy skill will enable the students to understand, create, and communicate information in oral or written form (Wulandari et al., 2021). Therefore, the more they read, the better their academic achievement and understanding of their reading and writing (Loan, 2009; Ratminingsih et al., 2020).

Previous research has further proved that dictionaries improve reading comprehension and English vocabulary (Abrori, 2018). Dictionaries are proved to be effective in helping learners make sentences using English (Chan, 2012). The use of both electronic and non-electronic dictionaries and reading strategies were verified to improve reading comprehension (Medina, 2019). The research results also revealed that although most of the participants used online dictionaries in practice as they offer speed access in a short time, they also appreciated the advantages of printed dictionaries mainly because they are more informative than online ones (Tulgar, 2017).

Furthermore, there was a significant difference between the use of printed dictionaries and electronic dictionaries in understanding reading texts and vocabulary. The electronic dictionary was verified to be more effective than the printed one in improving reading and vocabulary skills (Alharbi, 2016; Rezaei & Davoudi, 2016). Both teachers and students showed positive attitudes towards the use of electronic dictionaries. The use of electronic dictionaries in learning English could increase learning motivation, and students can study independently (Dashtestani, 2013). Studies on digital and printed multilingual dictionaries are still lacking, especially for primary school students. Compared to the previous studies (Alharbi, 2016; Chan et al., 2018; Medina, 2019), they were all focused on tertiary level students mostly majoring in English in ESL and EFL context, while this current study is focused on the young learners. Besides, young learners are categorized as generation Z, born in the digital era, so they are more aware of technology use. Furthermore, there is still a debate on the effectiveness of digital and printed dictionaries. On the one hand, some studies found no significant difference between the use of printed dictionaries and the digital dictionary in terms of students' vocabulary mastery (Filer, 2017; Trinh et al., 2021). On the other hand, the other studies found that digital dictionary has a better effect on students' vocabulary mastery than printed dictionaries (Alharbi, 2016; Trinh et al., 2021). Hence, this present study tried to fill the gap in researching the dictionary use in EFL context in primary education to investigate whether or not there is a significant difference in young learners' literacy skills being treated differently, that is through either printed or digital multilingual (English, Indonesian, Balinese) dictionary.

The research questions formulated for this study are:

a. Is there a significant difference in young learners' literacy being treated with different types of dictionaries?

b. How are the students' responses toward the implementation of digital and printed dictionaries?

## II. REVIEW OF RELATED LITERATURE

### A. Literacy Development

Literacy plays a vital role in 21st-century learning because literacy is the foundation for obtaining various information and knowledge. Literacy includes receptive and expressive language skills. Receptive language skills are language skills to obtain information, such as listening and reading, while expressive language skills are language skills to communicate information such as speaking and writing (Hirai et al., 2010). So, language literacy includes written and spoken language skills consisting of listening, speaking, reading, and writing, which requires critical thinking skills to communicate effectively. Therefore, literacy needs to be encouraged and trained so that people have a critical attitude in responding to any information and interactions that are carried out.

The development of literacy should be started at an early age because it benefits individuals themselves or the wider community directly or indirectly. A study by Niklas et al. (2016) found that reading books conducted by parents to their very young children contribute meaningfully to a favorable home literacy environment and support children's language development. Children who have developed their literacy earlier will achieve an understanding and mastery of the target language more quickly (Ratminingsih & Budasi, 2018). Two benefits of literacy development are increasing vocabulary and gaining various knowledge and information. Vocabulary is the foundation of literacy. The more vocabulary possessed, the better the students' language literacy (Ganesis, 2019; Safrizal et al., 2020), and the better they are at expressing language orally or in written form (Alqahtani, 2015). Thus, vocabulary plays a central role in literacy. Vocabulary ability affects four language skills, so it is necessary to enrich vocabulary to communicate well (Patesan et al., 2019).

### B. Multilingualism in Education

Globalization has increased the value of multilingualism, and speaking different languages has an added value (Cenoz, 2013). Li (2011, p. 4) defined a multilingual individual as "anyone who can communicate in more than one language, be it active (through speaking and writing) or passive (through listening and reading." Another well-known definition of multilingualism is given by the European Commission (2007, p. 6). It is the ability of societies, institutions, groups, and individuals to engage regularly with more than one language in their day-to-day lives. Indonesia, in this case, has embraced multilingualism in education since its independence in 1945. This is because the Indonesian language, which is the first or second language of Indonesian people, is learned as one subject in the school curriculum and is used as the medium of instruction. Suhery et al.(2019) strengthened that Indonesian is generally spoken as the first language by Indonesian people in urban areas and as a second language by those residing in more rural parts of Indonesia. The local languages (mother tongue of most students) are also learned as the local content subjects and as the medium of communication in their daily life in the schools or outsides, depending on the places where they are used. Different places and provinces have different local languages. Meanwhile, English is the first and most important

foreign language which entered the school curriculum since the primary level of education since 1994. This indicates that at least three languages are learned in most schools in Indonesia.

Multilingualism plays a significant role in developing the intercultural skills necessary for global talent in a globalized workplace, for an effective and engaged cosmopolitan global citizen, and is essential in addressing complex global issues. In a multilingual and multicultural world, foreign language skills and knowledge of other cultures are essential global competency and social skills (Saltanat & Kellen, 2019). Some recent studies indicated that teaching and learning in more than one language have many positive effects on the learner (Rogers, 2014). The use of more than one language in education by prioritizing students' *first* language, at least during the first six years of school, gives them a strong foundation for learning further languages from secondary education onwards (Rogers, 2014). A study by Suhery et al. (2019) proved that the students in Islamic boarding schools in Indonesia have successfully learned four languages, Arabic for learning religion, English for a language of science, technology, and global communication, Indonesian as the formal use and national language, and the local language to show the students' identity, culture and to avoid those local languages from loss and endangerment.

*C. Printed and Digital Dictionary*

The sources of reading in this digital era are printed and digital. The number of internet users is increasing from time to time. It rose 9.1% from January 2018 to January 2019. In Indonesia, it raised 13% in 2018 (Wijayanti, 2020). The number of internet and smartphone users in Indonesia has amplified since 2020 when online learning became mandatory (Prasetiyo et al., 2021). Thus, both sources of learning, printed and digital, are necessary. However, the current development of technology brings about the popularity of digital media. One of the sources to develop literacy is a dictionary. It is a tool designed to assist users in language-related tasks (Lew, 2016). A dictionary contains words from a language, usually arranged alphabetically, explaining their meaning, pronunciation, and spelling (Setyawan, 2015). There are several types of dictionaries, namely monolingual, bilingual, and multilingual. Monolingual dictionaries are written in one language, while bilingual and multilingual dictionaries contain two or more languages that provide word definitions in a way that is easy to understand and use for bilingual or multi-way language (Setyawan, 2015). Various dictionaries, which have recently become an attraction for research in developing reading and writing skills, are printed dictionaries, electronic dictionaries, one-language dictionaries, and two-language dictionaries (Alharbi, 2016).

The language users need a dictionary to master the vocabulary and enhance the vocabulary to use the language (Faraj, 2015). It has a great significance to help language learners to develop language skills and knowledge such as phonetics, pronunciation, word roots, grammar, and register besides providing the meaning of the searched vocabulary item (Tulgar, 2017). For students who are not yet fully covered by technology, learning resources in a printed version of the dictionary provide maximum access to both in-class and outside-of-class learning. In contrast, those with maximum access can utilize the digital version optimally. Printed dictionaries are still needed, but digital dictionaries are easy and more flexible to use (Amirian & Heshmatifar, 2013). The most current study showed that a printed multilingual picture dictionary could assist young learners' literacy because it was developed based on the themes contained in the syllabus (Wulandari et al., 2021).

Meanwhile, during the pandemic, technology in learning is becoming more necessary. The students could use their mobile phones, which allow them to learn inside or outside the classroom (Miagah & Nezarat, 2012). Digital media, which combines text, audio, images, or numbers through a computer, is more flexible, effective, and efficient to use through online learning). The use of e-dictionaries was proved to better impact students' reading and vocabulary skills while reading the text (Alharbi, 2016). They can increase learning motivation, and students can study independently (Dashtestani, 2013). Empirical evidence also indicates that language learners generally prefer bilingual to monolingual dictionaries because a native language equivalent usually is far easier to understand and process than a definition in the foreign language (Knezevic et al., 2021). Another study found that specialized dictionaries enhance the students' learning outcomes (Milić et al., 2018). Following this latest finding, this current study also proposed the use of a specially designed thematic picture-based dictionary that accommodates the characteristics of young learners.

III. METHOD

This study applied a mixed-method procedure. It was conducted by following a sequential mixed-method procedure that started with the quantitative method and then followed with the qualitative method. The quantitative method was performed through an experimental study using a post-test-only control group design. In contrast, the qualitative method was done by distributing a questionnaire and interviewing. The study was conducted in a public school in Buleleng regency- North Bali. The school is SDN 3 Banjar Jawa which lies in the center of Singaraja City. The reasons for choosing this school are namely (1) it is representative in terms of the number to determine the population, (2) it is a public school which represents most primary schools in the country, and (3) the students in the schools have access on using technology in learning.

The study population was 283 students consisting of 99 of grade four, 89 grade five, and 95 grade six. Each grade was divided into three classes. The two intact group samples of the study were determined using a matching technique. According to Fraenkel et al. (2012), the matching technique can be used to make sure two intact groups were

insignificantly different. From the statistical matching technique carried out from three different classes of grade four, five, and six, respectively, two groups of grade four were insignificantly different in their English achievement before the treatment.

The main instrument of the study was the literacy test. The test consisted of vocabulary and reading comprehension, which was distributed to the two group samples after they were treated with the teaching of reading words and sentences with the assistance of different dictionaries, digital and printed. The test was validated in terms of content by expert judgment and empirically by being tried out in the field and analyzed for validity and reliability. Since there was only one correct answer for the item, its validity was measured using Pearson Product Moment and its reliability was calculated using Cronbach's Alpha.

The treatments to the students were given within three teaching sessions in the form of reading words and sentences based on three different themes from ten themes in the dictionaries (Greetings and Introduction, Family, and Things in the Classrooms) determined by the teacher. After the treatments were finished, the literacy test was delivered. Then, the questionnaire using the Likert scale was distributed to all students in the two classes. Next, the interview was conducted to confirm the students' responses on the implementation of the dictionaries.

There were two kinds of analysis of data. First, the data were analyzed using descriptive statistics, which measured the central tendency (mean, median, mode, standard deviation, and variance). Next, it was continued with inferential statistics using a t-test. Prior to t-test analysis, prerequisite testing was conducted, namely normality and homogeneity test. Furthermore, the effect size was calculated using the Hedges' g formula. Hedges' g was chosen because the number of samples in the two groups was different. For the interview result, the researchers narrated them in terms of excerpts.

## IV. FINDING

This study aimed to investigate two research questions, (1) the difference of young learners' literacy being treated with a digital dictionary and printed dictionary and (2) learners' responses towards the implementation of digital and printed dictionaries. Thus, in this section, the researchers explain the study findings, including the descriptive statistical analysis result on learners' literacy score, the data normality and homogeneity tests results, and the inferential statistical analysis using an independent t-test. Then, it is followed with the calculation of the effect size and the student's responses on the implementation of the digital and printed dictionaries.

The Difference of Young Learners' Literacy being Treated with a Digital Dictionary and Printed Dictionary

### A. Descriptive Statistical Analysis Result

The descriptive statistical analysis shows that the students who learned using a digital dictionary had better literacy scores than those who learned using a printed dictionary. It can be seen from the literacy test mean scores of those two groups of students. For those who learned using a digital dictionary, their literacy test mean score was 85.1, while for those who learned using a printed dictionary, it was 77.28. In addition, the students who learned using a digital dictionary got a better result than those who learned using a printed dictionary that can be identified from the minimum and maximum scores they achieved. The detailed results of the descriptive statistical analysis of the two groups are displayed in Table 1.

TABLE 1
DESCRIPTIVE STATISTICAL ANALYSIS RESULT

|  |  | Digital Dictionary | Printed Dictionary |
|---|---|---|---|
| N | Valid | 30 | 29 |
|  | Missing | 0 | 1 |
| Mean | | 85.10 | 77.28 |
| Median | | 85.00 | 76.00 |
| Mode | | 79.00 | 80.00 |
| Std. Deviation | | 4.67 | 4.06 |
| Variance | | 21.81 | 16.49 |
| Range | | 15.00 | 16.00 |
| Minimum | | 78.00 | 70.00 |
| Maximum | | 93.00 | 86.00 |

### B. Prerequisite Tests

Before the researchers analyzed the data using an independent t-test, they carried out prerequisite tests that included normality and homogeneity tests. The normality and homogeneity test results are presented in Table 2 and Table 3.

TABLE 2
NORMALITY TEST RESULT

| | Kolmogorov-Smirnov[a] | | | Shapiro-Wilk | | |
|---|---|---|---|---|---|---|
| | Statistic | df | Sig. | Statistic | df | Sig. |
| Digital Dictionary | .104 | 29 | .200* | .946 | 29 | .140 |
| Printed Dictionary | .141 | 29 | .149 | .959 | 29 | .308 |
| a. Lilliefors Significance Correction | | | | | | |
| *. This is a lower bound of the true significance. | | | | | | |

Table 2 shows that the data from the two groups of students were normally distributed. It can be seen from the Kolmogorov-Smirnov and Shapiro-WilkSig. The values of the two groups were > 0.05. In addition, the data were also proved homogenous from the result of the homogeneity test. It can be identified from the Sig. The value of the homogeneity test was > 0.05, as shown in Table 3.

TABLE 3
HOMOGENEITY TEST RESULT

| Levene Statistic | df1 | df2 | Sig. |
|---|---|---|---|
| .815 | 1 | 57 | .370 |

When the data have been verified normal and homogenous, the researchers continued the analysis to the independent t-test analysis. The analysis results demonstrate that the learners' literacy scores of the two groups were significantly different. It can be observed from the Sig. (2-tailed) values of the independent t-test result that was < 0.05.

TABLE 4
INDEPENDENT T-TEST RESULT

| | | t-test for Equality of Means | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | | | | | | | 95% Confidence Interval of the Difference | |
| | | t | df | Sig. (2-tailed) | Mean Difference | Std. Error Difference | Lower | Upper |
| Literacy Score | Equal variances assumed | -6.856 | 57 | .000 | -7.82414 | 1.14113 | -10.10921 | -5.53906 |
| | Equal variances not assumed | -6.873 | 56.381 | .000 | -7.82414 | 1.13840 | -10.10429 | -5.54399 |

The descriptive statistical analysis and the independent t-test analysis confirm that the digital dictionary was better than the printed dictionary in helping the learners get higher scores in literacy tests. To identify how large was the effect that the digital dictionary had compared to the printed dictionary, the researchers also performed effect size analysis using Hedges'g effect size analysis. The size effect analysis confirms that the digital dictionary had a large effect on the students' literacy scores. It was justified by the Hedges'g size effect that was > 0.8. According to Cohen (1998), if the size effect is > 0.8, it will be categorized into a large effect (see Table 5). The calculation of the effect size using Hedges' g formula is presented in the following calculation:

Hedges' $g = \dfrac{(M_1 - M_2)}{SD^*_{pooled}}$

Hedges' $g = \dfrac{(85.1 - 77.28)}{4.380977}$

$= 1.78499$

TABLE 5
EFFECT SIZE CATEGORY

| Values | Category |
|---|---|
| 0.2 | Small Effect |
| 0.5 | Medium Effect |
| 0.8 | Large Effect |

*C. The Learners' Responses Towards the Implementation of Digital Dictionary and Printed Dictionary*

The students' responses on the implementation of the digital and printed dictionaries were viewed from the criteria of good learning media. Five criteria were used to evaluate the two dictionaries. Those criteria were appropriateness, accuracy, currency, clarity, and presentation (Tan & Wong, 2004). The comparison of the students' responses on the digital and printed dictionaries is described in Table 6.

TABLE 6
THE COMPARISON OF STUDENTS' RESPONSES ON DIGITAL AND PRINTED DICTIONARIES

| No | Aspect | Score | |
|---|---|---|---|
| | | Printed | Digital |
| 1. | **APPROPRIATENESS** | | |
| | Match the characteristics of students | 5 | 5 |
| | Compatible with the availability of school facilities | 5 | 5 |
| 2. | **ACCURACY** | | |
| | The material is in line with the curriculum (what students should learn) | 5 | 5 |
| 3. | **CURRENCY** | | |
| | The media used is following technological developments | 3.93 | 4.93 |
| 4. | **CLARITY** | | |
| | The material is presented clearly | 4.93 | 4.93 |
| | The difficulty level of the material matches the student's level | 4.93 | 4.93 |
| 5. | **PRESENTATION** | | |
| | **Text** | | |
| | The size and type of text is appropriate so that it is easy to read | 5 | 4,93 |
| | **Graphic** | | |
| | Use pictures, diagrams, photos, or graphs that support the material explanation | 5 | 5 |
| | Use simple pictures, diagrams, photos, or graphs to avoid bias | 5 | 5 |
| | Use pictures, diagrams, photos, or graphs that attract students' attention | 4.93 | 4.93 |
| | **Color** | | |
| | Use of appropriate and harmonious composition, combination, and resolution of colors | 4.93 | 4.93 |
| | The colors used can attract students' attention to the important information to be conveyed | 4.93 | 4.93 |
| | The color combination used makes learning fun | 4.86 | 4.93 |
| | **Audio** | | |
| | Provide audio that supports the explanation of the material | 1 | 5 |

Based on the questionnaire result, it was discovered that the implementation of a digital dictionary was better in two aspects compared to a printed dictionary. They were in the currency and presentation aspects. The researcher interviewed the students to further confirm why the students gave a lower score in those two aspects for the printed dictionary. The interview result revealed that the students preferred to use the digital dictionary than the printed dictionary. They all stated they liked the digital one better because it was not heavy, not easily torn out, and lost. The experimental groups also agreed on the importance of oral pronunciations provided in digital dictionaries.

S3 : If it is on a smartphone and laptop, it is easier, not easily torn out and lost.
S8 : Better digital dictionary, it is not heavy to bring.
S2 : I like a digital dictionary because there are pronunciations of words.
S12 : It is easier to find a word I want using a digital dictionary.
S5 : I like to study using a smartphone. I just need to click it.

Being further questioned on how to make them speak English, they all affirmed that vocabulary is essential in learning. They realized that having a lot of English vocabulary will help them communicate in English. Below are their responses.

S1 : It is very important to have a lot of vocabulary so that we can speak English.
S7 : Yes, without vocabulary, I cannot speak English.
S13 : With a lot of vocabulary, I can speak English.

When asked about their opinion of using dictionaries in learning English, they agreed that a dictionary is important to build their understanding of the meaning of words. Below is the excerpt of their answers.

S10 : Yes, a dictionary is very important because it helps me understand the meaning of words.
S14 : I like the dictionary in different languages because it is easier to understand the meaning of words.
S4 : English words are difficult, so I like to use a dictionary to find the meaning in *Indonesian and Balinese.*

Being questioned about the pictures in the dictionaries, they all responded that they loved the use of colorful pictures, which made them more interested in learning words, as described in the excerpts below.

S1 : I love the pictures in the dictionary. It is fun. I like to study English, then.
S6 : I like there are colorful pictures. It is easier to understand the words.
S15 : It is better with pictures, it is interesting and makes the lesson easier.

## V. DISCUSSION

This research aims to justify whether or not there is a significant difference in young learners' literacy after being treated with different types of dictionaries in the learning of words and sentences and to analyze the effect size of the treatment. To answer the first question, the descriptive and inferential statistics that have been conducted have justified

that there is a significant difference in the young learners' literacy after they were taught with the help of the different dictionaries.

The experimental group, which was treated with a digital dictionary, outperformed the students from the control group. The mean score of the experimental group was 85.10, while the control group was 77.28. This finding indicates that the digital dictionary is more effective in helping students improve their literacy skills. This finding was supported by the results of some studies that found technology involvement could indeed enhance the quality of the instruction (Agustini et al., 2019; Al-Amin et al., 2021; Azubuike et al., 2021; Piper et al., 2016; Zin et al., 2013).

In particular, the technology employed in this study was a digital dictionary, which helps young learners be more interested in their learning of English. Those students were more attracted to the use of technology because they were the generation Zborn in 1995-2012 (Pichler et al., 2021; Sakdiyakorn et al., 2021), who cannot be separated with mobile devices (Ozkan & Solmaz, 2015; Sunday et al., 2021). This generation normally spends many hours on their smartphones and is competent in using technology (Andréusch & McCarthy, 2021; Jaciow & Wolny, 2021). Thus, they were very happy to learn with technology devices.

In this study, the students' literacy was demonstrated from their ability to answer the test consisting of two parts: vocabulary and sentences. This finding strengthens Putra (2020) and Ganesis (2019) that the use of dictionary makes students could remember more vocabulary so that they possess better literacy skills. Their vocabulary development affected their ability to understand sentences which were revealed from the test result designed in the form of reading skills. Henceforth, it is congruent with Alqahtani (2015) and Patesan et al. (2019).

Regarding the achievement of the mean scores, both groups were not far apart. The students in the control group obtained a good category (77.28), while those in the experimental group possessed a very good category (85.10). This signifies that the two types of dictionaries help students learn vocabulary to build their language. Regardless of the types, the dictionaries help them master the vocabulary to use the language (Faraj, 2015; Nasri et al., 2015; Wulandari et al., 2021). Provided with the meanings of vocabulary in different languages (Indonesian and Balinese), the students can develop their knowledge of the words of the searched vocabulary (Tulgar, 2017).

The interesting finding from this study is that both dictionaries consisted of pictures to visualize the words with the example of the use of words in the context of sentences. The result indicates that the young learners are more captivated with the digital dictionary than the printed ones. Some previous studies also confirmed that the digital dictionary is more attractive than the printed dictionary (Filer, 2017). Apart from being easy and more flexible to use (Miagah & Nezarat, 2012; Nasri et al., 2015), this research finding corroborates the previous ones that the use of e-dictionaries was verified to have a better impact on students' reading and vocabulary skills while they were reading the text (Alharbi, 2016). They can build up their learning motivation when the media used is the digital one, which is more pertinent to their life as generation Z students who are more apt with technology use in education and they are perfectly good in almost all digital devices and are unable to live without these devices (Dashtestani, 2013; Takács et al., 2016). They will be more motivated and learn better when current technology is integrated with the learning process, and teachers give them a chance to learn at their own pace (DiMattio & Hudacek, 2020; Seibert, 2021). In addition, the use of mobile devices for learning has been proven to have a positive effect on students' achievement (Sung et al., 2016).

This resulted in the effect size, which established a large effect, meaning that the use of digital dictionaries highly affected the students' literacy skills. The finding of this research also confirms Ratminingsih and Budasi (2019) that digital media was more effective than printed one to improve the students' English achievement. Besides that, it is worth noting that the digital dictionary is equipped with the audio of pronunciation in three different languages. This might be the reason for the difference in their literacy, as Tulgar (2017) stated that the dictionary provides not only the meaning of vocabulary item but also pronunciation, which helps students use the language appropriately, either written or oral. It is consistent with Ratminingsih and Budasi (2019) that combining pictures, texts, and sound effects brought differences. It also corresponds with Wulandari et al. (2021) that good literacy skills enable students to understand, create, and communicate information in oral or written form.

## VI. CONCLUSION

Based on the study results, two major things can be concluded. First, there is a significant difference in the effect of digital and printed dictionary implementation on the young learners' literacy. This study confirms that a digital dictionary has a better impact on the students' literacy. The effect size also affirms that it is large, which signifies that the different treatment impacts literacy. Second, the students have positive responses towards the use of both dictionaries. However, the digital dictionary works better because it fits the young learners' characteristics and is a suitable learning medium for young learners, who are the generation Z that cannot be separated with digital devices. Specifically, they believed that the digital dictionary were better in the currency and presentation aspects. Since this study only involved a small number of samples, a further study needs to be conducted to get a more valid result that can be generalized to a larger population.

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# Exploration of EFL Freshman Law Students' Attitudes on Telegram Messenger Usability in a Legal Terminology Course

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*Abstract*—In recent years, there has been an increasing tendency for educational institutions and EFL instructors to integrate social media platforms in English language learning environments. The hypothesis is that social media platforms, including Facebook, Twitter, and Telegram, have positive impacts on the development of reading, writing, and communication skills, as well as the vocabulary development of EFL students. Despite the prolific literature on the effectiveness and usability of social media platforms, including Telegram, in EFL contexts, very little research has been done on the impact of Telegram Messenger on language development in general and the vocabulary development of ESP students. Thus, this study explores EFL law students' views of the usability of Telegram Messenger in a Telegram-supported legal terminology course. This quantitative study applies convenience sampling and adapts Kusuma and Suwartono's (2021) survey questionnaire to collect data. The findings reveal a multi-faceted and very clear picture of Telegram Messenger as an informal form of virtual learning media. The findings confirm that Telegram Messenger is a very beneficial and effective tool, as demonstrated in the legal terminology course. Students express satisfaction with Telegram Messenger due to its easy accessibility and flexible use. They have positive attitudes concerning the educational applications of Telegram Messenger, especially in establishing learner–learner and lecturer–learner types of interaction and keeping them updated with lectures and examination-related issues. Telegram Messenger assists students in catching up with the lectures they cannot attend due to unfavorable circumstances.

*Index Terms*—EFL, ESP, legal terminology, mobile-assisted language learning, Telegram

## I. INTRODUCTION

Digital technology can play a pivotal role in developing language teaching and learning processes (Alakrash et al., 2020). Its rapidly increasing use in language learning has arisen from the need to integrate technology more efficiently into language teaching as a means of enhancing students' development of the four language skills (Alodwan, 2021). Integrating digital technology in language learning has proven to be successful and effective in executing tasks and reforming language teaching environments (Gilakjani, 2017), and in boosting students' willingness to communicate and interact during teaching activities (Chotipaktanasook, 2016). By integrating technology, students can participate in a blended learning environment, involving both in-class learning and online learning, such that students can attend traditional classes and undertake online assignments outside the classroom (Yinka & Queendarline, 2018). Blended learning paves the way for students to engage in semi-independent learning. Thus, it is common to find universities incorporating social media with traditional learning methods and allocating students' learning time outside face-to-face teaching for specialized and non-specialized courses. In addition, it facilitates teacher–student cooperation and interaction.

E-learning has become an indispensable evaluative component in educational programs. Many countries have come to rely heavily on e-learning to support traditional modes of education (Auer & Tsiatsos, 2019; Polly & Binns, 2018; Zayani, 2018). During the COVID-19 pandemic, education ministries around the world called for the total replacement of face-to-face learning with online learning as a measure to curb the spread of the virus and to guarantee students' safety (UNESCO, 2021). In such e-learning environments, students can learn the same lessons and lectures online as

they do offline. Some researchers have opted for e-learning based on its practical strengths, characterized by facilitative activities that lend themselves to the teaching and learning process (Kusuma & Suwartono, 2021). E-learning is a cost-effective, time-saving, and knowledge-enriching means of educational provision (Agarwal & Pandey, 2013).

ESP technology-assisted courses have come to be in great demand, particularly at educational institutions that have adopted blended learning. In this regard, electronic devices have gone beyond being tools of entertainment in leisure to necessary educational media (Embi, 2018). The incorporation of e-learning in ESP courses has been found to promote students' interest in language learning (Alodwan, 2021). Moreover, technology-assisted language learning programs account for individual differences through the analysis of learning input and the provision of feedback. Recently, most ESP technology-assisted courses worldwide have employed mobile-assisted language learning applications. Mobile-assisted language learning is an informal language learning tool that exploits the relationship between technology and language learning to provide greater room for learner-centeredness and autonomy (Lestari & Wardhono, 2020). Mobile language learning applications can augment students' language, communication, motivation, and thinking skills (Lestari & Wardhono, 2020). In addition to aiding language teaching, they are of use in educational research projects.

Careful consideration needs to be given to the appropriate selection of a technology prior to its implementation in e-learning programs (Nova, 2020). This requires teachers to know how such a technology functions and how to incorporate it effectively in their practice (Faramarzi et al., 2019). More importantly, employing a certain technology in e-learning programs depends on the accessibility of the technology itself to teachers and students (Kusuma & Suwartono, 2021). Furthermore, the decision to employ a specific technology is based on its potential to assure multi-dimensional outcomes, demonstrated in increasing students' concentration and maintaining their interest in the subjects they study, strengthening their analytical skills, and allowing them to explore new concepts independently, and gain an understanding of the world (Muslimah, 2018). Technologies can positively impact classrooms since they serve many learning styles, build genuine learning experiences, reinforce critical thinking skills, and train students to apply multiple media (Azman et al., 2018). Students are increasingly becoming technophiles, not only harnessing technology to learn course materials, but also seeking to adopt new digital technologies of all types. Smart digital technologies have proven to be productive in the learning process, particularly as students' use of smart cell phones has become almost ubiquitous. Mobile-supported classes expedite the accessibility of information, make the learning environment interactive, and increase students' enthusiasm for learning (Muslimah, 2018).

The field of digital technology has witnessed the development of a great variety of digital applications that have positively influenced English language teaching and learning (Abdullah et al., 2020). An example of these digital applications is Telegram, which is viewed as a mobile-assisted language learning application that is suitable for language assessment, lesson delivery, and assignment setting and evaluation (Lestari & Wardhono, 2020). Telegram is a relatively new arrival in the e-learning field, competing with WhatsApp, Google Chat, and many more instant messaging applications. It has been found to assist students' foreign language learning and international communication (Heidar & Kaviani, 2016). It has advanced rapidly, being used extensively to facilitate teacher–student interaction during the COVID-19 pandemic, which changed the delivery of language teaching and learning around the globe. Telegram Messenger has various creditable features that make it among the most favored platforms with technology users, such as guaranteed cyber-security, effortless use, high-speed uploading and downloading of files, and trouble-free connection (Faramarzi et al., 2019). Moreover, its cloud-based system ensures constant access to files exchanged across various channels and groups, and maximizes language learning by increasing interaction among learners and pushing them to cooperate in activities (Ahn, 2021).

This study is motivated by the fact that most university students around the world possess the latest smart phones and spend much of their valuable time browsing various social media applications. They sit for hours checking their Facebook and Twitter accounts, playing video games, and watching movies and sports. Hence, there is a need to integrate educational applications in university programs to balance students' study and fun time. One interesting way of doing this is to employ Telegram Messenger as it is one of the smartest means of learning required materials (Faramarzi et al., 2019). The aim of this study is to explore the use of Telegram Messenger in the teaching and learning process. It is anticipated that the study findings will benefit lecturers and students alike through analyzing the significance of employing Telegram Messenger in a real educational setting. Further, it will provide an insight into the successful utilization of Telegram Messenger for teaching and learning. Therefore, the objective of this study is to explore EFL freshman law students' perspectives on the use of Telegram Messenger in a legal terminology course. The study is guided by the research question: "What are freshman law students' perceptions of the use of Telegram Messenger in their legal terminology course?"

This study draws on and extends the Technology Acceptance Model (TAM) developed by Davis et al. (1989). TAM is an information system theory that sheds light on users' acceptance of an information technology (Ramamurthy et al., 2022). It is the most broadly employed theoretical framework and is based on two key factors that impact users' intention to utilize a new technology, i.e., *perceived ease of use* and *perceived usefulness* (Charness & Boot, 2016). TAM is well-known for its flexible application in various research contexts since it provides a fast and efficient means of establishing users' perspectives concerning a certain technology application (Han, 2003). To obtain additional information about users' technology behaviors and enhance learning in technology-supported environments (Weerasinghe & Hindagolla, 2018), various researchers have made several modifications to the original TAM.

## II. LITERATURE REVIEW

Some previous literature has specifically focused on the use of Telegram in the domain of language teaching and learning. For instance, Ramamurthy et al. (2022) examined students' perceptions of the use of Telegram to improve speaking skills in Malaysian tertiary education based on questionnaire and interview data. They used descriptive statistics to analyze their quantitative data and content analysis to analyze the interview data. They found that students had positive attitudes toward the use of Telegram and the language content posted on the app, but considered that appropriate guidance was needed for speaking activities. Kusuma and Suwartono (2021) investigated students' perceptions of the use of Telegram in English classes during the COVID-19 pandemic, focusing specifically on the challenges the students encountered in using the app. Their study findings showed that the students considered the use of Telegram to be highly effective, implying that the app was a useful and efficient tool in English classes. Further, Aladsani (2021) looked into ways of exploiting Telegram as a social network application and enhancing students' educational interactions in a university course. The study noted some instructional activities that can be conducted on Telegram to promote student interaction. Moreover, it reported that students view Telegram as a technology that helps boost interaction, and they elaborated on both the benefits and drawbacks of using the app in their course. The study explored the influence of the Telegram app in enhancing EFL students' writing skills and found that the writing of those in the experimental group improved significantly compared to that of those in the control group. Moreover, students' perceptions of the app were positive as it assisted them in saving and recording their writing. Putra and Inayati (2021) sought to describe the use of Telegram as a teaching medium in English and to establish students' perceptions concerning its use. The study found that using Telegram had positive effects on English language teaching. The app helped students become self-reliant and learn independently as all the course materials were pre-posted on Telegram. Moreover, the results showed that the students liked using Telegram as a teaching and learning tool. Nosenko et al. (2021) empirically investigated the application of Telegram Messenger in the high school context during the COVID-19 pandemic. The study found that Telegram Messenger supported the educational process under the conditions of forced quarantine restrictions and made it possible to accomplish the educational objectives.

Alakrash et al. (2020) examined the effect of the use of Telegram on EFL Arab students' English vocabulary learning and showed that was an efficient means of stimulating students to learn vocabulary. They suggest that Telegram can expedite the process of learning and foster interaction outside the classroom. In a similar vein, Abu-Ayfah (2020) contended that most EFL students recognized Telegram as a practical tool for enhancing English vocabulary learning. Lestari and Wardhono (2020) focused on the influence of Telegram as a mobile-assisted language learning application on EFL students' grammar learning. The study found evidence of a significant improvement in EFL students' grammar. What is more, most students expressed their satisfaction with Telegram due to its user friendliness, flexibility, and ability to provide a timely response. Furthermore, Ghobadi and Taki (2018) showed that the use of Telegram stickers in teaching vocabulary greatly contributed to students' learning of new items. More broadly, Klimova (2018) maintained that mobile phones, serving as multi-functional tools, could promote language skills, help students' retention of new vocabulary, and heighten students' learning motivation. These tools boosted students' self-confidence, encouraged engagement in class activities, and enhanced students' willingness to use technology in class for educational purposes. Shirinbakhsh and Saeidi (2018) examined the effectiveness of Telegram as a presentation technique for teaching reading strategies in IELTS preparatory courses employing experimental and control groups. The statistical data analysis showed that the experimental group performed better on the posttest than the control group. The authors argued that teaching reading comprehension via Telegram enhanced EFL learners' motivation and guaranteed more constructive, positive outcomes. According to Yinka and Queendarline (2018), students made use of Telegram to fulfil teaching and learning goals, and they concluded the platform was an important extension of traditional learning methods that should be used in blended learning environments. Wahyuni (2018) also concluded that Telegram Messenger is a useful form of media that can be used both in teaching and learning and in daily media communication. Naderi and Akrami (2018) additionally pointed out the increasing trend for using Telegram in instruction and noted that students turned to their mobile phones as the best devices for reading short texts. According to Aghajani and Adloo (2018), learning through Telegram was more meaningful in promoting students' writing outcomes, providing a supportive learning environment, and fostering students' enthusiasm and motivation for learning. Ghaemi and Golshan (2017) also concluded that applying smart phone learning and Telegram-based learning could solve students' vocabulary learning difficulties.

The studies reviewed above demonstrate the effectiveness of employing Telegram Messenger in education, specifically in language teaching and learning, noting that educators and students alike recognize its efficacy in various areas of EFL. Recently, mobile-assisted language learning has been rapidly incorporated in the teaching and learning process to accomplish a great range of educational purposes, and this has coincided with educators' and researchers' application and investigation of the potential role of mobile device learning applications in English language learning. However, there is a lack of research in ESP contexts, and more particularly in English for legal purposes. Thus, to address this gap in the existing literature, the aim of the current study is to examine how EFL freshman law students at the University of Tripoli perceive Telegram, and whether they view it as an effective informal learning tool in their legal terminology course.

III.  METHODS & PROCEDURES

*A. Method & Design*

This study employed a quantitative methodology, consistent with the analysis of trends in teaching and learning and the exploration of students' attitudes toward a certain learning application (Creswell, 2012). Moreover, quantitative research is known for its objectivity (Muslimah, 2018). Following a cross-sectional design, data were collected at one point in time (Creswell, 2012).

*B.  Population & Sample*

A research population is defined as the entirety of those from whom the subjects of research are recruited as the sample (Muslimah, 2018). The technique for selecting the sample in this research was convenience sampling, the procedure most commonly applied in studies such as this (Creswell, 2012). Convenience sampling is alternatively known as haphazard or accidental sampling, a non-probability or non-random sampling method in which the target population must meet particular practical criteria for inclusion, such as respondent availability, geographical immediacy, and willingness to take part in the study (Etikan, 2016). The limitation is that the findings drawn from such a sample cannot be generalized (Zhao, 2021).

The target population of this research comprised EFL freshman law students registered as full-time students at the University of Tripoli, a public university in Tripoli, Libya. They are taught a legal terminology course using face-to-face lectures and Telegram Messenger. The legal terminology course is based on lessons taken from Wyatt's (2006) book entitled *Check Your English Vocabulary for Law*. This book provides training activities aimed at developing knowledge of legal terms for those working in or interested in the legal profession. It contains many "generic" terms that can be applied across international legislation, being recognized in the USA and Canada, and other countries worldwide. It also contains exercises focused on essential legal vocabulary that every law student needs to know and use on daily basis. Each exercise is accompanied by a full answer key at the back of the book. This key gives teachers and students information about particular vocabulary items, including synonyms and alternative words and expressions that are not covered in the exercises themselves.

This study was applied with freshman students who were using Telegram Messenger in their terminology course, the only subject taught in English, in the second half of the 2021–2022 academic year. It explored the students' perceptions of the usability of Telegram Messenger in the legal terminology course in terms of ease of access, perceived usefulness, communication and interaction, student satisfaction, and obstacles to its use. In total, 318 out of 553 students (57.5% of the total population) completed the electronic survey. The majority were female (236, 74.2% vs. 82, 25.8% male). They ranged in age from 18 to 24 years.

*C.  Data Collection & Analysis Techniques*

This study employed an electronic survey to identify students' responses to the use of Telegram Messenger in their legal terminology course. Surveys are commonly used in education, a field in which researchers typically gather data via two basic methods, questionnaires and interviews. This method offers a numeric account of trends, attitudes, or perceptions through researching a sample of a given population (Creswell, 2012).

Data were collected through a close-ended questionnaire adapted from Kusuma and Suwartono (2021). The questionnaire is based on five indicators: ease of access, perceived usefulness, communication and interaction, students' satisfaction, and perceived obstacles. The survey is divided into two sections: the first contains demographic questions about the gender and age of the students; the second is the main questionnaire. Respondents are asked to indicate the extent of their agreement/disagreement with 15 statements on a 5-point Likert-type scale (5 = strongly agree, 4 = agree, 3 = neutral, 2 = disagree, 1 = strongly disagree). Likert-scale questions are useful in sampling opinions and the format makes it easy for respondents to answer. The questionnaire was distributed online through Google Forms.

Data analysis was conducted using descriptive statistics to determine frequencies (%) in SPSS v.24. Descriptive statistics display data that assist in describing responses to given statements and identifying overall trends (Creswell, 2012) when the intention is not to generalize.

The students' anonymity and confidentiality of data were assured throughout. The researchers informed the potential participants about the research purpose, significance, and ethics during the first lecture and via the electronic survey. The concept of Telegram-supported learning was explained thoroughly to familiarize students with the benefits of learning legal terminology using technology and to give them complete freedom to take part voluntarily in the electronic survey.

IV.  RESULTS & ANALYSIS

The students' responses to the survey are presented in cross-tabulation charts showing the levels of agreement and disagreement with the given statements for the five main indicators. The results are then discussed, highlighting the key aspects and interpreting the findings in line with other studies to elicit the overall picture of the merits and demerits of using the Telegram Messenger application in the context of the legal terminology course.

*A. Responses Concerning Ease of Access*

TABLE 1
EASE OF ACCESS

| Statement | Strongly Agree N (%) | Agree N (%) | Neutral N (%) | Disagree N (%) | Strongly Disagree N (%) |
|---|---|---|---|---|---|
| *1. Telegram Messenger is easy to install and log into* | 159 (50) | 130 (40.9) | 24 (7.5) | 3 (0.9) | 2 (0.6) |
| *2. Telegram Messenger helps students to access the course materials easily* | 162 (50.9) | 128 (40.3) | 21 (6.6) | 2 (0.6) | 5 (1.6) |
| *3. Telegram Messenger can be used anywhere and anytime* | 128 (40.3) | 140 (44) | 33 (10.4) | 8 (2.5) | 9 (2.8) |

As can be seen in Table 1, the overall response concerning the ease of accessibility of Telegram Messenger was positive, with the responses *strongly agree* and *agree* having the highest percentages for all statements: statement (1) 50% and 40.9%, statement (2) 50.9% and 40.3%, and statement (3) 40.3% and 44%, respectively. Thus, the results indicate that students find Telegram Messenger easy to download and operate. Moreover, it expedites access to course materials anytime and anywhere. This is in agreement with the studies of Putra and Inayati (2021), Lestari and Wardhono (2020), and Abu-Ayfah (2020), who report that Telegram is readily accessible for download on smart phones in the Play store or App Store and on personal computers, making it easy for EFL students to access required lessons and lectures.

*Responses Concerning Perceived Usefulness*

TABLE 2
PERCEIVED USEFULNESS

| Statement | Strongly Agree N (%) | Agree N (%) | Neutral N (%) | Disagree N (%) | Strongly Disagree N (%) |
|---|---|---|---|---|---|
| *1. Telegram Messenger enables the sharing of course materials in the form of pdf, ppt, video files, website links, and images* | 135 (42.5) | 144 (45.3) | 24 (7.5) | 13 (4.1) | 2 (2.6) |
| *2. Telegram Messenger promotes students' understanding of course materials* | 116 (36.5) | 144 (45.3) | 37 (11.6) | 14 (4.4) | 7 (2.2) |
| *3. Telegram Messenger enables students to get timely class updates and useful feedback* | 108 (34) | 150 (47.2) | 43 (13.5) | 11 (3.5) | 6 (1.9) |

Table 2 presents students' responses concerning the perceived usefulness the Telegram Messenger. As can be seen, the overall response is again positive, with *strongly agree* and *agree* having the highest percentages for all statements: statement (1) 42.5% and 45.3%, statement (2) 36.5% and 45.3%, and statement (3) 34% and 47.2%, respectively. These results are indicative that students perceive the value of Telegram Messenger as a multimedia-sharing tool in delivering course materials through various file formats that ultimately increase students' ability to understand course materials and guarantee that they obtain up-to-date information and constructive feedback. These results are compatible with Aladsani (2021), Al-Abdli (2018), and Xodabande (2017), who consider that Telegram's media-sharing features aid students in remaining well-informed with course updates and understanding lectures in a way that is impossible using traditional methods.

*B. Responses Concerning Communication and Interaction*

TABLE 3
COMMUNICATION AND INTERACTION

| Statement | Strongly Agree N (%) | Agree N (%) | Neutral N (%) | Disagree N (%) | Strongly Disagree N (%) |
|---|---|---|---|---|---|
| *1. Telegram Messenger allows students to discuss course materials and examination-related issues comfortably* | 115 (36.2) | 132 (41.5) | 52 (16.4) | 13 (4.1) | 6 (1.9) |
| *2. Telegram Messenger encourages smooth student–student communication* | 121 (38.1) | 143 (45) | 32 (10.1) | 13 (4.1) | 9 (2.8) |
| *3. Telegram Messenger establishes credibility and rapport between lecturers and students* | 109 (34.3) | 148 (46.5) | 38 (11.9) | 10 (3.1) | 13 (4.1) |

Table 3 presents the responses regarding communication and interaction in Telegram Messenger. It can be noted that there is once more a positive response overall, with *strongly agree* and *agree* having the highest percentages for all statements: statement (1) 36.2% and 41.5%, statement (2) 38.1% and 45%, and statement (3) 34.3% and 46.5%, respectively. These results attest to the effectiveness of Telegram Messenger as a communicative and interactive platform in language learning settings. This demonstrates that students find Telegram Messenger a convenient means of discussing course materials and examinations. It establishes learner-centered interaction based on mutual respect and strengthens lecturer–student bonding built on trustworthiness and honesty. These findings support those of Aladsani (2021), Aghajani and Adloo (2018), and Prestridge (2014), who point to the benefits of Telegram Messenger in supporting learner–learner interaction, particularly in giving emotional support and fostering a sense of community and

belonging among students. Further, regular lecturer–student interaction leads to the construction of a reliable online academic community that eliminates emotional barriers between lecturers and students.

*C.  Responses Concerning Students' Satisfaction*

TABLE 4
STUDENTS' SATISFACTION

| Statements | Strongly Agree N (%) | Agree N (%) | Neutral N (%) | Disagree N (%) | Strongly Disagree N (%) |
|---|---|---|---|---|---|
| *1. Telegram Messenger is a trusted tool for making up any lectures that students miss due to sickness or other unfavorable circumstances* | 141 (44.3) | 126 (39.6) | 33 (10.4) | 9 (2.8) | 9 (2.8) |
| *2. Telegram Messenger is advantageous and should be applied in other course materials as well* | 122 (38.4) | 132 (41.5) | 42 (13.2) | 14 (4.4) | 8 (2.5) |
| *3. Telegram Messenger makes learning more enjoyable and enhances students' enthusiasm for the course materials.* | 104 (32.7) | 133 (41.8) | 61 (19.2) | 16 (5) | 4 (1.3) |

As can be seen in Table 4, the results indicate an overall positive response from the students regarding their satisfaction with Telegram Messenger. The highest percentages for all statements are again assigned to *strongly agree* and *agree*: statement (1) 44.3% and 39.6%, statement (2) 38.4% and 41.5%, and statement (3) 32.7% and 41.8%, respectively. These results signify the value of Telegram Messenger in enhancing students' interest in learning and in offering them trusted solutions when they encounter adverse conditions. These findings are consistent with the studies of Putra and Inayati (2021), Abu-Ayfah (2020), and Yinka and Queendarline (2018), who affirm that Telegram Messenger assists students in accessing course materials. Telegram Messenger develops students' autonomy, connects them with their lecturers when they have difficulty understanding certain course materials, makes them more engrossed in learning, and raises their self-confidence to take the initiative to resolve problems. The results also correlate with those of Khansarian-Dehko and Ameri-Golestan (2016), who report that mobile-assisted learning with Telegram aids students in acquiring and practicing new vocabulary, and leads to more satisfactory outcomes than traditional methods of vocabulary learning.

*D.  Responses Concerning Obstacles*

TABLE 5
OBSTACLES

| Statements | Strongly Agree N (%) | Agree N (%) | Neutral N (%) | Disagree N (%) | Strongly Disagree N (%) |
|---|---|---|---|---|---|
| *1. Telegram Messenger is difficult to access in regions suffering from poor Internet connection* | 94 (29.6) | 112 (38.1) | 56 (17.6) | 34 (10.7) | 13 (4.1) |
| *2. Telegram Messenger browsing is time-consuming since students cannot focus on all other required course materials the same time* | 49 (15.4) | 102 (32.10) | 56 (17.6) | 67 (21.1) | 44 (13.8) |
| *3. Telegram Messenger distracts students' focus because of the incessant overload of chat messages and notifications* | 55 (17.3) | 107 (33.6) | 63 (19.8) | 53 (16.7) | 40 (12.6) |

Table 5 presents the results concerning the challenges students face in using Telegram Messenger, which signify a negative response overall. However, the responses with the highest percentages vary across the statements: statement (1) 29.6% *strongly agree* and 38.1% *agree*, statement (2) 32.11% *agree* and 21.1% *disagree*, and statement (3) 33.6% *agree* and 19.8% *neutral*. These results indicate that students face some difficulties with poor Internet coverage in the areas where they reside. In addition, Telegram Messenger takes up a great deal of their time and has a disruptive effect on their study of legal course materials and other course materials due to the nonstop flow of messages and updates. These findings concur with the works of Putra and Inayati (2021), Aladsani (2021), Li (2017), and Inayati (2015), who note that network failure and poor Internet connection are the most prevalent technical obstacles facing students and disrupting their studies. Further, Aghajani and Adloo (2018) and Alizadeh (2018) claim that using Telegram can be a diversion, taking students' focus off their courses as they start surfing other websites, joining irrelevant chat groups and fun sites, or reading their friends' posts (Aladsani, 2021). Aghajani and Adloo (2018) and Alizadeh (2018) warn that allocating too much time to Telegram can result in students neglecting their work and may ultimately lead to Internet addiction.

## V.  CONCLUSION

The students' responses concerning the use of Telegram Messenger pinpoint the advantages and disadvantages of its integration as an informal educational platform. Notably, the results show that Telegram can serve as a valuable extension to traditional teaching and learning methods in English for specific purposes (ESP) courses. The attitudes of the EFL freshman students at the Faculty of Law, University of Tripoli (batch 2021 and 2022) presented here are highly positive overall regarding the use of the Telegram Messenger application in their legal terminology course. The students report that accessing Telegram Messenger is easy and that it is useful. The results indicate that it is effective in making

their communications and interactions easier. However, although the students recount being broadly satisfied with Telegram Messenger, they also sometimes have technical difficulties due to a poor Internet connection. Moreover, at times their progress is impeded as they become distracted and lose their focus on the course materials.

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# The Monomyth or the Hero's Journey in William Faulkner's Screenplays: *The Last Slaver* and *Drums Along the Mohawk*

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*Abstract*—Numerous critical works have dealt with the fiction of William Faulkner. However, little research has been done about his significant work for the screen. Most studies that have dealt with Faulkner's screenplays focus on comparing between the fiction and the screenplays detecting especially how cinematic elements have found their way into the author's works of literature. Hence, this article explores two of Faulkner's 1930s screenplays, looking at the narrative structures of the scripts, seeking to find out to what extent they are consistent with the structure of the monomyth, the concept introduced by Joseph Campbell. Moreover, the study depicts the main stages of the monomyth, or the hero's journey, as it traces the main protagonist's path from the start of his quest till he reaches the end of his adventure and goes through the main trials he has to experience. By applying Campbell's theory of the mythological hero's journey and referring to Carl Jung's ideas on the process of individuation, the study exhibits the psychological development of the main protagonists through the different phases of the monomyth and presents their final transformation and full growth as a result of the tests they have undertaken throughout the journey.

*Index Terms*—William Faulkner, Joseph Campbell, monomyth, screenplay

## I. Introduction

William Faulkner's literary career has been so successful that it has overshadowed his work in the film industry. "His screenwriting career, sustained over four accumulative years between 1932 and 1955, was thought to have distracted him from his real work, or at best, merely subsidized it" (Gleeson-White, 2015, p. 194). From the 1930s to the 1950s, Faulkner wrote for different big studios like Twentieth Century Fox, Warner Brothers, and Colombia Pictures. Perhaps not surprisingly, most of the screenplays Faulkner has written deal with themes related to the South and slavery as well as history. His assignment to several film projects for Twentieth Century Fox makes him a "professional Southerner"; an ambassador of the Southern culture to the North (Gleeson-White, 2017, p. 20).

Film art, unlike other types of art, is a totally different world where the rules are unlike any other. Once in Hollywood, Faulkner has no longer the freedom to write as he pleases especially when it comes to structure and plot. Unlike his complex fiction, Faulkner's screenplays embody a very simple, linear plot. "A Hollywood screenplay is generally written to order. It is by its nature formulaic and collaborative, focusing on externals such as plot and action, and at the end of the day, it has to make way for the proper work, that is film" (Gleeson-White, 2017, p. 16) or as further explained by Korte and Schneider (2000):

> Screenwriting is a blend of dramatic, narrative and film-conscious writing. The generic affinity of the film script to the dramatic text is apparent not only in the English word 'screenplay'. It is also immediately obvious when one looks at a typical film script page with its division into dialogue text and non-dialogue directions or scene text. (p. 98)

Thus, rarely does a Faulkner screenplay offer this playful experience that one may get from the dizzying twists and fragmented plots found in his novels, as explained by Solomon (2017): "we are confronted with a mostly recognizable formula, a combination of scene text that provides the setting and direction for the narrative, and a set of character names that precede lines of spoken dialogue" (p. 18), making it a perfect commercial screenplay ready to be shot. But this does not in any way makes his screenplays of little value. In fact, after more than twenty years spent in the movie industry writing for different studios, it is no surprise that many screenwriting techniques found their way into Faulkner's literary works mainly montage among others, making his works as one may call it 'cinematic.' Though his work for the cinema is underestimated, it is nonetheless an important aspect of the writer's canon that is worth studying, particularly in the present time where genre boundaries are not as strict as before.

It is no secret that drama in ancient times has been written to be performed, yet nowadays it is studied as pure literature, as are the works of Shakespeare, Marlow, or Virgil, for example. Countless critical works are published in the area, but when it comes to screenwriting and screenplays, the number of works related to the subject is very limited and

little importance is given to this area of research even when prominent figures of literature like William Faulkner are part of this cinematic experience. Most critics saw in the integration of well-known writers into Hollywood in the first half of the twentieth century as a waste of their talent, since cinema is undervalued and is in no way equal to art; literature in particular. The screenplay is seen as inferior to the novel or the play and is therefore rarely considered as a text or not at all. Though his scripts are not as imposing as his fiction, Faulkner is not far from doing what his prior occupation attests, which is writing prose, and therefore, there is no doubt that his screenplays are, after all, pieces of literature that deserve to be read and examined as much as any other literary genre. In explaining the importance of the screenplay in relation to the original text, Boozer (2008) states: "The composition of the screenplay illuminates the evolution of ideas that will determine the film production's relationship to its source text" (p. 1). Therefore, it is important to study Faulkner from this perspective by going deep into two of his cinematic canon, or let's say scripts, to get a better understanding of Faulkner the screenwriter, and screenwriting as a field.

Two screenplays are at the heart of this study. Both take place in two main historical periods of the history of the United States. It is a well-known fact that historical themes are very common in Faulkner's fiction as well as slavery and racism. The first screenplay is entitled *The Last Slaver* (1936). It is an adaptation of George S. King's *The Last Slaver* (1933), which is "a fictional account of the *Wanderer*, the last American slave ship to make the voyage between West Africa and Cuba in 1858, long after the 1807 Act Prohibiting Importation of Slaves" (Gleeson-White, 2017, p. 221). Jim Lovett and his crew risk their heads as they work illegally in the slave trade on the only slave ship still working in the business. After its last voyage to Africa and landing in Virginia with a new shipment of slaves, Lovett meets and marries Nancy Marlowe. This makes him decide to stop the slave trade and think of starting a new life in Jamaica. He therefore, asks his right-hand man Jack Thompson to get rid of the crew and recruit new men who have nothing to do with the trade. After spending two months on land, Lovett returns to the ship with Nancy only to find the old crew still working on the ship and a mutiny is about to start. The ship is hijacked and is taken to Africa.

The second screenplay is *Drums Along the Mohawk* (1937) which is based on Walter D. Edmonds's novel of the same title (1936). The script takes place during the War of Independence. Recently married, Gilbert and Lana Martin embark on a frontier life and settle on a farm in the Mohawk Valley in New York, which is populated by Indians. The War of Independence is raging, and its procession of horror does not take long to strike the young couple. The British Royalists (the Tories), represented by Caldwell, make use of the Cherokee Indians to set the Valley on fire and drive out the American settlers from the land. The Martins' farm is the first to be burnt. Dispossessed, the couple take refuge in Fort Schuyler, in the nearby neighbourhood where they find work on the farm of Mrs. McKlennar, a wealthy widow. After a period of peace, the colonists learn of the imminent attack by the Indians, whereupon a militia is set up. The Indian attack is repelled, yet more than half of the militia is killed, and their leader, General Herkimer, dies as a result of his injuries. Gilbert is wounded in the battle and is brought back to the farm to recover. Meanwhile, Lana gives birth to a son. After years of wars, destruction, and reconstruction, the Continental army and the farmers finally defeat the Tories, and the Valley is declared safe, prompting the emergence of the United States of America, independent from the British crown.

This article, therefore, seeks to explore the quest narrative in both screenplays. They have been selected because they seem to embody a hero's journey within their lines. The protagonists go on a journey either willingly or are forced into it and find themselves in the midst of trials and obstacles they have to experience and overcome throughout their quest. This kind of linear plot is not common with Faulkner, who is acquainted with complex, non-linear plots and modernist experimentation, which goes opposite the cinema of the time; that is, Faulkner's screenplays are "seldom recognizably "Faulknerian" in the popular understanding of what constitute the author's usual style and storytelling approach" (Bartunek, 2017, p. 99). In fact, Hollywood directors adopted a myth-based framework, which Joseph Campbell later called the monomyth, to write their screenplays. Campbell's structure of the monomyth has been widely used in film making and screenwriting throughout most of the twentieth century. Although the monomyth structure was first coined in Campbell's book, *The Hero with a Thousand Faces*, in 1949, it is undeniably used in the beginnings of cinema and the early decades of the twentieth century by screenwriters and directors. Thus, it can be considered the ultimate guide for writing narratives.

Mythical and supernatural heroes are at the heart of the monomythical quest, as we may find them in folktales, legends, or medieval romances. Science-fiction works also epitomize a hero's journey, as it can be seen in the 1970s *Star Wars* Saga, for example. Palumbo (2004) refers to Alfred Bester's *The Stars My Destination* (1956) as being the first science-fiction novel "to use the monomyth so extensively as its underlying plot structure" (p. 334). Gully Foyle, the anti-hero, is depicted as holding most of the characteristics of the monomythic hero, since he undergoes almost all the trials in the adventure's three stages, in addition to his multiple death-and-rebirth experiences.

Far from mythical and supernatural heroes, modern heroes are those who encounter non-supernatural but more common mishaps, such as going into war or fleeing a difficult situation or danger in order to reach a safe haven. Philips (1975) examines Conrad's *The Secret Sharer*, Lawrence's *The Horse Dealer's Daughter*, and Yeats's *Sailing to Byzantium* through the critical system of the monomyth. The main characters stand at the threshold of adventure and are seen to undergo an individual spiritual transformation throughout the whole works.

Raj and Kumar's *The Hero at a Thousand Faces: Kurt Vonnegut's Slaughterhouse Five as Anti-Monomyth* (2020) attempts a close reading of Vonnegut's work using Campbell's narrative model structure. The article extracts the hidden

quest narrative from its non-linear structure following the stages of the monomyth. Thus, the book portrays Billy's journey toward healing and self-discovery. However, "The Vonnegutian hero, a passionate individual, senses that the call for adventure is false (war, religious fanaticism, unethical scientific pursuit, political corruption, etc.), feels the futility of his quest, devotes himself to mend the wrongs either or not committed by him, often descends into insanity and ends up a changed person" (Raj & Kumar, 2020, p. 3). This makes him, according to Raj and Kumar (2020), a flawed hero unlike the eulogized Campbell's heroes, and therefore *Slaughterhouse Five* can be looked at as a monomyth mockery or an anti-monomyth (p. 13).

Moreover, Lang and Trimble (1988) discuss American Monomyth in their article entitled, *Whatever Happened to the Man of Tomorrow? An Examination of the American Monomyth and the Comic Book Superhero*. In this case, the American monomyth, unlike the classical one, "secularizes Judeo-Christian ideals by combining the selfless individual who sacrifices himself for others and the zealous crusader who destroys evil" (Lang & Trimble, 1988, p. 158). The hero here is represented by figures like Superman and Batman.

Interestingly enough and from critic Hamblin's perspective (2004), although Faulkner had "little direct involvement with the theories of Freud, Jung, or any other mythic or archetypal critics except Eliot, he clearly identified with the basic principles of the mythic approach" (p. 5); that is, he is in a way familiar with the structure of the monomyth or the mythic approach as he employs it in his fiction. This is clearly seen through his invention of the mythical world of Yoknapatawpha and his depiction of the rise and fall of such families as the Compsons, Sutpen, and the McCaslin. Moreover, Hamblin (2004) refers to Faulkner's use of the initiation motif and how the concepts of innocence and experience are opposed in his fiction. This opposition is mainly presented in the person of Quentin, as "childhood innocence gives way to the beginnings of mature perception and understanding. Quentin's initiation thus serves to bridge the opposing worlds of innocence and awareness and, further, to foreshadow the impending fate of the other children" (p. 9-10).

Thus, two main theories will be of use in this work. Besides Campbell's myth-based framework on which the study is mainly based, Carl Jung's individuation process will be referred to. Since the main protagonists experience a transition from a stage of innocence and inexperience to a stage of growth and maturity, Jung's theory will definitely add to the understanding of the characters' development and persona.

## II. DISCUSSION

### Stages of the Monomyth

While analyzing the myths of various world cultures, Campbell came to the conclusion that these stories shared similarities and identified a story-line structure which he believed to be universal for hero-myths. This story-line structure, which he calls the monomyth or the story of the hero's journey, "supplies the single pattern that undergirds all mythic structures" (Hamblin, 2004, p. 4). Thus "the mythic writer or critic is primarily concerned with two principal aspects of life and literature: universality and repetition. The two characteristics are mutually dependent: the same are universally true, and one knows that they are true because they are repeated in all times and places" (Hamblin, 2004, p. 5). Therefore, the monomyth goes through three main stages: separation, initiation, and return. Each stage with its own sub-stages.

### A. *Separation/ Departure*

In terms of the monomyth, in *The Last Slaver* (1936), Jim Lovett is not ready for trouble. After returning from his voyage from Africa and spending two months in Norfolk, Virginia, he is about to experience a new adventure as he finds himself unwillingly going back to Africa. It is until almost the middle of the tale that his adventure starts. The refusal of the call is embodied in his unwillingness to surrender to the demands of his crew, who want to pursue the lucrative slave trade. Lovett's first step toward maturation comes when he finally decides to discharge the crew and recruit new members that have nothing to do with the slave trade:

LOVETT:
Thompson, I want you to get rid of the crew – discharge 'em all – give 'em a bonus of half a share each and
tell 'em goodbye.
(Faulkner, 1936/2017, 137. 60)[1]

His marriage to Nancy proves to be a turning point in his life as he decides to change his profession and start a new life on a farm in Jamaica. At this point, the stage of the goddess comes before the start of the adventure, as Nancy brings change and growth to Jim and, therefore, is seen as the goddess who is the reason for his transformative and transcendent love: "The ultimate adventure, when all the barriers and ogres have been overcome, is commonly represented as a mystical marriage of the triumphant hero-soul with the Queen Goddess of the world… at the utter most edge of the earth… or within the darkness of the deepest chamber of the heart" (Campbell 1949/2004, p. 100). It is important to look at this aspect from this perspective. There is an exception here. Though this sub-stage comes in the initiation stage, meeting the goddess comes before starting the adventure, as Nancy brings an important change to the state of mind of Lovett, in addition to being the trigger for the upcoming events.

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[1] Scene 137 Page 60

After surrendering to the demands of his crew and becoming a hostage in his own ship, Lovett's journey towards the unknown begins, and he is about to experience a bunch of trials along the way. Once the first threshold is crossed, Lovett braves death or the approximation of death: "The Crossing of the first threshold is a form of self-annihilation …. instead of passing outward, beyond the confines of the visible world, the hero goes inward, to be born again" (Campbell 1949/2004, p. 84).

On the other hand, unlike Lovett, Gilbert and Lana Martin, in *Drums Along the Mohawk* (1937), stand at the threshold of adventure. The screenplay opens with the Martins' wedding in Albany, far from the political conflicts of the Revolution, and their preparations for the start of their frontier life. They are about to separate from the civil world, which we are told nothing about, and to which they have been accustomed all their lives till this very moment, before departing to the world of adventures. The reader learns about the newlyweds' next step through the conversation between Lana's parents at the beginning of the text, after the bride has gone hurrying upstairs:

THE WOMAN

Let her laugh while she can. She may not feel like laughing
this time next year, up there in the wilderness.

THE MAN

Nonesense, woman! The wilderness is safe. None of the Six Nations can make war on us unless the others
agree. And the Reverend Kirkland to keep the Oneidas quiet and Sir John Johnson giving his parole not to
excite the Mohawks and Senecas – this war will be settled back among the cities. It will never reach this
valley. It is the city people's war, not ours. All we want is to cultivate the land.

(Faulkner, 1937/2017, p. 2)

According to Gleeson-White (2017) "this speech provides the narrative with its political context. Perhaps more significantly, it also introduces one of the most important concerns of Faulkner's treatment: the conflict between the frontiersmen – the Mohawk Valley farmers – and the Continental Congress. The latter is here invoked by reference to the city" (521n12). Thus, the separation is emphasized in the above passage as the couple is about to leave the comfort of their civilized society for the constraints and hardships of the wilderness. The woman's words predict trouble in the wilderness and the mischiefs they will meet throughout their frontier journey. While Gilbert is already accustomed to the frontier life, it is a new step for Lana, who has never left her luxurious home in the city. This step is a first one for them as a couple.

The crossing of the first threshold for Gilbert and his wife is when they first settle on their farm in Deerfield, in the Mohawk Valley. While clearing the land for the sake of farming, Gil is visited by an Oneida Indian, Blue Back, who comes to warn him of an eventual attack by a group of Senecas: "Gilbert enters, stoops, is about to pick up the jug, pauses. He lifts something from the ground beside it. It is a tomahawk, crudely and hurriedly cut from wood, the blade stained to represent blood. To the handle is tied a crude imitation of Caldwell's eye-patch. Gilbert drops the tomahawk, springs up" (Faulkner, 1937/2017, p. 42). Blue Back plays the role of the helper, or the amulet, or in Jung's words, the mentor archetype who provides assistance and protection to the protagonist or hero. He plays this role throughout the journey. For instance, he takes Lana's peacock feather, a gift from her mother, in order to preserve it after the Martins left their home in Deerfield hurriedly, leaving it behind (Faulkner, 1937/2017, p. 45).

*B. Initiation*

Here comes the stage of trials and tests where the hero is tested at every level: "Once having traversed the threshold, the hero moves in a dream landscape of curiously fluid, ambiguous forms, where he must survive a succession of trials" (Campbell, 1949/2004, p. 89). It is these ordeals that provide the hero with experience and growth in order to survive in this new world of hardships. In her book, *A Way of Individuation*, Jacobi (1965) distinguishes between two main phases of the individuation process: the first and the second half of life. To move from the first phase to the second, needless to say that the individual goes through a "change of life" during which he experiences psychological disturbances and upheavals (p. 23). And as Jung puts it: "at the stroke of noon the descent begins. And the descent means the reversal of all the ideals and values that were cherished in the morning" (as cited in. Jacobi, 1965, p. 21). This is to say that the world of the hero is turned upside down and he has to learn and be brave in order to get back to his home. However, the person he becomes at the end of the ordeal is not the same as the one who has crossed the threshold of adventure.

After being forced into the realm of adventure, Lovett is tested in his relationship with Nancy. Indeed, once they are both taken hostages, Jim has to confess his own reality to his wife, as she has had no idea about her husband's real job:

LOVETT

(*dully*)

I went into it when I was a boy. All it meant to me then was
excitement. Boys have no sense. Then it was just my life – like farming
is somebody else's life. I never thought any more of it than that – and
then I was older, before I knew it, and I met you. That told me what
I – what I was, and what I was doing.

(*she puts her face in her hands*)

I knew then I was dirty … filthy … I was ashamed. But I loved
you so much – I love you more than life itself – that I thought I could

escape from it, so you'd never know – and that's what I tried to do.
But it was too late … Are you listening?
(Faulkner, 1936/2017, 187. 94)

In this passage, Lovett explains to Nancy how his two-month stay in Virginia has led him to his self-discovery and self-realization through his meeting with her, as she has brought stability and growth to his life. Nancy represents the anima, which, according to Jung, is "the contrasexual part of a man's psyche, the image of the opposite sex that he carries in both his personal and his collective unconscious" (Guerin et al., 2005, p. 206). In this case, there is a self-conscious individuation process as Jim is aware of his past and undertakes an inner awakening, a step towards self-realization since he understands the wrongs he is doing to himself, to society, and to the slaves. However, this is met with disgust on her part, leading them to be separated throughout the rest of the journey. Lovett's past constitutes the shadow; the dark side of his personality and psyche.

A succession of trials follows, one of them being the storm that hits the ship. In the meantime, Lovett is in a state of depression and pessimism. "He is seated on his bunk grinning ironically. There's a week's growth of beard on his face and a bottle in front of him. As the ship lists, the bottle topples. He catches it dexterously" (Faulkner, 1936/2017, 202. 99). When the seamen could not control the ship anymore, Thompson sends for Lovett, but he refuses as he has lost all hope for survival since Nancy has turned him down. Once the ship is controlled and the storm is gone, and the ship safely arrives to the coast of Africa, Lovett faces a new challenge when he is left to deal with the unpaid Danelo, the slave dealer, while Thompson and the rest of the crew flee on board of the ship. Danelo tries to kill him, but finally Jim convinces him of Thompson's betrayal. Hence, Danelo helps him get into the ship, where he tricks Thompson into believing that he is back into the slave trade. At this point, the ship that is supposed to take the road back to America is in fact diverted onto another track by Duncan, a US navy officer impersonating a slaver. The slave ship, therefore, is led towards St. Helena, a British Island in the Atlantic. When Jim realizes the reality of Duncan and where they are heading, he entrusts him with Nancy and helps them escape to the shore. An ambush starts in the ship with Thompson and Lefty firing at Lovett, leading to the latter being shot in the leg. At one point, the exchange of fire hits a lantern, which drops, starting a fire. As the ship is burning and panic takes over the crew, Lovett descends into the hatch to free the slaves entrapped there.

Slaves and whites swim toward the shore while Thompson, paralyzed by the last bullet shot by Lovett, is seated to the ground unable to move. At this level, Jim rises to the status of godhood as he defeats his shadow, represented in the person of Thompson, his rival, who is now severely injured and therefore attains his own apotheosis: "this godlike being is a pattern of the divine state to which the human hero attains who has gone beyond the last terrors of ignorance" (Campbell, 1949/2004, p. 139). He thus transforms into a better person as he acts in a heroic way by saving the slaves, though he does not surrender to the British officers. In Jungian terms, the confrontation with one's shadow is the first step towards individuation (Phillips, 1975, p. 6). In his analysis of fairytales, Jung depicts the hunter as the hero's shadow (Jung, 2004, p. 146) and, therefore, in this screenplay, Thompson is the shadow as he represents the dark side of slavery and everything Lovett comes to hate about himself. The same goes with Gilbert and Lana, whose shadow is represented in the person of Caldwell and the Loyalists, the enemy, who keep threatening the safety of the Valley.

In *Drums Along the Mohawk*, trouble keeps following the young couple. Like Lovett, Gil is rejected by Lana. At this point, the couple are living and working at Mrs. McKlennar's farm in Fort Schuyler. After the attack in Deerfield, Lana, who is pregnant, loses her child during the invasion, which brings her to a state of depression to the point where she denies her own husband. The loss of their home instills hopelessness in the couple. During a conversation with Dr. Petrie, Gilbert, on the brink of despair, explodes in front of him as he confides his fears and loss of hope in the life in the wilderness:

GILBERT
I guess this country don't even want white men in it.
Not even dead ones.
*(he indicates the grave)*
I can't even set a headstone over my son's body, or I'd show them
murdering devils right where to dig. And even if I can hide the real
grave from them, I can't hide it from the wolves.
DR. PETRIE:
This is a hard country to earn a home in. Maybe any country is hard to earn a home in.
(Faulkner, 1937/2017, p. 54)

Lana is incapable of adapting to the frontier life, especially with the loss of her son. Her rejection of her husband is a kind of rejection of the wilderness, of the settlement, of the fighting itself. There is a kind of failure of individuation as Lana is not able at this level to move forward:

DR. PETRIE
Women are strange creatures, Gil. The frontier is no place for them. Yet it can't exist without--- them. Else there would be no reason for us to make it livable. But the life we have to lead to push the wilderness back outrages them. The fighting, the shedding of blood which men like – all men like. But this outrages them because of the waste. They know how hard it is to create life. They can't bear to see it wasted – for glory, or principles, or

material gain either. Remember, she has lost her first child, had the devil and all of a shaking up. You'll have to give her time [….]

(Faulkner, 1937/2017, p. 61)

On the McKlennar's farm, the couple try to adjust to their new home. However, multiple battles and mischiefs are about to hit the colony. Gilbert, who has joined the militiamen and other farmers in a march to drive away the enemy, is severely wounded during the battle and half of the militiamen are injured. Add to this, a severe famine hits the colony, especially during the winters. With the decree enacted by the Continental Congress which stipulates that all the farmers, including Mrs. McKlennar, must surrender "all corn, wheat and other grain" (Faulkner, 1937/2017, p. 121) to the Continental army, made things worse. This leads Gilbert and his friend, Adam Helmer, to steal the wheat from the authorities and give it back to Mrs. McKlennar. However, when the Tories attack the settlement again and burn the houses, Gil is arrested and put in jail. In this critical moment, Lana, pregnant, leaves for Fox's Mill, where her parents live, to get away from trouble. Her failure to adapt to the frontier is demonstrated in her running away and leaving her frontier life behind. Gil is jailed again for desertion; after his release, he goes after Lana who at this time has given birth to her child a few months after finding out that her parents died in a mutiny and their house burned down.

As a frontier man, most of Gilbert's ordeals and trials in the wild can be considered as shared experiences with the other frontier men who, to protect their farm, engage in multiple battles against the Tories and the Indians, and keep building and rebuilding after every destruction. If we refer to Jung's understanding of the individuation process, this is one of the multiple types of transformative experience; that is, "the identification of an individual with a number of people who, as a group, have a collective experience of transformation" (Jung, 2004, p. 68). On the other hand, for Lana, who has been accustomed to the comforts of the city and the safety of a home, it has taken her a long time, years, to finally experience a transformative stage: "the less mature a person is when he reaches the change of life, the more powerfully the upheaval will affect him, provided of course that the change sets in at all and he does not remain stuck in an infantile or pubescent state; this can lead to a smouldering, chronic neurosis" (Jacobi, 1965, p. 23). It is only when she discovers that her parents have died in a mutiny and Gilbert is imprisoned for a second time, that she shifts from the state of a vulnerable, dependent, 'childlike' woman to a fully independent, frontier woman who grows wheat and crops by herself and is able to pay the taxes owed to Congress to get back their land in Deerfield. Moreover, Gilbert's complete apotheosis comes almost at the end of the work, when the Valley experiences a complete siege by five hundred enemies and with Lana and Mrs. McKlennar kidnapped and taken captives by Indians under the Tory General Butler's command. A disillusioned Gilbert, who has just escaped from prison, goes to their rescue by joining the march led by Lieutenant Willet, whose objective is to get rid of the Tory forces in the area as well as Butler. During an exchange of fires between the Patriots and the Highlanders, Gilbert sneaks into the woods where the women are held captive in the presence of a Tory official. He is "floundering and struggling along, alone. He is wild, frenzied, and determined" (Faulkner, 1937/2017, p. 223). His determination brings him to where Lana and Mrs. McKlennar are. Add to this, his heroic altercation with the Indians allows the intervention of Willet and his regiment, which enables freeing the women and the complete elimination of the Tories' menace in the Mohawk Valley.

*C. Return*

The return phase takes a different turn for both protagonists. At this point, the hero is supposed to leave the world of wonders and go back to the world of the ordinary, being fully grown and experienced with the full knowledge as the reward he has acquired from his quest.

> When the hero-quest has been accomplished, through penetration to the source, or through the grace of some male or female, human or animal, personification, the adventurer still must return with his life-transmuting trophy. The full round, norm of the monomyth, requires that the hero shall now begin the labor of bringing the runes of wisdom, the Golden Fleece, or his sleeping princess, back into the kingdom of humanity, where the boon may redound to the renewing of the community, the nation, the planet, or the ten thousand worlds. (Campbell, 1949/2004, p. 179)

The fate of both Lovett and the Martins differs drastically as they experience a different sort of ending. Lovett will never make it home. The burning of his ship leads to his and Thompson's deaths. Encircled by both the British navy and the fire that threatens the ship, Lovett has no hope of survival. He has to choose either jail or death. Eventually, he picks the latter, and the ship explodes, leading to the deaths of both Lovett and Thompson. Therefore, there is a failure to return, and the protagonist succumbs to death. Interestingly enough, in Faulkner's fiction, at the end of many of his works, the protagonist most of the time experiences death and/or is unable to return to his previous life: "Consistent with the ironic pattern of the mythical method, however, Faulkner usually excludes from his "monomyth" of initiation any type of heroic return or triumph…. In Faulkner's world, the Fall is seldom fortunate" (Hamblin, 2004, p. 10). From the first pages of the screenplay, this couple of friends turned enemies, are predestined for death. In one of their interactions, Lovett reminds Thompson of the risk of their being hanged if ever they get caught: "You'll be hanged alright – and me too – sooner or later" (Faulkner, 1936/2017, 71. 26), to which Thompson responds in the last pages of the screenplay: "I always said I wasn't gonna hang – but I certainly wasn't looking to fry!" (Faulkner, 1936/2017, 331. 145).

Campbell conceives of the monomyth as being highly social, since the hero comes back home to redeem his society (Phillips, 1975, p. 13). For Phillips (1975), this is not always plausible. In his application of the hero's journey to Yeats's poem, *Sailing to Byzantium*, he explains that the hero might act as an individual out of the closed system of the

monomyth and therefore, he is only concerned with his own relationship to the infinite rather than society (1975, p. 13). In surrendering to death, Lovett can be considered a tragic hero who, despite his efforts to come clean and get rid of his evil past as a slaver, in the end, he is alienated from his society that is unable to understand him.

Unlike Lovett's tragic end, Gilbert and Lana's fate takes a different turn. As the last battle is fought and won and the captives are freed, and with the last words of Colonel Bellinger: "All right boys let's go home" (Faulkner, 1937/2017, p. 229) and with Lana's words, "goodbye to this forever, Gil" (Faulkner, 1937/2017, p. 229), the couple are on the actual crossing of the return threshold. The reader is not aware of how the couple returns to Deerfield, instead he is propelled to the Martins' farm three years later, where both Gilbert and Lana have a stable life while taking care of their farm as well as growing their family as they have two more sons. In a conversation with Blue Back, who returns the peacock feather to its owner, Gilbert says: "I'm fine now. I'm doing now what a man told me seven years ago to do. A good man. You knew him. Honikol Herkimer" (Faulkner, 1937/2017, p. 236). By this, he means farming and raising children.

In the final scene, Lana is rejoicing at the prospect of being finally home with her family with no threat around:

The dirty old beast! No I don't mean that. Poor old man. He has lost
everything now. Even the land his ancestors lived on. While we have
so much. We have this place and we're still young and strong to work
it. We've got the children and each other. Nobody can take those
things away from us anymore. Nobody!
(Faulkner 1937/2017, p. 238)

"Dirty beast" here refers to Blue Back. This passage is controversial and portrays well how the American Revolution was won, and how the Indian communities paid the price and lost their lands for the benefit and greed of the white, European settlers. As far as Lana is acknowledging this, at the same time, after so many years living under the threat of being killed and without a permanent home, the Martins can now enjoy farming the land and living in peace among their peers. Hence, Gilbert returns triumphant to the land of the common people after several years of unbearable predicaments and wars; a return to normalcy and stability with no more fighting or constant threats.

## III. CONCLUSION

Eventually, the monomyth works clearly with both screenplays, though *The Last Slaver* fails to make its protagonist return to the world of the common people. At the end of the journey, both Lovett and the Martins become masters of two worlds as they have transformed into accomplished figures. According to Campbell (1949), "the battlefield is symbolic of the field of life, where every creature lives on the death of another" (p. 221); that is, out of the ordeals and fights, a winner comes into being while the rival has to die to make the world a better place for the hero and his company. In mythological terms, the hero descends into darkness to discover his true self, sometimes with the help of a mentor, and comes back into the light as a new version of himself with the new knowledge he has acquired (Phillips, 1975, p. 6). In winning the war, the Martins have secured a safe haven for the next generations of frontier men and women who will follow in their pioneer ancestors' footsteps, extending the borders of the freshly independent United States of America till they reach the West Coast. Lovett, in turning his back to his crew and leaving the boat to burn to dust, puts an end to the unlawful slave trade forever.

Most of the time, Faulkner's characters in his fiction fail to experience a better change and therefore succumb to a bitter end, he nevertheless gives his characters in his screenplays a chance to prosper and redeem themselves. Moreover, and through a rigorous analysis of both screenplays, we come to the conclusion that "the mechanized linearity of film," as Michael R. Mauritzen calls it, plays a role in shaping the monomyth and the linearity of Faulkner's screenplays and clearly demonstrates the restrictions imposed on screenwriters, Faulkner and modernist writers in particular, in the movie industry. For Mauritzen (2013), this linearity has led a frustrated Faulkner to revolt through writing complex, non-linear narratives "that resisted both filmic adaptation and mass consumer audiences" (p. 123). Therefore, *The Last Slaver* and *Drums Along the Mohawk* are perfect examples of typical, monomythic texts that characterize the cinema and popular culture of the time which go opposite to the modernist tradition of their author.

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# The Diachronic Evolution of Polysemous Motion Verbs in Chinese—A Case Study of *Zǒu* 'Walk'*

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*Abstract*—**Based on the actual uses of the polysemous motion verb *zǒu* 'walk' in the corpora of Chinese texts from Old Chinese to Modern Chinese period, this paper argues that the directed motion sense of the manner verb mainly derives from pragmatic inference from the contexts and cognitive preference for the conceptualization of motion events. In addition, it is essential that favorable morphosyntactic constructions in the language promote the pragmatic sense to be lexicalized as the verb's lexical meaning. That is, the specific direction encoded in the verb and its grammatical behaviors are not fully determined by the lexical semantics of the verb itself as the grammatical constructions available in the language also account for the evolution of its lexical semantics and grammatical behaviors.**

*Index Terms*—**polysemous motion verb, pragmatic inference, morphosyntactic construction**

## I. INTRODUCTION

Motion verbs can be roughly divided into manner and path verbs. Though most of them fall into only one ontological type as either a manner or a path verb, some verbs do exhibit dual ways of categorization, i.e. they can be both manner and path verbs. For example, the verb *zǒu* 'walk', *pǎo* 'run' and *fēi* 'fly' in Modern Chinese can be either manner or path verbs. In Old Chinese, the verb *zǒu* 'run' can also be used as manner and path verbs. The questions are why these verbs demonstrate the dual ways of categorization; what are the possible factors affecting their distinct lexicalization patterns. Focusing on the distinct lexicalization patterns of the verb *zǒu* 'run/walk', its lexical semantics and grammatical behaviors are looked at from a diachronic perspective aiming at finding the possible factors affecting their distinct lexicalization patterns and further revealing the relation between lexical semantics and syntactic structures.

This paper starts with a survey of semantic and syntactic evolution of the polysemous motion verb *zǒu* 'run/walk'. Then the possible factors affecting its distinct ways of evolution are explored with the help of corpora of Chinese texts. In Old Chinese period, the uses of the verb are based on attested examples in three texts, *Zuǒzhuàn*, *Hánfēizi*, and *Shǐjì* In Middle Chinese period, four texts are looked up, which are *Shìshuō xīnyǔ*, *Bǎiyùjīng*, *Zǔtángjí* and *Dūnhuáng biànwén*. In Pre-modern Chinese period, *Piáoshtōng yànjiě*, *Lǎoqǐdà yànjiě*, *Rúlín wàishǐ* (the first 15 chapters) *Hónglóumèng* (the first 30 chapters), and *Ernǚ yīngxióngzhuàn* (the first 10 chapters) are selected to examine directly. The data in Modern Chinese are mainly from the corpus of Modern Chinese constructed by the Center for Chinese Linguistics at Peking University

## II. THE EVOLUTION OF *ZǑU* 'WALK' IN ITS LEXICAL SEMANTICS AND GRAMMATICAL BEHAVIORS

Along the diachronic evolution from Old to Modern Chinese, the verb *zǒu* 'run / walk' has kept its polysemous nature constant, i.e. in both periods, it can be either a manner or a result verb. However, its grammatical behaviors and lexicalization patterns in the two periods are different. In Old Chinese *zǒu* 'run/walk' is primarily a manner of motion verb specifying prototypically human being's way of motion: using legs to move quickly, as shown in (1). When it is used as a manner of motion verb, it shows the grammatical property of manner verbs in the way that it does not specify the direction of motion and thus compatible with verbs expressing varied directions.

(1) sèfū         chí   shùrén    **zǒu**
     lower.ranking.officers gallop common.people **run**
     'The lower ranking officers galloped and the common people ran about.'    (Zuǒzhuàn Zhāo Gōng 17th year)

In addition, it can also be used as a directed motion verb, since followed by noun phrases immediately as reference objects it can lexicalize the goal of motion, as in (2). It is also worth mentioning when it is used in the directed motion sense it has changed its ontological type from a manner verb to a directed motion one through tone alternation.

(2) fèngjūn      yǐ **zǒu gùgōng**
     serve the king CONJ **run Gu Palace**
     'Serve the king to run to Gu Palace'        (Zuǒzhuàn Xiāng Gōng 23rd Year)

*Zǒu* 'walk' is also polysemous in Modern Chinese, but both the lexicalized meaning components and grammatical behaviors are different from its ancestor. To be specific, the lexicalized manner sense of the verb is not 'run' any more;

rather it has been changed into 'walk'. In addition, the directed motion sense has also evolved from a goal-oriented path 'go to' to a source-oriented path 'departing from a reference object'. This change can be attested by the contrast between (2) and (3). In (2) above, the noun phrase *gùgōng* 'Gu Palace' is the goal of the motion, but (3) below describes a situation that a balloon flew away from a reference object, and thus the direction *zǒu* 'walk' indicates is the source of the motion 'departure from a reference object'.

(3)  q ìqi ú    **piāo zǒu**   le
    balloon   **float walk** ASP
    'The balloon flew away.'

The grammatical behaviors of the verb in two periods also form a clear contrast: whereas it can be followed immediately by noun phrases as references objects of the motion in Old Chinese as in (2), it cannot appear in this kind of constructions in Modern Chinese. Then the questions are: when and how the verb has changed its lexicalized meaning components and grammatical behaviors? Are these changes accidental or affected by certain factors in a systematic way? Can all these changes be explained simply by the lexical semantics of the verb itself?

To answer these questions, I first make comparison between the uses of the verb in Old Chinese period and Middle Chinese period to see whether there is certain evolution tendency which provides some clues for its change in lexical semantics and grammatical behaviors. I collect all the cases of its use as a motion verb in representative texts in both periods and then pick up the cases in which it is used as a goal-oriented path verb 'go to', i.e. when it is followed directly by noun phrases. The percentages of its use as a directed motion verb are calculated in both periods. The result is shown in Table 1.

TABLE 1
THE EVOLUTION OF THE GRAMMATICAL BEHAVIORS OF *Z ǑU* 'RUN' FROM OLD TO MIDDLE CHINESE

| Period. Texts | No. of occurrence | Total number | | 'go to' *zǒu* 'run'+ G | |
|---|---|---|---|---|---|
| Old Chinese | *Zuǒzhuàn* | 37 | 484 (100%) | 10 | 177 (37%) |
| | *Hánfēizi* | 50 | | 9 | |
| | *Shǐjì* | 397 | | 158 | |
| Middle Chinese | *Shìshuō xīnyǔ* | 11 | 211 (100%) | 1 | 7 (3%) |
| | *Bǎiyùjīng* | 10 | | 0 | |
| | *Zǔtángjí* | 33 | | 0 | |
| | *Dūnhuáng biànwén* | 157 | | 6 | |

As shown in Table 1, there is no doubt that the verb *zǒu* 'run' is dominantly used in its manner sense, as in both periods the percentages of its directed motion sense are less than 40%. This confirms that the manner sense is its primary meaning. However, though its directed motion sense only takes a small percentage of all of its uses, the tendency related to the change in its lexical semantics can also be attested in the table. Its uses in the directed motion sense 'go to' in Old Chinese period takes 37% of all its uses as a motion verb, but in Middle Chinese period the goal-oriented path sense drops to only 3%. This means that the goal-oriented path sense of *zǒu* 'run' is most often used in Old Chinese period, and it has greatly declined in Middle Chinese period.

Then the question is along the decline of the goal-oriented path sense of *zǒu* 'run' whether the directed motion sense used in Modern Chinese 'depart from a reference object' also appears at the same time. The data show that it is not the case, since in Middle Chinese period there is hardly any case where the verb is used in the source-oriented path sense. The source-oriented path sense probably appears later. In order to better understand the evolutionary tendency of the lexical semantics of *zǒu* 'run', the Pre-modern Chinese period is subdivided according to the periodization based on the alternations of dynasties and the uses of the verb in representative texts in different dynasties are compared. With respect to all of its uses as a motion verb, the percentages of the source-oriented path sense in representative texts in four different dynasties are calculated. The result is shown in Table 2.

TABLE 2
THE USE OF *ZǑU* 'RUN/WALK' IN SOURCE-ORIENTED PATH SENSE IN PRE-MODERN CHINESE PERIOD

| Period. Dynasty | No. of occurrence | Total number | ''depart from a reference object |
|---|---|---|---|
| Pre-modern Chinese | *sòng liáo jīn* | 825 | 2 (0.2%) |
| | *yuán* | 131 | 13 (10%) |
| | *míng* | 422 | 44 (11%) |
| | *qīng* | 469 | 109 (23%) |

It can be seen from Table 2 that at the beginning of Pre-modern Chinese, there is rarely any case of its use in the source-oriented path sense 'depart from a reference object'. It provides evidence that the source-oriented path sense does not seem to be lexicalized in the verb until Pre-modern Chinese period. Though the percentage of its use in the source-oriented path sense is still relatively low in *yuán* and *míng* dynasties, it increases gradually. Approaching the end of Pre-modern Chinese period, the percentage increases to 22%. The data indicate that though from Pre-modern Chinese period the manner sense is still the dominant sense of *zǒu* 'walk', but when used as a directed motion verb, the sense of

'depart from a reference object' gradually gains currency in the place of the goal direction meaning.

It has been uncovered so far that the verb *zǒu* 'run/walk' is dominantly used as manner of motion verb throughout its evolution from Old to Modern Chinese, but its directed motion sense has changed in the process. Its goal-oriented path sense 'go to' is most often used in Old Chinese period, but from Middle Chinese period it greatly declined. From Pre-modern Chinese period, another directed motion sense 'depart from a reference object' has gradually been used.

### III. Factors Affecting the Change of the Lexicalization Patterns of Motion Verbs

With regard to the diachronic evolution of the verb *zǒu* 'walk', in this part I will try to analyze possible factors which may contribute to its lexicalization patterns in certain synchronic period and their diachronic development.

#### A. Pragmatic Inference and Cognitive Preference

Though from Old to Modern Chinese, *zǒu* 'run/walk' is dominantly used as a manner of motion verb, its manner sense has changed from 'run' to 'walk'. It's interesting that in spite of its different lexicalized manners in Old and Modern Chinese, the verb has developed a separate directed motion sense in both periods. Based on my analysis of its actual uses in the corpus, I will show that the emergence of its lexicalized directional sense is partly due to the pragmatic inference and cognitive preference related to the nature of motion event specified by the verb. Pragmatic inference related to a common core of manner of motion verbs such as *run* and *walk* shared by most languages promotes the emergence of its directional sense. Goal-biased cognitive preference in conceptualizing motion events can also partly explain the specific direction it encodes at different synchronic periods.

It is observed that manner of motion verbs have varied preference for directional interpretation (Bouchard, 1995; Nikitina, 2008). In spite of different lexicalization patterns related to language typology, manner verbs favoring directional interpretation seem to cluster together across languages. Levin et al. (2009) suggest a pragmatic account that directional interpretation of manner verbs can be explained by pragmatic factors such as the nature of the manner, aspect and ground/path properties related to motion events. Cross-linguistically manner of motion verbs which convey simpler and less elaborated manners are more likely to have directional interpretations than other ones. Verbs that describe shorter events than verbs describe a process with greater duration are more ready to express displacement.

As to the nature of manner encoded in *zǒu* 'run/walk', it fits the feature of the type of verbs favoring directional reading. The two possible manners encoded in *zǒu* 'run/walk' in Old and Modern Chinese, 'run' and 'walk', though different, are both major gaits of human's motion and reflect the human beings' conceptual structure of world (Malt et al., 2008). Like their counterparts in English, they are more likely to convey displacement, favoring a directional reading even without help of other path-indicating elements in a sentence. According to Rappaport Hovav and Levin (2015), though as to the lexical entailment, these verbs do not entail the path of motion, they lexicalize a manner that strongly suggests the displacement of an entity; they are what Talmy (2000, p. 261) calls "implied fulfillment verbs". In this sense, they are different from manner of motion verbs like *stomp* and *dance* in English, which without help of other direction indicating elements, are unlikely to covey a directional sense. For example, as shown in (4), with *run* or *walk* as the main verb of the sentence, displacement of the figure is favored in (4a), but the figure's in-place action is preferred if the main verb is replaced by *stomp* or *dance* in (4b).

    (4) a. He ran / walked. (displacement favored)
       b. He stomped / danced. (in-place action favored)

This observation can also be confirmed when two different types of manner of motion verbs co-occur with locative prepositions. Though with proper contextual support, all manner of motion verbs in English can have directional interpretation, when followed by a locative prepositional phrase 'in the room', *run* and *walk* are more ready to have directional interpretation than *stomp* and *dance*, as shown in (5).

    (5) a. John ran / walked in the room.
       b. John stomped / danced in the room.

Moreover, there is also cross-linguistic evidence for this observation. Similar situations have also been found in Spanish and Italian. Under favorable pragmatic contexts, verbs specifying similar manners of motion in Spanish such as *volar* 'fly', *correr* 'run', and *caminar* 'walk' as well as in Italian such as *correre* 'run' *saltare*, 'jump', and *volare* 'fly' are more likely to have directional interpretations than other manner of motion verbs. (Fábregas, 2007; Folli & Ramchand, 2005; Levin et al., 2009). Cross-linguistic language acquisition also proves that these verbs belong to a subtype of manner of motion verbs which are inherent to displacement to a goal. The natures of manner they describe are characteristic of animate entities moving along with a goal to reach (Allen et al., 2007; Levin et al., 2009). In fact manners specified in the three motion verbs *zǒu* 'run/walk', *pǎo* 'run' and *fēi* 'fly' in Chinese generally fall into the subtype of manner of motion which prefer directional interpretation cross-linguistically. Therefore, strongly inferred directional interpretation from these verbs facilitates their lexicalization of the path sense.

However another fact concerning the directional sense of *zǒu* 'run' also needs to be noted, i.e. when it is used in directional sense in Old Chinese, it always specifies a goal direction 'go to'. As shown in (6), the noun phrases following *zǒu* 'run' always indicate the goal of motion.

    (6) a. qí hóu    jià       jiāng **zǒu yóutáng**
       Qi duke ride.chariot will **run Youtang**

'The Duke of Qi rode a chariot and wanted to run to Youtang'              (Zuǒzhuàn Xiāng Gōng18th Year)
b. bǎipú    lí        jū jiāng gè    **zǒu qí yì**
Baipu scattered live will each **run his town**
'People of Baipu live in scattered communities and they would go back to their own town.'
(Zuǒzhuàn Wén Gōng 16th year)

In (6), the two locative nouns 'yóutáng' 'Youtang' and yì 'town' following *zǒu* 'run' both unambiguously indicate the goal of the motion. Then one may wonder even though the nature of the verb and other semantic features of the motion events support a pragmatic inference of directional reading of the verb, why the verb encodes the goal rather than the source or other types of path schema and where the specific directional interpretation 'go to' comes from. Results from recent research on spatial semantics may help explain the puzzling problem. It has been demonstrated that there is a goal-bias cognitive preference in language. That is, the endpoint of motion receives asymmetrical emphasis over starting point or source of motion in terms of semantic and syntactic representation (Ikegami, 1987; Lakusta & Landau, 2005; Papafrgou, 2010; Kabata, 2013). This cognitive preference is reflected in both language structure and languages use. As to language structure, goal-oriented paths tend to be unmarked in languages, whereas source-oriented paths tend to be marked (Fillmore, 1997; Ihara & Fujita, 2000; Jackendoff, 1983). For example, in many languages, unmarked and stative places are more ready to be interpreted as goal-oriented path, but not source path. Fillmore (1997) notes that in the sentence 'the cat ran behind the sofa.' the complement 'behind the sofa' can be used either as a non-directional, locative place complement, or as a goal path complement, so the sentence is ambiguous in the way that it may have a goal-oriented directional motion reading 'the cat ran to the a place behind the sofa' or a in-place action reading 'the cat ran in place behind the sofa'. However, it can never mean 'the cat ran from behind the sofa'. Concerning language use, it is reported that goal paths are mentioned more often than source paths (Lakusta & Landau, 2012). Concerning to language use, Papafragou (2010) and Lakusta and Landau (2012) observe that goal configuration changes are detected more accurately than other paths information in language comprehension. In language production tasks, goal objects are also referred to more frequently by speakers.

In Old Chinese the goal direction specified by *zǒu* 'run' is partly motivated by the goal-biased cognitive preference. As a verb-framed language dominantly rendering the path schema into verbs, Old Chinese has a large path lexicon. More importantly, many of the path verbs describe goal-salient path schema and they require the goal arguments to be overtly expressed. Thus the most common syntactic structure these path verbs are used in is they are followed immediately by noun phrases indicating the goal of the motion. For example, goal salient path verbs in Old Chinese such as *rú* 'go to', *shì* 'go to', *zhī* 'go to', *zào* 'arrive', etc. all require the goal object to be expressed, as shown in (7).

(7) a. zhèngbó  **rú zhōu**  shǐ    cháo              huán wáng  yě
    Zhengbo    **go.to Zhou** begin have.an.audience.with Huang Lord AFFIR. PART
    'Zhengbo went to Zhou and began to have an audience with the Lord Huan.'
(Zuǒzhuàn Yǐn Gōng 6th Year)
b. kǒng zǐ    **shì zhōu** jiāng wèn   lǐ  yǔ    lǎozi
    Confucius **go.to Zhou** will    ask   rites to   Laozi
    'Confucius went to Zhou and wanted to ask Laozi about rites'        (Shǐjì Lǎozi Hánfēi lièzhuàn)
c. dàfū          qiú mù wén zhī yǐ  bīng    **zào  gōng mén**
    grand.master Qiu Mu hear it with weapons **arrive gate.of.the.lord's.residence**
    'Grand Master Qiu Mu heard it and went to the gate of the lord's residence with weapons.'
(Shǐjì Sòngwēizi shìjiā)

On the one hand, the prevalence of goal-salient path verbs in Old Chinese and the corresponding syntactic structure in which they typically appear are the evidence that goal-biased cognitive preference is represented in the lexical semantics of verb lexicon in Old Chinese. On the other hand they also provide appropriate construction templates for the originally direction-neutral verbs to build goal direction inference.

Nevertheless, in Modern Chinese goal-biased cognitive preference is not reflected through the lexicalization of path in verbs any more; rather it is reflected through finer-grained goal indicating directional complements such as *jìn* 'enter', *huí* 'return', *dào* 'arrive', *shàng* 'ascend', etc., since the dominant framing type of motion events has been changed from verb-framed to satellite-framed type. The goal direction lexicalized in *zǒu* 'run' gives way to specialized directional complements. As a result of the interaction between displacement-favored conceptual components in *zǒu* 'run/walk' and the property of directional verbal compound construction, it instead encodes another directed motion sense 'depart from a reference object'.

*B. The Change in Motion Event Framing Type and Morphosyntactic Structure*

Though the pragmatic inference and the cognitive preference are important factors contributing to lexicalization patterns of motion verbs, these factors alone cannot completely explain the distinct lexicalization patterns of the verb *zǒu* 'run/walk'. The actual lexicalization of certain sense of the verb is also affected by morphosyntactic structure available in the language. As shown in 5.1, along with the evolution of Chinese language, the lexicalized direction sense of *zǒu* 'run/walk' has not been kept unchanged. Approaching the Middle Chinese period, its lexicalized direction 'go to' in Old Chinese has greatly weakened and has virtually disappeared in Pre-modern Chinese period. Instead, another directed motion sense 'depart from a reference object' has been gradually lexicalized and consolidated. This line of

evolution cannot be completely explained only with the help of pragmatic and cognitive factors, since the conceptual components related to the verb haven't changed much. In fact, it is also a result of the two-way interaction between the verb's conceptual components and morphosyntactic structure available in Chinese. The arising and decline of goal path sense encoded in *zǒu* 'run/walk' is closely related to the availability of relevant morphosyntacic resources in certain synchronic period of Chinese language. This point can be seen from two perspectives.

First, as to motion event framing, the typical syntactic devices used to encode path schema affect the emergence and decline of the directed motion sense of *zǒu* 'run/walk'. In Old Chinese period, Chinese is argued to be a verb-framed language, which dominantly renders the core schema path into verbs (Shi & Wu, 2014). The syntactic structure 'path verb + goal object', which is used to encode goal path, provides an ideal construction template for manner verbs like *zǒu* 'run' to enter the schematic slot of 'path verb' and acquire directed motion sense 'go to', analogical to other goal-bound path verbs. Thus it's natural that it can encode the goal-oriented direction in Old Chinese.

However, from Middle to Pre-modern Chinese period, the framing type of the language has gradually evolved from verb-framed to satellite-framed, and the goal paths are more likely to be rendered into directional complements rather than main verbs. As a result of this typological shift, without overtly represented direction-indicating elements, manner verbs cannot encode goal path any more. It explains the gradual decline of the directed motion sense encoded in *zǒu* 'run' from Middle to Pre-modern Chinese period.

From the Pre-modern to Modern Chinese period, when the directional verbal compound (DVC) becomes the dominant syntactic structure to encode motion events, besides the core members of directional complements such as *jìn* 'enter', *huí* 'return', *dào* 'arrive', *shàng* 'ascend', etc., other less-prototypical verbs are also attracted to be used as satellites in DVCs. Since the conceptual component of *zǒu* 'walk' is also compatible with displacement interpretation, it becomes one of the newly developed candidates as directional complements in DVCs lexicalizing directed motion sense, though it needs to be noted that at this time the specific direction encoded in *zǒu* 'walk' has become 'depart from a reference object'. The evidence that shows this evolution process is attested in Lamarre (2013). In her study, Lamarre (2013) analyzes the use of *zǒu* 'walk' as a directional complement from Pre-modern to Modern Chinese period and reveals that both the number of occurrence and the range of verb types it may follow have increased. In Pre-modern Chinese period, to express the meaning of 'depart from a reference object', the deictic verb *qù* 'go' is preferred to be used as directional complement. The use of *zǒu* 'walk' is only restricted to a narrow range of verbs and the number of cases in this use are also found to fewer than that in Modern Chinese.

Second, the evolution of the directed motion sense of *zǒu* 'run/walk' is also affected by the change of phonological and morphological system of Chinese. In Old Chinese, phonological derivation process provides proper morphosyntactic devices for the lexicalization of directed motion in *zǒu* 'run'. In Old Chinese related words are considered to have been derivable by changing the phonological properties of a base word (Pulleyblank, 1995, p.10; Baxter & Sagart, 1998). In particular, based on the most clearly documented phonological derivation process, derivation by tone alternation, a new sense or a new grammatical function of a verb can be derived by changing the original tone into the departing tone. This kind of word derivational process makes it possible for a base verb to acquire a new sense or to change its categorical property without changing its written form. As to the derivation of path verbs from manner verbs in Old Chinese, the change concerning the verb's lexical semantics and grammatical behaviors can be conveniently marked by altering the tone of the manner verb. The derived path sense of the manner verb *zǒu* 'run' is just an example of this derivation process.

(8) a. xún lì yǎn ěr ér **zǒu (ᶜtso)**
　　 Xun Li cover ears CONJ run
　　 'Xun Li ran with his hands covering his ears.' 　　　　　(Zuǒzhuàn Zhāo Gōng 31st Year)

　 b. zhào zhān qì chē er **zǒu (tsoˀ) lín**
　　 Zhao Zhan abandon cart CONJ run 　　 forest
　　 'Zhao Zhan abandoned his cart and ran to the forest.' 　(Zuǒzhuàn Xuān Gōng 12th year)

As shown in (8), when the original rising tone of *zǒu* 'run' ᶜtso is changed into departing tone tsoˀ, correspondingly the verb is changed into a path verb lexicalizing the goal direction of motion. In fact, as attested by researchers (Wang, 2013; Sun, 1997) in Old Chinese the derivation of path verbs from manner verbs is not restricted to *zǒu* 'run'; other manner verbs such as *qū* 'hurry up', *bēn* 'rush', *chāo* 'surpass' etc. also show this kind of lexicalization patterns, which demonstrates that the change in the semantic features and grammatical category of verbs can be marked by altering phonological property in a systematic way. This kind of morphosyntactic resources in Old Chinese facilitates lexicalization of the goal-oriented path sense in the verb *zǒu* 'run'.

However, from Middle to Modern Chinese periods, words in Chinese have undergone the processes of phonological simplification and disyllabification (Wang, 1980; Shi, 2002, among others), which are also thought to have effect on the lexicalization patterns of motion verbs. In Middle Chinese period, phonological system greatly simplifies and the phonological derivation system declines. As a consequence of the loss of this morphological inflection and complex tone system, the original contrastive pair of words which differentiates each other by phonological features cannot be distinguished and thus become homophones. Disyllabic words consequently arose within the language as a means of overcoming problems in communication caused by this proliferation of homophonous monosyllabic words (Lǚ, 1963;

Shi, 2002, p. 71). For polysemous motion verbs encoding both manner and result sense but differing each other only by tone properties like the verb *zǒu* 'run', the derived path sense is also suppressed for the same reason. Consistent with the disyllabification process, at the same period of time the lexicalization patterns of path schema of motion events have gradually changed from verb-framed to satellite-framed with goal-indicating path verbs becoming disfavored in encoding goal direction in motion events. This also promotes the decline of the goal-oriented path sense in *zǒu* 'run'. Therefore, it can be seen that besides the conceptual components of verbs, the morphosyntactic structures do have effect on the possible lexicalizations of verbs. Both the emergence and decline of the goal sense of *zǒu* 'run/walk' are affected by the morphosyntactic structures available in certain synchronic period.

*C. Grammaticalization of Directional Complements in DVCs*

As discussed in the previous section, from Middle Chinese period the goal direction sense of *zǒu* 'run/walk' has gradually declined, and as to its grammatical behaviors it cannot be directly followed by locative nouns indicating the goal of motion. Then it can be used either as a prototypical manner of motion verb followed by directional complements, in (9) or as a bare verb in a sentence like (10).

(9) tā **zǒu dào** jīnshuǐ hé lǐ
    he **walk arrive** Jinshui River LOC
    'He walked to Jinshui River.'                     (Piáoshìtōng yànjiě)
(10) nà fùrén biàn **zǒu** le
    that woman then **walk** ASP
    'That woman then walked away.'        (Piáoshìtōng yànjiě)

In the former case, *zǒu* 'walk' co-occurs with directional complements expressing varied directions. In (9), it appears with another path verb *dào* 'arrive' which indicates the arrival of a goal object and it can be seen that *zǒu* 'walk' does not specify the direction of motion in neither case, and this indicates that it is a pure manner of motion verb which does not specify any direction of motion in its lexical meaning.

However, in the latter case in (10), when it is used as a bare verb of the clause, there is no overt path-indicating element to specify the accurate direction of motion. Since the goal direction is suppressed and the nature of manner encoded in *zǒu* 'walk' implies the displacement of the theme, when it is used in this way, another direction of motion, i.e., the source-oriented direction, becomes more salient. Thus pragmatically it may associate with a default direction 'depart from a reference object'. In fact, its source-oriented path sense just arises from the pragmatic meaning inferred from these cases.

From Pre-modern Chinese period, the further interaction between the directed motion sense of *zǒu* 'walk', 'depart from a reference object', and the construction meaning of directional verbal compounds leads to its grammaticalization as a source-oriented path morpheme. Before proceeding with this point, it is necessary to spend some time explaining the syntactic and semantic properties of the directional verbal compound (DVC) in Chinese. DVCs are a type of motion constructions in which two or three motion verbs are used together in adjacent positions with the second (and the third) one indicating the direction in which an entity moves as a result of action expressed by the first one. Because the direction in which an entity moves is also regarded as kind of result, DVCs are generally considered as a subtype of resultative verbal compounds (RVC), which are compounds consisting of two verbs with the second one indicating some result of the action or process conveyed by the first one. Though DVCs are different from RVC in some aspects, they share major syntactic and semantic properties. First, they both tend to express bounded events. In a RVC the second verb indicates the state the theme achieves, and in DVCs the second verb also marks the bound that the theme reaches or crosses in spatial relation. Second, DVCs like RVCs may form potential constructions by adding negative potential marker *bù* or positive potential marker *de*. Third, they are also one of the morphosyntacic strategies to express causative relation in Modern Chinese. As noted by scholars Modern Chinese does not have lexical and morphological causatives. Verbs which cannot express causative relation when used alone may be combined to form DVCs or RVCs to express caused motion or result. Verbs with lexical semantics compatible with the syntactic and semantic properties are more likely to be used in the two constructions. In fact, it is this compatibility between the lexical semantics of *zǒu* 'walk' and the DVC constructions that promotes the further consolidation of its source-oriented direction sense.

To summarize, throughout the evolution process of *zǒu* 'run/walk' from Old to Modern Chinese, its distinct lexicalization patterns in each synchronic period result from the interaction between conceptual meaning components of the verb and the available morphosyntactic structures in certain developmental period of Chinese language. The nature of the manner encoded in *zǒu* 'run/walk' promotes the pragmatic inference of displacement, which is the basis for further lexicalization of the directional sense in both Old and Modern Chinese. However, the specific direction lexicalized in the verb, goal or source of the motion, is also affected by the morphosyntactic properties of the language. In Old Chinese, goal-biased cognitive preference reflected at the level of verb lexicon, verb-framed framing type of motion events and morphological derivation process by tone alternation promote the actual lexicalization of the goal-oriented direction. In Modern Chinese, the suppression of goal path encoded at the level of verb lexicon, satellite-framed framing type of motion events, disyllabification of Chinese lexicon and the grammaticalization of directional complements in DVCs consolidate the lexicalization of the source-oriented direction.

IV. THE LEXICAL EVOLUTION OF ZǑU 'WALK' AS AN EPITOME OF THE EVOLUTION OF CHINESE MOTION VERBS

Though the polysemous motion verb *zǒu* 'run/walk' has a distinct lexicalization patterns from other motion verbs, its lexical evolution processes from Old to Modern Chinese well reflect the general evolution trend of Chinese motion lexicon. The factors affecting its evolution processes can also account for the lexical evolution of other motion verbs. Though no other Chinese motion verbs have exactly the same lexicalization patterns or undergo similar evolution process as the verb throughout the history of Chinese language, in each period of time there are verbs which pattern with the motion verb in its lexicalization patterns.

For instance, in Old Chinese period when the verb *zǒu* 'run' may lexicalize both manner and goal direction of motion, its dual-way ontological categorization is echoed by verbs which involve manners that are also likely to derive a pragmatic inference of displacement, such as *qū* 'hurry up' and *bēn* 'rush'. These verbs are also polysemous, and their polysemous nature can be explained by factors that count for the lexicalization patterns of *zǒu* 'run'. Similar to *zǒu* 'run', *qū* 'hurry up' and *bēn* 'rush' are also basic manner of motion verbs with high frequency of occurrence in Old Chinese. They typically describe motions featuring relatively high speed, carried out by human beings with an intention to reach a goal. Thus besides their primary manner sense, owing to their preferred pragmatic inference and favorable morphosyntactic devices (e.g. derivation through tone alternation) they also develop an independent goal-oriented path sense, which is also marked by their altered tone as the verb *zǒu* 'run'.

The similar lexical evolution processes of the polysemous motion verbs and other path verbs in the later developmental stages of Chinese language also support this point. For example, from Middle Chinese period due to the change of the morphosyntactic structure of Chinese (e.g. phonological simplification, disyllabification, etc.) and its typological shift from verb-framed to satellite-framed language, the goal direction sense of *zǒu* 'run' becomes disfavored and declines greatly. Its lexical change in this line also parallels to lexical evolution of other motion verbs. The most conspicuous one is the parallel decline of those goal-oriented path verbs. Very similar to the verb *zǒu* 'run', most of these path verbs also lose their goal direction sense, though different from *zǒu* 'run' after they lose this sense they cannot be used as motion verbs altogether, because the goal path sense is the only meaning component encoded these verbs.

Therefore, though on the surface the lexicalization patterns of the polysemous motion verb discussed in this paper are different from other verbs, and the factors affecting its diachronic lexical evolution also seem to be unique, the data in Chinese indicate that the lexical evolution of the verb is an epitome of the lexical evolution of the entire motion lexicon. The factors related to the conceptualization of motion events, pragmatic use and typological features of the language at different synchronic periods have effect on the evolution of other motion verbs as well. The two-way interaction between the conceptual components of verbs and the morphosyntactic structure of the language is attested in lexicalization patterns of motion verbs in general.

## V. Conclusion

The diachronic evolution of the verb *zǒu* 'walk' results from the interaction of various factors such as pragmatic inference and cognitive preference that the verb is associated with as well as the available morphosyntactic devices of the language in certain synchronic period. There is cognitive and pragmatic motivation for its distinct lexicalization patterns, but the morphosyntactic structures of Chinese at certain synchronic period also affect its actual lexicalization patterns. Verbal meaning and grammatical constructions have two-way interactions. Not only the lexical semantics of verb determines what grammatical construction a verb may be used in, grammatical constructions may also affect a verb's lexical meaning.

To view the diachronic evolution of the verb *zǒu* 'walk', it can be found that the distinct lexicalization patterns are not accidental; rather the evolution line is motivated by the similar mechanism. Both pragmatic inference obtained from the contexts in the process of language use and the favorable morphosyntactic structures are necessary conditions for the lexicalization of a new sense. Though the verb *zǒu* 'walk' is a manner verb and it is associated with displacement inference pragmatically, whether or not it may lexicalize certain directed motion sense depends on whether there is an invited pragmatic inference of the specific direction, on one hand. On the other hand, it also depends on whether there are proper morphosyntactic structures which could provide favorable devices for the lexicalization of the sense. Therefore, the distinct lexicalization patterns of the verb is motivated by various factors such as pragmatic inference, typological change of Chinese, the emergence or decline of certain grammatical constructions and grammaticalization of path-indicating elements in motion constructions. However, these factors affecting the lexical evolution of the polysemous motion verb may also be extended to account for the diachronic evolution of other Chinese motion verbs, so its evolution process represents an epitome of the evolution of the entire Chinese motion lexicon.

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# Memes to Foster L2 Speaking and Writing

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*Abstract*—**Memes are the new social media language and they increasingly exercise their potency of effecting intense discourses among younger audience. In this dimension, they are seen as interesting resources of communication that can promote L2 learning. English Language Acquisition (ELA) has always been a challenge for vernacular-medium Indian students. The study took 177 student participants (with vernacular-medium background) pursuing UG programmes that had English as the medium of instruction. The research objective was to bring out the significance of employing memes to bridge the gap the learners find on their way to manage all their courses in English language. This empirical, questionnaire-based-survey addressed the research objectives: Explication of the notion of employing memes as informal materials; Demonstration of the use of memes for the development of L2 competencies; and Analysis of Learners' perceptions/attitudes towards the use of memes in Second Language Acquisition (SLA). It revealed the areas that had seen significant improvement in speaking, writing, grammar, and vocabulary.**

*Index Terms*—**memes, L2, Second Language Acquisition (SLA), speaking, writing**

## I. INTRODUCTION

"Recent explorations in L2 pedagogy signal a shift away from the conventional concept of method toward a postmethod condition" Kumaravadivelu (1994). He (1994) also declares that "it can reshape classroom research and motivates a search for an open-minded, coherent framework based on current theoretical, empirical, and pedagogical insights that will enable teachers to theorize from practice and practice what they theorize."

The current postmethod scenario and internet affordances have led the language teaching practitioners to the discussion on the use of media materials, particularly, culture-specific materials. "Learners have already been socialised into the schematic knowledge associated with their mother tongue: they are initiated into their culture in the very process of language learning" (Widdowson, 1990, p. 110). It is perhaps a more sensible approach in modern language learning methods that the employment of social media is made effectively accessible. In particular, ELT has been noticeably rendering a good support system with the integration of social media over the years. YouTube, Facebook, WhatsApp, Wikis, Blogs, TedTalks and Forums are becoming commonplace in language learning and are increasingly used in formal and informal pedagogical means. Drotner (2018) remarks that "young people live in an increasingly complex media culture and their digital practices are now one of the key areas of identity performance and creative learning." The ubiquitous character of smartphones with just economical internet service has revolutionized the life of common Indian youth. Agrawal (2018) believes that technology can allow new and innovative solutions – now smartphones have democratized everything in India and have changed the old thought of technology's inability to reach out to India's poor for their expensiveness and inaccessibility.

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In digital era, memes are the new social media language and they increasingly exercise their potency of effecting intense discourses among younger audience. "They enable participants to simultaneously construct their individuality and their affiliation with a larger community: circulating a self-mode video or a Photoshopped image allows people express their uniqueness, identifying them as digitally literate, sophisticated, and creative; at the same time, the text they upload relates to a common and widely shared memetic video, image or formula" (Graham & Dutton, 2019, p. 47). In Indian social media, memes occupy a very large space particularly as a comment in the world of political, social and cultural criticism. Rather than being simple whimsical creations of bored teenagers, they are modes of expression and hold significant economic, social and political power (Graham & Dutton, 2019). Memes are used to expose a budding content that swiftly attains fame or notoriety in the world of internet (Bauckhage, 2011). In current times, internet memes have remarkably amplified public interest and this act has resulted in the emergence of a reasonable number of websites and communities (Bauckhage, 2011). Laughter and fun or pun apart, going with the witty statements: 'a picture is worth a thousand words' and Shakespeare's 'brevity is the soul of wit', it can even be reckoned as the most thought-provoking media tool. Certainly, words find their place in the memes, but it is often the appropriateness of the pictures which completes the objective of transporting the intended message to the readers.

In these dimensions, it becomes necessary to look at memes as interesting resources of communication that can greatly promote L2 learning. Ståhla and Kaihovirta (2019) consider that "the drive to communicate can sometimes manifest itself in interaction with and through images." It is currently possible to say that "Interest-based Language Teaching (IBLT) has constructive results on L2 learning and it improves the path and nature of the learning by developing learners' interest and providing scope for more customized, controlled and desired learning" (Asgari et al., 2019, p. 70). They further suggest that using interest-based instructional materials, learners' individual or group characteristics should be deeply measured and the materials should also be considered by institutes, teachers, curriculum designers and educational policy makers in language teaching or education. With the understanding of meme as an opinion-sharing product, its use for academic performance in Second Language Acquisition (SLA) should definitely be taken into consideration.

## II. BACKGROUND OF THE STUDY

English Language Acquisition (ELA) has always been a challenge especially for the vernacular-medium Indian students studying English as a second language. According to DeSousa (2018), "university is the first place in which students from regional language-medium schools and English-medium school will necessarily meet in the classroom." Agrawal (2018) expresses that English is a great divider in Indian education – when the subjects are studied in most-spoken Indian languages, it becomes difficult when the vernacular-medium students apply for graduate schools for which the tests are conducted in English. In such situations, they have to relearn all the technical terms and concepts in the foreign language. It is very obvious in many parts of India that L1 learners from regional language medium schools studying undergraduate programmes find it difficult to obtain knowledge and skills in English language which is inevitable for their professional and academic growth. Speaking English fluently is the safest guarantee for white-collar work in modern India (Agrawal, 2018). The irony is that though the regional language medium students study English as a second language for many years, yet, a sizeable population is found to be struggling with the demonstration or expression of reasonable amount of communication skills at college level. Ramanathan (2005) registers that students schooled in vernacular-medium find themselves utterly disadvantaged at the tertiary level because their English proficiency at the end of higher secondary is usually reckoned to be insufficient for college-level work. The situation becomes even worse when they need to write exams of all their subjects in English. So, it is a common problem that two sets of students arrive at the college scene (Ramanathan, 2005). Some good number of bright students with excellent knowledge in other subjects, discontinue from studies or become diffident eventually as they are unable to demonstrate their subject knowledge with their cursory English - in instances when vernacular-medium students sit with English-medium students for their college degree courses, they face the arduous task of not only conversing in the class in English but also to write the state-mandated examinations in English. On many occasions, this embarrassing assignment turns out to be unachievable for many vernacular-medium students with low-salaried parents and many of them even drop out of the education system during and after college (Ramanathan, 2005). Also, these are due to the fact that they did not study other subjects in English language and there was not much scope in school for practicing or developing their language proficiency. LaDousa (2018) admits that language-medium students build an inferiority complex and fall silent. In these severe circumstances, the college level teachers engage such students in 'gap-bridging' activities to prepare them for employment and other life opportunities.

## III. METHODOLOGY

### A. Participants

In connection with the aforesaid scenario, the study included 177 first-year student participants who had studied up to their higher secondary in their regional language medium and pursuing various undergraduate professional degrees in the medium of English at Vellore Institute of Technology, Tamil Nadu, India. The participants were from diverse linguistic backgrounds; 83 from Tamil medium, 44 from Telugu medium, 27 from Hindi medium, 12 from Malayalam

medium, 7 from Bengali medium and 4 from Kannada medium. The study also included 4 professors of English who helped in conducting the study. The institute was the right stage for the experiment as English was used as the lingua franca in its multicultural and heterogeneous set up.

*B. The Study Period*

The study compiled the data that were collected for three academic years, i.e., from 2016-17 to 2018-19 to study the participatory involvement of students and obtain the legitimate results on the effective use of memes as materials for L2 speaking and writing in classrooms. At the end of their semesters, the participants responded to the survey questions and the required data were collected accordingly.

*C. Research Objectives*

The primary research objective was to bring out the significance of employing memes to bridge the gap that the learners find on their way to manage all their courses in English language. In view of this, the study addressed the following questions through the findings of an empirical, questionnaire-based survey:

1  To explicate the notion of employing memes as informal materials to improve learners' confidence in learning English language;
2  To demonstrate the use of memes for the development of speaking and writing competencies in L2 classrooms; and
3  To analyse learners' perceptions/attitudes towards the use of memes in Second Language Acquisition.

*D. Rationale for the Selection of Memes*

The notion of utilising memes in English language classrooms fundamentally adopts the psychological interpretations of William Glasser's 'Choice Theory.' Glasser (1998) primarily speaks of four fundamental human psychological needs: Belonging or Connecting, Power or Competence, Freedom, and Fun.

The experiment was carried out following certain methods. The teachers created a group of the class students in WhatsApp and Facebook where all the learners were added as active members. The teachers invited all types of memes from the learners and received a decent amount of responses. The students were gradually asked to interpret the message used in the memes. The learners voluntarily participated in the activity and the responses were overwhelming. At times, there were clarifications and attempts of providing the clear definition observed through the interference of other participants' texts. Not surprisingly, the practice, over time, made the participants significantly became more communicative with the professors. Moreover, the method elicited more appropriate responses from the group members and instilled a good amount of confidence in the learners that intrinsically made them compete with other learners in the group in the form of oral presentation. They were even willing to take risks in their presentation as they felt they had familiar content in their hands. The professors that took part in the experiment did not interrupt the oral presentation for any feedback for the genuine reason that it would impede the flow. But at the end of the task, the presenters were given formative feedbacks. With clear demonstration of the appropriate ways of presentation and specific feedback from the instructors, the learners could improve their performance in their subsequent attempts. Despite the interference, the learners enjoyed the activity and exhibited the desire to learn more.

The learners were pleased with the tasks as they were given the liberty to make their own choices. Therefore, they enjoyed the ownership of the decision-making process. They invested their effort in the work productivity as this option gave a space for respecting their voice in the classroom. Above all, the fun element added more flavour into the activity. The professors opined that good humor and enthusiasm predominantly stimulated the participation, inquisitiveness, motivation and interest of the learners and they were very helpful in discovering the fertile areas in which the learners generally excel in.

*E. Sections of the Study*

The first section vividly talks of the ways in which the material was used. It also identifies the areas that could gain improvement with the use of memes and gives certain examples of the matters involved in memes. The second section finds out the innovative idea of using memes in English language learning classroom. In general, it surveys how the learners find the role of memes as materials in the classroom and how helpful they are in attaining various linguistic competencies. Section three lists out, in order, the types of memes that are generally preferred by young learners. Final section detects the areas of the language (speaking and writing) that are improved by the use of memes.

*F. The Activities*

Two types of memes were used in the experiment: picture memes and video memes. The activities were also designed in consideration of honing speaking and writing competencies. The students were, at first, very much enthused to take part in the activity when the teacher announced the material that was to be used in the tasks. Later, students were split into groups according to their first language (L1). The popular memes from the pertinent linguistic and cultural background were displayed to the students and they were assigned the task of describing (in oral and written form) the depicted content to the other group members in detail. It was mainly about the relevance and importance of the use of pictures and wordings that feature in the memes. The pictures, being often from the familiar medium like cinema,

cricket or politics, the students were self-propelled to respond to the task. In India, memes are created for passing comments on the cultural, social and political activities. "Memes act as sensitive indicators of public opinion, trending themes and collective identities, they promote and oppose propaganda, they entertain, inform and educate" (Denisova, 2019). The memes used in the activities widely had pictures from the movie scenes as movies are being the most popular and one of the most influential consumed medium of entertainment in India. In addition, such memes are quite popular among college-going youth as they easily communicate the intended reactions of the public, general audience, and communities.

Indeed, the description of memes majorly housed simple present tense in the oral presentation. Though the sentences started with simple present, they shifted to past or future tenses every now and then. When descriptive language was used in writing exercise, the performer was compelled to provide the listener with the background of the content or the idea projected. Naturally, several grammatical and verbal components were reasonably used in the presentation, viz. present continuous, present perfect, present perfect continuous, simple past, past continuous, past perfect, simple future, future continuous, direct and indirect speeches, and vocabulary. The task also gave ample scope for the instructors to teach the aforementioned segments of language.

The memes chosen for the activity had their elements and matter imported from everyday talks. For instance, the routine activity of resuming our works on Mondays, the victory of Indian Cricket Team in recent series, the implementation of new rule or regulation by the government bodies, general comparison of past with present, etc. The observations validated that the exercise could gradually metamorphose into a more formal learning act; enjoying the inventive humour or wit or sarcasm in the depiction apart, the learners were able to or try to treat the content in a presentable language. Accordingly, it consumed the regular qualities of a detailed presentation. It was much more evident in descriptive writing which naturally demands formality.

## IV. FINDINGS AND DISCUSSIONS

The following Likert scale questions were included in the questionnaire and issued to the respondents primarily to arrive at an understanding of the receipt of learning materials:

TABLE 1

| S No | Question | Strongly Agree | Agree | Neither Agree nor Disagree | Disagree | Strongly Disagree |
|------|----------|----------------|-------|----------------------------|----------|-------------------|
| 1 | I welcome the novel idea of using memes in English language classroom. | 47% | 52% | 1% | - | - |
| 2 | Memes stimulate my interest towards learning English language. | 51% | 46% | 3% | - | - |
| 3 | Memes help me to initiate my communication with others. | 47% | 48% | 5% | - | - |
| 4 | I can feel that I am given a space to voice my opinion when I share my thoughts about memes. | 41% | 36% | 20% | 3% | |
| 5 | I find it practically easy to orally describe or express my views about the content in the memes. | 52% | 46% | 2% | - | - |
| 6 | I find it practically easy to describe the content of the meme in written form. | 38% | 43% | 16% | 3% | - |
| 7 | In discussions on the impact of social media, memes should be given preference as they are virally transmitted. | 32% | 31% | 24% | 12% | 1% |

The responses in Table 1 indicate that most of the learners welcome the novel approach and agree that the memes trigger their interest in English language learning and help them communicate with others. Also, while most of the learners find the use of memes relatively easier for speaking and writing, some are neutral when it comes to descriptive writing and a very few disagreeing it. But, it is clear that memes are significantly helpful in developing their speaking and writing skills.

### A. Memes - Popular Among Young Learners

To know about the types of memes that naturally elicit responses for the assignments, the participants were asked to arrange them in order of their own preference. Following graphical chart presents the order:

Popular memes for language development
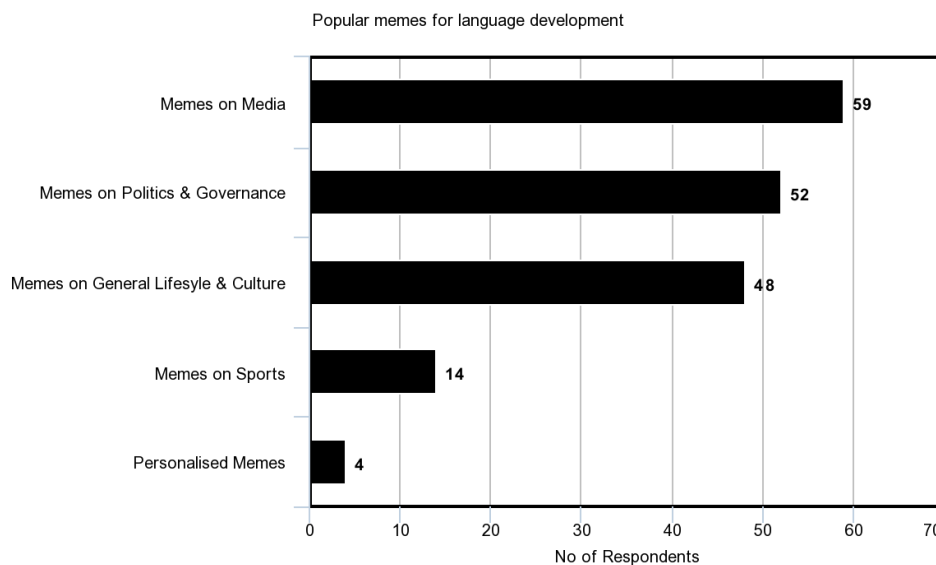


Figure 1

As we can see, Figure 1 presents media memes to be the most popular with 59 responses closely followed by memes on politics and governance with 52 responses and memes on general lifestyle and culture with 48 responses. Memes on sports and personalized memes received 14 and 4 responses respectively. It also implies that popularity of memes is another major factor in prompting interest in the practitioners of the language.

Areas improved in speaking assignment
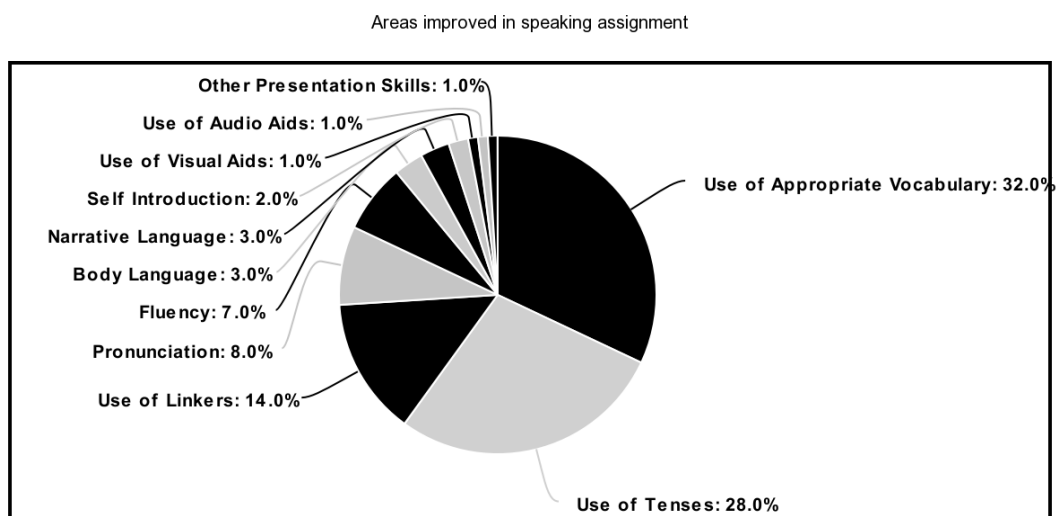


Figure 2

## B.  How Helpful Was the Task in Speaking?

When the presenters were asked to speak about the picture or video meme, the first necessity was to use appropriate words to convey the intended meaning. For instance, if the meme were about ridiculing a politician for not fulfilling the election promises, the presenter, then, was expected to use the accurate words such as, campaign, promises, fulfillment, delivery, candidate, and failure. This made the presenter to look for proper vocabulary. If not, the instructor helped the presenters with the right words that can be used in the context. Likewise, the use of tenses was much needed to express the ideas. There was a definite need for knowing the distinction among present, past, and future tenses. Though the presenters could not use many linkers, the instructors could introduce some of those connectors to the performers. It was also witnessed that, over time, due to the increase in the number of presentations, the presenter could achieve a significant growth in fluency, pronunciation, punctuation, spelling, and the use of narrative language. At the end of the presentations, the instructors could also insist on the use of suitable body language. On top of these, the task made the presenter become efficient in using the audio and visual aids, such as, microphones, speakers, charts, black and white boards, maps, pictures, models, LCD projectors, flash-cards, computers, and print materials.

Areas improved in writing assignment
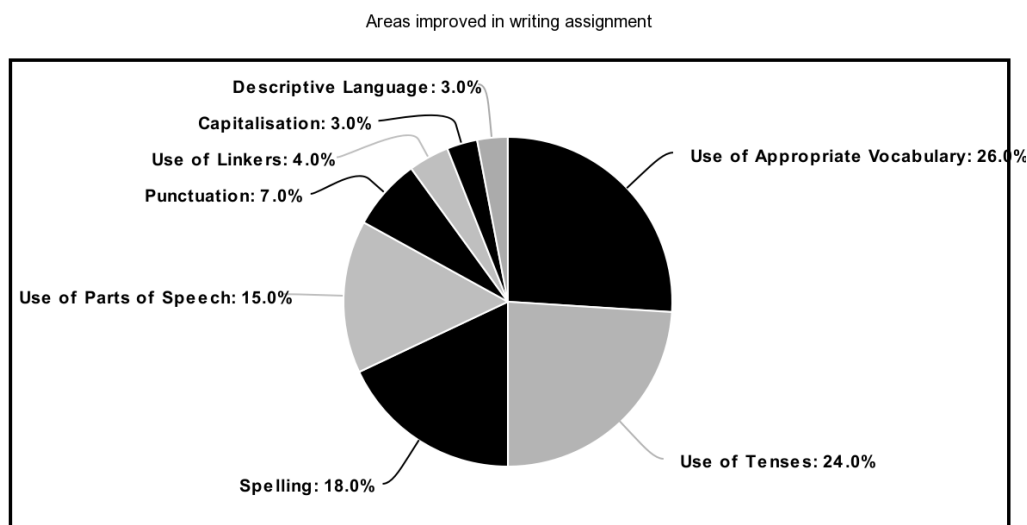


Figure 3

*C. How Helpful Was the Task in Writing?*

When the presenters were asked to write about the picture or video meme, as mentioned earlier, there was an obvious need for using the appropriate vocabulary, tenses, and spelling. The writing task stressed upon knowing the differences in the use of parts of speech. Also, the exercise demanded the proper use of punctuation marks and phrases and words as linkers. Capitalisation was another segment that the learners could benefit from doing the task. Above all, the learners were well informed of the styles and operations of the language that is generally used in descriptions.

Figure 2, Figure 3, and their ensuing descriptions vividly reveal the areas that had seen significant amount of improvement through the tasks in the domains of speaking and writing. It can also be observed that the learners furthered their understanding and expertise in the areas of grammar and vocabulary, the two profoundly essential fields in the realm of ELA. These results were obtained with the help of the professors who taught beginner-level English courses to these learners. They were very impressed of the natural involvement of the learners in these gap-bridging activities.

The following observations were extrapolated from the responses of the professors:

- It is a common scenario that many students from language-medium background struggle to enhance their communicative competence which is predominantly measured by the use of English language. The major reason for this predicament is that such students join college degree programs having studied all their school subjects in their first language.
- The influence of L1 drastically interferes in the acquisition of L2.
- The use of memes in the classrooms makes the students more participatory and enthusiastic
- Students themselves volunteer to accomplish the tasks on memes.
- The use of memes offers more room for the teachers to teach descriptive language and grammar items such as parts of speech, tense, direct and indirect speech, and voices.
- The entire exercise functions as an integral language learning tool and gives bright hope for the teachers to base students' understanding on the operations of English language.
- Students' opinions on the role of memes in English classrooms had unanimous reflections:
- The notion of having memes in ELT gives the English Language Learners (ELL) a familiarity with the language that clears away the foreignness of the language.
- There is not much pain or strain involved in completing the tasks as they naturally fuel learners' interest levels.
- The performances give a good number of opportunities to demonstrate and share their critical perspectives.

*D. Limitations of the Study*

As memes (used as tools of communication) emerge from different cultural backgrounds, the instructor is not anticipated to be aware of the reliability of the information shared about the content all the time. Nonetheless, the objective, having its base chiefly focusing informal or incidental learning, might sometimes be considered as a constraint. But, in a formal or structured learning point of view, memes shall be collected form one specific linguistic culture in order to have a more organised learning and understanding upon the content used for giving comments.

V. CONCLUSION

Graham and Dutton (2019) utter that internet memes celebrate egalitarianism and they endorse the idea of freedom of expression where "participants of social-media-based discourse are expected to vocalize their thoughts and opinions

regardless of their sociocultural status, political affiliation, or gender" (p. 54). They also advocate that the freedom of expression is intrinsically related to the emotive, speaker-centered, communicative function. Hence, this experimental study is primarily fuelled by the utilisation of the above-suggested macro strategy to provide the learners with more space for a smooth initiation of their communication in the target language. The focus of this research was on L2 speaking and writing activities of the first-year undergraduate students from regional language medium schools in India. Considering learners' association with memes in their everyday conversation, it was brought to use in an academic setting at the beginner-level. The responses and voluntary participation of the learners reveal that the experiment content was more learner-friendly and it pleasingly resulted in stress-free learning. It was also observed that the memes threw off their feeling of inertia and were pivotal in initiating their communication and improving their speaking and writing mechanics in second language. Furthermore, the exercise was objectively helpful in bridging the linguistic gap that the learners found on their way of communication and with strenuous practice, the learners could perform to the level of fairly-average students at the end of the academic years. Therefore, the findings of this study are also largely recommended for the attention of English language teachers who are in view of improving the L2 competencies of undergraduate-level students from various regional language medium schools. This might render a great academic help to a sizable population of underprivileged students who encounter all their college courses for the first time in English.

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# The Native American Father's Parenting Style in John Ernst Steinbeck's *The Pearl*

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*Abstract*—This study aims to analyze the parenting style of a Native American father named Kino in John Ernest Steinbeck's *The Pearl*. Through Kino, all the emotions common to humanity such as family satisfaction, the joy and excitement of finding a great treasure, the fear when family life is threatened, the anxiety of being hunted down, and the tragedy of losing a loved one are revealed. This research applied a qualitative descriptive method with a sociological approach to literature to reveal the relationship between the Native American father and the role of fathers. This research data is collected from the actions and words of the characters in the story. The research results indicate the important role of the Native American fathers played by Kino through the role of father thinking and behavior. Five paternal roles involving Kino's actions as a Native American father such as Kino as a provider, protector, decision-maker, educator, and foster mother are vividly reflected in this research.

*Index Terms*—native American father, roles of father, character, The Pearl

## I. INTRODUCTION

Literary work is a dependent and therefore actually inseparable element of the literary environment (Perry & Morris, 2005). The relationships between literary work and social life, for example, how the author employs their social background in their literary work, such as a novel, and how they occasionally tell about the phenomena around them. The work of fiction imitates a world that exists before the text, and critics should attempt to recreate that world mostly through formal examination of the text, while knowledge of the historical background and author is frequently helpful (Schwarz, 1988). On the other hand, a collection of literary works that include texts and spoken language are popularly referred to as literature. It demonstrates how literature is a person's expression through words, deeds, and writings. Overall, literature might be considered as a piece of textual art produced by a certain author (Arafah & Kaharuddin, 2019). As Arafah (2018) stated literature can also be considered art, as it is utilized to transmit meaning and the beauty of language. Additionally, the advancement of literary studies has given rise to numerous multidisciplinary perspectives, such as sociology of literature, anthropology of literature, and literature psychology (Arafah, 2018). Literature can often be considered a reflection or mirror of society (Marliana et al., 2018). As Fadillah et al. (2022) stated that people engage and communicate with one another in a group or community for a set period, which eventually becomes the backdrop of how society lived when a literary work is written. Reading literary work with a specific background of a certain period is very possible to turn out as a satire of a condition at that time (Afiah et al., 2022). Furthermore, it is important to note that literary works are products of people's imaginations in which reality is not true. As a social product of human life reflection, readers should come with an uncertainty of whether what is written is based on facts or not (Mutmainnah et al., 2022). Readers can obtain social and cultural information from them by reading those (Asriyanti et al., 2022). Literary works reflect an author's thoughts, manners, behavior, and attitudes throughout their works. The patterns or style of the work can help readers grasp those (Hasanah et al., 2021). As a result, readers or individuals who are

engaged in the learning process about a literary work will gain knowledge more about it (Arafah et al., 2021).

Furthermore, Sunardi et al. (2018) stated that literature is an asset that could be considered a culturally important text that represents human life. When a literary work's text is examined in its context, such as through examining the cultural discourse, it becomes more meaningful and comprehensive (Arafah et al., 2020). Furthermore, exploring cultural discourse implies researching personal, cultural, societal, and aesthetic values and principles to comprehend human experiences in this life (Sunardi et al., 2018). Literature is also a product of art in society. The existence of literature in a society can be seen as a social product since the social phenomena that occurred are included (Suhadi et al., 2022). On the other hand, literary works can act as a catalyst to raise awareness of the value of preserving the harmony between people and nature or the environment (Siwi, 2022). Similar to cultural, political, and social studies issues, literary works can be viewed as social products (Irmawati et al., 2020). The best literary genres, including short stories, poems, novels, dramas, and songs, are therefore described in literature, which also offers significant information about them (Arafah, 2018).

The information technology era has recently altered people's thinking patterns and behavior patterns (Arafah & Hasyim, 2019). The common reason for these changes is that one event that is currently affecting the world, including Indonesia, is the Coronavirus pandemic or COVID-19. The quick change of circumstances has affected nearly every part of life, and everything appears to have gone online (Arafah et al., 2021). Moreover, Anggrawan et al. (2019) claimed that the online system has gone too far and changed the way people can get information easily through online learning where people can learn many things from the internet. The ease with which people can utilize the internet may have an impact on social elements, specifically how people connect and engage with others on social media (Arafah & Hasyim, 2022). One thing that can also be found online is parenting life. Parenting is a complex activity that includes many specific behaviors that work individually and together to influence a child's outcome (Baumrind, 1991). Parenting is a pristine job and requires high dedication and patience. At first, parents need to analyze the type of parenting before starting to grow a child as well as learners who need to analyze a subject material before studying in a learning process (Arafah et al., 2020). This is evidenced by the role of fathers and mothers, who always support their children from childhood to adulthood. On the other hand, parenting is a process that refers to a series of actions and interactions that parents take to support a child's development (Brooks, 1981).

The process of parenting is not a one-way relationship in which parents influence the child, but more than that, parenting is a process of interaction between parents and children that is influenced by the culture and social institutions in which the child is raised. The novel has the opportunity to represent the social conditions of a particular society through the observation of an author, in this case, John Steinbeck. John Steinbeck is a well-known American author whose work is largely inspired by real events, such as *The Pearl*. *The Pearl* by John Steinbeck is a novel that represents the state of society at the time this novel was created. *The Pearl* novel tells the life problem of a poor Indian pearl seeker named Kino (the main character in the novel). Kino knows the concept of living with nature as held by Indian ancestors.

Men as fathers quickly learn about the uniqueness of their newborn children, although they may not be as perceptive as mothers (Lamb & Tamis-LeMonda, 2004). This shows how quickly a father responds to his baby in recognizing and responding to things that are "difficult" or "different" from other babies. This is because fathers tend to pay close attention to their babies when carrying or just simply talking to them when they are in a father-son or father-daughter moment. On the other hand, the role of the father makes him more involved in the family, one of which is involved with children. The role of fathers is direct contact between father and child through the way fathers take care of or care for children and share joint activities between father and child (Lamb et al., 1985). Even though they cannot do effective communication yet, the baby may communicate in a unique pattern and unclear language but still contain meaning (Yulianti et al., 2020). In this case, the role of the parents is important to understand what the baby wants. Other than that, the responsibility to grow a child is a must, especially in the educational part. Providing a good educational environment and good quality of knowledge can help the child to shape a good character (Mokoginta & Arafah, 2022). Mexican fathers have a high level of co-residence with their children, as well as a high rate of marriage and cohabitation with their female partners and a low rate of multiple-partner fertility (Karberg et al., 2017). This shows that a habit for the Mexicans to build a good relationship between father-child has become a frequent activity many times over a long period and can be called a tradition (Arafah et al., 2020). In contrast, this father-child tradition is not always the same in other countries. The different kinds of environments can be a reason for the changing system of society, in this case, parenting life (Takwa et al., 2022).

In the United States, the number of children growing up without a father in the house has reached alarming proportions. There is a substantial research foundation that demonstrates that children raised in fatherless families have more psychosocial issues than children raised in fatherless households (Allen & Dally, 2007). This problem shows that fatherlessness has some quite harmful effects on children who, in their development, do not feel the love or attention of their fathers. The loss of a father can be the single greatest loss a person can experience (Jones, 2004). The most feared aspect of becoming fatherless is death. In 1960, more than 20% of female-headed households were due to death; today, only 3.6% of female-headed households are due to the death of the father (Nock & Einolf, 2008). Death, however, is unavoidable and is the end of one's life journey. It is unavoidable when the figure of a father must disappear because of the death he faces. This, of course, has an impact on those who are left behind, namely their wives and children.

## II. Literature Review

The study of sociology and how it is reflected in literature is known as the sociology of literature. When it comes to sociology, it's impossible to deny that it's intertwined with society (Fadillah et al., 2022). It learns how individuals in a society interact and associate with one another. As a result, the sociological method aids authors in understanding the link between a literary work and the culture in which it was created. The sociological approach is a useful technique to examine not only human behavior in society but also how social communities influence or affect people's daily activities (Fadillah et al., 2022). The social context of a literary work is inextricably linked to it. Exploring the literary work's external features can provide a greater understanding to people who are also reading it. It may be inferred that these types of symbols are utilized in socio-cultural life in society to connect the relationship between one class and another class in one area (Hasyim et al., 2020; Hasjim et al., 2020).

Parenting is a series of interactions between parents and children that continues, where the process has changed on both sides (Brooks, 1991). From infancy through adulthood, the role of father and mother is inextricably linked to the growth and development of children. The father is responsible for making a living and providing for his child's bodily requirements, while the mother is responsible for spiritual satisfaction and needs, particularly in areas that support the child's gifts and interests. In addition, both parents have an active part in the psychological and attentional development of their children. Furthermore, Child care consists of several activities designed to help children develop properly and survive (Hoghughi & Long, 2004). It tries to enable their children to observe, comprehend, and feel the consequences of their parents' parenting.

Olson (2011, p. 11) describes parenting style as the way parents develop their children as they grow up. Olson describes the following aspects of the parenting style:

   a. *The Reliable Style*
      The Reliable parenting style is considered as warm and loving parents who provide emotional support, are receptive to their children's needs, encourage independence (with supervision), are consistent and fair in their application of discipline, and demand age-appropriate behavior.

   b. *The Nonchalant Style*
      The characteristics of the nonchalant parenting style include poor emotional connection, minimal reactivity from parent to child, high child independence from the parent (parents are disengaged from a child's life), easily negotiable regulations that are loosely enforced, and few demands made on the child.

   c. *The Permitted Style*
      The permitted parenting style is defined by parents who are spoiled by their children, very attentive to all of their needs, more of a friend to their children, indulgent in their disciplinary methods, and unlikely to put demands on their children.

   d. *The Absolute Style*
      The absolute parenting style is defined by tightly adhered to regulations, severely constrained child freedom, strict discipline, minimal response to children, and low emotional connection between parent and child.

   e. *The Prestigious Style*
      The prestigious parenting style shares traits with the nonchalant parenting style. The main distinction is that the prestigious parent genuinely wants to meet all of his child's demands and requests without considering them in many ways. When parenting in this way, the primary child comes first in everything.

The role of fathers has an important role, even the same as the role of a mother in the development of their children, even though it seems to have relatively less time and intensity, which is rarely seen compared to the role of the mother in the development of her child. The father is responsible for three main tasks. First, fathers must teach their children about God and educate them in religious matters. Second, a father must assume the role of a leader in his family. Third, the father must be responsible for discipline. Thus, he became an authority figure (Halverson, 2002, p. 102-104).

On the other hand, the role of the father is often considered the second caregiver after the mother. One of the factors is the assessment factor because the father functions as a breadwinner and an educator who is strict with his children. The role of fathers is how much effort is put forth by a father in thinking, planning, feeling, watching, monitoring, evaluating, worrying, and praying for his child (Palkovits in Cabrera & Tamis-LeMonda, 2015). The role of the father is associated with the availability of opportunities for children to do something, care, support, and a sense of security. Children whose fathers are involved in fathering will have good social and cognitive abilities and high self-confidence.

Lamb and Tamis-LeMonda (2004, p. 6-9) describe the roles of the father in the development of children as the way of fathering manage and control the behavior and attitude toward their children.

Lamb and Lewis describe the following aspects of the roles of the father in the development of children:

   a. *The Father-Child Relation.*
      The relationship between father and child occurs through direct and indirect patterns of interaction.

   b. *Availability of Father.*
      The accessibility of fathers by the time spent between father and child in a day, especially at the vulnerable ages between 5-6 years old.

   c. *The Responsibility of Father.*
      The child needs, especially the attention from his/her father that must be fulfilled or guaranteed during the play-time.

On the other, McAdoo and McAdoo (1997) describe the roles of the father in the development of children as father and child relationships that are believed to lead to the maturity of family care and education that will greatly affect the child's character.

McAdoo describes the following aspects of the roles of the father in the development of children:

    a.    *A Provider.*

        The father must provide the facilities to support the child's growth and development.

    b.    *A Protector.*

        The father is trying to bring a sense of security and an atmosphere of protection to his child from the environment that can interfere with or physically damage him/her.

    c.    *A Decision-Maker.*

        The father is a leader in the family and suggests taking and providing decisions that are considered best for the development of their children.

    d.    *An Educator.*

        The father acts as an educator in providing knowledge and insight into the development of their children, especially in the environment of social interaction.

    e.    *A Nurtured Mother.*

        The supporters of the roles of mothers in the development of their children. A father's involvement in parenting ultimately means more emphasis on fulfilling materials for his child.

Children with an absence of fathers are at a marked disadvantage in human relationships (Dickerson, 2014). This happens due to the role that should exist in the household cannot fulfill a child's psychological well-being. The first is that the role of a father, in addition to his duty to fulfill his love, care, and attention, also serves to fulfill the material needs of his children. The second is as a protective figure in the home, which certainly provides a sense of security and comfort to children when this protective figure can be fulfilled as a father.

McLanahan et al. (2013) describe the causal effects of a father's absence, such as lagged dependent variable models, natural experiments, and individual fixed-effect models. Furthermore, McLanahan et al. (2013, p. 408-422) describe the following aspects of Father's absence:

    a.    *Education is disrupted*

        The father's absence lowers children's educational attainment and decreases the likelihood that they will graduate from high school. This is affected by the inability to pay school fees, which should be expected from the role of a father as a breadwinner to support his child's education.

    b.    *Mental Health Problem*

        The father's absence has a bad effect on the mental health of their children, who tend to smoke, drink alcohol, or even do drugs. Their children also tend to be more introverted and temperamental.

    c.    *Declining Quality of the Workforce*

        Most of the children who grew up without a father tend to have a lower income than their complete parents. Also, their children tend to be in a better position than children who grow up without a father.

    d.    *Poor Family Formation and Stability*

        The absence of the father in the family formation has an impact that seems to make other people's views bad. This is because there can be an imbalance in a family where the roles of the father and mother should be clear in the division, but it becomes a matter where the role of the mother takes on the role of the father, especially in earning a living and being a leader figure to replace the absence of the husband and father in the family.

Based on the explanation above, the researcher concludes that the act of a Mexican father is reflected by three factors, these factors are the parenting style of the main character, the roles of the father, and the negative effect of the father's absence. The parenting style in this play showed that the way of the main character parenting and the roles of the father took the main concern about the fathering of the main character in the text written, also the negative effect revealed in this play describes the result of the father absence during the action in fathering in the text written. It can be stated that an author who has lived through specific experiences sees reality and attempts to rectify the problem by writing a literary work (Arafah & Kaharuddin, 2019).

## III. METHODOLOGY

A qualitative study is conducted naturally using descriptive data. To identify literary works such as parenting style and literature, data was gathered. Qualitative is a study that investigates the quality of relationships, activities, situations, or material and is frequently referred to as qualitative research (Fraenkel & Wallen, 2012). In this research, the researcher used The Pearl's novel. The researcher examines this subject by applying the sociology of literature approach to determine the relationship between the play's condition and the social events that occurred during its creation (Fadillah et al., 2022). In analyzing the data, the researcher analyzes the ideas and behavior toward Kino as the main character in John Ernst Steinbeck's The Pearl using the sociology of literature approach, parenting style, roles of father, and the negative effect of the father's absence to find aspects and factors of roles of father represented by the main character in John Ernst Steinbeck *The Pearl*.

The researcher used identification and categorization to locate and gather data during data collection. The data was

collected by listing a sentence or paragraph that related to the roles of the father. Therefore, the researcher also read theses, journals, and articles related to the play and the act of a Native American father. The researcher then took notes to obtain the relevant information (Hasanah et al., 2021). Primary data in this research comes from The Pearl's original text, while secondary data is gathered from a certain source as supporting data (Purwaningsih et al., 2020).

## IV. FINDING AND DISCUSSION

### A. Parenting's Style

*Data 1 (The Absolute Style)*

Kino→"Our son must go to school. He must break out the pot that holds us in" (Steinbeck, 1992, p.38).

Based on the extract above, shows that Kino wanted his son to succeed with the opportunity that lay before him at the time. He believed that with Coyotito being able to go to school, everything that was hindering their lives could be overcome and the obstacles would not bother Kino's family again even though Juana had warned of the dangers and risks he would face because of the opportunity he kept defending. The reason is Kino has shown an absolute style of parenting. It always enforced rules and restricted child freedom with firm discipline and the high expectations of parents to their children.

*Data 2 (The Prestigious Style)*

Kino→ "My son will read and open the books, and my son will write and will know writing. And my son will make numbers, and these things will make us free because he will know-he will know and through him, we will know" (Steinbeck, 1992. p. 26).

Based on the extract above, shows that Kino overestimated the achievements of his son when he became a student who could save himself and his wife from the shackles they could not achieve because of their very limited education. The reason is the prestigious style is very high in closeness between parents and children. It is characterized by over-spoiled parents who attend to their children's every need and behave more like friends to them. In this case, Kino tried to regard his child as a brother in the hope of having a better education than himself, not as his son or teacher.

### B. Roles of Father Data 3 (A Provider)

Kino→"You must go up there. Perhaps they will not find us there" (Steinbeck, 1992, p. 81).

Based on the extract above, shows that Kino wants Juana to go to a place that is considered safe and suitable for an emergency shelter. Also to protect the safety of his child. This is evidenced by the explanation sentence above that he first sought shelter for his wife and children while he would bet his life to save his family from the danger that was before his eyes. It is his duty as a husband and father to always look after and provide shelter for his family. The reason is a provider must meet the accommodation or place of residence, whether it be for a short or long period as a shelter for their families, especially in terms of fulfilling the development of their children.

*Data 4 (A Decision-maker)*

Kino→"Only until a day has passed and the new night has come. Then we will go" (Steinbeck, 1992. p.57).

Based on the extract above, shows that Kino does not want to put his brother in danger, but does not want to also put his wife and child in the silence of the night to immediately go to a safe place. Therefore, he decided that until evening he would leave the hut of his brother so that he and his family were safe and also Kino could continue and guide his family to a safe place. The reason is a decision-maker father must take the best decision for the best of his family, especially for his children.

### C. The Negative Effects of Father's Absence

The absence of the father's role in this novel, in this case, the absence of the father figure or the role of the father of Kino gave rise to a sad ending, where when Kino tried to save Juana, his wife, and Coyotito, his son from the threat of the trackers carrying the rifle and left they were in the cave around the mountains heading to Loreto, at the same time he opened a huge opportunity for his son to be killed, the absence of Kino made Coyotito nervous and uncomfortable. the figure of a father who should protect and provide security away from him so that he cried and the irony of his cry was heard up to the shelter of the trackers whom they consider like the coyote baby crying. Ironically when Coyotito in Spanish also means Baby Coyote. An unexpected thing happened, the tracker that brought the rifle immediately pressed the trigger to the sound of the crying.

Tragically, the bullet shot hit the head of the innocent baby and he died instantly. Juana was hysterical, and Kino swiftly and angrily immediately took the rifle and shot the head of the tracker that had killed his son, and not satisfied with that, he aimed the rifle at the other two-tracker until they were scared and ran away from Kino. Kino's power and power, he got the Rifle he wanted, and his family was safe from threats but paid for with the blood of his son, Coyotito.

*"I don't know," said the watcher. "It sounded like a cry, almost like a human-like a baby"* (Steinbeck, 1992, p.86).

*The man who had been sleeping said, "You can't tell. Some coyote bitch with a litter. I've heard a coyote pup crylike a baby"* (Steinbeck, 1992, p. 86).

*".... Coyote maybe," he said, and Kino heard the harsh click as he cocked the rifle.*

*"If it's a coyote, this will stop it," the watcher said as he raised the gun* (Steinbeck, 1992, p. 86).

*Kino was in mid-leap when the gun crashed and the barrel flash made a picture in his eyes. The great knife swung and crunched hollowly. It bit through the neck and deep into the chest, and Kino was a terrible machine now. He grasped the rifle even as he wrenched free his knife. His strength and his movement and his speed were a machine. He whirled and struck the head of the seated man like a melon. The third man scrabbled away like a crab slipped into the pool, and he began to climb frantically, to climb up the cliff where the water penciled down.*

*"... Deliberately he threw the lever of the rifle, and then he raised the gun and aimed deliberately and fired."…. In the moonlight, he could see the frantic frightened eyes, and Kino aimed and fired between the eyes* (Steinbeck, 1992, p. 86-87).

*D. Discussion*

Kino is the main character of this novel. Kino is a father who is struggling against a hard life, his life was very poor, and only relied on his livelihood as a fisherman to support his wife Juana, and her only baby was Coyotito. Something very bad happened to the baby when the scorpion poisoned it while they were relaxing in their hut, and his struggle and role as a father is being tested was so great, that he had to find a doctor to cure the baby. There are two types of parenting according to Olson's theory, five roles of the father in the children's personality development used in his life according to McAdoo's theory, and one evidence of the negative effects of the absence of the role of fathers. The researcher found there are two styles of parenting that Kino used in the novel, namely the absolute style and the prestigious style. Moreover, the researcher found there are five roles of a father, namely a provider, a protector, a decision-maker, an educator, and a nurtured mother. Therefore, the evidence that the researcher used to succinctly explain how the negative effect of the absence of the role of fathers has a negative impact.

## V. CONCLUSION

After explaining and identifying the forms of roles of father experienced by Kino, the researchers draw conclusions related to how the role of fathers experience Kino's personality. Firstly, Kino gets two forms types of parenting that have been identified by the researcher. Among these are the absolute style and the prestigious style. Secondly, Kino gets five forms of father's roles in his experience in the children's personality development that have been identified by the researcher. Among these are a provider, a protector, a decision-maker, an educator, and a nurtured mother. Lastly, Kino shows the negative effects of the role of fathers in this case the absence of the role of the fathers in the novel that have been described by the research. There is only one sentence due to how his son, Coyotito died due to the absence of Kino's role and figure as a father and how his son died.

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# Linguistic Landscape in Najran: A Sociolinguistic Approach

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*Abstract*—This study attempts to investigate the linguistic landscape (LL) of the city of Najran, a city located in the southern region of Saudi Arabia. To achieve this objective, a sample of more than 450 signs is examined. The study focuses on the shop signs which are usually known as bottom-up signs (Ben-Rafael et al., 2006; Ben-Rafael, 2009). The analysis reveals that Najran's LL is more multilingual than expected. In addition to Arabic and English, it displays some foreign expatriate languages such as Malayalam, Bengali, Tamil, and Hindi. Arabic appears to be the most dominant language followed by English, with the former having both informational and symbolic (cultural) roles while the latter has a commercial and advertising function through which shop owners want to appear more fashionable and more prestigious. The use of the expatriate languages of the Indian subcontinent serves mainly as a psychological tendency to compensate for the feeling of being homesick, and partially performs an informational function directed to the expatriate group.

*Index Terms*—linguistic landscape, shop signs, Najran, expatriates, Indian subcontinent

## I. INTRODUCTION

Linguistic landscape (hereinafter LL) is considered a recent field of research in sociolinguistics. This term was first coined by Landry and Bourhis (1997). According to Landry and Bourhis (1997), the term LL refers to language or languages that are displayed in the public space of a given territory or region; this includes public road signs, commercials shop signs, streets names, advertising billboards, and public signs on government buildings. The definition implies that the study of LL covers many issues such as multilingualism, language policy, language minorities, cultural geography, and social psychology. In the last two decades, there have been many LL studies that were devoted to examining the different types of signs stated above from various perspectives like sign classification, language diversity, signage functions, social and cultural tendencies, and so on (e.g. Backhaus, 2005; Ben-Rafael, 2009; Blackwood, 2021; Cenoz & Gorter, 2006; Nikolaou, 2017). In the present study, the focus is on the commercial shop signs in the city of Najran, Saudi Arabia. They are usually called bottom-up (non-official or private) signs in the literature as opposed to top-down (official or public) signs (Ben-Rafael, 2009).

The city of Najran is located in the south of Saudi Arabia. It is the capital of Najran Province, 930 km southwest of Riyadh. The region of Najran has long borders with the neighboring country, Yemen. It is an ancient city with an old agricultural history. Najran is one of the fastest-developing cities in the kingdom of Saudi Arabia with a population of 505,652 (the province) and 344379 (the city) (General Authority for Statistics, 2017). This census includes both Saudis and non-Saudis.

Najran's society is very conservative in comparison with other larger cities like Riyadh, Jeddah, and Dammam which are much more open and more modernized. Like other cities of Saudi Arabia and other Gulf cities, Najran is accommodated by a large number of foreigners, the majority of whom are expatriates from the Indian subcontinent and Southeast Asia. This creates a particular type of linguistic diversity in this region. The settled expatriates are in majority male due to the transient character of foreign workers. Expatriate communities are of lower economic status. Although (Saudi spoken) Arabic is the official language, the expatriates alternatively use a jargon of Arabic or what is called Saudi pidginized Arabic (Al-Zubeiry, 2015) as a lingua franca to communicate with native inhabitants and other non-Saudi Arab expatriates. It is worth mentioning that this jargon is mainly spoken and has never been attested on the public signage of Najran (except for one sign as a secondary text which says: *ʔirḥibu:* 'welcome'). The presence of traditional Indian and Asian food, spices, and other commodities usually attracts crowds of expatriates who usually reside in such areas or come for shopping in the evenings and weekends. As for the relationship between locals (native Saudis) and expatriates, no overt racial tendencies are noticed. In other Gulf countries, such racist attitudes of the local residents against migrants are obvious due to the influence of the increasing global racial trends (Karolak, 2020). The speech community in the city of Najran is monolingual in Arabic. However, the outdoor linguistic landscape appears to be more multilingual than it seems to be. Many shop signs and road signs are usually bilingual in Arabic and English. In addition, many shop signs show some other additional languages like Malayalam, Hindi, Tamil, and Bengali which are specifically spoken in the Indian subcontinent. These languages are used among the foreign expatriates who live in Najran and run the majority of stores in the city.

According to Cenoz and Gorter (2006), multilingualism is a common phenomenon, which can be studied from different perspectives including the use of languages in the sociolinguistic context. One of the possibilities is to analyze

languages in context by focusing on the written information that is available on language signs in a specific area. The present study addresses the issue of written multilingualism in the different language signs that are used in the streets and neighborhoods of Najran. In other words, the purpose is to show the extent to which English and other expatriate languages compete with Arabic and how much space they occupy in Najran's LL. Another topic that pertains to LL is the order of code preference in the process of sign writing (see Backhaus, 2005; Shang & Zhao, 2017). The functions of Najran's LL are also investigated. It is expected that the use of English on shop signs, for example, is not meant for getting information but rather to show that the shop owners are more modern and more fashionable. Another expected function is that most shop signs are used for advertising the owners' commercial commodities and services.

## II. RESEARCH QUESTIONS

The LL of the city of Najran has not been undertaken yet. The present study comes to address certain questions concerning the LL of this city. As mentioned above, the society in Najran is very conservative in comparison with other larger cities like Riyadh, Jeddah, and Dammam which are more open and more modernized. Therefore, in such a less divergent and more conservative city to the process of globalization and modernization, the proper aim of this article is to figure out how LL looks like in Najran and what are its main characteristics. In other words and in light of LL approaches, the present study addresses the following research questions: 1) How multilingual is Najran's LL?, 2) In terms of code preference, which language is given priority on bilingual and multilingual signs?, and 3) What are the naming styles of both monolingual and bilingual signs?

## III. REVIEW OF LITERATURE

Over more than two decades, studies on LL have increased tremendously since the term LL was first introduced by Landry and Bourhis (1997). Some of them have been devoted to establishing and theorizing the issue of LL (Ben-Ravael, 2009; Blackwood, 2015; Fabiszak et al., 2021; Gorter, 2006), and others have been some kind of case studies on LL in different speech communities all over the world (Bruyèl-Olmedoa & Juan-Garau, 2015; Karolak, 2020; Shang & Zhao, 2017; Troyer, 2012).

Being a young field of research, LL has been investigated from different perspectives. Issues like multilingualism, code preference, signage categorization, signage layering, LL functions, language dominance, language minorities, and LL of religious places have been investigated worldwide. At the very beginning, research on LL has been restricted to the investigation of outdoor signage on streets and shopfronts. Recently, many LL studies have been extended their scope to include the analysis of LL in educational spaces like schools, universities, etc. (Krompák et al., 2022; Suuriniemi & Satokangas, 2021; Wang, 2015; Wu et al., 2021), religious and sacred places (Alsaif & Starsk, 2019; Coluzzi & Kitade, 2015), and even the LL of the Internet (Ivkovic & Lotherington, 2009; Troyer, 2012).

In the context of Arab countries, LL has been touched upon by some studies. These include Al-Athwary (2017), Alomoush (2019), Buckingham and Al-Athwary (2016), Hopkyns and Hoven (2021), Karolak (2020), and Tuzlukova and Mehta (2020), which were conducted in Yemen, Jordan, Oman and Yemen, Oman, and United Arab Emirates, respectively. As for LL in Saudi Arabia, two studies are carried out, namely Alsaif and Starsk (2019, 2021). Both of them investigate the LL of the Grand Mosque in Mecca.

Alsaif and Starks (2019) examine the linguistic signs displayed in the Grand Mosque in Mecca and attempt to classify them into certain domains: the public sphere, workplace, local governance, holiness, and education. They demonstrate how each domain has its LL and its preferred medium. They conclude that the medium of Arabic is omnipresent across all domains. They also argue that Arabic inscriptions in the mosque have only an aesthetic function. This conclusion, however, contradicts the informative and communicative nature of Arabic writings on the various linguistic signs posted all over the mosque. After all, the findings of the study direct our attention to the importance of the Grand Mosque of Mecca as a separate and unique LL. The other study, i.e. Alsaif and Starks (2021), is also devoted to the issue of LL of the Grand Mosque. It is an extension of their previous study. In this study, they differentiate between two other domains: the sacred domain and the banal domain. This would mean that the focus here is on the semiotic function of the Grand Mosque's LL in light of Fishmanian insights of domains as clusters of people, aural behaviors, activities, and artifacts. It illustrates how the sacred and the banal are interrelated in terms of languages, participants, and activities in the public space of this mosque.

Thus, to the best of my knowledge, no studies have been done on the LL of Najran city. This study, therefore, comes to fill this gap in the sociolinguistic research of LL.

## IV. METHODS

The unit of analysis in LL research is the linguistic sign found in the public space of a given territory. Therefore, the practice in LL studies is to collect signs from a given territory (usually streets and shop fronts) by taking pictures via a digital camera. The main target place in the present study is the city of Najran, more specifically King Abdulaziz Road. It is the longest and the most crowded street in the city. It extends over more than 15 kilometers from the western to the eastern part of the city. In addition, data are collected from two neighborhoods which are located near King Abdulaziz Road. These two areas are mainly resided by foreign expatriates, especially from the Indian subcontinent and Southeast

Asia. Almost 90% of the display boards are involved in the data collection process. As a result, more than 450 linguistic signs have been collected. Only the outdoor signs which are found in the public space are documented rather than the indoor ones. Similarly, it is intended to include only those signs which are relatively more permanent (like shop signs, street signs, etc.) rather than the temporary ones (like stickers, advertisements, billboards, etc.). It is believed that the permanent signs represent a given LL more authentically and stably and reflect the practices of a given speech community in a better way.

Following Ben-Rafael et al. (2006) and Ben-Rafael (2009), the collected signs are classified into top-down (official/ public) signs and bottom-up (non-official/ private) signs. Official or top-down linguistic signs are not included in the analysis. Apart from being small in number, top-down signs don't usually show that kind of linguistic diversity as bottom-up language signs do because they (the official signs) are designed according to certain language policies applied by the local authorities in terms of language choice (number and order of languages to be displayed). For the bottom-up signs, the language policy is usually open and the shop owners are free in the process of shop name selection and the number of languages displayed as well.

Similarly, Nikolaou's (2017) approach to distinguishing between primary texts and secondary texts of the sign is adopted. Only display boards having primary texts (the main shop signs) are included in the study sample while the secondary ones are excluded (e.g. opening timings, stickers, etc.). To determine which language (script) is more dominant on the linguistic sign, Scollon and Scollon's (2003) approach to code preference is applied. According to this approach, preference is related to the order of script and size of the font: the 'preferred' language is that one which comes on the top of the sign and occupies the most or the largest space of the sign.

The collected data are analyzed quantitatively and qualitatively by using excel sheets in such a way that helps answer the research questions addressed above. In presenting the content of signs which are used as illustrative examples, the practice is as follows: information given in Arabic script is transliterated using Latin characters and put in italics. The content in English is, of course, presented as it is. For other languages like Malayalam, Hindi, Bengali, etc., the original script of each language is used with the help of Google Translate and by consulting native speakers of these languages.

## V. DATA ANALYSIS AND FINDINGS

The whole corpus is statistically and qualitatively analyzed by using computer excel sheets. As stated above, the majority of the data are collected from King Abdulaziz Road, and from two areas that are included in the study sample, Al-Khalidiya, and Shakwan. These neighborhoods are mainly populated by foreign expatriates, especially those who come from the Indian subcontinent (India, Pakistan, and Bangladesh). The total number of language signs that are collected from the public space of the city of Najran is 510 signs. The number of linguistic signs used in the analysis is 474. All of them are bottom-up (non-official) signs, and more specifically shop signs. The top-down or official signs and the temporary signs like advertisements and stickers which constitute 36 signs in number have been excluded because they are beyond the scope of the current study as explained in the methodology section above.

The 474 private shop signs are then categorized in terms of the number of languages that are used in the LL of Najran city. Moreover, the content of these display boards is further examined in order to identify the linguistic and sociolinguistic features reflected by the public space of this city. The primary analysis shows that the collected sample is featured by several linguistic phenomena such as specific naming styles, code preference, transliteration as well as the informative and symbolic functions of such public space items which are looked at in the sections below.

The analysis of Najran's LL has revealed that it is more multilingual than we expected (see Tables 1 and 2 below and Figures 1- 12 in the Appendix). In addition to Arabic, which is the official language of the country and the language spoken by Saudi nationals, languages like English, Malayalam, Bengali, Hindi, Tamil, and French are encountered with varying degrees of occurrence. As Table 1 shows, Arabic appears to be the most dominant language in Najran's LL as it exists in 96% of the whole corpus, either alone or together with other foreign languages. English comes in the second position where it is displayed on more than half of the collected data (about 53%). More surprisingly, English is attested as the sole language in 12 signs. All these suggest that English is occupying a good status in a conservative society like that of the Najran region, and is competing with the Arabic language, the native language of the locals.

TABLE 1
NUMBER AND PERCENTAGE OF LANGUAGE USE IN NAJRAN'S LL

| LL languages | Frequency of occurrence | Percentage |
|---|---|---|
| Arabic | 457 | 96.41% |
| | - 227 (bilingual with English) | |
| | - 220 (Arabic only) | |
| | -10 (multilingual) | |
| English | 251 | 52.95% |
| | - 227 (bilingual with Arabic) | |
| | - 12 English only | |
| | - 2 (with Malayalam) | |
| | - 10 (multilingual) | |
| Malayalam | 8 | 1.69% |
| Bengali | 4 | 0.84% |
| Hindi | 1 | 0.21% |
| Tamil | 1 | 0.21% |
| French | 1 | 0.21% |

Regional languages of the Indian subcontinent have a marginal position in the LL of Najran. The salient presence of Malayalam, however, is striking; it is featured on 8 shop signs in Al-khalidiyah neighborhood. Moreover, and to use Nikolaou's (2017) terms, all these languages are used as primary texts of the display boards rather than secondary texts.

Almost all shop signs displaying Asian languages are encountered in Al-Khalidiyah area. This can be explained by the fact that Al-Khalidiya is highly populated by expatriates from the Indian subcontinent; Al-Khalidiyah is relatively old and the house rents are relatively cheap, so it attracts a lot of these low-income workers to live in. Surprisingly enough, although the majority of expatriates from the Indian subcontinent are Muslims, Urdu (script) is not attested in the collected data.

TABLE 2
THE MULTILINGUAL SCENE IN THE LL OF NAJRAN CITY

| LL languages | Number of signs | Percentage |
|---|---|---|
| Multilingual= 241 | | |
| Arabic-English | 227 | 47.89% |
| Malayalam-English | 2 | 0.42% |
| Arabic- French | 1 | 0.21% |
| Arabic- Bengali | 1 | 0.21% |
| trilingual | 8 | 1.70% |
| quadrilingual | 2 | 0.42% |
| Monolingual= 233 | | |
| in Arabic | 220 | 46.41% |
| in English | 12 | 2.53% |
| in Bengali | 1 | 0.21% |
| Total | 474 | 100% |

*A. Styles of Shop Naming*

One of the interesting findings of this study is the way shop owners follow in naming their shops and business enterprises. The practice is that they more often use compound names (two-word structures). A large number of signs are characterized by this style of naming: 112 in Arabic-only signs and 69 in multilingual signs. It is found in the various types of commercial activities including companies, small businesses, supermarkets, restaurants, pharmacies, furniture, perfume and cosmetics, electronics, barber's, etc., and not specific to certain types of commercial activities. The examples in (1) and Figures 1 and 2 in the Appendix will be sufficient:

(1)     Shop name                                             Translation
a.     ***biyu:t a ð- ðahab** lil-ʔaθa:θ*                    - **the houses of gold** for furniture
b.     ***gimmat al-gaṣr** libayʕ mawa:d al-bina:ʔ*          - **the top of the palace** for construction materials
c.     ***ʔusṭu:rat Najran** lil-ʔitiṣa:la:t*                - **the legend of Najran** for telecommunication
d.     *biga:lat **ġi ða:ʔ al- ʕa:ʔilah***                   - **the food of family** grocery

The compound names are in bold in the examples in (1) above. This syntactic structure usually comes in the form of genitive construction (ʔidha:fa), i.e. like that one corresponds to the English 'noun of noun' as illustrated in bold in (1a - d). There is no apparent explanation for this phenomenon, but it seems that business proprietors resort to this type of name in order to be more attractive, and unique as well as to avoid the repetition of names. In many cases (15), the name 'Najran' is a part of the compound noun like in (1c). Other compound names start with *bin/ ?ibn* 'the son of', e.g. *bin Yaʕla liṣ-ṣira:fah* 'Bin yaala for exchange', *ʔibn šarya:n li-zuja:j as-sayya:ra:t* 'Ibn Sharyan for auto glass service'. As opposed to compound names, single-word names refer to those store names which are designated only as one-word names. For example, the shop sign *markiz **šamsan** lil-xiya:ṭah ar-rija:liyyah* 'Shamsan center for gents' tailoring' has a single name which is *šamsan*, other inscriptions are indicating the type of shop or business activity.

Another style of sign naming is to include two advertising names (15 in number) on the same board: one refers to the operating company and the second one to the shop name. The shop name is usually more visible and more prominent while the operating name is attached with a small font at the bottom of the display board. The example in (2) and Figure 5 illustrate this style:

(2)     *o: tu: zid*     A to Z
        *mala:bis wa ?iksiswa:ra:t ?iliktru:niyyah*
        Clothes & Electronics
        *mu?assasat hama:yil ?al- ʕarabiyyah ?al-tija:riyyah*

The name on the top is the name of the shop and the one at the bottom is the name of the company operating this shop which is written in Arabic only; it translates as 'Hama:yil Arabic Trading Establishment'. Note that the first part of the top line is mistakenly transliterated as *o:* for 'A' while it should be transliterated as *ay* (see Figure 5). In all the 15 signs, it is noticed that the shop name is always bilingual in Arabic and English while the company operating name is always monolingual in Arabic. See also Figure 10 as another example.

*B. Code Preference*

In bilingual and multilingual signs, languages are usually considered "preferred" when their scripts are given more space, larger font size, and specific positions on the display board. In the LL literature, this practice is referred to as code preference or code priority or even sometimes as language dominance (Scollon & Scollon, 2003; Backhaus, 2005; Shang & Zhao, 2017). Scollon and Scollon (2003), for example, maintain that if the language script appears on top, on the left, or in the center of a given sign, it is said that that language is more predominant than other languages. In the case of Arabic, this statement can be modified as "on the right" because the Arabic script is written from right to left. Following this approach, the 241 bilingual and multilingual signs are analyzed. Although there are many competing languages in Najrans's LL, it seems that the code priority is either given to Arabic or English. Arabic appears as the dominant language on 218 signs while English appears on 23 signs as the preferred language (see Figures 6 and 7). Other languages, namely Malayalam, Bengali, Hindi, and Tamil are always assigned the last position on the multilingual signs. The only exception is a Malayalam-English bilingual sign where Malayalam appears on the top of the sign and in a larger font than English (see Figure 8).

*C. The Symbolic Function of LL*

In addition to the informational function, LL may also have a symbolic function. Landry and Bourhis (1997) maintain that terms and concepts brought from other cultures usually perform a "symbolic function". In the context of Najran's LL, this function is manifested in many ways. The first way is the use of foreign expressions as names for the stores. The general practice is that the sign designers or shop owners select certain attractive foreign tokens and transliterate them from English into Arabic either in monolingual or multilingual signs. A total of around 80 shop signs (25 on monolingual signs and 55 on multilingual signs) are characterized by this tendency, constituting the fourth of the whole corpus. For example, expressions like 'sweet land', 'Royal Park', 'TOP CENTER', 'easy store', 'Little Caesars', 'BEAUTY ZONE', 'TOWN TEAM', etc. are employed as shop names and transliterated into Arabic. This process also involves the use of some symbolic elements in the names of shop signs taken from foreign cultures like Europe and America such as *mi:la:nu* (Milan, a city in Italy, i.e. Milano, or the name of the football club A. C. Milan), *nilu:far ba:ri:s* (Nilufer Paris), *ġirna:ṭah* (Granada), *wu:l ?istiri:t* (Wall Street), etc. The illustrations in (3) below provide full sign inscriptions which contain such cultural foreign elements. See also Figures 10 and 11.

(3)     Monolingual signs (in Arabic)                          Multilingual signs
a.      **suwi:t la:nd** *lil-?ajnihah al-mafru:šah*       e.    **wu:l ?istri:t ?ingliš**
        (lit. sweet land for the furnished suits)                Wall Street English
b.      *min ?ajlik*                                        f.    OUD MILANO
        **jast fu:r yu:**                                         *u:d* **mila:nu**
        (lit. Just for you)
c.      *ma?ku:la:t* **gu:d**                               g.    **Biyu:ti zu:n**
        (lit. Good for food/ meals)                              BEAUTY ZONE
d.      *ġirna:ṭah lil wahada:t as-sakaniyyah*             h.    *maṭʕam* **numa:n**
        (lit. Granada for accommodation units)                   NOMAN HOTEL
                                                                 নোমান হোটেলে

It is worth mentioning that the translations in multilingual signs (3e- h) are presented as they appear in the sign inscriptions, hence they may involve some syntactic or lexical errors like in (3f) (the word order should be 'MILANO OUD' instead of OUD MILANO) and (3h) (the correct equivalent for Arabic *maṭʕam* is 'restaurant' not 'hotel').

The monolingual signs in Arabic which contain transliterated words from English into Arabic like those in (3a-d) are only meant for customers who know Arabic because they don't contain any translation to any other languages. However, the sign in (3b) involves translation and transliteration at the same time. In this sign, the first inscription is in Arabic meaning 'just for you'. Then, the translation itself is transliterated into Arabic in the second line. This means that this sign is monolingual in Arabic and only directed to those who know Arabic. It is an example of language mixing.

Another striking example is the sign in (3c). Since the sign is monolingual, it is not certain whether the word *gu:d* (or even *ju:d*) refers to the Arabic noun which means 'generosity' or to the English adjective 'good'. It is an example of a false friend which may lead to ambiguity on the part of the reader. Shop owners resort to the technique of English-to-Arabic transliteration in order to attract the customers' attention and also to show that they are more prestigious and more modern.

Another way which may indicate the symbolic function of Najran's LL is the involvement of elements from the local culture. Terms like *ga:filah* 'a caravan', *saha:ra* 'deserts', *sadd* 'a dam', *?al-?uxdu:d* 'a historical place' appear on many signs and refer to places and objects that are associated with the history and culture of the Najran region. The use of tribe names such as *Al-MisSid*, *Al-Fahaid*, *Ya:m*, etc. is very common and indicative of the tribal nature of the community of this region. Related to this is the use of some religious and cultural expressions below or above the shop signs as secondary texts (11 cases). These include expressions like *ma: ša:? ?alla:h taba:raka alla:h*, lit. 'as Allah wills, blessed be Allah', *la: guwwata ?illa bi-la:h*, lit. 'there is no power but God', *?arḥibu:*, lit. 'you are welcome' (see the example in Figure 11). Such expressions are used for seeking Allah's blessings and to drive away the eyes of the envious and the wicked.

*D. Foreign Expatriates and LL*

All signs displaying languages other than Arabic and English are encountered in Al-Khalidiyyah neighborhood except one bilingual sign in Arabic and French which is found on the main street, i.e. King Abdulaziz Street. The main reason is that many foreign expatriates dwell in this area. The overwhelming majority of the non-Arab expatriates belong to the Indian subcontinent (India, Pakistan, and Bangladesh) and Southeast Asia (the Philippines, Indonesia, and China). The Southeast Asians, however, are much fewer in number than those who come from the Indian subcontinent, and none of their languages are encountered in Najran's LL in general and in Al-Khalidiyah in particular. In the context of communication in the marketplace, written English is used as a lingua franca between the two groups. Consequently, a few monolingual signs (2 cases) in English are found in the windows of groceries and restaurants run by expatriates from the first group as well as a Malayalam-English bilingual sign (see figures 12 and 8, respectively). It is obvious that information in English on such signs is meant for Southeast Asians. Expatriate languages like Malayalam, Bengali, and Hindi are only found on the signs of certain types of business, namely restaurants and groceries. The reason is obvious; these stores usually serve food and provide life necessities and they are visited repeatedly by Asian expatriates.

## VI. DISCUSSION AND CONCLUSION

The results show that the LL of Najran is more multilingual than we expected, not only in Arabic and English but also in other languages which are related to the expatriate workforce like Malayalam, Bengali, and Hindi. The language diversity attested in the collected data is much higher than it seems to be, especially in a small city like Najran. Moreover, these foreign languages are displayed as the main texts, i.e. as a part of the content of the sign not as secondary or additional texts. This may be compared to the situation in Souq Naif in Dubai where Karolak (2020) reports that "the diversity of languages encountered in the sample was much lower than expected as only a few examples […] of languages other than Arabic and English placed as additional notices either on the wall of a building or shop windows were found" (p.7).

The study reveals that the Arabic language is the most dominant in the LL of Najran followed by English as the second dominant language. This is also the case in some other public spaces of other cities like the capital city of Sana'a in Yemen as reported by Al-Athwary (2012). However, in the LL of other Arab cities like Jerash in Jordan and Dubai in the UAE, English has become the most dominant language (see Alomosh, 2021; Karolak, 2020). Arabic is not only dominant in terms of frequency of occurrence, but also in terms of code preference. The dominance of Arabic can be attributed to the informational, commercial, and symbolic functions that it performs; the symbolic function is motivated by the tendency of nationalism and loyalty to one's language. The competing and increasing use of English on commercial shop signs could be explained as mainly symbolic. By using English, the local shop owners tend to show that they are more modern, fashionable, and prestigious. The informational function of English is marginal or rather absent.

Although they represent a small proportion of the whole sample, the inclusion of languages (other than Arabic or English) like Malayalam, Bengali, and Hindi in the primary texts of the shop signs is indicative of some ethnic tendency on the part of the expatriates to impose their identities in a society where they feel far away from their homelands. They also have an informative function as they are read by speakers of these languages. As a matter of fact, this is not the practice in other foreign migrant areas like Souk Naif in Dubai where such languages "figure as side notices mostly on shop windows, i.e. as secondary text" (Karolak, 2020, p. 19).

Almost all shop signs displaying languages of the Indian subcontinent exist in Al-Khalidiya district. They are only found on the signs of certain shops, namely restaurants and groceries. This can be explained by the fact that Al-Khalidiya is an old neighborhood and the house rents are relatively cheap, so it is inhabited by many expatriates, most of them from South Asian countries.

In her study of LL of Souq Naif in Dubai, Karolak (2020) explains the absence of languages of the Indian subcontinent in the shop signs of that area by saying that "the vast majority of shopkeepers come from the Indian

subcontinent and speak regional languages. As such, there is probably no need to post additional information on the display windows as customers who are also in majority from that region, can walk up to the shops and speak their mother tongues inside" (p. 21). The situation, however, is different in Al-Khalidiyyah neighborhood. Although most of the stores are run by expatriates from the Indian subcontinent and can communicate by using their mother tongues inside such stores, we find that the main texts of shop signs are displayed in Malayalam, Bengali, and Hindi. Therefore, it can be safely assumed that the use of these regional languages serves another purpose. They resort to it to satisfy a psychological and emotional tendency which is related to homesickness. It is a kind of compensation that helps them feel that they are in their homelands, and in their own countries.

The absence of the Urdu language in the public space of Najran is somehow strange, especially if we come to know that the majority of the expatriates from the Indian subcontinent are Muslim and Muslims usually use Urdu script as an indication of their Muslim identity. In fact, there is no clear reason behind that, but one may refer it to the fact that Urdu is written in Arabic characters so speakers of Urdu don't find it difficult to figure out what is displayed on commercial signs, especially almost all of them can speak Saudi pidginized Arabic as a lingua franca.

This attempt is a general exploration of Najran's LL. It leaves the door open for further research on the LL of other metropolitan cities in Saudi Arabia such as Riyadh, Jeddah, Dammam, and so on. Comparative studies can be also conducted, either between the LLs of these cities or between Saudi cities and other Gulf and Arab cities. LL aspects like the advertising role of English, the position and role of minority and expatriate languages, the effect of the competing and increasing presence of additional languages on the LL of Arab cities, etc. may be involved.

APPENDIX

The following figures are some examples of shop signs in the LL of Najran.


Figure 1. A Monolingual Sign in Arabic Having a Compound Name


Figure 2. A Bilingual Sign: Arabic-English Having a Compound Name


Figure 3. A Monolingual Sign in English


Figure 4. A Monolingual Sign in Bengali


Figure 5. A Shop Name With an Operating Company Name in Arabic (*mu?assasat hama:yil ?al- ʕarabiyyah ?al-tija:riyyah*, lit. Hama:yil Arabic Trading Est.)


Figure 6. Code Preference: Dominance of Arabic (trilingual sign: Arabic-English-Malayalam)


Figure 7. Code Preference: Dominance of English (bilingual sign: English-Arabic)


Figure 8. Code Preference: Dominance of Malayalam (bilingual sign: Malayalam-English)

Figure 9. A Four-language Sign: Arabic-English-Malayalam-Tamil


Figure 10. Transliteration From English Into Arabic With an Operating Company Name in Arabic (*ṭawg al-jama:l li-tija:rah*, lit. 'ṭawg al-jama:l for Trading')


Figure 11. Cultural Elements (*ġirna:ṭah* and *ma: ša:? ?alla:h*, lit. Granada and as Allah wills)


Figure 12. A Monolingual Sign in English Directed to East Asian Customers

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# Ideological Features and Language Manipulation Strategies in French and English: The Syrian Crisis

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*Abstract*—The present study investigates language manipulation strategies and ideological features in online news headlines in France24 and RT broadcasting channels in French and English, respectively. The researchers investigate how news about the Syrian crisis is viewed from two different points of view, namely French and Russian. Headlines in the two languages are analysed according to the principles of Critical Discourse Analysis (CDA). Results show that both France24 and RT news headlines report news about the Syrian crisis using different choices of vocabulary, leading to different, ideologically driven interpretations. In other words, France24 news headlines select specific terminology to depict France and its allies as "peacemakers" in Syria. Conversely, Russia- along with its allies- are described in France24 headlines as 'instigators of chaos''. However, in RT news headlines, the vocabulary selection describes Russia as a "conflict resolver" in Syria, whereas rival countries of Russia are viewed as "rogue interveners".

*Index Terms*—language manipulation strategies, ideological features, CDA, Syrian crisis

## I. INTRODUCTION

As far as France24 and Russia Today (RT) are concerned, news is reported from a French point of view (France24.com) as well as from a Russian point of view (RT.com). The present study takes into consideration headlines concerning the Syrian crisis from two different points of view, which certainly apply lexical choices that reflect the different ideologies of both sides.

In this study, ideological features and language manipulation strategies are investigated in France24 and RT news channels. The focus is on events related to the Syrian crisis and how both news channels depict these ongoing events. Undoubtedly, the two news channels differ in numerous ways. They do not share the same worldviews and ideas related to the Syrian crisis because they simply do not share the same ideological backgrounds. Thus, the study analyses news headlines about the Syrian crisis from two different viewpoints, namely French and Russian.

Van Djik (1988) provides two attributes to the function of the headlines, which are cataphoric and informative. In other words, their fundamental function is to sum up the content of an article, news, and texts. He holds that:

> "Each news item in the press has a *Headline*, and many have a *Lead*, whether marked off by special printing type or not. The elementary rule here is that Headline precedes Lead, and together they precede the rest of the news items. Their structural function is also clear: Together they express the major topics of the text. In other words, they function as an initial summary. The semantic constraint is obvious: Headline and Lead summarize the news text and express the semantic macrostructure". (Van Djik, 1988, p. 53).

Van Dijk (1988) believes that headlines "define the overall coherence or semantic unity of discourse, and also what information readers memorise best from a news report" (p. 238). News headlines are a summary of the general information of an event. He claims that readers tend to memorise and to recall the information that they have seen in the summary (Van Djik, 1988).

Cook (1989) defines discourse as "language in use or language used to communicate something felt to be coherent, which may or may not correspond to a correct sentence or series of correct sentences" (p. 6-7). In other words, he believes that discourse must not necessarily be grammatically formed to be coherent. It could also be anything from a grunt or simple expletive, through short conversations and scribbled notes, to a novel, or a lengthy legal case. That is to say, conformity to rules is neither important nor fundamental in the formation of discourse, but rather the way it is able to coherently communicate with its receivers.

Moreover, Stubbs (1983) views Discourse Analysis (DA) as "a conglomeration of attempts to study the organization of language and therefore to study larger linguistic units, such as conversational exchanges or written text" (p. 1). This clearly emphasises the idea that DA is not only about organising the grammatical and linguistic components of a text,

but also its cohesion, message, ideas, as well as the social and cultural components, which a particular party or a group of individuals aim to deliver to their audience.

Scholars of Critical Discourse Analysis (CDA) share with Halliday (1978) and Critical Linguistics the belief that the vocabulary choices and grammar usage of speakers are consciously or unconsciously principled, and they are driven by ideological predisposition. Fiske (1994) claims that our choice of words can never be neutral. As such, they certainly reflect a hidden identity, knowledge, values, and beliefs, and they are purely politicised.

Chomsky (2004) sees that manipulation may categorically influence the formation or change of unique personal mental models and approaches. The aim of manipulative discourse is to control the shared social representations of groups of people because these social beliefs are also controllers of people's actions and behaviors. After having people's attitudes controlled and influenced, for instance on terrorism, little or no further manipulation attempts may be necessary for people to act according to these attitudes, for example to vote in favour of antiterrorism policies.

In a similar vein, Heather (2000) argues that the use of CDA in inspecting discourse studies in a religious context, for instance, would be very convenient, because group members who aim to identify their beliefs are certainly required to convey ideologies and ideas that are meant to convince and to persuade. CDA could also be applied in other disciplines and fields, such as media, sermons, cinema and even literature.

CDA assumes that manipulation is a type of argumentative discourse, which leads to the possibility of yielding and strengthening the power of certain political parties and groups of individuals. Apart from that, it is a crucial instrument for the manipulator, who provides influence through a manipulated discourse (Heather, 2000).

## II. THEORETICAL FRAMEWORK OF THE STUDY

There are many rigorous theoretical frameworks in the field of CDA. Fairclough's (1989) model for CDA, referred to as the "three inter-related dimensions of discourse" has been adopted in this research. This is by virtue of its flexibility in analysing all the levels and methods of language: cognitive, interactional, societal, and cultural. These three dimensions are as follows:

1. The object of analysis (including verbal, visual, or verbal and visual texts).
2. The processes by means of which the object is produced and received (writing/speaking/designing and reading/listening/viewing) by human subjects.
3. The socio-historical conditions which govern these processes.

According to Fairclough, each of these dimensions requires a different kind of analysis:

- **Text analysis (description):** linguistic features such as choices of vocabulary, grammar (transitivity, passivization) as well as the structure of the text (thematic choice, turn-taking system) should be analysed in a systematic manner.
- **Processing analysis (interpretation):** this has to do with the relationship between the discourse and its production. In other words, attention should be drawn to other factors such as speech act and intertextuality.
- **Social analysis (explanation):** According to Fairclough (1989) "Explanation is concerned with the relationship between interaction and social context with the social determination of the process of production and interpretation, and their social effects"(p. 26). That is to say, the historical, social, and cultural contexts should all be analysed.

Another theoretical framework, that of Van Djik (2004) "ideological square" is also applied in the research. This is to categorise the ideological features and the language manipulation strategies after the analysis.

Van Dijk (2000) proposes four principles to analyse ideology. He refers to this as "ideological square". The four principles are:

1. Emphasise positive things about Us.
2. Emphasise negative things about Them.
3. De-emphasise negative things about Us.
4. De-emphasise positive things about Them. (p.04).

## III. REVIEW OF RELATED LITERATURE

Ethelb (2016) discusses the notion of ideological features in the Arab World and abroad. He analyses how news translation can be heavily laden with hidden ideologies. He concludes that ideological features occur less frequently in Arabic translations of news. This perplexity of translating news is due to the richness of ideology and the indirect uses of language. His paper primarily investigates the impact of ideology in mediating news headlines from English into Arabic. In the study, the focus was on Hatim and Mason's (1997)' singularity of the impact of ideology on translation to fulfill the desire of some institutions who aim to fix certain ideas and beliefs in the society.'

Data in his study examine 32 news headlines produced by Reuters covering Egypt's post-Arab Spring revolution. 22 news headlines are taken from Al-Arabiya news channel and 10 by Aljazeera news channel. Both are taken from the official websites of the channels. The paper concludes that the collected news headlines have been ideologically mediated. In other words, they were completely different from what the original texts reported. They were rather designed to meet the requirements of the news organizations' political/ideological proclivity. This also leads to the conclusion that all news headlines are ideologically modified before they are translated.

In a similar vein, Daria (2018) investigates in a critical way the language used in online news headlines to report the Stoneman Douglas High School shooting, which took place on February 14, 2018 in Florida, the United States. She analyses 50 online news headlines published by five of the most popular national and local news outlets. She attempts to show how the words chosen by the journalists contribute to creating meanings, or representations of the event, and how these representations might reveal hidden ideologies. Daria adopts Fairclough's critical discourse analysis with Van Dijk's socio-cultural approach to analyse her collected data. Results show that despite the anticipated neutral stance of news journalists, dictated by professional values such as integrity and objectivity, hidden meanings and ideologies necessarily transpire in the language used to describe the violent event while representing both the victims and the offenders.

Amoussou and Aguessy (2020) implement a multi- disciplinary method to investigate ideological features in the speech of Donald Trump, concerning ongoing events about the Corona Virus. They explore how discourse could be a crucial device to deconstruct realities using linguistic manipulation strategies. They find that discourse is indeed a major instrument to shape the public opinion and a crucial tool for politicians to convey desired ideas to recipients.

From what has been discussed above, one could note that CDA is a crucial means to analysing media discourse, in that it allows us to analyse hidden meanings behind linguistic manipulation and the application of ideological features. Moreover, in all the above-mentioned studies, news headlines and political speeches are from a neutral point of view. However, news headlines in France24 and RT are reported from two different 'Western points of view'. This would contribute to the appearance of conflicting and opposing viewpoints. In the meantime, headlines are analysed in two languages, namely French and English. Therefore, different structural requirements, points of view, cultural ideologies and different types of linguistic manipulation may appear during the analysis. Apart from that, the selected news headlines in this research tackle events about the Syrian crisis, which could be highly rich in world views, ideological inferences, and the use of language manipulation strategies.

## IV. Method

### A. Tools of Data Collection

In this qualitative and quantitative research, ten (10) news headlines from France24 and ten (10) news headlines from RT tackling issues on the Syrian crisis are selected. The standard language of selection in France24 is French, meaning headlines from France24 are taken in French as a reference language (the official language of the channel and France), and then their ten (10) counterparts from RT are presented in English. The purpose of selecting English as a reference language from RT is because it is the "lingua franca". Presenting another language from another different family (West-Germanic) would offer more chances to find different linguistic aspects. The ten (10) English news headlines from RT and the ten (10) French news headlines from France24 are selected from their web sites (France24.com) and (RT.com) from the period December 2018- February 2022. The purpose of the selected period is to provide recent headlines, noting that the Syrian crisis began in 2011 and still has not been resolved. All selected news headlines are taken as they are from (France24.com) and from (RT.com) online news. TV, radio, and live news are not considered in the analysis. All selected news headlines in the research are stored online in (France24.com) and (RT.com) in written forms.

### B. Data Analysis

Data are analysed according to Fairclough's (1989) model for CDA. English news headlines from RT are to be first analysed according to the three dimensions of discourse namely, **description**, **interpretation,** and **explanation**. The same process is applied to analyse the correspondent news headlines from France24 in French. After the analysis of news headlines in both languages, conclusions are drawn according to the tenets of the framework, in addition to the **choice of vocabulary**, as well as the **structure of the text** (thematic choice, turn-taking system) and the **relationship between the discourse and its production**. More broadly, the focus is not only on the structural requirements of the text, but also on elements beyond text level, namely **speech act** and **intertextuality**. Finally, the **cultural and historical background** of each news headline is analysed.

A percentage is scored for each application of language manipulation strategy or ideological features. If language manipulation strategies or ideological features are detected in the French news headline from France24, whether in favour of France and its allies or against Russia and its allies, a percentage is provided to cover the extent of using them throughout the analysis. The same thing applies to the English news headlines from RT. Ideological features and language manipulation strategies are to be detected after the analysis, using Van Djik's "ideological square" to figure out which news channel uses more ideological features and language manipulation strategies. News headlines from both channels are chronologically ordered, from most recent to oldest.

## V. Research Questions

The present study attempts to answer the following questions:

- What are the ideological features and language manipulation strategies found in France24 and RT news headlines?
- To what extent do news headlines in France24 and RT reflect ideology and language manipulation about the Syrian crisis?

<center>VI.  FINDINGS AND DISCUSSION</center>

To begin with, the selected ten (10) news headlines from RT tackling issues on the Syrian crisis are to be analysed. It is worth mentioning that the data analysis should abide by the tenets of the three inter-related dimensions of discourse (as explained in the theoretical framework section), of Fairclough's (1989). In other words, analysis should encompass the three following levels: **text analysis (description), processing analysis (interpretation) and social analysis (explanation).**

*A.  RT News Headlines Tackling Issues on the Syrian Crisis*

**RT headline 01: (Jun. 03, 2021)**

**Pentagon admits 23 civilian deaths by US military operations in 2020 – far fewer than claimed by NGOs**

**Text analysis:** in this headline *pentagon*, which is a supreme defence institution in the US, seems to have *admitted* that *23 civilians* were killed by *US military operations*. The headline uses a hyphen to refer to a fallacy declared by the NGOs (Non-Governmental Organisations).

**Processing analysis:** RT news headlines continue to defame the image of the US in Syria. The mentioned number 23 is a significant number. Besides, the focus is always on civilians who happen to be defenceless and cannot even defend themselves against any kind of hostile attack. The hyphen in the headline explains that this number of civilians is less than the actual number claimed by NGOs, so that the US covers its crimes committed against civilians.

**Social analysis:**  the extracted themes from this headline should be *defamation, roguery, crime coverage, accusation*

**RT headline 02:( Jun. 08, 2021)**

**Explosions over Damascus: Syrian air defences light up sky in response to 'Israeli aggression' – state media**

**Text analysis:** the headline consists of many key terms that indicate the use of language manipulation strategies and ideological features. The word *explosions, Syrian air defence,* and the expression between inverted commas 'Israeli aggression'.

**Processing analysis:** the ultimate goal of the headline is to continue blaming Israel for its continuous raids and crimes in Syria. This time, Israel seems to have bombarded the capital city of Syria, Damascus. The expression "Israeli aggression" clearly indicates that Israel is a real aggressor and a party that spreads chaos and despair in Syria.

**RT headline 03: (Jul. 22, 2021)**

**Russian-made air defence systems shot down ALL Israeli missiles targeting Syria's Homs – military**

**Text analysis:** the headline consists of a compound noun "*Russian-made"* air defence system, which has *shot down* missiles launched by *Israel.* These missiles have targeted *Syria's Homs.* Besides, the word *ALL* was fully capitalised.

**Processing analysis:** the headline attempts to continue drawing the bad image that Israel has in Syria, and their hostile acts of bombarding civilians. In addition, Russia constantly continues to depict itself as the "HERO" that defends Syria and its people and brings peace to the entire region.

**Social analysis:** recurring themes are dominant in the Syrian crisis. One could clearly see that *roguery, accusation* and *peace-making* are the themes that could be extracted from this headline.

**RT headline 04: (Jul. 23, 2021)**

**The bombs rain down as I visit the Idlib frontlines, and witness the atrocities committed against civilians by NATO-backed terror**

**Text analysis:** This headline continues to attack the West and their backed organisations. The headline comprises of key words that defame the West. Terms such as *bombs, rain down, atrocities, against civilians, NATO backed-terror* are used here.

**Processing analysis**: again, the ultimate objective of this headline is to shed light on the "atrocities" committed by NATO in Syria. This is so readers view these acts as 'inhumane' which are driven by a bunch of terrorists who have greedy desires in Syria. Besides, the term "civilian" is to exaggerate the atrocities committed by NATO, and to say that these crimes are committed against civilians who are defenceless people.

**Social analysis:** the extracted themes from this headline are: *defamation, roguery, Western intervention.*

**RT headline 05: (Jul. 26, 2021)**

**Syrian air defence units intercept Israeli missiles near Damascus, thwarting THIRD raid in a week – Russian Defence Ministry**

**Text analysis:** again, headlines continue to use the word *Syrian air defence,* and continue to attribute *missiles to Israel.* Besides, the headline uses words like *thwarting, and THIRD, all capitalised,* as well as the use of the word *raid.*

**Processing analysis:** Russian defence compliments the great efforts of Syrian air forces and continues to attack Israeli forces as a hostile party. The word THIRD is written in capital letters to stress and emphasise the number of raids committed by the Israeli forces and to show that this is not the first time Israel bombards Syrian territories.

**Social analysis:** *defamation, accusation and roguery* are the extracted themes from this headline.

**RT headline 06: (Aug. 20, 2021)**

**Syrian air defences downed 22 Israeli missiles fired from Lebanese airspace – Russian Defence Ministry**

**Text analysis:** headlines continue to support the Syrians and to attack Western countries. One should highlight the following key words: *air defence, Israeli missiles, Lebanese airspace.*

**Processing analysis:** this headline shows how RT condemns such silly attacks operated by the Israeli forces (an ally of the US and Western countries). It also shows how Israel uses other airspace from neighbouring countries to attack Syria.

**Social analysis:** themes from this headline revolve around ideas like *defamation, accusation, roguery.*

**Social analysis:** the extracted themes from this headline are: *roguery, accusation and self-defence.*

**RT headline 07: (Sep. 27, 2021)**

**As US troops continue to quietly occupy Syria's oil fields, Russia-Turkey talks could help bring calm to nation devastated by war**

**Text analysis**: obviously, the US continues its atrocities in Syria, as RT diffuses. In this headline, a certain choice of vocabulary should be highlighted: *US troops, Occupy Syria's oil field, Russia-Turkey talks, bring calm, devastated by war.*

**Processing analysis:** Russia is constantly accusing the US of causing chaos in Syria and describing its greedy intentions towards oil fields. On the other hand, Russia attempts to develop a positive self-image of efforts provided, together with its allies, to find solutions in Syria, which was ravaged by the war. Indirectly speaking, ravaged by the West.

**Social analysis:** one can clearly see that themes such as *defamation, greed, roguery, accusation and pacifying role* are always mentioned whenever the word 'US' is found in an RT headline.

**RT headline 08: (Nov. 14, 2021)**

**US military covered up its 'war crime' in Syria – NYT**

**Text analysis:** the use of inverted commas is present in this headline as well to describe the expression *war crime.* Additionally, other key vocabulary such as '*US military'* and *cover up* are used.

**Processing analysis**: the headline attempts to describe the atrocities committed by the US military in Syria, and how the US hides these crimes and never reports them.

**Social analysis:** the extracted themes from this headline are *defamation, accusation.*

**RT headline 09: (Dec. 28, 2021)**

**Syrian air defences respond to 'Israeli aggression' targeting port city – state media**

**Text analysis:** in this headline, the word *defence* is used to describe the Syrian party, rather than other terminologies. Besides, the expression between inverted commas '*Israeli aggression'*, and the expression *port city* should also be highlighted.

**Processing analysis:** it is obvious that Israel in this instance is a rival country of Russia, whereas the Syrian defence is an ally of Russia. As such, the ultimate objective of this headline is to tarnish the reputation of "Israel" and to depict it as a party that targets civilians by attacking a port in the city.

**Social analysis:** the Russian campaign against the "West" is constantly evolving, even when tackling issues about the Syrian crisis. Therefore, the extracted themes from this headline should be: *defamation and roguery*

**RT headline 10: (Apr. 16, 2020)**

**Syrian militants 'trained at US base for sabotage & terrorism' try to surrender & get ambushed by OTHER US-backed extremists)**

**Text analysis:** the use of inverted commas is still present to refer to some expressions. In this headline, one should highlight the following key words (*militant, trained at US base, sabotage and terrorism, US backed extremists).*

**Processing analysis:** regarding the American presence in Syria, the Russian campaign continues to accuse the West. The objective of this headline is to depict the US as a trainer of extremists and militants who fight on its side, and who are responsible for the sabotage of good actions that promote peace and ensure unity.

**Social analysis:** the extracted themes from this headline are *defamation* and *accusation.*

After the analysis of the ten (10) RT news headlines, we should now mention all the extracted themes (from the social analysis) and the number of occurrences of each one, as well as its percentage among the other themes. The focus is on the social themes because they provide a general summary of what was reported in a headline. Therefore, ideological features and the application of language manipulation strategies would be easy to detect. After the whole analysis is finished, a comparison is made between frequencies of use (language manipulation strategies and ideological features) of both channels.

The following table shows all the extracted themes in which ideological features and the application of language manipulation strategies are implemented in RT news headlines which tackle issues about the Syrian crisis.

TABLE 1
EXTRACTED THEMES IN RT NEWS HEADLINES

| Social themes | Number of occurrences | Percentage |
|---|---|---|
| Conflict resolution | 1 | 3.57 |
| Roguery | 8 | 28.57 |
| Defamation | 7 | 25 |
| Pacifying roles | 1 | 3.57 |
| Greed | 1 | 3.57 |
| Western intervention | 1 | 3.57 |
| Accusation | 8 | 28.57 |
| Crime coverage | 1 | 3.57 |
| **Total** | **28** | **100** |

We notice that the following three (03) themes notoriously prevail:

- **Roguery and accusation** with 8 occurrences and with a percentage of 28.57% for each. This gives (16) as a total number of occurrences and 57.14% as the total percentage.
- **Defamation** with 7 occurrences which represents a percentage of 25%.
- These three mentioned themes represent a percentage of 82.14%.

Clearly, one notices that RT news headlines rely heavily on accusing the West, namely the US and its allies, for committing crimes and running amok in Syria. RT news headlines rely also on defaming the reputation of the West, mainly the US, and accusing them of serious acts of war and roguery that would certainly push readers to view the West as "evil" and as "rogue invaders".

- On the other hand, the other remaining themes **(crime coverage, western intervention, conflict resolution and greed)** are mentioned once, with a percentage of 3.57% for each. This results in a total percentage of 17.85%,

Showing that news headlines in RT rely on some themes to "expose the crimes covered by the West and depict them as "barbaric interveners". Conversely, RT news headlines depict Russia as a party that strives to find solutions for different types of conflicts in Syria.

Table 2 below provides a classification of all the themes that emphasise positive things about Russia and its allies and all the themes that emphasise negative things about the West, namely the US and its allies. A percentage will be provided for each of the themes.

TABLE 2
CLASSIFICATION OF POSITIVE AND NEGATIVE SOCIAL THEMES (RT)

| Positive things about US | Negative things about THEM |
|---|---|
| Conflict resolution (3.44%) | Roguery (28.57%) |
| | Western intervention (3.57%) |
| | Greed (3.57%) |
| | Crime coverage (3.57%) |
| Pacifying roles (3.44 %) | Defamation (25%) |
| | Accusation (28.57%) |
| **Total: 6.89%** | **Total: 93.11%** |

We notice that RT news headlines emphasise positive things about Russia and its allies with a percentage of (6.89%). However, negative social themes with a high percentage (93.11%) are used to emphasise negative things about the West. This indicates that RT news headlines try to defame and attack the West to an even larger degree than giving Russia a positive image.

*B.  France24 News Headlines Tackling Issues on the Syrian Crisis*

**France24 headline 01: (Feb. 04, 2022)**
**Syrie: l'Etat islamique affaibli par la mort de son chef, mais toujours bien présent dans le pays**
**English translation of the headline: Syria: Islamic State weakened by the death of its leader, but still very present in the country**

**Text analysis:** the headline has no particular use of capitalisation or of peculiar punctuation marks, but the choice of vocabulary makes it appealing. Keywords such as: *l'Etatislamique, affaibli, mort de son chef, présent* should be highlighted.

**Processing analysis:** the headline shows how the US plays an important role in eliminating one of the most notorious ISIS chiefs in Syria in its campaign against terrorism. Yet, the country is still exposed to terrorist attacks, which will require the intervention of the US to fully eradicate it.

**Social analysis:** the extracted themes from this headline are: *fight against terrorism* and *peace-making.*

**France24 headline 02: (Feb. 3, 2022)**
**Le chef de l'organisation État islamique "éliminé" dans une opération américaine en Syrie**
**English translation of the headline: Islamic State leader 'eliminated' in US operation in Syria.**

**Text analysis:** the headline has some choice of key words that draw a particular image in the mind of readers. One could notice that the word "éliminé" [eliminated] is placed between two quotation marks. Besides, words such as *état islamique, operation américaine* also have an impact on readers. This will be discussed in the processing analysis.

**Processing analysis**: the aim of the headline is to develop a positive self-image about the US as the "Hero" who fights terrorism all over the world. In this instance, ISIS supreme chief was killed in an anti-terrorism operation led by the US army. As for the word "éliminé", this is to show that the US does not negotiate with terrorists, but rather fights them with an aggressive mindset.

**Social analysis:** the extracted themes from this headline are: *fight against terrorism, peace-making.*

**France24 headline 03: (Feb. 3, 2022)**

**Une opération anti jihadiste des forces américaines fait plusieurs morts en Syrie**

**English translation of the headline: Anti-jihadist operation by US forces kills many fighters in Syria.**

**Text analysis:** the headline has no specific use of capitalisation or peculiar use of punctuation marks. However, it comprises a catching choice of vocabulary, such as *operation anti jihadiste, force américaine, plusieurs morts.*

**Processing analysis:** the headline shows how the US is continuing its furious fight against terrorism, but this time, the US is a victim of an attack that killed several people in Syria. However, the US has successfully responded to it.

**Social analysis**: again, the headline stresses the two themes mentioned in the previous headline, namely *fight against terrorism and peace-making.*

**France24 headline 04: (Feb. 26, 2020)**

**Syrie : 14 pays de l'UE appellent la Turquie et la Russie à la "désescalade" à Idleb**

**English translation of the headline: 14 EU countries call on Turkey and Russia for "de-escalation" in Idlib.**

**Text analysis:** in this headline, the word "désecalade" is written between two quotation marks. Moreover, the choice of vocabulary is used against Russia and Turkey, namely: *14 pays, Turquie, Russie.*

**Processing analysis:** the headline shows how 14 European countries denounce the Turkish-Russian reckless actions in Syria and call for an immediate de-escalation. The headline launches a serious accusation against this Turkish-Russian co-operation.

**Social analysis:** the extracted themes from this headline are: *Russian-Turkish intervention, roguery, accusation.*

**France24 headline 05: (June 3, 2020)**

**Syrie : raids russes sur le nord-ouest du pays, la trêve du 6 mars menacée**

**English translation of the headline: Syria: Russian raids on the north-west of the country, the truce of March 6 threatened.**

**Text analysis:** the headline comprises a specific use of vocabulary which makes it intriguing. As such, one finds expressions such as *raids russes, la trêve, menacée.* The headline uses no peculiar type of capitalization and punctuation marks.

**Processing analysis:** the headline attempts to accuse Russia of carrying out some raids on the Syrian territory, which may threaten the truce signed onMarch,6th by and between the world superpowers and the Syrian regime. This is also to accuse Russia of taking destabilisation actions in Syria.

**Social analysis:** the extracted themes from this headline are: *accusation, defamation, roguery, Russian-Turkish intervention.*

**France24 headline 06: (Oct.25, 2020)**

**Washington va renforcer son dispositif militaire en Syrie pour protéger les champs pétroliers**

**English translation of the headline: Washington will strengthen its military forces in Syria to protect the oil fields.**

**Text analysis:** no peculiar use of capitalisation or punctuation marks in this headline, but the choice of vocabulary makes it appealing. One should highlight some keywords such as *Washington, renforcer, dispositi fmilitaire, protéger, champs pétroliers.*

**Processing analysis:** the headline highlights the idea of how the US is reinforcing its troops in Syria to protect the oil fields in the country from being attacked by any potential threat. This is to emphasise the remarkable US role in maintaining peace and protecting both the Syrian soil and its resources.

**Social analysis:** the extracted themes from this headline are: *peace-making, fight against terrorism.*

**France24 headline 07: (Feb. 04, 2019)**

**Jihadistes détenus en Syrie: les États-Unis incitent les autres pays à les rapatrier**

**Translation of the headline: Jihadists detained in Syria: the United States encourages other countries to repatriate them.**

**Text analysis:** the headline has no peculiar use of capitalisation or specific use of punctuation marks, but one should highlight certain use of vocabulary: *jihadistes, détenus, États-Unis, autres pays, rapatrier.*

**Processing analysis:** the US is inciting other countries to foster mutual relationships of fighting terrorism. The headline shows the important role of the US in fighting terrorism by all means, and how the US urges the world to repatriate those terrorists to their homelands.

**Social analysis**: the extracted themes from this headline are: *fight against terrorism, peace-making.*

**France24 headline 08: (Dec. 12, 2019)**

**Syrie: Donald Trump appelle Damas, Moscou et Téhéran à cesser les combats à Idleb**

**English translation of the headline: Syria: Donald Trump calls on Damascus, Moscow and Tehran to stop fighting in Idlib.**

**Text analysis:** the headline shows no particular use of capitalisation or peculiar punctuation marks. However, the choice of vocabulary renders it attractive. The keywords that should be highlighted in this headline are: *Téhéran, cesser, combats.*

**Processing analysis:** again, as in the previous headline, former US president Donald Trump urges Russia, Turkey and Iran to stop causing trouble in Syria. Trump is directly accusing the three countries of destabilising national peace in Syria.

**Social analysis**: the extracted themes from this headline are: *peace-making, roguery and Russian-Turkish intervention.*

**France24 headline 09: (Jul. 07, 2019)**

**Frappes aériennes de Washington contre un camp d'al-Qaïda dans la province d'Alep en Syrie**

**English translation of the headline: Washington airstrikes on an al-Qaeda camp in Syria's Aleppo province.**

**Text analysis:** the headline uses a specific choice of vocabulary to describe the US as "Hero" again. Keywords such as: *frappes aériennes, Whashigton, camp d'al-Qaïla* should be highlighted.

**Processing analysis:** the headline shows the remarkable role of the US in fighting against terrorism. This time, by targeting al-Qaida base in Syria, which is a notorious terroristic group that was created in 1988. Besides, the headline shows how the US is playing a crucial role in maintaining peace in Syria.

**Social analysis:** the extracted themes from this headline are: *fight against terrorism and peace-making.*

**France24 headline 10: (Dec. 12, 2018)**

**Moscou et Ankara poursuivront leur coordination militaire en Syrie après le retrait américain**

**English translation of the headline: Moscow and Ankara will continue their military coordination in Syria after the American withdrawal.**

**Text analysis:** the headline has no peculiar use of capitalisation or punctuation marks, but the use of vocabulary should be taken into consideration. Keywords that should be highlighted in this headline are: *Moscou, Ankara, poursuivront, coordination militaire, retrait américain.*

**Processing analysis:** the headline shows the military co-operation between Russia and Turkey, who try to expand their troops and their military presence in Syria. This was after the American withdrawal from Syria. The headline attempts to shed light on the opportunities that Russia and Turkey are racing to take. Certainly, not to maintain peace, but to destabilise peace in Syria.

**Social analysis:** the extracted themes from this headline are*: Russian-Turkish intervention, hegemony imposition* and *greed.*

All the extracted themes (from the social analysis) and the number of occurrences of each theme are to be mentioned, as well as the percentage of each occurring theme. The focus is always on the social themes, because, as was mentioned earlier, a social theme offers a whole summary of what was reported in a headline.

Table 3 below shows all the extracted themes in which ideological features and the application of language manipulation strategies are implemented in France24 news headlines.

TABLE 3
EXTRACTED THEMES IN FRANCE24 NEWS HEADLINES

| Social themes | Number of occurrences | Percentage (%) |
|---|---|---|
| Peace-making | 7 | 29.16 |
| Russian-Turkish intervention | 4 | 16.66 |
| Fight against terrorism | 6 | 25 |
| Roguery | 3 | 12.5 |
| Defamation | 1 | 4.16 |
| Hegemony imposition | 1 | 4.16 |
| Accusation | 2 | 8.33 |
| **Total** | **24** | **100** |

One could clearly notice that three (03) themes are remarkably prevailing in the table:
- "peace-making" with 7 occurrences which represents a percentage of 29.16%.
- "Fight against terrorism" with 6 occurrences, representing a percentage of 25%.
- "Russian-Turkish intervention" with 4 occurrences, amounting to a percentage of 16.66%.
- the three themes represent a total percentage of 70.82%.

France24 attempts to depict the US and its allies, including France, as "superheroes" that rush to settle peace and to end all types of military strives, and to depict themselves as " fighters against terrorists".

Other themes that are of a less frequent occurrence are also found in the headlines. This includes the following:
- **"Roguery"** with 3 occurrences and with a percentage of 12.5%.
- "**Accusation**" with 2 occurrences and with a percentage of 8.33 %.
- **"Hegemony imposition"** and **"defamation"** occur once with a percentage of 4.16 for each.

- These four themes, namely "roguery, "accusation", "hegemony imposition" and "defamation" represent a total percentage of 24.99%

This shows how some news headlines in France24 contribute to the accusation of Russia and its allies of being "rogue" and of being parties that attempt to impose their powerful position and rule on the Syrian people.

Table 4 below provides a classification of all the positive themes about the West and all the negative themes about Russia and its allies.

TABLE 4
CLASSIFICATIONS OF POSITIVE AND NEGATIVE SOCIAL THEMES (FRANCE24)

| Positive things about us | Negative things about them |
|---|---|
| Peace-making (29.16) | Russian-Turkish intervention (16.66%) |
| | Roguery (12.5%) |
| | Defamation (4.16%) |
| Fight against terrorism (25%) | Hegemony imposition (4.16%) |
| | Accusation (8.33%) |
| Total: 54.16% | Total:45.84% |

One could clearly observe that France24 news headlines choose to "emphasise positive things about the West (54.16%) over emphasising negative things about Russia and its allies (45.84%). This indicates that, unlike RT news headlines that choose to defame the West more than to emphasise positive things about Russia, France24 news headlines choose to emphasise positive aspects about the West over defaming the reputation of Russia and its allies.

## VII. CONCLUSION

To answer the first research question, and with proven results, it is no wonder that the found ideological features and the application of language manipulation strategies in France24 news headlines are (peace-making, Russian-Turkish intervention, fight against terrorism, roguery, defamation, hegemony imposition and accusation). On the other hand, the found ideological features and the application of language manipulation strategies in RT news headlines are (conflict resolution, roguery, defamation, pacifying roles, greed, western intervention, accusation, and crime coverage). The language manipulation strategies adopted in the two languages confirm the findings of (Al-Shuaibi, 2019) and (Al-Saleh Al-Shuaibi; Sharab & Al Momani, 2020) that two different systems with different structures show linguistic affinities supporting the universality of human language.

To answer the second question, there can be no doubt that both France24 and RT apply language manipulation strategies and ideological features to represent ongoing events in Syria. However, there are some crucial conclusions that emerged after the analysis which explain the extent of using both ideological features and the application of language manipulation strategies:

- RT news headlines defame the reputation of the West more than France24 news headlines defame the reputation of Russia and its allies.
- RT news headlines, depict Russia and its allies as "solvers" of conflicts in Syria.
- RT news headlines depict the West, in most cases, as "rogues" in Syria.
- France24 news headlines focus more on emphasising the good things about the West than on defaming the image of Russia and its allies.
- France24 news headlines depict the US and its allies, in most cases, as "peace makers" and "fighters against terrorism" in Syria.
- France24 news headlines depict Russia and its allies, in most cases, as "rogue interveners".

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# The Philosophical Relationship Between the Origin of English and Chinese Affixes and Their Word Format

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*Abstract*—**Western scholars believe that the difference between Chinese and Western languages is a conceptual gap in their traditions, apply the Western phonetic-centered language philosophy theory to study Chinese and Chinese characters, and put forward a series of ideas and views on the comparison of Chinese characters and Western languages, believing that Chinese characters as a thinking tool are far inferior to languages with perfect grammatical forms, and that Chinese remains in the childhood stage of human language development. This paper aims to reveal how Western scholars based on phonetic centrism and logocentrism ignore the particularity of Chinese characters, and should not copy the western language philosophy theory when understanding the nature of Chinese characters, but should pay attention to the characteristics and advantages of Chinese characters in the process of historical development.**

*Index Terms*—**phonetic centrism and logocentrism, philosophical relationship, English and Chinese affixes, word formation**

## I. INTRODUCTION

Hegel (1831), a famous German philosopher and one of the representatives of German idealist philosophy in the 19th century, wrote his views on China at that time in his book Historical Philosophy according to the social reality of the Qing Dynasty, "Their writing is a big obstacle to the development of science. Or, on the contrary, because the Chinese people do not have a real interest in science, they do not get a better job to express and instill ideas" (Hegel, 1817, p.20).

His view can even be argued that it gave rise to the "New Culture Movement". Many Chinese scholars at that time believed that Chinese characters were the root of the tribulation that pushed China into the abyss. The abolition of Chinese characters is therefore a widespread claim of new cultural activists. Hegel also believed that hieroglyphs were empiricism that limited freedom of thought; and their phonetic script is the most rational and imaginative text. He divided the Chinese script into "oral writing" and "written writing", the latter not representing sound, but using symbols to represent ideas themselves, which he considered a disadvantage (Wen, 2017, p.10). The founder of structuralism and modern linguistic theory, Ferdinand de Saussure, believed that language is a science based on symbols and meaning. In his book Introduction to Linguistics, he divided the world's languages into two broad categories: ideographs and phonetic scripts (Saussure, 1966, p.26.), and classified Chinese as ideographs, he noted that "in the ideographic system every written symbol represents a word and the meaning expressed by the word (1968)". Saussure limited his linguistic research to the phonological system and the Western alphabet language. Saussure pointed out that as an ideograph, the visuality of Chinese characters distinguishes it from phonetic system scripts.

The American sinologist and poetry theorist Ernest Fenollosa (1968) had a major influence on the Imagist poetry movement represented by the famous poet Ezra Pound in the early 20th century. Pound not only published his foundational work on Chinese character poetics, Chinese Characters as a Poetic Medium, but also wrote a preface to it and included this article as part of the theory of image poetry. The school represented by Fenollosa and Pound exaggerated the visuality of Chinese characters into a theory of the essence of images.

Prevent. Du Ponceau misinterpreted the ideographicality of Chinese characters as "language is produced to cater to the script" and did not agree with the ideographic theory of Chinese characters at all. Among contemporary linguists, Du. Bonso's strongest advocates were Peter Boodburg, John DeFancis, and William Boltz, as prestigious sinologists who insisted that Chinese characters were no difference from Western languages .

Wilhelm von Humboldt, the German linguist, and statesman argued that "Chinese as a tool of thought is undoubtedly far inferior to a language with a well-established grammatical form." "In Chinese, there is no grammatical form at all." In his book On the Universality of Grammatical Forms and the Characteristics of the Chinese Language, he believed that the Chinese language developed in the childhood stage of human language, which roughly represented his overall view of Chinese.

Friedrich Max Muller, an English Chinese and founder of Western religious studies, used Chinese as a representative of the isolated language. He believes that ancient Chinese has no traces of grammar. In Chinese, a prescriptive root itself can be used as a noun, verb, adjective, or adverb, such as "da(大)" without any form of change, and can be great, greatness, to be great. "Chinese as a tool of thinking is undoubtedly far inferior to languages with perfect grammatical forms." Chinese lacks inflection, does not adapt words to fit the use of sentences, and cannot guide their meaning. Thus, this feature "limits the possibility of Chinese constructing sentences, forcing Chinese to cut off long sentences, and thus preventing thought from developing freely along a longer string of propositions."

Derrida's Treatise on Philology argues that the civilization of the alphabet establishes the privilege of a language and his logocentrisme. Logos is a rationality based on the language of the alphabet, the essence of which is based on hearing. Compared with ideographic hieroglyphs, there is a high degree of consistency between the listening-speaking-writing of alphabetic languages. By its very nature, the alphabetic language appeals to formal logic to the exclusion of images, and it is in this sense that the phonetics of the alphabetical language follow a linear or continuous formal norm as soon as they are opened, establishing a unique conceptual form of writing, which in effect is what people usually say: pinyin script is more precise, rigorous, and more logical than hieroglyphs (Shang, 2018).

It is true that there are no inflection changes in Chinese, no end-of-word changes, no verb changes; it does not mark the various parts of speech, such as nouns, verbs, adjectives, adverbs, etc. Is there such a bottle neck in Chinese? That is, thinking cannot be expressed in Chinese? Is Chinese an image language? In the following, we will discuss the self-derived nature of English and Chinese word formation and its source analysis.

## II. FORMATION OF ENGLISH AND CHINESE AFFIXES

In recent decades, there have been a large number of monographs, papers and modern Chinese textbooks involving affixes, affix is a topic that scholars have been discussing endlessly, comparing various sayings, using the name or name as "mark", or "word beginning (end)", or "front (back) affix", or "front (back) additional element ", or "front (back) component" and so on. Additive lexical method is one of the ways in which Chinese synthetic words are constructed, which is a linguistic fact that is unanimously recognized by the grammatical community. In many languages in the world, many basic meanings are represented by two or more symbols, one is a word or root word that can be used alone, and the other is a side or glued morpheme that cannot be used alone. In terms of word-building ability, the former is very limited, while the latter has a very active word-building ability (Wang, 1995). In the treatises of Gao Mingkai (1944), Zhao Yuanren (1948), Lü Shuxiang (1944), and Zhang Zhigong (1984), some are divided into "purer pre(post)plus elements " and "quasi-pre (post) plus elements", some are divided into "typical affixes" and "morphemes with a wide front (post)", some are divided into "suffixes" and "quasi-affixes", and some are divided into "virtualized unfree morphemes" and "semi-virtualized unfree morphemes".

Zhu Hongjie (1991) gave a unified name to the common additional components of word construction: typical affixes are called "affixes", which can be divided into 'prefixes' and "suffixes": the other type is called "class components", or "class affixes", of which can be divided into "prefix' and end of words" ('prefix" that is, "prefix", "prefix", that is, "end of words").

In Chinese, the word "water" has very limited word-building ability, only about 20, while "氵" can constitute about 600 Chinese characters. The English word water is just a word, and there are a dozen compound words made up of water. The adhesive word hydro, which represents the meaning of water, can form more than 300 words.

The following table is a comparison of the English and Chinese parts of the corresponding side and morphemes:

| CHINESE CHARACTERS | | ENGLISH WORDS | |
|---|---|---|---|
| CHINESE CHARACTERS USED ALONE | RADICALS | ROOT | STICKY MORPHEME |
| 人（PERSON） | 亻 | MAN | ANTHROP- |
| 水（WATER） | 氵,氺 | WATER | HYDRO- |
| 心（HEART） | 忄 | HEART | CORD |
| 足（FOOT） | 𧾷 | FOOT | PED,POD |
| 走（WALK） | 辶 | GO | CEED,GRESS |
| 言（LANGUAGE） | 讠 | SPEAK | LOG(UE) |
| 手（HAND） | 扌 | HAND | MAN(U),CHIRO |
| 病（ILL） | 疒 | DISEASE | PATH(O) |
| 金（IRON） | 钅 | METAL | -IUM |

English is a morphological language, and there are many ways to construct words in English, but they are mainly conjugated by root and word conjugation, so English affixes are very rich. Affixes tend to be a single morpheme; Affixes are sticky, can only be attached to one base, change their meaning or grammatical function, and often cannot be used alone. English words are composed of a certain amount of morphemes, which can be seen through contrast, which are equivalent to the partial radicals in Chinese characters (Wang, 1995).

The different scripts in the world can be divided into two main categories according to the genetic criteria: self-sourced or endogeneity and borrowed or exogeneity. The so-called self-origin script refers to the independent

development of the script from the beginning of the production of the script, which is its own original in the shape and system of the text, and has a long history, such as: Chinese characters, Sumerian cuneiform script in western Asia, and Maya script in Central America. Non-native script refers to the text that is borrowed or established by reference to other writing forms or systems, such as Japanese is borrowed from Chinese characters, English, French, etc. are borrowed from the Latin alphabet and Greek alphabet, and the Greek alphabet is borrowed from ancient Egyptian. Non-native script has an adaptive relationship with the language that is associated with, while at the same time having a certain degree of independence (Li, 1988).

## III.  The Self-Derived Nature of English Affixes and Its Origin

Nowadays, similar derivative word construction methods are becoming more and more common, and English affixes are mostly its source affixes (affixes from other national languages), mainly from Latin (such as super-, sub-, mai-, ab-, de-, dis-, ante-, pre-, etc.), Greek (such as hyper-, hypo-, poly-, etc.), and Anglo-Saxon (such as over-, under-, mis-, fore-, etc.). These other source affixes account for a large proportion and have strong word-building ability. Only a small number of affixes in English are English auto-origin affixes (affixes from ancient languages of their own people). This is also the main reason why there are many synonyms in English (such as semi- and hemi-, sub- and under-, etc.).

Most of the characteristics of English prefixes only change the meaning of the word without changing the part of speech. Therefore, the classification of English prefixes is mainly based on meaning. Quark classifies affixation in The Complete Grammar of Contemporary English (Quirk et al. 1985, p.1539-1557). Stem- the main part of a word that stays the same when endings are added to it. Such as: man, person, abattoir, rhinoceros and so on. The stem 'Writ' is the stem of the forms 'writes', 'writing' and 'written'. writ is the stem of the three words writes, writing and written. The division of affixes is not universal, and Quark believes (1985, p.1557) that many stems are debatable, such as: reservoir (natural or artificial lake where water is stored before it is taken by pipes to houses, etc. ); Reservoir, but has little to do with the verb form "serve" of the same part of reserve, preserve, deserve.

### A.  Prefixation

1.Negative prefixes: a-, dis-, in- (variants il-, ir-, im-), un-, non-;

2.Reversative or privative prefixes: de-, dis-, un-

3.Pejorative prefixes: mal-, mis-, pseudo-

4. Prefixes of degree or size: arch-, co-, extra-, hyper-, macro-, micro-, mini-, out-, over-, sub-, super-, ultra- -, under;

5.Prefixes of orientation and attitude: anti-, contra-, counter-, pro-;

6.Locative prefixes: extra-, fore-, inter-, intra-, super-, tele-, trans-;

7. Prefixes of time and order: ex-, fore-, post-, pre-, re-;

8. Neo-classical items: (1) number prefixes, (2) Miscellaneous neo-classical prefixes of other types: auto-, neo-, pan-, proto-, vice-.

9 Conversion prefixes: a-, be-, en-;

### B.  Suffixation

1. The new word constituted is the suffix of the noun (i.e., the noun suffix) a. The suffixes added after the noun to mean "person" or "thing" are -eel, -er, -ess, -ette, -let, -ster

2. The suffixes added after the verb to indicate "person" or "thing" are -ant, -ee, -ent, -er, etc

3. The suffixes added after the noun to indicate "people, people" or "language, belief" are -ese, -an, -ist, -ite, etc

4.plus the noun after the "nature, state" of the following level are, -age, -dom, -ery(ry), -ful, -hood, -ing, -ism, -ship, etc

5. The appendages that are added to the verb to indicate "nature, state" are -age, -alice, -ation(-tion, -sion), -ence, -ing, -ment, etc.

6. The suffixes added to the table after the adjective "state of nature" are -ity, -ness, etc

7. The new word constituted is the suffix of the adjective (i.e., the adjective suffix). There are two types of such suffixes, one is added after the noun to form an adjective -ed, -ful, -ish, -less, -like, -ly, -y, -al (-ial, -ical), -esque, -ic, -ous(-eous, -ous) and the other is added after the verb to form the adjective suffix -able, (-ible), -ative (-sive, -ive) and so on.

8. The new word constituted is the adverb level (that is, the adverb level), such a suffix has three main types, one is added to the adjective to form an adverb suffix -ly; One is a post-level ward that forms an adverb after a noun or adjective, -wards; The other is the suffix wise , that is added to the noun to form an adverb, to form a new word that is suffixed to the verb (i.e., the verb suffix), which has two main types, one is added to the noun to form the verb's suffix atc and (-), and the other is the suffixes that form the verb after the adjective - cn and iy.

## IV.  Endogeneity and Exogeneity of Chinese Affixes and Their Origin

Chinese morphemes are a combination of sound, shape, and semantics, and a word represents a morpheme. Chinese morpheme is generally more active in word construction, and the combination of morphemes and morphemes are the

main way of Chinese word construction (Dong,2005). The affixes in modern Chinese were produced in the Wei and Jin dynasties (300AD), and have been added from generation to generation.

*A. Self-Derived Intrinsic Morphemes*

Most of the Chinese affixes are self-derived intrinsic morphemes, and its derivation mechanism is the result of the virtualization and formalization of real words in ancient Chinese from a diachronic point of view, from an original independent real word prime to non-morpheme, attached to the real morpheme, thus becoming affix in modern Chinese (Li, 2013).

The vocabulary in the ancient books before the Pre-Qin Dynasty (about 20BC) was mainly monosyllabic, but the development of Chinese to the Han and Tang Dynasties (about 600-900AD), the number of polysyllabic words increased greatly, the vocabulary was greatly enriched, and the affixes of A(阿), Zi（子）, Head（头）, and Primary （初） were formed, and many additional two-syllable words appeared. Other common suffixes are "-然"、"-子"、"-者"、"-自"、"-尔"、"-而"、"-若"、"-之"、"-当"、"-头"、"-得"、"-著"、"-却"、"-地"、"-了"、"-其"、"-将"、"-生""-复"、"-可"etc. These suffixes are basically unequivocal, the meaning of the whole word is on the previous morpheme, and the main function of the suffix is to make up the syllables.

*B. Subordinate Chinese Characters that Indicate the Parts of Speech*

In Chinese, there are also some subordinate Chinese characters that indicate the parts of speech, such as the post-level "匠", "生", "工" or "长" of the noun indicating professionalism, etc., and add the root word to form "石匠 stonemason", "漆匠 lacquer craftsman", "学生 student"; "医生 Doctor", "电工 Electrician", "军长 Commander", etc. Adjectives or verb nounized suffixes are also available, such as "聋子 the deaf", "瘦子 a thin person", "矮子 a short person", etc. are nouns composed of suffix "sub" after the adjectives "thin", "short", etc. Chinese suffixes are much more than prefixes, Chinese suffixes constitute nouns on the base, of course, Chinese also has suffixes that make up other word classes, but not as simple and stable as English suffixes. Zhang Yunqiu (2002) took "Xhua" as an example, and showed that the words composed of Chinese suffixes are unstable in word class performance, and there are different sub-categories within them, showing a phenomenon of gradual weakening of verbs and gradual enhancement of nounity.

Related to a certain class of words, Chinese suffixes are generally divided by semantic types, mainly in the following six categories (Zhang, 2007, p. 38; Dong, 2005, p. 14):

1.The suffix that represents a person:

(1)A suffix that represents a job title, occupation, or position: 士、工、长、生、家、师、夫、员 etc.

(2)A suffix that represents a relative or honorific title: 父、子、亲、夫、爷 etc.

(3)A suffix that represents emotion: 族、霸、头、者、生、汉、丁、郎、鬼、概、迷、徒.贩、犯 etc.

2. A suffix that represents a unit of measure: 斤、两、口、群、间、座、朵、粒、本、幅、卷、册.匹 etc.

3.A suffix that represents an abstract concept: 性.派、学、论、度、法、化、主义 etc.

4.A suffix that represents premises: 厂、站、室、场、馆、院 etc.

5. A suffix that represents a machine: 台、床、仪、机 etc.

6.Two-tone suffix: 子、儿、头、然 etc.

Compared with modern Chinese, contemporary Chinese has a tendency to affix to class words, which is manifested in two aspects, one is the phenomenon of internal assimilation: the virtualization of root morphemes into class affixes.

The second is the phenomenon of external inverse assimilation: the foreign pure phonetic component is realized into exogenous affixes with word-constructing meaning, and then the exogenous affixes are conjugated into exogenous affixes.

## V. THE PHILOSOPHICAL RELEVANCE OF CHINESE AND FOREIGN LANGUAGES AND WRITINGS

During the Wei and Jin dynasties (about 300AD), people discussed the essence of linguistic expression, and Wang Bi emphasized the semantic expression of symbols and language. In his book Zhou Yi Sketch Example, Wang Bi began by discussing the relationship between image (image), meaning (thought) and speech (language). His expression clearly shows that the Theory of Chinese language is very different from the Western theory of alphabetic language, which emphasizes speech. Wang Bi borrowed Zhuangzi's fables in "MingXiang" to further emphasize the semantic orientation of Chinese symbol reproduction. Zhuangzi's fables and further interpretations by Wang Bi and other scholars suggest that in the philosophy of Chinese language, ideas, and meanings are emphasized rather than sounds in Western languages (Gu, 2013). Scholars who oppose literal ideography ignore the meaning-oriented tradition proposed by Zhuangzi and Chinese thinkers, who emphasize colloquialism over concepts.

Some scholars (Gao, 1944; Zhao, 1948; Lü, 1944; Zhang, 1984) believe that the surface construction of the first sequence of Chinese characters is the logical order of strokes, the inner layer construction is the logical order of meaning in etymology, and the deep construction is the dynamic system of traditional philosophical thought, this dynamic system, from concrete to abstract, and from abstract to concrete. Combining astronomical, geological, and

humanistic views, it reveals the deep philosophical implications of "Bushou (a Chinese character component; a radical on one side of a character: a traditionally recognized component (or radical) of a Chinese character)" (Ji, 1999).

Therefore, from the perspective of the generation of Chinese characters, some Chinese characters have pictographic and referential functions, and Ferdinand de Saussure (1966) is correct in believing that Chinese characters are visual. Rousseau's view that pictorial writing belongs to primitive people, symbolic or ideographic characters belong to obscurantist people, and alphabetic writing belongs to civilized people is more one-sided. Fenorosa (1968) and Pound's Chinese character images are essentially the result of a lack of deep understanding of Chinese characters.

Gu Mingdong (2013) believes that Western scholars have put forward a series of ideas and views on the comparison of Chinese characters with Western languages and characters based on metaphysical phonetic centrism and logocentrism. Western epistemology and methodology ignore the particularity of Chinese characters, the Western language theory derived from pinyin characters is not a universal truth that is universally applicable, and when understanding the nature of Chinese characters, western language theories should not be copied, but more attention should be paid to the characteristics of Chinese characters that are different from Western pinyin characters in the process of historical development.

## VI. Conclusion

The components and functions of Chinese characters are the basis for constituting the synchronic system, and the combination of shapes, functions, and configuration levels of components are all based on components and their functions. The generation and full realization of the ideographic function and the indication function are the basis for promoting the development of the entire Chinese character system, which is determined by the identity of Chinese characters as the symbols of the phonetic meanings of recorded words. The ideographic function and the indication function of the component are produced at the same time, and both of them play an important role in the development of Chinese characters. Hieroglyphs are not only the depiction of the image, but also the transformation of the image, the selection and grasp of the typical characteristics and structure of the image, and it is the advanced stage of development from concrete to abstract.

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# The Spread of English Language Elements During the COVID-19 Period

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*Abstract*—**The global pandemic COVID-19 has made a large difference in our minds and lives. Changes related to COVID-19 have had a significant impact on the Kazakh linguistic community as well. This paper considers the emergence of new concepts associated with greetings, color, education and linguistic changes in Kazakh linguistic society during COVID-19. The main purpose of this study is to show that some concepts related to greeting, education and learning, and ways of using colors have new content and a new quality. The research findings revealed that new words related to greetings, colors, and education had come into the language by the calque (translation-loan) method, and the elements of the English language indicate the flexibility to update the language structure. The study showed the emergence of new calque phrases caused by COVID-19, such as *shyntakpen amandasy, kyzyl aymak, sary aymak, zhasyl aymak, ZOOMga shygu*, and *ZOOMmen otkizu*; some of them have new semantic characteristics.**

*Index Terms*—**COVID-19, English language, borrowings, phrases, changes**

## I. INTRODUCTION

Since English is the main language of economics, science, business and trade, it definitely has a major impact on other languages. We can say that the integration of English elements into other languages began in the first quarter of the 19th century. Previously, scientists asserted that foreign words, in contrast, had come into the English language. For example, the English dictionary contains 70% of borrowed words from 84 languages, most of which are French borrowings (25%) (Bielenia-Grajewska, 2009).

Furthermore, such words as *dollar, groat, guilder* and *mart* from Dutch in formal style (Jackson & Ze Amvela, 2002), *algebra, almanac, amber, camphor, orange, saffron, syrup* from oriental languages (Arabic, Persian Farsi, etc.) related to sciences and trade were borrowed (Carter et al., 2001).

In addition, elements of the Japanese, Spanish, African, German, and Greek languages can be found in English (Jackson & Ze Amvela, 2002). However, this influence has waned since the 19th century. In contrast, the English language begins to dominate. English is a very practical language. It also proved to be a flexible language during COVID-19 (Coronavirus Disease 2019). The COVID-19 pandemic has taken a heavy toll on every aspect of our lives. The pandemic has radically changed our way of living. Those changes have left their mark on the language. In particular, in Kazakhstani society, along with COVID-19, many elements and new concepts from the English language have spread widely. Not only has it become widespread, but some have even come into vernacular use in everyday life. Our goal in this paper is to show that some concepts related to greeting style, the use of colors, education and learning have new content and a new quality. Concepts related to COVID-19 and borrowed elements help enrich the vocabulary,

add new concepts that do not exist in the language, and indicate that the English language is a very flexible language to perform such functions.

## II. THEORETICAL FRAMEWORK

Linguistic studies related to COVID-19 have addressed various aspects. Currently, there are many hypotheses about the spread of the virus in language studies related to COVID-19. The results of the study of Asadi et al. showed that some vowels (e.g.,/i/) produce more particles than others (e.g.,/ɑ/), and voiced plosive consonants (e.g.,/b/) produce more particles than voiceless fricatives (e.g.,/f/)). Abkarian and Stone's study found that the *sounds/b, d, p,* t/produce a lot of saliva. Inouye, Georgiou and Kilani believe that aspirated consonants increase the spread of COVID-19. They divided 26 countries into two groups: the first one – the language of which often uses aspirated consonants, and the second one – the language of which does not use them at all. In the study, the spread of COVID-19 was observed in languages that use aspirated consonants. Inouye et al. (2021) hypothesized that languages that frequently use the /p/ sound could easily transmit the virus.

There are various fake reports about the spread of coronavirus infection. The media landscape was especially full of alarming false news. Additionally, many linguistic works have focused on this topic. For example, Tan (2020) identified the 'FEAR' association and construction in fake news. Rahim, in his article 'COVID-19 as it happens: insights from language corpora' (2020), stated that many people after COVID-19 became familiar with the following words and phrases: 'virus', 'coronavirus', 'epidemic', 'pandemic', 'new coronavirus', 'novel coronavirus', 'flatten the curve', 'stay home' and 'work from home'. In his article, the researcher emphasizes the frequent use of these words and gives the following interesting information: "Interestingly, the frequency of 'pandemic' is more than 10 times the frequency of 'epidemic' in total, although the term 'pandemic' did not appear in the corpus until mid-March when the World Health Organization (WHO) declared that COVID-19 is a pandemic. The term 'pandemic' began to spike at 1,258.05 per million words by the third week of March and peaked, as shown in the table in the second week of May". Additionally, in this study, 'flatten the curve', 'stay at home' and 'work from home' began to emerge, apart from other terms such as 'quarantine', 'panic buying', 'vaccine', 'social distancing', 'mask', 'frontliners', 'unemployment', and 'donations'. In today's Kazakhstani media space, we can often see such words and phrases in connection with general pandemic topics.

One group of authors (Alliheibi et al., 2021) sought to study Shelley Frankenstein's manipulation and reproduction in the COVID-19 journalistic discourse. A corps of 542 editorial articles and opinions in 83 newspapers was created, which included articles and comments written only in English. "The results showed that Frankenstein's Gothic motifs are manipulated and reproduced in COVID-19 journalistic discourse to depict the chaos and destruction caused by an extremely powerful and catastrophic virus/monster that began to rule the world" (1129 p.).

In a recent study (Al-Salman S., Haider), a body of neologisms associated with COVID-19 was developed. Word-formation techniques such as affixation, contamination, and acronymy have been shown to be effective in creating new words, and the creativity of the English language in making up new words has been demonstrated. Another study of neologisms states that new words related to COVID-19 are used in the form of nouns, adjectives, and verbs in social media and briefings. Another semantics study found that men often used adjectives about the effect of COVID-19 (Nurbayani & Dede, 2022).

This work discusses the use of new words in Kazakh society in the ways of greetings, symbolism of colors, and in the sphere of education.

## III. METHOD

### A. Data

All materials in this study were taken from the newspaper "Kazakhstankaya Pravda". This is the main pro-government source of information about the news in the Republic of Kazakhstan in the Russian language. "Kazakhstanskaya Pravda" publishes decrees and orders of the President of Kazakhstan, Parliament, Government resolutions, new laws of the republic, announcements of reshuffles of the highest authorities. State documents will come into force after publication in the newspaper "Kazakhstanskaya Pravda". The newspaper covers all important events in the country and abroad. Extensive information on the situation in Kazakhstan, including analytical materials on issues arising in society, is provided by its staff correspondents (Abisheva et al., 2017). New words about COVID-19 can also be seen in the newspaper, and it became one of the newspapers that provided accurate information about the pandemic.

The origin and meaning of English words are taken from the Oxford English Dictionary (OED) – printed and online versions. This is the largest reference book in English today. More than 600 words are covered all over the world. All new words on COVID-19 are registered here. We will take the names related to COVID-19 from this dictionary and analyse them.

### B. Data Analysis

Language forms are capable of expressing multiple meanings. This ability is an inexhaustible source of semantic ambiguity in vocabulary, the number of examples of which, as Kharitonchik (1992) writes, in English, as well as in

other languages, is unlimited: in the procedural aspect, semantic ambiguity is the result of semantic changes when one meaning arises on the basis of another. Bloomfield (1968) gives the following definition of semantic changes: "Innovations affecting not so much the grammatical function of a particular form as its lexical meaning are defined as changes in meaning, or semantic changes" (p. 465). Thus, semantic changes occur at the lexical level due to the modification of the semantics of already existing words. According to Trubachev (2004), changes in values over time are an indisputable fact. According to him, "all changes in the meanings of words (even the so-called 'occasional' ones) are natural in their own way, it's all about our knowledge or, more often, ignorance of the entire semantic context, which consists not only of linguistic but also cultural links". The main reasons are of an extralinguistic order: various historical, social, economic, technological and other changes in people's lives generate the need for new names (Khassenov et al., 2021; Khassenov, 2021).

Currently, lexical innovations are penetrating Kazakh linguistics, and we see that this process has increased even more during the COVID-19 pandemic. We have deliberately chosen a descriptive method in accordance with the purpose of this work. For thousands of years, the descriptive method has been the leading method in the study of linguistic facts, then embodied in scientific and educational literature, in numerous dictionaries and encyclopedic publications (Kothari, 2004). The descriptive method is so universal that it is easier to identify the boundaries of its use by specifying where it is not used. The descriptive method is used to study the facts of a language at the level of its main tiers in a synchronous aspect in extraspatial, nonfunctional, idioethnic, and nonquantitative (except for rough assessments such as 'always', 'often' or 'rarely') aspects (Moskvin, 2015).

## IV. RESULTS

Our research results show that COVID-19 has significantly affected our communication. Table 1 shows a word that has acquired other semantic qualities. These lexical units before COVID-19 had different meanings.

TABLE 1
NEW WORDS

| lexical innovations | translation |
|---|---|
| shyntakpen amandasy | elbow bump |
| qyzyl aimaq | red zone |
| sary aimaq | yellow zone |
| zhassyl aimaq | green zone |
| zoomga shygu, zoommen ökizu | tutoring/conducting a lesson |

New concepts related to greeting, color symbols, and educational processes can emerge due to the COVID-19 pandemic.

Greeting is a matter of etiquette. The ancient Kazakh tradition of "greeting" made clear the social origin, wealth, and position of the saluter and salutee person. In ancient times, a khan or a great sultan received a visit from a lower-class representative, and the latter put both hands on his chest and bent down and greeted. In addition, if sultan thrusts out his hand as a sign of mercy, then a man of a lower class has to kneel down and take sultan's hand with both hands. While a man of an average social status did not put his hand on his chest but bowed his head as a sign of greeting, the khan, or a powerful ruler, would put his hand on the shoulder of his guest in response to the greetings or even shake his hand to show his respect. When a person meets khan or sultan on his way, he was supposed to stop and wait for him to pass, bow his head, put his hand on his chest and greet him loudly. When the people's representative greeted the sultans, he often knelt down and shouted "Aldiyar taksyr!". Although the rulers and sultans, who did not have power, did not get all the respect from aside, the rules of greetings were strictly obeyed (Alimbay, 2011).

People of equal rank, but not close acquaintances, greeted each other only by shaking hands, and acquaintances (men) give each other two hands and then hug each other shoulder to shoulder or, conversely, hug each other on the chest. Such actions are made during the meeting. Women also had to follow generally accepted rules of meeting. Women of equal social status do not shake hands (never kiss) when they meet; only one simply bends over. If ordinary women meet the wives of the elder sultan, ordinary women bow their heads and show respect. However, while meeting a princess or a famous sultan's wife, the representative of people should greet them with his face down, bow and caress his face. A young woman greets her older relatives bowing (Alimbay, 2011). In general, shaking hands in Kazakh society is very rare. Hands shaking was considered unhygienic. That is why in ancient times they did not shake hands. We can suppose that this tradition entered Kazakh society during the Soviet Union period. During COVID-19, a new phrase greeting with an elbow – elbow bump (*shyntakpen amandasy*) appeared. This is a linguistic calque from the English language. Meaning of the English phrase *elbow bump (shyntakpen amandasy)* has changed from the one in 1981: Gene Banks of the Duke basketball team speaks of the *hand slap, high five, elbow bump* and other varieties of shaking. The word *elbow bump* meant 'giving five/high five' (bes beru/dai pyat'). The 2020 edition of the OED provides the following definition: *elbow bump n. (a)* a blow with or to the elbow; an injury resulting from this; *(b)* a gesture (usually of greeting or farewell) in which two people lightly tap their elbows together as an alternative to a handshake or embrace, esp. to reduce the risk of spreading or catching an infectious disease (https://www.oed.com/view/Entry/60163?redirectedFrom=elbow+bump#eid1305595900). Here, we can see the emergence of a new method of greetings due to human security measures in the COVID-19 pandemic period. In the

Kazakh language, a new 'temporary' phrase for greeting *shyntaqpen amandassy is created*. In the article "'Salam' pod zapretom. Zaklyuchyonnih v Kazakhstane nauchat pravil'no zdorovat'sya" ("Salam" under a ban. Prisoners in Kazakhstan will be taught to greet each other correctly) we can see next:

"When meeting with employees of institutions, persons authorized to control and supervize the behavior of convicts and other officials visiting institutions, they have to stand up or stop, put their feet together, hands at the seams and greet them 'Salemetsiz be' or 'Hello', in this case, the handshake is not allowed, - states the proposed version of the legal regulation" ("Pri vstreche s sotrudnikami uchrezhdenij, licami, upolnomochennymi na osushchestvlenie kontrolya i nadzora za povedeniem osuzhdennyh i drugimi dolzhnostnymi licami, poseshchayushchimi uchrezhdeniya, osuzhdennye, vstayut ili ostanavlivayutsya, nogi raspolagayut vmeste, ruki po shvam i zdorovayutsya s nimi 'Sǝlemetsiz be' ili 'Zdravstvujte', pri etom, rukopozhatie ne dopuskaetsya, – govoritsya v predlagaemoj redakcii NPA'") (Kazakhstanskaya Pravda, 4 June, 2020). That is, due to precautionary measures, the greeting pattern was changed during COVID-19.

"The football association expressed warnings that players could be in danger during matches. It is believed that an outbreak of a new Chinese infection could occur in the football field. It is noted that the ban applies not only to handshakes between opponents but also between football players and referees, reports Deita.ru" ("V futbol'noj associacii vyrazili opaseniya naschet togo, chto futbolistam mozhet grozit' opasnost' vo vremya matchej. Predpolagaetsya, chto vspyshka novoj kitajskoj infekcii mozhet proizojti pryamo na futbol'nom pole. Otmechaetsya, chto zapret rasprostranyaetsya ne tol'ko na rukopozhatiya mezhdu sopernikami, no i mezhdu futbolistami i sud'yami, peredaet Deita.ru) (Kazakhstanskaya Pravda, March 11, 2020).



Figure 1 *Greeting by Handshake* (Kazakhstanskaya Pravda, March 11, 2020)

In other words, in the past, greeting without a handshake was a sign of lack of culture, but now, because of security measures, it has become the norm, and people have become accustomed to it. The concept and phrase greeting *shyntaqpen amandassu* is based on the phrase *elbow bump*, which spread with the virus in the Kazakh media, giving rise to a new regular expression.

It can also be assumed that historically, in past Kazakh society, people knew that the infection could be spread through hand touch and contacts (handshakes). Additionally, the second meaning of the phrase *clenching the fists* (*zhudyryk tuistiru)* began to refer to greetings. This word is mainly used for boxing. For example, when two boxers fight, the concept *zhudyryk tuistiru* means a fight, a boxing. In addition, in the COVID-19 period, it became a sign of greeting and received new meaning.

Color symbolism has a special place to indicate the risk of spreading coronavirus infection. In the newspaper, we find the following example:

V «krasnoǐ» zone: gg. Nur-Sultan, Almaty, Akmolinskaya, Aktyubinskaya, Almatinskaya, Atyrauskaya, Karagandinskaya, Kostanajskaya, Mangistauskaya, Pavlodarskaya oblasti

V «zheltoj» zone: SHymkent, Vostochno-Kazakhstanskaya, ZHambylskaya, Kyzylordinskaya, Zapadno-Kazahstanskaya, Severo-Kazahstanskaya oblasti

V «zelenoj» zone: Turkestanskaya oblast' (In the 'red' zone: cities Nur-Sultan, Almaty, and Akmola, Aktobe, Almaty, Atyrau, Karaganda, Kostanay, Mangistau, Pavlodar regions; In the 'yellow' zone: Shymkent city, and East Kazakhstan, Zhambyl, Kyzylorda, West Kazakhstan, North Kazakhstan regions; In the 'green' zone: Turkestan region) (Kazakhstanskaya Pravda, September 17, 2021).
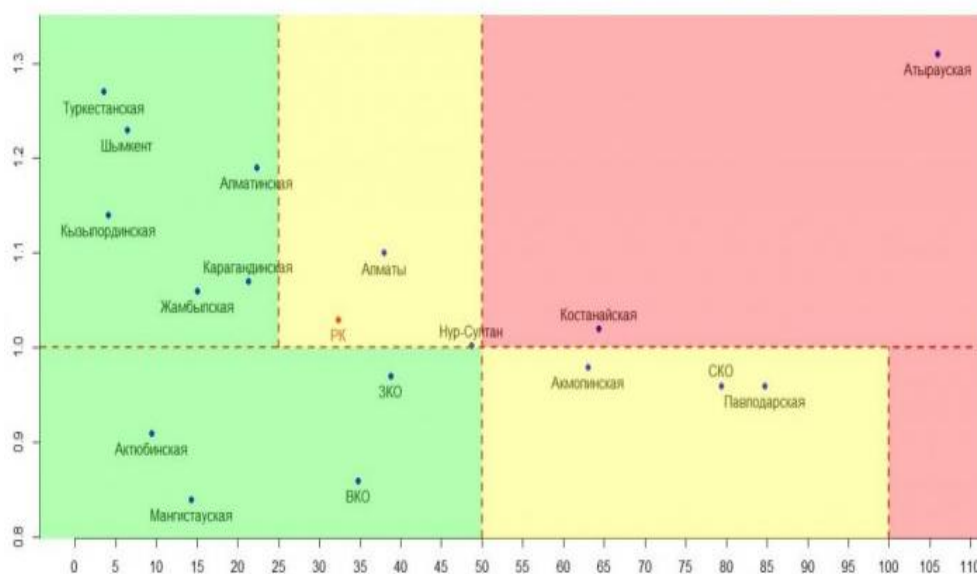
Figure 2 Epidemiological Situation in Kazakhstan on December 29, 2020.

Phrases such as *red zone, yellow zone, and green zone* (*krasnaya zona, zheltaya zona, zelenaya zona*) are pure linguistic calque from the English language. The same is used in the Kazakh language. If we pay attention to the research on color, we see that colorative vocabulary means a certain area. Here, however, the colors are used in relation to the direction. For example, *black* means *north, white* means *west*, *blue* means *east*, and *red* means *south*. These three colors have different meanings and uses. Red has meanings of "time", "season", and "beauty"; yellow has meanings of "anxiety" and "duration", but the word *green* does not occur in regular expressions (Kaskatayeva et al., 2021). Instead, the word *blue* is often used. For example, the Russian phrase "green market" (*zeleniy bazar*) is translated as the *blue market* (*kók bazar*). In the Kazakh and other Turkic languages, concepts such as *red zone, yellow zone, and green zone* have never existed before. It is now common to use linguistic calque phrases such as *qyzyl aimaq, sary aimaq, zhassyl aimaq* in reports about the spread of coronavirus infection.

According to Wild (2020), who listed keywords in the Oxford Corpus, "In April, there is a continued focus of vocabulary around the social and economic impacts of COVID-19, including lockdown, social or physical distancing, and - following the introduction of the UK's Coronavirus Job Retention Scheme in late March - furlough. As millions of people adapted to communicating remotely, references to the video-chat application Zoom became widespread, including use as a verb. Mask and covering are also keywords in April, May, and June, reflecting continuing discussions of when and where face coverings should be worn». The word *zoom* has been used in the newspaper "Kazakhstanskaya Pravda" since April 2 (Kazakhstanskaya Pravda, April 2, 2020). The word Zoom in English means 'zooming' (increased size), 'zoomed' (increased scale) (https://www.oed.com/view/Entry/89154773?). While the word Zoom was originally just the name of an ordinary platform, it has become an active word in the information space since July, creating new phrases. This can be seen in many examples:

While the Ministry of Healthcare offers to switch to online format on the polyclinic level, application developers are ready to provide a platform for this. At the Zoom press conference, the iDoctor.kz platform for online consultations with doctors developed by the Ministry of Healthcare, the Ministry of Digital Development, Innovation and Aerospace Industry and the medical service for finding doctors was presented (Poka Minzdrav predlagaet perevod meduslug na urovne polikliniki v onlajn-format, razrabotchiki prilozhenij uzhe gotovy predostavit' dlya etogo platformu. Na Zoom-press-konferencii byla prezentovana razrabotannaya Minzdravom, Ministerstvom cifrovogo razvitiya, innovacij i aerokosmicheskoj promyshlennosti i medservisom poisku vrachej iDoctor.kz platforma dlya onlajn-konsul'tacij s vrachami) (Kazakhstanskaya Pravda, July 1, 2020).

The pandemic disrupted all plans but did not prevent wedding. Kokshetau, Nur-Sultan, Almaty, South Korea - guests from all over the country and abroad congratulated the newlywed couple through a zoom platform (Pandemiya narushila vse plany, no ne pomeshala sygrat' svad'bu. Kokshetau, Nur-Sultan, Almaty, YUzhnaya Koreya – gosti so vsekh ugolkov strany i zarubezh'ya pozdravlyali molodyh posredstvom zoom-platformy) (Kazakhstanskaya Pravda, July 18, 2020).

The meeting of the head of the MISD with representatives of the Presidential Reserve was held in the format of a Zoom conference (Vstrecha glavy MIOR s predstavitelyami Prezidentskogo rezerva proshla v formate Zoom-konferencii) (Kazakhstanskaya Pravda, August 17, 2020).

It is known that the education system under COVID-19 has changed its format to a distance learning type. In Kazakhstan, the Zoom platform has proven its effectiveness. Many universities now conduct lectures via Zoom. New phrases with the word ZOOM have appeared in the everyday use of students, teachers, and professionals in various

fields: going to the zoom, conduct a lesson/conferencing via zoom (*zoomga shygu, zoommen äkizu*). In the modern Kazakh language, these words have become used in everyday life. For example, lectures at Karaganda University are still conducted via Zoom because this platform is very easy and convenient for demonstration, and its time limit and subscriptions can be changed. The lesson usually lasted 40 minutes. However, you can prolong it by getting a monthly plan. In general, *Zoom* is a convenient platform for both university teachers and students. *Zomen äkizu* has become synonymous with *tutoring/conducting a lesson*; *zoomga shygu* has become a new form of meeting, conferencing or online gathering in the classroom; thus, a new phrase has appeared in the language.

## V. DISCUSSION

Borrowing is an element of a foreign language that is taken from one language to another in the course of interlingual communication. Language convergence occurs both in the direct contact of people and in its absence; it is an important part of the indirect communication of cultures (Mazhitaeva et al., 2014a; Mazhitaeva et al., 2014b). One of the important consequences of cultural convergence is the acquisition of linguistic units in the process of perceiving cultural values (Azharbekova et al., 2020). Elements of a foreign language began to perform their function in other sociocultural environments as needed. Borrowing has a special role in supplementing the names that do not exist in the language of the nation, enriching the vocabulary. For example, it is known that in the 19th century, many words of Arabic and Russian origin came into the Kazakh language. At that time, the Kazakh language was enriched with new terms related to school, law, cadastral records (*nizam, mektep, zakon*), etc. One of the peculiarities is that almost all the words of that time were pronounced according to the law of vowel harmony of the language. For example, *köshir – coachman, bodan – national, country subject*, etc. This trend continued until the middle of the 20th century, when many words had come into Kazakh as they were used in the Russian language. That is, the phonetic features were the same as in the Russian language. We can say that it was the influence of the politics and language policy of that time. A clear proof of this is the fact that many English words borrowed via Russian are accepted on the basis of Russian language rules. It is also important to note that the change in the semantics of words was perceived by the Russian people's way of thinking and their mentality. The concepts associated with COVID-19 are no exception. However, it is important to note that in recent years, the process has been direct. This is due to the growth in the number of English-speaking people in Kazakhstani society. For example, according to world rankings, Kazakhstan has increased to 8 positions about the use of the English language (Informburo, 2020).

New words that appeared because of the COVID-19 pandemic have spread all over the world. In particular, these new words spread quickly in the Kazakhstani medical community and became a part of life. It is impossible to imagine today's society without these new words. No matter where you go, you will come across the phrases about COVID-19 restrictions, warnings, and vaccination information.

After COVID-19, English words and concepts began to appear in Kazakhstani newspapers and various information portals. In this paper, we considered the division of regions into red, green, and yellow zones of COVID influence; changes in the way of greeting; and the borrowings of education-related terms. For example, in ancient times, in Turkic languages, color symbolism was associated with the four parts of the world, but today, it indicates the spread of the disease. This can be proven by word collocations such as the *red zone, yellow zone, and green zone* (*qyzyl aimaq, sary aimaq, zhassyl aimaq*) in the study.

We also notice that the English concepts of greetings, such as *shynraqpen amandassu and zhudyryq tuistiru,* were taken from the English language in the COVID-19 period, and phrases such as *zoomga shygu* and *zoommen äkizu* began to become regular expressions. All these concepts are linguistic calque from English, which shows that English is a language that can withstand any situation.

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# Depicting the Grotesque Characters and Settings in Khushwant Singh's "Kusum" and "The Great Difference" Short Stories

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*Abstract*—**Khushwant Singh is a well-known Indian English writer with a distinct voice in creative writing and one of the most dynamic authors in the Indian English Literature canon. He pointed aggressively at diverse social, political, administrative, and religious conflicts through his writings. He described the affairs of the common people in a sardonic style that causes readers to grin at their actions. He has the enormous potential to draw these problems out. The writer Singh's fictional works are obnoxious, charming, nostalgic, and bitter at first glance, but after a deep reading into the text and context of this writer, the reader will realise that the author Singh was never hesitant to highlight society's foolishness, idiocy, and unorthodox habits, as well as bureaucratic blunders of various dimensions. The purpose of this study is to examine the grotesque in this situation. This paper looks at "Kusum" and "The Great Difference" by Khushwant Singh. It looks at the bizarre characters, themes, settings, and symbols that are associated with the grotesque and its related aspects. It also looks at the characters' motivations and the messages behind their actions and the use of strange settings.**

*Index Terms*—**absurd, body, Bakhtin, Caricature, Indian, Satire**

## I. INTRODUCTION

Actually, a short story is a fictional literary composition that is shorter in length than a novel. The Merriam-Webster dictionary defines it as "the short story is an invented prose narrative, shorter than a novel, usually dealing with a few characters and aiming at unity of effect and often concentrating on the creation of mood rather than plot" (Merriam-Webster, n.d). The history of short stories has gone through many different stages. There were many myths, legends, fables, parables, and novels. The traditional narrative style can still be different from the one today, and it changes with the time. In English literature, the Elizabethans liked plays; the Romantics of the 18th century chose poetry; and the Victorians adopted the novel as their favourite form. All human societies and civilizations had their footsteps taken by a short story, yet it could not fade completely. Short stories, on the other hand, are becoming more popular all over the world. They are thought of as the youngest children of modern literature.

Animals and other non-humans were the primary characters in India's ancient Sanskrit tales, which date back many centuries. Sir William Jones and Max Muller said that only in the classical literature of India had animal tales been established, compared with the literature of other countries. The Indian English collection of short stories, like other similar pieces of literature from all over the world, is also older than the Indian Writings in English. The first English short story in 1898 was released to confirm this, and its name was Kamala Santhinadan's Stories of Indian Christian Life (Parvathi & Kusuma Harinath, 2018). However, at first glance, the short story in Indian Writing in English could be considered an offshoot of the Indo-Anglican novel. Later authors include A.S.P.Ayyar, Mulkraj Anand, R.K. Narayanan, Raja Rao, Manjeri S. Isvaran, Manohar Mangolkar, Khuswant Singh, Ruskin Bond, Jhumpa Lahiri, and others. The Indian Short Story in English has been a sophisticated way to think about social issues and a way to show how Indian society is in the present scenario.

Khushwant Singh was born as Khushal Singh in Hadali, British Raj (now Pakistan) in 1915. Singh is a renowned Indian novelist, short story writer, essayist, magazine and newspaper editor, attorney, journalist, diplomat, and politician. He is also recognised as a "Partition Writer" for his 1956 best-selling novel "Train to Pakistan," which was based on the 1947 partition of India and Pakistan and garnered him international renown. He studied at Government College, Lahore and King's College, Cambridge University, as well as the Inner Temple in London. Before joining the Indian Ministry of External Affairs in 1947, he spent several years practising law at the Lahore High Court. He began his career as a journalist with All India Radio in 1951. Khushwant then became the editor and founder of "Yojana" (1951–1953), in addition to other well-known newspapers and magazines throughout India.

It has been asserted that Khushwant was one of the most well-known and distinctive Indian authors because to his wit and the various writing styles and patterns exhibited in his works, which demystified a number of societal disorders

in Indian society. His major works of fiction and nonfiction include *Train to Pakistan* (1956), *Why I Supported the Emergency* (2004), *Delhi: A Novel* (1990), *I Shall Not Hear the Nightingale* (1959), *The Company of Women* (1999), and *The Portrait of a Lady: Collected Stories* (2007). The award of the Padma Bhushan by the President of India in 1974 was one of the most prestigious honours, but he returned it since the Indian army had attacked the Golden Temple in Amritsar. In 2007, he nonetheless won the Padma Vibhushan Award. In 2006, Khushwant Singh received the Punjab Rattan Award, and in 2000, the Sulabh International Social Service Organization awarded him "Honest Man of the Year" for his "great and perceptive writing," courage, and sincerity. On the same occasion, the Chief Minister of the State of Andhra Pradesh referred to him as "a hilarious writer and an incorrigible believer in human kindness with a fearless mind" (Library of Congress New Delhi office, 2016, p. 1). In addition, he received the 2010 Sahitya Akademi Fellowship and the Order of Khalsa (Nishaan-E-Khalsa). Khushwant Singh was a member of the Rajya Sabha from 1980 to 1986. Moreover, the Library of Congress owns a vast collection of works by and about Khushwant. In 2014, he died of a heart arrest in New Delhi at the age of 99 (Considered a natural cause). Through his humorous writing style, he was able to make his readers laugh because of his literary accomplishments.

## II. Objectives

This study's primary aim is to analyse and analyse the bizarre character behaviour, appearances, and many anomalous settings and themes that have been associated with grotesque theory. In addition to revealing the author's aims and purposes behind the employment of grotesque characters and their supporting elements in "Kusum" and "The Great Difference," these two short stories are included in Khushwant Singh's "Portrait of a Lady: Collected Stories" (2007). After that, the researcher will analyse and prove the real-time conflicts, complexity, differentiation, and realism of non-racial, non-religious, and non-regional horrific stories. Using these stories as examples, the researcher intends to achieve this objective.

## III. Grotesque: Its Origin, Development and Current Situation

The term "grotesque" first appeared in English as a French loanword in the 1560s; however, it is derived from the Italian word "Grotessca," which refers to the "caves" and extravagant forms of Roman paintings, sculptures, and other structures. In addition, French academic and critic Remi Astruc asserts that there is a vast array of motifs and that the three fundamental tropes of the grotesque are duality, hybridity, and transformation. With the passage of time, however, the grotesque style has evolved and spread from old structural formations to modern literature, particularly dramas and fiction, and their many compositions. It is also strongly tied to satire and tragicomedy in order to depict loss, agony, disguise, and sympathy, and it is expanding into a number of other subject scenarios in response to contemporary developments. According to the Cambridge dictionary, the grotesque is "a painting or other artistic work with an image of a person that is ugly or unpleasant as its subject." Additionally, it is "weird, uncomfortable, particularly in a humorous or slightly frightening sense" (Cambridge Dictionary, n.d). Even though these two lines of the definition make it clear what is ugly, these qualities are often found in mythological structures like old churches, temples, antique buildings, gothic architecture, arches, paintings, and even mythological statues that show the grotesque because of how they look.

Through this grotesque theory and its related themes, writers are also reflecting the animosity in humanity with their fictional, abnormal, ugly, subhuman, black-humoured, weird, absurd, sublime, and haunted personalities. Historically, up until the eighteenth century, a number of authors depicted the grotesque aspect of a character in their writings. The grotesque technique then concentrated on human behaviour and storytelling skills, focusing on atmosphere and the darkly humorous description of individuals. Negative themes like cruelty, immorality, satanism, anti-heroism, ruthlessness, spinelessness, hopelessness, being chased, violence, compassion, grief, sadism, adultery, clownishness, and insanity will be portrayed in current grotesque characters.

In addition, the influence of the Gothic genre and the grotesque characteristics focused solely on the south of the United States of America resulted in the development of a successful new genre known as "Southern Gothic." However, Flannery O'Connor, William Faulkner, and other prominent southern authors are the pioneers of the Southern Gothic genre because they contributed numerous stories to it. Another author linked with this literary tradition is Raymond Kennedy, but these three authors' contributions to the grotesque are also greatly impacted by their works. In any case, the remarkable grotesque writers are Eudora Welty, Tennessee Williams, Umberto Eco, Cormac McCarthy, Angela Carter, Katherine Dunn, Ian McEwan, Patrick McGrath, Richard Thomas, Jeanette Winterson, and Brain Evenson, from western society, who project elements of extreme pain, emotional illness, violence, abnormality, absurdity, and adultery in their fictional characters in order to question the human degradation in this modern society. Even authors such as Flannery O'Connor "never shied away from displaying the grotesques in human nature and other social failings; even their characters are replete with negative hues and are not sympathetic, arguing that it is the genuine hue of modern civilization" (Gopikrishna & Anilpremraj, 2020, p.640). In this continuation, the theory of grotesque realism offered by a Russian theorist named Mikhail Bakhtin in his work "Rabelais and His World" acts as a kind of spotlight to expose the intentions and reality behind the grotesque figures in a variety of literary works. According to Bakhtin (1984), the grotesque is an effective literary technique for satirising and criticising social and political situations. Also, he says that

the grotesque is a way of showing things that includes exaggerations, excesses, caricatures, and many other language excesses (Bakhtin, 1984).

## IV. Grotesque in Indian Context: From Ancient Sanskrit References to the Modern Indian Writings in English

The use of grotesque symbols in the Indian subcontinent is not new, since there are several hideous statues and constructions (half-human, demonic, and diverse legendary animals) sculpted in various old Hindu temple arches around India and its cultural sphere (South East Asian countries). However, the objective is the same as for mythological references, with the exception that certain sculptures represent demons and evil, and the remaining objects may have unique religious connotations, such as the numerous gods and their angels in Greek, Roman, and Latin literature and the statues depicting them. Even in recorded form, traditional Sanskrit literature contains vast grotesque or animalistic forms and characters in tales such as *Panchatantra, Hitopadesha, Jataka* Narratives, and other moral stories, but the main objective of these tales is to teach children morals and respect. In addition, a number of Hindu religious mythologies and tales have grotesque or linked people or locales with varying purposes, as indicated by the scriptures (as per the texts, some characters may represent a sacred purpose and others may work for evil mottos). These Indian scriptures are currently being translated into English to facilitate global access and reading.

In Indian English literature, the modern grotesque differs from earlier grotesque forms since it is heavily drawn from and influenced by Western literary works. Mujral (2017) stated that the grotesque body in Indian comics is metaphorically tied to Mikhail Bakhtin's comparable conceptions of carnivalesque and grotesque forms and their related objects with archaic Indian connections (Mujral, 2017). However, narrative genres, including grotesque images and tropes that can be associated with the grotesque in satire, have been noted infrequently in discussions of Indian English literature. Even though the arrangement of these grotesque citations resembles Mikhail Bakhtin's concept of "Grotesque Realism," Famous authors of fiction such as Khushwant Singh, Anita Desai, Salman Rushdie, Raja Rao, Mukul Kesavan, Rohinton Mistry, Mangolkar, Kiran Nagarkar, O.V. Vijayan, and Indu Menon have written fiction that meets Bakhtin's criteria. And these Indian authors have engaged in the ideologically delicate theme of nation-imagining by making powerful use of bodily metaphors, ways of living, and methods of analysis of the grave socio-economic and political problems confronting both post-colonial and contemporary India (Sarma, 2013). And by exploring the hideous state and collapse of fictional bodies and scenarios, these Indian English writers attempted to make sense of the social body's disintegration and dissolution. For example, a modern Indian author named Indu Menon wrote about grotesque characters with bovine features. Many of her stories have themes and symbols of extreme grotesque, such as bloody, cruel, and gory, which are not for the faint of heart, and she celebrates the beauty of ugliness (Krishna, 2021).

## V. The Grotesque Characters and Settings in "Kusum" and "The Great Difference" Short Stories

Khushwant is a dynamic writer with a strong purpose, as evidenced by his use of wit, caustic narration, and dark comedy techniques. His short stories expose the concealed aspects of his creative writing. The majority of his works address a variety of contemporary societal issues as well as western culture. Due to his distinctive narration style and pattern, he received both positive and negative feedback. Because he harshly criticises society, Indian administration, modern cultures, impersonations, deteriorating relationships, and numerous other social disorders in his works. Mr. Singh is adept at exposing the depths of the human psyche; the author even attempts to uncover the motivations or logic behind human behaviour. Through his fiction, he looks into how the human brain works, taking the reader into the darkest parts of the mind.

The short story "Kusum" is about an Indian girl named Kusum Kumari who was only eighteen but appeared to be twenty-eight. In stark contrast to her generation, she dislikes makeup, cosmetics, and other beauty-related recommendations, and she is unconcerned with her physical appearance. This explains why she appears dull, overweight, and dated. However, her sense of style lags behind her antique appearance. According to Kusum, women's place is in the kitchen, and they should never be seen using their hands. Due to her appearance and thoughts, she is surrounded by older men and women, but no young men are interested in her. She too felt a small amount of regret, but she believed that principles and nature had compelled it upon her. She is a great distance from the present, yet she is mature and sage. Even though she looks strange, isn't interested in much, and has many different ideas, she does well in school and believes in virtue and kindness.

Kusum's friends gave her lipstick as a gift for her nineteenth birthday, but she took it as an insult and claimed she had thrown it away when, in reality, she had hidden it in her room. Without any enthusiastic or joyful circumstances, she is about to complete her university graduation in the same monotonous manner. Certainly, she had a lot of thoughts about herself (appearance), and one day, while she was thinking about random things, she drove down the wrong path on her bicycle, collided with an orange vendor, and received lustful and lewd remarks from him, which shocked her even more. Kusum began to question her appearance and allure, and she gradually began to examine herself in the mirror, applying rouge and lipstick to her lips and making other adjustments prior to doing so. After looking into it, she realised that she was also beautiful, as the mirror reflected her appearance.

Kusum "had no engagements." She had no distractions and she did not distract anybody" (Singh, 2009, p.63) and "Kusum had no use for modern fashions, nor did she have any interest in boys. She shunned sex. She had no use for make-up and cosmetics "(Singh, 2009, p. 64), and "She believed that a woman's place was in the kitchen." She believed that girls should never be seen with their heads uncovered "(Singh, 2009, p.64), and "since she looked unattractive, no man took notice of her" (Singh, 2009, p. 64). Based on the preceding lines concerning Kusum's feelings about herself, it is clear that there is a degree of loneliness and unhappiness in her life, and she may surrender to becoming nothing more than an obedient servant to her husband and wilfully relinquishing her small wishes. Even based on her age, her thoughts are too different from the rest of the population, where an average modern lady attempts to achieve as many of her objectives and ambitions as possible before and after marriage. However, she is a better thinker than the other girls in many areas, but she dislikes arguments.

In any case, the involvement of chapter "Change" begins in Kusum with the dispute with Orange selling Hawker, that incident, and while receiving amorous and rogue comments from him like: "No, Miss Sahib, I am not blind, but I am one-eyed." He shut one of his eyes in a long, lecherous wink and made the sound of a loud kiss" (Singh, 2009, p. 65). However, roguish compliments led her to believe she was physically appealing. Following this, the alteration of her thoughts about herself began gradually as a result of these words, because she began to apply rouge and lipstick on her lips and began to believe that she was more beautiful this time, which gave her an enormous push. The shift in Kusum's thinking may raise many questions in the reader's mind, such as whether she is having a nervous breakdown and preferring external beauty over inside beauty like other women, or whether she has begun to believe that she is attractive and satisfied with herself. Kusum Kumari, Hawker, and an object called Mirror are the grotesque's reflections because the definition of grotesque and its subsequent vibes have a huge influence on these three characters, because at first, Kusum's physical appearance is explained differently with grotesque sarcasm, especially since the writer majorly focused on her body, mind, and periphery. In addition, McManus in her review remarked that: "What is disappointing about the story is the fact that men, in general, appear to be portrayed as shallow." For example, the reader is left to assume that Kusum will be alone because she is not physically appealing to the eye. However, there are many men in the world who would find intelligence far more appealing than physical beauty "(McManus, 2021, p. 1).

Mr. Singh has thus succeeded in projecting the hidden subjects in the human psyche, such as adultery, lust, and sexuality, which will be triggered out in the no-man's land by this hawker character's behavior. The irony is that the foul-mouthed individual is a hawker, yet a vulgar gesture, an expression of a sex symbol, unintentionally allows Kusum to think positively about her own. Kusum's suppressed psychological urge into action at the same time she believes she has a small stature and a corpulent body. As a result, these kinds of elements provide credence to the argument that Hawker is also a flawed and grotesque character. In addition to this, the mirror will directly come under the grotesque personality because a mirror is an object that does not speak or respond, but it speaks and reflects like a human to Kusum in this story, like as "An attractive dark-eyed girl with a mass of tumbled black hair adorned by a rosebud smiled back at her—'I should say so!' (Singh, 2009, p. 66). According to the story, the mirror is praising her. It is her intuition or gaze that praises her beauty, which allows her to accept herself no matter how she looks or how she thinks.

Coming to the examination of "The Great Difference," this story is based on criticising and mocking two major religions (Hindu and Islam) and their blind followers in India. Haji Hafiz Maulana, Swami Vashesvra Nanda, an unnamed Sikh man, and Mlle. Jeanne Dupont are the main characters in this short story. Communal insecurity, differences, disputes, hypocrisy, protest, and other related themes are central to this tale, and this narrative was told sarcastically and darkly by a Sikh character who is a sensible thinker in this short story. "The Maulana Sahib is on my right and the Swamiji is on my left. I lay back once more to glance through the many magazines I had collected for the journey—La Vie Parisiennae, Lilliput, Men Only, Razzle, and Others" (Singh, 2009, p. 93). Based on these textual lines, the narrator is aware of these two religious representatives but still does not care about their presence. He is to allude to the French magazines, which are based on portraits and caricatures of naked women and half-human female bodies. These two religious speakers, on the other hand, don't know about the Sikh readings and are very determined to represent their religions at the World Congress for Faith in Paris.

In another scenario, the concealed hate is bent on the Sikh guy by the Hindu Swamiji and Muslim Maulana as the three lead to Paris. Similar warnings were given to the Sikh man when the Maulana went to Latrin: "Even if you have no religious belief, you should not eat with Moslems" (Singh, 2009, p. 95). "They are outcasts and dirty people." Didn't you see the very jug he carried into the latrine he uses for drinking water? It is most unbecoming of you, a Sikh, whose ancestors fought the Moslems, to eat with him! " (p. 94). After a while, when Swamiji stepped out for a nature call with a brass jug instead of using the latrine in a train, Maulana began to finger Swamiji and say in a pitying tone to the Sikh character, "I wonder when God will teach these Hindus some sense!" (Singh, 2009, p. 94). As an extra, Maulana even attacked Sikhism in a mild tone: "He (Guru Nanak Baba) tried to unite Hindus and Moslems, but the Hindu is incapable of reason." He only understands the sword "(Singh, 2009, p. 95). So, based on these dialogues, these religious people have complained and criticised each other in hushed tones to this neutral and rational Sikh narrator, who is unconcerned with faith. Thus, here the writer reflects the hidden ugliness, hostility, barbaric intuitions, partiality, and mercilessness of fellow humans in Indian society on a communal basis through these two religious characters. And Swamiji and Maulana are symbols of caricature characters, which will subsequently fall under the grotesque because Swamiji and Maulana have blamed each other for their living habits, but they are not interested in learning about or correcting

themselves in the aspects of ill manners, negative mindset, and their associated habits, which means they are not willing to clean up the filth in their minds, just like how the caricature characters represent hypocrites and different stereotypes based on mocking an individual or political figures like Swamiji and Maulana. Where these characters are depicted by the author Khushwant as "these typically Rabelaisian and carnivalesque images of the people and their ruler broaden and deepen to an extraordinary degree the actual political problem of the Piedmont occupation. They link the historical event to the whole, to the constantly growing and renewed world"(Bakhtin, 1984, p. 450).

From the scenario in Paris, individuals and environments will therefore begin to tantalise the reader with different interactions and other abnormalities in characters, such as for Dupont: "She looked too much like a creature of the flesh to be seen in realms spiritual" (Singh, 2009, p. 96); "her steatopygous behind was an invitation to lustfulness, forbidden by the laws of man" (Singh, 2009, p. 96). The writer stated in his description of this character that after studying this woman's (Mlle. Dupont's) physique, he determined that her appearance and dress code were not appropriate for that religious congress, which had a sacred purpose. Another absurd issue is that Dupont doesn't know more than French, and since Swamiji and Maulana don't speak French, these spokesmen asked the Sikh man to translate her statements for them. Using native language and phrases in the story is also grotesque. With the exception of the Sikh man, the other characters used their native languages and phrases. The use of indigenous terminology is evident in this story. Even the discussion has been prepared in a different individual setting for their (religious representatives') messages to be delivered before Dupont, which is another strange thing that is distracting attention away from the actual goal of the congress. So, the Sikh narrator had some "cogitations of things to come" (p. 97) in his heart, where he may be aware of what is going to happen or might be sensed upon; as a result, he even started to leave the conference hall and then the building, but on reception, a young lady greeted him and handed him the envelope with "two lines apologizing for her inability to let me know a day in advance, and in any case---'*je comprends bien la différence*' (if I understand the difference)" (Singh, 2009, p. 97).

This means that the story's behaviour and settings are utterly disorganised from what is expected, particularly the behaviour, appearance, and scenario, which are different from what is expected, and that these characters are something that distracts aberrant and defects from the actual world. Even the host's actions at the Paris meeting raise questions about their motives, such as whether they wanted to hear about religious differences or if these delegates were invited for a luring reason for Dupont. Based on the textual analysis, the characters Maulana and Swamiji will be classified as caricature personalities (symbols of hypocrites, stereotypes, and ignorance) with grotesque associated traits. As such, Miss Dupont is a grotesque character because her physical appearance and conduct with the other characters increase the audience's perplexity and lustfulness, as "the philosophy behind the Bakhtinian notion of the grotesque body is drawn from the world view of mediaeval man that considered the human body as unfinished, as opposed to the Renaissance notion of humans as complete beings" (Moghadam & Termizi, 2017, p. 40). While Mr. Singh in this story remains a sensible and impartial-minded figure who is aware of these gimmicks beforehand, holding the faith congress in Paris is a little different, given that Paris is a world capital for modern western fashion and a stockpile for emerging trends. It accurately reflects the intentions of the writer's views on religion; even Rinehart (2015) argued about Khushwant Singh's irreligiosity in his article and mentioned that he was "agony" on religion and rejected the components of religion in his written contributions (Rinehart, 2015). Anyhow, Khushwant Singh was successful in demonstrating the hidden acts of vengeance, blind faith, bias, and insecurities between Hindus and Muslims in Indian society, as well as mocking self-proclaimed religious intellectuals with his narration and on conferences based on religious differences through his short story "The Great Difference."

## VI. CONCLUSION

Finally, even if Khushwant's signature is complemented with bodies and intimate descriptions of male and female forms, his short stories are more inspiring because of his ideological influences, mainly in exposing the humbug in Indian society, where he mainly picks these short stories that come from ordinary people and their lives in society. So, it is evident to state that the writer presented different forms of grotesque in characters to reflect different views and perceptions of people in Indian society. Through the settings, the author brought to light the ugliness and evil intentions of the human mind to not only surprise the reader but also re-evaluate his or her subconscious mind and get away from those ugliness and evil intentions.

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# Structure and Role of Grammatical Subjects in Old Javanese

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*Abstract*—**Historically, Old Javanese (OJ) language has been considered a dialect of the past and was developed rapidly from the IX - XV centuries. At that time, it was believed to be the language of communication and instruction for state administration. Although the language has evolved over the ages, it turns out that it has inherited several others. Therefore, OJ is suitable as a material for linguistic studies, and judging from its internal structure, it has many structural variations in forming its clauses. The grammatical subject should be described in detail and properly studied. The result shows that tentatively, the grammatical subjects in OJ can have different roles. By applying linguistic principles, this approach serves as a study model.**

*Index Terms*—**grammatical subject, argument, word category, grammatical role**

## I. INTRODUCTION

Old Javanese (OJ) is one of the temporal dialects of the Indonesian languages, and it is a subsection of the Austronesian language group. OJ is estimated to have developed from the IX to XV centuries based on previous literature with the mention of the year number. On the basis of its major literary works, Zoetmulder (1985) stated that this dialect occupies an exceptional position and is likened to the first Malay literary works around 1600. Furthermore, the starting point in the IX century which has gone through centuries of development shows all the main characteristics until the XV century. The Javanese people employed this dialect as a means of active communication and as a medium of teaching in the realm of governmental administration. As Uhlenbeck (1964, p. 108) noted, before Islam arrived, OJ had already grown quickly.

For linguists, OJ is considered a dead language because native speakers no longer exist. However, it has inherited a large number of languages for its material and historical study. According to Saussure's (1916) trichotomy, this dialect is concrete because it is a set of signs that are agreed upon even though the language has been categorized as dead (Hidayat, 1996, p. 9).

Syntactically, OJ belongs to the typology of S-classified (split-S). For example, S = A but others are treated the same way as P in the language (see Erawati, 2014). The interlocking in the syntactic-semantic units is seen by comparing the structure of intransitive and transitive clauses in the coordinative and subordinative structures. In Relational Grammar, Blake (1991, p. 1) introduces three types of grammatical relations that are purely syntactic. These include the subject (S), direct object (DO), and indirect object (IO), symbolized by relations 1, 2, and 3. Some relations are semantic such as locative, benefactive, and instrumental (tools), collectively called oblique relations. Therefore, grammatical relations include subject, direct object, indirect object, and oblique. The grammatical subject merits more exploration in light of the previous description. This leads to the study question, namely what are the structure and roles of grammatical subjects in OJ?

## II. CONCEPTS

### A. Grammatical Subjects

There are a variety of rules that can be used across languages to evaluate the subject components of clause structures. Comrie (1983) stated that the prototype (nature of the origin) of the subject is the connection between agent and topic. The agent and topic are terms more related to semantic and pragmatic functions. Syntactically, the subject could be investigated through relativity, raising, quantifier float, control and conjunction deleted. The term is described as follows.

Relative clause is a modifier and relativity includes the reference identity between the NP and one of the NPs of the relative clause. The second NP could be overtaken or represented by a relative pronoun with a special type. Keenan and Comrie (in Palmer, 1994; Arka, 1998) asserted that there is a hierarchy of NP search (nounphrases accessibility), such as the subject. The subject hierarchy is at the highest position, followed by direct and indirect objects.

The phenomenon of raising could be found in a complex predicate that has a control structure or X-COMP, built by matrix and embedded clauses. Verbs that fill in the predicate matrix clause could be classified into the verb of knowledge, perception, and intention. Two NPs play the roles of macro actor and undergoer in a matrix clause verb, which argues for the form of a proposition (Sedeng, 2010). In proposition arguments, an NP is an important topic and it is generally the subject of the clause. The arguments could be converted from one embedded clause to occupy the object or subject of the matrix (Foley & Valin, 1984; Givon, 1990). In addition, Artawa (1998) stated that a grammatical category that was not previously a subject could be raised to a subject.

The control structure deals with sentences with verb arguments in the form of clauses. A clause structure of particular verb subcategorization that fills in the predicate can be NP. Concerning this statement, the verb predicate of the superior clause is called a matrix verb and the subject is often the antecedent of the complete clause. Meanwhile, NP which experienced this deterioration is called the term PRO. Considering the subcategorization of verbs, the control structure is divided into the predicate controlled by the subject and object (Radford, 1997).

According to Kroeger (1993), "conjunction reduction" absorbs nominative arguments in coordinative or subordinative structures.

The question word belongs to the particle category, which can fill an argument based on the structure and function of the sentence. Transitive verbs require subject and object arguments to form a complete clause.

*B. Prediction and Structure of Arguments*

In the basics of grammatical theory, it is emphasized that (1) among the elements that form a sentence there is a part called predicate; and (2) other elements are supporting the formation of the sentence which acts as an argument from the predicate. The intended prediction is constructed in the form of clauses or simple sentences consisting of predicates and arguments (Lyons, 1987; Ackerman & Webelhuth, 1998). The ideal form of a clause in cross-linguistic contexts is a combination of predicating and nonpredicating parts.

According to Alsina (1996), a predicate expresses the relationship between the parties involved in a clause. The involvement (participant) is called a predicate-argument, and each predicate has a logical correspondence. The relation between grammatical functions (subject, object, oblique, etc) and predicate arguments is not random or unexpected.

III. METHOD

*A. Stages of Methods*

Generally, this study is based on a qualitative descriptive method based on the stages. This was structured based on three stages of methods and techniques for providing, analyzing, and presenting the results of data analysis.

The observation method was used at the stage of providing data. The method used was by listening to language usage. In principle, the use is classified into two types, namely the spoken and the written language. The study object was text data obtained from the written language. The method is abstract, but it includes concrete techniques as phases. Tapping, note-taking, transcription, and translation techniques were used with data reduction. Intralingual and extralingual equivalents were the two relevant data analysis methods. The term equivalent is synonymous with an appeal, which implies a connection. Meanwhile, the term intralingual refers to the meaning of elements that are lingual in nature and are distinguished from the extralingual counterparts. Combining linguistic elements in a single language and comparative study is called intralingual matching. This method was accompanied by analytical techniques of equating and comparing appeal. At the stage of presenting the results, formal and informal methods were used. The formal method presents the results using notation and certain linguistic symbols. Meanwhile, the use of daily language, rather than technical vocabulary, makes the informal method simple and easy to understand (Mahsun, 2005, p. 92-124: cf. with Sudaryanto, 2015). The method of presenting the results is equipped with inductive and deductive techniques.

*B. Data Source*

The data source is taken from the OJ text which is very monumental, especially for linguists. The text is the story of Adi Parwa which is the first part of eighteen parwa. The first part of this parwa is very popular with the public because it is often used as a source of inspiration in subsequent works. Some snippets of Adi Parwa's paragraphs that can be used as data for analysis needs are described as follows.

Part XII paragraph 44

> *Pira kunang ikang kâla, yan pira kari warsanya tan ahana sumilih ratu ri Hâstinapura, mâjar ta sang Gandhawati ri sang Dewabrata: "Anakku sang Dewabrata! Atyanta lara ni nghulun ri patinyarinta kâlih pisan, lumud tan paninggal putra. Syapa tânuwuhakna Santana haji sang mulih dewatâ, mârga nikang Kuruwangśa tar pegata? Tâsyasih tanaku! Ikang râjaputri kalih yan yogya pakamâkna moliha dharwaswâmī, marapwan makaphalâ ng anak, manulusakna wĕka wet haji dewata, kapagĕha nika wangśanta, apan anghing kita santâna nira mangke" Mangkana ling sang Gandhawati. Sumahur sang Bhisma: "Ibu wihikan nghulun pakon adharma pangutus rahadyan sanghulun. Kunang yan hana pratijnâ ni nghulun gumawayakna ng tapa kabrahmacaryan, ring apa wĕnanganya tan styawacana? Maka nimitta pamalaku râma rahadyan sanghulun ya tumbasan i râma sanghulun, ikang pratijnâ mangkana ya ta rinaksa ni nghulun pinahatĕguh. Matangyan tang angga nghulun ri pakon rahadyan sanghulun, ikang makastrya râja putri kalih.*

'For a long time, several years later there was no successor to the king in Hastinapura, because of that, Sang Gandhawati also said to Dewabrata, saying: "My son the Dewabrata! Because of the death of your two brothers, I am very saddened, moreover, they have not left any children, who will continue the family of the deceased king, so that the Kuru lineage is not cut off? Have mercy on my son! The two daughters should be married off so that they have children, and continue their descendants because the king has died because you are the only brother," said the Gandhawati. The Bhisma (another name for Dewabrata) replied: "Mother! I know the mother's unkind order. My promise to become a *brahmacari,* how can I break my promise? That's why I asked my father (Dasapati) as a buyer for my mother. I will keep that promise. Therefore I will not want to carry out my mother's orders to marry the two daughters'

Part XII Paragraph 47

*Hana sira bhagawân Utathya ngaran sira, kaka bhagawân Wṛhaspati. Sira ta makastr ī sang Mamatâ. Sĕdĕng amĕtĕng sang Mamatâ, mati ta bhagawan Utathya. Tamolah ta sang Mamatâ mamarasraya ri bhagawân Wrhaspati, dening kamalolyatyanta bhagawan Wṛhaspati ri sang Mamatâ. Saka ri swi bhagawan Wrhaspati tatan kawenang tinulak, pinaka stri nira ta sira. Anântwa tĕkang rare dalĕm wĕtĕng, apan huwus atuhabisangucap, mwang angucârana wedamantra. Amogha mojar sangke jĕro wĕtĕng sang ibu. Ayogyas te bhagawanta! "Bapa bhagawân Wṛhaspati: amogha satĕka ning retanta, nghulun kasesekan, sawĕtu ning sukrâtemahan dadi rare, tan hana nggwana ning rwang siki ngke. Atyanta bhara ning retanta". Mangkana ling ning raray ing dalem wĕtĕng. Atĕhĕr tumulak reta bhagawân Wṛhaspati. Matĕmahan ta ya brahmana wruh mangaji. Ya tika Bharadhwâja ngaran ira. Satĕka ning krodha bhagawân Wṛhaspati, yan tinulak reta nira, śinâpa nira tang raray ing garbha*:

'There was a priest named Bhagawan Utathaya, i.e. the elder brother of Bhagawan Wrhaspati; married to Sang Mamata. While Sang Mamata was pregnant, Bhagavan Utathya died. Sang Mamata stayed with Bhagavan Wrhaspati for protection. Because Bhagavan was lustful (in love), Sang Mamata did not accept it. Because his great desire was unavoidable, then Sang Mamata was his wife. The child who is in the womb welcomes him because he is big, can speak, and can also recite the Veda Mantra. So he said from inside his mother's womb: *Ayogyas te bhagawanta*! "My father Bhagawan Wrhaspati. Because of the arrival of the father's seed, I became pressed, because the seed became a son, there was no place for two people. It is very heavy," cried the child from the belly: he rejected the seed, and became a brahmin, named Bharadhwaja, who knew how to study the books of knowledge. Bhagawan Wrhaspati was angry because the seed was rejected, so he cursed the child in the womb'

## IV. RESULTS AND DISCUSSION

The conclusions and analysis are based on data that has been correctly classified. All data presented are taken from OJ texts in the *parwa* genre (parwa= prose literature), namely Adiparva from Zoetmulder. The data and conceptual framework referred to are described as follows.

### A. Grammatical Subjects in Relative Clauses in OJ

As stated above, a subject could be tested by relativity, ascension, control, conjunction, and question words. Since OJ is a text language, subject tests cannot be placed directly on the structure concerned. However, it could be displayed by other constructions with a similar system. The following sample data were considered.

(1-a) *Ikang   Naga Taksaka [   ]   [ikang s-um-ahut   wwang atuhaira],* ...
    DEF     name              REL   ACT-bite   parents-POSS3SG
    'The Naga Taksaka bit his parents, ...
(1-b) *Ikang   Naga Taksaka   s-um-ahut wwang atuha-nira*
     DEF     name              ACT-bite   parents-POSS3SG
     'The Naga Taksaka bits his parents'
(2-a) *Ma-takwan   ta sireng         mantri   [   ] [ikang t-um-on Bhagawan Kasyapa]*
    ACT -asked PART 3SG-PREP minister      REL   ACT-see name
    'He asked the (his) minister, who saw Bhagawan Kasyapa'
(2-b) *Mantri-nira                t-um-on           Bhagawan Kasyapa*
    Minister -POSS3SG  ACT-see                   name
    'The minister saw Bhagawan Kasyapa'
(3-a) *Sira ta s-in-omah de haji              [   ] [sang ma-gawe yajna sarpa].*
    3SG PART PAS – marry PREP king    REL   ACT - make snake sacrifice
    'She was married to the king who made a snake sacrifice'
(3-b) *Haji magawe yajna sarpa*
    'The King made a snake sacrifice'

Datum (1-3 a) above is a clause that contains elements of relativity shown by *ikang* and *sang* 'which', and inserted before the sentence verbs. Datum (1-a) is a transitive clause, and the NP (subject) can be realized by the addition of the *ikang*, used as a definite and a relative marker in OJ. The definite element is shown by the NP dragon Taksaka 'Naga

Taksaka' while the relativity can be inserted between the subject and its predicate. The sentence/clause is as according to (1-b) when the relativity element does not appear. Sentence (2-a) is an intransitive-transitive coordinative structure, and in the second clause, the agent is obscured. However, the *ikang* element can be easily inserted before the verb, and when the relativity element does not appear then it looks like (2-b).

Meanwhile, datum (3-a) is a coordinative structure that experiences a structural revaluation (passive structure). The relativity element *ikang* can be directly inserted before the verb. Datum (3-b) is a sentence without a relative element and based on this description, the NP before verbal can insert the *ikang* and the *sang* 'which'. Therefore, the subject in OJ can be directly applied, and in the relativity test, NP acts as an agent and an experiment. In (3) the combined passive construction clause acts as the grammatical subject. *De Haji* is an oblique relation that can be directly followed by *sang* in the next clause when relativity occurs.

*B. Grammatical Subjects in the Preparation Process*

In addition to relativity, the subject can be tested by fronting. Prioritizing element is an image that was initially a specific category in the clause's complete grammatical subject. The following OJ data can be used to better understand the concept.

(4-a) *Bapa!    Atyanta suka    ninghulun    maka-hulun    Sang Sarmistha,*
    Father! SPRLT happy        GEN 1SG    ACT-servant    ART   name
    'Father! Very glad that I served Sang Sarmistha'

(4-b) *Bapa! Ninghulun    atyanta suka maka-hulun Sang Sarmistha*
    Father GEN 1SG        SPRLT   happy ACT-servant ART name
    'Father! I am very happy to serve the Sarmistha'

(5-a) *Nghulun ascarya    t-um-on i rupa-nta.*
    1SG        happy    ACT-see GEN face-POSS2SG
    'I am glad to see your face'

(5-b) *Ascaryãmbek   Bhagawan Wasistha    r-um-ĕngo*
    Glad            name                ACT-hear
    'Glad Bhagawan Wasista heard'

Sentence (4-a) can be explained as a sentence that consists of an adjective *atyanta suka* 'very happy' which is accompanied by an argument in the form of the clause *Ninghulun makahulun Sang Sarmistha*. The purpose of the statement (4-a) can be expressed as a single sentence realized in (4-b). *Ninghulun* is the subject of the complete sentence raised from the supplementary clause to the adjectival of *atyanta suka*. Clause (5a-b) is a different structure but has the same system. There are a few additional constructions in (a) to obtain a better understanding of (b). *Nghulun* is a grammatical subject, while in (5-b) *ascaryāmbĕk* 'happy' is an adjectival subject followed by a transitive clause. This statement may share an argument, but in actuality, it is stronger since it has a more direct relationship to the complement. Therefore, to express wholeness as a single sentence, the subject of the supplementary clause can be raised to the overall position. This indicates that only arguments before verbal can be raised.

*C. Grammatical Subjects in Control Structures*

Subsequent testing was carried out with control. The term of control is to state the presence of an unskilled subject both morphologically and syntactically. In the theory of Gaverment and Binding (GB), Chomsky (Haegman, 1991) stated that the subject of a non-finite clause is expressed as an irresistible nominal phrase. Unmanned nouns in GB are referred to as PRO, and the above statement in OJ can be proven by a controlled NP.

(6) *An- (t) on    ta nghulun    wiku    ma-gawe    tapa.*
    ACT-see        PART 1SG    priest    ACT-work    meditation
    'See the priest'   meditating'

(7) *Irika  dateng Bhatara Brahma k-um-on ya malakw-anugraha, …*
    There comes   name        ACT-ordered 3SG ACT-ask -grace
    'There comes God Brahma ordered him to ask for grace'

The verb in the predicate matrix clause in (6) above is the *anon* 'see'. It has two core arguments, namely *Nghulun* is the subject and the complement clause (X-COMP) (covert), and the PRO subject is controlled by the object's matrix clause. The subject of the clause is called the controller or the antecedent. This structure is called a subject-controlled predicate, and in datum (7) there is the *kumon* tell predicate. This verb has three core arguments, namely Bhatara Brahma, *ya* 'he/she', and the complement clause (X-COMP), *ya malakw anugraha* 'he asks for grace'. The matrix verb object controls the subject of the supplementary clause. These structures are called object-controlled predicates. The subject of the matrix and complementary clause subject have the same function in the canonical structure. In the typology of language, this structure by Van Valin (1984) is termed the choreference structure (S/A). This deleted grammatical function is stated to be the subject (see also Sedeng, 2010). In (6), the subjects of the superior and complementary clause are experiential, and performers of action. In example (7), the two clauses act as the perpetrators.

*D. Conjunction Deleted*

Conjunction absorption can be tested for subjects in OJ as seen in the combined clause. In merging clauses, the process of grammatical function absorption is very productive. The following example shows this statement.

(8) *A-layu    ta sirãn-(t)angis*
ACT-run    PART 3SG-ACT-cry
'He run then started crying'

(9) *Datĕng    ta    bhagawan Uttangka ,    mang-uccarana-kĕn weda  santi-mantra.*
Come  PART    name,    ACT- utter -CAUS  vedic    peace spell
'Come Bhagawan Uttangka utters a void of peace'

Statement (8) above is built by two intransitive clauses coordinated into one sentence. The argument occupying the subject's function in the second clause suffers [Ø] since the two are coreference with the argument of the subject in the first. The clause has the structure of *alayu ta sira* and *sira anangis* when it is fully written, and the possible conjunction solved is *atheher*/*teher*. In the same way, the combination of sentences is both intransitive and transitive in statement (9). Bhagawan Uttangka subject argument on the second clause can be deleted. An argument is shared across two clauses when one of the arguments is a VS datum structure in OJ, which means that the first and second clauses share this argument. The elimination of the subject in the second clause is correlated with conjunction. Therefore, the conjunction ellipsis in OJ can be used to test the grammatical subject of the clause. The presence or absence of correlated clauses is equally acceptable (grammatical). It can be seen as follows.

(10) *Mangkana ling ning    raray    ing    dalĕm wĕtĕng*
So    word the    embryo  PREP  womb
*ateher* *t-um-ulak    reta    Bhagawan Wrhaspati.*
CONJ  ACT reject  semen    name
'Therefore says the child in the womb then rejects the semen of Bhagavan Wrhaspati'

*E.  Question Words*

The last test is the question words or particles. Two question particles can replace the positions of the core arguments in the sentence, namely *syapa* 'who' and *apa*/*aparan* 'what'. The following data illustrates the structure and function of OJ's question words.

(11) *Syapa tãnuwuh-akna    santana  haji    sang mulih dewata?*
who PART-ACT-continue-CAUS    descendant king    ART ACT- died
'Who will continue of the king who has died?'

(12) *Apa matangyan tiba*?
what causes falling
'What is the cause of falling?'

(13) *Aparan    ta    sang Ugrasrawa ngaranira*?
question    PART ART name    ACT-name-POSS 3SG
'Who is the Ugrasrawa's name?'

The statements (11-12) above are question sentences. Question words in OJ, such as *syapa*, can be used to ask actors (agents) or undergoers (patients). In datum (11) the interrogative question is to ask the subject of that sentence, behaving similar with an agent. However, in (12) there is the query word *apa,* which can be used to inquire about the patient's condition. Data (13) is a substantive sentence containing a question word *aparan*, which can be used as a grammatical subject in the clause to ask questions. Therefore, grammatical subjects in OJ can also be replaced by the question words *syapa*, *apa*, and *aparan*. The structure of the question word is in the position before the verbal, while the subject is the agent in the data (11, 13), and (12) is the patient. These roles can be summed up as actor and undergoer roles in theoretical macro roles.

Based on the data that has been analyzed using the subject-testing framework as described in the data (1-13), grammatical subjects in Old Javanese do not always behave as agents. However, in the alternative structure, the agent has other roles as in data (3-a). This study explains the S that appears in OJ manuscripts. The roles of grammatical subjects were largely determined by the verbs in the clause structure. Affixation of an OJ verb will have a substantial influence over its subsequent phrase structures. As a language with agglutination typology, the derivative verbs are very varied which can form clauses and change the structure of the argument.

V. Conclusion

Based on the above analysis, the grammatical subject in OJ can be concluded as follows.
(1) In the grammatical subject clause construction, the verb can appear either before or after the subject.
(2) The subject in active construction acts as an actor, containing special roles.
(3) In passive construction, the grammatical subject is an undergoer, in which there are also special roles.
(4) Coordinative structures allow the grammatical subject to take on two roles at the same time.
(5) The roles of the subject differ depending on the type of verb as the clause predicate.
(6) Subjects in the OJ language structure are not always actors.

## VI. Suggestion

Since the findings above are still very limited, individuals who interested in linguistics should examine other types of predicates and clauses to obtain a more complete structure and role of the subject. This study is still lacking because references to OJ are very rare. Therefore, all input and constructive criticism is expected to improve the quality of linguistic study.

## Appendix. Symbols and Abbreviations

| | |
|---|---|
| [  ] | : relative symbol |
| '….' | : meaning |
| Ø | : theta |
| 1SG | : 1 Single |
| 2SG | : 2 single |
| 3SG | : 3 Single |
| A | : Agent |
| ACT | : Active |
| APZ | : Adi Parwa Zoetmulder |
| ART | : Articles |
| CAUST | : Causative |
| COMP | : Complement |
| CONJ | : Conjunction |
| DEF | : Definite |
| DO | : Direct Object |
| GB | : Government and Binding |
| GEN | : Genitive |
| IO | : Indirect Object |
| O | : Object |
| OJ | : Old Javanese |
| PART | : Particles |
| PAS | : Passive |
| POSS | : Possessive |
| PREP | : Preposition |
| REL | : Relativity |
| S | : Subject |
| SPRLT | : Superlative |
| VS | : Verb-Subject |

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# Advancing Motivation and Aptitude Research in Relation to Teachers' Practices and Successful L2 Learning Outcomes

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*Abstract*—The underlying constructs of aptitude and motivation in language learning have been a central topic in SLA research. However, issues investigated in this regard, have not substantially discussed the effect of teachers' practices on learners' motivation and language aptitude. This paper, therefore, argues that novel research is needed to examine the impact of teachers' classroom practices on stimulating learners to engage effectively in learning and improving their ability to acquire and apply L2 knowledge. Towards this end, a detailed discussion of research findings of some influential SLA work on aptitude and motivation is carried out. The aim is to trace early and recent concepts of research findings on aptitude and motivation and interpret them in the light of their practical and pedagogical relevance to the achievement of L2 learning. Based on the research synthesis, practical implications are devised with the ambition to open a new avenue for future research to examine the effect of teachers' practices on learners' aptitude and motivation and whether such effect correlates positively with foreign/second language learning. The paper ends with classroom recommendations that are meant to keep students motivated and enable them to fully exhibit their language abilities with the hope of maximum attainment in the target language.

*Index Terms*—language aptitude, motivation, Individual differences, language proficiency, assessment, teachers' efficacy

## I. INTRODUCTION

Research in second language acquisition has a long history of addressing the question of why students show significant variation in their language achievement. Most SLA studies found that individual difference variables such as motivation, aptitude, age, personality traits, and anxiety were useful predictors of L2 proficiency. In particular, several views, theories, and models emerged in favor of L2 motivation and FL aptitude as the best predictors of language achievement (Biedron, 2015; Cao & Philp, 2006; Carrol, 1981; Cohen, 2011; Dörnyei, 2001, 2005, 2009; Ehrman, 1996; Harley & Hart, 1997; Henry et al., 2015; Kiss & Nikolov, 2005; Gardner et al., 1997, 2010; Masgoret & Gardner, 2003; Skehan, 1986, 1989).

However, SLA research focused primarily on measuring aptitude and types of motivation in predicting success or failure in language learning. The influence of teachers' practices on learners' successful L2 learning was not a major concern in SLA. Surveying the SLA literature, it is obvious that such correlation was not adequately investigated except for a few studies where learners' motivation was partially addressed considering teachers' motivation (Bess, 1997), teachers' communicative approach and feedback (Noels et al., 1999) and teachers' level of enthusiasm and commitment (Pennington, 1995).

More recently, a few studies have found a positive effect between teachers' motivational strategies and their learners' motives for learning (Moskovsky et al., 2012). Likewise, research on language aptitude mainly examined specific tasks as opposed to general achievement (Nagata et al., 1999). Yet, the impact of teachers' practices on students' motivation and language aptitude and the possible contribution of such practices to successful learning outcomes were not significantly addressed.

## II. THEORETICAL FOUNDATIONS

### A. Factors Affecting Language Acquisition

The field of SLA investigated varying contributing factors in second language acquisition such as motivation, attitude, age, intelligence, aptitude, cognitive style, and personality traits (Biedron, 2015; Cao & Philp, 2006; Carrol, 1981; Dörnyei, 2005; DeKeyser, 2013; Ehrman & Oxford,1995; Gardner et al., 1997; Kormos, 2013; Lan & Oxford, 2003; Li, 2013; Long, 2005; MacIntyre, 2007; Noels et al., 1999; Purcell & Sutter,1980; Skehan, 1986; Singleton, 2017). Some factors, such as motivation and aptitude were found to be more dominant and some others were equal but each of them was found to be contributing at varying levels to the success or the failure of second language acquisition.

The study of Purcell et al. (1980) investigated pronunciation accuracy in terms of eight variables identified as affecting language acquisition. Only 4 variables were found to be useful in predicting pronunciation accuracy. The

findings revealed the following; 1) 42% of variance accounted for learner's first language 2) 55.9 % of variance accounted for aptitude for oral mimicry, 3) 63.2 % of variance accounted for residency in the target language country and living with a native speaker, and 4) 67.3 % of variance accounted for concern with pronunciation accuracy.

In the above study, the language classroom environment had little or no effect on pronunciation accuracy. The implication to be withdrawn is that the classroom environment could be more effective if teachers strived to provide more authentic language tasks in a more comfortable environment where students could be more motivated to practice accurate pronunciation. Also, Purcell limited the languages in the study to Japanese, Thai, Arabic, and Persian. This brings up the question; *would students whose first language is a cognate language mimic or accurately copy pronunciation better than students whose language is a non-cognate language?* The study also addressed students' concerns about learning more accurate pronunciation and whether this concern could affect their motivation to improve pronunciation. Further practical interpretations could be inferred if considering the following questions;

1. Is it possible for teachers to motivate students to pronounce sounds that do not exist in their first language, especially if a student does not have a good ear or the aptitude for oral mimicry?

2. Should teachers' expectations for accurate pronunciation be less or more considering their students' language aptitude and motivation level?

3. Should more emphasis be placed on the ability and willingness to communicate rather than the ability and willingness to accurately mimic a native speaker of the target language?

Gardner et al. (1997) investigated the relationship between language achievement and several individual differences such as language attitudes, motivation, anxiety, self-confidence, language aptitude, learning strategies, field independence and achievement. The participants were students learning French. A collection of tests was administered including a short version of the MLAT along with *spelling clues, words in sentences and paired associates.* Then, the eight factors were examined to determine their effect, compare their validities and identify their contributions to L2 achievement. The findings showed significant correlations among six variables and objective measures set for the French language, excluding two variables; language strategies and field independence.

In this study, the aptitude variable showed stronger correlations with French achievement than the motivation and attitudes measures. However, the findings indicated that both the self-confidence and the anxiety measures obtained the highest correlations.

Similarly, Ehrman and Oxford (1995) investigated different variables to distinguish individual differences in a wide range of languages at the U.S. Department of State. The study involved 855 participants who took the aptitude tests (MLAT) together with questionnaires and other tests to identify features of motivation, anxiety, language learning strategies, learning styles, self-esteem and personality traits. They concluded that aptitude as a variable was a stronger predictor of achievement in speaking and reading while motivational factors and personality traits came at the next highest level in terms of correlation with achievement.

Given the above findings, the varying propensities of individual differences can play a significant role not only in predicting success but also in tailoring proper instructions and methodologies while enrolling students in different classes. Further, the above studies examined the combined effect of individual differences simultaneously not as discrete variables. Future research may then develop a comprehensive framework to account for the potential effect of these differences on learner language development, learning opportunities and the developmental processes of learning. Above all, it seems pertinent to remember that the role of teachers' practices is indispensable to be included within a comprehensive paradigm of variables affecting L2 learning.

*B. Foreign Language Aptitude*

Aptitude was considered by many SLA researchers to be the most consistent predictor of one's success in foreign language proficiency (Dörnyei, 2005; Ehrman, 1996; Harley & Hart, 1997; Skehan, 1986, 1989). It was defined by (Carrol, 1981, p. 86) as "an individual's initial state of readiness and capacity for learning a foreign language". Recently, FL aptitude was viewed as dynamic, including varying cognitive skills that were not necessarily stable since they could be altered through practice and refined throughout the years of learning (Biedron, 2015; Kormos, 2013; Singleton, 2017).

The study of Harley and Hart (1997) looked at whether language aptitude, differing learning types (analytical vs. holistic) and age affected students' success in the language classroom. The study showed that younger and older learners used different cognitive abilities to learn the target language. Younger students generally used their memory capacity to learn a language while older learners relied on their analytical ability to process language. Harley and Hart also took into consideration the different teaching styles implemented by instructors to address a classroom of younger learners (holistic) vs. a classroom of older learners (analytical).

The first result of this study revealed that younger and older learners exhibited different aptitudes and learning successes. Older learners scored higher on analytical tests and essays, while younger learners showed more aptitude for vocabulary and sentence repetition. The second result confirmed correlations between aptitude and success. Scores for older learners were correlated with vocabulary, cloze, and essays. In comparison, scores for younger learners were correlated with vocabulary, listening, and cloze scores. The third result emphasized the predictors for success which for younger learners was memory and for older learners was their ability to analyze the language.

What might be the implications of the above in teaching terms? The above study inspires teachers to take into account individual learners' strengths and abilities which could be based more on a learner's ability to memorize or analyze information. In addition, it indicates that early instruction for younger learners requires a more holistic approach than the type of instruction older learners receive. This study suggests to teachers that they need to understand that different processing abilities exist for our student population. Teachers, therefore, can appeal to different learning styles by introducing learners, especially older learners to a variety of learning strategies to help them acquire the language. Also, teachers can play to the natural strengths of the students. Teachers can tap into these strengths which may help keep learners motivated especially late starters who may become frustrated more easily than others.

Syllabus designers and material developers for language courses should also deem these learning styles as crucial components in both the academic and future careers of learners. Future research should look at the possibility of creating other genuine aptitude measures to assess the varying processing abilities of L2 learners outlined above.

SLA research on aptitude has long considered MLAT as an effective and valid measure for predicting language learning aptitude in foreign language proficiency (Carroll, 1981; Ehrman & Oxford 1995; Horwitz, 1987; Ranta, 2002; Sparks & Ganschow, 2001). However, these studies investigated FL aptitude in grammar-based and audiolingual contexts rather than communicative settings (Robinson, 2007; Linck et al., 2013). As a result, some other studies and in later years, some researchers who advocated the use of MLAT criticized it and called for updating the MLAT (Carroll, 1990; Ehrman, 1998; Ellis, 1986; Goodman et al., 1990; Sáfár & Kormos, 2008; Sparks et al., 2005). Other researchers asserted the inclusion of other measures and subcomponents of aptitude to predict language proficiency such as working memory which has been considered in recent SLA studies as effective as language aptitude in predicting language proficiency (Biedron, 2015; Li, 2013; Sparks et al., 2011; Wen, 2016; Wen et al., 2017).

There has also been an enduring flow of SLA research on developing more sensitive measures and constructs of FL aptitude such as induction, pragmatic and grammatical sensitivity and speaking proficiency (Linck et al., 2013; Safar & Kormos, 2008; VanPatten & Smith, 2015; VanPatten et al., 2013) and linking that, as Robinson (2007) suggested, to everyday classroom practices.

The study by VanPatten et al. (2013) carried out an experiment to test if grammatical sensitivity that was taught explicitly might enable L1 English speakers to modify their processing intake about input meaning-based and feedback. The study incorporated the processing instruction (PI) model to predict learners' capacity to understand sentences that go against the First Noun Principle (FNP) which states that the first noun or pronoun is interpreted as the subject or agent of the sentence. This experiment was operationalized in four different languages: Spanish, French, Russian, and German. In addition to completing the words in sentences section of the MLAT, a comprehension task comprised of a picture-matching task was designed to disrupt their processing behaviors. Learners were asked to listen to a sentence that may or may not conform to the (FNP) and then match it to a picture. The measure of "Trials to criterion" was used to assess the rate of acquisition which looked at the number of items it took for participants to start distinguishing between the two sentence types. The results unexpectedly revealed that MLAT scores did not correlate with the trial's criterion scores.

It is noteworthy to mention here that when acquisition was operationalized through rule-based input and the rules and knowledge were taught explicitly, the results revealed a stronger correlation between MLAT and FL proficiency. However, analyzing the results of the work by VanPatten et al. (2013) and later by VanPatten et al. (2015), in which acquisition was operationalized differently and participants were exposed to meaning-based input, the aptitude scores did not correlate with learners' performance. Similarly, Ellis (2004) stated that "language aptitude is implicated in L2 learning when learners are paying attention to form but not when they are focused exclusively on meaning"(p.532).

Although aptitude is to date considered a powerful tool in predicting language proficiency, more future research is undoubtedly needed to develop language aptitude measures that involve different processing and learning abilities, interactional and communicative aspects of the target language. Such language constructs should be able to speculate more closely on learners ' linguistic and pragmatic abilities to perform in the target language.

*C. L2 Motivation*

As Dörnyei and Skehan (2003) explained, "motivation is responsible for why people decide to do something, how long they are willing to sustain the activity, and how hard they are going to pursue it" (p. 614). According to Masgoret and Gardner (2003), motivated learners are willing to exert more effort, take responsibility for their learning, have goals to achieve, desires to fulfill, enjoy the process of learning and use whatever strategies available to succeed. A more comprehensive definition was formulated by Dörnyei and Ryan (2015) which looked at motivation as more dynamic in nature than being an affective construct and referred to it as "why, how long, how hard, how well, how proactively, and in what way the learner engaged in the learning process" (P. 6).

Speaking of motivation, the study by Noels et al. (1999) was one of the very few studies that investigated the effect of teachers' communicative practices along with feedback on L2 learning outcomes. The study also examined the relevance of intrinsic and extrinsic motivation. The theoretical framework for this study was based on Deci and Ryan's (1985) Self-Determination Theory which defined intrinsic and extrinsic motivation and the three subtypes of extrinsic motivation which are external regulation, introjected regulation, and identified regulation. They also defined the concept of amotivation which arises when a learner has no motivation for learning a language. The scope of the theory, as stated by Ryan (2000), was "the investigation of people's inherent growth tendencies and innate psychological needs that are

the basis for their self-motivation and personality integration"(P. 68). The same theory was defined later by Ryan and Deci (2011) as "an empirically derived theory of human motivation and personality in social contexts that differentiates motivation in terms of being autonomous and controlled" (P. 416). The research questions of Noels et al. (1999) study were;

1. Is intrinsic and extrinsic motivation relevant for L2 learning?

2. Are students' perceptions of their teachers' communicative style (teachers' support of students' autonomy and feedback about students' learning progress) linked to intrinsic/extrinsic motivation? and

3. How does motivation relate to L2 outcomes, and the emotional variables of effort, and anxiety?

Results for RQ1 revealed that amotivation was correlated with greater anxiety in the language classroom, lower intensity of motivation, and less desire to continue to study the language. The less self-determined forms of motivation were not associated with either anxiety or motivational intensity, and students who were expecting to get an external reward were also inclined to continue to study the language. Students whose motives were based on more self-determined forms more were likely to experience less anxiety, showed greater motivation, and students who were labeled amotivated exhibited lower competence. Those students who were more intrinsically motivated had greater competence in the L2.

The results for RQ 2 showed that perceptions of the teachers were unrelated to the less self-determined forms of motivation or amotivation. Greater intrinsic motivation of learners was positively associated with perceiving the teacher as informative and negatively associated with perceiving the teacher as controlling. Perceptions of being controlled by the teacher were positively associated with amotivation. Less self-determined forms of motivation (external and introjected regulation) were irrelevant to the general perceptions of the teachers. Identified regulation and intrinsic motivation were positively associated with lower perceptions of being controlled. Perception of teachers as controlling and less informative was positively associated with higher perception of the environment being controlling. Perceptions of the teacher as controlling led to more anxiety among students, less motivation and desire to continue studying the language and lower competence self-assessment by the learner. Perceptions of related teacher feedback were interpreted as a sign to continue studying the language by highly motivated learners.

Regarding the RQ3, measuring variables such as teachers' communicative approach and feedback with different types of motivation, the results showed that these variables could influence students' motivation to continue learning the L2 and the extent to which learners would achieve success while studying the language.

The first teaching implication that this study may suggest is that a student should not be classified by teachers' own definitions of motivation. If teachers base the way motivation is defined on the Self-Determination Theory, it would be difficult then to explain the fluctuation of motivation at different times during a semester. Moreover, due to a variety of affective factors (school deadlines, family, or peers) students may move from one subtype to another more easily than teachers realize. It could be more plausible, as Gardner (2010) suggested that it is the intensity of motivation rather than the type of motivation that could serve the learner for better and more successful L2 learning.

What else can teachers do to influence the linguistic and nonlinguistic outcomes of their students? They can encourage students to value goals for learning, particularly the goal of self-development and enjoyment in learning (Noels, 2001). In addition, they can support student autonomy and competence, which in turn contributes to better learning. Further, perceptions of the teacher's communicative style are related to intrinsic motivation; the more controlling and the less informative students perceived the teacher to be, the lower students' intrinsic motivation was.

Motivation is one area where future research can immensely influence the learners' successful acquisition of L2. In doing so, future research should develop a thorough understanding and examination of the patterns of interaction between teachers and learners along with considering the varying aspects of the classroom environment,

The study of Dornyei and Kormos (2000) investigated emotional, motivational, and social variables and how such variables were interrelated with students' competence during oral tasks. The study distributed the same oral task in L1 and L2 and measured the learners' output in terms of the number of words and turn-taking. The results of this study showed that students were more motivated and engaged when they were asked to perform the task in their first language than that in the L2 (English). Further, attitude towards L2 and the tasks students were asked to perform impacted their level of engagement.

The teaching implication of this study is that teachers should recognize how the target language is perceived by the student population. Typically, most learners cannot choose the language medium they are to study, especially if it is in a situation where the lingua franca is being forced upon them. Teachers may find themselves in a difficult situation and they may not have enough freedom to choose their syllabuses. It is important within these situations for teachers to choose approaches and methods that are sensitive to the needs of the students and act accordingly. The second implication of this study is that curriculum designers should keep learners' motivation and attitude toward performing certain tasks in mind as they adopt, adapt, and create communicative tasks for their students.

Future research might consider the development of new measures to account for the learners' attitudes and learning motives in general and that of their L2 system. Such measures may reduce cross-cultural differences that may arise as a result of learners prioritizing motives in learning between L1 and L2.

A considerable body of SLA studies also explored the relationship between motivation and other language learning-related variables, such as proficiency, learning strategy use, preference for instructional activities and personal goals.

Schmidt et al. (1996) created a total of 100 items in a questionnaire to measure students' motivation about both preference for instructional activities and learning strategies. The data were collected from 1554 adult learners attending EFL courses at the American University in Egypt. The construct of motivation in their study was related to gender, age, personal preference for learning tasks and language proficiency being the most important. The results revealed a three-dimensional model that may account for 85% of the variance of motivation, namely, a model comprising effect (intrinsic motivation), goal orientation (extrinsic motivation), and expectancy (positive thinking). The results also revealed that learners who scored higher on the affective dimensional model showed a higher preference for the communicative mode of teaching while those who were more anxious showed no preference for group work configurations.

Nevertheless, perceptions of motivation, its types and varying levels of intensity for learning in the EFL context should presumably be different from that manifested in an SLA context. For one thing, learners have limited exposure to the target language which is often experienced in class. Further, the above study discussed teachers' communicative styles as affecting learners' preference for learning tasks. However, teachers at the American University in Cairo have been mainly native speakers or native-like speakers of English and that could be a potential factor for such an increase in motivational preference. In addition, the construct of motivation was originally related to gender, age, and language proficiency but not to teachers' practices in class.

The implication to be considered is that EFL learners of L2, regardless of the type of motivation, can be encouraged to exhibit more responsibility for their learning and have, therefore, better rates of success and achievement in L2 attainment.

Oxford and Nyikos (1989) found that motivation was the most significant aspect influencing strategy use. They concluded that highly motivated learners used several strategies more frequently than low-motivated learners. Similarly, Lan and Oxford (2003) examined the degree of liking English of 379 elementary school children in Taiwan. As an indicator of motivation, the degree to which learners like English strongly affected the choice and use of learning strategies.

Although the correlation between motivation and the use of learning strategies is evident, but more with highly motivated learners. Perhaps, a pedagogical implication that may benefit both low-motivated and proficient learners could be operationalized through training these learners on how to consciously use such strategies. This training will not only benefit learners in language acquisition but will motivate them to learn, particularly if they see the immediate effect of such training on their developmental processes of L2. For instance, learners will value the use of fillers and discourse markers when they realize that they help them avoid communication breakdowns.

Recent studies in SLA have proposed several motivational models in an attempt to address the complex dynamic nature of motivation in language learning such as the Motivational Self System (L2MSS) (Dörnyei, 2005, 2009), and Directed Motivational Currents (DMCs) (Muir & Dörnyei, 2013; Dörnyei et al., 2014; Dörnyei et al., 2015). The Directed Motivational Currents (DMCs), in particular, is a unique model in that it integrates several current theoretical aspects with a clearer vision. It was best described by Dörnyei et al. (2015) as;

"a potent motivational surge that emerges from the alignment of a number of personal, temporal and contextual factors/parameters, creating momentum to pursue an individually defined future goal/vision that is personally significant and emotionally satisfying" (p.103).

Dörnyei et al. (2015) conducted an experimental study investigating the maintained motivation behavior of second language learners of Swedish. They interviewed these learners who were immigrants learning Swedish to examine if the central characteristics of DMCs could be found in the subjects' descriptions of their sustained motivated behavior experiences. The findings revealed that the motivated behavior described by the participants carried features similar to those of the DMCs which were described by Henry et al. (2015) as, "the presence of a salient facilitative structure, the generation of positive emotionality, and the direction of motivated behavior towards long-term identity–investment goals" (p.2).

The above study can update both teachers and researchers on the valuable role of DMCs and their effective learning and teaching process within which motivation in language learning can be sustained over a long period. Such motivational model could help teachers understand students' interests and provide them with interactional tasks to raise their sense of functioning even beyond what they think they are capable of. However, this model of the sustained motivational and goal-directed process is a novel trend and it requires further investigations and experimental studies to decide on the practices in which the usefulness and potential of DMCs can optimally be harnessed. Further, such future studies should decide on the effect of these practices on positive educational outcomes.

*D. Aptitude and Motivation in Language Learning*

Aptitude and Motivation have received more attention in SLA research than other individual differences such as age, gender, and personality traits (Dörnyei & Skehan, 2003; Dörnyei, 2010; Dörnyei et al., 2015; Ehrman, 1996; Ellis, 2004; Kiss & Nikolov, 2005; Skehan, 1998; Sparks et al., 2009, 2011). Yet, both factors were rarely measured together to explain variance in FL proficiency. Nonetheless, as Gardner's socio-educational model (1985, 2010) proposed, both variables could be in contact with each other and contribute to language achievement.

More recently, Kiss and Nikolov (2005) developed a Hungarian version of the Modern Language Aptitude Test (MLAT) and devised it to measure young learners' aptitude. They also conducted a motivation questionnaire of 20

items operationalized via a Likert scale along with particular English proficiency tests to evaluate language skills (listening, reading and writing). The results showed a significant correlation between aptitude and English proficiency (r=.634). The effects of aptitude and proficiency on the acquisition of EFL in young learners were more substantial than that of aptitude when correlated with motivation. One clear conclusion was that aptitude was responsible for over 20% of the variation in English performance while motivation accounted for only 8%.

Sparks et al. (2009) followed up with participants in their study from grade 1 to grade 10. However, they run the MLAT and the motivation questionnaire in grade 9. They used L2 decoding and spelling tests in addition to the MLAT. The findings revealed that aptitude alone accounted for an overall proficiency of (44% of the variance). Further, aptitude when combined with decoding and spelling tests explained almost (56%) of the variance. Sparks et al. concluded that cognitive factors such as L1 skills, L1 academic aptitude, L2 aptitude with decoding and spelling tests and noncognitive factors such as motivation and anxiety altogether accounted for a significant percentage of variance (66%).

Hence, aptitude and motivation are two strong predictors of achievement in the FL settings. However, there have been much of advancing shifts in the conceptualization of motivation in L2 learning starting from Gardner's classical Instrument/integrative model of motivation (1985), to Dörnyei's (2001) process motivation model, to L2 self and dynamic theory system (DST) model (Dörnyei 2010; Dörnyei et al., 2015) and the latest theory of directed motivational currents (DMCs) (Dörnyei et al., 2016). On the other hand, FL aptitude has not received the same theoretical treatment (Skehan, 2002) as the case with motivation except for some development of subtests and variations of the MLAT into CANAL-F (Grigorenko et al., 2000) to LLAMA (Meara, 2005) and Hi-LAB (Doughty et al., 2010; Linck et al., 2013). One reason that could explain such discrepancy between these two individual differences is that SLA literature seems to be consistent in experimentally finding aptitude a much more significant predictor of language achievement than that of motivation (Ehrman & Oxford, 1995; Skehan, 1989; Ehrman, 1998; Dörnyei, 2005; Kiss & Nikolov, 2005; Suárez & Muñoz, 2011). Thus, SLA researchers might have found it more appealing to delve into deeper theoretical conceptualizations of the underlying complexity of motivation as an affective factor that consistently fluctuates based on many other affective factors.

Although motivation and aptitude are consistent predictors of L2 attainment and the most responsible factors that explain variance in learners' performance, it is also reasonable to suggest that other variables related to both teachers' and learners' behaviors in class, if considered, would represent the whole picture of L2 achievement. Future research should include sophisticated and novel tools to better display a more comprehensive approach in the conceptualization of teachers' practices and learners' individual differences as interrelated variables contributing to successful language achievement.

### III. DISCUSSION AND IMPLICATIONS

SLA studies have been predominantly focusing on the learners' potentials and motives with less attention on teachers' classroom practices and their impact on L2 development. The topics of teachers' practices and their impact on learners' motivation and aptitude are crucial for successful language learning and need to be considered especially in the EFL settings. Individual differences should further be approached differently in the EFL context which differs from the ESL context in many ways (e.g., limited exposure to L2, large classes, varying proficiency levels, etc.).

Hence, in such EFL teaching and learning scenarios, it could be teachers' practices that do matter towards the noticeable and progressive achievement of L2 more than other variables extensively examined in the SLA studies. Such teaching practices could support and nurture different types of motivation and language abilities in EFL learners. EFL teachers in many third-world countries can understand and appreciate such an impact on learners even if it has not been empirically approved so far in the SLA literature. For them motivating learners and supporting their language abilities could be the only strategy that could stand in the face of all obstacles experienced by them and their learners alike. Future studies in SLA should, therefore, involve EFL/ESL teachers' strategies and effective methods in the paradigm of factors affecting successful L2 learning.

This paper has provided implications for SLA researchers based on the discussions of the findings of some influential studies on aptitude and motivation in SLA. The core theme is to include the impact of teachers' practices when investigating the impact of learners' aptitude and motivation on L2 achievement.

EFL/ESL teachers should consider that their learners are in great need of their support and appreciation of their existing language skills and motivations.

The following are classroom practices that are suggested to keep students motivated and enable them to fully exhibit their language abilities with the hope of achieving better success rate in L2. Such practices are not exclusive and language educators are encouraged to add more novel suggestions.

1. Keeping language classes student-centered.
2. Displaying a strong interest in students' existing knowledge and abilities.
3. Allowing students be part of the learning and teaching processes.
4. Inspiring them not only in the subject matter but also help bring out their creative side and accomplish the extraordinary.
5. Tailoring instructions with respect to the students' needs, language abilities, concerns and prior knowledge.

6. Undertaking tasks where students can see the immediate results of their efforts.
7. Designing projects that are properly challenging and in view of their experience and aptitude.
8. Testing what they have understood and gained and not what they have not mastered.
9. Looking for ways to stimulate improvement and progress.
10. Appreciating positive things first, and then tactfully moving on to what needs to be enhanced.
11. Providing students with more control and responsibility over how they show their understanding.
12. Encouraging students to value goals for learning including self-developments and enjoining their learning experiences.
13. Using technologies whenever possible for learning purposes (e.g., social media, WhatsApp groups, etc.)
14. Using explicit instruction and well-scaffolded opportunities to practice and apply what students have learnt.
15. Incorporating collaborative learning opportunities to encourage students to question, explain, and express their thoughts.

## IV. CONCLUSION

Researching the SLA field, it seems that no matter what experiments are being carried out on factors affecting L2 acquisition, there are always gaps that require further studies. Measuring the efficacy of teachers' practices via qualitative methods such as interviews and observations would notably balance the learning teaching equation and lessen defects that could spur from too much dependence on statistical analyses or addressing individual differences while neglecting others. Perhaps a hybrid paradigm including quantitative and qualitative measures of individual differences (Spolsky, 2000) including teachers' practices in class, as suggested in this paper, would generate better indications of successful language achievement of L2

To conclude, a cumulative approach focusing on the interrelatedness of the processes of teaching practices, aptitude, motivation and successful L2 acquisition should be the theme of future research. This approach could be operationalized in taking actions and developing measures to assess the efficacy of teachers' practices and the influence of such practices on sustaining and supporting students' motivation, language aptitude and long-term language proficiency. Results could also be used to identify areas for teachers' professional growth and connect learners with targeted long-term achievement.

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# The Psychological State of the Poet and Its Relationship to Zahaafaat and Ilal: Abi Al-Shis Al-Khuza'i's Poem as a Model

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*Abstract*—Due to the important role of meter with Zahaafaat and Ilal in expressing the feelings and thoughts of the poet which effects the poem as a document related to the writer's soul, this study sought to investigate the relationship of the poet's psychological state with meter, ryhyme, Zahaafaat and Ilal. The model of present study is the poem of Abu Al-Sheikh Al-Khuzaie to show the relation between these poetic elements from one side, and the psychological state of the poet from the other. To achieve the goal of the study, the researcher conducted a statistical analysis of, Zahaafaat, Ilal, Mutharik and Saakin for their validity – according to what the researcher believes - in finding a relationship or denies its existence.

*Index Terms*—poetry, Zahaafaat, Ilal, syllabels

## I. INTRODUCTION

Arabic poetry is based in its music on prosody. This science is concerned with studying the internal poem's music which represented by the use of Mutaharik (a consonant with diacritical marks/ short vowels) and Saakin (a consonant with the sukuun/ a consonant without a vowel). At the external level, prosody is concerned with the narration. Prosody in Arabic poems is based the verses and the poem in general. Therefore, prosody takes metica as the basis for this balance. The old Arabic poem consisted of many verses and each verse is divided into equal halves. These two halves contain equal number of metricas.

It is worth noting that Arabic poetry consists of sixteen episodic meters, numbering sixteen: /al-tawyl/ the long, /al-hazaj/ the vocal, /al-mudariʿ/ the present, /al-wafyr/ the plentiful, /al-mutgarib/ the convergent, /al-rdjiz/ the indecisive, /al-basyt/ the simple, /al-saryʿ/ the rapid, /al-munsarih/ the subtle, /al-madyd/ the long, /al-mugtadib/ the terse, /al-khafyf/ the light, /al-mujtath/, the eradicated, /al-ramil/ the sand, /al-mutadarik/ the tense, and /al-kamil/ the full. The present poem organized on al-kamil 'full' meter, which is famous for its many movements. This meter consists of one metrica repeated six times: three in the first half and three in the second half.

Metrica in Arabic prosody refers to a number of Mutaharik and Saakin that come on a specific system in each meter. The metrica for al-kamil meter follows the pattern /mutafaa3ilun/ (/// 0 // 0), where (/) represents the Mutaharik, and (0) represents the Saakin. Thus, al-kamil meter consists of five Mutaharik and two Saakin.

The purpose of this research is to show the relationship between the soul of the poet and the choice of the meter and the number of Mutaharik and Saakin in the metrica since the number of Saakin and Mutaharik may change. This change is referred to as ilal and zahaafaat.

## II. PREAMBLE

The poetic meter is considered one of the most important elements which poetry is based on; rather it is the cornerstone of the poem internal and external structure. For that reason, poem prefers prose which has often been trying to rely on this poetic feature to add and reflect an aesthetic taste effect for the recipient by making poetic phrases.

In the past, critics discussed the relationship between the poetic meter and the poem. This is shown by Carthaginian (1981, p.205) who suggested that each meter fits a specific purpose in poetry. He also identified the meanings and purposes of each meter. He argued that al- tawyl (long meter) and al-basyt (simple meter) fit for serious purposes, such as pride. He also identified al-madyd (long) and al-ramil (sand) meters for timidity and tenderness (Carthaginian, 1981, p.205). Hence, the researcher might not be convinced by this classification which restricts meters and metrics to a certain purpose -without denying that sometimes the purpose is suitable- because the uses of these meters are wider than these restrictions. The researcher believes that every meter has wide and different uses which are derived from the feelings of the poet, the verbal form used to express these thoughts, and the arrangement of the expressions which may affect the choice of a particular meter.

This study stems from this idea and attempts to study criticize and offer solutions to it and show if it's applicable on complete poems starting from poetry of stanzas. The study sample includes a poetic text written by Abu Al-Sheikh Al-Khuzai (See Appendix 1), which is studied by Dr. Abdel-Qader Al-Rubai in his book "The Aesthetics of Poetic

Meaning" under the title "The formation of the poetic meaning". Al-Rubai traced the ability of language to express the poet's feelings and thoughts. He aimed at revealing the role of language in creating the meaning which is spread in the poetic verses to teach students how to read the poetic text starting from the poetry of stanzas to long and complete poems. Therefore, the researcher focused only on the thoughts and feelings of the poet (Al-Rubai'i, 1999, p.18-22). However, another reading of this piece aroused in the researcher's soul a great impact and a reflection to feel the poems melody and meter, motivating him to analyze these verses through a metric and rhythmic study. Therefore, the researcher attempts to study the effect of meter and rhythm on the meaning and the soul

A quick look at this piece shows that the poet is experiencing a state of instability in his love and in the way he treats his beloved, where human and social values fall apart in front of love and beloved ones. Rather, the poet seems obeying love as it controls him and guides him as it wants. In the same line, it makes him deal with the offense of the beloved in unusual way, as the poet accepts to insult himself instead of insulting his beloved, justifying it by that whoever is underestimated by the beloved does not deserve to be loved.

### III. FEELING AND ITS RELATIONSHIP TO MEANING

Critics discussed since ancient times the relationship between feelings, meaning, rhythm and meter. They believe that it exists in the harmony within the literary text, and it forms a unity which serves the literary work and the meaning. Ibn Tabataba states that if the poet wants to construct a poem, he thinks of the meaning which he wants to write the poem about in his thoughts and chooses the words, rhyme and meters that match his thoughts (Al-Alawi, 2005, p.43) as they serve and enrich the literary poetic text. They are used by the poet to express himself and guide the recipient to sense the poet's psychological status because the melody of the verses translates the poet's feelings (Carthaginian, 1981).

It is noted from the verses in appendix 1 that poet used al-kamil meter (the full meter) which is "lenient, tender, and has a tone that stirs emotions… it also agitates and soften according to the poet's state" (Al Tayyib, 1970, p.102). In addition, this meter allows the poet to express his desperate state of grief that manifests through the big number of verses. Anees (1965, p.177) suggests that the poet, in a state of despair and anxiety, usually chooses a long meter with many syllables to express his feelings which is an escape from his sadness and anxiety. It is also noted from the verses that the poet is weak and submits to love. Therefore, the poet followed one system throughout the poem and that is commitment to love and the beloved. He endured the pain and bound himself with passion, so she seemed broken and sad but still satisfied with all that is happening to him and his violations to human norms of love.

The poet's emotion is obvious. He used al-kamil meter as a musical frame that helps him to endure his feeling, in a metric form full of al-Mutaharik (a consonant with diacritical marks/short vowels), which helps the poet to choose words freely. The use of al-Mutaharik generates an unusual sense in the poem, as it's the field of motion, life, and effectiveness in the poem. However, it must end with a consonant which works as stop or break in the meter field.

TABLE 1
FREQUENCY OF SAAKIN AND MUTAHARIK

| Verse | Frequency of Saakin | Frequency of Mutaharik |
|-------|--------------------|------------------------|
| 1 | 14 | 28 |
| 2 | 15 | 27 |
| 3 | 16 | 26 |
| 4 | 14 | 28 |

The previous table shows that after comparing both Saakin (constants) and Mutaharik (vowels) that the number of Mutaharik exceeds the number of the Saakin. In the first and fourth verses, the number of Mutaharik is as twice as Saakin (14 Saakin). In the second verse, the number of Mutaharik increased by (12), while in the third verse Mutaharik increased by (10 Mutaharik). This indicates that the poem, despite the poet's feeling of weakness, is full of motion and life since the poet Abi Al-Shis Al-Khuza'I presented a new vision and movement related to love despite his self-subservience to the beloved. His attitude was unusual, as he obeys the command of love even if that costs him an insult from his beloved.

It is clear that Al-mutaharik, spread through this piece, are also related to the soul of the poet. Even though his soul appeared vulnerable and subservience, it still has a will and an attitude towards what the beloved has done, as well as a vibrant sense toward these attitudes committed by love or the beloved. In fact, the poet does not respond verbally to the repeated insults in the verses. In contrary, he had ruled this sense to reason. This can be noted when the poet compared her to enemies, so he loved them because they are alike in their attitude. The poet does not speak about his feelings in this situation, as his mind thinks dynamically to embody his mental human attitude which overtops the human feeling of the heart, which is treated in a similar way, making love a welcoming field that ensures the safety and happiness of people. Thus, the number of al-Mutaharik increased; because even if he seems to be calm in the way he treats his beloved, but his mind is full of images and thoughts.

The state which the poet reached with his beloved, in terms of upholding her for his submission and surrender which met with repulsion and coldness, made him equal her state with the enemies. The poet could be relying on the generality principle of love, not privacy. In fact, this generality led him to the general treatment of people and equality between them without looking at the other party whether s/he is a friend or an enemy.

## IV. PRONUNCIATION IS THE MIRROR OF THE SOUL, MEANING AND THE BASIS OF THE POETIC METER

A word is the essence of meaning and meter which do not form without its existence. In other words, words are not important if they do not hold a meaning and meter does not exist without a word. Therefore, they hold a mutualism relationship, each one of them supports the other.

Thus, the poet's intended choice of certain words reveals an atmosphere of refraction and submission living inside the poet starting from the first word until the end. This is not only related to verbs, but also nouns and conjunctions which are full of this psychological atmosphere. For example, the use of the verb /wagafa/ (stopped) is functional since it is related to the place of the beloved and the poet is surrendered to it. Moreover, the poet used the conjunction /faa/ (then) in the second verse to show the act of insult committed by the beloved and met by an equal insult -by the poet- for himself without hesitation or separation in time.

## V. LONG AND SHORT SYLLABLES AND THEIR RELATIONSHIP TO SELF AND MEANING

In Arabic poetry, the long syllable is the syllable that consists of two sounds, the first one is a vowel and the second one is consonant. The short syllable is the syllable that consists of only one vowel. The frequency of long and short syllables is illustrated in the following table:

TABLE 2
FREQUENCY OF LONG AND SHORT SYLLABLES

| Verse Number | Frequency of Short Syllables | Frequency of Long Syllables |
|---|---|---|
| 1 | 14 | 14 |
| 2 | 12 | 15 |
| 3 | 10 | 16 |
| 4 | 14 | 14 |

The table shows that the numbers of short and long syllables are the same in the first and fourth verse. However, the second and third verse contains more long syllables.

Undoubtedly, what helps the poet is that he composes organized words through choosing words in a way that reflects its effect in the meaning. It is worth noting that the structure of the phonemic, morphological, lexical, syntactic, and semantic rules within the poem structure are governed by the duality of the musical laws of prosody represented by Mutaharik, Saakin, short and long syllables (Al-Khuraishah, 2013, p.19). The poet selects the words that have a rhythmic, phonological, and metrical effect full of feelings which is carried to the hearer. For example, the pair of words /mutʾkhr/ (late) and /mutqdm/ (early) generate a monotonous musical system because they fall into the same morphological and semantic form. They also form a full repeated metrica /mutafaʿilun/. Hence, this monotony has consistency and harmony. These two words have opposite meaning but share the same meter and melody which attracts the attention of the reader.

The second verse is different from the first one as it includes more long syllables due to the existence of zahaafaat and ilal This introduces a new musical tone which is in harmony with the first verse but developed in some way which breaks the musical monotony and regularity that is common on the first verse through the evolution of the melody and renew its effect in the soul by adding more long syllables more than short syllables.

This is related to the verses in terms of meaning and emotions of the poet. In the first verse, the poet appeared bound by love, and upset by this restriction. This developed into imposing another restriction, rather another position if the poet obeyed love in the first verse, his obedience to the beloved was increased in the second verse by using action and reaction which spreads a dynamic emotional movement in the poem to meet the action with another action, but the poet broke the norms in human relations between lovers.

In the third verse, this feeling escalates when the poet overcomes the insult directed from his beloved to him and he meets it by insulting himself. Hence, the poet compares his beloved to the enemies in resistance and what he faced from her. However, the shocking situation that is inconsistent with the normal social relations of human is represented in the fact that despite what he suffers from his beloved, he did not hate her, but he considers her the best of his loved ones. He loves her as he loves his enemies, he united between them in every situation, and in fact he united between them in meeting these situations with love.

Thus, the third verse overpassed the second verse in the insult and humiliation of the poet, because there is nothing more negative than describing the beloved as the enemy. This means that the poet's emotion rises in this verse, but he used logic also. Therefore, we find that the number of long syllables increases to (16) and short syllables decreases to (10). This indicates an increase in the poet's feelings of submission, and his acceptance of this situations using logic which emotions are bound to. The use of long syllables proves that as they include motion, but it is a sign of stillness and calmness as well. The prevalence of calmness is an indication of the poet's emotional state as calmness means stability, not motion which suits the poet's solid position. It is also consistent with the submission situation the poet goes through, therefore; calmness in this verse meant calmness and stillness.

Increasing the number of long syllables in the verse and the poem in general is governed by several factors. The most important one is the poet's emotion towards the situation or the event, and this makes him choose the words that suit his feeling. Hence, motion that is produced by the use of these syllables produces a continuous movement in the text that is

full of life. However, calmness generates lack of spirit and melody in the text as a result of the failure in generating a new musical tone in the text making it monotonies in music and tone.

Moving to the last verse, we note that the poet's emotion falls back from the intensity we noticed in the two previous verses. Moreover, the feelings in this verse are equal to the feelings in the first verse in terms of their intensity, therefore; we find the same number of long and short syllables for each verse that is 14 syllables.

## VI. The Use of Zahaafaat and Ilal and Their Relationship to Self and Meaning

Morphological zahaafaat are the alterations (adding, deleting sounds, or making sounds Saakin or Mutaharik) that occur to the original metrica in both halves of the verse, except for the last metrica in each half. However, morphological ilal refers to the alterations (adding, deleting sounds, or making sounds Saakin or Mutaharik) that occur to the last metrica of each half of the verse.

The previous poem belongs to al-kamil meter which -as described earlier- suits the meanings of sadness and joy at the same time. It is based on the system of the unity of the metrica /tfˈyl-a/ that is repeated six times in the verse. Therefore, it is considered one of the clear meters that are described ~~as~~ by forming monotony in the poem's music due to the repetition of the metrica. Al-kamil meter, according to Carthaginian- has less aesthetic and musical value than compound meters, although it adds harmony that arouses astonishing in the soul (Zallaki, 2012, p.268). This harmony achieves a single and similar tone in the poem. And since the human soul loves change and renewal, these clear meters have become with what they produce of consistent and harmonious tone, are unable to keep up with the recipient's musical desires that seeks diversity and renewal. Thus, the poets used zahaafaat and ilal to develop the tone and reduce the monotony by deleting or adding sounds or altering al-Mutaharik or Saakin sound. This formed a relative development of this melody and secured some departure from the routine in the tone which attracted the recipient. Hence, according to Al Badi (2018, p.231) zahaafaat are partial irregularity in acceleration within the general acceleration system which makes the hearer more attached to poetry because it found cohesion between prosody and music.

Zahaafaat and ilal helps in forming the poem to be more flexible for the poet and that necessitate the use of words and sounds the poet overlooks if they do not allow him to deviate from the main and known metrica pattern in the meter when using a word that suits his feeling. This gives the poet the freedom to choose a huge range of words to express what his feeling which increase the recipient's interaction because the word and the sound have become full of emotions and images of the poet's soul and thoughts (Amish, 2005, p.119).

It is known that al-kamil meter is full of motions, which is the secret behind its liveliness, in addition to zahaafaat and ilal. However, the poet in the current poem used al zahaafat and ilil only one metrica in this poem, which is (mutfaaʿilun / 0/0 // 0) which can reduce its motion to be more balanced. But it is known that the poet does not resort to using zahaafaat intentionally. They are a way out for the poet to express his feelings. Besides, the unconscious state sometimes forces him to use the words which are full of meaning and feelings, expressing the poet's emotion freely and smoothly. It can be noted from zahaafaat and ilal the following:

TABLE 3
FREQUENCY OF ZAHAAFAAT AND ILAL

| Verse Number | Zahaafaat | Frequency | ilal | Frequency |
|---|---|---|---|---|
| 1 | mutfaa3ilun / 0/0 // 0 | 2 | * | * |
| 2 | mutfaa3ilun / 0/0 // 0 | 1 | Mutfaa3ilun / 0/0 // 0 | 2 |
| 3 | Mutfaa3ilun / 0/0 // 0 | 4 | * | * |
| 4 | Mutfaa3ilun / 0/0 // 0 | 1 | Mutfaa3ilun / 0/0 // 0 | 1 |

As the previous table shows that common zahaafaat and ilal in the verse increase gradually until they reach they reach their climax in the third verse, then they return to how it was in the first verse. This indicates that the poet's feeling is rising, followed by rise in the poetic soul which tells what is inside of it using a voice, a word and a meaning.

The poet's soul seemed to be disturbed in the first verse and this disturbance is equal in the two parts of the verse. Alidhmar (a process by which the second sound became Saakin) used in the second metrica in both halves of the verse. Thus, the passion which fills the heart of the poet necessitates submission without proceeding or any delay. And probably the psychological value of this verb /waqafa/ is complemented by using the verb in the same place with his beloved. If it was not in the same place with his beloved, then stopping will not make a difference. Therefore, the poet could not but to submit because he is in the presence of his beloved.

In the second verse, the poet's is getting more confused and angry. The agony of the poet's soul raises as he moves from something difficult that suppress the soul, into something that is even more difficult. Thus, the poet used one zahaafaa and two ilal in the same metrica. This suggests that the emotions of the poet are disturbed more than in the first verse. In the first verse, the poet discusses love and passion, while in the second he talks about the behaviors of the beloved (the act of insulting him). Therefore, the poet moved from his feelings into the tangible reality to face a nig

shock and that is the beloved insult to him. But the poet restored the balance of the poem by confronting her insult by insulting himself because he submitted to the command of love and followed its traditions and customs even if it led to humiliation. This is not out of desire to commit this action to himself, rather out of commitment. So, his psyche appears troubled and worried.

This leads the poet, in the third verse, to move into the world of art and fantasy to capture this situation and the beloved together. Hence, the metaphor was the opposite to what was expected through approximation and similarity which he used to show his anger over himself because of her and that is why she is like his enemies which breaks the receiver's horizon. What is stranger than that is evident in the result and that is he started to love his enemies. And for that reason, they are equal in their position towards the poet, therefore; this verse was full of zahaafaat (Al-Ghorafi, 2001, p. 94).

In the fourth verse, the poet did not want to end the poem with these sharp and loud emotions. Rather, he wanted to ease his burden, so he used only one zahaafaa and one ila. He explained that he met all these insults by similar ones to himself, and he violated the social traditions and customs of love to announce that this state is an honor to his beloved memory and immortalization of his love ignoring the blame has become desirable for him because the name of his beloved was mentioned in this blame.

The poet used the same number of zahaafaat and ilal in the first and fourth verse. So, his feeling in these two verses is balanced and consistent despite the clear emotions on both of them but it is closer to what follows it. This state of balance that is common in these two verses expresses his steadfast and bold attitude towards love, thus, he reconciled with friends and foe making it a general human view which he calls to spread and act according to it.

## VII. Conclusions

1. From the critics' point of view, it is clear that there is a strong relationship between the poetic meter (Al bahr Al ʿrwdi) and the poem. This is demonstrated through the addressed poem of Abi Al-Shis.

2. The poet used al kamil meter as a musical frame in which he expresses his struggles with love and the beloved; because it holds a large number of vowels and for the tenderness and sharpness that suited his feelings, and his psychological state.

3. The increase in the number of vowels over consonants in the poem is an evidence of the poet's emotions. And if the vowels increase, the poet's emotion to the event was stronger.

4. The pronunciation has a significant role in both meaning and meter, as establishing them requires a specific arrangement of words, so that each of them can take its appropriate place in the structure.

5. The discrepancy in the number of the metric sound syllables is the reflection of the poet's soul, feelings and emotions which increase and decreases in the verses.

6. The Zahaafaat and Ilal are a mean used by the poet to express the meaning easily. Also, they are important in breaking the familiar pattern in the poem and the meter together.

7. The zahaafaat and ilal are directly proportional to the poet's emotions and feelings.

### Appendix. The Poem of Abi Al-Shees Al-Khuzai (Al-Khuzai, 1967)

وقف الهوى بي حيثُ أنتِ...... فليس لي مُتَأَخِّرٌ عنه ولا مُتَقَدَّم

"The passion stopped me where you are standing……. I cannot come to it early or late"

وأهنتِني فأهنتُ نفسي جاهداً...... ما مَن يهونُ عليكِ ممّن يُكرم

"You insulted me then I strived to insult myself……. the one who is not shone by you does not deserve honor"

أشبهتِ أعدائي فَصِرتُ أحبّهم...... إذ كان حظّي منكِ حظي منهمُ

"You are like my enemies, so I loved them……. I get from you what I get from them"

أجدُ الملامةَ في هواكِ لذاذةً...... حبًّا لذكركِ فليلمني اللّوّمُ

"I found your blame sweet……. And for the love of your memory, let people blame me"

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# A Biblical Archetypal Study on *Moby Dick*[*]

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*Abstract—Moby Dick*, **one of Herman Melville's masterpieces, has received tremendous concern for its profound and multiple symbolic and metaphoric meanings. And the pervasive biblical terms and allusions deserve particular attention. This paper, based on Frye's archetypal theory, studies *Moby Dick* from the perspective of biblical archetypal criticism. The association between the characters and their biblical archetypes helps to reproduce the ancient matrix of The *Bible*, such as the crime of human beings, themes of sin, the fall, and redemption. The exploration of the biblical archetypal theme in *Moby Dick* provides us a new perspective to understand the profound significance of the novel. Melville reveals the opposition between good and evil in human beings and shows his contradictory religious outlook as well as his spiritual reflections of his time.**

*Index Terms*—**Melville**, *Moby Dick*, **The** *Bible*, **archetypal criticism**

## I. INTRODUCTION

Herman Melville (1819-1891) was born in a Calvinist family. His father Allen Melville was a member of the Unitarian Church, but after marrying Maria Gansevoort, a Calvinist, he joined her Dutch Reformed Church. Delbanco (2005) had researched the mother's religious influence on Herman. He pointed out that Herman received "the rudiments of a religious education" from his mother, and she "brought biblical stories, examples, and precedents into the lives of all her children…" (p.21). Melville received schooling in the "God fearing" Albany Academy. But when his family went bankruptcy, he had to leave school at the age of 15. In 1837, he sailed on a whaling ship to Liverpool, England and became a sailor in South Pacific. Returning from the sea in 1847, he got married with Elizabeth Shaw who was a Unitarian and ended up as an official member of All souls Unitarian Church in 1884.

Like most of Melville's other works, *Moby Dick* was created according to the author's nautical experience. The story is about a revenge adventure: Captain Ahab was bitten by a fierce white whale named Moby Dick, so full of resentment he wanted to revenge. His ship almost traveled around the world and finally met with Moby Dick. After three days' tracking, he hit the whale with a harpoon, but the boat was broken by the whale, and Ahab was entangled in the rope and fell into the sea. All the ship crew fell into the sea, and only the sailor Ishmael (the narrator) was salvaged.

Since Melville's exegetical imagination was well in advance of the age in which he lived, *Moby Dick* remained in obscurity until the 1920s. Many critics attempted to approach the book from various perspectives, among which the symbolic meaning was the most extensively explored. Feidelson (1953) describes Melville's epic novel as a "symbolic voyage"(p.496). Edinger (1995)considers it "a night sea journey", "a descent to the underworld" (p.368) and Gentile (2009) sees it as a story of the soul's pilgrimage towards redemption.

*Moby Dick*'s richness of biblical names and biblical allusions also received extensive attention. After elaborative research on Melville's use of The *Bible* Pardes (2008) refers *Moby Dick* as "a grand embodiment of the Bible"(p.15). Wright (1940) points out that "in the matter of characterization, Melville is indebted to the Bible for certain prototypes"(p.187).

## II. ARCHETYPE AND ARCHETYPAL CRITICISM

The word "archetype" consists of two parts, arche ("first") and typos ("impress, stamp, type"). It was first been used by the ancient Greek philosopher Plato. According to Jung (1968), "archetype" is an equivalent to eidos, one of the words regularly employed by Plato in reference to the theory of ideas of forms. Jungian parallel to the Platonic eidos is the archetype-as-such (an sich), and he describes it as "an inherited mode of psychic functioning" or "pattern of instinctual behavior belonging to collective unconscious"(p.79). Jung believed that the archetypes were universal images that existed in ancient times and were formed in the most primitive stage of human beings. Archetypes are preserved and presented in fantasies, dreams, folktales, myths, literary works or other forms of human mentality (Williamson, 1985). In 1934, British scholar Maud Bodkin published *Archetypal Patterns in Poetry*, then the term "archetype" had widely been adopted in the literary criticism circle. In 1957, the Canadian critic and theorist Northrop Frye for the first time introduced archetype in the literary field and adopted *archetype* in a "traditional" sense. In his *Anatomy of Criticism,* he pointed out that the existence of the collective unconscious is an "unnecessary hypothesis in literary criticism" (Frye, 1957, p.112). He defined *archetype* as "a symbol, usually an image, which recurs often enough

in literature to be recognizable as an element of one's literary experience as a whole" (Frye, 1957, p.365). He also gaged further specifications of archetypal symbolism in the second essay and archetypal meaning in the third.

According to Frye (1957), archetype is a typical and recurring image and archetypes functions as a connection between poems. Thus, archetypal criticism is primarily concerned with literature as a social fact and as a mode of communication. By the study of conventions and genres, it attempts to fit poems into the body of poetry as a whole. He takes archetype as a systematic and structural analysis device to view literature as a "total form" and "leads us at once to the question of what sort of total form criticism can see in literature" (Frye, 1952, p.99).

Since archetypal study in literature is concerned with the original imagery, ritual, myth, folklore, etc. related to literature and anthropology, it constitutes the source of archetype criticism.

In critical practice, archetypal criticism attempts to discover various narrative structures, images, symbols and character types in literary works, seek out the basic forms and archetypes behind them, and to apply various archetypes to the analysis and evaluation of literary works. This theory has important value and significance for the development of western literature and literary research.

### III. BIBLICAL ARCHETYPES IN *MOBY DICK*

Due to the magnificent influences of archetypal criticism in Western literary studies and culture, many writers have borrowed various archetypes from Milton, Homer, Shakespeare etc. to interpret their works. Pops analyzed the Jungian archetypes in Melville's works and found that there are archetypes such as "Great Mother, the Shadow, the Wise Old Man etc."; all these symbols "changed their tendency and significance during the course of Melville's writing career" (Pops, 1970, p.290). Gentile (2009) took *Moby Dick* as a pilgrimage archetype. Jeske (1976) found that when writing *Moby Dick* "Melville responded either consciously or unconsciously to the archetypes' presence in the play (*Macbeth*) and transformed it into his own idom"(p.8). Jung (1966) once referred *Moby Dick* as the greatest American novel. In fact, he did the exegesis in his *Symbols of Transformation*, and adopted the mother-hero archetype to view *Moby Dick*. Frye (1951) once pointed out that some specific symbols may "expand over many works into an archetypal symbol of literature as a whole", thus "*Moby Dick* cannot remain in Melville's novel: he is absorbed into our imaginative experience of leviathans and dragons of the deep from the Old Testament onward"(p.100).

Frye had recognized the profound significance of *The Bible* as literature work and its influence on "Western imagination as a unity". He pointed out that "many issues in critical theory today had their origin in the hermeneutic study of the Bible; … many formulations of critical theory seem to me more defensible when applied to the Bible than they are when applied elsewhere" (Frye, 1981, "Introduction" xix). He thoroughly discussed the "archetype" in *The Bible* such as the biblical images and narrative patterns and shows clearly how they form "a mythological universe" which influences western literature down to the eighteen century and to a large extent till now.

Melville's borrowing and use of the archetypes from biblical texts far surpassed his contemporaries. Wright's research on Melville's use of *The Bible* revealed that:

> In the thirteen volumes of prose there are approximately 650 references to Biblical characters, places, events, and books. Two thirds of these references, or some 430 of them, are to the Old Testament, 200 are to the New Testament, and about a dozen are to the Apocrypha. In this list forty-seven of the sixty-six canonical books are represented (1940, p. 185).

Pardes (2008) called *Moby Dick* "a grand embodiment of the *Bible*"(p.17). Meanwhile, Melville's "biblicism" was never doubted from the studies of from Lamrence Thompson (1952) to the more recent studies (Sacvan Bercovitch, Michael Rogin and Lawrence Buell etc.) which offered historical contextualization of Melville's use of the *Bible*.

Heidmann examined the marking and marginalia in the Bible, which offered a better understanding of Melville's use of the Biblical archetypes. He found besides some annotations to the metaphors and allusions, "Melville picked out small fragments. Surprising often he marked proper names, such as Lamech's wives in Genesis 4:19, 'Ada'and 'Zillah,' or in Psalm 83:6, the name 'Hagarenes'" (Heidmann, 1979, p.7). Why did Melville mark these things? Probably for historical events, for intricate writing device… But One thing is for sure, from Melville's usage of biblical names and allusions in *Moby Dick*, he must have endowed them more than we read on surface. Therefore, an archetypal reading to *Moby Dick* would undoubtedly provide us more insights into the reshaping of the characters in *Moby Dick* and strengthen our interpretations of the theme.

#### A. Biblical Archetype of Characters and Their Implications

Frye (1951) discussed the significance of character archetypes in myth: "the importance of the god or hero in the myth lies in the fact that such characters…", and they "gradually build up the vision of an omnipotent personal community beyond an indifferent nature" (p.108). Patell (2015) further mentioned that most of Melville's characters carry "biblical names, and the novel is full of other biblical names and allusions"; "Melville's use of names like 'Ishmael' and 'Ahab' invites us to read *Moby Dick* in the way that the Puritans read the Bible…" (p.70).

This section will make an analysis of the Biblical archetypes of *Moby Dick* and see into the characters such as Ishmael, Ahab, Starbuck, Captain Bildad and their implications.

#### (a). Ishmael the Narrator

Ishmeal's tragic destiny had been confirmed by Frye (2008) in his *Words with Power being a Second Study of the Bible and Literature*. He pointed out that Ishmael constitutes the typical plot of a "lost heir", and it's "the story of the rightful successor returning to claim his inheritance" (p. 241).

Ishmael's "archetype" comes from "Genesis", the Old Testament. Sarah, Abraham's wife, was sterile, so she sent her maid Hagar to her husband as a concubine. Hagar gave birth to Ishmael, but soon Sarah also became pregnant and gave birth to Isaac. In order to give Isaac the exclusive right of inheritance, she persuaded Abraham to kick Hagar and her son out of the house. Ishmael in the novel basically maintains his "archetype" in terms of character identity, living milieu and life experience. Ishmael gave up the cozy terrestrial life but went to sea as a sailor, which coincides with his archetypal character, who, after being driven out of their homes had to vagabondize in the desert. "The desolate and vast sea" in which he struggled chasing the whale for a long time is a metaphor for wilderness of Balaam in which Hagar and Ismael survive by hunting animal. In "Genesis", "Ishmael" means "God shall hear", so when the mother and son were thrown into the wilderness, and Ishmael was dying of thirst, Hagar burst into tears, God miraculously revealed a spring and rescued Ishmael. Correspondingly, when the "Pequod" sailors were drowned with the ship, only Ishmael survived by the unexpected "coffin" lifebuoy.

Obviously, Ishmael and his biblical archetype share some similarities. At the very beginning of the novel, he was frustrated, lonely and totally despaired, he thought it "high time to get to sea as soon as I can" (Melville, 1999, p.2). But on board, he developed friendship with the "cannibal" Queegqueg, in him he saw "the traces of a simple, honest heart", and they two even formed a "cozy, loving pair" (Melville, 1999, pp.49-52). Hence, though self-cast in the "wilderness of water" Ishmael grew beyond the "drizzly November" self. Melville elaborately crafts the allegory. Just as Wright (1974) points out: "truth is to be sought in the solitary wilderness" (p.48). For Ishmael and his archetype, they both are in a quest for truth, the oasis or the secure land where they can be recognized and accepted. Though the going is tough, finally by finding "the redeemer—the Leviathan, the giant sea-animal which had been created by the lord" (Kirsch, 1958, p.134), they can be redeemed.

*(b). Captain Ahab*

Unlike Ishmeal who is "a good Christain; born and bred in the bosom of infallible Presbyterian Church"(Melville, 1999, p.70), Ahab is a pagan, and his name just heralds a tragic ending. Even before Ishmeal meets him, Captain Ahab was told by Captain Peleg "he's a grand, ungodly, god-like man, Captain Ahab;... oh,! He ain't Captain Bildad; no, he ain't Captain Peleg; he's Ahab, boy; and Ahab of old, thou knowest, was a crowned king!" (Melville, 1999, p.97) "God-like" makes him transcend the human realm and endows him with an archetype, therefore he is made to follow the fate of his archetypes.

He can easily be associated with King Ahab in the Old Testament. King Ahab is the seventh king of the northern kingdom of Israel after the division of the ancient Israeli nation. It can be said that the fate of Ahab is doomed by King Ahab (King Ahab was killed on battle field while Captain Ahab was killed on the sea hunting the white whale), and the character of King Ahab provides the "genes" of Ahab's. On the one hand, Ahab embodies the scheming and talented side of his "archetype." As the ruler, King Ahab married Jezebel, a Phoenicians, the daughter of King Sidon. He maintained peace and diplomacy with the powerful southern kingdom of Judah and stabilized the surrounding situation. He once led few troops to defeat the invading Syrians, and set up a market in Damascus to make long-term profits. Captain Ahab was also witty and courageous and had been whaling for 40 years. He was very particular about commercial efficiency and a very competent captain. But when he led the "Pequod" to sea for the last time, he used his wit and might only to satisfy his desire for revenge and deal with the tense and delicate relationship with his subordinates. For him, Violence becomes scary, and merit becomes an accomplice to maintain tyranny. Most importantly, Ahab inherits the blasphemous character of his "prototype". In the Old Testament, the story of King Ahab is often regarded as an example of "God's retribution theory", and people pay more attention to his ungodly evil side: he married Jezebel as queen, who worshiped Baalite prophet, built a temple for Baalite and erected a statue, let Jezebel kill the Lord Prophet, and let go of Yahweh's enemy, the king of Aram. All these behaviors are incompatible with Judaism. In this regard, Captain Ahab went even further. He worshiped pagan gods. His particular deity was the spirit of fire, and he was so obsessed with other objects of this cult, such as the light, the sun, the stars.

He despised all gods and claimed himself a "true child of fire" and fire is "the personified impersonal". When the three lighting-rod were hit by thunder, he exclaimed:

> Oh! thou clear spirit of clear fire, whom on these seas I as Persian once did worship, till in the sacramental act so burned by thee, that to this hour I bear the scar; I now know thee, thou clear spirit, and I now know that thy right worship is defiance. … Oh, thou clear spirit, of thy fire that madest me, and like a true child of fire, I breathe it back to thee (Melville, 1999, pp.497-498).

Ahab even used this power of fire to urge his crew. When Startbuck pleaded him that he was disobeying the God, he used his burning harpoon to threaten them into continuing hunting Moby Dick.

False prophecy contributes both of Captain Abab's and his archetype's death. For King Ahab, before launching the battle to take back Romoth Gilead, he followed Jevhovah's advice to invite four hundred prophets for their advice. But they were not the Lord's prophets but liars, so they told Ahab he would win the battle. Only Micaiah, who was the real lord's prophet told him he would be killed. But Ahab ignored Micaiah's words and ended up with death.

Captain Ahab's death also has much to do with the false prophet. Cryptical Fedallah predicted that "ere thou could

die on this voyage, two hearses verily be seen by thee on the sea; the first not made by mortal hands; and the visible wood of the last one must grown in American". He even promised Ahab that "I shall still go before thee thy pilot" and "hemp only can kill thee" (Melville, 1999, p. 490). Ahab took it as he would be immortal and this prophet became his guarantee for victory. Actually, there existed so many honest prophets like the four hundred for King Ahab. He ignored everything-- the pleadings of Starbuck, the ravings of the mad Gabriel, the testimony of ships which have met the whale, the whisperings of his own heart, what he followed was Fedallah's prophet and his malevolent obsession--to kill Moby Dick (Wright, 1974, p. 65).

Just as Frye (2008) concluded: "what obsesses Ahab is in a dimension of reality much further down than any whale... The professed quest is to kill Moby Dick, but as the portents of disaster pile up it becomes clear that a will to identify with (not adjust to) what Conrad calls the destructive element is what is really driving Ahab" (p.243).

Melville's successful shaping of Ahab is due to his comprehensive understanding and deep grasp of the archetypal characters. This "pre-understanding" is also important to readers. Once we understand the archetypes prefiguring the protagonist Ahab, the inner nature of his evil can be revealed.

### (c). The First Mate---Starkbuck

On Pequod, the first "Emir" Starbuck was the only person who dared to oppose Ahab. Out of a pragmatic attitude and devotion to God, he disagreed with Ahab from the very beginning, but his resistance was weak. He tried several times to wake Ahab from his maniac revenge plan but in wain. He knew that obedience to Ahab would lead to the destruction of the whole boat and the only way to save is to imprison or kill Ahab. He had the opportunity, ability, and intention to do so, but he's lack of enough courage. "And brave as he might be… he cannot withstand those more terrific, because more spiritual terrors, which sometimes menace you from the concentrating brow of an enraged and mighty man" (Melville, 1999, p. 129).

So, when fighting against "irrational horrors", he could not withstand "spiritual terror". It was the deep fear caused by Ahab's great evil willpower that prevented him from taking actions, thus he could only hopelessly watch Pequod fall into the abyss of destiny. The opposite and unified relationship between Ahab and Starbuck is exactly the isomorphic echo of the relationship between King Ahab and Obadiah, the chief of his house in the Book of Kings. Obadiah "really awed the Lord", but due to his low status, he only endured silently King Ahab's allotheism; when Jezebel slaughtered the prophets of Jehovah, he secretly hid 100 prophets and fed them until the danger was over; he was very kind and full of respect to the prophet Elijah, which was quite opposite to the attitude towards King Ahab. This humanitarian "good man" image is also a true portrayal of Starbuck, who forms a sharp contrast with the ferocious Ahab.

### (d). Captain Bildad

Besides the above-mentioned archetypes, Melville still arranges other characters who were undoubtedly, from *The Bible*. As the half owner of Pequod, Bildad—whose name comes from the book of Job in the Old Testament—is a rather devout Christian compared to his old partner, Peleg. He spent all days studying *The Bible* and spreading the scriptures in sailor-like dialects everywhere, but just like Bildad the Shuhite in the Book of Job, what he did run counter to what he believed. Although he often mumbled: "lay not up for yourselves treasures upon earth, where moth and rust do corrupt", he has a reputation as an "incorrigible old hunk" (Melville, 1999, pp.92-94). He has always hated the cannibalism behaviors, but he spent most of his life with whales making them shed large buckets of blood for joy. when Pequod was setting sail, he reminded everyone, "Don't forget your prayers, either… Don't whale too much a'Lord's day, men; but don't miss a fair chance either, that's rejecting Heaven's good gifts… (Melville, 1999, p.120)." This kind of utilitarianism is the author's exaggerated development of the prototype character. The advice of Bildad the Shuhite for Job did not violate religion and business, but Captain Bildad's words were for his business profit; what's interesting is that Job was able to prosper after all, while Bildad, the owner of the ship, fell into the sea. The contrast constitutes the ultimate irony.

There are still other archetypes in *Moby Dick*—Elijah, whom Ishmael and Queequeg encountered before boarding Pequod, and the name is from Tishbite prophet Elijah; Gabriel, the Neskyeuna Shaker, his name can also be associated to Ahijah from the Books of Kings.

### B. Biblical Archetype of Themes

Since archetype criticism provides us with "a possibility of seeing literature as a complication of a relatively restricted and simple group of formulas that can be studied in primitive culture", "then the search for archetypes is a kind of literary anthropology" and "the profound masterpiece seems to draw us to a point at which we can see an enormous number of converging patterns of significance (Frye, 1951, pp.99-100).

Melville successfully reproduced the character archetypes in *The Bible*, and restated the theme of it with superb narrative skills, so that the theme of mythology can be renarrated in the work, and "the pattern of significance" is better illustrated.

Through Father Maple's preach, Ahab's destiny has already been foreseen, which is, whoever goes against the God's will will be punished. As what has been mentioned above, Melville is a devout Christian. The environment in which he lived from a young age moulded his faith in God, which he never changed through his life. In Protestantism, fatalism and original sin are the basic doctrines, which teach people to obey God's will and to worship God, but to disobey God,

no matter how strong one's own strength is, they will eventually be punished and abandoned.

In *Moby Dick*, Father Maple deftly recreates Jonah's sea adventures in his preach. By narrating the omnipresence and omnipotence of God, it emphasizes that people should completely obey the God's will, give up self and take God as the center. Maple made his point clearly in this regard. Man must obey the God, and disobeying oneself shows how hard it is to obey God. The plot in the novel also confirms that Jonah's experience is a complete prototype. When Ahab embarks on his voyage with hatred, the image of Jonah reappears. At this time Father Maple is also looking for God, and so is Ahab, although he has absolutely no idea what God is. Ahab here is very similar to the early unrepentant Jonah who is self-centered and only recognizes his own laws. Though Jonah later obeyed the God's will, Ahab did not. His arrogance and stubbornness ended up ruining the entire boat, except the convinced Christian Ishmael. Jonah chose to obey and saved everyone. Ahab chose to fight to the end, and naturally he perished. Melville expresses clearly here that people must obey God completely in order to be redeemed in the predicament, otherwise, they will go to destruction.

But on the other hand, the cultural environment shaped his struggle for faith and his attitude toward God. In the same period of the 19th century in the United States, there was another school of thought—transcendentalism. The spokesperson Emerson (1969) believed that "man is his own god "(p. 134). Under the influence of transcendentalism, beliefs such as "God" and "Savior" began to collapse and people turned to "depend on themselves for spiritual perfection" (Chang, 2016, p.57).   Although he dared not to abandon the constraints teachings in *The Bible* completely, nor the reverence and worship of God, Melville also began to doubt God under the influence. In this regard, Melville's Ahab is quite in line with Emerson's criteria for a person's "self", and perfectly practices Emerson's "Self-reliance". He is a "Godless, Godlike" man who strives for his own belief. But Melville's pessimism is different from Emerson's positive transcendental philosophy, so Ahab lost his life in the end. What he won is the spiritual victory. Melville criticized Ahab's rebellion, but he also secretly expressed a little admiration for Ahab.

Melville put forward a different point of view on what human beings should rely on to save themselves. He also hoped that on the basis of obedience to God, and with their own efforts, human beings can finally conquer nature and obtain redemption, so as to achieve Nirvana or rebirth (Crown, 1991). In this sense, Ishmael is the perfect character in the author's mind and becomes his spokesman.

## IV. CONCLUSION

Through the archetypes in *Moby Dick*, especially the interpretation of biblical archetypal characters and the reproduction of biblical themes, this paper reveals Melville's unique creative skills with his effective use of *The Bible*. The association between the characters and their biblical archetypes helps to reproduce the ancient matrix of *The Bible*, and the exploration of the biblical archetypal theme also enriches the significance of the novel. Although he believes that human beings should absolutely obey God，Melville also expresses his doubts about God from another angle.

In a word, the biblical archetypal study provides us a new perspective to reflect on the relationships between good and evil and human's greediness and arrogance. Today, when human beings are destroying nature and plundering resources for economic development, perhaps this novel can bring us more practical significance.

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# Literary Translation as One of the Main Tools of Artistic Reception: On the Example of Kazakh-Russian Literary Interaction

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*Abstract*—**The literary interactions are the result of intercultural communication based on the ancient history of mankind, which marked the beginning of the globalization process. The article explores the historical foundations of the Kazakh-Russian literary interactions and the peculiarities of their development. The literary translation becomes the main tool of artistic reception of the Russian writers' creative work in Kazakh culture. This is the subject of the research of the article. The study of the interactions between Kazakh and Russian literatures is important in the context of comparative literary studies, which shows the common history of the two peoples. The article uses chronological and typological methods to identify the stages of establishment and development of cultural relations between the two nations. The cultural-historical method was used to identify the origins of the tradition of literary translation between two cultures, the national characteristics, the historical factors that served as the basis for the intercultural integration.**

*Index Terms*—**literary interactions, artistic reception, literary translation, Kazakh literature, Russian literature**

## I. INTRODUCTION

Literary interactions have existed between peoples and countries since ancient times. These interactions have formed as a whole: their continuous formation and development throughout the literary history of humanity leads to the formation of the phenomenon of "world literature", the inter-influence and inter-exchange of national literatures. Literary interactions are the result of intercultural communication, which came from the ancient history of humanity and initiated the process of globalization (Gupta & Sukamto, 2020). Accordingly it is possible to conclude that the development of world literature is a product of the inter-influence of national literatures. This idea was the basis of Goethe's concept of "world literature", whereby the link between peoples contributes to the self-discovery of each national literature (Goethe, 1948/1994). Goethe, continuing the ideas of Herder, raises the question of the dialectics of the national and international in the world literary process, and the criteria for its evaluation. The development of art and literature of any nation directly depends on the place where it is located and on the neighbouring civilisations. The study of this interrelated problem is engaged in a branch of literature known as comparative literature (Steyn, 2020). The aesthetics of Romanticism becomes a kind of source for the formation of the comparative-historical method. There are works of J. and W. Grimm, A. Kuhn, M. Muller, F. Buslaev, A. Afanasiev, O. Miler, I. Tan, W. Scherer, G. Lanson, G. Brandes, A. Pypin, N. Tikhonravov, M. Koch, G.-M. Posnett, T. Benfey, F. Buslaev, A. Veselovsky, M. Alekseev, M. Bakhtin, V. Bibler, V. Zhirmunsky, N. Konrad, D. Likhachev, V. Toporov, B. Khrapchenko, and etc., which reveal the presence of a common, international content in each national literature, which manifests itself through a specific national one.

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The relevance of the problem of interconnection and interaction of national literatures is determined not only by the new level of literature science, but also by the evolution of literature itself. Comparative literature is designed to provide a cross-sectional reflection on the history of cultural interaction aspects in literature. Hart (2017) argues that nations and national creative works are not isolated from each other, and that world literature cannot exist without histories of different regions or nations that can be compared or brought together in an ever-changing world. It means that although national, comparative and world literature is regarded as separate strands of literature, they depend on each other in many ways. Each exists alongside the other, sometimes overlapping and competing with each other. Briefly, comparative literature requires a minimum of two texts or authors from two different cultures to make a comparison, and world literature is based on national and comparative literature to study different literature from around the world, often this literature is in translation (Hart, 2017).

The development of the problem of contact interactions is covered in detail in the works of Conrad. He created a "typology of literary contacts", according to which there are several ways of entering a literary text into a foreign cultural environment: 1) in its "own form" – in the original language, whereby the original text does not receive a strictly fixed "shape" in the other culture, as each reader creates his or her own version of the work; 2) the translation of a work that becomes part of a foreign language culture; and 3) the reproduction in one writer's work of the content and motifs of a work created by a writer of another nation (Konrad, 1972).

The influence of social ideas embedded in the creative works, the influence of artistic creation in general, and the influence of aesthetic ideas are all important in the problem of mutual influence and in of national literatures through translation, which is the most important type of inter-literary communication and one of the ways of national literatures interactions. The elements of interaction and correspondences in the literary translations of the creative works can be a consequence of contact relations, when there is a direct juxtaposition of aesthetic ideas and genetic affinities of literary phenomena, or literary transplantation. The transfer of essential phenomena of one national literature, their assimilation by another national literature, and typological similarities as a result of the unity of human cultural development are the necessary conditions for the implementation of contact relations between the literatures, implemented in the translation of original works into another language.

Translation has a long history. Contacts between peoples have created a need for an interpreter at all times. The first contacts between peoples who speak different languages were, obviously, oral. Translation has existed for a long time without a written record. There is almost no evidence of translation of the unwritten period. However, historical data, as well as general insights into the existence of heterogeneous contacts between peoples even in the most ancient times, suggest that interpreting came into existence long before the emergence of writing. The 18th century saw the emergence of the Romantic movement in Western European literature with its characteristic interest in national history. The new attitude in culture is also reflected in translation, where the desire to convey the national originality of literary works of other nations comes to the fore. According to one of the founders of comparative linguistics, Humboldt (1836/2000), each nation thinks and feels differently, which is reflected in its language; language, in turn, has an active effect on the individual. This position was shared by the famous German linguist and translator August Schlegel and other Romantics at the turn of the eighteenth and nineteenth centuries. In fact, such a view is the first statement that a translation cannot be a complete copy of the original, and losses are inevitable. The nineteenth century was a period of Romanticism, which led to the emergence of numerous theories and types of literary translation.

A literary translation is a type of literary creativity in the process of which a work existing in one language is recreated in another. This type of translation should take into account intercultural differences: the totality of material and spiritual achievements of society, historical, social and psychological peculiarities of both cultures. Translator must transcend not only inter-linguistic, but also intercultural differences. Literature, due to its verbal nature, is the only art that is closed by linguistic boundaries. A literary work is accessible only to those who know the language in which it is written. The specificity of literary translation is determined, on the one hand, by its place among other types of translation and, on the other hand, by its correlation with the original literary work. The complex process of re-expressing the life that is enshrined in the figurative structure of the original creative work lies between the starting point and the result of translation. Therefore, the problematic of artistic translation lies in the realm of art and is subject to its specific laws. The artistic translation differs from the original work in its dependence on the object of translation. It is very difficult to overestimate the role of translation of works of art in the exchange of knowledge, thoughts and feelings between peoples and their cultures. The complexity of translating texts of fiction is also due to the extremely high semantic load of each word. The translator not only has to translate the text from another language, but to create it meaningfully anew with a different "vision" of the world, specific ways of understanding and reflecting the world.

Every creative work translated in other language acquires its full meaning only in the context of its reception. The reader's understanding and appreciation most clearly reflect the interpretation of a foreign cultural heritage in the host culture. A literary text only gains its full meaning in the context of its reception, i.e. in the context of its understanding and evaluation by the target audience, whose horizon of expectations may change over time (Ladmiral, 2006). Hence the interest of researchers in studying the phenomenon of artistic reception. A comprehensive study of the stages of the history of reception makes it possible to determine the place and importance of the authors' creative works in the cultural environment not only in their own country, but also beyond its borders. Undoubtedly, the nature of the impact of a literary work depends on the era, the national culture, and the individual psychological characteristics of the

recipients. Perception of fiction is a complex activity that consists of direct perception, reflection on the ideological content of the work, its aesthetic evaluation and, as a result of all this, the impact of fiction on the readers' personality. The study of the peculiarities of foreign writer's creative work, taking into account the national specificity of representatives of another culture, helps to reveal new loci of his \ her works, to highlight previously unexplored facets of the author's creativity. The experience of reception studies shows that any work of fiction is multifaceted in its impact on the audience in both synchronic and diachronic aspects. Thus, it would be wrong to regard a work as the embodiment of a once and for all given value, or of one definite and unchanging meaning.

## II. THEORETICAL FRAMEWORK

The works of Madanova "Introduction to Comparative Literary Studies" (2003), Mashakova "Theoretical Bases of Literary Reception" (2010), "Kazakh Literature in Contemporary Foreign Reception" (2014) are dedicated to the problems of comparative literary studies and literary reception in Kazakhstan. The interaction between Kazakh and Russian literatures became a subject of special research in Kazakh science. These include fundamental works of Satbayeva "Kazakh-European literary relations of XIX and first half of XX centuries" (1972) where the researcher pays special attention to study of the Kazakh-Russian literary relations, Mamrayev "Kazakh literary relations of early XX century" (1998), Kereyeva-Kanafiyeva "Prerevolutionary Russian press about Kazakhstan: from the history of Russian-Kazakh literary relations" (1963) in which the versatile information from the Russian printed sources about the culture, literature and history of the Kazakh people were studied and systematized. Kereyeva-Kanafiyeva's scientific research includes the collected examples of the Russian-Kazakh literary relations and their almost two-centuries-long history. She also studied issues of literary translation: "Theory and practice of literary translation" (1983), "Workbook on the theory and practice of literary translation" (1984), "Ways of development of literary translation in Kazakhstan" (1985). The article by Madanova "Theoretical Aspects of the Study of Artistic Translation in the Framework of Comparative Literary Studies" (2020) is also very interesting to read in the context of the issues of this research. There are almost no fundamental works devoted to the study of artistic translation as the main tool of artistic reception in the context of comparative literature studies in the domestic literature studies at the moment. That is why it is possible to say that the topic under consideration in the context of relations between Kazakh-Russian literatures in the field of comparative literary studies of the two nations is still relevant today. The purpose of this study is to determine the role of artistic translation in facilitating the establishment and development of inter-literary and intercultural interactions, as well as to confirm the beneficial influence of Russian classical literature on the development of Kazakh written classical literature, using the example of the reception of Chekhov's creativity by Kazakh culture.

## III. METHODOLOGY

The study of Kazakh-Russian literary interactions was conducted on the methodological basis of comparative literary studies, a methodological art that compares literary texts with each other and aims to bring them closer together in space and time, analyzing similarities, relations and interactions (Steyn, 2020). Interpretation, typology, literary interactions, national values and interaction of foreign cultures are considered as objects of comparative literary studies. One of the most important terms in this field is the term "literary interactions", which means continuity, integration of artistic traditions between works of literature of different nations. Symbols of literary interactions emerge as a result of the writer's commitment to establishing literary traditions, as well as typological similarities between related works of literature. This is a hallmark of spiritual change, artistic development and the literary process in the world of literature. Literary interactions are an important form of literary processes and occupy a special place in the history of world literature. Every literature develops, grows and strengthens through literary interactions (Satbayeva, 1972). The cultural-historical method was used in this study. The research examined scholarly works that illuminate the historical and cultural relations between the Kazakh and Russian peoples. They include works by Auezov, Kereyeva-Kanafiyeva, Satbayeva, Mamrayev, etc. The peculiarities of the first translations of the Russian classics into Kazakh were studied, which showed the close connection between Kazakh and Russian cultures and literary works. In particular, the authors analyzed the following examples of Russian creative works translated into Kazakh: "A Horsey Name", "The Death of a Government Clerk", "The Burbot", "The Man in the Case".

## IV. RESULTS AND DISCUSSION

### A. Literary Translation as the Beginning of Kazakh-Russian Cultural Relations

Kazakh literature is the national literature that passed through the stages of interaction processes with the literatures of other nations of the world and formed its own features. First of all Kazakh literature was closely connected to the culture and literature of neighboring indigenous Turkic peoples, and later to the literature and culture of the peoples inhabiting the territory of the Russian Empire. The origins of the Russian-Kazakh literary interactions date back to ancient times as evidenced by the most ancient monuments of the Russian written language. However, the beginning of systematic study of the Kazakh people life and culture, the first publications of information about the Kazakh oral poetry in Russian literature and journalism date to the first half of the XVIII century when a significant part of the

Kazakh steppes became subject to the Russian Empire. As a result, conditions for wide penetration of Russian culture to the Kazakh steppe were created since that time.

The full-fledged artistic portrayal of foreign characters dates back to Pushkin. The poet paid considerable attention to the life and poetic creativity of the peoples of Russia. Pushkin was interested in the oral art of the Kazakhs, which is reflected in some of the poet's works. The second half of the XIX century and the first decade of the XX century are the periods when the interactions between the two literatures occupy a special place. One of the first to develop the Russian-Kazakh literary ties was Dal', who portrayed the Kazakhs, their traditions, customs, national coloring and peculiarities of language and speech in his works. Dal' perfectly mastered Kazakh language, which allowed him to note the similarity of Kazakh tales with the Russian bylinas. The first Kazakh enlighteners, understanding the importance of rapprochement with the Russian people, promoted this in every possible way. Altynsarin created the "Kirghiz Chrestomathy", which included his translations of a number of fairy tales by Leo Tolstoy, fables by Krylov and works by other Russian writers. Valikhanov's essays on Dzungaria were a new word in Russian literature about the peoples of the East. Abay translated the works of Pushkin and Lermontov into Kazakh and promoted classic literary values. During the poet's lifetime, in 1903, the multi-volume edition "Russia" noted Abay's importance in the development of Kazakh literature as a representative of the new trend and is widely publicized translations of the Russian classics (Akhmetov & Lizunova, 2013). The Kazakh people warmly embraced classical Russian works translated by Abay Kunanbayev. Abay comprehended Pushkin's poetry and set out to bring the beauty of Pushkin's poems to his people. He began working on translations in 1889, and more than fifty poems from Russian poetry became closer to the Kazakh people. Abay did not simply translate some works, but wrote melodies to them, which spread across the steppe as folk songs.

His followers and successors continue the work of Abay. The democratic and enlightenment movement in the Kazakh society, which was greatly promoted by Abay, received a new development in the beginning of our century as such outstanding personalities as A. Bukeykhan, A. Baitursynov, M. Dulatov, Zh. Aimauytov, M. Zhumabayev and etc. They entered the arena of public struggle and general cultural and enlightenment activity. Russian fiction becomes the main source of acquisition of the Kazakh society to the world culture, and the literary translation, which the great poets, writers and thinkers of the Kazakh people masterfully applied, becomes a kind of tool, due to which this interaction becomes possible. Kazakh readers have had access to Pushkin's novels, poems by Lermontov, Krylov, Koltsov and Pleshcheev, stories by Tolstoy and Chekhov, translated into their own language (Akhmetov & Lizunova, 2013).

The history of translating Chekhov's stories and novels into the Kazakh language is quite long. The works of Russian classics were published in Kazakh newspapers and magazines in the late 19th and 20th centuries. Chekhov's "The Rook" translated by Barzhaksin and "The Chameleon" translated by Bukeykhan were performed in Kazakh for the first time (Isina, 2014). The diversity of Alikhan Bukeykhan's talent can be seen in his translations of Aesop, Maupassant, Tolstoy, Chekhov, Korolenko (Nurgali, 2002). Bukeykhan's translation of Chekhov's story "The Chameleon" is attractive because of its masterly execution. He made every effort in the translation to accurately preserve and convey Chekhov's unique style and the characters' images. The Kazakh writer had a good grasp of Chekhov's stylistics as well as the humoristic specificity of his literary language. He tried to retain the rhythm of the dialogues of Chekhov's characters while trying to reveal their personalities. He managed to figuratively translate the narrative discourse of the original text, which was implemented in a way the Kazakh reader could understand. Bukeykhan retains the original semantic units of the original in the translation.

The influence of Chekhov's prose on Musrepov, Maylin, Dzhansugurov and Auezov can be found in the scholarly works of many researchers. Auezov's translation of Chekhov's story "Whitebrow" is exemplary. The translation masterfully conveys not only the content but also the style of the original (Satbayeva, 2012). He also translated other works by the Russian prose writer. Chekhov's translations enabled Auezov to create his own works in the genre of short stories and novels (Auezov, 1960).

*B. Literary Translation as One of the Main Tools of Artistic Reception Between Russian and Kazakh Literatures*

Most of Chekhov's short stories are difficult to translate because such a genre as the short story does not include extended monologues and dialogues, authorial clarifications and explanations. Every single word bears a certain informative and semantic connotation in Chekhov's work. The translator's omission of even one of them can lead to a significant distortion of meaning, or to an incomplete understanding of the author's intention.

Chekhov's mastery lies in his maximum use of the stylistic and connotative potential of the Russian word. His works are distinguished by the broad lexical content of his characters' speeches (Berdnikov, 1994). His characters speak in everyday idioms and clerical expressions, and the speeches of many of them are littered with phrases and metaphors. This all helps the translator to produce the desired comic effect on the reader. This, in turn, can be a difficult and sometimes insurmountable task for the translator. Another difficulty is Chekhov's frequent use of so-called 'talking names' in his stories.

Another difficult task for the translator becomes the translation of the speeches of Chekhov's characters. The problem is related to the fact that the layer of expressive-emotional vocabulary in Kazakh and Russian has significant differences, so the search for equivalents and making an adequate translation creates certain difficulties for the translator. Chekhov often uses common words, archaisms and clericalisms in his dialogues, which allow the reader to immediately identify the character as a citizen of a town or village, a member of a certain profession and a certain social class. This has an additional comical effect on the reader, which is difficult to retain in a translated text. Kolesov (1991) notes in his book

"The Language of the City" that such notions as "village speech" and "city speech" have developed in Russian linguistics. This is not typical for Kazakh. Chekhov's stories feature characters from all social classes and from various Slavic nationalities, whose speech is marked by an abundance of dialectivisms and numerous words from different cultures.

The complexity of Russian-Kazakh translation is also connected with different connotative and emotional-expressive characteristics of Russian and Kazakh words, as well as with the presence of different linguistic registers in Russian. The presence of them is not peculiar to Kazakh. It makes the translated stories lose some artistic expressiveness of the original. Translators do not always succeed in conveying the distinctive Russian culture of Chekhov's period and in adapting the Russian text to the traditions of Kazakh literature of the mid-20th century.

Mukhtar Auezov (1960) in his article "The Bright Top of Russian Literature" says that it is difficult to learn from Chekhov. He is an artist of unique talent. Chekhov's works were of deep interest to the Kazakh writer. He was inspired and created his own works by studying Chekhov's works in their original language and translating them into Kazakh. A profound influence of Chekhov's stories "Whitebrow" and "The Wolf", his unique style can be seen in Auezov's novel "Kókserek" ("The Grey Fury"). The novel is distinguished by deep penetration into the psychology of the wolf, the writer tries to explain the motives of its behaviour and actions, in parallel with the portrayal of its true animal nature. The novel "The Grey Fury" is similar to stories of Jack London, Chekhov, Tolstoy in the sense that Auezov also tried to show "psychology" of animal's habits (Auezov, 1973).

The image of the steppe in Dzhansugurov's poem "Dala" ("The Steppe") can be compared with the image of the steppe in Chekhov's novel "The Steppe". The concept "steppe" becomes for Chekhov and Dzhansugurov a means of embodying and depicting the lyrical hero. It is possible to assume that Ilyas Dzhansugurov's style is characterised by a broad associative field of the concept "steppe", as are the images of Chekhov's prose, despite the genre differences in the mentioned creative works.

The concept "steppe" performs a genre-forming function in the creative works under consideration. The genre-forming nature of Dzhansugurov's poem and Chekhov's novel is complicated by the fact that the semantic field of the works can identify motifs and images associated with the folklore works of the Russian and Kazakh peoples. Chekhov's novel inherited the traditions of the Old Russian novels genre. Dzhansugurov's poem is derived from the traditions of tragic zhyrs, whose chapters only add up to a coherent narrative. The concept "steppe" is transversal and yet it dominates throughout the narrative. One of the reasons for these and many other typological similarities is that Dzhansugurov was a passionate propagandist of the Russian classics. Dzhansugurov studied the works of Russian writers and poets, and translated into Kazakh many of them. He translated Pushkin, Tolstoy, Saltykov-Shchedrin, the complete editions of Goncharov, Chekhov, Turgenev (Imangazinov, 2019).

The portrayal of female characters has always interested Russian and Kazakh classics. Self-sacrifice is characteristic of many Chekhov heroines. The Kazakh writer Beimbet Maylin also portrays the image of the female sacrifice. The image of a woman often takes center stage in Chekhov's works. The images of his heroines are always complex. It is also important that the majority of Chekhov's female characters always have a clearly defined status in society: wife, mistress, bride, etc. The image of heroines as brides and wives in Maylin's works is often dramatic. Many Chekhov and Maylin's heroines demonstrate the dependent position of men and their unequal position in society.

Analysis of Chekhov's allows to observe the evolution of the female image in his creative works of the small genre at different periods. Chekhov's heroines grow emotionally, psychologically, morally. They strive for high feelings, want to be educated, "break" the generally accepted norms and rules, which become obsolete. The theme of women's emancipation is continued in Maylin's writings. Women of the new generation are becoming empowered by civil rights. They have a desire for knowledge and a need to be equal to men in all areas.

Maylin learns from Chekhov, which can be seen in the multidimensionality of the artistic criteria for seeing life, the verbal polyphonism that provides a broad social background, the sharp dialogues that clarify the essence of the motivations for action or character change, and reveal the true reasons for the characters' clashes (Takhan, 2006). However, unlike Chekhov, Maylin rarely turns to descriptions of the details of his characters' appearance. He tries only to present the reader with their inner world, their feelings and aspirations.

Chekhov became one of Gabit Musrepov's important teachers throughout his career. The laconicism, the novelistic nature of the narrative, and the special functions of the subtext had a serious influence on the structure and content of Musrepov's fiction text (Ashimkhanova, 2011). The writer's works of the small genre also deviate from the standard canon, using material from life, complicating the characters and the plot, and deepening the moral and philosophical themes of the works.

Gabit Musrepov and Anton Chekhov pay particular attention to the description of nature and landscape in their creative works. The nature occupies an important place in the writers' imaginative structures. Musrepov, similarly to Chekhov, manages to combine the traditional function of landscape with the parallel disclosure of the hero's state of mind. If you consider the writer's works in terms of composition, it can be noted that Musrepov's stories are laconic, they are not characterized by a long introduction, sometimes it is absent at all. The narrative is often in the form of dialogue, where the words of the characters in the work are mixed with those of the author, an outward reflection of the influence of the Russian language (Sergaliev, 2003, p. 66).

## V. Chekhov's Reception in Kazakhstan at the Modern Stage

The rich creative legacy of Anton Chekhov has become a treasure not only of Russian literature, but has also become part of the golden fund of world classical literature and drama. Literary scholars around the world are interested not only in Anton Pavlovich's works, but also in his multifaceted personality. That is why for many decades there have been a lot of scientific works devoted to the subject. The research interest in Chekhov's creative talent does not diminish even nowadays.

Kazakh scholar Savelyeva examines oneiric texts in the works of Chekhov, thus expanding the boundaries of the study of Chekhov's work in the twenty-first century. The author examines the artistic concept of "clouds" in Chekhov's prose as part of her monograph "The Artistic Anthropology". The study of the issue leads Savelyeva to write her next monography "Cloud, Dreams, Tears in the Artistic Anthropology of Chekhov" in 2014, where the subject is three least studied features (cloud, dreams, and tears) of the artistic anthropology of Chekhov.

The article by Urazaeva and Azkenova is devoted to the study of narrative discourse, where the authors examine the role of the wagon episode in the creative work of Chekhov. Professor Urazaeva considers ways of forming Chekhov's conceptual strategy of the hero based on the material of his stories in co-authorship with Russian colleagues.

The article "A.P. Chekhov's Dramaturgy as a Reflection of Pre-Revolutionary Attitudes of Russian Intelligentsia" by Gabbasova considers Chekhov's plays, which reflect the influence of the social and political situation in Russia in the 80s-90s of the 19th century on the Russian intelligentsia. The author believes that such plays include "Ivanov", "Three Sisters" and "The Cherry Orchard". Article of Doctor of Philological Sciences Nurgali and Zhumsakbaev's named "Psychology of Chekhov Drama" is devoted to the study of peculiarities of Chekhov's dramaturgy. Korolkova devotes her critical article to the analysis of the performance of Chekhov's play "The Cherry Orchard" on the stage of the Lermontov Russian Drama Theatre. The article by Zharkova and Akhatova examines artistic space in Chekhov's play "The Seagull", its main types, reveals the concept of artistic space. Candidate of Pedagogical Sciences Vydrina is interested in the question of familiarizing students with the moral content of the play "The Seagull".

The research in the field of translation of literary works into the Kazakh language is conducted by Asylbekova. She examines the peculiarities of non-paraphrased direct speech in Kazakh translation of Chekhov's short story "A Naughty Boy". The ways of transferring artistic anthropology in the translation of Chekhov's story "The Chameleon" into the Kazakh language are examined by Daurenbayeva, whose scientific activity is connected with studies in comparativism.

Imankulova turns to the poetics of titles of Chekhov's works and argues that Chekhov's fiction holds a special place in the "fund" of animalistic images and zoomorphic codes. The author investigates "Chekhov's original bestiary", the study of which helps to identify the peculiarity of the writer's artistic style. The article by Dzhundubaeva and Karamshuk presents the development of the theme of "boxed" life in Chekhov's "Little Trilogy" cycle. The authors present an analysis of the poetics of the last story "About Love" in the structure of the cycle, as well as examine the peculiarities of its system of images, character nominations, chronotope and narrative, and identify intertextual links. The work of Karibaev and Avdonin is devoted to an examination of the category of the comic.

The Kazakh literary critic Nurqatov wrote in his article dedicated to the 50th anniversary of Chekhov's death that Chekhov absorbed the treasures of world culture through his outstanding work and deepened the glory of Russian thought. His brilliant works criticizing the unjust world, praising morality, virtue, do not get old, but continue to live in eternity (Nurqatov, 2013).

## VI. Concluding Remarks

The article, based on the analysis of translation and reception of A. Chekhov's works by famous Kazakh writers, makes it clear that literary translation gives a known insight into the culture of the speakers of the source language (Vesnovskaya & Klushin, 2013). Translation has been an essential part of the reception of another culture for centuries. That is why it can be argued that translation has become the most important aspect and tool of artistic reception. Receptive aesthetics has been widely used in translation theory research over the past decades. The use of receptive aesthetics in the field of translation studies, the interpretation of a translated text with the help of receptive theory - this turn of research attention is considered to be an important development in the theory and practice of translation. Therefore, it is generally accepted that translation is also a literary text whose meaning is not born by itself, the specification of its meaning is realized only after the reader's reception of the translated text. This once again confirms the inextricable link between literary translation and artistic reception.

M. Bakhtin considers the importance of translation in the process of cultural reception from the perspective of the receptive approach. He argues that a foreign culture only in the eyes of another culture reveals itself more fully and profoundly. The representatives of the other nationality pose new questions to the foreign culture, which it did not pose to itself; they look for an answer to these questions. Only the foreign culture answers them, opening before them its new aspects, and new semantic deepness (Bakhtin, 1979). The Russian scholars, based on Bakhtin's concept, focused on translation being in two cultural systems. They stressed the translator inevitably faces a basic and insurmountable contradiction: a classic work of fiction, being a single cultural and self-developing system, overcomes the temporal borders of the era of its creation and finds itself endowed with inexhaustible possibilities of meaning that cannot be fully understood and demanded by the era of translation's production. The transfer of a creative work into a new cultural

and historical context deprives it of its own epochal context, which inevitably leads to a narrowing of meaning (Chernets & Khalizev, 2004).

The importance of translation in the process of reception of a creative work by a foreign audience continues to be debated. Most experts believe that in translation, the creative work lives on and thereby gain a much longer life. There is no doubt that each translation represents a new interpretation of the original by a foreign national audience, gives the original text a new dimension and introduces it into a new cultural and aesthetic system. The translation helps to enter the world of culture of a particular nation, to look at the spiritual values through the eyes of a representative of another culture and can become an integral part of the spiritual education and formation of nations. The artistic reception of the translated text has a great impact on the presence of the source text in the new culture. Each translation determines the fate of a literary masterpiece in the cultural tradition that receives it, revealing its new meaning, and the newly emerged creative work opens up new possibilities for its interpretation (Popova, 2011).

Thus, we would like to conclude that translation is a crucial dynamic factor in the process of reception of a creative work in a foreign language culture. Translation plays a decisive role in intercultural communication, in particular in the interaction between the cultures of the author of an original text and its foreign recipient. The two cultures in the dialogue encounter do not merge and mix, each retains its unity and open integrity, but they are mutually enriched (Bakhtin, 1979).

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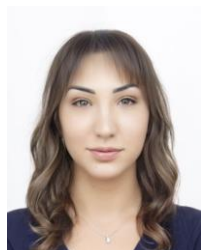
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# Rethinking Film Adaptation Through Directors' Discourse and Auteur Theory: Approaching Dan Brown's *The Da Vinci Code*

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*Abstract*—This article examines the apropos of Dan Brown's novel - adaptation, *The Da Vinci Code*, to the director's discourses around the film adaptation of a literary work. Ron Howard's stance as an auteur is assessed to gauge him as an illustrator of American filmmaking in terms of auteur discourses and formulate that his work disavows significant portions of the Catholic conspiracies, sidestepping the subject of authenticity, which is at the forefront of contemporary literature adaptation discourses. Despite appearing to be more 'authentic,' the film falls short of the fidelity to source material that was an avowedly auteurist vision and is shown to have issues with authorship. This paper proposes the contemporary auteur influence, examining how the concept of directors' discourse functions in the Hollywood film industry and the director's stature as an auteur and the works' creative style in literary, screen adaptation and movie translation.

*Index Terms*—film adaptation, directors' discourse, Auteur Theory, Dan Brown, authenticity

## I. INTRODUCTION

The raison d'être of this disquisition endeavours the concept of the auteur in modern Hollywood and pop culture by incorporating the elements into cinematic discourse. A framework for comprehending the recent speech of Ron Howard and his auteurist legacy is presented by observing the director's works coupled with the commercials and cultures preceding films and using comparative-contrastive literature and cinematographic analysis. Ron Howard has gained fame as a director who makes critically acclaimed and successful pictures stylistically and thematically consistent over genres and film industries. He received the Oscars for Best Director in 2002 and the prestigious National Medal of Arts from The United States Congress in 2003, honouring his contribution to cinema.

Ron Howard was born into an acting family in Oklahoma. When he was eighteen months old, he appeared in his first film, The Frontier Woman (1956). Howard's journey from child actor to adult actor was more of a transition from child actor to adult director. Although he acted in a few films, such as Shootist (1976), directing was his passion. He began shooting films at the age of fifteen and went on to study film at the University of Southern California. Eat My Dust (1976) was his first picture as a director.

Ron Howard mentions he aspired to express the emotional drama that surrounds scientific advances while also replicating the pleasure of reading the novel, which takes place over the course of a day. He has been regarded as a filmmaker who adopts a very humanistic touch to narrative and conveys as informative and simple as possible when it comes to science. Illusions, like the story's subject matter, are more persuasive than reality. The film is a reasonable adaptation of the novel that earns its place amidst a series of superhero films. Ron Howard became the finest choice to visualize the epic story of Dan Brown's *The Da Vinci Code*. The Da Vinci Code is based on Dan Brown's religious novel of the same name, which was published on May 19, 2006. The screenplay was written by Akiva Goldsman, and the film was directed by Ron Howard, a prominent filmmaker who has directed films such as Beautiful Mind (2001) and Cindrella Man (2005). The length of this adapted film of Dan Brown's religious thriller is one hundred forty-nine minutes long. Like the novel, the film discloses an alternate history of Christianity by decoding and deciphering numerous clues, particularly in and beyond Da Vinci's paintings. Although Howard's "The Da Vinci Code" touched the book's ideal peak, the marketing effort has elevated it a few more. To a great degree, Howard resolved the challenging combination of action scenes and history lectures by emphasising the former and curtailing the latter. Most lectures are visual explanations of the event, so the movie would not devolve into a schematic speech of brainiacs. Also, to slot the narrative into a two-and-a-half-hour movie, significant portions had to be sliced by the script-writer, however, nothing essential was modified.

In a novel, the author has an absolute hold on the reader's impression, but in a film, the director, actors, cameraman, editor, and others collaborate to create the overall experience. The film becomes a radically new work of art, not separated off but possibly remote from its original story, created by completely distinct artists. As they are distinct, it is

irrational to correlate a novel to its movie adaptation. Having profuse perspectives, the movie can function on its own as a fresh and independent piece of art. Likewise, Susan Sontag observation in her essay collection "Against Interpretation and other essays" (2009), she discovered a similarity between different art genres in terms of how they influence time and the attention of the viewer or the reader:

> Like the novel, the cinema presents us with a view of the action, which is absolutely under the control of the director (writer) at every moment. Our attention cannot wander about the screen, as it does about the stage. When the camera moves, we move, when it remains still we are still. In a similar way, the novel presents a selection of the thoughts and descriptions, which are relevant to the writer's conception, and we must follow these serially, as the author leads us; they are not spread out, as a background, for us to contemplate in the order we choose, as in painting or the theatre. (pp. 243-44)

This research extends the influence of contemporary auteur influences from a predominantly textually-based approach by adding classic methods of film adaptation theory, recognising the importance of cinematic discourse in understanding the film and the director.

## II. A PANORAMA OF FILM ADAPTATION

Film adaptation is regarded as a derivative work that depicts the adaptation of a play, novel, or other literary sources into the form of a film, sticking –or not- to the source material ethos or interpreting notions taken from the source text in a different way (Van Vugt, 2011). According to Belton (2003), film adaptation "offers an opportunity for filmmakers to reread a narrative from another era through the prism of their own period and to project their own understanding of the world onto that narrative" (p. 195). Film adaptation, according to Bazin (1967), is the transformation and adaptation of any "great literary concept or cliché to the film medium" (as cited in Brown & Lev, 2009, p. 2). The narrative intention of an author and the cinematic intention of a filmmaker are the parallels between novel and film. In this situation, the frequently quoted words of Joseph Conrad and D.W. Griffith are likely to be included. In a statement about his novelistic intentions, in the 1897 preface to his novel, *The Nigger of the Narcissus*, Joseph Conrad says "My task which I am trying to achieve is, by powers of written words, to make you hear, to make you feel- it is before all to make you see". Likewise, some critics and scriptwriters regard adaptation as a kind of creative art. In his book *The Adapting Art* (1963) De Witt Bodeen, a well-known screenwriter, "Adapting literary works to film, without doubt, a creative undertaking but the task requires a kind of selective interpretation, along with the ability to recreate and sustain an established mood" (p. 349).

Re-telling the same story with the convention of pictures, music, sounds, and colours with the major scheme brought life to the characters on screen. Many remarks that the author and adapter keep the story in mind, using dramatic plot twists and a strong finale to captivate the audience. The story has a 'code of narrativity,' whereas the narrative is spatially and contextually constructed and bound, according to a narrative and discourse distinction. Unless the creative or tactical objective is to adapt work as closely as possible, a reviewer cannot disregard a filmmaker's intentions. On the other hand, a comparison of a unique film adaptation to its original book should not be used to draw sweeping judgments about cinematic storytelling or the art of textual adaptation to feature films.

Dan Brown's story provides enough information to allow us to visualise the event and build our fear, while simultaneously injecting aspects of consternation that keep the readers turning pages long into the night in the hopes of saving the protagonist Langdon and the mankind. Reading novels may transport readers to a world of unthinkable dread and mystery, allowing them to imagine minute details and bringing the plot to a heart-pounding moment of surprise through dramatic moments.

When a screenwriter and director adapt a novel into a film, they attempt to take a text built inside a time framework rather than logically organised. At the same time, it does exist in spatial context as an entity but not as a narrative. They then turn it into a text organised according to spatial principles while still existing in time. Jean Mitry (1971), a renowned cinema theorist, addressed this issue in a similar way when he wrote,

> Time in the novel is constructed with words. In the cinema, it is constructed with actions. The novel creates a world while the cinema puts us in the presence of a world that it organises according to a certain continuity. *The novel is a narrative that organises itself in a world; the film is a world that organises itself in a narrative.* (pp. 7-8)

The novels of Dan Brown are a unique cinematic experience and one of Hollywood's most exquisite films. The film confronts us with subjects such as the Falsified Confusion between Faith and Knowledge, History as Relativism, Overpopulation Myth, Religious Corruption, and other Conspiracy Theories. These aspects are transposed to the film as they are in the novel, as well as those that are adapted to mirror the film medium. The adaptation of the novel *The Da Vinci Code* finds that all of the characters, themes, plot, narrative approach, and setting are transmitted exactly as they are in the novel. However, because the novel and the film are intrinsically different works of art, they are converted from the novel's linguistic medium to the film's visual style.

## III. THE TENETS OF NOVEL-FILM VICISSITUDE

"Everyone loves a conspiracy," writes Dan Brown, and his novel proves the point. The novel has something for everyone, and perhaps too much for some of us: a fast-paced murder mystery; puzzles, paradoxes, and anagrams; art historical secrets; and myriad conspiracy theories, including the secret identity of the Holy Grail, the secret society of the Priory of Sion (Prieur de Sion), and the vicious Vatican and Opus Dei plots. *The Da Vinci Code* (2003) surged to the summit of the New York Times bestseller list in its first week, selling 6,000 copies on the first day alone; to present, the book has sold over 80 million copies in 45 languages. Brown's profits from *The Da Vinci Code* are predicted to be around 250 million dollars, and Hollywood cannot really help but be captivated by Robert Langdon's adventures: Columbia Pictures produced a film adaptation of the novel in 2006, titled *The Da Vinci Code*, which grossed 750 million dollars despite scathing reviews (Crow, 2021).

The rapid interest in our hermeneutic schemata and empathetic response characterises the reading and watching experience of each plot pattern in Dan Brown's novels and films. In his narrative, however, rapidity is blended with immersion. Each micro-sequence skilfully surprises the reader with the plot's cryptologic and cognitive complexities: the author deceives the reader about the text's intricacy and the director visually enchants the audience to the edge of the seat.

The most researched stance regarding authorship in this domain is the auteur theory, where the director is the author of the movie and the fundamental meaning and innovation of the movie emerge from the director. It is necessary to investigate the influence of the auteur concept in modern Hollywood with the idea of the director being the author since the film discourse keeps reappearing in all levels of widespread, critical, and academic strata. A distinct central aspect of Ron Howard's auteurism in modern Hollywood is his handling of the unifying force over each movie, uniting a seemingly diverse series of movies and books into a definite filmography. "It's intriguing on a lot of levels. It's the kind of fiction that provokes thought, conversation and debate" - was Howard's impression of the novel *The Da Vinci Code*. (Ron Howard in The Da Vinci Code Interview, 2016).

By utilising the concept of the director's intertextual framework concept, we may better understand Ron Howard's role as an individual artist and a commercial model – advertising his films and style. The review of tactics employed to establish Howard's auteur persona during his film's official run signifies the auteur focus's continuous effect in all parts of cinematic discourse and film studies over the burgeoning literature on the interconnection between auteur and directors' discourse. The director's auteur touch aids him in acting as a uniting and conceptualizing medium that has been developed from an extensive network of texts and varied layers of discourse.

It has been documented that there are three phases associated with implementing protracted auteur impact. First of all, the auteur's influence must enrich the cinematic interaction. Themes in Howard's works, such as questions of individuality and authorship, have been linked to his auteur impact. Howard has produced unique artistic patterns in addition to theme consistency. Howard's approach is evident in his films, which have elaborated or non-linear plot frameworks with focal centring on the characters to immerse the audience in the mind of the said character. He reinforces the film's potential interpretations, which are present throughout his filmography and the components that give him control over the writings (Naremore, 1994).

Secondly, the auteur influence compiles a collection of movies, genres, or an experience by using the director's identity as a reference for a specific feature. Ron Howard broadcast a certain presumption for a film with an intense spotlight on a character, a penchant for turns, and a unique storyline sequence.

Lastly, the auteur's impact on cinematography should have a particular niche that distinguishes one's auteur and movies from other filmmakers in the competition (Cook, 1998). Howard has chiselled a position by recycling genre clichés for novel outcomes. This signature's interpretation impacts Howard's involvement as a director and optical modulator, articulating in official and critical discourse and highlighting his influence over the pattern of his films.

In the novel and its film adaptation of *The Da Vinci Code*, cinematic discourse and Howard's auteurism permeate all text levels formed by verbal and visual codes. Metaphorically, they can be separated into image, audio, and word but are mostly interconnected and complementary. The director's discourse parts play the most crucial function in capturing the range of narrative ideas. According to Howard, these little adjustments were made legitimately to spare time and to establish a 'standalone movie.' When it comes to modifying the original material, Howard explains, "You don't take any kind of structural changes lightly". "But, Dan Brown's books — and he'd be the first to tell — if you adapted them literally, they'd be five [or] six hours long" (Ron Howard in The Da Vinci Code Interview, 2016).

Several critics have criticised the novel, including those Catholics who felt offended at the claims levelled about the opus Dei and suspected Brown of being a member of a pro-masonic society in retaliation. Dan Brown's multi-layered story begins with an inversion of Leonardo's masterpiece inferences, advances via consciousness of the aesthetic and religious world's system of symbols and concludes with a defined, thought-provoking denouement. Unlike conventional detective fiction, the clues in this book are so obscure and incomprehensible that the reader is left marvelling at the protagonists' remarkable intellect and sharp thinking amidst solving the puzzles. In the narrative of *The Da Vinci Code*: Langdon follows a secret record laid out centuries before to expose history's biggest artifice. It turns out that Jesus Christ did not die on the cross, but rather escaped as the husband of Mary Magdalene and fathered a royal bloodline that lives on to this day. The Catholic Church denies Jesus' mortality and the egalitarian notion of the "sacred feminine," and tries to keep the truth from being revealed. Langdon's mission is to discover this massive conspiracy that has been going on for over two millennia. As a film, Ron Howard's concept is to adapt a fiction and create a thriller with a Papal

conclave. Dan took cues from Vatican history, and Howard developed a fascinating movie out of it. Because of its zesty assertions, the novelist's claim to certainty, the novel's powerful plot, and its exhilarating ambience, the work becomes highly popular as well as controversial. The film The Da Vinci Code sparked outrage and protests around the world. The novel became more popular and well-known as a result of the film. After the film's debut, the novel received a slew of criticisms. In 2006, Michael Baigent and Richard Leigh, co-authors of *The Holy Blood and the Holy Grail* (1982), sued Dan Brown allegedly for the supposed plagiarism of *The Da Vinci Code* (a novel based on a fictional historical reliance); they asserted he had abused the central hypothesis of their book: the supposed marriage between Jesus and Mary Magdalene, the latter's pregnancy and escape to France after the crucifixion, and the birth of the Sarah, who gave birth to the Merovingian dynasty, and the Templars and the Priory of Sion guarded the bloodline's secret for two thousand years.

## IV. THE HERMENEUTICS OF THE DIRECTOR'S DISCOURSE

In the film, the viewpoint is less rigid than in literature, allowing the director to move his camera at a whim. More like a vision, the camera performs in a certain fashion for a specific objective: to observe what a viewer would see if he were physically there in the scenario. As a result, an author who aims for the illusion of fairness is indeed endeavouring to approximate the viewpoint of the camera. Furthermore, the filmmaker can point his camera at peculiar elements while ignoring the unnecessary. This cinematic approach of the director altering the views has significant resemblances with the way various viewpoints are handled in literature, placing the novel adjacent to the movie. Ron Howard pertains a unique style and tone to the content, as well as an obvious sense of mystery. It all starts at the top, with Hans Zimmer's music sounding both ecclesiastical and frightening as the Columbia Pictures logo fades into shadow. The murder scene within Louvre is eerie in a cultic way, and Langdon's ability to visually rearrange letters, numerals, and symbols to reveal their secrets is brilliant.

The correspondence of adaptation is pertinent to the basis of translation. Similar to a translator, the director who adapts must maintain some authenticity to the original story while simultaneously developing new artwork in a new projection, in this context, languages in the movie. The novel's film adaptation features some flashback scenes depicting Sophie's memories of her past, particularly her life and relationship with Jacques Sauniere. Sophie recalls her parent's and younger brother's deaths in French linguistics based on the concept of bilingual episodic memory (referring to the lapsed time in The Da Vinci Code film). Since it is divulged in the character's mind and presented to the audience retrospectively, this framework of memory recall in another language can be identified as an intrinsic discourse. The film's depiction of such recollections indulges recurring flashbacks at times, mirroring the author's objective of memory.

In specific contexts, portions of French appear in the film adaptation that does not exist in the novel, such as the conversation between Bezu Fache and Sophie Neveu during their first briefing, when she supposedly prompted Professor Robert Langdon to phone the US Embassy while she was distracting the police chief. However, there are a few phrases in the film that are reiterated from the novel: "Ce n'est pas le moment!", - As well as the following expressions with slight changes: the phrase "Excusez-moi, commissaire" in the book is referred to as "Excusez-moi messieurs," in the film; and also, the movie includes only the introductory statement of the phrase, "Bonjour, vous êtes bien chez Sophie Neveu. ...Je suis absente pour le moment, mais…" of the book. This constriction can be regarded as the director's discourse being turned into a room in the film. The director's discourse is based on the writer's interest, here keeping Silas and Aringarosa closer. Howard's contribution is the creation of the so-called framework structure for portraying the monk's fate: before meeting Aringarosa, he envisioned himself as a lonely ghost; after meeting Aringarosa, he imagined himself as a servant of God, now dying; and after coming to God, he imagines himself as a ghost yet again.

In the film, three phone conversations with 'the teacher' were seen, one with Silas and two with Manuel Aringarosa. In the first scenario, the director's auteur influence could be attributed to the strange language of the phone call to give the character a distinct role. Silas considers 'the teacher' as his messenger because he finds life's meaning in serving God. Silas has never seen "the teacher," but he trusts in his integrity as if it were divine.

Brown did not engage Latin in conversations; only specific linguistic phrases are used in the book to accomplish the attributes. Unlike the novel, Howard's movie characters have extensive dialogues and conversations in Latin. Because of the film's fluency, the soundtrack is as sophisticated as the symbolic and visual representation of the text on the screen. This emphasis on audience understanding in literary and cinematic works, within the text, and across the entire artistic realm of the director's discourse, it demonstrates the auteur's dynamic influence.

Flashbacks in the film adaptation can be directly traced to a Latin phrase that precisely replicates the content from the book: "Castigo corpus meum". In this approach, Ron Howard accentuates the incorporation of the Latin language to portray Silas' desire to join the sacred community. Even though the film, like the novel, features Silas as a servant of God, his involvement in the church can only be outlined as nominal due to his misconception of the profound meaning of devotion and the church's mission. Manuel Aringarosa is yet another character who is expressive in Latin. He speaks Latin for the first time in the film when he receives a phone call from "the teacher" while in the presence of a journalist. To limit the dissemination of information not meant for ordinary people, the bishop replied in Latin to his interlocutor,

constructing a communication barrier separating those who have been initiated into the secret and others who are regarded as unreliable of knowing it.

As an auteur of his film, Howard made a few adjustments to the story's narrative. In the Novel, after unlocking the cryptex with the word 'SOFIA,' Langdon and Sophie happened to find another small cryptex inside it, which they later opened using the word 'APPLE.' Bearing in mind the time-bounded construction for a movie, this scenario was modified with only one cryptex that opens with the word 'APPLE.' Concerning the death of Sophie's family in a car accident, the novel portrays that Sophie was not with her family during the accident and only her parents were dead in the accident leaving her brother alive, whom she later reunites in the Roslyn Church at the end. However, Howard spiced the movie with the drama of Sophie being with her family in the car and surviving the accident while both her parents and brother died.

## V. AUTEUR INFLUENCE

The auteur theory's influence is succinctly stated by the fact that it indeed urges audiences to interpret films differently than they did before their inception. According to John Caughie (1981),

> The attention to mise-en-scène, even to the extent of a specific historically necessary formalism, is probably the most crucial positive contribution of auteurism to the development of specific and detailed film criticism, engaging with the specific mechanisms of visual discourse, freeing it from literary models, and from the liberal commitments which were prepared to validate films based on their themes alone. (p. 128)

The 'only the author' syndrome attached to screenwriters is undergoing something of a sea change, thanks to the success of Andrew Davies, who has achieved 'fame' in his capacity as an adaptor, possibly because Davies 'sums up' what audiences look for in a good adaptation: this can be defined simply as what is added to the hypotext (to borrow Gérard Genette's term for the source) rather than what is left out.

The mise-en-scène and film technique relies on the director's depth perception and craftsmanship instead of inferring a diverse audience-generated film intellect intertextuality in modern culture. In other words, the impact of the auteur in the film adaptation will have substantially influenced the primary and secondary text correlation for the cinephile. And for its undisputed position at the centre of the Literary canon, the proposition will be no different for the intended or film-literate audience as to whether the director's auteur in recreating *The Da Vinci Code* has more radical potential than certain. Since many articles on "Novel and film" have conflated the influence of auteur films, artsy films, Hollywood films, etcetera, it seems relevant to scrutinise what Film studies scholars may benefit from a more conscious analysis of director's auteur and source material. The screenplay appeared to spend the effort on what author Dan Brown of *The Da Vinci Code* rightly handled as a minimalist aesthetic. Rather than showing more of Neveu's life and allowing her constructive comments to recognise her, Howard seemed to focus on the Opus Dei rites in favour of making the viewer gasp. It skips over a lot of Neveu's progression as an intellectual woman entangled in a web of encrypted intrigue, making her seem much more like one of Langdon's admiring disciples.

According to George Bluestone (1957) in *Novels into Film*, a competent scriptwriter in an adaptation should know the boundaries of the cinema and ensure sustainable modifications to a series of diverse and sometimes contradictory chapters, which have historical literature differentiated from the independents. Bluestone posits that an adaptation is a form of resource that reinterprets contextual essence. Cast members, pivotal scenes, and thematic key moments from the film's primordial elements. Bluestone finishes by stating that the adaptor is now a creative author, rather than merely a translator of anyone's work.

Several instances have been revealed about the situation of *The Da Vinci Code's* director and writer making incredible modifications to the storylines of novels and plays and source material before the final version is released to the public. The charge levelled against filmmakers that the Film adaptations of Dan Brown's *The Da Vinci Code* are frequently mutilated by well-intentioned but ineptly qualified experts who have not understood that the transition from print to movie and imposes certain constraints that make it virtually impossible to sustain all of a narrative's characters and situations. Finally, the auteur theory may be significant for a greater understanding of the implications and ramifications of the film. Still, its efficacy will be amplified if the societal, commercial, and cultural aspects of adaptation are emphasised. The Da Vinci Code is a fictional work. And, as everyone has read this book, the only thing left to divulge is that the film faithfully follows the book. Despite the fact that the novel is a pastiche written with some elegance and flamboyance, it does have a compelling narrative. Fortunately, Ron Howard is a greater filmmaker than Dan Brown is a novelist; he takes Brown's formula (foreign location, intriguing revelations, intense pursuit sequence, repeat as required) and transforms it into a remarkable entertainment.

Buscombe attempts with an auteurist sensibility by asserting that, the film's authenticity is still determined primarily by the director, as the combination of genre conventions and an artistic directorial style, exemplifies the correlation between the creator and the material on the contrary, and the content and the audience over the other. The desire to understand the technical and intellectual processes that contribute to filmmaking is frequently stated in the director interviews to know the choices made in the film or the effort that went into producing it. This indicates that the director, who is typically positioned as the primary theme maker, influences the audience's knowledge and understanding of the film (Buscombe, 1981).

## VI. CONCLUSION

Bluestone says that "Changes are inevitable the moment one abandons the linguistic for the visual medium," (1956, p. 174) - highly perceived as the foundation text in adaptation study. Adaptation study delegates both unique adaptations to their canonical source material and film as a channel to literature and medium. It intends either faithful or not, but adaptations are studied under the sign of literature, which creates a summative touchstone for film adaptations. As an exemplar, Matthew Arnold (1880) reveals the programme of critical analysis of a medium for adaptation through his "The Study of Poetry." Presenting poetry as a replacement for besieged religious tradition, Arnold implored:

> We should conceive of poetry worthily, and more highly than it has been the custom to conceive of it. We should conceive of it as capable of higher uses, and called to higher destinies, than those which in general men have assigned to it hitherto. More and more mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us. Without poetry, our science will appear incomplete; and most of what now passes with us for religion and philosophy will be replaced by poetry. (p. 8)

If the responsibility Arnold places on poetry seems peculiarly implausible, the passage can easily be revised by modifying the word with literature, novels, or even cinema. The careers of three undisputed auteurs—Alfred Hitchcock, Stanley Kubrick, and Walt Disney—whose bodies of work were almost entirely adaptations indicate that a director's auteur significance is based at least as much on their demeanour and work choices, as their victories over other aspiring authors, and their achievements in branding themselves as brand names as it is on their artistic pretensions or any textual attributes of their films.

Initial research on adaptation studies has focused upon just one dimension of the film adaptation, or on the films and techniques rather than the director, but this paper has stressed the essential factors contributing to auteur understandings, as each level of discourse development in the context of possible interpretations. The auteur influence creates a framework for a narrative, enabling them to structure their knowledge of the text and more cohesive retrieval. The intertextual attribute of the director's discourse can be emphasised by implying it as a notion of authenticity. The auteur's impact and the director's influence result from various parameters to determine the film's composition. All aspects must be present and work together to incorporate the auteur image. The confluence of these influences suggests that accounting for Ron Howard's director's discourse and the auteur influence helps to understand the dimension of the adaptation in film culture.

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# Triadicities of Indonesian Phatic Functions

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*Abstract*—This study aims to describe the triadicities meaning of Indonesian phatic functions using a culture-specific pragmatic perspective. The data prepared for this study is the triadic meaning of Indonesian phatic functions in a specific culture, i.e., the Javanese. The data were collected and presented using the observation method and involved both conversation and uninvolved conversation techniques. Data analysis was carried out using the identity method. It involved the process of comparing and contrasting data with their external contexts. There were fifteen types of triadic of the pragmatic meaning in Indonesian phatic functions: (1) small talk, (2) courtesy, (3) disappointment, (4) thanking, (5) joking, (6) complimenting, (7) apologizing, (8) avoiding, (9) disagreeing, (10) negating, (11) greeting, (12) offering, (13) emphasizing, and (14) reminding. These triadicities illustrate that Indonesian culture, especially Java, has several phatic functions in pragmatic meaning that give some color to the regional language.

*Index Terms*—triadicity of meaning, phatic functions, culture-specific pragmatics

## I. INTRODUCTION

The triadicity of meaning in Indonesian phatic functions has not been widely explored by Indonesian linguists (Rahardi, 2017a). Phatic communion is very important as interactional practice would not proceed well without it and the communication might experience a breakdown as a result. Phatic communion serves several functions that cannot be separated from the characteristics of their triadicity (Mey, 2017; Chen, 2016). In pragmatic linguistics, the existence of language functions is always reviewed triadically instead of dyadically as commonly practiced in semantics. Thus, this is one of the distinctive features between pragmatics and semantics (Chen, 2016).

Pragmatic functions are triadic because they involve three dimensions: speaker–hearer, pragmatic meaning, and pragmatic contexts (Piazza, 2002). Therefore, aspects in each dimension determine the triadicity of the meanings. The aspects contained in the speaker–hearer dimension are their cultural, social, political, and philosophical backgrounds, living in presuppositions, gender, age, and so on (Science et al., 2017). Moreover, it would not be enough to simply examine the participants' backgrounds. The other speech participants, or the third party, could play a big role as well. To illustrate, an ongoing interactional practice may change suddenly or even stop abruptly. Often, the abrupt departure of the third party may be interpreted as a sudden change of interaction (Bosco, 1973). Therefore, the speaker–hearer dimension should be revised for speaker–hearer–participants. The cultural presuppositions of the speaker, hearer, and speech participant predominantly determine the meaning of communication (Streeck, 1984; Mills, 2009).

Phatic communions between the speaker–hearer–participants are highly influenced by their presuppositions. Thus, the personal and communal assumptions of an individual and a group of people influence the pragmatic meaning of utterances in a communicative event (Rahardi, 2016; Eigsti et al., 2007). The age variable cannot be automatically disregarded in interpreting the utterance in communication. Often, age determines someone's tactfulness in communicating with others. As we grow older, we become more tactful in capturing the meaning of an utterance spoken by interlocutors. People above 50 years seem to be able to read between the lines. From the dimension of phatic communions, older people may feel that the intensity of phatic communion use is increasing. It means that the older someone gets, the more likely he/she will be engaged in small talk.

The second dimension, the pragmatic intention and meaning of the message, will always be developed and promoted by the speaker and listener in communication (Locher & Graham, 2010). Speaking without any clear intention is the same as idle talk, which leads to message misinterpretation. There are several utterances on TV and social media that are full of unclear intentions on a closer examination using cyber pragmatics. Violence among ethnic and social groups and squabbles among communities color the newspaper headlines and the social media newsfeeds. Utterances must have a clear intention and message (Gumperz, 2008; Sperber & Wilson, 2012).

The third dimension is the situational context of an utterance (Mey, 2004; Rahardi, 2017a). The triadic meaning of pragmatic phatic communion in the Indonesian language cannot be separated from the clear context of an utterance. Contexts are commonly understood as the background knowledge shared by the speaker and the hearer as well as the individual and communal presuppositions shared among both parties serving as prior knowledge to interpret an utterance (Attardo, 2003). Therefore, the triadic meaning of pragmatic phatic communion is largely determined by individual and communal presuppositions.

Rahardi divided contexts into several types: social, societal, cultural, and situational (Rahardi, 2019; Mey, 2006). Social contexts have a horizontal dimension and contain egalitarian and collegial dimensions. Relations among students, lecturers, and employees in an office are concrete examples of horizontal social contexts. Social contexts refer to the same entity as societal contexts, except for the vertical nature of societal contexts. Societal contexts include the

dimensions of social status and social strata. In other words, there is a power relation in the social contexts and there is solidarity in the social contexts (Yu, 2011; Mao, 2003). The third type of context is the cultural context that contains the cultural philosophy and presuppositions of a given society. Therefore, in interpreting the meanings of an utterance, especially using the culture-specific perspective, these philosophical aspects referring to the local wisdom must be taken into account.

The fourth type of context is the situational context introduced by Malinowski. These contexts were further interpreted by Jakobson and Leech (Schmidt, 2000; Gretsch, 2009). There are some aspects to be taken into account in the discussion of situational contexts, namely, speaker–hearer aspect, utterance as a verbal act, utterance as a product of a verbal act, and the contexts of the utterance (Zegarac, 1998; Ephratt, 2008). The triadicity of the pragmatic meaning of culture-specific phatic functions in the Indonesian language will be examined by considering the previously-discussed contexts.

Examining the triadicity of meaning in Indonesian phatic functions based on culture-specific can provide benefits in the knowledge expansion of Indonesian phatic functions globally. The analysis related to Indonesian phatic functions based on the culture-specific perspective will provide a deeper knowledge for the speakers and hearers in using language, especially in the use of cultural aspects. Therefore, this study aims to describe the triadicities of meaning in Indonesian phatic functions.

## II. METHODOLOGY

This study was a descriptive qualitative study. This is in line with the objective of linguistic studies, i.e., to describe the language entities linguistically. Pragmatics is the youngest and newest branch of linguistics. Therefore, the methodology that applies in linguistics and its branches also applies to pragmatic research (Neuman et al., 2006; Wodak, 2007). The object of the study was the triadicity of the pragmatic meaning in Indonesian language phatic communions. Therefore, the data are natural utterances containing the triadicity of the meaning of Indonesian phatic communion (Rahardi, 2016).

1. This study was based on the culture-specific pragmatic perspective (Mahsun 2005). Thus, the collected data are related to the triadicity in the Javanese culture's phatic communion. The data were collected and presented using the observation method, utilizing both involved and uninvolved interviews. The data collection techniques were note-taking and recording. A face-to-face interview and an indirect interview were also carried out (Bowen, 2009). The step of data collection was complete when the types of data were ready to be analyzed. The data must be classified after being selected and identified. Thus, the data collection process was carried out systematically from data identification, selection, classification, and typification (Sudaryanto, 2016).

2. The next step was to analyze the data. The data were compared and contrasted with the external contexts. In other words, the analysis method applied in this study was the contextual analysis method. The external contexts of a language are the main object to be compared and contrasted. The analysis result was triangulated by language experts to ensure the validity and reliability of the results (Mahsun, 2005; Sudaryanto, 2016). Thus, the result can be held accountable scientifically.

## III. RESULT

Phatic communion in daily communication is ubiquitous in various domains. It is a common phenomenon in education, family, religion, and other domains. This confirms that phatic communion is a universal phenomenon; it not only appears in all languages but also in every domain and facet of human life. In this section, the triadicity of pragmatic meaning in phatic communion is explored one by one.

### A. Triadicity of Meaning of Small Talk

Essentially, humans are social beings who live together with other human beings. A human can develop optimally when he/she lives together with other human beings. Communal living requires communication and interaction (Wang & Tucker, 2016). Concerning this, people need to exchange pleasantries and small talk with other people. In daily interaction, addressing other people is beneficial to initiate communication and interaction.

From the phatic markers, there are two forms of phatic communion in the conversation, the words *halo* "hello" and *boleh* "of course." The first phatic marker is commonly used by youngsters, along with the words "hi," "hello," and "hey." These words do not have any referential meanings, but they are clear in the terms of speech function, i.e., to initiate communication (Koyama, 1997). Usually, the linguistic form is followed by the phrase "How are you?" "How's life?" "What's up?" In a conversation involving Javanese interlocutors, it is common to say "*priye kabare*?" "*Kabarmu piye*?" etc; all of which means "How are you?" These phrases function to initiate a conversation and interaction. In the Javanese community, addressing others or "*nyopo*" or "*menyapa*" during an encounter is culturally significant. Failing to address friends and acquaintances will disrupt friendship because Javanese people are obliged to exchange small talk or chitchats. When someone fails to address his/her friend on one occasion, the other person will not address him/her on the next occasion, leading to each party become not civil to the other. When people in the community stop speaking and addressing each other, both communication and interaction will break down.

Excerpt of Utterance 1:

P     : *"Halo, ada yang bisa dibantu Bu?"*
MT    : *"Ada Mbak, mau numpang ngeprint nilai mahasiswa, boleh?"*
P     : *"Boleh, mari Bu!"*
Speaker   : "Hello, what can I do for you, Ma'am?"
Addressee  : "Yes, please. I'd like to print the students' grades. May I?"
Speaker   : "Of course, this way, Ma'am!"
Context of Utterance:

The utterance was spoken in the secretariat of the English Language Education Study Program. The speaker was a 44-year-old woman, and the addressee was a 38-year-old female lecturer. The atmosphere was relaxed and the conversation took place during the break. The communication took place when the speaker offered her help to the addressee, to which the addressee responded. The addressee needed help with printing the students' grades.

## B. Triadicity of Meaning of Courtesy

Courtesy is an important aspect of society. The process of communication and interaction between the members of society will only be possible when each of the members respects each other (Mey, 2004). In Javanese culture, there is an expression *ora sopan* "impolite" or *tidak sopan* "disrespectful," which refers to someone who does not mind her/his manners when speaking in the presence of others. Another expression is *ora ngerti unggah-ungguh* or "does not behave politely," which refers to someone who does not behave politely when interacting with other people. Manners are ubiquitous, starting from subtle behaviors to ordinary ones. In the terms of Leech's scale of politeness, politeness adheres to the maxims representing interlocutors' goals of achieving mutual understanding and maintaining good interpersonal relationships. Leech suggests that politeness is related to the cost-benefit. The utterance that brings benefits to the hearer will be considered polite, while the utterance that causes the hearer to pay some cost will be considered discourteous (Leech, 2014).

In the educational domain, such courtesy is shown by the lecturer in front of the class during the lecture. The question "Shall we start our lecture now?" in the following utterance is different from Leech's statement. That said, the linguistic form above does not reveal any further information if it is seen from the cost-benefit scale. It means that identifying linguistic politeness by Leech's cost-benefit scale will not yield desired results. Linguistic politeness is closely related to whether the speaker imposes on the hearer or not (Kogetsidis, 2011). When the speaker does not impose his/her will on the hearer and gives alternatives to the hearer, he/she is considered polite and vice-versa. A boss who orders someone to do something without giving choices will be considered a horrible boss. In the following excerpt of utterance, the choice was not explicitly stated by the teacher to the class. The question, however, allows the addressee, the students, to agree or disagree or to accept or decline. Therefore, in such an utterance, the teacher or lecturer speaks politely.

Excerpt of Utterance 2:
P     : *"Bisa kita mulai perkuliahan kita?"*
MT    : *"Bisa Pak."*
P     : *"Mari, kita mulai dengan mendefinisikan konsep pembelajaran."*
Speaker   : "Shall we start our lecture now?"
Addressee  : "Yes, sir."
Speaker   : "Shall we, then. Let's start by defining the concept of learning."
Context of Utterance:

The utterance was spoken by a 53-year-old male lecturer to start the lecture. The lecture was conducted on Friday at 09:00 a.m. and the addressee was a 19-year-old male student who was busy talking with his friend without realizing that the lecturer was in the room. The lecturer came by his desk to ask whether he was ready to start the lecture.

## C. Triadicity of Meaning of Disappointment

The society living in the *samudana* culture has many linguistic forms that show indirectness. *Samudana* can be defined as a pretense, façade, lip-service, ambiguity, and insinuation. The utterances containing *samudana* are not intended to express impoliteness but they are meant to maintain politeness among interlocutors (Rahardi, 2018). People are not direct with each other as a result of years of experience in restraining and controlling their emotions. In the following excerpt, the linguistic form "*Ya sudah*" or "It's alright" expressed by the speaker indirectly shows that the speaker can control her emotion and accept the fact that the addressee could not grant her request. The speaker in the following excerpt felt disappointed. However, the disappointment is stifled with a short utterance: "*Ya sudah*" or "It's alright."

In Javanese culture, the linguistic form for this phrase is "*Yo wis*," which can have a double entendre. The first possibility of meaning is truly "It's alright," while the second possibility is "It's not alright," which contradicts the "It's alright" statement. The pragmatic context will reveal the meaning precisely. When the speaker's and hearer's presuppositions are clear, the meaning of the linguistic forms can be interpreted. In other words, the meaning of the pragmatic utterance, as in "*Ya sudah*" or "It's alright," is determined by a clear pragmatic context. When the speaker and hearer have similar assumptions and background knowledge of the utterance being spoken, the linguistic forms can

be precisely understood. The following excerpt could be used to determine whether the linguistic for "It's alright" in the following utterance has a pragmatic meaning as stated earlier.

Excerpt of Utterance 3:

| | |
|---|---|
| P | : *"Dit. Didit, kamu sibuk nggak?"* |
| MT | : *"Kenapa memangnya Bu?"* |
| P | : *"Tolong ambilkan tas Ibu di ruang BK ya. Bisakan?"* |
| MT | : *"Iya Bu tapi setelah saya dari kamar mandi ya Bu."* |
| P | : *"Ya sudah"* |
| Speaker | : "Dit. Didit, are you busy?" |
| Addressee | : "What is it, ma'am?" |
| Speaker | : "I left my bag in the Guidance and Counseling room. Could you get it for me, please?" |
| Addressee | : "Okay, Ma'am. But after I go wash my hands. Is that alright, Ma'am?" |
| Speaker | : "It's alright" |

Context of Utterance:

The speaker called the addressee when the addressee passed by the hall across from the Guidance and Counselling room. The speaker was a 39-year-old female teacher and the addressee was a 15-year-old female student. The speaker asked the addressee to get her bag that she had left in the Guidance and Counselling room. However, the addressee declined the request indirectly. The utterance took place at 12:30 during school hours.

*D.  Triadicity of Meaning of Thanking*

Expressing gratitude to others is a good speech practice in civilized culture to maintain communication and interaction. The Javanese people always say that a person who expresses gratitude to others is called someone who "*ngerti matur nuwun*" or "knows how to thank" or a thankful person. A polite person is someone who acknowledges and thanks others. Ingrates tend to lack several things in life (Rahardi, 2016). On the contrary, a grateful person always feels blessed and happy in his/her life because the blessing is always abundant. In the Javanese community, the word "*nggrangsang*" refers to the scarcity mentality, which believes that one is always lacking something in life (Ephratt, 2008). People with a scarcity mindset will fail to give thanks because they think that there is nothing for them to be thankful for. The linguistic form "Thank you, Sir" in the following excerpt can be interpreted in two ways: to genuinely thank the speaker or to stifle dissatisfaction.

The suprasegmental aspects of a language, such as intonation, word stress, and duration, in articulating the linguistic forms could determine the meaning of an utterance (Norrick, 2009). However, the main determinant of an expression "thank you" is whether it is genuine or the expression of disappointment is the pragmatic context of the utterance. As previously stated, the essence of the pragmatic contexts is the speaker's and addressee's presuppositions. If the speaker and the addressee share the same perception of the personal and communal presuppositions, the pragmatic meaning of the utterance, including "thank you," is easy to implement. Concerning this, the following excerpt illustrates the phenomenon where the pragmatic meaning can be identified clearly (Leech, 2007).

Excerpt of Utterance 4:

| | |
|---|---|
| P | : *"Sini le, tak kasih sesuatu!"* |
| MT | : *"Apa ya Pak? Wah, Bapak mencurigakan!"* |
| P | : *"Ini nilai ujian usipmu. Minggu lalu kamu tidak masuk to?"* |
| MT | : *"Terima kasih Pak."* |
| Speaker | : "Come over here, son. I want to show you something!" |
| Addressee | : "What is it, Sir? Gee, you are being secretive!" |
| Speaker | : "This is your midterm test result. Last week, you skipped the class, didn't you?" |
| Addressee | : "Thank you, Sir." |

Context of Utterance:

The communication was between a 50-year-old lecturer to the addressee who walked past his office. The addressee was a 20-year-old male student. The conversation took place at 09:00 during the class transition between sessions 1–2 and sessions 4–5. The speaker summoned the addressee to come over to his office and the addressee responded to the speaker's utterance.

*E.  Triadicity of Meaning of Joking*

The habit of cracking jokes or being humorous is one of the main characteristics of civilized society. Jokes and humor are useful to establish a close relationship between the speaker and the addressee. The habit of cracking jokes between the speaker and the addressee in the following excerpt establishes a close bond between them (Norrick, 2003). In the educational domain, a teacher/lecturer who can crack jokes and make puns will be liked by his/her students. However, a lecturer/teacher who cannot put a smile on the students' lips will be considered serious, stolid, wooden, and unpleasant, and no one will favor him/her.

In Javanese culture, there is an expression "*ngemut inten*" or "chewing a diamond," which refers to someone who cannot laugh and crack jokes. However, in the pragmatic study, jokes and humor can be ambiguous. The same linguistic forms will be regarded purely as phatic communion "jokes" and "humor" or fake jokes (Jorgensen, 1996). When

someone is in trouble but he/she tries to smile, any jokes coming from his/her mouth are the manifestation of a façade. In this result, the following excerpt illustrates the pragmatic meaning of the phatic communion of jokes or humor.

Excerpt of Utterance 5:

P          : *"Satu kaki tuh berapa senti?"*
MT         : *"Tiga puluh."*
P          : *"Tiga puluh. Satu kakinya, siapa itu ya?"* (sambil tertawa)
Speaker    : "How many centimeters are one foot?"
Addressee  : "Thirty."
Speaker    : "Thirty. What about the other foot? Whose foot is that?" (laughing)

Context of Utterance:

The speaker was a 33-year-old mathematics education lecturer. The addressee was a 19-year-old male student. The conversation took place in the afternoon class. The purpose of the utterance was to break the ice so that students focused on the course and did not doze off. The addressee answered without thinking.

*F.  Triadicity of Meaning of Complimenting*

In daily social life, complimenting and praising others is a ubiquitous norm. Compliments are forms of appreciation and respect for other parties. By giving proper appreciation, i.e., appropriate and genuine compliments, the addressee feels appreciated by other people (Zegarac, 1998). Appreciating others is a commendable deed and in a given society, like the Javanese, this deed is manifested in politeness. In the following excerpt, the compliment was expressed through the statement "That's great!" When someone works well and produces a good result, it is only natural to compliment him/her.

Being complimented will cause someone to feel accepted and happy. In the educational domain, especially in-class interaction, complimenting students is required to give positive reinforcement. One of the principles that a lecturer must follow is to complement students' work to encourage them to succeed. Compliments can be given in the form of actions and gestures, such as applause (Crandall & Basturkmen, 2004; Palacio & Gustilo, 2016). The combination of verbal compliments and nonverbal compliments will enrich the manifestation of compliments to encourage students. It is worth noting that compliments in a conversation can be conveyed naturally, not excessively. Excessive compliments, especially when the substance of the compliment is far from reality, will turn the compliments into sarcasm or insult. Therefore, it is necessary to differentiate between genuine compliments and fake compliments, which insult or degrade others.

Fake compliments are counterproductive because they can damage the relationship between the speaker and the addressee. For example, someone just bought a second-hand car. The car was not in really good condition, and there were dents here and there. Imagine his feeling when his best friend complimented his car by saying: "Wow, your car is so beautiful like a BMW!" This fake sarcastic compliment would hurt his feelings. Even worse, the fake compliment could embarrass him because the car was not beautiful like a BMW. The following excerpt illustrates a conversation where compliments may be genuine or fake.

Excerpt of Utterance 6:

P          : *"Kita sudah membicarakan tentang populasi dan interaksi. Berapa populasi yang Anda dapat dari hasil pengamatan tadi?"*
MT         : *"100 populasi"*
P          : *"Bagus sekali."*
Speaker    : "We have discussed population and interaction. How big is the population you observed?"
Addressee  : "100 population"
Speaker    : "Excellent."

Context of Utterance:

The speaker was a 35-year-old woman, and the addressee was a 20-year-old female student. The conversation took place during the Evolution Course. The speaker asked the addressee a question to check whether the addressee had paid attention to the lecture or not. The addressee responded correctly.

*G.  Triadicity of Meaning of Apologizing*

Phatic communions also manifest in the act of apology. Adults can tell the difference between a genuine apology and a fake apology. A fake apology or insincere apology happens when people are forced to do it. In Western culture, it is easy for people to say "sorry" to apologize for any mistakes or wrongdoings. When being sorry is genuine and sincere, i.e., because one has made a mistake or done something wrong, it can be said that the linguistic form "sorry" is classified as pure phatic communion. In contrast, being sorry insincerely is the manifestation of mere pretense or lip service.

In the following excerpt, the manifestation of phatic communion is found in the expression "I'm sorry, sir. I still do not understand the definition of an interior point. Could you please repeat the explanation?" The linguistic form "I'm sorry, sir" may be the manifestation of a genuine phatic communion of apologizing or the manifestation of fauxpology because an apology is not needed. The excerpt of Utterance 7 illustrated the pragmatic meaning of the utterance, the pragmatic contexts, and essentially the speaker's and the addressee's personal and communal presuppositions. The

excerpt also illustrates the speaking component of SPEAKING (setting/scene, participants, ends, act sequence, key, instrumentalities, norms, and genre) in sociolinguistics.

Excerpt of Utterance 7:

P            : *"Kemarin definisi titik interior apa? Ada yang ingat. Misalkan ada A C complement) R, x itu titik interior..." (PT sambil menulis rumus di papan tulis), lalu bagaimana menentukannya?*

MT           : *"Maaf Pak, saya belum jelas dengan definisi titik interior? Mohon dijelaskan kembali Pak."*

Speaker      : "Do you remember last week's lesson? What is the definition of 'interior point? For example, let A ⊂ R, Ac = R \ A be its complement, x is the interior point…" (*Writing the formula on the whiteboard*). How do you determine it?

Addressee   : "I'm sorry, sir. I still do not understand the definition of an interior point. Could you please repeat the explanation?"

Context of Utterance:

The speaker was a 30-year-old male lecturer in the Mathematics Education Study Program. The addressee was a 20-year-old male student. The conversation took place in the afternoon during a lecture. The speaker asked the addressee to remember last week's lesson on the interior point. However, the addressee did not understand it because the material was too difficult and asked the speaker to repeat the explanation.

*H.  Triadicity of Meaning of Avoiding*

Occasionally, people are reluctant to do something when being asked to say something. The rejection was sometimes conveyed directly and, more often, indirectly. In the following excerpt, the rejection is formulated in the utterance "Mmm…wait... where did I put my cellphone?" This statement does not mean that the addressee has misplaced the cellphone. More than that, he wants to convey his reluctance to share someone's phone number with the speaker. The rejection was conveyed implicitly to avoid discomfort. About phatic communion, the linguistic form can be categorized as the phatic function. The educational domain is not immune from such phatic communions, as previously mentioned. Lecturers and students often use them to communicate among themselves.

Phatic communion in the family domain is ubiquitous, both in informal and formal settings. The determinant of phatic communion is the pragmatic context, consisting of both personal and communal presuppositions. The following utterance illustrated the argument even further.

Excerpt of Utterance 8:

P            : *"Mbak Wari tu nomernya berapa mas? Tau nggak? Aku tak nyatet"*

MT           : *"Mmm... bentar hapeku di mana ya?"*

Speaker      : "Do you know Wari's phone number? Could you give me her number? I do not have her number."

Addressee   : "Mmm... wait...Where did I put my phone?"

Context of Utterance:

The speaker was a 19-year-old undergraduate female student. The addressee was a male graduate student doing teaching practice in the undergraduate class. The speaker asked for Wari's, the friend of the addressee, phone number. The reason for asking for Wari's number was to coordinate a program for undergraduate and graduate students. The addressee responded to the speaker's request by pretending to search for his cell phone. Pretending to have lost his phone was meant to directly send a message that he was reluctant to give her his friend's phone number.

*I.  Triadicity of Meaning of Disagreeing*

In a civilized society, the culture of façade and lip service is characterized by indirectness and pleonasm. Disagreement is often expressed not in the word "no" as in a natural conversation but is often expressed indirectly. This is related to the facts surrounding politeness and impoliteness. When the statement is less direct, it tends to be more polite and vice versa. The same principles apply to phatic communions. In order not to offend the addressee's feelings in communication, disagreement is not expressed directly in the word "no." Instead, it is expressed in the word "yes/okay." To interpret such linguistic forms, a good understanding of extralinguistic contexts is needed. The extralinguistic contexts to pragmatically interpret the excerpt of utterance are those containing personal and communal presuppositions.

To understand the meaning correctly, the same background knowledge of the subject being questioned is needed. Therefore, the statement "yes/okay" to mean "no" as seen in the following excerpt can only be possible when the speaker and addressee have shared background knowledge of the topic being discussed.

Excerpt of Utterance 9:

P            : *"Ntar kita pulang jam berapa?"*

MT           : *"jam setengah tiga".*

P            : *"langsung di print aja ya..."*

MT           : *"Iya."*

Speaker      : "What time will we go home?"

Addressee   : "Half-past two."

Speaker      : "Please print it right away, will you?"

Addressee   : "Yes/Okay."

Context of Utterance:

The speaker was a fourth-semester female student. The addressee was her classmate. The conversation took place in room 30, on the second floor. The speaker wanted to make sure when they could print the rundown of the program. The addressee convinced the speaker that after class they would print the rundown.

*J.  Triadicity of Meaning of Negating*

In daily speech events, a speaker avoids confirming something by negating the statement given by the addressee. Such avoidance happens because the speaker does not feel comfortable regarding a certain matter. Thus, the speaker negates the statement using the linguistic forms "*nggak, Bu*" or "No, Ma'am." The speaker hides something in the statement. Negation using the linguistic form of "No, Ma'am" is a pure phatic communion because the negation is stated in the negative statement "No, Ma'am." The shared background knowledge between the speaker and the addressee allows them to understand whether the information is being held or not in the negative statement. This background knowledge determines the meaning of the linguistic form.

Excerpt of Utterance 10:

P                    : *"Oo hehe, nggak bu, ini tadi rencananya mau minta biodata."*
MT                 : *"Ooo. nggak, nggak, nggak usah pakai biodata. Bentar ya, ini kita mau ketemu sama Kresen, sama*
                        *yang dari S2. S2 nya udah di bawah tadi. Kamu itu dulu ya An, jangan kemana-mana."*
Speaker        : "Mmm, no Ma'am, I was planning to ask for your biodata."
Addressee    : "Ooo. no, no, no…no need for a biodata. Wait a sec. I have to see Kresen now, and the graduate
                        student. She is waiting downstairs. That would be all for you, An. Don't go anywhere."

Context of Utterance:

The speaker was a 19-year-old female student. The addressee was a female lecturer. The conversation was initiated by the addressee who waited for the speaker to get out of the classroom. The conversation happened after the course, in front of the classroom located on the first floor of the building. The speaker wanted to obtain the biodata of the addressee. The addressee explained that biodata was not needed to be attached to the program book, so the speaker canceled the speaker's request.

*K.  Triadicity of Meaning of Greeting*

A greeting is an act of communication where human beings intentionally make their presence known to other people. Greetings exchange reflects humans' social identity. Our existence is relative to other people because greetings function to acknowledge other people's presence and thus form the social status between the individuals and groups of people coming in contact with each other (Kogetsidis, 2011). In the educational domain, the teachers exchange greetings with their students. This is the common norm in the school environment. Greetings are given in both formal and informal settings. The linguistic form of greetings is pure phatic communions. Most of the phatic communions in greetings are pure phatic functions as seen in the following excerpt of utterance. When someone greets "good morning" or "good afternoon," they do not always mean it. It is merely a part of social pleasantries. When teachers command the students to do something, the command is not purely a request. The same thing happens when someone says "sorry"; it does not always mean a sincere apology.

Without cooperation among the interlocutors, good communication and interaction will not take place smoothly. In the following excerpt, the illocutionary act "Could anyone lead the prayer? How about you?" is categorized as a command or directive.

Excerpt of Utterance 11:

P                    : *"Pagi Semuanya!"*
MT                 : *"Pagi Bu."*
P                    : *"Kita awali dengan doa dulu ya. Siapa yang mau mimpin doa, kamu ya?"*
Speaker        : Good morning, everyone!
Addressee    : Good morning, Ma'am.
Speaker        : Let's pray first. Could anyone lead the prayer? How about you?

Context of Utterance:

The speaker was a female lecturer in the Mathematics Education Study Program. The addressees were students taking the course. The conversation took place in a classroom before the afternoon class started. The speaker started the lecture by exchanging greetings with the addressees who responded accordingly.

*L.  Triadicity of Meaning of Offering*

In a daily conversation, an offering is common in communicative functions. The offering is categorized in the transactional communicative activity in a given society. In the educational domain, a teacher/lecturer often offers something to the students. Offers are made by those in a higher position to those in a lower position in society. Only those with options can make offers to those who do not have one. In terms of linguistic politeness and impoliteness, the availability of options will determine the grades. The speaker who provides an option to the addressee is considered polite. In contrast, a superior who does not give another option to a subordinate when making requests is considered impolite.

In terms of phatic functions in the educational domain, the offering function is ubiquitous in communicative acts. Offering an option may be an overt phatic function. Related to this, the following excerpt illustrates the phatic function of the expression "As a replacement…?"

Excerpt of Utterance 12:

P          : *"Minggu lalu kita nggak ada perkuliahan ya. Kemudian diganti...?"*
MT         : *"Tugas (menjawab serempak)"*
P          : *"Sebelumnya untuk usipnya gimana ini?"*
Speaker    : "Last week, our meeting was canceled. As a replacement…?"
Addressee  : "Assignment (in unison)"
Speaker    : "Before we come to that, how about the midterm test?"

Context of Utterance:

The speaker was a 28-year-old female lecturer in the Mathematics Education Study Program. The addressees were the students taking her class. The conversation took place in the class during the lecture. The purpose of the utterance was that the speaker wanted to make sure that the addressees did not have difficulties in preparing for the midterm test because of the class cancellation the previous week.

*M.  Triadicity of Meaning of Emphasizing*

A teacher often repeats what she/he says to the students. Repetition is meant to emphasize the important points or statements that have been previously made. Lecturers emphasize the important points of the lecture by repeating them. However, not all repetition can be interpreted as an emphasis. Often, repetition is not an emphasis, but merely an act to attract students' attention. This happens not only in elementary and secondary education but also in tertiary education. Repeating a statement to emphasize important points is ubiquitous in daily communication. The following excerpt illustrates the expression "What is an augmented matrix?"

Excerpt of Utterance 13:

P          : *"Apa matriks yang diperbesar itu? Matriks yang diperbesar itu apa? Misalnya saya punya (menulis sebuah contoh di papan tulis) Ini kalau diubah ke matriks yang diperbesar gimana?"*
MT         : *(mendikte)* *"tiga. Dua. Lima. Tujuh..."*
P          : *"menuliskan jawaban dari MT"*
Speaker    : "What is an augmented matrix? What is the augmented matrix? Let's say, I have… (*writing an example on the whiteboard*). If I change it to the augmented matrix, what will we get?"
Addressee  : (*dictating*) "three. two. five. seven..."
Speaker    : "writing the addressees' answer."

Context of Utterance:

The speaker was a 26-year-old female lecturer. The addressees were students of the Mathematics Education Study Program. The class atmosphere was relaxed and warm. The conversation took place in the class during the lecture. The speaker wanted to know whether the students understood the lesson materials.

*N.  Triadicity of Meaning of Reminding*

Phatic communion in the educational domain can function as a reminder. It is common for a lecturer to remind her/his students of the lesson's materials. The reminder is stated as an overt reminder or as a pseudo reminder. The reminding function of the expression can serve as purely a reminder or as another function. Pragmatically speaking, whether an utterance contains an overt or covert phatic function depends on the pragmatic context. The pragmatic contexts must be differentiated based on the situational contexts in the pragmatic analysis. The pragmatic contexts are different from the sociolinguistic contexts that mainly consist of the speech components. In addition, such pragmatic contexts are largely different from the intralingual contexts, commonly known as co-text. The following excerpt illustrates the pragmatic meaning of the phatic function of reminding mentioned above.

Excerpt of Utterance 14:

P          : *"Supaya anda inget kan. Ini to... Atau baris pertama dikurang baris kedua atau baris pertama dikalikan...?"*
MT         : *"Baris pertama dikurang baris kedua"*
Speaker    : "Just to remind you. Let's see this... Is the first segment subtracted by the second segment, or is the first segment multiplied…?"
Addressee  : "The first segment is subtracted by the second segment."

Context of Utterance:

The speaker was a 26-year-old female Mathematics Education lecturer. The addressees were students attending the course. The conversation took place during a session in the course. The speaker reminded the addressees of how the calculation was done.

IV. DISCUSSION

The results showed that addressing others and making small talk is crucial in the Javanese community. Someone will be considered impolite if he/she fails in *sopo aruh* or "acknowledging others by exchanging small talk." When this happens consistently for a long period, people will stop addressing each other, and older people will not address younger people. The speaker's and the hearer's shared personal and communal presuppositions will clarify the meaning that the speaker wants to convey in his/her utterance.

Therefore, it is clear that phatic communions serve phatic functions. The main purpose of phatic communion is to initiate and establish the connections in the communicative and interactive acts. Teachers or lecturers express the phatic functions to the students to establish a relationship and interaction with the students. The connection between teachers and students can facilitate cooperation between them so that the learning activities can run smoothly. Malinowsky first proposed his theory, which was corroborated by other linguists (Kulkarni, 2014).

It can only be understood, whether the linguistic form truly negates the statement or has another meaning, by connecting the extralinguistic contexts of the utterance. Sometimes in a speech event, the greetings can be exchanged nonchalantly as lip service or small talk that people automatically say in the presence of others. In other words, the main intention is not to exchange greetings but to convey another meaning, whose interpretation is determined by its pragmatic contexts.

When a phatic function serves the intended purpose, the pragmatic contexts do not need to be described. However, when the phatic function serves another purpose, whose meaning cannot be interpreted from the literal meaning of each word, it would be necessary to examine the pragmatic contexts.

## V. CONCLUSION

To conclude, this study found the form of triadicity of the pragmatic meaning in fifteen phatic functions. They are (1) small talk, (2) courtesy, (3) disappointing, (4) thanking, (5) joking, (6) complimenting, (7) apologizing, (8) avoiding, (9) disagreeing, (10) negating, (11) greeting, (12) offering, (13) emphasizing, and (14) reminding. The study is limited by the types of the investigated domains. It is recommended that future researchers study the same topic in other domains to complete the references on a pragmatic study on the triadicity of phatic functions in the Indonesian language.

## ACKNOWLEDGMENTS

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# Corpora and Concordancing in Second Language Vocabulary Learning

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*Abstract*—**Vocabulary knowledge is a core component of second language (L2) proficiency. The critical importance of vocabulary learning is acknowledged by L2 learners, teachers, and researchers alike. Vocabulary development is a growing area of interest in second language research in our increasingly technologized world where rapid technological advancement and widespread access to high-speed internet have started to provide unique and promising opportunities for language teaching and learning. This paper aims to present an overview of computer corpora and concordancing and their potential role in second language vocabulary learning. After providing a brief introduction to the construct of vocabulary knowledge and the role of computer technology in language learning, the paper focuses on the use of computer corpora and concordancing in L2 vocabulary teaching and learning. The paper then presents an example of a KWIC (Keyword in Context) concordance display in order to demonstrate the kinds of lexical information that a number of concordance lines can provide about the target word. Some concordance-based vocabulary activities are also provided. This paper is hoped to help L2 researchers, teachers and learners become more aware of the potential role of computer corpora and concordances in the development of L2 vocabulary knowledge in our highly technologized world.**

*Index Terms*—**corpus, concordance, KWIC display, vocabulary knowledge, vocabulary teaching and learning**

## I. INTRODUCTION

Second language (L2) vocabulary knowledge represents a core component of L2 proficiency (McCarthy, 1990; Nation, 2013; Schmitt, 2000; Webb & Nation, 2017). The critical importance of vocabulary, as the building blocks of language, is acknowledged by L2 learners, teachers, and researchers alike. As Schmitt has rightly pointed out "one thing that students, teachers, materials writers, and researchers can all agree upon is that learning vocabulary is an essential part of mastering a second language" (2008, p. 329). Alderson (2000) notes that vocabulary knowledge is the "single best predictor of text comprehension" (p. 35).

Vocabulary learning is a growing area of interest in second language research. It is widely recognized in the field of vocabulary acquisition that vocabulary knowledge is a multi-dimensional construct incorporating several aspects of lexical knowledge related to the word's form (spoken, written, word parts), meaning (form and meaning, concept and referents, associations), and use (grammatical functions, collocations, constraints on use) (Nation, 2013). Research has suggested that L2 vocabulary can be learned either incidentally (implicitly) or intentionally (deliberately) (Lindstromberg, 2020; Nation, 2013; Webb, 2020). Intentional vocabulary learning is "the acquisition through activities designed to commit components of vocabulary knowledge to memory" whereas incidental learning is "the by-product of activities, usually involving comprehension, which are not explicitly designed for vocabulary learning" (Rodgers, 2018, p. 195).

According to Nation (2013), there are four kinds of vocabulary that may be encountered by L2 learners in any given text:

- High-frequency words: These include function words (e.g., prepositions, articles, etc.), and content words (e.g., nouns such as government, conference, production, etc.).
- Academic words: This includes common words in different kinds of academic texts (e.g., Coxhead's (2000) Academic Word List).
- Technical words: These are closely related to the topic and subject area of the text (e.g., a dictionary of economics, ICT, etc.).
- Low-frequency words: These are the biggest group of words. They include all the words that do not belong to the three groups listed above.

In recent years, rapid technological advancement and widespread access to broadband internet around the world have started to provide unique and promising opportunities for language teaching and learning. In this regard, the advent of computer assisted language learning (CALL) has offered a new dimension to the field of second language acquisition. Vocabulary learning and teaching are no exception. Examples of computer assisted learning used for L2 vocabulary development include the use of computer corpora and concordances, the development of specialized word lists through the use of corpus-based frequency counts, and the creation of on-line interactive vocabulary exercises. In this paper, the

focus is on the role of technology in L2 vocabulary learning. In particular, this paper aims to shed light on one main area in which technology can be used to enhance vocabulary learning both inside and outside the L2 classroom, namely the use of corpora and concordances. The following section provides a brief discussion of the role of technology in language teaching and learning.

## II.  THE ROLE OF TECHNOLOGY IN LANGUAGE TEACHING

What kind of a role does computer technology play in language teaching and learning? In recent years, computer technology has transformed the landscape of language learning and teaching (Levy, 2012; Richards, 2015). Students and teachers alike are expected to be technologically literate to take advantage of the opportunities that technology can provide for language development. Richards (2015) highlights the potential benefits that technology can provide for language learners and teachers, including providing a greater exposure to the target language and culture, creating a better learning environment which connects the classroom to the real world, and promoting active learning and learners' autonomy (see Table 1).

TABLE 1
TECHNOLOGY SUPPORT FOR LANGUAGE LEARNERS AND TEACHERS (RICHARDS, 2018, PP. 21-23)

| Technology-supported learning | Technology-supported teaching |
|---|---|
| • *provides a greater exposure to the L2* | • *creates a better learning environment* |
| • *increases opportunities for authentic interaction* | • *enables more learner-centred teaching* |
| • *enables flexible learning* | • *supports teaching with mixed-level classes* |
| • *supports different skills and ways of learning* | • *expands the classroom to the real world* |
| • *suits learners of different proficiency levels* | • *enriches the curriculum* |
| • *encourages more active learning* | • *gives teachers a much wider range of strategies to use in teaching* |
| | • *facilitates student-learning monitoring* |

The computer, in many cases, appears to play one of two major roles: tutor vs. tool (stimulus). Inside the language classroom, teachers can use the computer as a useful tool (a teaching aid) for creating language learning opportunities to promote the development of language skills (listening, speaking, reading, writing) and language components (vocabulary, grammar, phonology, graphology). Some of the common features of computer-based vocabulary learning programs are providing individualized feedback messages, providing automatic scoring, generating e-mail feedback messages, and the ability to randomize the order of questions to reduce answer sharing among students.

It is to be noted, however, that unless it is used by an experienced teacher both productively and imaginatively, "in and of itself technology is unlikely to make for good teaching" (Hampel & Baber, 2003, p. 189). Therefore, like in a lecture-based classroom, the role of the teacher remains to be crucial in CALL contexts. Different CALL programs entail different degrees of teacher intervention (Jones, 2001). According to Fox (1984, p.32), teachers are "unlikely to find the computer lightening their workloads, for it is a medium which offers new opportunities for innovative language teaching and learning." To ensure successful outcome of computer assisted language instruction, teachers should start by analyzing their own instructional goals as well as their students' needs and expectations. Additionally, teachers need to investigate what piece of technology can better address their teaching goals and their learners' and institutional needs.

De Szendeffy (2005, p. 7) lists a number of CALL teachers' responsibilities, including:
- arrange project- or task-oriented activities
- manage the time spent on activities
- instruct students on effective use of applications
- guide students through resources for language learning
- encourage student-student interaction

In addition, the computer can be used as a tutor outside the language classroom. In this case, the computer plays a more complex role in the sense that it "instructs, provides content and exercises, guides the student, and gives feedback" (de Szendeffy, 2005, p. 10). For example, Groot (2000) describes a computer assisted vocabulary acquisition program (CAVOCA) in which the computer plays the role of the tutor by systematically taking the learner through a number of intentional vocabulary learning steps, i.e., noticing, storing the word in the memory by establishing lexical networks relationships with other words, and consolidation by means of further exposure to ensure long term retention. In sum, technology-enhanced language learning "provides limitless opportunities for…learning that draws on multiple modalities and that takes learners out of the classroom and into a world without walls" (Richards, 2015, p. 29). The next section discusses the use of computer corpora in L2 teaching and learning, specifically in vocabulary instruction.

III.  COMPUTER CORPORA IN VOCABULARY LEARNING

Corpora or corpuses (singular corpus) can be defined as large electronic collections of spoken or written naturally occurring language (Ma & Mei, 2021; McEnery & Wilson, 2001; O'Keeffe et al., 2007; Reppen, 2010; Sinclair, 1991). Computer corpora "show how people use the language and provide objective evidence of fresh and authentic language use" (Ma & Mei, 2021, p. 179). Corpus research has been made possible thanks to the advancement in computer and software technologies, which gives the computer the ability to "store, code, categorize, and retrieve massive amounts of information" (Durand, 2018, p. 132). Furthermore, it goes without saying that computer technologies are able to provide more accurate and reliable corpus-based statistics than other traditional methods.

Based on corpus studies, a new area of linguistics, namely corpus linguistics, has been established (McEnery & Wilson, 2001). Generally, corpus linguistics plays two main roles in the field of language teaching and learning: "as a means to explore actual patterns of language use and as a tool for developing materials for classroom language instruction" (Reppen & Simpson, 2002, p. 92). Clearly, corpus linguistics has started to have its powerful impact on vocabulary learning research. "It is no exaggeration to say that corpora, and the study of corpora, have revolutionized the study of language, and of the applications of language, over the last few decades" (Hunston, 2002, p. 1).

Vocabulary learning and corpus analysis are closely related to each other due to the data-driven nature of corpora (Lin & Lee, 2015). Consequently, the field of vocabulary learning and teaching has been continually affected by corpus linguistics. Research on L2 vocabulary acquisition has found that the "integration of corpora into vocabulary classrooms not only provides learners with faster searching tools and better quality of contexts that traditional dictionaries are not likely to achieve but also enhances their learning motivation" (Chen, 2004, p.5).

There are many types of English language corpora. Some of the most widely known ones include:
- The Brown Corpus (full name: Brown University Standard Corpus of Present-Day American English): the first modern computer-based general corpus containing around one million words drawn from a wide variety of American English sources.
- The British National Corpus (BNC): a general corpus containing 100 million words of modern British English.
- The American National Corpus (ANC): a general corpus containing 22 million words of American English.
- The International Corpus of English (ICE): a specialized type of corpora containing samples of both written and spoken English language from around the world (e.g., ICE-GB, ICE-NZ, ICE-NIG). Each sub-corpus of the ICE comprises (or will comprise) one million words.

Broadly speaking, corpus linguistics research (see, for example, Barlow, 1996; Kaltenbock & Mehlmauer-Larcher, 2005; Reppen & Simpson, 2002) has identified two general uses of corpora in language teaching (Figure 1).
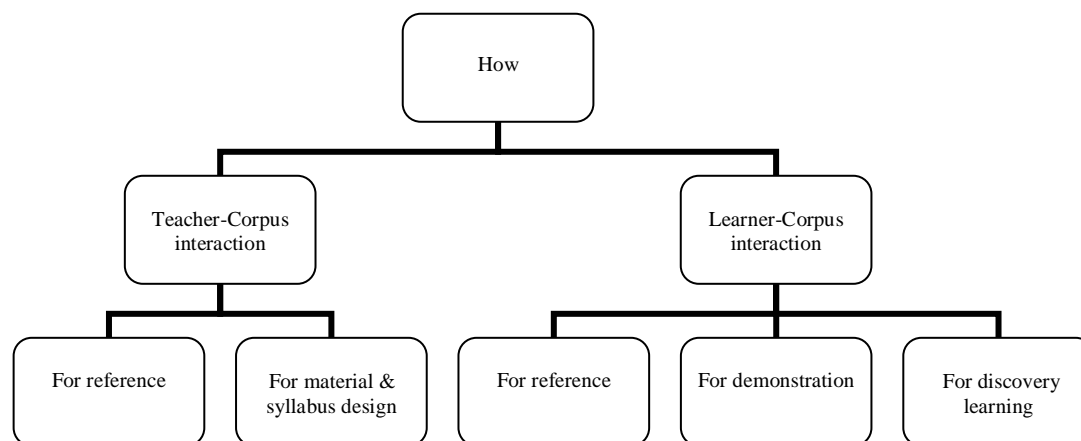


Figure 1 Uses of Computer Corpora in Language Teaching and Learning (Source: Kaltenbock & Mehlmauer-Larcher, 2005, p. 79)

As illustrated in Figure 1, there are two types of corpus-based interaction: teacher-corpus interaction and leaner-corpus interaction. The former is related to teachers' use of corpora (e.g., outside the classroom for reference purposes and syllabus design, or inside the classroom for reference or demonstration purposes). The latter is related to learners' use of corpus information. For example, learners can interact with corpora for inductive or data-driven kind of learning (e.g., for reference, demonstration, discovery, or exploratory learning purposes).

It should be noted that corpora can provide different levels of information about target words. Certain tools (e.g., MonoConc, WordSmith tools, Nation's Vocabulary programs) are needed to interact with the corpus. In general, we can identify two basic types of information that a corpus can provide:
- The first type is of information a corpus can provide is related to frequency of occurrence which represents one of the major contributions of language corpora to the language classroom (Kaltenbock & Mehlmauer-Larcher, 2005). For example, a list of the most frequent academic words can be generated based on frequency of occurrence (e.g., Coxhead's Academic Word List).

- The second type of information that a corpus can provide is based on the use of concordance tools which can be used to give lexical information about various uses and senses of the target word such as its lexico-grammatical patterns (Reppen & Simpson, 2002).

A number of researchers have discussed the advantages of using computer corpora as useful authentic resources in the vocabulary classroom (Boulton & Cobb, 2017; Daskalovska, 2015; Flowerdew, 2012; Gordani, 2013; Lee et al., 2018; Kaltenbock & Mehlmauer-Larcher, 2005; Ma & Mei, 2021; Pérez-Paredes, 2022; Sinha, 2021). Kaltenbock and Mehlmauer-Larcher identified the potential of corpora for language teaching and learning as follows:

- They can provide information not easily available from other sources.
- Language items retrieved from corpora are not isolated linguistic items but come together with their co-text.
- Corpora give access to a verity of different text types.
- Computer corpora and their search software offer unique search facilities.
- They can facilitate discovery learning and promote learner autonomy, provided their use is appropriately mediated by the teacher. (Kaltenbock & Mehlmauer-Larcher, 2005, p. 81).

Similarly, Boulton and Cobb (2017) indicated that corpus-based data-driven learning leads to "increased language sensitivity, noticing, induction, and ability to work with authentic data" (p. 349). Pérez-Paredes (2022) pointed out that the use of computer corpora enhances inductive language learning because it enables learners to broadly access rich and authentic language data. The following section deals with the use of concordancing for vocabulary teaching and learning. The section provides an example of a concordance display and presents a variety of concordance-based vocabulary learning activities.

## IV. Concordance-Based Vocabulary Learning

Concordancing represents "the primary means of investigating language corpora" (Ballance, 2017; Rayson, 2015). A concordance is "a list of all of the occurrences of a particular search term in a corpus, presented within the context in which they occur – usually a few words to the left and right of the search term" (Baker et al., 2006, pp. 42-43). A concordance is a means of accessing a corpus in order to obtain a variety of lexical information on a certain target word such as its occurrence across different texts, and its grammatical, collocational, and semantic properties (Choksuansup & Tangpijaikul, 2017; Flowerdew, 2015; Kartal & Yangineksi, 2018; Reppen & Simpson, 2002). There are available a wide variety of useful and high-speed concordancing tools (e.g., MonoConc, WordSmith tools, MlultiConcord) that can be used to elicit information on counts of frequency of lexical items (Respect & Muzi, 2021). There are also available a number of useful websites that can be used for concordancing purposes (e.g., Compleat Lexical Tutor or Lextutor).

Concordance programs can be used to generate concordance lines for a particular word. A concordance line is a line of a text taken from a corpus displaying an occurrence of a certain target word (Lindquist & Levin, 2018). Such a display is known as key word in context or KWIC (O'Keeffe et al., 2007). In this regard, Hunston (1995) suggests two ways of presenting concordance lines to learners. Language teachers can either present all concordance lines for the target word or select a number of lines for students to explore and discover particular patterns and find common regularities.

For example, Figure 2 shows 12 selected concordance lines for the target word *benefit* based on Brown corpus. As can be seen from this concordance display, the search term (i.e., *benefit*) is at the center of each concordance line in the KWIC view making it easier to see which words tend to follow it and which words tend to come before it.

```
 1  In addition to the rich soil they  benefit by feedings of manure water every
 2  s and leg-split lifters would both  benefit enormously by practicing those var
 3  nk of pensions as an important job  benefit factor anyhow and they're liable t
 4  ions, no paid holidays; they still  benefit far less than the "other" 50 per c
 5   when the body is mature enough to  benefit from it without danger of injury,
 6  e with the number of employees who  benefit from your program?   Have you aud
 7  s the donor received some material  benefit in return, such as tickets to a sh
 8   the emperor had to use it for the  benefit of the living. The royal ritual ge
 9  eryday usable English should be of  benefit to all who seek the truth.  B12 17
10  CORPS VOLUNTEERS are assured a tax  benefit under the law creating the agency.
11  e Ekstrohm, I want to give you the  benefit of every doubt. But you aren't exac
12   leave when it will be of personal  benefit to her. Recurrent problems may be
```
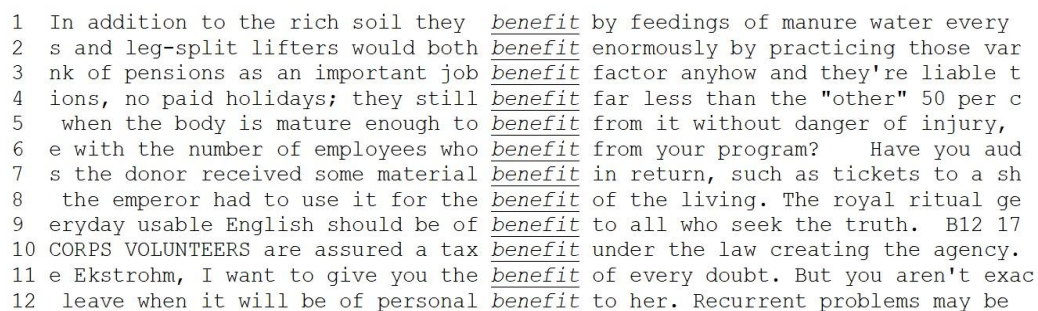
Figure 2 Concordance Display of KWIC for the Target Word: Benefit

By observing this KWIC display of *benefit*, learners can gain a wide range of lexical information including:
- parts of speech: *benefit* can occur as:
  - a verb (lines 1, 2, 4, 5, 6)
  - a noun (line 3, 7, 8, 9, 10, 11, 12)
- verb + preposition:
  - *benefit* by (line 1)
  - *benefit* from (line 5, 6)

- noun + preposition:
    - *benefit* of (line 8, 11)
    - *benefit* to (line 9, 12)
- Collocations:
    - *benefit* enormously (line 2)
    - job *benefit* (line 3)
    - *benefit* factor (line 3)
    - material *benefit* (line 7)
    - tax *benefit* (line 10)
    - personal *benefit* (line 12)
- Idiomatic expressions:
    - for one's *benefit* (line 8)
    - give someone the *benefit* of the doubt (line 11)

Based on these concordance lines, a number of useful vocabulary learning activities can be designed in order to provide both receptive and productive learning opportunities to promote the learners' knowledge of the target word (see the Appendix for some suggested concordance-based vocabulary learning activities).

Obviously, such a small KWIC display of 12 concordance lines does not show all of the occurrences of the word *benefit* in the corpus. These concordance lines were purposely selected to show certain lexical properties of the target word. As illustrated above, concordance lines provide important information pertinent to the target word through the presentation of many samples of real and authentic pieces of discourse containing the target word. With appropriate teacher guidance, L2 learners can explore these concordance lines in order to improve the quality of their knowledge of the target word. In general, the learning process tends to follow a more inductive approach to vocabulary learning.

According to Pereira (2004), the use of concordancing offers students "a new approach to understanding several different aspects of the language they are studying, such as meaning and semantic disambiguation, real differences between near-synonyms, morphosyntactic aspects, and information on the uses of words in natural contexts and term in specialized discourse" (p. 118). Corpus-based vocabulary studies have focused mainly on the use of concordances and collocations when developing university-level L2 learners' writing skills (see Pérez-Paredes, 2022, for a recent review of research on corpora and data-driven language learning).

## V. CONCLUDING REMARKS

This paper has provided an overview of the use of computer corpora and concordances in vocabulary teaching and learning. As argued earlier, corpus-based vocabulary learning activities represent a useful approach that can be used to foster the development of lexical knowledge. Mediation by the teacher should be regarded as "a necessary prerequisite for successful application of computer corpora in language teaching" (Kaltenbock & Mehlmauer-Larcher, 2005, p. 81). In this regard, Barlow (2004) notes that it is important for both teachers and learners to be aware of the relationship between corpus access and corpus analysis. That is, any decision made in the retrieval process of a corpus of text would inevitably give voice to some patterns in that text and at the same time exclude some others. To overcome such a problem, Barlow (2004, p. 206) emphasizes the importance of "considering a range of different ways of analyzing a text." Likewise, Ma and Mei (2021) state that "teachers should be very selective in dealing with concordance lines and be strategic in integrating corpus resources into classroom teaching to facilitate student language learning" (p. 189).

Finally, notwithstanding their potential usefulness, corpus resources and tools have not been widely used by language teachers and learners in the language classroom (Ballance, 2017; McCarthy, 2008; Pérez-Paredes, 2022). Balance (2017) discusses three main reasons for this seemingly limited uptake of concordancing in language learning contexts: lack of teacher training, limited access to technological tools and resources, and possible competitions between the cognitive demands involved in the process of language learning and the use of concordancing. According to McCarthy (2008), teachers' unfamiliarity with corpora and their lack of awareness on how to develop and design corpus-based activities have been the main reason for being neglected in the language classroom. Therefore, teachers training is needed to raise their awareness of the potential role of corpora in language learning as well as the integration of corpora into language syllabus (Pérez-Paredes, 2022).

As noted by Vyatkina and Boulton (2017, p. 2), research into corpora use in language learning is "still developing". In this connection, the use of corpora and concordances represents one of the most promising areas of research in computer assisted language learning (Ballance, 2017). Hence, more research is needed to enhance our understanding of the potential role of computer corpora and concordances in the development of L2 vocabulary knowledge. Meanwhile, this paper is hoped to help L2 researchers, teachers and learners become more aware of the potential role of computer corpora and concordances in the development of L2 vocabulary knowledge in our increasingly technologized world.

APPENDIX. CORPUS-BASED VOCABULARY ACTIVITIES

Look at the concordance lines provided below for the target word *benefit*. Pay special attention to what comes before and after the target word. Then answer the questions.

```
 1   In addition to the rich soil they benefit by feedings of manure water every
 2  s and leg-split lifters would both benefit enormously by practicing those var
 3  nk of pensions as an important job  benefit factor anyhow and they're liable t
 4  ions, no paid holidays; they still  benefit far less than the "other" 50 per c
 5   when the body is mature enough to  benefit from it without danger of injury,
 6  e with the number of employees who  benefit from your program?   Have you aud
 7  s the donor received some material  benefit in return, such as tickets to a sh
 8   the emperor had to use it for the  benefit of the living. The royal ritual ge
 9  eryday usable English should be of  benefit to all who seek the truth.  B12 17
10  CORPS VOLUNTEERS are assured a tax  benefit under the law creating the agency.
11  e Ekstrohm, I want to give you the  benefit of every doubt. But you aren't exac
12   leave when it will be of personal  benefit to her. Recurrent problems may be
```

1. Does the word "benefit" occur as a noun, a verb, an adjective, or an adverb?
   ……………………………………………………………………………………
2. What prepositions often proceed "*benefit*"?
   ……………………………………………………………………………………
3. What prepositions often follow "*benefit*"?
   ……………………………………………………………………………………
4. What words (other than prepositions) does "*benefit*" often occur with?
   ……………………………………………………………………………………
5. What does it mean to give someone "the *benefit* of the doubt"?
   ……………………………………………………………………………………
6. Write one sentence using the following prepositional phrases.
   *benefit* from:   ……………………………………………………………………………
   *benefit* by:     ……………………………………………………………………………
   *benefit* to:     ……………………………………………………………………………
   *benefit* of:     ……………………………………………………………………………

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# Persuasive Strategies in Two Speeches of King Abdullah II About the Impact of COVID-19 Pandemic

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*Abstract*—The current study investigates the persuasive strategies and techniques used by King Abdullah II in his two speeches regarding the covid 19 pandemic. It also aims to critically analyze these persuasive strategies and techniques using critical discourse analysis. Moreover, it aims to explore the most and the least frequently persuasive strategies and techniques employed in these two speeches. The data consists of two speeches delivered virtually at the world economic forum. The first speech is delivered on the 21st of September 2020 and the second speech is delivered on 28 January 2021. The current study adapts Johnstone (2008) as a theoretical framework for data analyses. The findings reveal that King Abdullah II employed three persuasive strategies, namely quasilogical, presentational and analogical in the two speeches respectively. Findings also reveal that the presentational strategy is the most frequently used. The second most frequently used strategy is the quasilogical. The last employed persuasive strategy is analogical. Additionally, as for the persuasive techniques within the presentational strategy, deixes is the most frequently persuasive technique employed and visual metaphor is the least frequently employed persuasive technique in the two speeches. As for the quasilogical, syllogism is the most frequently used persuasive technique employed. Then, it is followed by subordinate clauses and logical connectives. As for the analogical strategy, both reminding the audience of the time-tested values and calling to mind traditional wisdom techniques are the most frequently employed persuasive techniques.

*Index Terms*—persuasive strategies, COVID 19 pandemic, speeches

## I. Introduction

The current research explores the persuasive strategies and techniques employed by king Abdullah II in his two speeches delivered during the World Economic Forum hence forth WEF. The main themes of these two speeches are the impact of the Covid-19 pandemic on the world's economy, climate change, and other sensitive issues.

### A. Discourse and Critical Discourse Analysis

Discourse refers to any utterance that is meaningful. This meaning can be created through written or spoken texts and sometimes it can be a mixture of both for example internet chat (instant messaging platforms such as Facebook Messenger, WhatsApp, and other social media networking websites. Discourse can vary in terms of length so it could be one sentence or one paragraph or very long text. Cook (1989, p.156) defined discourse as a term that refers to "a stretch of language perceived to be meaningful, unified, and purposive." Discourse can be of three types or modes, namely written, spoken, and multimodal discourse. To illustrate this, radio talks, seminars, sermons, and conversations are all instances of spoken discourse. Moreover, news reports, articles, and written speeches are all instances of written discourse. Finally, multimodal discourse is an approach that looks at modes of communication such as text, color, and images. It is very important to consider that multimodal discourse analysis gives great significance to semiotics. News items on news channels are an illustrative example of multimodal discourse. Images with captions and colors are another example of multimodal discourse. Discourse also is purposeful and serves a particular goal. It should also be coherent and discusses a unified specific topic.

Critical discourse analysis henceforth (CDA) is one of the primary subdisciplines of discourse analysis. It is concerned with linking language societies and power in a particular discourse. According to Van Dijk (1998), CDA is the study of political speeches by tackling the different interrelated forms of social practices, i.e., how social power abuse, dominance, and inequality are created and generated in social and political contexts. Van Dijk (2009) states that the CDA is often interested in social practices, political speeches, and media texts. According to Wodak (2001), CDA is a branch of methods that have the same theoretical foundation and goals for addressing social issues and problems inside discourses.

Simpson (1993) adds that CDA is concerned with the language used by dominant groups to reflect their ideology. People are usually affected by the overt and hidden ideologies embedded within language. Thus, critically examining political discourse could primarily reveal the hidden ideologies that show the structure of political power. In a similar vein, Wang (2010) argues that the purpose of CDA is to investigate the connection between language, ideology, and power.

### B. Political Discourse

Politics is concerned with the ability to make decisions, influence people's views, and even govern their values; therefore, language is vital for politicians. As such, political persuasion is an essential aspect of every society in which communicators attempt to persuade others to change their opinions or attitudes regarding a political issue using messages conveying a sense of free choice. Language use and politics have been studied for a long time. Language is a powerful tool that politicians can use to convey their ideas and beliefs. In this process, language plays a crucial part in the preparation of any political action. Political discourse henceforth (PD) covers a set of genres, including press conferences, political campaigns, political speeches, and debates.

As PD aims at better persuading the audience with a given point of view of a particular political figure, there seems to be a tight relationship between PD and the notion of persuasion. The following section introduces a definition of the term persuasion and its historical background.

### C. Persuasion and Persuasive Strategies Used in Political Speeches

Persuasion has various definitions, for example, Van Dijk (1998) maintains that persuasion is a powerful tool that politicians use in their speeches to achieve their political goals. Moreover, Johnstone (2008) states that for persuasion to be effective in certain settings, rationality and logic must be demonstrated, while in others, emotions are required. In this sense, it is important to recognize that a persuasive strategy that is effective in one context may not be so in another. She proposes three persuasive strategies. These strategies are quasilogical, presentational, and analogical.

There are several persuasive strategies that politicians use in their PD to convince people to change their beliefs, opinions, and attitudes, these include anecdotes, rhetorical questions, emotive language, repetition, alliteration, and among others.

### D. Objectives and Research Questions

The current study investigates the persuasive strategies and techniques that King Abdullah II uses in his two speeches delivered at the WEF in 2020 and 2021. It also explores the most and the least frequently used persuasive strategies and techniques in the two speeches

1- What are the persuasive strategies that King Abdullah II uses in his two speeches at the WEF (2020-2021) regarding the Covid-19 challenges?
2- What are the most and the least frequently used persuasive strategies and techniques that King Abdullah II uses in his two speeches?

## II. THEORETICAL FRAMEWORK OF THE STUDY

The current study adopts the framework of the persuasive strategy proposed by Johnstone (2008). This framework was selected by the researcher as its best suit the data of the present study. This framework proposes three types of persuasive strategies namely quasilogical, presentational, and analogical persuasive strategies. The quasilogical strategy of persuasion was developed by the Belgian philosopher of rhetoric, Chaim Perelman: the persuaders attempt to use logic to persuade the audience by presenting figures or facts. To illustrate this, quasilogical strategy heavily depends on the use of logic and reasoning. The ideas themselves are more important than those who advocate for this strategy. Quasilogical strategy includes techniques such as syllogistic reasoning, the use of subordinate clauses, and the use of logical connectives. To illustrate this, Axelrod (2007) maintains that syllogism is an argument technique that is presented with three prepositions. He also reports that a speaker may employ the first and second to validate the third. The first and second prepositions are seen as premises, while the third is thought of as a conclusion. According to Johnstone (2008), the main goal of syllogistic reasoning is to encourage the audience to agree with the point of view of the arguer through the power of reasoning and rationality. Tanko et al. (2021) explain that syllogism is a form of deductive reasoning that primarily aims to reach a conclusion that is based on two or more premises that are assumed to be true. Johnstone (2008) asserted that for persuasion to be effective, displays of rationality and logic are necessary for certain contexts, whereas emotions are necessary for others. Moreover, the presentational strategy is the rhythmic flow of words or sounds usually carries the presentational receiver along. The main goal of this mode of persuasion is to bring the arguer's claim into the listener's consciousness and mind. The presentational persuader uses rhetorical deixes, images, metaphors, similes, assonance, repetition, and alliteration to try to engage the audience. Furthermore, Johnstone (2008) identified the analogical strategy as the third persuasion strategy. It depends on explicitly or implicitly invoking conventional wisdom. In analogical reasoning, conventional wisdom is frequently presented in the form of a myth, such as a story. Teaching by reminding the audience of values that have been tested over time or through the indirect method of storytelling is the primary method of persuasion employed by proponents of analogical discourse. Similarly,

analogical argumentations may reference religious beliefs or faith. The arguers may use stories or passages from religious books as examples. It is worth noting that in analogical discourse, audiences frequently make implicit connections between past events and current issues. The language of analogical discourse is similar to that of folk tales, which is something that can be recognized about this persuasion strategy.

## III. Review of Related Literature

Different scholars have extensively studied the issue of persuasive strategies using different theoretical frameworks, for example, Maeedi and Jasim (2021) examined a stylistic study of Saki's short story "The Lumber Room," using Barbara Johnstone's model to investigate three persuasive strategies. In particular, the purpose of this work is to study persuasion as a powerful concept and to analyze the different strategies and techniques that the main characters use to convince each other. It uses both qualitative and quantitative analyses to achieve its goals and confirm its key hypotheses. The results showed that Johnstone's three strategies of persuasion, quasilogical, presentational, and analogical, are used in ways that are closely related to the context of the story being studied. The results also revealed that the presentational strategy was the most frequently utilized persuasive strategy followed by the quasilogical strategy, and the analogical strategy was the least frequently employed.

Tanko et al. (2021) examined the linguistic augmentative means and devices utilized by Nigerian President Muhammadu Buhari in his speech Save Our Great Nation from Total Collapse (1984). The speech was analyzed using Johnstone's (2008) framework for persuasive strategies. The analysis was conducted in accordance with the three persuasive strategies described by Johnstone (2008): quasilogical, presentational, and analogical. The results demonstrated that Buhari used the three persuasive strategies in his speech. The presentational strategy was the most prominent of the three employed in the speech. The show aimed to develop common ground with Nigerians, incite a love of solidarity and cooperation with the top armed forces, and incite anger and discontent with the Nigerian civilian political system. The use of presentational methods demanded the use of logical tools, the majority of which are rhetorical deixis, followed by images, similes, and metaphors. In contrast to the presentational argument based on inclusion and sharing, Buhari employed quasilogical arguments based on rationality, such as syllogism techniques, enthymeme, causation, and the logical connective "if." As a reaction against all institutional forms of the political leadership of the Second Republic, these methods were employed to urge the masses to consider the ideological principles of the corrupt political system and to provoke them to think in solidarity with them. The findings also revealed that Buhari utilized analogical strategy to reinforce his claims by using the Noble Qur'an and hadith. Perhaps his familiarity with religious texts assisted him in persuading his audience to preserve their religious teachings for their cause.

Janam (2019) investigated the persuasion strategies American candidates used in parliament election campaigns and presidential campaigns. She chose speeches of the American presidential candidates in 2016, Trump and Clinton. The researcher found that there were different persuasion strategies used in the campaigns to influence the voters, such as using tag questions, repetition, similes, and assonance. From analyzing Clinton's speeches, the researcher found that Clinton depended on repetition to help the voters understand her intention. While she found that Trump depended heavily on using future tense to convince the voters that his main interest was the future of the voters and the future of America.

## IV. Method

### A. Sample and Data Collection

The study sample consists of two virtual speeches delivered in 2020–2021 by King Abdullah II at the WEF. The first speech was delivered on the 21st of September 2020. https://www.kingabdullah.jo/en/speeches/wef-sustainable-development-impact-summit. The second speech was also delivered on the 28th of January 2021, at the WEF Davos Agenda. https://www.kingabdullah.jo/en/speeches/wef-davos-agenda. The rationale behind selecting these two speeches is that these speeches focused mainly on the topic of the COVID-19 pandemic and its consequences on different sectors. The researcher has also found that the data included many instances of linguistic features that serve the research objectives. However, the researcher limited the analysis to three main areas, namely vocabulary (analysis of positive/negative lexicons and pronouns), syntax (analysis of passive and active voice structures), and rhetorical devices (analysis of metaphor, modality, and repetition). Both speeches were delivered in English, and they were directly downloaded from the official website of King Abdullah II (www.KingAbdullah.jo).

### B. Data Analysis

Johnstone's (2008) framework is used to find and analyze persuasive strategies in the two speeches. In the first stage, the researcher has classified the two speeches based on textual analysis, namely use of vocabulary (analysis of positive/negative lexicons and pronouns), syntax (analysis of passive or active voice), and rhetorical devices (analysis of metaphor, modality, and repetition). In the second stage, the researcher classified the data based on the three major persuasive strategies proposed by Johnstone (2008).

Below is an illustration of the persuasive strategies and techniques proposed by Johnstone (2008):

TABLE 1
PERSUASIVE STRATEGIES AND TECHNIQUES

| Persuasive Strategy | Techniques |
|---|---|
| Quasilogical Strategy (arguments based on rationality) | The quasi-logical arguer utilizes the following techniques:<br>a) informal use of Mathematical notion of transitivity or syllogistic reasoning in constructing arguments,<br>b) logical connectives, such as "thus", "hence", "therefore", "accordingly", "consequently", etc.,<br>c) subordinate clauses that relate premises to conclusions, such as "conditional clauses" and "cause clauses",<br>d) enthymeme, and<br>e) rhetorical questions,<br>so as to arrive at a valid logical conclusion. |
| Presentational Strategy (arguments based on involvement) | The speaker can create involvement and arouse audience's consciousness by utilizing the following techniques:<br>a. rhythmical flow of words,<br>b. rhythmical flow of sounds or poetic alliteration,<br>c. imagery,<br>d. parallelism,<br>e. repeating claims, paraphrasing them, and calling attention to them,<br>f. visual metaphors ("look", "see", "behold")<br>g. deixes, such as "here", "now", "this", etc.<br>h. simile, and<br>i. metaphor. |
| Analogical Strategy (arguments based on teaching using narrative | Analogical arguer constructs his argument throughout:<br>a. calling to mind a traditional wisdom in the mode of storytelling,<br>b. reminding audience of the time-tested values,<br>c. making use of formulaic language such as "that reminds me of …", "you know that what they say",<br>d. utilizing the words and proverbs of the ancestors, and<br>e. referring to timeless past events ("once upon a time…"). |

## V. RESULTS AND DISCUSSION

This section presents the major findings of the current research. The findings are presented in a form of a table where frequencies and percentages are calculated. The major findings of the current research are as follows:

### A. Findings Related to the First Research Question

**Findings revealed that** King Abdullah II employed a total of three major persuasive strategies as well as several persuasive techniques within each strategy to illustrate this, the quasilogical strategy includes persuasive techniques, namely syllogistic reasoning, logical connective, and subordinate clauses. Moreover, the presentational strategy includes persuasive techniques such as metaphor, repetition, deixes, visual metaphor, Parallelism, imagery, alliteration, and rhythmical flow of words. Finally, the analogical strategy includes two persuasive techniques, namely reminding the audience of the time-tested values and calling to mind traditional wisdom in the mode of storytelling.

TABLE 2
THE DISTRIBUTION OF THE PERSUASIVE STRATEGIES USED IN THE FIRST SPEECH AND EXAMPLES OF EACH STRATEGY

| No | Strategy | Technique | Examples |
|---|---|---|---|
| 1 | **Quasilogical strategy** | Syllogism | Rebuilding our international system towards a more inclusive economic recovery starts from the ground up, through mutually beneficial, bilateral, trilateral, and regional partnerships that form a global safety net to alleviate poverty and unemployment, bolster food security, and safeguard our environment |
| | | | Indeed, real, sustainable development that is truly felt by all peoples has perhaps never been more needed than it is today, to help us overcome the COVID-19 crisis and its humanitarian and economic ramifications, which will continue well beyond this pandemic |
| | | subordinate clauses that relate premises to conclusions, such as "conditional clauses" and "cause clauses" | Striking all countries at an unprecedented, universal scale, this crisis should also be seen as an opportunity for all of us, if we act decisively, and act together. |
| | | | We in Jordan have been working with our partners in the region, and beyond, to invest in the strengths and resources of each one of us and build complementarities for the shared prosperity of our world, and the wellbeing of our peoples. |
| | | logical connectives, such as "thus", "hence", "therefore", "accordingly", "consequently", etc. | So in your discussions today and in the days ahead, instead of looking at problems to solve, I urge you to look at opportunities to seize, and ways to collaborate, to rebuild a truly global, inclusive system that leaves no one behind. |
| | | | We are all in this together, and the sooner we realize it, the better. |
| 2 | **Presentational strategy** | Deixes such as "here", "now", "this", etc. | This pandemic and its long-term consequences have exacerbated the longstanding crises in our world. |
| | | | And we are ready to build on this potential, to become a launch-pad and |

| | | | |
|---|---|---|---|
| | | | a regional hub that facilitates international and regional efforts to respond to the challenges ahead. |
| | | Visual metaphor ("look", "see", "behold") | So in your discussions today and in the days ahead, instead of looking at problems to solve, I urge you to look at opportunities to seize, and ways to collaborate, to rebuild a truly global, inclusive system that leaves no one behind. |
| | | | Striking all countries at an unprecedented, universal scale, this crisis should also be seen as an opportunity for all of us, if we act decisively, and act together. |
| | | Imagery | We must begin by rethinking our entire global system, to become more integrated, resilient, and just. |
| | | | This pandemic and its long-term consequences have exacerbated the longstanding crises in our world. |
| | | Metaphor | The way forward must be rooted in a re-globalization that fortifies the building blocks of our international community, by enabling our countries to strike a balance between self-reliance and positive interdependence, enabling us all to jointly mount a holistic response to all crises facing our world—a response that strengthens our global economy, but also addresses inequalities; a response that leads to technological and industrial progress, but also ensures the sustainability of our shared environment. |
| | | Parallelism | The way forward must be rooted in a re-globalization that fortifies the building blocks of our international community, by enabling our countries to strike a balance between self-reliance and positive interdependence, enabling us all to jointly mount a holistic response to all crises facing our world—a response that strengthens our global economy, but also addresses inequalities; a response that leads to technological and industrial progress, but also ensures the sustainability of our shared environment. |
| | | | The COVID-19 crisis has led Jordan to invest in its agricultural, ICT, medical, and pharmaceutical capabilities, in partnership with the private sector, to help ourselves and others.  And we are ready to build on this potential, to become a launch-pad and a regional hub that facilitates international and regional efforts to respond to the challenges ahead. |
| | | rhythmical flow of sounds or poetic alliteration | Rebuilding our international system towards a more inclusive economic recovery starts from the ground up, through mutually beneficial, bilateral, trilateral, and regional partnerships that form a global safety net to alleviate poverty and unemployment, bolster food security, and safeguard our environment. |
| | | | The climate crisis, poverty, hunger, unemployment, and social and economic inequalities have worsened after years of ineffective collective action. |
| | | rhythmical flow of words | The COVID-19 crisis has led Jordan to invest in its agricultural, ICT, medical, and pharmaceutical capabilities, in partnership with the private sector, to help ourselves and others. |
| | | | The climate crisis, poverty, hunger, unemployment, and social and economic inequalities have worsened after years of ineffective collective action. |
| | | repeating claims, paraphrasing them and calling attention to them | The way forward must be rooted in a re-globalization that fortifies the building blocks of our international community, by enabling our countries to strike a balance between self-reliance and positive interdependence, enabling us all to jointly mount a holistic response to all crises facing our world—a response that strengthens our global economy, but also addresses inequalities; a response that leads to technological and industrial progress, but also ensures the sustainability of our shared environment. |
| 3 | **Analogical strategy** | reminding the audience of the time-tested values | We must begin by rethinking our entire global system, to become more integrated, resilient, and just. |
| | | calling to mind traditional wisdom in the mode of storytelling | In the name of God, the Compassionate, the Merciful |

TABLE 3
THE DISTRIBUTION OF THE PERSUASIVE STRATEGIES USED IN THE SECOND SPEECH, AS WELL AS EXAMPLES OF EACH STRATEGY

| No | Strategy | Technique | Examples |
|---|---|---|---|
| | **Quasilogical strategy** | Syllogism | It is a moral duty to treat the vaccine, as a global public good that ensures that low-income and poor countries are not left at the end of the waiting line, as high-income countries buy the majority of the most promising vaccines. |
| | | | And as Professor Schwab said, as host of the second highest number of refugees per capita globally, Jordan continues to protect refugees in its pandemic response, and we are among the first countries in the world to start vaccinating refugees for free. But international support is also essential. |
| | | subordinate clauses that relate premises to conclusions, such as "conditional clauses" and "cause clauses" | As one of the world's water poorest countries in the world, Jordan is acutely aware of the threat of climate change. |
| | | | As part of our pandemic response, Jordan enabled nearly 13,000 SMEs to move from the informal to the formal economy, and we are one of the top global reformers in the Ease of Doing Business report in 2020. Our economy is ready to recover but in collaboration with the private sector. |
| | | logical connectives, such as "thus", "hence", "therefore", "accordingly", "consequently", etc. | So investing in SMEs, the backbone of growing economies, is a must to expedite recovery. |
| | | | And so let us rethink and re-invent those ever-present terms of globalization, multilateralism, and international community. |
| 2 | **Presentational strategy** | Deixes such as "here", "now", "this", etc. | And here we must ensure the efficient and equitable distribution of COVID vaccines as well as treatments. |
| | | | We must collectively work to develop new policy tools to help us address the problems of today and tomorrow. |
| | | Visual metaphor ("look", "see", "behold") | This pandemic has made us all equal. And let that be one of the positive lessons we take from this difficult time, as we look ahead. |
| | | Imagery | Let our empathy drive our progress and recovery, |
| | | | And our attention to climate change is also key, as we work to counter the global threat of food insecurity, which has become even graver, in the wake of the COVID pandemic, with millions of people at the threat of starvation. |
| | | Metaphor | The pandemic continues to ravage our world, and we have barely scratched the surface of its long-term humanitarian and economic implications. |
| | | | So investing in SMEs, the backbone of growing economies, is a must to expedite recovery. |
| | | Parallelism | As we work to heal together, we must use the clarity afforded to us in adversity, to move confidently into a brighter future together. |
| | | | We need to turn multilateral trade into a tool for peace and shared prosperity, by increasing the resilience of supply chains, and fostering the integration of developing countries, to promote inclusive growth. |
| | | | Our global priorities must also include improving access to education and reducing the digital divide while preparing the labour force for the jobs of tomorrow—which are quickly becoming the jobs of today. |
| | | rhythmical flow of sounds or poetic alliteration | The pandemic has painfully proven to us that returning to business as usual is neither sustainable nor effective. |
| | | | And here we must ensure the efficient and equitable distribution of COVID vaccines as well as treatments |
| | | | The pandemic has painfully proven to us that returning to business as usual is neither sustainable nor effective. |
| | | rhythmical flow of words | Let us put equality, inclusivity, and dignity at the heart of what they stand for. |
| | | | So we must work collectively to promote the adoption of sustainable agri-tech solutions that improve the resilience of global food systems, to ensure accessibility, affordability, and quality, while protecting our environment. |
| | | repeating claims, paraphrasing them and calling attention to them | We plan for our recovery to be rooted in green development and infrastructure projects. |
| | | | As we work to heal together, we must use the clarity afforded to us in adversity, to move confidently into a brighter future together. |
| 3 | **Analogical strategy** | reminding the audience of the time-tested values | as we build bridges to allow the better exchange of not only vital supplies and expertise but also the exchange of hope and positive ideas. |
| | | | let that be one of the positive lessons we take from this difficult time, as we look ahead. |
| | | calling to mind traditional wisdom in the mode of storytelling | Let that lesson teach us not to ignore the greater pandemic of climate change. |
| | | | COVID has been a harsh reminder that what we do to nature has dangerous consequences. |

*B. Discussion of the Findings Related to the First Research Question*

This section addresses the discussion related to the findings of the first research question. Findings reveal that King Abdullah II employed quasilogical, presentational, and analogical persuasive strategies in his two speeches to better persuade his audience with his viewpoints regarding the covid 19 pandemic and its consequences (See Tables 2 and 3).

It can be stated that King Abdullah II deployed the three persuasive strategies. However, he was intentionally using them in a way that serves his own political goals and interests. For example, King Abdullah II resorted to the quasilogical strategy whenever he wanted to use the power of logic and rationality. He also resorted to the Presentational strategy when he wanted to create a sense of engagement with his audience and attract their attention. Finally, he resorted to the analogical strategy to persuade his audience through religious sayings, and traditional wisdom and remind his audience of the values of the past and present.

*C. Findings Related to the Second Research Question*

TABLE 4
THE DISTRIBUTION OF FREQUENCIES AND PERCENTAGES OF THE PERSUASIVE STRATEGIES USED IN THE TWO SPEECHES

| No | Persuasive strategy | Frequency | Percentage |
|---|---|---|---|
| 1 | Quasilogical strategy | 24 | 20.9 % |
| 2 | Presentational strategy | 82 | 71.30 % |
| 3 | Analogical strategy | 9 | 7.80 % |
| Total | - | 115 | 100% |

As noted in table 4 above, results revealed that in the two speeches, the presentational strategy was the most frequently used persuasive strategy with a total of eighty-two frequencies, recording a percentage of (71.30 %). The second most frequently used persuasive strategy was quasilogical, with twenty-four frequencies recording a percentage of (20.9 %) in the two speeches. The least frequently used persuasive strategy was analogical, with nine frequencies recording a percentage of (7.80 %) in the two speeches.

In terms of the frequency of the persuasive techniques employed by King Abdullah II in the two speeches, table 5 below presents the findings and shows the most and the least frequently used persuasive techniques employed in the two speeches.

TABLE 5
THE DISTRIBUTION OF FREQUENCIES AND PERCENTAGES OF THE TECHNIQUES USED IN THE TWO SPEECHES

| No | Strategy | Technique | Frequency | Percentage |
|---|---|---|---|---|
| 1 | Quasilogical strategy | Syllogism | 14 | 12.18 % |
| | | subordinate clauses that relate premises to conclusions, such as "conditional clauses" and "cause clauses" | 5 | 4.34 % |
| | | logical connectives, such as "thus", "hence", "therefore", "accordingly", "consequently", etc. | 5 | 4.34 % |
| 2 | Presentational strategy | Deixes such as "here", "now", "this", etc. | 30 | 26.08 % |
| | | Visual metaphor ("look", "see", "behold") | 3 | 3 % |
| | | Imagery | 11 | 9.56 % |
| | | Metaphor | 7 | 6 % |
| | | Parallelism | 10 | 8.69 % |
| | | rhythmical flow of sounds or poetic alliteration | 7 | 6 % |
| | | rhythmical flow of words | 7 | 6 % |
| | | repeating claims, paraphrasing them and calling attention to them | 7 | 6 % |
| 3 | Analogical strategy | reminding the audience of the time-tested values | 5 | 4.34 % |
| | | calling to mind traditional wisdom in the mode of storytelling | 4 | 3.47 % |
| Total | - | - | 115 | 100 % |

Table 5 above shows the distribution of frequencies and percentages of the techniques used in the two speeches. Results of the analysis of the two speeches indicated that deixes were the most frequently used technique, with (30) frequencies recording a percentage of (26.08 %). Results also revealed that syllogism has ranked as the second most frequently used technique, with (14) frequencies recording a percentage of (12.18). Additionally, it revealed that the third most frequently used technique was imagery, with (11) frequencies recording a percentage of (9.56 %). Parallelism ranked as the fourth most frequently used technique in the two speeches, with (10) recording a percentage of (8.69 %). Moreover, four different techniques, namely rhythmical flow of sounds or poetic alliteration, rhythmical flow

of words, repeating claims, paraphrasing them, and calling attention to them, and metaphor, have all ranked as the fifth most frequently used techniques, with (7) frequencies in each recording, a percentage of (6 %). Furthermore, three different techniques, viz. subordinate clauses, logical connectives, and reminding the audience of the time-tested values, have all ranked as the sixth most frequently used techniques, with (5) frequencies, recording a percentage of (4.34 %). Calling to mind traditional wisdom in the mode of storytelling was ranked seventh with (4) frequencies, recording a percentage of (3.347%). Finally, the least frequently used technique was visual metaphor, with (3) frequencies recording a percentage of (3 %).

### D. Discussion of the Findings Related to the Second Research Question

This section addresses the discussion related to the findings of the second research question. the presentational strategy was the most frequently employed persuasive strategy by King Abdullah II in his two speeches at the WEF regarding the covid 19 pandemic. It could be argued that presentational strategy was the most frequently employed strategy because King Abdullah II aimed at engaging his audience and getting them involved through the manipulation of rhetorical devices such as metaphors, visual metaphors, repetition, the rhythmical flow of words, rhythmical flow of sounds, imagery, parallelism, and deixes. It could also be argued that King Abdullah II employed the presentational strategy in the two speeches to attract the attention of his audience via rhetorical devices such as the rhythmical flow of sounds and words. Thus, he employs such techniques to achieve his goal of persuading his audience with his viewpoints regarding the covid 19 pandemic.

The second most frequently employed persuasive strategy used by King Abdullah II in his two speeches was the quasilogical persuasive strategy which is based on rationality and logic. One possible reason for using the quasilogical persuasive strategy by King Abdullah II is that he wishes to push his audience to logically think about the covid 19 pandemic and make them realize that it has a detrimental effect on the economy of the world. Another possible reason for using the quasilogical persuasive strategy by King Abdullah II could be that he wishes to highlight the importance of solidarity among the international community and the importance of collective efforts to fight and reduce the consequences of the covid 19 pandemic via the use of syllogistic reasoning, subordinate clauses, and logical connectives. Finally, King Abdullah II's use of such techniques of quasilogical persuasive strategy aims at better persuading his audience with his viewpoints regarding the fight against the covid 19 pandemic.

The least frequently employed persuasive strategy used by King Abdullah II in his two speeches was the analogical persuasive strategy that is manifested via the use of traditional wisdom or religious sayings, as well as reminding the audience of time-tested value techniques. One possible justification for the use of analogical persuasive strategy by King Abdullah II is that he aims to boost the spiritual values and the morale of his audience and make them believe his thoughts and ideas regarding the covid 19 pandemic. Besides, King Abdullah II resorted to reminding his audience of time-tested values to motivate them to receive his ideas and persuade them with his ideas, insight, and vision towards the pandemic. One possible last justification for the use of analogical persuasive strategy by King Abdullah II could be that he seeks to offer his audiences hope and positivity amidst the challenges of the covid 19 pandemic such as unemployment, poverty, hunger, climate change, and among others. the findings of the second research question are in line with Maeedi and Jasim (2021) who concluded that the most frequently employed persuasive strategy in a stylistic study of Saki's short story "The Lumber Room," was the presentational persuasive strategy followed by quasilogical persuasive strategy and the least frequently employed strategy was the analogical persuasive strategy (see Table 4).

Considering the description of the findings related to the second research question in table 5, deixes seem to be employed intentionally by King Abdullah II to move his audience and get them engaged with the ideas he proposes.

The findings of the second research question of the current study are in line with Tanko et al. (2021) who concluded that deixes were the most frequently employed technique in the speech of the Nigerian President, Muhammadu Buhari, to move his audience and create a high sense of involvement with them.

Similarly, Syllogism has also been used as the second highest frequently persuasive technique in the two speeches and this could be attributed to the assumption that King Abdullah II has resorted to the power of logic and rationality to better persuade his audience with the ideas he proposes to his audience in his speeches. According to Johnstone (2008), the main goal of syllogistic reasoning is to encourage the audience to agree with the point of view of the arguer through the power of reasoning and rationality.

Moreover, imagery and Parallelism have been used as the third and the fourth highest frequently used persuasive techniques across the two speeches. It can be stated that King Abdullah II has used the former to create a sensory image to facilitate persuasion as well as to create a vivid image for his audience to enable them to understand his viewpoint. The latter, however, seems to be employed by King Abdullah II rather intentionally to make his speech solid, cohesive, and memorable to his audience, so his audience will still remember or recall his words or extracts of his speech. Another potential interpretation behind the use of parallelism could be that the speech giver wishes to create a rhythmical effect on the hearers or addressees to catch their attention, capture their hearts and keep them engaged with the speech giver. The use of all these techniques has one thing in common: persuading the audience of a given point of view and keeping the audience involved, moved, and focused on the speech giver.

## VI. CONCLUSION

The researcher concluded that King Abdullah II employed three persuasive strategies, namely quasilogical, presentational and analogical persuasive strategy in the two speeches respectively. Moreover, the Findings revealed that out of the three employed strategies, the presentational strategy was the most frequently used in the two speeches because King Abdullah II intends to keep his audience involved and wishes to attract their attention. The second most frequently used strategy in the two speeches was the quasilogical persuasive strategy and this could be attributed to the assumption that King Abdullah II resorted to the power of logic and rationality to persuade his audience. The last employed persuasive strategy in the two speeches was the analogical persuasive strategy and this could also be attributed to the assumption that he wanted to move, involve, and engage his audience with his opinions thus he finds it easier to persuade his audience with his viewpoints.

Additionally, out of the persuasive techniques that belong to the presentational strategy in the two speeches, deixes was the most frequently persuasive technique employed by King Abdullah II. This can be interpreted as King Abdullah II's wish to engage his audience and get them involved in his discourse. Imagery ranked second in terms of frequency followed by parallelism which ranked third then it was followed by metaphor, the rhythmical flow of sound, or poetic alliteration, rhythmical flow of words, and repetition ranked fourth. Finally, the visual metaphor was the least frequently employed a persuasive technique that belongs to the presentational strategy in the two speeches.

Out of the persuasive techniques used in the quasilogical persuasive strategy in the two speeches, syllogism was the most frequently used persuasive technique employed by King Abdullah II. This could be attributed to the assumption that King Abdullah II resorted to the power of rationality, logic, and reasoning to persuade his audience with his ideas and thoughts. Both subordinate clauses, as well as logical connectives, were the second and the least frequently used techniques in the two speeches.

As for the persuasive techniques employed within analogical strategy in the two speeches, both reminding the audience of the time-tested values and calling to mind traditional wisdom in the mode of storytelling techniques were the most frequently persuasive techniques by King Abdullah II.

## APPENDIX A

(The first speech was delivered at the WEF Sustainable Development Impact Summit on the 21st of September 2020.)
In the name of God, the Compassionate, the Merciful,
Your Excellencies,
Dear Friends:
I am delighted to help launch this much-needed discussion at such a crucial time, and I thank my dear friend Professor Schwab for his dedication to bringing about positive change in our world.

Indeed, real, sustainable development that is truly felt by all peoples has perhaps never been more needed than it is today, to help us overcome the COVID-19 crisis and its humanitarian and economic ramifications, which will continue well beyond this pandemic.

Striking all countries at an unprecedented, universal scale, this crisis should also be seen as an opportunity for all of us, if we act decisively, and act together.

We must begin by rethinking our entire global system, to become more integrated, resilient, and just. A globalised world cannot thrive by leaving its most vulnerable communities behind. We are all in this together, and the sooner we realise it, the better.

Rebuilding our international system towards a more inclusive economic recovery starts from the ground up, through mutually beneficial, bilateral, trilateral, and regional partnerships that form a global safety net to alleviate poverty and unemployment, bolster food security, and safeguard our environment.

We in Jordan have been working with our partners in the region, and beyond, to invest in the strengths and resources of each one of us, and build complementarities for the shared prosperity of our world, and the wellbeing of our peoples.

The COVID-19 crisis has led Jordan to invest in its agricultural, ICT, medical, and pharmaceutical capabilities, in partnership with the private sector, to help ourselves and others. And we are ready to build on this potential, to become a launch-pad and a regional hub that facilitates international and regional efforts to respond to the challenges ahead.

My friends,
This pandemic and its long-term consequences have exacerbated the longstanding crises in our world. The climate crisis, poverty, hunger, unemployment, and social and economic inequalities have worsened after years of ineffective collective action.

The way forward must be rooted in a re-globalisation that fortifies the building blocks of our international community, by enabling our countries to strike a balance between self-reliance and positive interdependence, enabling us all to jointly mount a holistic response to all crises facing our world—a response that strengthens our global economy, but also addresses inequalities; a response that leads to technological and industrial progress, but also ensures the sustainability of our shared environment.

So in your discussions today and in the days ahead, instead of looking at problems to solve, I urge you to look at opportunities to seize, and ways to collaborate, to rebuild a truly global, inclusive system that leaves no one behind.

I wish you a fruitful summit.
Thank you.

APPENDIX B

(The second speech was also delivered by King Abdullah II on the 28th of January 2021, at the WEF Davos Agenda.)

In the name of God, the Compassionate, the Merciful,

My dear friends:

It is a pleasure to join your insightful discussions, and I thank my friend, Professor Schwab, for inviting me to be part of this very important meeting.

We begin a new year with many of the challenges that marked the last one still rippling into just about every sector. The pandemic continues to ravage our world, and we have barely scratched the surface of its long-term humanitarian and economic implications.

Yet, I believe there is a glimmer of hope. Some vaccines are ready, and as we start this long, overdue healing process, we are better served trying to heal this together.

And here we must ensure the efficient and equitable distribution of COVID vaccines as well as treatments. It is a moral duty to treat the vaccine, as a global public good that ensures that low-income and poor countries are not left at the end of the waiting line, as high-income countries buy the majority of the most promising vaccines.

Amidst these challenging times, safeguarding the health and wellbeing of refugees remains a global responsibility. And as Professor Schwab said, as host of the second highest number of refugees per capita globally, Jordan continues to protect refugees in its pandemic response, and we are among the first countries in the world to start vaccinating refugees for free. But international support is also essential. We must collectively work to develop new policy tools to help us address the problems of today and tomorrow.

In Jordan, we have been able to double the rate of financial inclusion over the past six years, by relying on digital approaches to increase access to finance for Jordanians and refugees alike. And mobile money account ownership increased, as we sought innovative solutions to support workers' families in need.

Our global priorities must also include improving access to education, and reducing the digital divide, while preparing the labour force for the jobs of tomorrow—which are quickly becoming the jobs of today.

So investing in SMEs, the backbone of growing economies, is a must to expedite recovery. As part of our pandemic response, Jordan enabled nearly 13,000 SMEs to move from the informal to the formal economy, and we are one of the top global reformers in the Ease of Doing Business report in 2020. Our economy is ready to recover, but in collaboration with the private sector.

My friends,

As we work to heal together, we must use the clarity afforded to us in adversity, to move confidently into a brighter future together.

The pandemic has painfully proven to us that returning to business as usual is neither sustainable nor effective. And so let us rethink and re-invent those ever-present terms of globalisation, multilateralism, and international community. Let us put equality, inclusivity, and dignity at the heart of what they stand for.

Our world needs a re-globalisation that seeks a sustainable, equitable and green recovery, that puts the wellbeing of our peoples and our planet first.

We need to put the emphasis on community, in international community, to focus on the shared values, aspirations, and ideals that unite us.

We need to turn multilateral trade into a tool for peace and shared prosperity, by increasing the resilience of supply chains, and fostering the integration of developing countries, to promote inclusive growth.

And we all need to rethink the way we deal with our planet. COVID has been a harsh reminder that what we do to nature has dangerous consequences. Let that lesson teach us not to ignore the greater pandemic of climate change.

This, I believe, is an urgent crisis that we must address together, through creative solutions that prioritise green investments and renewable energy. As one of the world's water poorest countries in the world, Jordan is acutely aware of the threat of climate change. We plan for our recovery to be rooted in green development and infrastructure projects.

And our attention to climate change is also key, as we work to counter the global threat of food insecurity, which has become even graver, in the wake of the COVID pandemic, with millions of people at the threat of starvation.

So we must work collectively to promote the adoption of sustainable agri-tech solutions that improve the resilience of global food systems, to ensure accessibility, affordability, and quality, while protecting our environment.

So my friends,

This pandemic has made us all equal. And let that be one of the positive lessons we take from this difficult time, as we look ahead. Let our empathy drive our progress and recovery, as we build bridges to allow the better exchange of not only vital supplies and expertise, but also the exchange of hope and positive ideas.

I hope that we let our humanity lead the way.

Thank you very much, Professor Schwab.

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# An Orchestration of Narcissistic Expressions in John Osborne's *The Picture of Dorian Gray -A Moral Entertainment:* A Reflection on Kohutian Self Psychology Psychoanalysis

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*Abstract*—This paper aims to provide an interdisciplinary space for fruitful debate concerning psychoanalytical representations of narcissism, narcissistic personality disorder, and its implications in artistic, literary, and health discourses. A close textual reading of John Osborne's most impressive play, The *Picture of Dorian Gray: A Moral Entertainment,* reveals narcissistic traits or abnormal behavior patterns in the protagonist, Dorian Gray, who, like the mythological narcissus, orchestrates a flurry of interpersonal abuse and antagonism. As such, the critical analysis and interpretation of the main character, Dorian, provides new therapeutic understanding to clinicians, academicians, parents, and mental health enthusiasts around the world and thereby helps recognize individuals with symptoms of NPD and efficiently deal with them on the grounds of empathy and wisdom as encapsulated in self-psychology psychoanalysis.

*Index Terms*—Kohut, self-psychology psychoanalysis, narcissistic personality disorder, self-object needs, empathy

## I. INTRODUCTION

Oscar Wild, the Irish author, is certainly one of the flamboyant literary figures who caught the literary world by storm with his trailblazing creative genius. He is notoriously known for his only novella, *The Picture of Dorian Gray*, which appeared in Lippincott's Magazine in 1890. The publication of the book had only a lukewarm reception as it shocked the common readers with its gross homosexual and narcissistic overtones and had to be subsequently censored and modified twice to suit the reading palate. Despite the controversy, the book has managed to sway and continues to attract the interests of general readers and authors all over the world, inspiring creative output in a variety of artistic media, including opera, music, literature, and, filmmaking as well.

*The Picture of Dorian Gray: A Moral Entertainment* by John Osborne is an intriguing play of Oscar Wilde's much-controversial novel, *The Picture of Dorian Gray*, which is deeply grounded in Wilde's personal experience. This melodrama recounts the harrowing tale of a young man who is engulfed by his narcissistic obsessions with ideal beauty and eternal youth and ventures into a Faustian gamble in a vain attempt to preserve his crumbling youth and virility by selling his soul in exchange for the perpetual charm. On being granted the boon, is adored by everyone, leads a debauched life of sins and perversions, and eventually meets his catastrophic end. The captivating tale tells in a very graphical way how an innocent boy's narcissistic pursuits and passions turn him into a selfish monster who ends up digging his own grave.

## II. METHODOLOGY

The present study employs both qualitative and descriptive approach to achieve the objectives of the critical examination of the drama by John Osborne*, The Picture of Dorian Gray: A Moral Entertainment*. Different primary and secondary sources that were collected from university and college libraries, online databases, and other sources have been researched and incorporated. The descriptive methodology has enabled researchers to extensively analyze the portrayal of narcissism and Narcissistic Personality Disorder present in the play.

## III. REVIEW OF LITERATURE

The popularity of Wilde's infamous narrative *The Picture of Dorian Gray* has not dwindled through the sands of time,

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and it continues to be one of the most influential literary masterpieces of the Victorian era. Despite the controversy, the book has managed to gravitate the interests of general readers and authors all over the world, inspiring creative output in a variety of artistic media, including opera, music, literature, and finally, filmmaking.

Critically examining the adapted version of John Osborne's *The Picture of Dorian Gray: A Moral Entertainment*, Sigalinggi (2010) posits the problem of morality and the characterization of Dorian Gray. Linda On examining the narcissistic mania, Taghizadeh and Jeihouni (2014) state that Dorian Gary's mental collapse is eventually caused by extreme narcissism, psychological trauma, and social isolation. Linda (2015) made a comparative analysis, unearthing the major impact of censorship on the main character's moral character in Oscar Wilde's *The Picture of Dorian Gray*, in contrast to the original unfiltered and censored versions. In exploring the concept of figure double in Mark Twain's historical novel *Pudd'nhead Wilson*, Taylor (1992) employs Freudian narcissism formulation and graphically demonstrates how Tom, the protagonist's sexual energy, is displaced by economic compulsion in the context of American slavery and the slave economy. Likewise, Campbell (2017) investigated the updated version of Dorian Gray, which was shown as a 27-episode web series on YouTube, set in contemporary America with a female Dorian Gray named Dori. Moreover, through the lens of 'Thing Theory', Bill Brown and Vittorio Gilles' 'embodied simulation', Dogan (2018) examined how the ontologically portrayed hero, Dorian Gray, becomes the embodiment of the portrait and human nature in a comparative analysis of the book version, *The Picture of Dorian Gray*, published in 1891, and the adapted film versions of *The Picture of Dorian Gray* (1945), *Dorian Gray* (2009). Similarly, Pereira (2019) emphasized in his study how The Picture of Dorian Gary's geographical portrayal and the unique setting of the story considerably hinder the reader's understanding in the context of deciphering the underlying meanings. Besides this, Christensen (2019) addressed the enigmatic aspect of why Wild preferred a "picture" instead of a "portrait" for the appreciation of his enchanting narrative, relying on the transcendental and metaphysical conceptions of visual art prevalent in the British tradition. Aliaga (2020) investigated effeminacy and aesthetic amorality in her work. Furthermore, Robinson (2021) used Victorian Gothic, Greek myth, psychic duality, monster theory, and the Faustian pact as examples to show how allusions and influences work.

However, in literature, Heinz Kohut coined the phrase "narcissistic personality disorder" in 1968 and proposed the "deficit model" through his Self-Psychology approach. Kohut contends that a lack of parental empathy leads to the development of a narcissistic personality in children. Grandiose omnipotence develops as a defensive response against the disruption of the self since the distinct merging of the "grandiose self" and the "idealized parental imago" does not take place (Kohut, 1971). Later on, Kernberg proposed the Object Relations approach, emphasizing conflict and antagonism in the psychological development of narcissism. Kernberg posits that the early childhood experiences of parental indifference or hostility drive the child to retreat into thoughts of specialness. It is these impulses that cause the obsessional grandiose self-structure that develops, protecting a child from his or her frustration at not being able to integrate good objects into the process of "self" (Kernberg, 1974). Furthermore, the successors in the field of psychiatry developed the concept of a narcissistic personality type with their divergent concepts. For instance, Ehrlich's (2021) notion on theories of the true and false self as proposed by Winnicott of late.

## IV. HEINZ KOHUT'S BIPOLAR SELF AND PATHOLOGICAL NARCISSISTIC PERSONALITY

Self-psychology is one of the more comprehensive, seminal psychoanalytic theories spawned by Heinz Kohut (1971, 1977, 1984) that emphasizes the constructs of empathy and cohesive self-structure. According to Kohut, empathy is a vital technique for obtaining the necessary knowledge about the client. Empathy enables clinical experts to help their patients define and therapeutically resolve their challenges. Through this vicarious introspection or empathetic understanding, Kohut posits, clinicians could help patients formulate self-awareness and realize the connection between their past experiences and how they have a punctuated psychological bearing on their present challenges in life. Kohut (1966, 1971) also avows that both the psychotherapist and the client would become cognizant of the patient's unmet needs or requirements related to self-deficiencies over time. Furthermore, for Kohut, the development of the nuclear self is comprised of two-dimensional nature: mirroring self-image or grandiosity (someone who validates and reacts to the infant's intrinsic feelings of grandeur, power, and perfection); and idealizing parent imago (someone whom the infant could admire and internalize as an ideal of tranquility, assurance, and omnipotence) within the ambit of self-psychology. The formation of a healthy sense of self is constituted and developed as a result of the conflict and harmony that exist between the two variables, namely mirroring and Idealizing. Mirroring is a developmental process in which an infant's sense of grandiosity or omnipotence is mirrored and responded to by a self-object. In Kohut's view, Objects which we experience as part of our self are referred to as self-objects, and "a selfobject completes, stabilizes, soothes, and otherwise integrates" (Kohut, 1971, p.414). The mother is usually the first to administer this self-reflective role as a self-object, and as a result, the child perceives her as a part of herself. Due to a lack of ego restrictions, the child thinks of himself as limitless and all-powerful. When the mother as a "self-object" acknowledges the child's impulsive, showy behaviour with joy, she thus extends an "empathic mirroring." The child naturally internalizes the mother's positive ministrations and develops a sense of a healthy, cohesive self, which leads to a strong sense of self-worth. In Kohut's view, the desire for empathetic mirroring has a narcissistic quality to it. It is an intrinsic yearning for confirmation and identity that persists throughout a person's life. When the need to be liked and admired by others is too great, it can be a sign of narcissism, which can be unhealthy.

The "grandiose self," according to Kohut (1968/1978b, p. 67), is characterized by an overwhelming demand for affirmation. The "grandiose self" is one pole of the bipolar self, and this basic or "archaic" narcissism is the core that develops into a mature, "cohesive self" given the correct circumstances. The grandiose self becomes an obsession and the basis of a traumatized self when paternal ministrations to a child's mirroring requirements are missing or insufficient, it results in narcissistic character disorders. Whereas, Idealizing, which is another core aspect of the bipolar self, is the process by which a kid comes to understand and seeks to unite with the power of an omniscient self-object. Idealization, which is the basic mechanism of the self's opposite pole, strives to be united with its potential. Moreover, the child perceives the mother or father as an impeccable and all-powerful image, and the infant incorporates these flawless, idealized self-objects due to this lack of ego constraints. Disappointment and disillusionment creep in as these internalized images are at odds with the actual parents in real-life circumstances. This disappointment, on the other hand, catalyzes further healthy self-development. These flawless images or Idealized objects are now transformed by the child into a source of aspirations, ambitions, and values. In addition, these values, which drive an individual's motivation, provide an internal foundation of purpose and significance, as well as motivation for worthwhile goals. These goals are driven by more than just a sense of self, as shown by the intellectual, artistic, government, or societal projects that go beyond just individual goals (Kohut, 1977). Traumatic damage to either pole of a bipolar self can cause narcissistic defects. This stops the growth of a cohesive self and shows up in several psychopathologies, like drug addiction, sexual deviance, criminality, and an abnormal desire for mystical union with idealized, all-powerful religious or political figures.

Barring mirroring and idealizing, Kohut (1984), in his final publication, also acknowledged the emergence of the twinship selfobject as a unique part of the self since it persisted to manifest in the clinical setting as transference. This element of the self evolves as a result of the tension between the two poles of aspirations and ideals (Kohut & Wolf, 1978), and represents the repository of physiological activities that urge an individual to achieve his or her objectives. Its roots stem from an infant's need to obtain intrinsic abilities and skills by mirroring and collaborating with acceptable objects. In addition, the requirements of the subjective self are known as "self-object needs." For Kohut, the self, which is thus regarded as a process or system that organizes subjective experience, is the epicenter of a person's psychological existence consisting of perceptions, thoughts, beliefs, and dispositions toward oneself and the world (Kohut, 1971, 1977, 1984). Furthermore, Kohut thought of the "self" as a mental drive that is directly responsible for both psychological maturity and mental health. In Kohut's perspective on self-psychology, narcissism is not a defensive or aberrant state, but rather a natural and constructive process of normal development. Kohut (1971) postulates that the narcissistic curve of development starts as soon as a person is born and sets the stage for a person's successful growth.

From his clinical findings, Kohut is of the perspective that patients would reveal their transference or self-object needs during therapeutic sessions to the extent that therapists provide compassionate and empathetic attunement. The process of rehabilitation would begin with this insight, and patients make progress as they identify their own needs. When their needs are recognized and affirmed by the therapist, patients would gradually be able to get good self-objects and heal from past trauma and self-object deficits (Kohut, 1966, 1971).

## V. BACKGROUND AND DISCUSSION OF MANIFESTATION OF NARCISSISM IN DORIAN IN *THE PICTURE OF DORIAN GRAY –A MORAL ENTERTAINMENT*

*The Picture of Dorian Gray: A Moral Entertainment* by John Osborne is one of the most intriguing plays that revolves around a fascinating plot of how Dorian Gray, an exceedingly charming, wealthy, and naive young man, falls prey to the worldview of hedonism and epicureanism in the absence of adequate empathetic self-object or environment. In his blind pursuit of inordinate passions and pleasures, Dorian takes the incarnation of a grandiose narcissist, who then indulges in orchestrating a slew of narcissistic machinations, thus plunging people into untold miseries for the sake of safeguarding his fragile, fragmented "self," caught and tormented in the vortex of his actual world of aspirations, ambitions, and the idealized world of perpetual beauty as captured by Basil Hallward in his portrait. Self-psychological psychoanalytical scrutiny of the play also reveals the themes of parental absence and loneliness, and also how such an unpalatable condition psychologically deprives a child and culminates in full-blown narcissism, as it occurs in the case of Dorian Gray. Dorian Gray is presented as an incredibly handsome young man of 20 years of age, with impeccable mannerisms of the aristocracy. Dorian is the last grandson of Lord Kelso, an eminent aristocrat. Dorian's mother, Margret Devereux, was an extremely beautiful lady who fell in love with a penniless soldier and married him and begot Dorian against the will of her father, who then hired a goon and killed his son-in-law in an open challenge and took her daughter back. Embittered and traumatized by her father's act, Margret shunned Lord Kelso, never speaking a word with him until her death. Dorian was brought up in Shelby Royal under the custody of his grandfather, who bequeathed him an enormous inheritance and wealth after his demise. Thus, it's crystal clear at the very outset of the play that Dorian emerges as an abandoned child, lacking parental care, love, and validation, though he was born with a silver spoon. Thus, the structure of the 'nuclear self', whose healthy development requires the process of mirroring and idealizing on the part of parents, remains adversely affected and stumped in the nascent stages for Dorian as a child, signaling a potential kernel for the narcissistic defect. In other words, Dorian was deprived of the necessary self-object or intra-psychic experience due to the absence of his mother and the premature death of his father. Thus, Dorian as a child was conspicuously deprived of any positive "mirroring" ambiance during his infancy and missed out on one of the

developmental elements of the "bi-polar" self. On this ground, Kohut(2018) reinstates that narcissistic defects develop following traumatic damage in either of the bi-polar self's poles, which arrests the growth of a cohesive self and materializes in a variety of psychopathologies, such as drug addictions, sexual deviance, criminality, and an abnormal yearning for magical union with idealized, infinitely powerful religious or political figures. Moreover, this pronounced lack of "emphatic mirroring" and the need for positive intervention from his mother Margret prevented Dorian's "embryonic self" from internalizing a sense of grandiosity, perfection, self-worth, or value in himself. On this stance, Kohut underscores that "the feeling of being within the compass of human empathy may indeed exert a beneficial, wholesome, and, under certain circumstances, 'therapeutic' effect" (Kohut, 2014, p.398). This is certainly a disoriented, menacing hit to the self-esteem and self-cohesion of an abundantly beautiful kid like Dorian, who would otherwise have gained the cuddling attention and praise of everyone as the cynosure in a normal familial environment, as it were. Moreover, H. Kara, (2014) puts it, this profound absence of "symbiosis" (a merging experience with the caregiver) between the child and mother hatches the "ugly narcissistic duckling". Though Dorian's early childhood circumstances deprived him of potential emphatic attunement or mirroring self-object needs, the latter part of his early adulthood appeared to have compensated for the deficiencies. In this way, Dorian's meeting with the artist Basil Hallward and Lord Hendry Wotton in Basil's art studio has opened the floodgates for the lapsed and much-needed "mirroring selfobject" and the "idealizing parent imago" experience for Dorian.

Moreover, Basil, enamoured by the cherubic beauty and the countenance of Dorian, offers to draw his portrait and falls in love with Dorian in the process. The interactions, affiliation, and affection that he develops for Dorian and the Portrait are nothing short of motherly ministrations and care. Basil's very confession that there is an intrinsic, enigmatic bond between him and the portrait; his motherly cautions not to be influenced by the evil incarnate, Lord Hendry Wotton; his periodical chidings to Dorian to turn over a new leaf; and above all, on knowing the duplicated, debauched lifestyle of Dorian from the hideous transformation of the image in the portrait; his final pleadings to repent before being murdered in cold blood by the latter; all his actions and motives only illustrate that Basil Hallward accords immense motherly symbiotic attunements and fulfills the mirroring self-object needs of Dorian. The following conversation illustrates this standpoint.

> "LORD HENDRY.Is he fond of you?
> BASIL. He likes me I think…Although, now and then, he seems to have a real delight in giving me real pain. I flatter him.
> BASIL. Dorian Gary has a simple and beautiful nature. Don't try to influence. For my sake, and my work's sake. Mind, Harry, I'm trusting you.
> LORD HENRY. What nonsense you do talk! Come". (p. 21-22)

However, Basil's empathetic resonance with Dorian is short-lived and can no longer hold the momentum when Lord Hendry Wotton arrives in the mindscape of Dorian with the proposition of new hedonism and Epicureanism. Hendry, with his doctrine of aesthetic pursuit and self-development, which according to him, is the ultimate purpose of one's life, lures the young, responsive, innocent Dorian into becoming a wild seeker of unbridled passions and vile sensations. Thus, through his acquaintance and subsequent guidance as a mentor, Lord Hendry Wotton ominously influenced the young lad, giving him wings to flutter and soar into the world of pleasure-centric hedonism on the pretext of aestheticism to the point of no return. As a consequence, Lord Hendry Wotton supplements the second component of the bipolar self-structure needed for the normal development of a cohesive self, totally severing Dorian from all forms of pre-oedipal attunements that Basil Hallward semiotically extends. That is to say, Lord Hendry compensates to a greater extent for the lost self-object needs of the idealized parent image for Dorian Gray throughout the play.

> "LORD HENRY. He's right. You are indeed a wonderful creation. You know more than you think you know. Just as you know less than you want to know.
> (DORIAN is disturbed.)
> LORD HENRY. You mustn't let yourself become sunburnt. It would be most unbecoming.
> DORIAN. (Laughs.) What could it possibly matter?
> LORD HENRY. It should matter everything to you.
> DORIAN. Why?
> LORD HENRY. You have the most marvellous youth. And that is the one thing worth having.
> DORIAN. Well, I don't feel that, Lord Henry.
> LORD HENRY. Don't frown so, Mr. Gray. Beauty is a form of genius. Higher, in fact. It requires no explaining. It is one of the great facts of the world. Like sunlight on water or the darkness of seasons. Or whatever we call these things. It makes princes of those who have it. Do you smile? Ah-when you have lost it will be no time to smile... Let nothing be lost upon you. Be afraid of nothing. A new sensation-horizon-that is what our century wants. You might be its visible-oh, symbol if you like. The reaches of your personality are endless. For a season. (Pause.) The moment I met you I saw that you were unconscious of what you might be. I felt I must tell you. The twenty-year pulse becomes sluggish. Limbs fail. Senses rot. Become cringing puppetry there is absolutely nothing else in the world. Youth-no…there is absolutely nothing else in the world". (p.22-23)

Not to say the least, the pattern of twinship or alter ego self-object transference is equally very evident in the

relationship between Dorian and his interim love interest, Sybil Vane, in the play. Twinship self-object needs arise out of the conflict between internalized values, ambitions, and idealized goals that a child acquires through the process of mirroring and idealizing. It emerges out of the child's desire to exhibit the acquired skills and values by way of collaborating the same with acceptable objects in real life. Dorian, having received the mirroring selfobject experience through adequate validation and appreciation from Basil Hallward and the idealized parent imago experience in the reception and the inoculation of eternal youth and perpetual beauty meted out by Lord Hendry Wotton, becomes narcissistically obsessed with his own image as a paragon of immortal beauty as captured in the portrait by his painter friend Basil Hallward. As Sandler (1966) puts it, one of the tactics utilized by the kid in an effort to re-establish the basic state of narcissism, the sensation of being loved, is identification with and imitation of an idealized object.

This relentless pursuit leads Dorian to engage in a Faustian gamble of selling his own soul in exchange for the perpetual good looks that he so yearns for. This means that he would retain his youth and beauty perpetually while the portrait grows wizened and old as time progresses. After this momentous yet tantalizing revelation through Lord Hendry Wotton, it dawns on Dorian, lulling him into an irrecoverable fixation that worshipping and preserving that ideal youth and handsomeness he himself so embodies ought to be the very purpose of his life no matter what comes in his way.

However, he is conflicted when he meets Sybil Vane and falls in love with her and, presumably, for her acting skills as a promising Shakespearian actress. Not only does Sybil Vane reciprocate his proposal, but she idealizes and worships Dorian as an immaculate, ideal lover, so much so that she even relegates her entire acting career and even commits suicide when spurned by Dorian. In her short episode of courtship, Sybil offers twinship transference and thus fulfills alter ego self-object needs.

> "SIBYL. Dorian, you should have understood. But you understand now, don't you?
> SIBYL. Why I was so bad tonight? Why I shall always be bad. Why I shall never be any good again.
> DORIAN. Understand what?
> DORIAN. You are ill. When you are ill you shouldn't go on. You make yourself ridiculous. My friends were bored. I was bored.
> SIBYL. Dorian, before I knew you, acting was the one reality of my life. I only lived for the theatre. I thought it was all true what went on. And then you came-oh, my dearest, and you freed myself from all that. You taught me reality. Tonight, for the first time in my life, I saw the hollowness of everything I devoted myself to. You'd made me understand what love really is. My love, I've grown sick of shadows. You are more to me than any art could ever be. It all went… Take me away, Dorian-take me away with you where we can be quite alone. I hate the stage. I might mimic badly a passion I don't feel but I can't mimic one that burns me like this... You see what blasphemy it would be: to play at being in love?
> DORIAN. You have killed all that". (p.57-58)

In addition, Kohut is of the opinion that when the primary caregivers fall short of meeting their children's selfobject requirements by administering appropriate mirroring and idealizing experiences, the transmuting internalization process is disrupted, resulting in a narcissistic personality disorder. As a result, the development of a cohesive self remains hampered. However, the intense archaic desires for approval, validation, and twinship experiences would continue unabated. On this ground, Solomon (1973) postulates that the psyche continues to cling to a vaguely delimited image of absolute perfection. That is to say that the individual develops a persistent, primary "craving" for self-object experiences, and so his or her conduct is marked by a never-ending quest for selfobject needs that have not been fulfilled. Furthermore, when a child is exposed to traumatic events such as the death of a parent or the absence of a primal caregiver, social exclusion, or the absence of a primal caregiver, such disappointments and setbacks lead to the development of a psychological wall that protects the child from needless, unpleasant experiences stemming from unmet selfobject needs, in the wake of which a child, in his early adulthood, might develop a "contact-shunning personality," defined by Kohut and Wolf as "defensive avoidance of selfobject experiences and self-object demands"(1968/1978b,p.273).

Besides fitting into the three-dimensional kohutian self-psychological model of narcissism, Dorian also falls in line with the nosological prescription of a grandiose narcissist as stipulated in the DSM-V, which underscores the presence of any five of the nine diagnostic criteria, namely grandiosity, the fantasy of unlimited power, brilliance, ideal love, beauty, sense of entitlement, the requirement for self-admiration, interpersonal exploitation, lack of empathy, envy and arrogance. Of these said traits, Dorian seems to clearly embody most of them in general, and grandiosity, obsession with ideal love, beauty, interpersonal exploitation, lack of empathy, addiction to substance use, and sexual perversion in particular as defences to cover up his fragmented self.

It's observed from the development of Dorian's character from the outset to the tragic denouement that the seemingly innocent, well-mannered, refined, and responsive young Dorian literally turns into a savage narcissist under the Mephistophelian spell of his godfather Lord Hendry Wotton. Ever since the fateful revelation occurred to him, he became obsessed with a sense of grandiosity, his own ideal beauty, and eternal youth as captured in the canvas. Such was his fixation that he fell head over heels in love with his picture instantaneously which is evident when Basil offered to tear down the painstakingly drawn portrait instead of having a ruckus among comrades because of it, Dorian confessed his love for the portrait insisting it was part of himself and that the possession of it meant very dear to him.

To add to it, he ensured nobody meddled with the picture nor even take a fleeting glance at it as the portrait vividly recorded all the carnal sins revealing his depraved, debauched soul. This pervasive pattern of grandiose behavioural traits of a narcissist is found manifest in Dorian even in his choice of the submissive, dotting Sibyl Vane as his love interest.

The fact that it was her acting competency and good looks rather than genuine love that gravitated him so much to Sibyl Vane is the testimony that Dorian is clearly a narcissist who merely is preoccupied with entitlement with idealizing forms unlimited power, brilliance, love, etc. From this standpoint, Veronese et al. (2015) posit that admiration appears to be the most determining factor for a narcissist in their social lives. Narcissists prefer to look for potential partners with agentic traits such as competency and ambition over community values like compassion and emotional support. Narcissistic individuals tend to manipulate their partners in such a way as to make themselves feel valued and adored in romantic relationships. This can take many forms, such as narcissistic individuals chasing extremely desirable love partners (e.g., successful, gorgeous, and famous) as if they were mere "medals" that underline their personal worth as mating partners vicariously. Another common symptom of narcissism is that people with it are attracted to people who constantly pay attention to them and flatter them because this meets their need for respect and admiration. Dorian further demonstrates his narcissistic inclination blatantly spurning Sibyl when she couldn't deliver her acting skills due to lovelorn jitters in the presence of Basil Hall ward and Lord Hendry Wotton. It was his selfish motive and outlandish humiliation of Sibyl that ushered her to commit suicide. Moreover, Dorian out and out lacked empathy and could not establish any meaningful, congenial interpersonal relationships with anyone. He just goes on a roller-coaster ride of heartless manipulation with everyone all and sundry right from friends to lovers, servants, and party mates, just to achieve his pleasure-seeking intentions, thus exhibiting yet another dominant characteristic of narcissism. On this ground, Veronese et al. (2015) comment that one of the particular characteristics of pathological narcissism is a glaring difficulty in establishing and sustaining meaningful "loving" relationships with others. Their narcissistic fixation on their status and the fact that they perceive a committed relationship as a possible threat keep them from having meaningful relationships with other people or getting emotionally attached to them. The sole reason for this inability emanates from their intrinsic propensity to exploit relationships to accomplish their own needs. Moreover, Pathological narcissism is characterized by a lack of self-esteem and failure in interpersonal relationships. There is a dormant vulnerability underlining individuals with high levels of narcissistic grandiosity, which tends to be mitigated by assertive, dominating personality traits and a downplaying of emotional discomfort.

This is exemplified in Dorian's reckless act of jettisoning the earnest pleadings of his dear most friend Basil who only wished him good tidings beseeching Dorian to repent for his sins. Contrary to his implorations, Dorian ruthlessly murdered him, crushing his head against a table and stabbing him over and over again until the latter dropped dead. Similarly, Dorian's incessant frustrations impel him to lead a double standard lifestyle, one in the pretext of a courteous gentleman in the broad daylight and the other that of a clandestine, sadistic hedonist seeking carnal pleasures in filthy opium dens in the outskirts of East London during nights goes to prove that his fragile, disintegrated self-grapples with self-dysregulation and also with a sporadic sense of shame and guilt which is a marked symptom of a narcissist. At times, Dorian feels jealous and elated of his own beauty and youth etched in the portrait, while at other times feels remorseful and fuming with repugnance of what it has done to his soul whose graphic degeneration it vividly displays. He feels bitterly chastened learning the news of Sibyl Vane's premature death at one time but goes throwing caution to the wind claiming it was not his fault later. He feels remorseful for murdering his close confidant Basil and a little while later feels otherwise plotting to be scot-free of any involvement in the homicide. Thus Dorian is internally haunted by an enormous sense of shame and guilt trying to build a cohesive- self-oscillating between the ideal self and the actual self. On this Zeigler-Hill, (2010) points out that a sense of shame propels an adverse evaluation of the self as a whole rather than focusing on particular aspects of the self. That is to say, feeling ashamed or guilty about a particular behaviour leads to a disparity between the ideal and actual self. This negative repercussion, in turn, would hamper the development of healthy integration of a cohesive self.

Likewise, his manipulation of his scientist friend Allen Champel blackmailing him to do away with the corpse of Basil referring to it as 'the thing that is upstairs' lest he would expose his homosexual affairs is a clear symptom of arrogance and haughty behaviour of a narcissist. Above all, Dorian's impulsive addiction to Opium and innumerable heterosexual affairs as momentary relief and compensation for the void, guilt, and fragmented-self haunting within him and his final act of plunging a knife at the heart of the portrait in an attempt to revoke his impeccable image on the canvass, all verily illustrates the narcissistic obsession with which the protagonist Dorian launches an array of interpersonal and narcissistic abuse to achieve his ends. Commenting on this sexual promiscuity and addiction Kohut expounds that the addict uses their addictive behaviour to compensate for their low self-esteem and horrible sense of self-fragmentation.

## VI. LIMITATIONS AND FUTURE SCOPE OF THE STUDY

John Osborne's play *The Picture of Dorian Gray: A Moral Entertainment* is replete with the reverberation of narcissistic insinuations and proves to be the perfect epitome of narcissistic substructures. However, the exploration of the narcissistic paradigm in light of Kohutian self-psychology psychoanalysis has some limitations. Despite the fact that Kohut's contribution to the understanding of narcissistic individuals is based on "vicarious introspection," which

benefits a diverse audience of clinicians, parents, academicians, and healthcare professionals at large, his concept of "empathy" as a therapeutic tool remains ambiguous and polemic (Rowe & MacIsaac, 2004). Moreover, the current scrutiny of Osborne's play in light of self-psychology psychoanalysis is largely based on childhood trauma and parental and environmental deficiencies. As a result, the extrapolation of other potential factors such as etiological, marital, occupational, communal, and collective frontiers leading to narcissism remains largely unexplored, which also opens the door for new research.

## VII. CONCLUSION

In conclusion, Kohut asserts that the fulfillment of a child's selfobject needs, such as mirroring, idealization, and twinship, which are usually administered by the primary caretakers or parental figures, and a congenial environment, are crucial facets that positively contribute to the healthy development of a child. When a child's self-object needs are sufficiently looked after, his or her sense of self-assuredness, idealization and attunements are positively reinforced, which in turn progressively develops self-regulation and control. So, the child could take care of his or her own self-esteem and goals without having to depend on others. The child would also feel like he or she had a sense of direction and purpose in life Banai, E.et al., (2005). The abrupt absence or lack of these denominators can potentially take an adverse toll on the personality of a child during adulthood. Besides, individuals with comparatively low and mature self-object needs who are quite mindful of the relevance of these archaic needs of the self are reported to have developed credible self-regulation methods and possess a reasonable degree of self-worth and mental well-being. On the contrary, those who harbor robust and primitive self-object needs, or try to actively ignore these needs, appear to have serious self-concept disorders and hence have problems sustaining healthy feelings of grandeur, idealization, and sense of cohesiveness like the protagonist Dorian Gray, who, like the mythological Narcissus, being oblivious to his own self-object needs, even when he was at the very disposal of them many a time, tragically caught in the mire of self-admiration. Consequently, Dorian had a bloodcurdling end, paradoxically trying to do away with his own portrait that epitomized his archetypal youth and beauty for one and all. Dorian's catastrophe is the culmination of his own negation to crystalize on the ample source of self-object structures that life offered him along the way through some of the astounding characters like the motherly Basil Hallward, Sibyl Vane, the would-be spouse of Dorian, to name a few. But no matter what, Dorian gave in to his narcissistic wounds as he was deprived of adequate emphatic selfobject sources or environment during his childhood. Thus, the application of self-psychology in the given text and context not only asserts Kohut's transcendental concerns about the cohesion of the "individual self" but also proclaims his humanistic anxiety for the mental well-being of a group as a collective entity (Mann, 2015). Ironically Dorian's incessant orchestration of narcissistic maneuvers all along the play only proves to be a sobering requiem at the end. Had Dorian capitalized on the ameliorating, empathetic self-objects (i.e., people and positive experiences) and concentrated on meaningful goals and aspirations with 'revitalized confidence and enthusiasm' (Kohut & S.Wolf, 1978), he would certainly have averted his miserable lot and led a far more fulfilling life with prosperity and mental health. Above all, the scrutiny of narcissism has certainly gained a renewed vigor and momentum in clinical research and academic inquiry at a time as these when the narcissistic conundrum such as addiction to social media, compulsive consumerism, celebrity obsession and unabashed celebration of 'self' is sweeping all across cultures and continents at supercilious phase posing an imminent threat to mental health and well-being.

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# Exploring Topics and Sentiment in the English Version of Yassawi's *Divan-i Hikmet*: A Text Mining Approach

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*Abstract*—**Sufism seems to be still vital for the world nowadays. Concerning Central Asia, Hodja Ahmed Yassawi may be deemed one of the earliest Sufi there, and his most famous work, which contributed to the Islamisation of the Turks, is a collection of wisdom called Diwan-i Hikmet. Therefore, this study attempts to evaluate the piece content using text mining techniques. The authors ran a term frequency analysis to uncover prevailing topical terms underlying the text along with their co-occurrence. Besides, the nature of emotion reflected in the writing was assessed based on the analysis of sentiment terms. The findings from the term frequency analysis show that the central concepts in the Diwan-i Hikmet are God, divine love, spiritual education, ascesis, and worship of God through service. Emotion-based data analysis revealed that the overall affective tone of the text has proven to be positive. The current work adds to the research on Sufi Islamic literature. The agenda for future research was specified.**

*Index Terms*—**co-occurrence, Islam, sentiment analysis, Sufi, term frequency, quantitative analysis**

## I. INTRODUCTION

Humanity has been experiencing an existential multi-crisis for many years, linked in particular to the imperfections of the social order which has been further exacerbated and highlighted by the worldwide epidemic of COVID-19 (Venter, 2021; Hofkirchner & Kreowski, 2022). In keeping with contemporary understandings, one avenue of cushioning the impact of this philosophical issue is to address the phenomenon of human spirituality which can be envisioned as a "connectedness to oneself, others, nature, or God" (Roberto et al., 2020). In recent years, spirituality has been actualised even in fields such as environmental protection (Irawan, 2022) and medicine (Vincensi, 2019; Rego et al., 2020). The study of Sufism, an esoteric branch of Islam that emphasises the ethical and aesthetic links between people and God, as well as between people and other ecosystems, reveals a broad and profound dimension of spirituality. The Sufism teaching is believed to espouse a form of love that is focused on the essence and spirituality of religious ideals (Ahmad et al., 2021). Sufism views aggressive behaviour, sadism, intolerance, and extremism as mirrors of a soul that is dry and empty as a result of a spiritual crisis. When someone believes they and their group are right and other groups are always wrong, it is a sign of a spiritual crisis because that person is unable to interpret life, values, morals, and attitudes toward God and all living things. The counter-radicalism that the Sufis advocate through their teachings, moderation in thought and behaviour, and tolerance in action are crucial for achieving mental calmness, inner well-being, and global peace. Sufis have played a vital role in the spread of Islam through preaching networks (Montenegro, 2022, p.261). Therefore, the expansion of Sufism-related studies should be supported and encouraged considering recurrent societal predicaments.

It seems that today's world, with its insecurity, uncertainty, and thirst for mysticism, needs Sufism: it is not for nothing that the pieces of the 13th-century mystical poet Jalaluddin Rumi have gained some popularity in recent years (Meiring, 2021), there are many Sufi-oriented communities on social media, solid scientific works on the socio-cultural impact of various Sufi figures and movements in the history of particular geographical regions are published these days (Rasyid & Nurdin, 2021; Khan, 2022; Zülfikar, 2022), and even an authoritative academic journal devoted to Sufism, the Journal of Sufi Studies, was founded several years ago.

As for Central Asia, the first Sufi that comes to mind of researchers is undoubtedly Hodja Ahmed Yassawi, a scholar who lived in the 12th century, that is a period when sects became widespread in Islamic lands, and the idea of Sufism was in its maturity period and started to be effective in Khorasan as well as Central Asian regions. Yassawi was one of the important "keystones" in the history of Sufism. He preached Islam that emerged in the Turkestan region, his dervishes were active among the Turkomans who settled in the Khorasan regions. He had a strong education and used Turkish poetry with a plain language and syllabic meter, which is the style of folk literature, in order to explain Islam to the people around him and to teach the subtleties of Sufism. Although he was a person who is well-versed in Iranian literature, he used the language and meter that the new believers could understand easier relative to the Persian language and prosody. This eventually caused his name to resonate among the people in a short time. His views and thoughts have survived to the present day through his religious-mystical-moral advice collected in his book entitled Divan-i Hikmet ("The book of wisdom"). His wisdom, which he expressed with these motives, found its relevance and greatly contributed to the Islamisation of Central Asia (Kaval, 2019).

Nevertheless, just as the senses in William Shakespeare's art are difficult to grasp for the general public nowadays due to cultural differences and linguistic shifts, so too the meanings that lie in the Divan-i Hikmet, nearly nine centuries later, may not be obvious to the modern reader. A means of computational linguistics, such as text mining, is a way of getting at least closer to understanding the material. The most common application of text mining is to automatically recognise patterns and extract information from text data so that a summary can be created that retains the key points of the document (Wiegersma et al., 2022). Thus, one can obtain content visualisation and see language patterns via the lens of text mining (Ledolter & VanderVelde, 2020). As far as the authors of this study are aware, computerised quantitative analyses of Yassawi's Divan-i Hikmet are scarce, they were performed only on the Turkish-language version of the writing and have focused on some discrete facets of the text. For example, Tastekin (2018) analysed the specificities of the use of the suffix "gil" in the Diwan-i Hikmet, but the findings are rather vague. Guner (2007) investigated the Diwan-i Hikmet in terms of parts of speech and their frequency, but the focus is on the subtleties of the Turkish language. In the study set forth here, the English translation of the hikmets was utilised as a source owing to the current dominance of the English language in the field of computational text analysis (Baden et al., 2021), not to mention that English is obviously a Lingua franca nowadays (Biglari & Struys, 2021).

The present work contributes to Sufi Islamic literature research domain by attempting to improve the comprehensibility of this literature. To fulfil this purpose, the authors explore the content of Yassawi's hikmets based on quantitative textual analysis. Given that counting the number of times particular terms appear in the text is a typical method of visualising text data, this study was particularly guided by Zipf's law which is an empirical law in linguistics stating that the frequency of a word in a corpus is inversely proportional to its frequency rank (Pimentel et al., 2021). The aim of this study is two-fold. Firstly, this investigation intends to identify the essential aspects that constitute the book by extracting prevailing (and thus viewed as highly representative) topical terms underlying the English version of the Divan-i Hikmet through a computer-supported text mining procedure. Secondly, since narratives are inextricably linked to the emotional content of the storylines, texts can encompass emotions (Jacobs & Kinder, 2019), and the current research therefore seeks to explore sentiments evoked by the piece using the analysis of sentiment terms.

## II. Methodology

The textual data used in this paper come from an electronic version of the book Divan-i Hikmet by Hoja Ahmed Yassawi translated into English by Jonathan and Virve Trapman (Yassawi & Trapman, 2018). For the sake of quantitative analysis, automated text mining techniques were adopted. The word cloud summarising data of the top 100 frequent words in the text corpus was generated by virtue of the wordcloud2 package within the open-source platform R 4.2.1 (R Core Team, 2022). To visualise associations between the extracted terms, word co-occurrence examination was run in content analysis software KH Coder (Higuchi, 2017), with the co-occurrence relation automatically estimated by the Jaccard similarity index. In order to increase the accuracy of text mining, a list of stop words ("not," "with," "without," "am," "are," "be," and personal pronouns) was composed and applied. To appraise an emotional spectrum of the studied writing, sentiment analysis was carried out using the tidytext R package (Silge & Robinson, 2016) involving the so-called afinn approach which assigns each word with either a negative score (not below -5) signifying negative sentiment or a positive score (up to 5) indicating positive sentiment.

## III. Results and Discussion

### A. Word Frequency

A word cloud with locutions frequently encountered in the Divan-i Hikmet is presented in Figure 1. Among the prevailing terms, there were "Lord" (446 references) and "God" (279 references). These words are used interchangeably in English. In this writing, "Lord" is often used to refer to Allah, with the latter mentioned 2.5-fold less frequently (174 references) when compared to "Lord". Interestingly, "Lord" stands for Creator of the Universe in the English-language version of the Quran (Shah & Amjad, 2017).

Figure 1 Wordcloud for Yassawi's Divan-i Hikmet. Frequency is represented in terms of size

The term "will" is used in the Divan-i Hikmet mostly as a modal verb (more than 500 references) and only 11 times the term is mentioned in the sense of the determination to do something ("God's will," "the will of the Lord").

Love (297 references) is one of the most important concepts of Islamic mysticism. In Islamic literature, love is used in two main senses, divine and human, and divine love is usually called "true love" and human love is called metaphorical or handicapped love. In the Divan-i Hikmet, divine love and the issues related to it are covered extensively, and almost all of the work is focused on those issues. Like all Sufis, Yassawi was a man of Love, and the Hikmets particulary reflect the beliefs embraced in the thoughts of Abu Yazid al-Bistam (804-874). The al-Bistam Sufi doctrine was characterised by an infinite love of Allah, renunciation of all earthly things and purification of the body and soul for merging with God. It advocated that if one's soul and body were imbued with divine thoughts, they would get rid of the ego, unite with Allah and perhaps even attain divine attributes (Mukti, 2016). By drawing attention to the object of love in his work, Yassawi defended the love for Allah and His Messenger, that is the true love. This sage believed that love is a gift of God to people. Those who receive this grace are enlightened and their souls are purified from all kinds of filth. According to Yassawi, divine love is the reason and meaning of existence. Adam can only get rid of himself and attain God through divine love. This is love that destroys the human:

> "False lover make me not justify Love,
> If you love you suffer long and hard,
> Longing for love without the soul being sacrificed,
> Is a life worthless of meaning, which is Truth.
> Not performing Zikr Haqq,
> Nor stirring three hundred and sixty vessels,
> Where four hundred forty-four bones do not burn up,
> You are the liar, never were, never will be the Lord's lover." (Hikmet 95)

On the other hand, it is emphasised in this art that love to God is a heavy burden and an incurable problem:

> "It is pointless to seek a cure for Love's ills,
> In Truth, all is destroyed in this process,
> Soul tormented, in awe and floods of tears,
> There is nothing harder than the sickness of Love." (Hikmet 96)

Nevertheless, one of the ideas pulsating within the verses is that anyone deprived of an inner experience that distinguishes him or her from other human beings can neither realise the purpose of his creation nor discover the truth of the world (Gül, 2019). In this sense, Yassawi claimed that a person without love could not even be a human:

> "One without Love will be seen as not human,
> Take heed, those lacking love will gather round Shaitan,
> Speaking words that are not Love,
> Islam and faith will slip through your fingers." (Hikmet 137)

Moreover, the author insists that the goal of a human should be to reach Allah exactly through serving. A true lover is one who goes through adversity, enjoys them, and sheds tears for Allah. By performing servitude with love, people can get rid of themselves and reach God. Ultimately, even worship without love is firmly positioned as a futile effort:

> "Be neither religious, nor a worshipper, be a lover,
> Be pure, toiling on the path of Love,
> Release the self to be worthy of His Abode,
> Those with no Love have no soul, not even faith." (Hikmet 95)

A term that appears in the Diwan-i Hikmet a little less frequently than love is "friends" (273 mentions).  In classical philosophical traditions, friendship is generally regarded as one of the most important types of relationships that human beings, who have to socialise as a result of their nature, can develop. As is known, the Greek word *philos* meaning "friend" comes from the Greek verb *phileō* which stands for "to love". In Turkish, however, there is no such proximity of these terms, and regarding the observed work, "my friends" seems to be just a standard phrase to address the reader.

In Sufi literature, the term "path" is closely linked to the concept of tariqat or suluk, that is a method of spiritual elevation and mystical attainment of Truth when a dervish (monk) undergoes devotional exercises and recites the names of God under the supervision of his murshid (religious teacher) until completion of the spiritual journey. In Turkish Sufi poetry, "path" is the path of Allah, which leads the aspirant to God and absolute Truth. The devotee desires to join the caravan advancing on this road and seek only Allah and His favour (Karaman, 2021). The word "path" is mentioned 242 times in the Divan-i Hikmet. Yassawi states the purpose of this Sufistic way of purification is to release the ego:

> "Serve a Sufi teacher willingly,
> Do not proclaim you stepped on the path yourself,
> Be it known the path of Tariqat holds many dangers,
> Without proper guidance the course is barred, my friends." (Hikmet 41)

In Sufism, the heart and soul of the Prophet are believed to be the source of all sciences. Subjected to divine purification, the sciences are delivered to the hearts of Muslims in the form of states, morals, and deeds. While another Islamic Sufi mystic Yunus Emre refers to the heart as the source of the Divine Light, secrets, wisdom, and understanding, he also describes it as "the throne of the Lord" (Çetinkaya, 2015). The heart is like a treasure between the mind and the body, whereas the mind is the monarch of the palace of the body. With the strength of love, this gem becomes accessible. The heart reaches the station of emperorship when the mind is involved. Reasoning and love are not separate or independent matters for Yunus Emre. Contrarily, they are entangled and govern each other. However, in the Divan-I Hikmet, the words "soul" (212 references) and "heart" (151 references) are used to refer to those of the author or other devotees (e.g., "Devotee Hoja Ahmed, if in love, renounce the soul" or "The name of Allah makes all hearts sing"). Where the terms are mentioned together (26 times), mainly a reader's heart and soul are implied (e.g., "Make heart and soul heard, so no lies remain on Judgment Day").

Sufism is, *inter alia*, the renaissance discovery of complex connections between the world of people and the other, spiritual world. The main characteristic of the Eastern Renaissance is that this discovery is understood as a perceived reality rather than a product of imagination. According to a unified religious understanding in Sufism, existence is divided into two parts, divine and material, each having a special place in Sufism. The divine existence is called the important world, the invisible world, and the world of angels, while the material existence is called the realm of property. The word "world" is mentioned in the Divan-i Hikmet 178 times, predominantly in the sense of the material world (e.g., "Without becoming righteous, one remains glued to the world"), while ten times the antithesis between transient and celestial worlds was expressed through the collocation "both worlds":

> "The Universe is filled with the light of Muhammad,
> It appears this light illuminates both worlds." (Hikmet 83)

This is in line with Yunus Emre's hymns praising the Hereafter or Afterlife and its related concepts. The Hereafter is a realm where people will live after death. In his couplets, "the world and the hereafter" are discussed in the form of "two worlds." Our world is mortal, while the Afterlife is eternal, so it is necessary to lose this world and prepare for the Hereafter (Smith, 1993).

Another top locution in the text is "servant" (177 references). In its general sense, a servant is someone showing respect and devotion to Allah based on love. The concept of serving refers to the attitude and deeds that the servant exhibits in order to obtain the favour of God. In most cases (97 times), Yassawi uses the word when referring to himself:

> "Servant Hoja Ahmed there is nothing harder than God's Love,
> Do not ask for healing there is no cure for Love." (Hikmet 32)

Remarkably, the notions of divine love and worship are abreast in the above lines. To further evaluate lexical relations within the Divan-i Hikmet, a co-occurrence network was constructed (Figure 2).
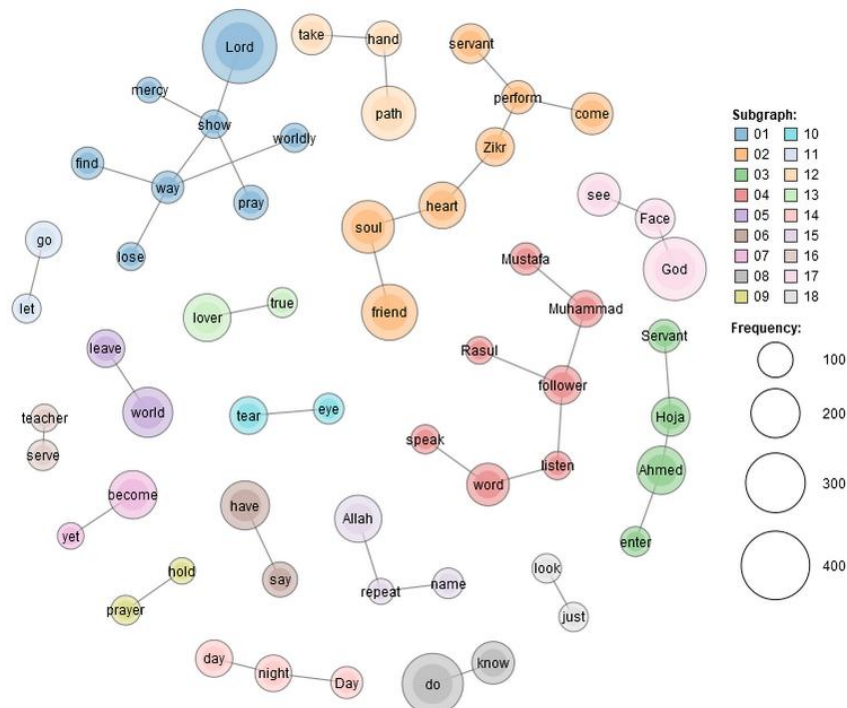
Figure 2 Co-occurrence Network Analysis of Extracted Words in Yassawi's Divan-i Hikmet

As may be induced from Figure 2, "Lord" is particularly associated with terms like "mercy" and "show." The combination of these words gives us a glimpse of the Creator's mercy requested or described by the narrator. Next, "path" is linked with the terms "hand" and "take." However, no sentence including all these three words could be found, only those containing "hand" and "take" (e.g., "say Muhammad, follow me and take my hand" or "on Judgment Day the Lord will take your hand"). There is an interconnection between "follower" and terms like "Muhammad," "listen" and "word." Perhaps this lexical node emerged from different fragments of the Diwan-i Hikmet, such as "Listen well, if you wish to be the best follower," "Listen to the words of Arystan Bab" (spiritual mentor of Ahmed Yassawi), and "Muhammad respectfully listens." Finally, "God" is associated with the terms "face" and "see," whereas "Hoja" and "Ahmed" are connected to the words "servant" and "enter." Nearly all of these locutions can be seen in one passage from the writing:

> "Servant Ahmed until you have renounced, do not announce
>
> The fact that you are in Love,
>
> To be in Love is a treasure, do not lose it,
>
> Those who lose it do not see the Face of God, my friends." (Hikmet 42)

With respect to "enter," it is particularly mentioned in combination with "Ahmed" in the 27th hikmet: "Hearing and heeding, slave Ahmed entered his cell." This is a reference to the episode in Yassawi's biography when, upon reaching the age of the Prophet Muhammad (63 years), he found it unacceptable to live the worldly life any longer and settled in a cave where this sage spent the rest of his life.

*B. Sentiment Analysis*

The time series of sentiments extracted from the Diwan-i Hikmet is displayed in Figure 3. As the data show, the whole area of the smoothed curve is located above the zero mark, indicating that the overall affective composition of the writing is positive, with emotional lapses in regions around circa the 20th and the 105th hikmets.
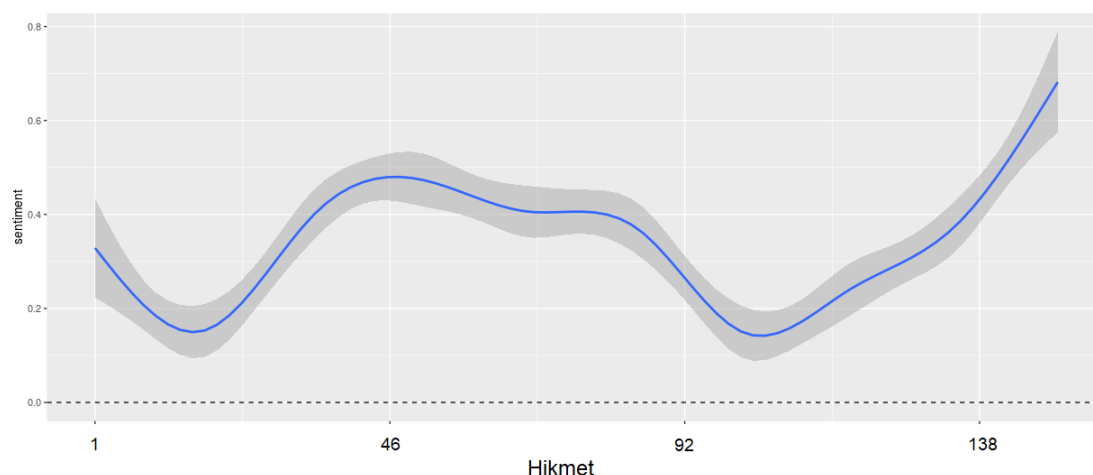
Figure 3 Sentiment Analysis of Yassawi's Divan-i Hikmet, With Smoothing

The exact words which made up the overall sentiment of the analysed work are depicted in Figure 4.
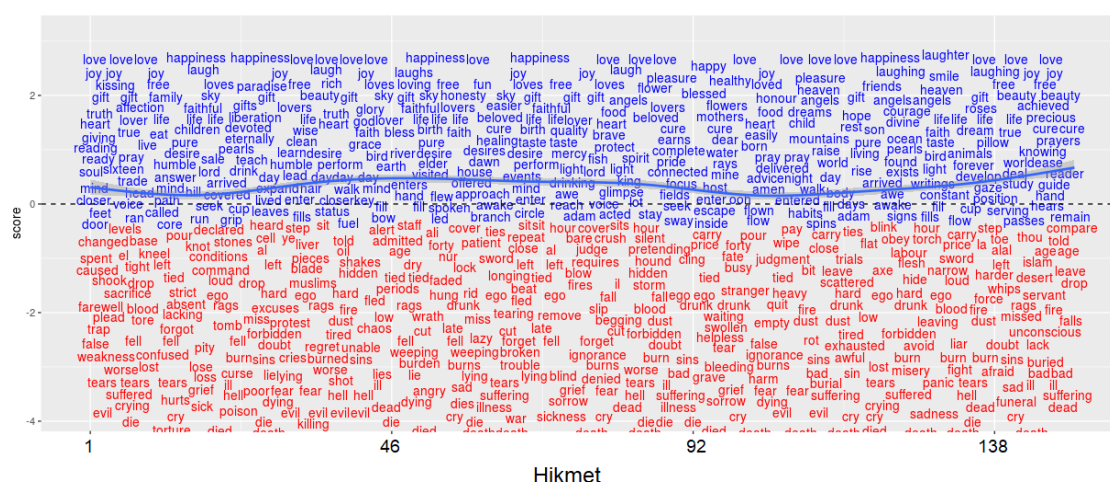

Figure 4 Prevailing Positive (blue) and Negative (red) Words in Yassawi's Divan-i Hikmet

*C. Closing Remarks*

Humanities scholars have typically used hermeneutic approaches to go into literary works. These methods however should be complemented by that quantitative and artificial intelligence-based when digital texts become increasingly commonplace (Abdel-Qader & Al-Khanji, 2022; Amaireh, 2022; Wang, 2022). The investigation outlined here is intended to discover the main topics of Yassawi's Divan-i Hikmet and its emotional arc profile. The results demonstrate that except for the words "will" and "friends" which were predominantly used as an auxiliary verb and a cliché, respectively, among the most frequent terms there were "Lord," "God," "love," "path," "soul," "heart," "world," and "servant." This word set may not come as a surprise since the analysis deals with a religious treatise. And from the above consideration of the top terms, it is clear that Yassawi expounded his wisdom verses as principles that were the essence of a religious worldview rather than as ethical theses. The Divan-i Hikmet introduces the reader to postulates that a Muslim should know about Islam. Ahmad Yassawī treated the theme of worship virtually in each of his wisdom verses and adopted a worship-centred method of preaching. However, regarding the affective composition, the hikmets generally share the tendency for a positive emotional message, with words like "beauty," "mercy," and "joy" appearing across the text. This is yet another refutation of the inhuman portrait of Islam that is often has been shaped by the West (Kamla et al., 2006) as well as by common people around the globe.

The current study is subject to some limitations. First, it exploits quite straightforward attributes of the piece. Nonetheless, given that Yassawi's Diwan-i Hikmet has hardly ever been exposed to an up-to-date quantitative analysis so far, the procedures applied in this work might be regarded as pioneering concerning the topic and the study seems to constitute an initial step towards regaining scholarly attention to the book. The second limitation arises from the fact that the hikmets have been little studied by quantitative techniques: it is impracticable for us to compare the findings with similar evidence due to its non-existence these days. The challenge for forthcoming research is therefore to step on our shoulders and extend the present research to more complex features of the text, such as metaphoricity, phonological features, or syntactic complexity.

## IV. CONCLUSION

Based on the results of the term frequency analysis, it can be concluded that the central concepts in Yassawi's Diwan-i Hikmet are God, divine love, worship of God through service, spiritual education, and ascesis. The emotional content of the text is on average affirmative as the sentiment analysis revealed. Although this investigation does not claim to be a groundbreaking one, it represents a good starting point for the forthcoming analyses of the Divan-i Hikmet and Sufi texts in general.

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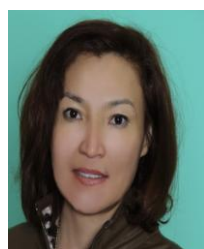
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# Deciphering Students and Teachers' Perceptions Towards English as a Medium of Instruction: A Case Study of Prince Sattam Bin Abdulaziz University

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*Abstract*—**Medium of instruction has been shifting towards English, thereby producing English as a medium of instruction (EMI) in Saudi higher education due to internationalization, globalization, economic and technological advancement. Saudi universities have been adopting EMI to address the needs of the day and the demands by the stakeholders and students. This study explores the perceptions of Saudi university students and teachers about the use of EMI in the Saudi higher education. The participants are 80 students and 20 university teachers affiliated to Prince Sattam bin Abdulaziz University, Kingdom of Saudi Arabia. A five-point Likert-scale questionnaire was used to collect data. The findings show that both teachers and students hold positive perceptions about the use of EMI in Saudi universities. The findings suggest that teachers hold stronger positive attitudes towards the use of EMI. Students demonstrate a positive attitudinal behavior when teachers switch to Arabic while teaching. Findings further show that the use of EMI may hamper the native language and culture as perceived by the students. A number of implications have been suggested as students may feel hesitant to speak in English due to their low English proficiency.**

*Index Terms*—**EMI, EFL, internalization, perceptions, Prince Sattam bin Abdulaziz**

## I. INTRODUCTION

Medium of instruction (MOI) is often a debatable issue in education, as English has been growing as the MOI in the global context. Kingdom of Saudi Arabia (KSA thereafter) the largest country in the Arabian Peninsula, is the case of concern in this study. Arabic language is the official language as well as the MOI in general education. However, due to the *internationalization of the status of English* (Doiz et al., 2011) *and its* hegemonic power, the recent trend is adopting English as a medium of instruction (EMI) mostly in countries like KSA where English is not the native language and where English has no official status. English has been taken as a foreign language in these countries as they belong to the "expanding circle countries" in Kachru's (1992) framework. Around the world, the way English is being taught has undergone a paradigm shift "from English being taught as a foreign language (EFL) to English being the medium of instruction" (Dearden, 2014, p.4) over the last few decades. This is because English is becoming a global lingua franca (Tsou & Kao, 2017) as it is an international language (McKay, 2002).

In recent years, English language has been enjoying preferences as the MOI in the global context, especially in non-native English speaking countries (Bradford, 2016) due to the socio-economic power of the English language (Bourdieu, 1991) and for better socioeconomic mobility (Bhattacharya, 2013; Tupas, 2015; Manan et al., 2015). Moreover, English has been the language of science, technology, tourism, business, academia and international communication. Therefore, people have an attraction towards the English language around the world, especially in non-English speaking countries, and as such, English is enjoying a high profile in society with a positive image. Generally, English is taught as a subject in general education in KSA while all other subjects are taught in Arabic, students' mother tongue. However, some private international schools adopt EMI giving English much value thereby teaching all the content subjects in English.

Although the exact date of introducing English into the Saudi Arabian education system is unknown, some scholars date it to be in 1924 (e.g. Baghdadi, 1985; Al-Shabbi, 1989) while others claim it to be in the late 1920's (e.g. Alshahrani, 2016) or in the 1930's (e.g. Al-Johani, 2009). In fact, teaching and learning English in KSA has social, economic, political and religious values (Alshahrani, 2016). English in KSA has a social importance because of the spread of technological advancement and the need for communication within the international community. Politically, learning English in KSA is associated with the development of military power (Cordesman, 2003) and for foreign policy affairs. English is particularly important in the KSA's education system due to its economic value for the country, associated with the development of oil companies and enhancing foreign investment in the country.

Saudi Arabia is the top religious destination for Muslims around the world as it is the birthplace of Islam. During the main Islamic festivals like Hajj and Umrah, a large number of visitors come to KSA throughout the year. Makkah is believed to be "the ultimate multilingual phenomenon" during these religious occasions (Al-Hamami, 2018). English is

one of the languages that facilitate communication with the large mass of pilgrims who came from different speech communities. In the same vein, business industries have been expanded in KSA and workers come from all around the world. From what has been discussed earlier, the importance of English has been established in the Saudi context, especially in higher education (Shaabi, 2010; Habbash, 2011; Al-Issa, 2011; Alhawsawi, 2014). Thus, there has been a trend in shifting from Arabic to an English medium of instruction in Saudi universities. Likewise, the shift towards EMI is influenced by internationalization and globalization (Al-Kahtany et al., 2015). This research situates itself in this specific context and thus seeks to explore the perceptions of the Saudi university teachers and students concerning the use of EMI in the Saudi higher education context.

The rest of this study is structured as follows: Section 2 presents the literature review as well as some previous studies pertinent to the topic under investigation. Section 3 is the methodology of the study, wherein the context of the study, its design, and the data collection and analytical procedures are provided. Section 4 offers the results of the study. Section 5 discusses the results. Section 6 concludes the study and offers some recommendations for further research.

Research Questions

This study aims towards investigating the perceptions of the Saudi university teachers and students about the use of EMI in the Saudi higher education context. To achieve this objective, this study answers the following overarching question:

To what extent do Saudi university teachers/students perceive the use of EMI in the Saudi higher education context?

## II. Literature Review

EMI is a controversial issue (Arkın, 2013; Macaro, 2017) in the polity of education though it has increasingly been used in education particularly in non-native English speaking countries like Saudi Arabia. As the literature shows, there have been various studies about adopting EMI in higher education around the world. In this regard, Dearden (2014) reports EMI is a "growing global phenomenon" (p.2) in education, particularly in higher education (Smit, 2010; Sultana, 2014; Fenton-Smith et al., 2017) mainly to internationalise the university (Macaro et al., 2018). Jiang and Zhang (2017) argue that if implemented effectively, EMI "can minimize the linguistic barrier to the internationalization of higher education" (p.174).

In KSA, there is a growing trend of using EMI in higher education (Shamim et al., 2016) in the last few decades because of the Saudi government's policy of "expanding English language teaching and the use of English in education" (Al-Kahtany et al., 2015, p. 49). As a result, EMI programmes have been introduced and developed, especially in higher education. Most universities use EMI in Saudi Arabia (Jawhar, 2012; McMullen, 2014) since the internationalisation process can be achieved through it and more international students can be attracted. However, Asiri (2019) argues, "The preference for EMI gives the impression that Arabic is not the appropriate language of instruction" (p.16). Nonetheless, the use of EMI cannot be stopped in higher education in KSA due to the influence of globalization, internationalization, science and technology and the global economic market-place.

Regarding the perceptions and beliefs of EMI in higher education, various studies have been done in non-English speaking countries (Jensen & Thøgersen, 2011; Hamid et al., 2013; Ellili-Cherif & Alkhateeb, 2015). Those studies have shown positive views of the participants regarding the use of EMI in higher education, may it be for communication, for career opportunities, or to attract foreign students. However, Hengsadeekul et al. (2012) study showed both positive and negative perceptions of students about the use of EMI. As the study showed, EMI can enhance English language proficiency and better job opportunities, but the use of English can create a great burden on the students' comprehension of the subject contents. Similarly, Corrales et al.'s (2016) study showed that implementing EMI initiatives had benefits, though posed some challenges.

Belhiah and Elhami (2015) also examined teachers and learners in six universities in the United Arab Emirates and found that they were generally positive towards the use of EMI. Al-Kahtany et al. (2015) investigated the attitude of Saudi students and instructors towards EMI and towards Arabic as an alternative in King Khalid University, Saudi Arabia. The results showed strong attitudinal differences. Most of the studies done in higher education have been on EMI and EMI related issues like the effectiveness, challenges, and classroom practices (e.g. Vu & Burns, 2014; Hu & Lei, 2014; Huang, 2015). As far as is known, little research has been conducted to explore the Saudi university teachers' and students' perceptions about the use of EMI. Therefore, this study is trying to fulfill this gap in the Saudi university context.

## III. Methodology

### A. Study Context

As KSA is a monolingual country, the national language is Arabic. It has been used as the MOI in education. The English language is viewed as a foreign language in Saudi Arabia. English is the MOI in higher education for many subjects like science, and engineering (Shamim et al., 2016). There has been a demand for EMI in KSA higher education due to the internationalization of education and students' mobility to study abroad. As Phan and Barnawi (2015) report, the growth of private universities and colleges in KSA has also led to the increased use of EMI in the Saudi higher education contexts. Considering this situation, the present study was conducted in a Saudi university

where disciplinary knowledge was delivered through both Arabic Medium of Instruction (AMI) and EMI with the main objective of exploring teachers' and students' perceptions regarding EMI in higher education in KSA.

*B. Research Design*

This study employed the descriptive quantitative method with a survey research design "in which the investigator administers a survey or questionnaire to a sample or to the entire population of people to describe the attitudes, opinions, behaviors, or characteristics of the population" (Creswell, 2012, p. 628). Toendan (2013) stated that descriptive research involves the collection of the data for describing existing conditions. This design provides quantitative data for analysing and interpreting the results.

Purposive sampling was used to select 20 university staff members and 80 students from Prince Sattam bin Abdulaziz University to collect the data. Since the study used survey design, a questionnaire was used as a research tool to collect data from the participants to fulfil the objective of the study. The questionnaire has been adapted from other studies dealing with perceptions of the students and teachers (e.g. Khan, 2013; Doiz et al., 2011; Al-Kahtany et al., 2015; AlBakri, 2017). The questionnaire included a five-point Likert scale with twenty statements. Data was collected by distributing the questionnaire to the selected university staff members and students. Written consent form was collected from the participants, which informs them about the purpose of the study and their rights.

## IV. RESULTS

This study aimed at investigating the Saudi university teachers and students' perceptions about the use of EMI in the Saudi higher education context. The following sections present the results and analyses.

*A. Statistical Procedures*

A reliability check was performed using the Cronbach's Alpha equation for the teachers and students' questionnaire consisting of 20 items in each. The Cronbach's Alpha value for the questionnaire of teachers was found to be (0.71) and for the questionnaire of students (0.94). This shows that the questionnaire was reliable to a great extent.

TABLE 1
RELIABILITY STATISTICS

| SURVEY | N OF ITEMS | CRONBACH'S ALPHA |
|---|---|---|
| TEACHERS | 20 | 0.71 |
| STUDENTS | 20 | 0.94 |

Statistically speaking, the range of 5-point Likert type scale is determined by subtracting the minimum value from the maximum. Thus, the range is calculated by $(5 - 1 = 4)$, the range value then should be divided by five as it is the greatest value of the scale $(4 \div 5 = 0.80)$. The value of (0.8) should now be added to the five scales to determine the length of each cell. Therefore, the length of the cells of each degree of agreement will be as follows:

TABLE 2
LENGTH OF CELLS

| DEGREE OF AGREEMENT | SCALE |
|---|---|
| VERY LOW | 1-1.8 |
| LOW | 1.8 - 2.6 |
| MODERATE | 2.6 - 3.4 |
| HIGH | 3.4 - 4.2 |
| VERY HIGH | 4.2 – 5 |

*B. Students' Perceptions on EMI*

Students studying at the Saudi university have certain beliefs, views and attitudes towards the use of EMI in Saudi higher education. Table 3 below contains the mean and standard deviations with the significance level regarding 20 items in the questionnaire.

TABLE 3
STUDENTS' PERCEPTION OF EMI

| QUESTIONNAIRE ITEMS | MEAN | STD. DEVIATION | MEAN DIFFERENCE | T | SIG. (2-TAILED) | LEVEL |
|---|---|---|---|---|---|---|
| 1. | 3.98 | 1.08 | 0.58 | 5.28 | 0.000 | HIGH |
| 2. | 3.84 | 1.00 | 0.44 | 4.36 | 0.000 | HIGH |
| 3. | 3.86 | 1.06 | 0.46 | 4.28 | 0.000 | HIGH |
| 4. | 3.65 | 1.29 | 0.25 | 1.87 | 0.065 | HIGH |
| 5. | 3.85 | 1.08 | 0.45 | 4.14 | 0.000 | HIGH |
| 6. | 3.85 | 1.02 | 0.45 | 4.38 | 0.000 | HIGH |
| 7. | 3.73 | 0.96 | 0.33 | 3.37 | 0.001 | HIGH |
| 8. | 3.95 | 1.30 | 0.55 | 4.13 | 0.000 | HIGH |
| 9. | 3.96 | 1.38 | 0.56 | 3.98 | 0.000 | HIGH |
| 10. | 2.84 | 1.10 | -0.56 | -4.96 | 0.000 | MODERATE |
| 11. | 2.97 | 1.24 | -0.04 | -3.40 | 0.001 | MODERATE |
| 12. | 4.02 | 1.58 | 0.62 | 3.86 | 0.000 | HIGH |
| 13. | 4.01 | 1.41 | 0.61 | 4.24 | 0.000 | HIGH |
| 14. | 4.00 | 1.48 | 0.60 | 3.97 | 0.000 | HIGH |
| 15. | 3.91 | 1.62 | 0.51 | 3.06 | 0.003 | HIGH |
| 16. | 3.69 | 1.76 | 0.29 | 1.61 | 0.112 | HIGH |
| 17. | 3.64 | 1.84 | 0.24 | 1.25 | 0.213 | HIGH |
| 18. | 3.86 | 1.86 | 0.46 | 2.45 | 0.016 | HIGH |
| 19. | 3.97 | 1.87 | 0.57 | 2.99 | 0.004 | HIGH |
| 20. | 4.54 | 1.74 | 1.14 | 6.43 | 0.000 | VERY HIGH |
| TOTAL | 3.81 | 0.73 | 0.41 | 5.43 | 0.000 | HIGH |

As indicated from Table 3 (Students' Perception of EMI), the total mean is 3.81. This mean is considered high and is statistically significant as the P value is 0.00. It indicates that the students have positive perceptions about EMI in general terms. However, there are some irregularities in the results of the students' survey as there are items that do not have statistical significance, namely items number 4, 16 and 17. Likewise, Items number 10 and 11 have medium levels of agreement towards EMI use. Item number 20 has a very high mean (4.54) and it is also statistically significant, followed by item number 12 (mean = 4.02) as the second highest mean. Item number 10 has the lowest mean (2.84) along with item number 11 (2.97), and these are moderate degrees of agreement.

*C. Teachers' Perceptions on EMI*

Saudi university teachers hold certain perceptions on the use of EMI in Saudi university education. Table 4 (Teachers' Perception of EMI) summarises the results of teachers' perceptions on EMI.

TABLE 4
TEACHERS' PERCEPTION OF EMI

| QUESTIONNAIRE ITEMS | MEAN | STD. DEVIATION | MEAN DIFFERENCE | T | SIG. (2-TAILED) | LEVEL |
|---|---|---|---|---|---|---|
| 1. | 4.44 | 0.67 | 1.04 | 12.13 | 0.00 | VERY HIGH |
| 2. | 4.34 | 0.70 | 0.94 | 10.47 | 0.00 | VERY HIGH |
| 3. | 4.36 | 0.68 | 0.96 | 10.97 | 0.00 | VERY HIGH |
| 4. | 4.39 | 0.69 | 0.99 | 11.25 | 0.00 | VERY HIGH |
| 5. | 4.38 | 0.69 | 0.98 | 11.11 | 0.00 | VERY HIGH |
| 6. | 4.43 | 0.67 | 1.03 | 11.97 | 0.00 | VERY HIGH |
| 7. | 4.28 | 0.71 | 0.88 | 9.66 | 0.00 | VERY HIGH |
| 8. | 4.23 | 0.74 | 0.83 | 8.76 | 0.00 | VERY HIGH |
| 9. | 4.25 | 0.72 | 0.85 | 9.15 | 0.00 | VERY HIGH |
| 10. | 4.16 | 0.76 | 0.76 | 7.88 | 0.00 | HIGH |
| 11. | 4.13 | 0.76 | 0.73 | 7.48 | 0.00 | HIGH |
| 12. | 4.11 | 0.80 | 0.71 | 7.00 | 0.00 | HIGH |
| 13. | 4.15 | 0.75 | 0.75 | 7.79 | 0.00 | HIGH |
| 14. | 4.13 | 0.76 | 0.73 | 7.48 | 0.00 | HIGH |
| 15. | 4.15 | 0.79 | 0.75 | 7.37 | 0.00 | HIGH |
| 16. | 4.16 | 0.80 | 0.76 | 7.46 | 0.00 | HIGH |
| 17. | 4.16 | 0.80 | 0.76 | 7.46 | 0.00 | HIGH |
| 18. | 4.18 | 0.81 | 0.78 | 7.56 | 0.00 | HIGH |
| 19. | 4.13 | 0.81 | 0.73 | 7.09 | 0.00 | HIGH |
| 20. | 4.15 | 0.83 | 0.75 | 7.01 | 0.00 | HIGH |
| TOTAL | 4.24 | 0.17 | 0.84 | 37.75 | 0.00 | VERY HIGH |

The results indicate that the total mean is very high based on the statistical length of cells demonstrated in Table 2. Likewise, all the individual item means vary between high to very high. Further, the significance level is also quite high with the value of 0.000. Therefore, it can be concluded that teachers have positive perceptions about EMI in the Saudi university context. Item number 1 has the highest mean (4.44), while item number 12 has the lowest mean (4.11).

## V. Discussion

Both students and teachers hold positive perceptions about the use of EMI in Saudi university education, which correlates with Belhiah and Elhami (2015), and Ellili-Cherif and Alkhateeb's (2015) studies, but in different degrees. Teachers exhibit stronger attitudes about the use of EMI than students do.

Regarding students' perceptions about EMI, the mean of item number 20 is (4.54). As this is the highest mean, most of the students agree with this statement. It is statistically significant. This can be seen as contradiction of the general positive perceptions held by students towards EMI as students hesitate to speak English in the classroom because of their lack of confidence in their English proficiency. A possible justification of such contradiction is that the general level of English proficiency among the Saudi students is statistically very low (41.60) as indicated by EF English Proficiency Index (2019). In other words, while students acknowledge the importance of English in Saudi Arabia as indicated in item number 12, whose mean value is (4.02), their low levels of proficiency is hindering their use of English in class. Similarly, studies by Belhiah and Elhami's (2015) and Al-Kahtany et al.'s (2015) showed that students are inefficient with low proficiency levels in English. Due to their low proficiency levels in English, students hesitate to speak in English in the classroom.

Furthermore, since items 10 and 11 have the lowest mean (2.84 and 2.97, respectively), students held below average agreement about EMI in Saudi universities. They felt happy when teachers switched to Arabic from English. They also believed that EMI hampers their language and culture. In one hand, they held positive perceptions about EMI in general; on the other hand, they had preferences towards their own language and culture, feeling happy while switching to the Arabic medium of instruction. Belhiah and Elhami's (2015) study showed that almost two-thirds (62%) of students preferred a bilingual English-Arabic medium of instruction. It also shows the preference of the mother tongue instruction in Arabic contexts.

In terms of teachers' perceptions about EMI, the highest mean is shown in item number 1 (mean = 4.44), which means that they viewed EMI to be essential in Saudi higher education. However, as shown by item number 6 (mean = 4.43), they viewed that students felt bored when the teachers only taught in English. This is in line with students' view that they felt happy when teachers switched to Arabic while teaching.

Both students and teachers acknowledged the important role of English in the present, which is in accordance with Floris's (2014) findings. Students perceived English to be important for better career opportunities (Lueg & Lueg, 2015; Martinez, 2016; Gurney, 2018). Both students and teachers agreed that EMI hampers their local language and culture (item number 11, student: mean = 2.97; teacher: mean = 4.13) although to different degrees. This is seen to be true in the case of English use in non-native communities as emphasised by Fang et al. (2017).

Overall, teachers show that they recognize the importance of English in Saudi universities as it is the language of academia and research. At the same time, they view EMI as a problem in the classroom since students' low levels of proficiency is hindering their use of English in classroom. Although EMI is perceived positively in Saudi higher education on the whole, it is found that preference is on the use of Arabic language in addition to English. This is in line with Ellili-Cherif and Alkhateeb's (2015) study, which demonstrated a strong preference for the Arabic/English code switching as a medium of instruction for more comprehension. Since students become habituated in their mother tongue, they feel it easier to understand the subject matter if it is explained in their own language.

## VI. Conclusion

This study has explored students and teachers' perceptions towards EMI in Saudi higher education in Prince Sattam bin Abdulaziz University. This survey research took the students and teachers from the department of English and other departments from a Saudi university. Based on the results of the study, both students and teachers had positive perceptions towards EMI in Saudi universities. Since English carries better career opportunities for the students and teachers, the use of EMI is positively perceived in higher education. However, the result showed that teachers had stronger perceptions about EMI than students. Both teachers and students agreed that students preferred the use of Arabic for better understanding of the content through switching to Arabic in EMI classes. They also agreed that the use of English in education influenced their language and culture. One key implication of this study is that code-switching or the use of translanguaging can be a possible potential model of teaching which guarantees that students understand the content competently. Effects of EMI on the students' language and culture can be a further direction of research in Saudi universities.

APPENDIX A.  QUESTIONNAIRE FOR UNIVERSITY STUDENTS

**Tick (√) in the right box from 5 to 1.**
Response scale: 5 = strongly agree   4 = agree   3 = neutral  2 = disagree  1 = strongly disagree

| S.N. | Statements | 5 | 4 | 3 | 2 | 1 |
|---|---|---|---|---|---|---|
| 1 | EMI is good in Saudi higher education. | | | | | |
| 2 | I prefer EMI classes. | | | | | |
| 3 | Most of the required reading material is available in English. | | | | | |
| 4 | EMI will develop my English proficiency. | | | | | |
| 5 | I am highly motivated when teachers teach in English. | | | | | |
| 6 | I can understand better if teachers teach in Arabic. | | | | | |
| 7 | I understand better in English medium. | | | | | |
| 8 | Teachers cannot fully express in English. | | | | | |
| 9 | EMI should be used in all universities in Saudi Arabia. | | | | | |
| 10 | I feel happy when teachers switch to Arabic to make the subject matter more clear. | | | | | |
| 11 | EMI hampers our language and culture. | | | | | |
| 12 | EMI is the need of the day. | | | | | |
| 13 | I have difficulty to comprehend teacher's lecture in English. | | | | | |
| 14 | EMI is an English language hegemony. | | | | | |
| 15 | English is more important than Arabic in education. | | | | | |
| 16 | EMI might cause language loss of the country. | | | | | |
| 17 | English is important for the socio-economic development of Saudi Arabia. | | | | | |
| 18 | English brings high social status and prestige. | | | | | |
| 19 | I face language problems regarding English as a medium of instruction. | | | | | |
| 20 | I hesitate to speak English in classroom due to my language problem. | | | | | |

APPENDIX B.  QUESTIONNAIRE FOR UNIVERSITY TEACHERS

**Tick (√) in the right box from 5 to 1.**
Response scale: 5 = strongly agree   4 = agree   3 = neutral  2 = disagree  1 = strongly disagree

| S.N. | Statements | 5 | 4 | 3 | 2 | 1 |
|---|---|---|---|---|---|---|
| 1 | EMI is good in Saudi higher education. | | | | | |
| 2 | EMI makes learners learn better. | | | | | |
| 3 | Teaching in English can promote students' interest in learning more. | | | | | |
| 4 | Using EMI will contribute to English proficiency of the students. | | | | | |
| 5 | My students are motivated when I use EMI. | | | | | |
| 6 | Students feel bored when I only teach in English. | | | | | |
| 7 | I support and promote EMI in my university. | | | | | |
| 8 | I cannot fully express myself in English. | | | | | |
| 9 | I fully use EMI in my class. | | | | | |
| 10 | I sometimes switch to Arabic to make the subject matter more clear. | | | | | |
| 11 | EMI hampers our language and culture. | | | | | |
| 12 | EMI is the need of the day. | | | | | |
| 13 | The use of EMI in Saudi universities can catch students from abroad. | | | | | |
| 14 | EMI is an English language hegemony. | | | | | |
| 15 | English is more important than Arabic in education. | | | | | |
| 16 | EMI might cause language loss of the country. | | | | | |
| 17 | English is important for the socio-economic development of Saudi Arabia. | | | | | |
| 18 | English brings high social status and prestige. | | | | | |
| 19 | All content subjects should be taught in English in higher education. | | | | | |
| 20 | English is an integral part of educational, political, economic and social life in Saudi Arabia. | | | | | |

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# Dayak's Sociocultural Situation Through Locality in Lumholtz's *Through Central Borneo* Travel Writing

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*Abstract*—This research is intended to discuss the portrayal of the sociocultural situation of Dayak as indigenous people in Borneo through the locality in *Through Central Borneo* travel writing. This research also discovered *the self* and *the other* concept through the author's interaction with people in visited places. The focus of this research is on the passage of the Mahakam River only. The locality studied in this research is bound to a specific cultural context in the East Kalimantan, particularly in the Mahakam River area. This research fits descriptive qualitative research. The data are taken from the travel writing only, in the form of words, phrases, and sentences that meet the aim of this research. The outcomes show that the locality defines the sociocultural situation of Dayak. It can be seen through the place, social organization, habit, object, convention, ecology, character, and belief. Many layers of the author's choices in describing the sociocultural situation in the travel writing bring the issues of revealing *the self* and representing *the other* in the concept of 'different' between the author and the visited people.

*Index Terms*—travel writing, locality, *the self, the other*, Dayak

## I. Introduction

Locality can generally be interpreted as an entity connected with a particular geographical area. From the standpoint of culture, that meaning is certainly not complete. In a cultural context, the limit is not just in the administrative area but in particular people or shared communities. Furthermore, the locality is a cultural setting that portrays the interaction of shared assemblies. Thus, locality relates to the art form of specific group identity.

Modernity in the era of globalization tends to erode locality. The locality then gets a lousy impact by this modernity as it is being eroded by a cacophony of foreign cultures that contradict the local cultures (Purwaningsih et al., 2020). The changes due to globalization affect the system of society, such as the shift into modern life and slowly leaving the traditional life behind (Takwa et al., 2022). In some phases, globalization benefits the locality. Locality loss is a trigger. Pressure on the locality makes people cherish local traditions.

The attention to local values is presented in many fields. Also, it happens in the academic field. The locality is an exciting aspect to discuss in academic spaces. Introducing the positive impact of maintaining locality to students can increase their concern about protecting their cultural heritage. In this case, the students' positive impact will lead them to good efficiency to apply in their life (Arafah et al., 2020). Educational institutions such as universities are required to be able to contribute to the existence of local values. Commonly, the lecturers need to give a course related to the locality, but in another way, it could be done by giving online seminars to the local people (Anggrawan et al., 2019). People nowadays tend to participate in social events actively and want to participate in a forum that requires social interaction with many people (Hasjim et al., 2020). Therefore the locality can be used as a brand for the area of excellence of an educational institution. Learning about values in an educational institution, especially related to local values, can help students to get knowledge about locality and also help them to shape their characters (Mokoginta & Arafah, 2022). In conclusion, modernity can be beneficial but destructive, depending on how it is used (Suhadi et al., 2022).

As an entity, the locality is recorded in many media. One of the media is travel writing. The locality is recorded in travel writing carried out by anthropologists. It is a text about a person's journey in a particular geographical area. It indicates that a specific region's travel writing would be full of local values. Travel writing is not a travel guide like tourism (Thompson, 2011, p.14). The form of travel writing is narrative prose with a description of the location following actual conditions. By its form, travel writing can be classified as a literary work. Through this literary work,

the condition of an environment can be presented and considered to enlighten the human awareness of the local cultures in a certain place (Siwi et al., 2022). In a discussion entitled *Lokalitas Dalam Sastra,* Maman S. Mahayana stated that locality in literature has two significant roles. First, the normative role is a marker of the setting of the place and the atmosphere of certain characters (society). Second, locality can describe the sociocultural situation, which becomes a space for the reader to interpret (Rahayu, 2018). Therefore, literary work in all genres can be used to learn the nature of specific values and cultural knowledge of one group of society (Sunardi et al., 2018).

Research that used travel writing as the object has been conducted. An example is a research by Maureen Amimo entitled "An Image of Africa in Sihle Khumalo's *Dark Continent My Black Arse.*" Amino's research is to use parody to encounter the image(s) of Africa in travel writing as the colonized country and the antithesis of Europe (Amino, 2019). Amino's research strengthens that travel writing is not about reporting the world only; it is a space for interpretation. It is in line with the concern of travel writing. Those are reporting the world, revealing *the self*, and representing *the other* (Thompson, 2011). Thus, this research discusses the information about the sociocultural situation through travel writing and the more profound interpretation of *the self* and *the other*. The author represents *the self*, and *the other* tends to be native in the story of travel writing.

The travel writing examined in this study is travel writing accomplished by a Norwegian-born anthropologist who is a professional explorer named Carl Lumholtz (King, 2013). It is written in a book entitled *Through Central Borneo*. The book contains Lumholtz's travel from New York to the area around the Mahakam River in East Kalimantan. The focus of this research is on the passage of the Mahakam River only. The locality studied in this research is bound to a specific cultural context, especially in the Mahakam River area. The text in travel book writing has been observed using cultural or traditional courses to make it easier to interpret in terms of cultural context (Arafah et al., 2020). Furthermore, the language based on cultural context contains meaningful messages with more cultural values (Yulianti et al., 2022). Thus, this study aims to discuss the portrait of the sociocultural situation of the Dayak tribes in East Kalimantan through locality recorded in travel writing.

This research aims to show locality in the era of globalization, especially in East Kalimantan, through travel writing. This research is to strengthen travel literature as a historical source. This research resulted in a reputable journal publication. It produces scientific seminar proceedings and tropical cultural teaching materials.

In general concept, locality refers to a particular geographical area. Meanwhile, in the cultural context, the locality is undoubtedly not only limited to the region but also refers to the sociocultural area related to (human) specific cultural communities. It is a cultural setting. It relates to the cultural value system where society performs good attitudes as a standard in sociocultural life (Takwa et al., 2022). Thus, the locality forms are closely related to cultural forms in geographical regions.

Newmark defines culture as a pattern of life recorded in a particular community. Culture is expressed through language. There are five cultural categories according to Newmark, (1) ecology (flora, fauna, climate, weather), (2) cultural objects (food, clothing, housing, transportation), (3) social culture (activities at work and leisure), (4) organization, customs, and ideas, (5) gestures, habits (Newmark, 1988). Meanwhile, another opinion divides cultural forms into four categories, (1) environment (ecology, place name), (2) cultural heritage (religious beliefs, historical events, folklore, objects), (3) social culture (agreements, beliefs, habits, social organization), and (4) linguistic culture (expressions, idioms) (Guerra, 2012). In line with Guerra's opinion, the environment becomes a part of cultural life needed to protect because a good environment can create good behaviour in sociocultural life (Arafah et al., 2021). The good behaviour of one society can be the sign, characteristic, or identity that shows where the people belong (Arafah & Hasyim, 2019).

"… just as tourism does not travel, the guidebook is not a travel book" (Thompson, 2011, p.14). It is a statement by Fussel in the book entitled *Travel Writing*. It is to emphasize that travel differs from a travel guidebook in tourism. Travel writing is empirical data anthropologists find when visiting a particular geographical area. The form of travel writing is narrative prose. It tends to be like a short story. The language used is organized with words and phrases to describe the visited places by providing the information carefully to ensure everything is clear about the areas that do not make sense (Iksora et al., 2022). Another peculiarity of travel writing is that their portrayal of certain places matches facts. Travel writing is not a history book, but because they are full of facts and information, this writing can be used as a reference.

Travel writing can be classified as a literary work by its narrative prose form. Literary works as cultural products represent the existing reality. It means a literary work contains cultural information from various sociocultural backgrounds of a particular time (Asriyanti et al., 2022). It describes a real-life situation with value inside through the author's experiences in the past (Afiah et al., 2022). Griffith explained in his book *Writing About Literature* that at least three aspects state that literature contains the value of truth. (1) Factual accuracy, description of the story based on facts in the real world, (2) Literature as expression, literary work is an expression of the author. Thus, the values possessed by the author are represented in work. (3) Literature is experiential; literature is produced from real experiences experienced by the author (Griffith, 2010, pp. 23-26). As a product of art in a society that describes the reality of human life, the author explores the local phenomena around him (Fadillah et al., 2022) and works on it in order to not only create a book of his thoughts and experiences but also as a medium to communicate to the world (Mutmainnah et al., 2022). Each region utilizes its history and cultural heritage of locality, and the potential to develop tourism increases

along with the effort to maintain the local wisdom (Hasyim et al., 2020).

Three main aspects of travel writing are Reporting the World, Revealing *the self*, and Representing *the other* (Thompson, 2011). Reporting the world in travel writing is in line with Mahayana's statement about the normative role of travel writing. It tends to send information about an entity in a particular cultural setting. The concept of *the self* and *the other* is the concern of post-colonial studies. It can be a medium for the authors to complement the beauty of an environment by exploring certain places even with a cross-cultural language but still deliver an understandable book to read (Arafah & Kaharuddin, 2019). It is a discussion of the colonizer and colonized. Tyson says that "The colonizers saw themselves as the embodiment of what a human being should be, the proper "self"; native peoples were considered 'other'" (Tyson, 2006, pp. 419-420). Then, the concept of *the self* and *the other*, in travel writing, is the relationship between the author and people in visited places. It drives us to discuss the 'different' between *the self* and *the other*. It leads to the analysis of rational and irrational, civilized and savage, superior and inferior.

Carl Lumholtz was born in Norway in 1851, and he studied religion and biology but became an anthropologist. He is a traveller. He explored the US, the Mexican desert, and New Guinea in 1890. Due to unsafe conditions in New Guinea, Lumholtz abandoned his trip and moved to Kalimantan. Lumholtz's first mission was in Kalimantan's south on the Barito River. From the Barito River, he went to the Mahakam River. Lumholtz's voyage was supported by the Norwegian government, British and Dutch student groups, and wealthy Americans and British. His expeditions are detailed in Through Central Borneo. Lumholtz died in New York in 1922 of tropical fever (King, 2013. p. 243-46).

## II. RESEARCH METHOD

This research belongs to descriptive qualitative research. Descriptive research relies on sentences, not numerical or statistical data, to describe the analysis (Malang, 2005, p. 18). Data sources in qualitative research can be humans and their behaviour, events, documents, archives, and other objects (Heribertus, 2006, pp. 56-61). Thus, the source of data is the travel writing by Lumholtz. The data of this research are the locality in travel writing that shows the normative role of travel writing, i.e., reporting to the world; and the concept of *the self* and *the other*. Lumholtz's biography is also needed to identify the author's representation of *the self*. Data collection is done by reading and taking-note techniques. Yin in Sutopo stated that the technique of recording documents is a way to find various things according to the needs and objectives of his research (Heribertus, 2006, p.81)

After collecting data, locality forms were grouped for analysis. Then, the analysis identifies the normative role of locality in reporting to the world. Later, it examines *the self* and *the other* in travel writing.

## III. RESULT AND DISCUSSION

### A. Sociocultural Situation of Dayak

The sociocultural situation means the condition of a particular society (shared community) related to cultural aspects. This research first discusses the forms of culture found in Lumholtz's travel writing.

### (a). Place Name

Few place names were mentioned throughout the book. They were as in the following quotations. "A few minutes later, we saw the **Mahakam** river" (Lumholtz, 1920, p. 210). **Mahakam** was the name for the river that connected the village where the author stayed to other villages. It was described as forty to fifty meters wide, with a calm stream, and surrounded by hills. The river connected nearly 10.000 Dayaks tribes. Another place's name is Sungei Lobang, as seen in "The Penihing kampong, **Sungei Lobang,** was soon reached" (Lumholtz, 1920, p. 210). **Sungei Lobang is** the name of a village where the Penihing lived and the author stayed for a while. The village was newly made as the habit of Dayaks to change their settlement every fourteen or fifteen years. The village was located on a steep high bank. "Two men arrived from **Nohacilat**, a neighbouring kampong, to sell two pieces of aboriginal wearing apparel, a tunic, and a skirt" (Lumholtz, 1920, p. 212). **Nohacilat** was the name of the neighbouring village from where the author stayed.

"When going to their **ladangs** in the morning, the Dayaks passed my tent, following the tiny affluent Kai, from which the **kampong** received its name" (Lumholtz, 1920, p. 213). **Ladangs** were areas where the people of Dayak grew their crops, while **kampong** was where Dayak settled. Kampong usually was placed near the river to reach another kampong, and the Dayaks used prahus, a water vehicle. "They were Kayans from **Long Blu,** en route to Upper Kasao to gather rattan" (Lumholtz, 1920, p. 214**). Long Blu** was the name of a place from which the Kayans came. Kayans were one of the various Dayak tribes, and they were said to cross paths with the author on their way to gather rattan.

The travel writing reveals that the Dayaks valued location names at the time, and the names became part of the culture and may have a geographical meaning. The ladangs and kampong are not merely the name of the place. It tells the sociocultural situation that there were ladangs for agricultural activities. It also describes that some communities lived in a place named kampong.

### (b). Social Organization

There were few mentions of the existence of social organization throughout the book, as in the following quotations.
"Although he was considerate and generous, Penihing **chief** Blarey, apprehensive of coming evil, twice tried to kill

him, a fact of which the doctor probably was not aware at the time" (Lumholtz, 1920, p. 210)

The quotes above about the chief imply a social organization. It is an organization's leader. Also, the social organization mentioned in the travel writing is kapala. It is seen through "Through the good offices of the Long Kai **kapala**, people of both tribes were sent for and promptly answered the call" (Lumholtz, 1920, p. 215). Both kapala and the chief show the sociocultural at that time that there was a leadership structure.

Another social organization or the existence of social structure could be inferred from the following quotation. "One morning, I entered the rooms of one of the principal **blians,** from whom I wanted to buy their shield, used as a musical instrument to accompany their song" (Lumholtz, 1920, p. 216). Principal *blians* led the *blian* process. *Blian* was a ceremony to cure someone's disease using animal blood and a shield. Brian exists in most Dayak tribes, albeit the technique varies.

Travel writing revealed that Dayaks practised social organization. Dayaks had a chief, kapala, and *blians*. Dayaks knew the election process for the chief, kapala, and *blians* at the time.

*(c). Habit*

Various habits of the Dayak tribes were also mentioned in the book, as in the following quotations. "It is newly made, in accordance with the habit of the Dayaks **to change the location of their villages every fourteen or fifteen years**" (Lumholtz, 1920, p. 211). The quote suggests that the Dayaks move every 14 or 15 years. Patching up the utilized field was the goal. A steep high bank was chosen for the new village.

Next, the habit of Dayak is the method of husking rice. It is explained that Bukats dan Punans have the same method of husking rice as Penyahbongs, Spartans, and Penihings, i.e., using their hands. It was different from the Kenyans and Kayans. Kenyans and Kayans used their feet to gather the rice grains back under the pestle (Lumholtz, 1920, p. 211).

Another habit is the way the Penihings dressed. As the Penihings had not been affected by the Mohammedan Malays' teaching, they did not cover their torso and never considered nudity shameful. Mohammedan Malays were Islamic teaching continuously spread in Malay, one of which was covering the upper body (Lumholtz, 1920, p. 215).

The habit of Bukats and Punans is also about their diet. "**The natural food of both peoples is serpents, lizards, and all kind of animal and birds, the crocodile and omen birds excepted**" (Lumholtz, 1920, p. 217). It explained the diet of the Punans and Bukats. They were allowed to eat almost all kinds of animals except crocodiles and omen birds. It was also explained that the Punans and Bukats preferred to eat pig meat when it was ten days old as it was the freshest the meat would be. "**The meat of pig is often eaten when ten days old, and is preferred to that which is fresh**" (Lumholtz, 1920, p. 217)

Dayak habits reveal their culture. It describes Dayak nomadism. They move every 14-15 years, and Dayaks husk rice using their hands and feet. Dayaks rarely cover their torsos. It applies to hot tropical climates. It shows that Islamic doctrine had not reached them. Dayaks consume animals except for crocodiles and omen birds, revealing their culture. It shows that Dayaks consume 10-day-old piglets.

*(d). Object*

Many objects were mentioned in the book, from garments to fort. They were described in the following quotations, "Two attractive young girls sold me their **primitive necklaces,** consisting of small pieces of the stalks of different plants, some of them odoriferous, threaded on a string" (Lumholtz, 1920, p. 212). The first object mentioned was P**rimitive necklaces.** It was a piece of jewellery made from small pieces taken from stalks of various plants and threaded on a string. Other objects are a tunic and skirt. It is the pair of **Aboriginals wearing apparel** in the form of **a tunic** and **a skirt**. The Dayaks people used these necklaces and garments as their daily apparel. "Two men arrived from Nohacilat, a neighbouring kampong, to sell **two pieces of aboriginal wearing apparel, a tunic and a skirt**" (Lumholtz, 1920, p. 212)

*The other* objects of culture mentioned through travel writing are rattan, shield, and benting. *"They were Kayans from Long Blu, en route to Upper Kasao to gather* **rattan"** (Lumholtz, 1920, p. 214)**. Rattan is** a climbing plant often used for handicrafts by the Dayaks. **A shield** is an object that was used for the *blian* ritual. "Among the Penihings this **shield** is specially made for the *blian*'s use, and unless it is new and unused, he will not sell it because the blood of the sacrificial animals has been smeared on its surface and the patient would die" (Lumholtz, 1920, p. 215). Next, benting is a building that acted as a military encampment that seemed to be under the command of the Dutch nation. *"It was quite agreeable to see a flag again, the symbol of the Dutch nation being hoisted every day on the hill where the military encampment was located, usually called* **benting** (fortress)" (Lumholtz, 1920, p. 214).

The object as a cultural form also helps to describe the sociocultural situation at that time. The objects show the production of Dayaks which relates to the local environment. They produced primitive necklaces, tunics, and skirts. They used it daily. They also sold it to the visitor. It shows the sociocultural situation of production and sale. The travel writing also talks about rattan and shield. It shows the rituals of curing illness using a rattan shield. The bending of the Dutch describes the situation at that time under the Dutch's colonialism.

*(e). Convention*

Throughout the book, there were few conventions among the Dayak tribes mentioned. Dayaks' most important rule is not to kill their kin in their tribe, and the punishment for doing so is incarceration. The Dayak *blians* ceremony uses

animal blood to heal patients (Lumholtz, 1920, p. 212).

"Among the Penihings this shield is specially made for the *blian*'s use, and unless it be new and unused he **will not sell it, because the blood of the sacrificial animals has been smeared on its surface and the patient would die**" (Lumholtz, 1920, p. 215).

Blood from a sacrificed animal was spread on a shield to be played during the ritual. The principal *blians* would sing and do actions like keeping their head down behind the shield, hitting with their right or left hand, and stomping the floor fiercely. "**While he sings, he keeps his head down behind the shield, which is held upright, and he strikes either with right or left hand**" (Lumholtz, 1920, p. 216). The activity would end as the principal *blians* were in a trance, seemingly possessed. "**He stamped one foot violently upon the floor, ceased playing, and seemed to be in a kind of trance, but recovered himself quickly**" (Lumholtz, 1920, p. 216).

Next is the convention for eating a *rusa*, "**With the Bukats, rusa must not be eaten unless one has a child, but with Punans, it is permissible in any case**" (Lumholtz, 1920, p. 217)**.** The above quote mentions Bukat and Punan diets. Bukats could consume *rusa* if they had a child, whereas Punans did not.

The marriage of Punans and Bukats also becomes a part of the convention in culture. The Buckets and Punans were both monogamous and had severe punishment if adultery happened in a marriage. "**Both tribes are strictly monogamous** and distinguished by the severe view they take of adultery, which seldom occurs" (Lumholtz, 1920, p. 217). They also have strict rules about unfaithfulness in marriage. "While it is regarded as no detriment to a young girl to sleep with a young man, **matrimonial unfaithfulness is relentlessly punished**" (Lumholtz, 1920, p. 217). If the wife committed adultery, the Punan husband had to cut the head of the wife, and the partner then isolated himself for up to two years. "**The injured Punan husband cuts the head from both wife and correspondent and retires to solitude, remaining away for a long time, up to two years**" (Lumholtz, 1920, p. 218). If the Punan husband fails to punish his wife, the wife's brother must become the executioner. "**If the husband fails to punish, then the woman's brother must perform the duty of executioner**" (Lumholtz, 1920, p. 218). It was more severe for the Bukats as the husband must cut off the head of the wife, and then his head had to be cut by the wife's brother. "**The husband of an erring wife must kill her by cutting off her head, and it is incumbent on her brother to take the head of the husband**" (Lumholtz, 1920, p. 218)

Convention as cultural terms also discussed the situation of childbirth. "**Neither of these monadic tribes allow a man present when a woman bears a child**" (Lumholtz, 1920, p. 218). It covered labour etiquette and postpartum care. Bukats and Punans men are not allowed at birthing. Women would get four days off following childbirth. "**After childbirth, women abstain from work for four days**" (Lumholtz, 1920, p. 219).

Dayaks follow convention. It explains Dayak sociocultural situation. It states Dayaks do not kill tribe members, and they trust the blain ritual to heal. Eating *rusa* has rules. Also, Dayaks are monogamous and forbid adultery. If they disobey, they will be beheaded. Dayaks have a childbirth ritual. During labour, men were not allowed, and women were off-duty.

*(f). Ecology*

There was only one mention of ecology, as in the following quotation. "On the hills of the locality grow many **sago palms,** to which the natives resort in case tice is scarce" (Lumholtz, 1920, p. 213). Sago palms yield edible tubers. When the rice was scarce, Dayaks produced sago palms as a food reserve. As the Dayaks' settlement was near a hill, sago palms were planted there.

*(g). Character*

Characters of various Dayak tribes were also described throughout the book, as in the following quotations.

"**The Penihings of Long Kai are good-natured and pleasant,** and it was refreshing to be among real, natural people to whom it never occurs that nudity is cause for shame; whom the teaching of Mohammedan Malays, of covering the upper body, has not reached yet" (Lumholtz, 1920, p. 215)

The character of The Paintings of Long Kai has explicitly mentioned in the quotation that the Penihings of Long Kai were people with friendly and agreeable personalities. "**They were much afraid of being photographed, and most of the Bukats declined**" (Lumholtz, 1920, p. 217). It mentioned the character of Bukat. Many Bukats declined to be photographed, which suggests they are wary of strangers. Some opened up when rewarded. "**A Bukat woman had tears in her eyes as she stepped forward to be measured, but happily smiled happily when receiving her rewards of salt, tobacco, and a red handkerchief**" (Lumholtz, 1920, p. 217).

The next character is that both Punans and Bukats are monogamous. "**Both tribes are strictly monogamous** and distinguished by their severe view of adultery, which seldom occurs (Lumholtz, 1920, p. 217). The quote shows Punans and Bukats' marriage attitudes. Both tribes were monogamous and punished adultery severely.

*The other* characters of Punans and Bukats are good at making sumpitans. "**The Punans and the Bukats have not yet learned to make prahus, but they are experts in the manufacture of sumpitans**" (Lumholtz, 1920, p. 218). The quotation indicated the handicraft skill of the Punans and Bukats. "**They are also clever at mat-making, the men bringing the rattan and the women making the mats**" (Lumholtz, 1920, p. 218). Both tribes were excellent at creating sumpitans, but not prahus. Punans and Bukats women were also proficient at crafting rattan mats.

Dayaks were very adaptable people as they could adjust their way of making palisades when the author moved to

Long Tjehan, another Penihings kampong, by having it done the same as the previous Penihings kampong they had visited. "They also made a palisade around it as they had seen it done in Long Kai, for **the Dayaks are very adaptable people**" (Lumholtz, 1920, p. 219).

Dayaks' localities shape their sociocultural position as their character. Lumholtz says Dayaks are kind. Some were camera bashful. They welcomed strangers. Moreover, Dayaks made rattan mats (sumpitans). Dayaks were adaptive since they moved every 14-15 years.

*(h). Belief*

The book also quotes Dayak beliefs about healing illness and what to do when someone dies. Dayaks believed summoning **antohs** could cure disease. The Dayak summoned **antohs** by executing a *blian* ceremony with a shield. "**The gall of the bear is used as a medicine internally and externally**" (Lumholtz, 218). It explained that the Punans and Bukats used the bear's gall as an internal and external medicine. "**In fractured bones, a crude bandage is made from bamboo sticks with leaves from a certain tree**" (Lumholtz, 1920, p. 218). The medical procedure is done for a person with fractured bones. The Punans and Bukats would make a bandage from bamboo sticks and leaves. "**For curing disease, the Punans use strokes of the hand**" (Lumholtz, 1920, p. 218). Another way of curing the Punans was to use hand strokes to cure disease.

The Punans and Bukats would flee from where the dead person was, leaving the corpse alone to its fate. "**When anybody dies the people flee, leaving the corpse to its fate**" (Lumholtz, 1920, p. 219).

The Dayaks' belief describes the sociocultural condition in travel writing. The belief of Dayaks is associated with the *blians* ritual in curing illness. They believe in antohs as a god. It is antohs who help the curing of any illness. It also interacted with the curing of bone fractures by using bamboo. They used hand strokes as parts of the ritual and the galls of a bear as medicine.

*B. Reporting the World, Revealing the Self, and Representing the Other*

Locality in culture is more than a geographic territory. It describes a place's sociocultural situation. Locality can be seen through cultural forms to understand a community's sociocultural situation. Lumholtz's travel writing explores place, social organization, habit, object, convention, ecology, character, and belief. They can not be separated. It must be viewed holistically. The author of travel writing wants to enlighten the world about distinct areas and inhabitants. Lumholtz describes the sociocultural situation of Dayaks in his travel writing. Travel writing says Dayaks valued the identified place name. Dayaks had a social organization. Also, it describes Dayaks' location-changing, rice-husking, dressing, and eating habits. The travel writing describes Dayak conventions such as unlawful killing, the *blian* ceremony, consuming *rusa*, monogamy, and marital infidelity. It includes Dayak-made items. Lumholtz's travel writing highlights sago palm as a rice-alternative diet ecology. It also demonstrates Dayaks' nice, quiet, good-at-making-sumpitans, adaptive character. The story also reveals Dayak beliefs, especially the *blian* ritual's antoh belief. Travel writing reports the sociocultural situation of Dayaks at the time.

Then, the concept of revealing *the self* and representing *the other* in travel writing is described clearly by Thompson in his book *Travel Writing*. He explains it by illustrating a British expedition visiting the Canadian Arctic. The British met the Inuit—the aboriginal people in the Arctic. Then, they exchanged gifts.

"More to Inuits' taste, however, was the seal oil which the British were using as a lubricant and as a fuel in lamps. …, when 'the same man [was] offered some oil', he drank it with much satisfaction, admitting that was really good" (Thompson, 2011, pp. 130-131).

The British gave seal oil as lubricant and lamp fuel, but the Inuit drank it. The contrasting diet of the British and Inuit explains the issue of *the self* and *the other*. The travel writing author always notices the 'different' between the visitor and the visited place. It makes *the self* refers to the author of travel writing. The native becomes *the other*. Suppose both British and Inuit use seal oil similarly, for example, as a drink. It means no 'different' in the understanding of seal oil. Then, the author would overlook the story of seal oil. They will think it needed to be more interesting to be recorded in travel writing.

In Lumholtz's *Through Central Borneo* Travel Writing, the 'different' is seen in many localities. For example, Dayaks are nomadic tribes; it can be inferred from the story that Dayaks change their location every fourteen or fifteen years. The 'different' can be suggested between nomadic and settled people. Lumholtz also puts the 'different' in husking rice by Dayaks. Some Dayaks use their hands to husk rice. Some others use their feet. The dress of Dayaks for not covering their torso is included in Lumholtz's travel writing. It raises the 'different' dress between the author, who possibly uses clothes and covers his whole torso. Another suggestion related to the dress of Dayaks is that throughout the story, Lumholtz says that Islamic teaching had not reached Dayaks near the Mahakam river. It shows that on his last visited places, he met natives who covered their torsos because of Islamic teaching. The 'different' is also shown in the eating of a pig ten days old by Dayaks. It tells that for Lumholtz, eating a pig ten days old is too long, and he is worried about its health impact.

The object made by Dayaks also tells the concept of *the self* and *the other*. Dayaks made things by using natural resources in the forest. They use rattan and plants to make handmade necklaces, tunics, skirts, prahus, and shields. The 'different' might be in the process of making by manual hands or by the resources used by Dayaks.

The intense issues of 'different' can be seen in *blian* rituals—a ritual by Dayaks in curing illness. Dayaks trust in

*antohs* as God in curing illness. In order to call the *antohs*, the principal *blians* must sing accompanied by the music of shield's sounds and rattan strings. The ritual also uses animal blood. Lumholtz's interest is in buying the shield used in the ritual. He puts this ritual in his travel writing because of the concept of 'different.' Other treatments related to medical situations done by Dayaks are using bamboo for bone fractures, hands stroke, and bear's gall medicine. It can be inferred that both (Lumholtz and Dayak) have different ways of curing illness.

Another 'different' between Lumholtz and Dayaks is in the punishment as a convention by Dayaks about unfaithfulness in marriage. Dayaks who cheat on their partner would be cut in the head as punishment. It guesses that Lumholtz's 'different' is in the way of punishment, i.e., cutting off the head or in the type of punishment that might be too hard for cheating in marriage.

Next, *the self* tends to be represented by the author of travel writing, and local people tend to be *the other*. They are revealing *the self* and representing *the other* leading to the concept of superior and inferior aspects between the author of travel writing and the visited native people.

It is informed to the reader that Dayaks called him *tuan besar*. *Tuan besar* means a big boss. Lumholtz was called a big boss because he gave some Dayaks a job. Then the Dayaks expected more money from Lumholtz than payment by the government. It reflects the economic superiority of the author's social position (Lumholtz, 1920, p. 211).

Another superiority in revealing *the self* is shown through the following quotation. "This tuan, they said, had plenty of money to boang (throw) away, he had also a good heart" (Lumholtz, 1920, p. 211). According to Lumholtz, the Dayaks thought he was rich and could even throw away the money. It also records the superiority in the economic field.

Lumholtz describes himself as a person who had money. It makes the Dayaks try to sell things to Lumholtz. It can be seen in the following quotation, "Two attractive young girls **sold me** their primitive necklaces, consisting of small pieces of the stalks of different plants, some of them odoriferous, threaded on string" (Lumholtz, 1920, p. 212). It shows that two Dayaks girls offered things to him. The girls sold necklaces made from plants. The superiority of Lumholtz is also shown through the use of the word 'primitive' in describing the necklaces offered by the two Dayak girls. Again, *the other* two men of Dayaks also offered their things to Lumholtz. They tried to sell a tunic and a skirt. "Two men arrived from Nohacilat, a neighbouring kampong, **to sell** two pieces of aboriginal wearing apparel, a tunic and a skirt"(Lumholtz, 1920, p. 212). Another piece of information about how Dayaks offered him things to buy can be seen in the following quotation. "They were eager to sell me their wares and implements, and hardly left me time to eat." (Lumholtz, 215). It tells that the Dayak women always tried to offer him things. Also, it mentions that those women offered the product many times, even when he was eating. The author's way of telling the situation that Dayaks always think that he is a rich person that can buy things shows the inferiority of Dayaks. It tells that Dayaks needs his money. It also shows the superiority of *the self*, especially in the economic aspect.

The travel writing also tells that one of the chiefs of Dayak was afraid of him. "I was told that **he was afraid of me**, and certainly his behavior was puzzling" (Lumholtz, 1920, p. 212). It reveals about *the self* that Dayaks, even the chief, do not have bravery toward him.

The travel writing also describes the situation of his stay near the Mahakam river under the Dutch nation's power. It was seen through the flag on the fortress. Lumholtz said he agreed and felt safe at the military camp near his stay. "Even the striking of a bell every half-hour seemed acceptable as a reminder of civilization" (Lumholtz, 1920, p. 214). The bell came from the fortress—the military camp. He saw it as a reminder of civilization. It shows that the people around him at that place do not show civilization. His superiority toward Dayaks was reflected through the word of civilization.

In the travel writing, Dayaks were described as honest people. They do not steal and lie. It also happened to Dayak children. However, in stating those ideas, Lumholtz uses the phrase "jungle people." It gives the nuance of inferiority to Dayaks as jungle people. As if jungle people do not know honesty. "None of these **jungle people** steals, and they do not lie, although children may do either" (Lumholtz, 1920, p. 217).

Last but not least, the travel writing gives information that Dayak women would smile happily if they got rewards from Lumholtz. "A Bukat woman had tears in her eyes as she stepped forward to be measured, but smiled happily when receiving her rewards of salt, tobacco, and a red handkerchief" (Lumholtz, 1920, p. 217). It tells that Dayak women, especially Bukats were shy people, but if a person could give gifts to them, they would not be shy. It can be inferred that Lumholtz was a person who could give things like salt, tobacco, and a red handkerchief.

Thus, the concept of 'different' reveals *the self* and represents *the other* in Lumholtz's travel writing. It is the 'different' between the author as *the self* and Dayaks as *the other*. Another way to discuss that issue is by showing the superiority of the author toward the inferiority of Dayaks. In this travel writing, superiority tends to be about the economic situation where the author is described as a more prosperous person than Dayaks.

## IV. CONCLUSION

Travel writing can provide sociocultural knowledge about a community. Lumholtz's travel writing shows Dayak's sociocultural situation through its locality by connecting place name, social organization, habit, object, convention, ecology, character, and belief. These areas cannot be separated. It pertains to how the travel writer is reporting the world about Dayak culture.

The travel writing author faces many choices in selecting a story that will be put in his or her writing. It leads to

issues of *the self* and *the other*. In this travel writing, those concepts show the author's position in revealing himself and representing people he met while travelling in the Mahakam river area. Lumholtz's *Through Central Borneo* travel writing brings the issues of 'different' and superior-inferior in revealing *the self* and representing *the other*. It helps in seeing travel writing as a source of historical information. The reader needs to raise awareness of the choices of information put by the author of travel writing.

This research tells the idea of Dayaks in the past. It can be continued by checking the sociocultural situation of Dayaks in the present time. Other researchers may continue this research by using the ethnography of Dayak. It means visiting the location near the Mahakam river to compare past and present sociocultural situations under the umbrella of field research.

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# The Dystopian Scourge of Women in Gilead Society as Portrayed in Margaret Atwood's *The Handmaid's Tale*

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*Abstract—The Handmaid's Tale*, **Margaret Atwood's most renowned dystopian novel, is one of those works whose memorandum appears to transcend period. It has been analyzed to demonstrate the presence of various layers of feministic and dystopian cultural concepts in the novel. A qualitative investigation of secondary resources reveals that the situation of women in the novel is portrayed as a reproach to the patriarchal construction of the contemporary world. The women characters in the novel position as testimonies of the subjugation that unescapably concentrates them, helpless against a societal and political organisation that interprets the position of women as a reproductive machine. According to Atwood's novel, by representing the repercussions of the revolution in the United States through the fake theocracy and totalitarian law insists, women must serve the commanders of Gilead society for sexual and biological reasons. Infertile women and working slaves should both serve as servants to the elite couple; the Handmaids addresses both historical and contemporary cultural issues, particularly those affecting women. This study further points out the oppressive, matriarchal position and sexual cruelty, diminishing the autonomy of women.**

*Index Terms—***dystopian culture, oppression, theocracy, gender politics, patriarchal society**

## I. INTRODUCTION

Margaret Atwood's novel *The Handmaid's Tale* was published in 1985, and has since been acknowledged as one of the prominent works representing a dystopian society with the new world order. The novel revolves around the portrayal of a theocratic and totalitarian state, the Republic of Gilead, which has taken the place of the United States of America, where gender roles are made prominent by dividing society into males and females. The Handmaids are required to reproduce for the elite strata of the Gilead community. These little circles of Handmaids are subjected to lead a wretched life of indignity and ignominy under the surveillance of the High Commander. Offred, the protagonist of the novel, shares her daily life, and gradually *The Handmaid's Tale* becomes a tale of rebellion and a quest for freedom and identity. However, such a simple synopsis of the novel does it no justice as each turn of the page promises new information about Gilead and their new world order that is responsible for enslaving the women to a subservient position.

The study specifically focuses on the feministic persecution concepts present in the novel and their true significance in demonstrating a world that falls under the unquestioned authority of patriarchy. The novel, in a way, addresses second-wave feminism, marking the thin line between what may be perceived as utopia and what is dystopia (Malak, 1987, p.10). The loss of intellectual property and individual freedom confines Offred and other women of the Red Centre under the illusion of betterment (Joannou, 2001, p.145). The ideologies spread by Gilead offer the promise of salvation from violence and rape against women and consider the confinement of women under the control of male Commanders as the right order of the world. Hence, the study aims to investigate all the elements of feminism in the novel and present an overall feministic concept that can illustrate the novel accurately.

"I wait. I compose myself. My self is a thing I must now compose, as one composes a speech. What I must present is a made thing, not something born" (Atwood, 1996, p.72). These words efficiently eloquent what a woman's life implies in this twentieth-century dystopia. Women acquire independence as mothers, says Bagchi (2017). The uterus, contrary to common opinion, is not an "inert receptacle," and it is capable of either admitting or rejecting sperm invasion depending on the woman's will. As a consequence of the Society of Gilead's totalitarian patriarchy and male dominance regime, motherhood has become weaponized.

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For instance, the modern family unit is dependent on the monthly rape ritual, known as the "Ceremony," which is modelled after the biblical representation "she shall carry upon my knees," which necessitates the attendance of the Commander, the Wife and Handmaid, and is horrific in nature. It is a summary of how women in Gilead are treated in society as a whole: with contempt, as objects, and as property (Cavalcanti, 2000, p.166).

## II. OBJECTIVE

The objectives of the study are: i. to investigate the representation of feminist elements in the novel, ii. to demonstrate the relationship between feministic concepts and the dystopian society of the novel, iii. to elaborate on the nuances existing in the social and political system presented in *The Handmaid's Tale*, and iv. to analyse the position of women and their quest for freedom in *The Handmaid's Tale*.

## III. METHODOLOGY

The study has followed a qualitative approach to fulfil the objectives of the study. Analysis of various secondary materials gathered from university libraries and a targeted search on online databases has been conducted. The qualitative approach has helped the study to methodically analyse various elements of feminism and feministic concepts present in the novel. The inclusion-exclusion criteria for a systematic sampling method have also been adopted to maintain the reliability and validity of the study.

## IV. MOTHERHOOD AND REPRODUCTION - A DYSTOPIAN PERSPECTIVE

The Nan Bowman Albinski argues that certain negative features of modern societal problems like "violence, pollution, sexism, misogyny, ageism, and alienation," are reflected in dystopian fictions (Davis, 1995). According to Mahoney (1994) and Specchio (2018, p 94-108), feminist dystopias draw attention to the complex relationship between gender, social rank, the ability to reproduce biologically, and the rights of women by taking patriarchy, technology, women's subjugation to its rational extremes and re-imagining women's identities as feminists.

Reproductive rights for women or the lack thereof, is a common topic in feminist science fiction. These works' depictions of dystopian nations are terrifying, infuriating, and provocative when it comes to discussing the status of women in society (Fitch, 2015). Shulamith Firestone, in her book *The Dialectics of Sex*, proposed feminist futures in which women would employ technology advances to free themselves from motherhood and patriarchal households. There were a few technological advances in the late 1960s that Firestone used as evidence that technology would one day liberate women from the oppressive biological pressures of reproduction (Firestone, 1972; Halbert, 2004; Weeks, 2015, p.173). In an article, *Feminist Perspectives on Motherhood and Reproduction*, Neyar and Bernardi (2011, p 162) acknowledge the changes brought on by the feminist enhancements of the 1970s that there has been a focus on parenting and reproduction. The research shows how feminism has contributed to defining biological motherhood apart from motherhood in a social context. However, the development of Assistant Reproductive Technology (ART) has shattered feminist conceptions of parenting and reproduction. Contrary to pro-choice claims, ART has not increased women's autonomy in reproductive matters. Disparities among women of various socioeconomic backgrounds, racial compositions, and sexual orientations have been exacerbated by the advent of reproductive technology (Sweeney, 2003; Peterson, 2005, p.280). According to a research by Savvina, (2017, p. 224) the use of reproductive technology in Indian culture is comparable to dystopian scenarios from cyberpunk literature, in which advanced technologies are used to control and subjugate human beings.

Contrary to Firestone's assumptions, these studies show that the spread of reproductive technology has prompted the oppression of women's physical integrity in a variety of contexts. There has been an increase in the representation of reproductive politics in speculative fiction, and it has been changing over time with advances in reproductive technology. Speculative fiction has tackled issues like the exploitation of female reproduction relating to infertility and the changing climate. Though there have been campaigns against population explosion, infertility treatments are also on the go (Wilson, 2018). Atwood never fails to examine the issue of infertility in the text.

## V. POLYGAMY OF PATRIARCHY AND MOTHERHOOD

The dominance of men over women besides the control of women's bodies and sexuality are two of patriarchy's fundamental functions. The patriarchy is maintained when males dominate reproduction among women (Rothman, 1989; Roberts, 1993). Ferguson's, (1986) review article, *Motherhood and Sexuality: Some Feminist Questions*, delves into the feminist ideas of concern surrounding the intersection of motherhood and female sexuality with the social and cultural constructions of the institution of sexual desire in relation to male supremacy. Roberts' (1993) research examines how white supremacy and male patriarchy contribute to women's subordination. According to Christ (2016), patriarchy is a system in which men aggressively assert their dominance over women, men regulate the system and women's sexuality is justified through religious authority. She explains that, Patriarchal society is neither universal nor inherent, universal nor innate, nevertheless rather, it takes developed over time in response to various forms of authority and violence. O'Reilly, (2016) offers "matricentric feminism," a mother-centred kind of feminism which conveys mothers' wants and

apprehensions as a basis in support of feminist motherhood politics. The concept investigates the double exploitation of women as individuals and as caregivers.

## VI.  MOTHERHOOD AND CRITICISM

Feminist nightmares and cultural disasters collide over women's worries about reproduction, infertility, and parenting (Rubenstein, 2001, p.14). As such, it represents a social vision of reproductive justice that is intrinsically linked to the present cultural moment (Fleming, 2018). Because reproduction is seen as a communal requirement with intrinsic temporal restrictions, the stories of mothers are ignored by the dominant culture, as seen in the events of *The Handmaid's Tale* (Jung, 2017, p. 5). In a 2010 study, Bubsy and Vun looked at the realities of becoming a surrogate mother, including the challenges of providing informed permission, the risks of exploitation, and the potential for commercialization. Evidence from both theoretical perspectives presented through the novel and practical research shows that Canada's current surrogacy regulations need to be updated.

The importance of general politics and technological advancements in enslaving women's sexuality identities and manipulating women's reproductive capacity to strengthen patriarchy is highlighted in Rahman's (2019) research which primarily discusses the subject of female identity in *The Handmaid's Tale*. This article, which is based on an examination of *The Handmaid's Tale*, makes speculative claims about the harmful effects of patriarchy on women's lives if the status quo is not changed. Brandstedt (2020) analyses the character of mothers in *The Handmaid's Tale*, considering how a lack of maternal love stemming from forced pregnancy is shown in the novel and how motherhood may be used as a weapon against oppression.

## VII.  PATRIARCHAL POWER AND SEEDS OF OPPRESSION

This novel is set in a new world located in New England where the political and social power is under the totalitarian authority of Gilead. Gilead represents the patriarchal power of the society that indicates the possibility of tyranny if not protested (Laflen, 85). In essence, Atwood draws attention to the oppressive system of the new world that relies on a yet devastating past. The overthrow of the democratic government was established in Gilead amid corruption, pollution, violence against women, and a dreadful decline in the birth rate. Atwood presents a dystopian society that readily oppresses women under the illusion of providing them protection against violence and crime. The seeds of oppression are sowed by Gilead not only by an illusion of protection but also through fear and hegemonic supremacy.

Offred's life is with full of the acts of violence and oppression that women had to undergo to survive in the new world. A society that is ruled by theocratic ideologies exploits gender inequality to survive and thrive. In other words, without the fear of oppression and violence, the patriarchal power is unable to oppress the women of the society. Gilead is quick to present traditions and laws that separate the old life of these women to take away their identity (Stillman et al., 1994, p.78). Therefore, society in general as presented in the novel reflects the possibilities of oppression that can occur in the real world as well.

## VIII.  SIGNIFICANCE OF WOMEN IN *THE HANDMAID'S TALE*

Women's position in the novel is portrayed merely as a political instrument, to be used as a machine for reproduction. Atwood weaves the narratives around her support of the First Wave Feminism that recognised the value and individual authority of women (Neuman, 2006, p.860). Women have been treated as nothing more than objects for reproduction, always under the supervision of the Eyes that threatens their life at the tiniest of indiscretion. Women's rights for reproduction have been under the feminist agenda for centuries, striving to obtain authority over their own bodies (Calvi et al., 2020, p.63). Authority over the question of reproduction is considered a step further towards attaining individual identity. Patriarchal society uses gender politics to exercise authority over women, without acknowledging their choices as an individual.

The women are presented with limited freedom in this new dystopian society. The restrictions of Offred's existence are prominently represented through her relationship with her Commander and Nick simultaneously. The women are not allowed to gain information, therefore restricting their intellectual potency to further oppress them (Cooper, 1995, p. 49).

The oppressive nature of patriarchy as presented in the novel starkly criticises the faulty historical traditions. As the protagonist is faced with various difficult decisions in life she begins to reflect on the hopelessness of her position. Physical and mental freedom both are restricted by the traditional totalitarian government dividing the society into two distinct parts: the oppressor and the oppressed within such a society the existence of an individual has no freedom of expression and those who dare to rebel against it are met with a tragic end.

Including sex in the Ceremony serves to reinforce pre-existing gender roles in society. In this kind of sexual encounter, the woman is expected to take a submissive role while the men take charge. According to Andrea Dworkin, a radical feminist, the goal of prohibitions prohibiting intercourse in a patriarchal society is to reinforce men's power over women and keep women in subjection. Consequently, she draws the conclusion that these laws "operate by generating gender" (Andrea Dworkin, 2007, p.189). When it comes to sexual relations, men are the actors and women are the props. Both sexes' sexual conduct during the Ceremony is indicative of their respective social standing. In this civilization,

women are expected to be subservient while males have greater power and are more likely to survive. Furthermore, the Ceremony now includes more overt reinforcement of these positions. The Handmaid sits idly while the guy is always on his feet. He is the one with the power to take initiative, while she's stuck in a perpetual state of passivity.

Another religious practice that Gilead has adopted is confession. Its primary function is to provide evidence that the Handmaids' previous behavior was socially unacceptable. The rules and regulations of the totalitarian regime are superimposed upon women to build a new society that can encounter the issues of a declining birth rate. However, the question of the declining birth rate is presented as a question of whether it is the autonomy of women to reproduce or not (Urquhart, 2018, p.14). Therefore, the position of women as oppressed and subservient to the patriarchal political and social system illustrates the inability of women to acquire the power and autonomy that is their birth right.

## IX. Gilead's Totalitarian Rule and Its Impact

The novel is depicted from the perspective of Offred whose recollections found tapped in a cassette after the fall of Gilead that are found and analysed by a professor. Throughout the novel, the Handmaids are forced to live in restrictions under constant fear. The fate of rebellious women in the new world order is presented with violence and uncertainty (Ketterer, 1989, p.211). In essence, the power struggle is muted by the constant threat of the totalitarian government. The life of women in the dystopian society is lived as sexual objects to fulfil the demands of the state by producing children. Ideological conditioning of the handmaids has made them subservient and complicit that regards rape as a 'Ceremony' to be participated in without questioning (Montelaro, 1995, p.240). The presentation of rape in the novel, presented as 'the Ceremony' further degrades the identity of women. Authority over the body is entirely obliterated and the role of women is structured around their ability to reproduce. Cataldo develops the view of a critical dystopia in *Breaking the Circle of Dystopia: Atwood's The Handmaid's Tale,* where she analyses the author's writing style and notes that "Atwood intentionally blends different genres into the dystopian skeleton, such as fairy tale - as is clearly detectable even in the title—the history, the autobiography, the realistic narrative, and even the epistolary novel" (Cataldo, 2013, p.158).

Joining the rebellion against Gilead leads to prostitution, death, or exile disturbingly generating immense fear among the women, and increasing their helplessness in the system. The wives of the commander who wields more authority than the handmaids portray a faulty matriarchal system as well that is also under the operation of patriarchy (Kiss, 2020, p.59). However, the willingness to oppress shown by the wife of the Commander, Serena Joy, reveals that the role of women in a patriarchal system is equally damaging as the patriarchal rule alone. Therefore, the portrayal of women in a society that views women as instruments for reproduction creates a dystopia that is unable to provide freedom. In other words, freedom is granted to the men of the society whereas gender inequality has taken an important role in constructing a society that rejects the authority of women.

Fulfilling the political agenda of reproduction is further illustrated by the corrupted nature of the leaders of this new society. The Commanders participate in multiple sexual relationships with the handmaids justifying their actions through corrupted ideologies. The social upheaval of second-wave feminism is where the identity of women is redefined beyond the constraints of social and cultural codes (Mitra, 2019, p.120). Women expect to serve as an instrument for the advancement of civilization, willingly renouncing the scope of freedom and self-expression. Therefore, the position of women as mentioned in the novel takes a critical turn when the characters seek to rebel against the established patriarchal government of Gilead. The horrifying conclusion of the rebels further demonstrates the issue of having autonomous power. The exercise of hegemonic power over the female population of the country in the guise of furthering civilization takes central focus in the novel.

The relationship formed by women in this new society is monitored by the wives of the Commanders. The bonds of family and domesticity are broken down in the novel to establish a theoretical totalitarian society (Relf, 1991, p.132). Concepts of feminism present in the novel not only appear on the societal front but also on the psychological front of the women characters. The women characters are left to wonder in fear whether their conduct is in line with the established traditions of Gilead. The inability to demonstrate compliance leads to horrific circumstances for the handmaids and the essence of freedom is restricted to them. The dystopian society is in constant conflict of interest with the concept of feminism, denoting the root inequality stemming from the lower levels of patriarchy. In essence, the inability to gain autonomy over their own lives drives the oppressed population of the state to rebel against the dominant power.

The power struggle between the oppressed working class and the dominant power, as mentioned in Marxism can be seen here in a different light. The struggle for a societal order demanding equality is present, however, the oppressed class consists solely of women. The political power vested in the hands of the patriarchal and theocratic males constitutes a society that rejects the existence of women as living beings (Herrera, 2019, p.186). The vehemence of this statement is found in noticeably found in the plot of the novel as the women characters are forced to live as instruments of sex. Their capacity to reproduce is marked as the point of measuring their value as human beings living in a society. The stark relationship between a disturbed political foundation and notions of sexism is ever-present in the novel (Dopp, 1994, p.45). The portrayal of such a dystopian society by the author has revealed a pointed criticism against the nature of patriarchy and even distorted matriarchy residing in the dominant society. The criticism against the established Gilead society is marked further by its fall at the end of the novel. However, the lack of address regarding the position

of women by the Professor indicates the inability of the society, at any point in time, to truly understand the precarious position of women.

## X. REPRESENTATION OF FEMINISTIC CONCEPTS IN A DYSTOPIAN SOCIETY

The novel presents the portrayal of a dystopian society that is under the dominance of totalitarian and patriarchal power, rendering the women population of the society powerless. The elements of feminism present in this society are essentially under the control of the dominant power. The utilization of women as a political instrument demonstrates the oppressed position of women and the uncertainty of their existence. The question of women's liberation is thwarted by the complexity presented in the novel in terms of preserving their lives or fighting for freedom. The handmaids, exposed to sexual oppression and exploitation are sanctioned by the state, appropriating the act of rape and violence against women (Cooper, 1995, p.49). Therefore, the disturbing condition of women in the new world order established by Gilead provides an insight into the complexities of gender oppression and gender politics.

During this period of political instability, feminist pioneers questioned 12 widely held social beliefs. In a 1792 publication, *A Vindication of the Rights of Women* Mary Wollstonecraft challenged the stereotype that women are inherently emotional. In an essay Mill (1869) fought against biological predestination, a concept popularized by the Victorians. Also, Anthony challenged the constitutionality of the Fourteenth Amendment's Equal Protection Clause (1873), which addresses the concerns of the suffrage of women. These three ground-breaking feminists represent the humane concern that fuelled the fight for women's suffrage. The term "feminism" was officially adopted as the name of the movement seeking racial and gender parity in politics and the economy in (1895). After the ratification of the Nineteenth Amendment in the year of 1920, the rise of the women's movement lay inactive for the next forty years, marking the end of First-Wave Feminism (Hole & Levine, 1971).

The novel further addresses the differences in privileges enjoyed by the Commanders and the Handmaids. The Handmaids are trained in the new ideological doctrines that surmise their existence to basic activities of reproduction to serve the state (Minico, 2019, p. 38). Without the possibility of reward or individual freedom, women have been held prisoner against their will, to forego 'the Ceremony,' rejecting the humiliation and exploitation faced by women in the name of tradition. The constant struggle for survival and existence is marked by the psychological turmoil of Offred as she suffers from uncertainty. The life which she desired drives her to accept the fate that the author does not reveal at the end. Yet one is left with a tragic feeling associated with the fate of those who dare to go beyond the orders of Gilead.

The concept of feminism is further entwined with politics and language and information. The intellectual abilities of women are suffocated to prevent questioning (Foley, 1990, p.57). Such acts have been common in the history of Christianity's Old Testament itself when women were not allowed to read and gain knowledge. The language used is also mostly "we" instead of "I", thus creating a deliberate barrier in the path of forming an individual identity (Hogsette, 1997, p. 269). The inherent politics of the dystopian society has been represented as a force to degrade the position of women. Therefore, the continuous struggle between the feministic concept and the dystopian society is ever-present in the novel indicating that the position of women may only be uplifted with a violent struggle against the dominant power.

## XI. POSITION OF WOMEN AND THE QUEST FOR FREEDOM

The oppressed position of women and the quest for freedom has been represented in the novel in various forms. Each character of the handmaids is connected to the idea of women's liberation. The role of women in the novel has been degraded to the status of reproductive machines. The male-dominated institutions and traditions imposed upon women whose primary role is to reproduce for the state deliberately destroys the autonomy of women over their bodies. The position of women in such a degraded state is further illustrated by the cruelty women show against women (Roozbeh, 2018, p.17). The women characters that are in-charge of advocating for Gilead traditions are shown in the light of extreme cruelty and strictness against the freedom and individuality of women. The exclusion of women is therefore furthered by the matriarchal authority, indicating the separatism politics employed by Gilead. Aggression against women is portrayed as a viable option for solving problems such as the decline in birth rates in the state.

The women characters in the novel are further brainwashed by ideological training that is imposed upon their minds, idealising the new rules and regulations of the world. A distinct influence of patriarchal elements is seen on the female identity in the novel. The futility of the life of the women character in the novel forces them to acknowledge the importance of liberation. Despite the uncertainty of fate that awaits them if the rules of Gilead are broken, they still strive to quest for their freedom. The rise of class consciousness among the handmaids and the inability of Offred to accept it readily portray the imposition of fear on their minds (Moradi et al., 2015, p.77). This further indicates that the rise of class consciousness is necessary to unravel the fabric of Gilead. Therefore, it can be stated that the position of women despite being heavily oppressed and violated in the quest for freedom is simultaneously existent in the narrative.

## XII. LIMITATIONS OF THE STUDY

The topic chosen for the study has provided ample feminist elements and concepts within the narrative of a dystopian society that portrays the position of women and questions the authority of patriarchy. However certain limitations have

been faced in the process of research as the position of Atwood cannot be obtained clearly in terms of feministic concepts.

The limitations of the study can be marked as the inability to incorporate the vast knowledge existing on the topic. A specific area of focus should have been more beneficial for the study.

## XIII. Conclusion

The paper analyses various feministic concepts present in the novel. The potency of gender inequality in the dystopian society of the novel uses women and their bodies as political instruments to gain supremacy. Women now have little choice but to accept their subordinate role in today's male-dominated consumer culture. The female gender is seen as "other" or "second sex" (Beauvoir, 1949). They are nothing more than a commodity for the satanic pleasure of men. Feminists around the world work to eliminate cultural obstacles and eradicate power dynamics that are skewed against women in order to ensure that all people are afforded the same rights. Women authors are working to expand the boundaries of their gender in literature and beyond. Atwood's celebrated feminist novel, *The Handmaid's Tale*, is a symbolic representation of sexual slaveries, The subjugation of women and the erosion of their sense of self in a male-dominated, chauvinist society the struggle to forge one's own identity, and exploitation in a consumer society in which the female body is viewed as a commodity.

Atwood accomplishes her goal of spreading her writing's message to the suffering masses, the public, and sensible people by her keen observation and characterization of women's characters, depicting the destructive maelstrom of male dominion. Atwood makes it clear in this work that a woman's pain and subjection to men will continue if she submits to male dominance without any means of fighting back. The presentation of such a powerful and complicated concept within the novel brings forth the ambiguity of social and political structure that is inherently patriarchal, present in Gilead. The strength of women is questioned as to the extent or intensity of their quest for freedom relies on their ability to accept the uncertainty, death violence, and a life of prostitution that awaits them. Therefore, it can be concluded that the position of women is in a constant struggle against the patriarchal power that dominates society. Furthermore, the oppressive position of matriarchy is also discussed in the study to illustrate the critical position of women in such a society.

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# Visualising the Russia-Ukraine War: A Semiotic Analysis of Arab Social Media Cartoons

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*Abstract*—This study is a verbal-pictorial analysis of the Russia-Ukraine war in Jordanian cartoons. It examines socio-political contexts related to the Russia-Ukraine war through a semiotic analysis of selected political cartoons posted on the official Facebook accounts of two well-known Jordanian cartoonists, Emad Hajjaj and Osama Hajjaj, between January and September, 2022. These cartoons show the conflict through the eyes of Arabs, who may be considered neutral and distanced from the conflict. As such, the study provides novel insights for semiotics by analysing signs in verbo-pictorial entities and demonstrating how verbal and visual signs can work synergistically to connote powerful messages. Sixty-eight political cartoons were collected and classified into the themes of: negotiation, alliance, economic consequences (the food and energy crisis), the Russia-Ukraine war and COVID-19, the refugee crisis, Putin vs. peace, nuclear war, and the mocking of Putin's policies. We selected a representative cartoon from each theme and analysed their messages via the Roland Barthes model (1967, 1977) according to three types of message: verbal (i.e., text), non-verbal (i.e., denoted visual signs), and symbolic. These verbal and visual signs were used to clarify and interpret the symbolic messages of the selected cartoons. The thematic findings reflect the views and attitudes of an Arab community (Jordanian, in this case) regarding the Russian-Ukraine war.

*Index Terms*—cartoons, Russia-Ukraine war, verbal signs, non-verbal signs, symbolism

## I. INTRODUCTION

In 2022, the world became a witness to the conflict between Russia and Ukraine. The history of this conflict dates back to 2014 when Russia launched a military operation to annex Crimea from Ukraine, and pro-Russian separatists assumed control of parts of Ukrainian lands in the Donbas region, igniting regional fighting. Tensions over the borders between the two countries continued until February 4, 2022, when Russia began a major military escalation with missile attacks on military targets inside Ukraine, before sending soldiers and tanks across the border into the country. This significant escalation has had catastrophic humanitarian and economic consequences in the displacement of nearly seven million Ukrainian refugees and the onset of a food and energy crisis (Behnassi & Haiba, 2022). Shortly before the Russian military operation, Russian President Vladimir Putin appeared in a televised speech in which he expressed the Russian unitary view and opposed the Ukrainian-Western rapprochement (Rainsford, 2022).

Since the first days of the repercussions of these events between Russia and Ukraine, global and Arab media outlets have been filled with news and articles expressing different viewpoints towards the war. Certainly, social media plays an effective role in this regard, as users' posts can be both written and visual. Visual posts are seen as a more effective and direct expression than the conventional written form, as they can convey messages easily and quickly. Among the distinct categories of visuals, cartoons (i.e., caricatures) are important as they are the most prominent means of attracting attention (Hameed & Afzal, 2021). As well as being intended to poke fun, cartoons exhibit a truth which triggers people's thinking (Fairrington, 2009). Political and social events are considered excellent opportunities for cartoonists to become substantially inventive and active. Political cartoons are created to shed light on the status quo through cryptic yet comic messages and discourses. However, cartoons are not merely humorous, as they are often intended to express the ideologies, views, and attitudes of the cartoonists themselves as well as their societies (Al-Momani et al., 2017). In this respect, a pictorial representation of the Russia-Ukraine war helps illustrate the bitter realities of the conflict.

Cartoons are an integral part of media discourse, including conventional forms such as newspapers, television, and magazines as well as Instagram, Facebook, and Twitter (Al-Momani et al., 2017). Although cartoons are classified as

visuals, they usually appear with verbal texts. According to Al-Momani et al., "visual images in cartoons are usually accompanied by verbal sub-texts and texts that end with a punchline to create a humorous mood that is achieved through the violation of conversational maxims in the analogies, exaggerations, and symbolism used in the cartoon" (2017, p. 64).

In this study, we analyse verbo-pictorial representations of the Russia-Ukraine war from 2022. Semiotic studies have discussed political events, particularly political cartoons in the Arab world (Qassim, 2007; Ahmad, 2007; Najjar, 2007; Mazid, 2008; Ibrahim, 2014; Al Kayed et al., 2015; Al-Momani et al., 2017). However, the focus of the current study is Arab social media (i.e., Facebook) for visual (i.e., cartoonish) representations of Russia-Ukraine war-related themes. For this purpose, eight cartoons from among 68 collected cartoons, were selected and analysed using a semiotic theoretical lens. Cartoons usually exhibit social or political scenarios according to the cartoonists' intention, and thus it is important to grasp the intended schemas in cartoons while also reflecting upon political or social events and realities.

For analysis, the selected visuals were taken from the renowned Facebook accounts of two outstanding Jordanian political cartoonists, Emad Hajjaj and Osama Hajjaj, both of whom have portrayed different themes concerning the ongoing Russia-Ukraine war in their cartoons. It is important to mention that cartoonists are concerned with exhibiting social and political discourse in a visual form. In so doing, semiotics was selected as the analytical framework as it provides the tools required to clarify intended and hidden meanings in the cartoons as visual signs (Hodge et al., 1988). According to Hameed and Afzal (2021), semiotics effectively contributes to the examination of caricatures as a political and social discourse. As such, the selected analytical framework can contribute to the comprehension of the Russia-Ukraine-related issues and themes as represented in the selected cartoons, a factor which also divulges the political implications and complications of the war. For this reason, the study sought to identify the main themes manifested by the selected cartoons during the Russia-Ukraine war.

## II. LITERATURE REVIEW

This section presents a conceptual overview of the most common notions and theoretical frameworks and a review of the related studies. The first subsection presents the literature on the theoretical framework used in the study, while the second presents its major concept (i.e., cartoons) as a significant means of media. The third subsection is a review of the most relevant studies in the literature.

### A. Semiotics

In semiotics, the concept of sign plays a substantial role as an interpretable entity. According to Pierce (1931) "nothing is a sign unless it is interpreted as a sign" (quoted in Hameed & Afzal, 2021, p. 86). Signs in Saussure's theory are classified into signifiers and signifieds. In this regard, the study of signs addresses the link between entities and their meanings (Lee & Goguen, 2003). Mendoza (2016) defined a sign as any entity in the form of an image, word, gesture, thought, or voice which can be decoded for its surface meaning, or even underlying meaning, as it can be understood via ideological links or worldviews. Semiotics as a term was used by Pierce (1839–1914) to denote an area of knowledge concerned with the study of signs (cited in Chandler, 2007). Imperial (2020) proposed that the study of signs, from Pierce's perspective, deals with the links between an entity (i.e., a sign) and its subject. Later, the concept of a sign was defined by Barthes (1967) as any format such as a word, image, gesture, or even musical note. Accordingly, Barthes used connotative and denotative meanings to decode signs. In the current study, Barthes' theoretical dimensions of semiotics were adopted for the analysis.

The aim of semiology, as described by Barthes (1967), is to probe the deep unifying structures of discourse in all their forms. Barthes (1967, 1977) classified signs as verbal or non-verbal, with the former being the linguistic elements (i.e., a unit of discourse or text often seen in cartoons), and the latter related to the visuals themselves. Barthes (1967, 1972, 1977) studied signs in terms of their connotative and denotative meanings, producing a system of signification divided into three aspects (Figure 1): 1. The linguistic message (i.e., text or linguistic component); 2. The non-coded iconic message (i.e., direct or denoted message); and, 3. The coded iconic message (i.e., figurative, connoted message). The linguistic message is simply the linguistic component or text that usually appears in visuals such as images, cartoons, and graphics for the sake of clarification of a given visual form. According to Barthes, "At the level of mass media it is present in every image: as title, caption, accompanying press article, film dialogue, and comic strip balloon" (1977, p. 41). The second part of the system of signification is the non-coded iconic message which is the direct or literal message conveyed by a given visual form, with the link between the signifier and signified being direct and literal. According to Barthes, "the role of the denoted image […] is one of naturalising the symbolic message—supporting and contextualising the connoted elements, making them innocent" (1967, quoted in Al-Momani et al., 2017). However, Barthes explains that absolute denotative signs never exist, especially when they are used in a context other than their inherent one, and thus they attain a symbolic meaning. The third part of the system of signification is the coded iconic message which is the symbolic or "connoted message" (Barthes, 1977). Barthes debated whether connotation is something cultural, where its signs can be "gestures, attitudes, expressions, colours or effects, endowed with certain meanings by the practice of a certain society: the link between signifier and signified remains" (p. 27). Every image can connote various messages or meanings from which a viewer chooses a meaning from among multiple meanings as suited to their knowledge. This means that others may derive other meanings in other contexts.

Accordingly, the connoted message is constructed by both the image maker and its viewer, making the task of analysing such connotations difficult (Barthes, 1977). As such, Barthes (1967, 1977) proposed that both types of signs (i.e., the linguistic and visual) can be deciphered to comprehend what is transferred in media images. Semiotics is the leading manner of analysing cartoons; thus, many researchers have used the above-mentioned framework (cf. Al-Momani et al., 2017; Hameed & Afzal, 2021).
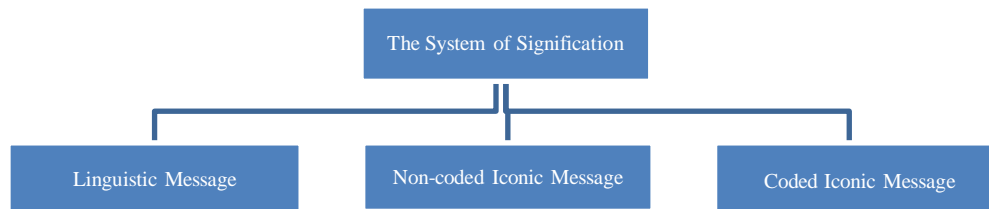
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                        ┌──────────────────────────────┐
                        │  The System of Signification  │
                        └──────────────────────────────┘
              ┌──────────────────┼──────────────────────┐
   ┌──────────────────┐  ┌──────────────────────┐  ┌──────────────────────┐
   │ Linguistic Message │  │ Non-coded Iconic Message │  │  Coded Iconic Message  │
   └──────────────────┘  └──────────────────────┘  └──────────────────────┘
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Figure 1. The System of Signification Aspects

*B. Cartoons*

As a visual means of communication in which information and messages are conveyed, often without words, cartoons are important for readers as they directly facilitate the task of understanding. According to Mateus (2016), cartoons are a source of laughter and amusement. However, they differ from comics as "in cartoons, an action, a situation, or a person are caricatured or symbolized in a satirical way, whereas comics are more originated towards stories, and the drawings often resemble reality" (Samson & Huber, 2001, p.1). Cartoons often highlight trending topics, either social or political, through analogy and caricature. To determine the intended message of a cartoon, viewers should have a good knowledge of the topic portrayed in that cartoon. In this regard, Onakpa (2014) states that cartoons from a given period help us to remember the events associated with that period.

As mentioned in the introduction, cartoons are not drawn merely for fun and can potentially represent social and political phenomena, with ideological and social intents playing an important role in their guidance (Al-Momani et al., 2017). According to Lewis et al., cartoons "can either draw people together or push them apart" (2008, p. 12). As such, they can be positive in some contexts and negative in others. A positive side of cartoons is their function in alerting viewers to violations or rule breaking, thus making the viewer conscious of a current context or situation as represented via an analogy. Attracting the viewer's attention to such violations could have a mobilising impact, which might initiate significant changes in the social or political scene, particularly if such cartoons are published at the time of the violation (Sturken & Cartwright, 2001, p. 21). Although political cartoons can be positive for the cartoonist and their community, a negative role of cartoons appears when they are offensive and harmful to out-groups in a society, as they are originally intended to criticise and mock (Tsakona & Popa, 2011, p. 5).

Cartoons as notable means of conveying messages via media have long been the concern of researchers (e.g., Lawate, 2012; Onakpa, 2014; Ibrahim, 2014; Hussain & Benqian, 2016; Mateus, 2016; Al-Momani et al., 2017; Adetol & Abioye, 2020; Hameed & Afzal, 2021). However, the present study uses a semiotic approach to analysis and concentrates on cartoons representing the Russia-Ukraine political conflict.

*C. Previous Studies on Cartoons*

Few studies on political cartoons can be found in the literature, especially in the Arab world. However, in these semiotic studies, the cartoons are considered visual forms that convey messages and meanings and are a one-way manner of communication. Among the prominent studies on this topic, we can cite Al-Momani et al. (2017), who analysed political cartoons related to the parliamentary elections in Jordan in 2007, 2010, and 2013, following Barthes' framework. This suggests that cartoons are an important means of communication which, although silent, still convey direct and powerful messages. Such means need to be examined to investigate the relations between different signs and their ideological and social implications. Another study by Tyumbu (2018) examined cartoons and how semiotic signs in these cartoons can be interpreted to clarify their underlying meanings. The study discussed the verbal and non-verbal signs that can carry intended messages, suggesting that cartoons are fundamental means of communication.

Two recent studies by Mohamed (2020) and Hasanah and Hidayat (2020) analysed political cartoons in two contexts via different semiotic frameworks. Mohamed (2020) analysed presidential election-related caricatures in 2018 in Egypt, identifying the main ideas and themes in addition to the symbols and signs used in these caricatures. It was purported that caricatures carry brilliant and powerful messages via signs, visual expressions, and gestures in images, communicated without verbal language. Hasanah and Hidayat (2020) analysed cartoons portraying Jakarta's governor

in his first period of office. The study used Pierce's categorisation to classify signs into icons, symbols, and indexes. The author argued that the Indonesians' ambitions for the new government were transferred via cartoons.

Several studies have analysed political cartoons in the Arab world (Ahmad, 2007; Najjar, 2007; Qassim, 2007; Ibrahim, 2014; Al Kayed et al., 2015). Najjar (2007) and Qassim (2007) investigated cartoons that tackle political conflict, considering them significant social artefacts which help communities formulate their identities and sense of self. It is worth mentioning that these works analysed humour in cartoons following a pragmatic framework based on Grice's conversational maxims, namely, manner, relation, quantity, and quality. Other previous studies (for example, Shehata, 1992; Kanaana, 1995; Kishtainy, 1985; Fathi, 1991; Badarneh, 2011; Sherbiny, 2005) have argued that political humour is a means of criticising government policies and politicians in repressive contexts, where locals are not free to express their views and attitudes. Some studies have analysed cartoons that are not political but related to the messages and themes conveyed by cartoons related to Covid-19 (Hussein & Aljamili, 2020; Sattar et al., 2020; Robingah, 2020; Flexer, 2020; Alkhresheh, 2020; Martikainen & Sakki, 2021; Leone, 2021; Hameed & Afzal, 2021).

Finally, it is worth pointing out that the present study adopts Barthes' semiotic approach (1967, 1977) based on the concepts of denotation and connotation, and divides the system of signification into the linguistic message (i.e., text), non-coded iconic message (i.e., denoted), and coded iconic message (i.e., connoted) for the analysis of the sample cartoons.

## III. METHODOLOGY

### A. Data Collection

A qualitative analysis was undertaken of 68 Russia-Ukraine war-related cartoons posted to two Facebook accounts from January to September, 2022 from the Jordanian political cartoonists Emad Hajjaj and Osama Hajjaj; 48 cartoons were collected from the Emad Hajjaj account and 20 from the Osama Hajjaj. It is worth mentioning that their works are used in some mainstream media sources, but in this research the internet was used to access the intended accounts. Permission was obtained from the two cartoonists to include their cartoons in the current study.

### B. Data Analysis

The data analysis was performed in two stages. In the first, the authors classified the 68 sample cartoons according to their most notable themes, of which eight were identified: negotiation, alliance, economic consequences (food and energy crisis), the Russia-Ukraine war and Covid-19, the refugee crisis, Putin vs. peace, nuclear war, and the mocking of Putin's policies. The distribution of the cartoons according to their themes is shown in Table 1. In the second stage, a semiotic and thematic analysis was conducted of eight selected cartoons. The researchers unanimously agreed to analyse one cartoon (selected randomly) as a representative of each theme to avoid duplication and similarity, and because of space constraints. The selected cartoons were analysed using Barthes' model (1967, 1977) in three parts (i.e., the system of signification aspects): the linguistic message, the denoted message, and the connoted message (cf., Al-Momani et al., 2017; Eka Pratiwi & Sulatra, 2020; Hameed & Afzal, 2021; Trisnayanti et al., 2021). The linguistic message is simply the text or caption that appears in the cartoon for clarification. The denoted message (i.e., the non-coded iconic message) is the direct or literal message that is conveyed through the cartoon, whereas the connoted message (i.e., coded iconic message) refers to the hidden or symbolic message.

TABLE 1
THE DISTRIBUTION OF THE SAMPLE CARTOON

| Theme | Cartoon Frequency | Percentage (%) |
|---|---|---|
| Negotiation | 7 | 10.3% |
| Alliance | 14 | 20.6% |
| Economic Consequences (Food and Energy Crisis) | 15 | 22% |
| Russia-Ukraine War and Covid-19 | 2 | 3% |
| Refugee Crisis | 3 | 4.4% |
| Putin vs. Peace | 18 | 26.5% |
| Nuclear War | 5 | 7.4% |
| Mocking Putin's Policies | 4 | 5.8% |
| **Total** | 68 | 100% |

## IV. FINDINGS

This section presents the semiotic analysis of the selected cartoons following Barthes' framework (1967, 1977). Each cartoon was analysed according to the above-mentioned three types of messages associated with three types of signs, namely: the verbal message (i.e., linguistic sign), which presents a description of the text or caption; the non-verbal message (i.e., denoted), where the image itself is described in terms of its non-linguistic features (e.g. physical exaggeration, gestures, colours, graphics, and facial expressions); and, the connoted message (i.e., symbolic) that presents a semiotic interpretation of the internal relationships between the linguistic and non-linguistic signs in a

cartoon, which complement each other to enrich the representation (see Figure 2). The contextual background of all the selected cartoons was related to the Russia-Ukraine war.
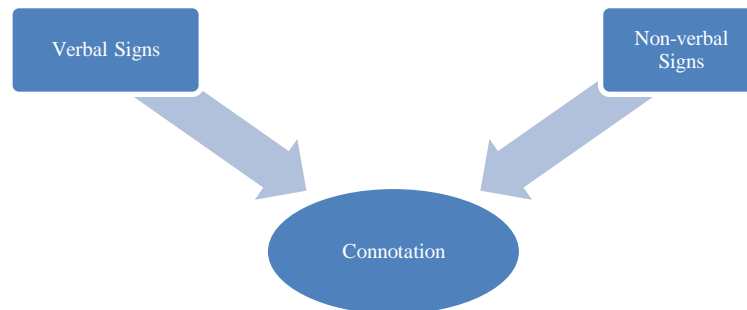


Figure 2. How The System of Signification Aspects Complement Each Other

*A. Negotiation*



Figure 3. https://www.facebook.com/photo/?Fbid=495737238582266&set=a.204225337733459 (copyright consent obtained)

*(a) The Verbal Message (Linguistic Signs):* The caption represented in Figure 3 reads as follows: 'The drums of war are beating and Putin is negotiating!!'

*(b) The Non-Verbal Message (Denoted Signs):* Putin sits at an oval bipolar table with several negotiators and a bright white tablecloth hides Putin as he sits confidently on top of a tank with negotiation papers in front of him. On the other side of the table, there are four negotiators representing the European Union, sitting with their negotiating papers in front of them. The negotiators have bulging eyes and direct apprehensive looks towards Putin.

*(c) The Symbolic Message (Connotation):* The symbolic message in this cartoon can be interpreted through the sum of the accompanying caption and literal image. The caption says 'The drums of war are beating and Putin is negotiating!!' indicates that the time for negotiations is past and the war has become an inevitable reality for Putin. This is evident through the symbolism of Putin sitting confidently on the tank under cover of the negotiating table, and this is a clear indication that Putin has already decided to go to war despite sitting at the negotiating table. The bright white of the tablecloth symbolises that what appears is different from what goes on under the table (i.e., Putin is hiding his intentions under the cover of innocence). On the other side of the table, the expressions of the negotiators show alternatively their fear of Putin's intentions, what they have just read, or perhaps surprise at what they are hearing from Putin. The presence of Putin at one end of the table in a caricature that appears larger than the four negotiators at the other end has implications related to Russia's geographical location and size relative to other European countries. The negotiators and Putin sit at the opposing poles of the table, potentially symbolising that East and West cannot and will not meet.

*B. Alliance*

Figure 4. https://www.facebook.com/photo/?Fbid=492567448899245&set=a.204225337733459 (copyright consent obtained)

*(a) The Verbal Message (Linguistic Signs):* The caption in Figure 4 says: 'Russia and China!!'

*(b) The Non-Verbal Message (Denoted Signs):* Figure 4 depicts a huge grey bear standing on the globe with a golden dragon draped over its shoulders; they gaze at each other with looks of admiration. The bear also appears to be wearing a traditional Russian fur hat with the flag of Russia upon it.

*(c) The Symbolic Message (Connotation):* The verbal caption that appears in the cartoon is 'Russia and China!!', clarifying that the two creatures depicted in the cartoon symbolise Russia and China. It is known that the bear wearing such a hat is a symbol of Russia, whereas the dragon is a traditional symbol of China, proving that the cartoons are both context and culture-based texts, as suggested by Al-Momani et al. (2017, p. 77). The appearance of the dragon wrapped around the shoulders of the bear symbolises the strong alliance between the two countries. Furthermore, their admiring gazes symbolise the extent of their compatibility or perhaps that their alliance is a pragmatic one, at least from a Chinese perspective, as indicated by the dragon's somewhat predatory stare at the naive and reckless bear. Another aspect that appears clearly through this cartoon is the relatively huge size of the bear and dragon as they stand on the globe, symbolising the strength of their alliance given the economic and military power that each possesses. The symbolism also indicates their countries' huge geographical areas, and is perhaps a reference to the aspirations of this alliance to dominate the world.

*C.  Economic Consequences (Food and Energy Crisis)*



Figure 5. https://www.facebook.com/abumahjoobnews/photos/a.499011796804397/5478964238809103 (copyright consent obtained)

*(a) The Verbal Message (Linguistic Signs):* The caption in the cartoon in Figure 5 appears on the fuel filling machine, and reads: 'Fuel prices'.

*(b) The Non-Verbal Message (Denoted Signs):* This cartoon depicts Putin, bare-chested and sitting atop a fuel pump that also looks like a military tank with a cannon and guns pointed forward, while Putin himself watches something through military binoculars. The fuel pump's counters appear to be spinning fast and the pump's nozzle is hung at the back. Smoke can be seen rising from the cannon, showing that it is in use.

*(c) The Symbolic Message (Connotation):* The caption 'fuel prices' beside the spinning counters of the fuel pump explains that the movement of the counters indicates a rapid increase in fuel prices. The depiction of Putin sitting on top of a fuel pump resembling a tank with guns pointed forward symbolises the impact of the war on global fuel prices, as fuel prices have been steadily rising since Putin launched the war on Ukraine. The binoculars symbolise Putin's keen eye on the world situation and his reactions, as well as the point of time in the conflict after he had begun it. The fuel nozzle hanging at the back symbolises Putin's control of a huge stock of energy, enabling him to exercise some control over global prices.

*D.  The Russia-Ukraine War and COVID-19*

Figure 6. https://www.facebook.com/photo/?Fbid=512873186868671&set=a.204225337733459 (copyright consent obtained)

*(a) The Verbal Message (Linguistic Signs):* Figure 6 presents multiple linguistic messages: 'Russia-Ukraine war' is written on a poster above a cinema ticket office; 'Corona' is written on a poster above another cinema ticket office; 'Theatre' can be seen above the cinema entrance door; and, 'Tickets' is affixed to the windows of the two ticket counters.

*(b) The Non-Verbal Message (Denoted Signs):* This cartoon depicts two cinema ticket counters with a film poster above the first window. In it, a huge predatory bear, wearing a Russian fur hat with the Russian flag, sticks its fangs into a map of Ukraine depicted in the colours of the Ukrainian flag. On the other side of the poster, Putin stands bare-chested and behind him there is a cluster of nuclear warheads. The caption 'Russia-Ukraine war' is written between the bear and Putin as the title of the film, and the word 'tickets' appears on the ticket counter. Another film poster appears above the second ticket counter, this time showing a purple coronavirus with an angry human face and green background and the caption 'Corona' written as the film's title. The cartoon depicts the ticket seller busy with a long queue of people wanting to buy tickets for the 'Russia-Ukraine war' film, while the other seller has fallen into a deep slumber as no one is standing at his counter. A couple can be seen heading to some double doors, above which is the caption 'theatre'.

*(c) The Symbolic Message (Connotation):* The combination of linguistic and visual signs in this cartoon connotes the people's lack of interest in the Covid-19 pandemic and its news, as their focus is on the news of the Russia-Ukraine war. This is represented by the visual sign of the crowded queue in front of the 'Russia-Ukraine war' film, which appears to be a new action/suspense film according to its poster; in contrast, there is no one in front of the ticket counter for the 'Corona' film, and this has made the depicted employee fall asleep. This interpretation can be associated with the actual context in terms of the beginning of the ongoing Russia-Ukraine war at the end of 2021 and the beginning of 2022 coinciding with the end of the pandemic. The beginning of the Russia-Ukraine war played a pivotal role in accelerating the distraction of global attention from the developments of the pandemic. Thus, cartoons are context-dependent entities. From another perspective, this cartoon may connote that the world is a stage where all are performers. The pandemic was the first performance, after which the Ukraine-Russia war has become the new bestseller. Moreover, the public is just consuming news, ideas and mindsets, all of which are fake and performed.
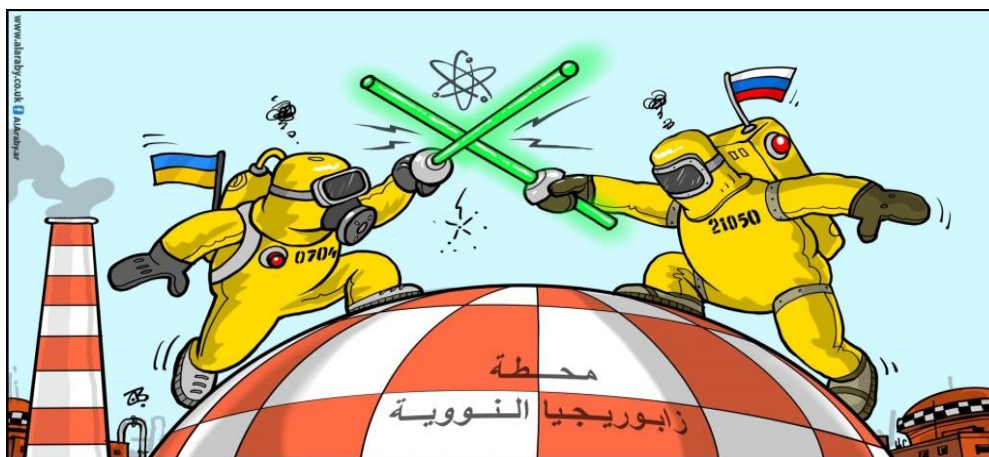
*E. Refugee Crisis*



Figure 7. https://www.facebook.com/abumahjoobnews/photos/a.499011796804397/5165046493534214 (copyright consent obtained)

*(a) The Verbal Message (Linguistic Signs):* Three verbal captions appear in Figure 7. The uppermost caption is the title, 'Europe and the refugees fleeing from Ukraine'. On the right barrier, the caption reads 'Refugees who are welcome', while on the left there is the caption 'Refugees who are not welcome'.

*(b) The Non-Verbal Message (Denoted Signs):* This cartoon denotes a border checkpoint which has two crossings in the same direction, each with a barrier. Between the two crossings, a police officer's shadow appears through the window of a small building with the European Union flag flying above. The open crossing barrier on the right depicts

colour grades between white and pink, while the seemingly closed left barrier has colour grades between pale brown and black.

*(c) The Symbolic Message (Connotation):* This cartoon sheds light on the refugee crisis in Europe. Since the first military attack on Ukrainian cities by the Russian army at the beginning of 2022, waves of refugees began to move towards the European Union. Before these events, European Union countries were (and are) dealing with large numbers of forcibly displaced people due to war or poverty in several third-world countries, such as those in the Middle East and Africa. In this context, the cartoon depicts an EU border crossing (indicated by the drawn EU flag) where two checkpoints are shown. One welcomes white immigrants (i.e., Ukrainians) in the caption 'Immigrants who are Welcome' on an open checkpoint that has light colours shades, while the other has gradations of dark colours with the caption, 'Immigrants who are not welcome', symbolising immigrants from other races and countries, such as the Middle East and Africa. This combination of linguistic and visual signs connotes criticism of the segregation policies of the EU in dealing with immigrants from the Middle East and Africa, by preventing them from entering their lands to obtain asylum. This is compared to their welcoming behaviour toward the Ukrainian immigrants.
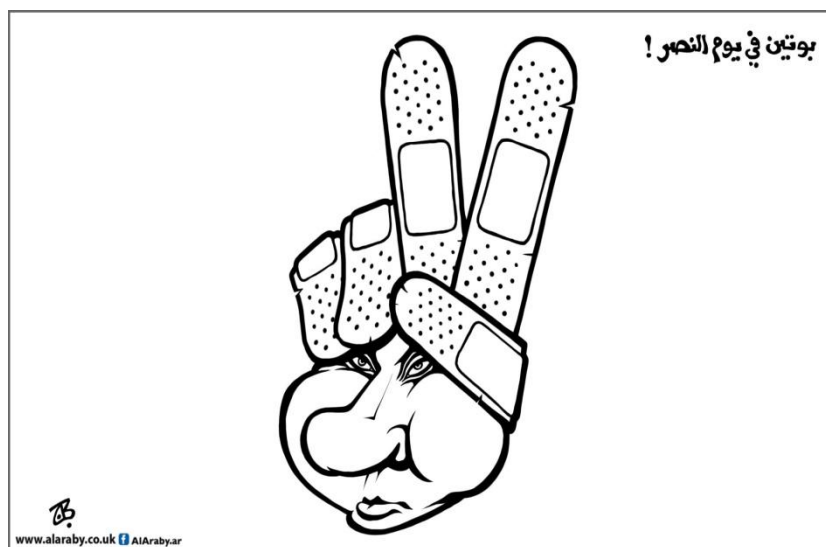
*F. Putin vs. Peace*



Figure 8. https://www.facebook.com/abumahjoobnews/photos/a.499011796804397/5192591924113004 (copyright consent obtained)

*(a) The Verbal Message (Linguistic Signs):* The single caption in Figure 6 is 'UKRAINE', written in large and scattered English letters on the walls of destroyed buildings.

*(b) The Non-Verbal Message (Denoted Signs):* The cartoon portrays a black and white image of a destroyed area in a Ukrainian city showing the effects of destruction and rising smoke left by missiles and bombs falling from the sky; the attacks of warplanes are thus depicted. A group of people appear in the background. In the middle of this destruction, an image of Putin is portrayed with his usual true features.

*(c) The Symbolic Message (Connotation):* The sum of the single verbal sign 'UKRAINE' and the visual signs mentioned above connote the destruction in Ukrainian cities as a result of military attacks. Visual symbols, such as destroyed buildings, smoke, bombs falling from the sky, a warplane, and people fleeing from destruction, were added to reflect the situation in Ukrainian cities during the Russian military operation launched by Putin. Putin's face in the middle of the wreckage symbolises how his policies and military aspirations are the cause of all around him and the turning of peace into war. The symbolism of the colours used in the cartoon, especially the intensive use of black, plays an important role in conveying the misery and sadness of the situation. The image of a desolate area, with Putin's solitary head in the centre, may symbolise his actual situation following his decision to invade Ukraine.

*G. Nuclear War*



Figure 9. https://www.facebook.com/abumahjoobnews/photos/a.499011796804397/5662016407170551 (copyright consent obtained)

*a) The Verbal Message (Linguistic Signs):* The verbal sign identified in Figure 9 is the 'Zaporizhia nuclear power plant', according to the caption on the dome.

*(b) The Non-Verbal Message (Denoted Signs):* The major non-verbal signs in this cartoon are two men standing on the dome of a nuclear reactor. They are wearing full protective suits and are fighting each other with luminous swords resembling Star Wars' light sabres. The man on the right has the flag of Russia on his back and the man on the left has the flag of Ukraine. They both have a big red button on their protective suits.

*(c) The Symbolic Message (Connotation):* All the visual elements used in this cartoon communicate the intended theme: nuclear war and the global fear of a nuclear war or nuclear contamination due to the bombing of the areas surrounding the nuclear power plant in Zaporizhia. The two men in protective suits represent the Russian and Ukrainian forces respectively attacking and defending the Zaporizhia nuclear power plant, around which the military conflict between the two sides is happening. The linguistic sign 'Zaporizhia nuclear power plant' written on the dome, which looks like the dome of a nuclear reactor, is employed to delineate the intended reactor in this cartoon. The use of protective suits indicates the seriousness of the situation in the event of any nuclear contamination due to the bombing near the station. The red buttons on the men's clothing indicate that both sides possess nuclear weapons, and a hasty decision by either could lead to a nuclear war whose effects would be globally devastating.

*H.  Mocking Putin's Policies*



Figure 10. https://www.facebook.com/abumahjoobnews/photos/a.499011796804397/5349397331765795 (copyright consent obtained)

*a) The Verbal Message (Linguistic Signs):* In Figure 10, a single linguistic sign appears in the title: 'Putin on Victory Day!'

*(b) The Non-Verbal Message (Denoted Signs):* This cartoon is comprised of the single visual sign of Putin's face caricatured with plasters on his head shaped into a victory sign.

*(c) The Symbolic Message (Connotation):* This cartoon was posted on on 9 May, the same day as Russia annually celebrates victory in World War II. A combination of verbal and visual signs is employed to mock Putin's policies. The cartoon connotes the situation in Russia on victory day, several months after the beginning of the war with Ukraine and after suffering many losses of personnel and military equipment. This is represented by the plasters on Putin's head, as he is used to symbolise Russia. The use of the plasters may also symbolise that he is paying the price for his reckless policies.

## V. DISCUSSION AND CONCLUSION

This study has investigated the sociopolitical contexts related to the Russia-Ukraine war by conducting a semiotic analysis of cartoons posted on the official Facebook accounts of two well-known political Jordanian cartoonists, Emad Hajjaj and Osama Hajjaj. The cartoons were posted during the ongoing war, between January and September, 2022. A semiotic approach i.e., Barthes' model (1967, 1977) was followed in the analysis. Eight cartoons were selected at random for analysis from a total sample of 68 collected and categorised according to their themes. The eight themes found in the data were: negotiation, alliance, economic consequences (the food and energy crisis), the Russia-Ukraine war and Covid-19, the refugee crisis, Putin vs. peace, nuclear war, and the mocking of Putin's policies (see Table 1). A single representative cartoon for each theme was analysed according to three semiological dimensions: the verbal message (i.e., text); the non-verbal message (i.e., denoted visual signs); and, the symbolic message (i.e., connotation). In all the selected cartoons, the verbal signs, as well as the visual signs (e.g., colours, clothes, analogies, gestures, drawings, facial expressions, exaggerations, etc.), were integrated to clarify and interpret the symbolic ones (see Figures

1–2). However, the focus of the analysis was largely on the non-verbal signs (i.e., visual) rather than the verbal, since the latter are clear and direct captions which help the reader identify the contexts and more obscure content. The analysis in the present study is thus mainly qualitative. However, Table 1 presents the distribution of the sampled cartoons, showing the percentages and frequencies of the cartoons according to their themes.

The findings reflect the views and attitudes of the Arab community (Jordanian, in this case) regarding the ongoing Russia-Ukraine war. The semiotic analysis of the verbo-pictorial signs reveals the conflict according to Arabs, a party that may be considered neutral and outside the conflict; the cartoonists themselves can be seen as representatives of their communities. Notwithstanding this viewpoint, the conflict is a global concern that has left traces all over the world. It is expected that this study will be a valuable addition to the existing literature in the fields of semiotics, multimodality, and discourse analysis, as it provides novel insights into these fields through the analysis of signs in verbo-pictorial entities (i.e., cartoons), demonstrating how verbal and visual signs can work in synergy to connote powerful meanings and messages. Thus, cartoons are not mere drawings for fun, as they can effectively represent the realities of a given novel context.

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# Implications of Design Thinking in an EFL Classroom: Writing in Context

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*Abstract*—Writing has been considered as one of the most creative discrete skills teaching and English as a Foreign Language (EFL) practitioners always regard it as a challenge. Many scholars explored EFL students' writing problems through qualitative and quantitative studies and offered suggestions and recommendations to address the issues. However, they reserved their conclusions with a revisit on the efficacy of the desired results. This research, in a one group pre/post quasi experimental research context, suggests design thinking's five-step strategy: Empathize, Define, Ideate, Prototype, and Test, a relatively less experimented approach, to enhance EFL students' writing performance with special emphasis on Capitalization, Punctuation, Spelling, Word-order, Tense, and Sentence-structure. The study sample consisted of 25 preparatory year students at Najran University who were taught paragraph writing using a five-step strategy based on the design thinking. The pre/post tests were conducted by the researchers to assess students' writing performance before and after the experiment. Dependent samples t-test produced a significant difference in the results in favor of the post test. It is concluded that the design thinking's five-step strategy had dramatically enhanced EFL student' writing performance. Implications through further studies of design thinking are proposed to address other EFL teaching and learning issues.

*Index Terms*—EFL students' writing issues, design thinking's five-step strategy, dramatic improvement etc

## I. INTRODUCTION

Design thinking, which is a design process that has many similarities to writing, is the most effective technique to teach writing because it gives EFL writers the abilities they need to tackle challenging real-world challenges in their writings (Noweski et al., 2012; Scheer et al., 2012; Watson, 2017; Glen et al., 2015; Purdy, 2014). Writing, particularly in an EFL situation, is one of the most challenging tasks. It, in a second language, is more difficult and important since it is a complex process (Alsamadani, 2010). Most EFL students face problems in capitalization, punctuation, spelling, sentence structure, word choice, etc. Banlomchon (2006) listed the 10 most common errors out of a total of 25 errors, including punctuation, capitalization, and misspellings. Punctuation, capitalization, and spelling errors were analyzed among these common error types.

Gustilo and Magno (2012) analyzed the frequencies of the five most common error types. The study included errors in commas, missing commas after introductory sentences or phrases, word choice, tenses, subject-verb agreement, punctuation, sentence structure, and capitalization. A study conducted by Al-Khasawneh (2014) found the most common errors at the spelling level. Another type of error was capitalization. A study conducted by Khumphee (2015) analyzed 26 error types adapted to the framework of Na-Ngam (2005). In this study, punctuation errors were the most common type found in English essays written by learners, followed by other types of errors. As the above studies suggest that students face a lot of issues mainly in capitalization, punctuation, and spelling, it is of utmost importance to focus on these three important categories and improve them.

Despite the best efforts put in by the teachers, there is not much progress noted with the write-ups of EFL students worldwide in general and Najran University in particular. Keeping the notion in mind, this study aims to enhance EFL students' writing performance with special emphasis on Capitalization, Punctuation, Spelling, Word-order, Tense, and Sentence-structure employing a five-step strategy based on design thinking. The phrase "design thinking" has several definitions according to various theorists and disciplines (Razzouk & Shute 2012; Rauth et al., 2010; Brown & Katz, 2011).

Design thinking, according to Brown and Katz (2011), is a creative process that has been explored, hypothesized, and codified into a problem-solving approach that can be applied to anything. According to Baeck and Gremett (2012), Design Thinking is a more creative and user-centered approach to problem-solving than traditional design methods. They point out that "Design Thinking defies the obvious and instead embraces a more experimental approach" (p.230). The Design Thinking methodology is not just applied to design problems. Design Thinking is seen as a way to apply design methodologies to any of life's situations. It is often used to explore and define business problems and to define products and services. Brown and Katz (2011) recognized design thinking as a human-centered approach to problem-

solving when emphasizing the empathy part of it. Rauth et al. (2010) view design thinking as a meta-disciplinary concept and a learning model within a teaching context that "supports design creativity, utilizing a project and process-based learning process by emphasizing creative confidence and competence." (p.7) Design thinking, according to this viewpoint, is a multi-stage learning strategy that fosters creativity, collaboration, problem-solving, and engagement through hands-on projects. In this study, the researchers investigated the issue from a different (relatively less experimented) perspective. To delve deep into EFL writing issues, the researchers adopted design thinking approach to diagnose the writing problems and notice any significant differences in the students' writing performance after employing design thinking's five-step strategy. Nevertheless, to the best of the researchers' knowledge, there is not any research or pieces of evidence to explore the influence of integrating design thinking into curriculum, activities, or learning strategy (Alrehaili & Alhawsawi, 2020).

To implement design thinking approach to address EFL writing issues is a relatively less experimented idea therefore, the current study employed design thinking approach to address EFL writing issues to achieve the following objectives:

**Objectives**

1. To find out EFL students' writing problems with special reference to Capitalization, Punctuation, Spelling, Word-order, Tense, and Sentence-structure
2. To notice any significant differences in the students' writing performance after employing design thinking's five-step strategy.

Different scholars have emphasized the importance of employing design thinking in the development of writing skills. Because of its capacity to support a varied range of interdisciplinary academic content and increase students' creativity and 21st century skills, Razzouk and Shute (2012) advocated investigating the effects of design thinking on various learning outcomes. Effective communication through writing is one of these 21st century abilities, according to researchers such as Marback (2009) and Purdy (2014). Interestingly, in Saudi Arabia, limited applications of design thinking have been observed such as in training workshops in King Abdullah University of Science and Technology and in some fabrication laboratories (fab labs), but, perhaps, no study has been conducted in teaching writing context. It is to note that writing is a process of building knowledge, Noweski et al. (2012) and Scheer et al. (2012) recommended design thinking as the best method for teaching writing.

As a result, the researchers suggested a technique built on design thinking is the ideal way to teach writing. Design-thinking approach enables students to actively develop their own unique meanings as well as a physical representation of the knowledge which Oxman (1999) referred as the written product. Writing is positioned in a problem-solving form, similar to problem-based learning, in design-based learning, but it adopts a constructionist viewpoint (Kafai, 1996) by collaborating to build a written product. Additionally, design thinking gives EFL writers the means to work with challenging, authentic issues where they take on the roles of creators and judges of the quality of their written works (Glen et al., 2015). Writing in the twenty-first century can be viewed as a social activity. It is not confined to a particular person or type of thought, but rather develops in social contexts among discourse communities.

According to Watson (2017), writing is a design process. He observed numerous parallels between the writing process and design thinking. Writers use empathy to try to understand and connect with their audience, much as designers do to understand who they are designing for. Additionally, brainstorming and drafting are steps in the writing process just as they are in the design process. Writing also comes to a finish with a written product of the topic, much like design thinking ends with a tangible example of the product. Many academics have highlighted the value of applying design thinking to the general development of writing skills. Due to design thinking's capacity to support a wide range of multidisciplinary academic topics and foster students' creativity and 21st-century abilities, Razzouk & Shute (2012) advised researching the effects of design thinking on multiple learning outcomes. Effective written communication is one of these 21st-century abilities, according to scholars like Marback (2009), Leverenz (2014), and Purdy (2014). Writing issues are wicked problems that are contingent and imprecise, making them "never finally solvable," according to Marback (2009, p. 399). These include procedural concerns with writing, responsiveness problems, and moral quandaries that affect not only the writer but also the process of creating the text and the other people who engage with it. This propels Marback (2009) to propose design thinking as a new paradigm for L1 writing. Leverenz (2014) created wicked writing workshops to encourage writing in teams and taught writing as a design thinking process to develop innovative solutions in response to writing problems. He affirmed that by using design thinking, he was able to close the gap between writing inside and outside of school and prepare students to participate in a future of writing. Purdy (2014) examines the relevance of the design thinking approach for the field of writing studies and provides useful analysis and taxonomy of the various ways the term "design" has been used by writing scholars. Shute and Torres (2012) affirm that the goal of educators should not only focus on increasing students' proficiency in traditional subjects such as writing and reading, via didactic approaches, which leaves many students disengaged. Teachers must also support them in developing new approaches like design thinking to improve their 21st-century skills that enhance their problem-solving skills and prepare them to deal with difficult situations and to solve complex problems in school, in their careers, and life in general.

Although these studies have reported influence on using design thinking in improving writing in L1, none has explored its impact on the students in Najran University. This study, in relation to the following research questions, is

very important as there has hardly been any research on implementing design thinking approach (in writing skills) at Najran University.

Research questions:
1. What are the EFL students' writing problems?
2. Is there any significant difference in the students' writing performance after employing design thinking's five-step strategy?

## II. RESEARCH DESIGN AND METHODOLOGY

### A. Research Design

The study followed the quasi-experimental design to achieve the study objectives. It employed a one group pretest-posttest design because such a design is appropriate for studies where random assignment is not possible (Mcmillan & Schumacher, 2006). The study aimed to find out the EFL students' writing problems. It also investigated the difference in the students' writing performance after employing design thinking's five-step strategy.

### B. Sampling

The study was conducted at the preparatory year, Najran University. The PY students volunteered as samples of the current study. A section with 25 Level One students was involved in the study. The participants were the aspirants who wish to join scientific majors such as computer sciences, engineering sciences, and medical sciences.

### C. Data Collection Tools and Procedures

- Assessment checklist

The researchers designed (created) an assessment checklist to assess students' writing performance. The checklist consisted of six domains: Capitalization, Punctuation, Spelling, Word-order, Tense, and Sentence-structure.

- t-test

The researcher used a t-test of the paired samples to show the significance of the differences between the means on the pre and posttests as shown in table 3.

- Validity (Assessment checklist)

The assessment checklist was presented to (4) specialized experts from faculty members in the English language at Najran University to judge its face validity. Based on their observations and opinions, the assessment checklist was modified. The final version of the assessment checklist consisted of (6) areas, namely Capitalization, Punctuation, Spelling, Word-order, Tense, and Sentence-structure.

- Reliability (Assessment checklist)

The assessment checklist was applied to an exploratory sample consisting of (15) students by the researcher. Also, it was evaluated by another specialized researcher. The stability of the correctors (observers) was calculated through the Holste equation = the percentage of the number of times of agreement / (the number of times of agreement + the number of times of disagreement). Table 1 shows the reliability coefficients of the assessment checklist.

TABLE 1
RELIABILITY COEFFICIENTS OF THE ASSESSMENT CHECKLIST

| No | Writing Issues Areas | No. of agreements | No. of disagreements | Reliability coefficients |
|----|---------------------|-------------------|----------------------|--------------------------|
| 1 | Capitalization | 13 | 2 | 0.87 |
| 2 | Punctuation | 12 | 3 | 0.80 |
| 3 | Spelling | 13 | 2 | 0.87 |
| 4 | Word-order | 11 | 4 | 0.73 |
| 5 | Tense | 12 | 3 | 0.80 |
| 6 | Sent Structure | 13 | 2 | 0.87 |
| | Total | 74 | 16 | 0.82 |

Table 1 shows that the reliability coefficient of the assessment checklist was (0.82). It is a high percentage, which indicates the reliability of the assessment checklist.

In addition, the following procedures were employed to implement design thinking's five-step strategy.

i. Empathize (Research the Learners' Needs): To understand the writing issues and needs of EFL students, the researchers first conducted a test (pretest) to research EFL learners writing issues as part of the first stage of design thinking approach.

ii. Define (State the Learners' Needs and Problems): The researchers gathered the data they had researched during the empathize stage. Researchers were able to define writing issue, particularly those involving capitalization, punctuation, spelling, word order, tenses, and sentence structure.

iii. Ideate (Challenge Assumptions and Create Ideas): At this point, the researchers began to come up with solutions to writing issues facing EFL students based on the prior two stages, which involved understanding and characterizing the writing problems. The following were recognized as being innovative:

➢ assigning short writing tasks

➢ selecting themes for EFL students' interests
➢ introducing three writing phases—pre, during, and post
➢ encouraging EFL students to use simple sentences in their writing samples
➢ reading aloud the writings of EFL students
➢ offering constructive feedback to EFL students writeups
➢ revising the writeups as submitted by EFL students

iv. Prototype (Start to Create Solutions): The following (previously recognized approaches/strategies) were employed by the researchers as part of their classroom instructions during this experimental stage:

➢ assigned short writing tasks
➢ selected themes for EFL students' interests
➢ introduced three writing phases—pre, during, and post
➢ encouraged EFL students to use simple sentences in their writing samples
➢ Read aloud the writings of EFL students
➢ offered constructive feedback to EFL students writeups
➢ revised the writeups as submitted by EFL students

v. Test (Try Your Solutions Out): Researchers conducted a test (posttest) at this step to examine the effectiveness of the earlier phases. Students' writing skills were discovered to have significantly improved. However, the constraints of this study prevented researchers from addressing certain other writing issues.

*D. Data Analysis Methods*

The assessment checklist was applied to an exploratory sample consisting of (15) students by the researcher. Also, it was evaluated by another specialized researcher. The stability of the correctors (observers) was calculated through the Holste equation = the percentage of the number of times of agreement / (the number of times of agreement + the number of times of disagreement) as shown in Table 1.

The researcher used a t-test of the paired samples to show the significance of the differences between the means on the pre and posttests as shown in Table 3.

## III. RESULTS AND DISCUSSION

Results of the research question 1: *What are the EFL students' writing problems?*

The researchers used an assessment checklist to find out the EFL students' writing problems with special emphasis on Capitalization, Punctuation, Spelling, Word-order, Tense, and Sentence-structure as shown in Table 2.

TABLE 2
WRITING SAMPLES TO DIAGNOSE STUDENTS WRITING PROBLEMS

| Domains | Writing problems | | |
|---|---|---|---|
| | Sample 1 | Sample 2 | Sample 3 |
| Capitalization |  |  |  |
| Punctuation |  |  |  |
| Spelling |  |  |  |
| Word-order |  |  |  |
| Tense |  |  |  |
| Sentence Structure |  |  |  |

Table 2 shows students writing problems in Capitalization, Punctuation, Spelling, Word-order, Tense, and Sentence-structure. This indicates that students:

- capitalized a word that does not require a capital letter or did not capitalize a word that required the same.

- used punctuation marks e.g., commas, semicolons, periods, question marks, exclamation points etc. incorrectly or did not use when they should be.
- misspelled the word(s) or spelled incorrectly implying that they had trouble remembering the letters in words or perhaps had trouble noticing, remembering, and recalling the features of language that those letters represent.
- could not place the word(s) in the right/appropriate order causing a change or confusing in intended meaning of a sentence.
- faced problems in SVA pattern followed by incorrect or inconsistent verb tense i.e., arbitrary shifts between past and present or so.
- wrote incomplete sentences as they used adjectives incorrectly. Being influenced by their mother tongue, Arabic, they wrote nouns followed by adjectives though in English it is exactly the opposite. They followed noun adjective pattern that led them write sentences incorrectly. Moreover, they were also confused with complex and compound sentences.

Results of the research question 2: *Is there any significant difference in the students' performance after employing design thinking's five-step strategy*?

The researcher used a t-test of the paired samples to show the significance of the differences between the means on the pre and posttests as shown in Table 3.

TABLE 3
T-TEST (PAIRED SAMPLES) TO SHOW THE SIGNIFICANCE OF THE DIFFERENCES BETWEEN THE MEANS OF THE SCORES OF THE STUDY SAMPLE ON THE PRE AND POSTTESTS

| Domain | | Mean | Std. Deviation | t | df | Sig. (2-tailed) | Effect size | level |
|---|---|---|---|---|---|---|---|---|
| Capitalization | Pretest | 1.68 | 1.282 | -15.501- | 24 | .000 | 3.1 | large |
| | Posttest | 4.00 | 1.118 | | | | | |
| Punctuation | Pretest | 1.64 | 1.036 | -10.024- | 24 | .000 | 2.00 | large |
| | Posttest | 3.92 | 1.352 | | | | | |
| Spelling | Pretest | .80 | .957 | -3.588- | 24 | .001 | 0.71 | large |
| | Posttest | 1.76 | 1.332 | | | | | |
| Word-order | Pretest | 3.32 | 1.376 | -5.598- | 24 | .000 | 1.12 | large |
| | Posttest | 4.84 | .473 | | | | | |
| Tense | Pretest | 1.84 | 1.179 | -8.088- | 24 | .000 | 1.62 | large |
| | Posttest | 4.44 | .821 | | | | | |
| Sentence Structure | Pretest | 1.16 | .898 | -11.339- | 24 | .000 | 2.27 | large |
| | Posttest | 4.48 | 1.194 | | | | | |
| Total | Pretest | 10.44 | 2.647 | -16.783- | 24 | .000 | 3.36 | large |
| | Posttest | 23.44 | 3.176 | | | | | |

Table 3 shows that there were statistically significant differences at (0.05) between the means on the pre and posttests in favor of the posttest with a high effect size. This result indicates the program's effectiveness in improving the experimental group's students' performance using design thinking.

This study employed T-test (Paired Samples) which indicated a statistically significant difference between the mean scores of the pre and posttests of writing performance (t = 16.783; p < 0.05). The researchers, in light of the findings, draw the conclusion that the five-step design thinking technique improved the writing abilities of EFL students. The collaborative character of the design thinking may be attributed to this outcome. In writing practice, the suggested technique based on design thinking served as a systematic framework for recognizing difficulties, gathering data, coming up with original ideas, honing those ideas, and testing the final output. The findings of this study are consistent with Wu's (2015) hypothesis that the collaborative and interactive aspects of the design thinking technique during the writing process may have aided students' improvement of their writing abilities. The researcher also observed that participants engaged in more discussion and negotiation when writing about their topics, which helped them comprehend the subjects better and share fresh viewpoints that improved the quality of their writing. This backs up Talib and Cheung's (2017) investigation, which came to similar conclusions. The various kinds of feedback the participants received on their drafts during the five-step process may provide a better explanation for the current study's findings. Again, Seiffedin and El-Sakka's (2017) study, which suggested that mixing various sorts of feedback improves EFL students' writing correctness, provides empirical support for this study's findings. The experiment's duration could also have contributed to the outcome. The experiment continued for the duration of an entire academic semester, giving the participants the chance to improve their writing abilities via consistent practice. One of the accepted explanations for the results included the use of real-world writing subjects. Design thinking-friendly learning settings that are consistent with social constructivist pedagogies could be the final possible answer. The relaxed environment the participants enjoyed while writing helped them produce better work. This supports the findings of Tran and Duong (2018), who came to a similar conclusion.

IV. CONCLUSION AND RECOMMENDATIONS

Within the premise of the study, the researchers conclude that the five-step design thinking-based technique greatly improved EFL students' writing performance. Reorienting current educational programs to foster writing proficiency can be beneficial for educational developers and policy makers. The researchers urge educators to employ design thinking as a pedagogical tool to address various issues they face in EFL teaching environments. It offers students a cutting-edge process to boost their interest and engagement in writing.

As writing may be seen as a design process, the researchers recommend using the design thinking approach in EFL writing instructions. Further research is recommended to yield the desired results.

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A special issue can also be proposed for selected top papers of a conference/workshop. In this case, the special issue is usually released in association with the committee members of the conference/workshop like general chairs and/or program chairs who are appointed as the Guest Editors of the Special Issue.

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  o Notification of acceptance
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