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Contents

REGULAR PAPERS

- | | |
|--|-----|
| The Survival of Contrastive Analysis Hypothesis: A Look Under the Hood
<i>Amjed Al-Rickaby</i> | 1 |
| An Analysis of Ethiopian Federal TVET Institute Trainees' Academic and Professional Needs of the English Language
<i>Ephrem Zeleke, Zeleke Arficho, and Mebratu Mulatu</i> | 8 |
| Serial Verb Constructions in Saudi Arabic
<i>Mansour Q. Alotaibi</i> | 18 |
| Investigating the Relationship Among Metacognitive Awareness, Self-efficacy, and EFL Learners' Listening Comprehension Performance
<i>Sudarat Payaprom</i> | 27 |
| Some Tendencies in the Development of the Terminology of Hermeneutics in the English Language
<i>Tamara Oshchepkova and Mohammad Awad AlAfnan</i> | 35 |
| The Portrayal of Homeland Reminiscences in Sunetra Gupta's <i>Memories of Rain</i> and <i>A Sin of Colour</i>
<i>Rajkumar S and Vijayakumar M</i> | 42 |
| The Willingness to Communicate in English Among Domestic Students in an International Online Class
<i>Nurul Chojimah and Estu Widodo</i> | 50 |
| Language Policy and Planning in Algeria: Case Study of Berber Language Planning
<i>Jihad M. Hamdan and Sara Kessar</i> | 59 |
| Prosodic Cues of Narrative Segmentation in Robert Frost's 'Mending Wall': A Phono-Pragmatic Exploration
<i>Manaar M. A. AL-Badri and Nassier A. G. Al-Zubaidi</i> | 69 |
| Perceptions of Postgraduates Majoring in English Education on Speaking Assessment Module for Online Distance Learning (ODL)
<i>Syazwin Fahrughazi, Halizah Omar, and Maslawati Mohamad</i> | 78 |
| Computer-Assisted Interpreting Tools: Status Quo and Future Trends
<i>Meng Guo, Lili Han, and Marta Teixeira Anacleto</i> | 89 |
| Utilizing Dogme Approach to Promote EFL Learners' Oral Skills at the Tertiary Level
<i>Mohammed Abdalgane, Abdulrhman Musabal, and Rabea Ali</i> | 100 |
| The Representation of Animalism Issue in Sewell's <i>Black Beauty</i>
<i>Madeline Yudith, Burhanuddin Arafah, Franco Gabriel Sunyoto, Fitriani, Rafidah Binti Rostan, and Fadilah Ekayanti Nurdin</i> | 108 |
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Cannibalism Translation Theory and Its Influence on Translation Studies in China <i>Xiaohua Jiang, Zhisheng (Edward) Wen, and Meng Yu</i>	117
Questioning Nature: A Study of Death and Isolation in Selected Nature Poems by Robert Frost <i>Amal S. AlKhrisheh, Emad A. Abuhammam, and Walaa R. Al-Rbeh</i>	127
Phonological Interference of Indonesian Consonants Into Korean <i>Rurani Adinda, Lukman, Ikhwan M. Said, and Gusnawaty</i>	137
Unawareness of Common Errors in English and Its Impact on Human vs. Machine Translation Into Arabic <i>Yasir Y. Al-Badrany</i>	145
An Analysis of Bourdieu's Habitus and Field Theory in Hamid's <i>The Reluctant Fundamentalist</i> <i>Kelle Taha, Hala Maani, Khawla Al Dwakiat, and Khulood Abu-Tayeh</i>	161
Cultural Relations Among Speakers of South Halmahera Languages <i>Burhanuddin Arafah, Kaharuddin, Munira Hasjim, Azhariah Nur B. Arafah, Takwa, and Karimuddin</i>	168
Error Analysis of Form Four KSSM Arabic Language Text Book in Malaysia <i>Mohamad Hussin, Zawawi Ismail, and Naimah</i>	175
A Critical Overview of the Implementation of Language-Immersion Through the Use of Mobile Apps <i>M. Kannan and S. Meenakshi</i>	186
Apology Speech Act in Indonesian and Japanese Language: A Comparative Method <i>Riza Lupi Ardiati</i>	192
Study on Narrative Skills in John Irving's Novels <i>Xue Zhao and Guanting Li</i>	202
A Cartographic Analysis of Subject Status in Root SV(O) and VS(O) Orders in Algerian Arabic <i>Meymouna Bourzeg and Ayman Yasin</i>	207
Code-Mixing and Second Language Acquisition on Social Media by Digital Native Indonesian Children <i>Edhy Rustan and Andi Muhammad Ajiegoena</i>	217
Manipulation of Female Stereotypes in Chinese Translations of Fragrance Product Descriptions <i>Li Zhu, Lay Hoon Ang, and Nor Shahila Mansor</i>	227
What Is a Name? Identity and Diaspora in Leila Aboulela's <i>The Kindness of Enemies</i> <i>Khawla M. Al Dwakiat and Hala T. Maani</i>	237
Gender Performativity of Characters in 2000s Indonesian Novels <i>Alfian Rokhmansyah, Agus Nuryatin, Teguh Supriyanto, and Nas Haryati Setyaningsih</i>	244
Readability Assessment of Advanced English Textbooks: A Corpus-Linguistic Study <i>Tunan Hu</i>	251
The Problem of Gendered Emojis in Online Communication Platforms: A Study to Understand Digital Dependence on Using Emotions During Pandemic <i>Rohini Ravi and Manali Karmakar</i>	257

The Survival of Contrastive Analysis Hypothesis: A Look Under the Hood

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Abstract—The contrastive analysis hypothesis is one of the theories that has considerably impacted second language acquisition research. Since the 1970s, this theory, which had piqued the interest of both linguists and teachers, has been heavily criticised. It has been described as unrealistic and impractical, and its basic assumptions have been questioned and unjustly debunked. However, re-reading *Linguistics across Cultures*, the book from which the contrastive analysis hypothesis was derived, in light of recent findings and re-examining the criticism levelled against it, reveals how valuable and insightful the book is and how irrationally it has been misrepresented. This paper attempts to clean this distortion up and demonstrate why this book is worth reading again. It sheds light on the criticism levelled against it and critically examines the alternatives (the moderate and the weak versions) offered to replace it. It also argues that, apart from its utility in comparing languages in terms of their sound systems, grammar, and vocabulary for pedagogical purposes, it can be an effective tool in comparing languages, particularly on bases above the sentence level, to uncover cultural traits. Hence, it can be a powerful means to further our knowledge of cross-cultural (mis)communication and (mis)understanding.

Index Terms—contrastive analysis hypothesis, behaviourism, language acquisition, second language learning

I. INTRODUCTION

The Contrastive Analysis Hypothesis has been presented in three versions as a theory in second and foreign language acquisition: the strong, weak, and moderate (though less famous). These three versions of the Contrastive Analysis Hypothesis (CAH) were not introduced concurrently. They are best viewed as offshoots of critique following a rethinking and considering the previously held assumptions. Interest in CAH peaked for a short while in the second half of the twentieth century but then waned (purportedly) due to growing scepticism about the applicability and reliability of its assumptions. A closer examination of the criticism levelled at CAH may reveal that it was debuted not because of the impracticality of its assumptions but rather because the intellectual wind had shifted with the emergence of Chomsky's revolutionary ideas and the widespread acceptance of communicative language teaching as the 'best' approach for teaching foreign languages. Although it is risky to take CAH's statements at face value as they were (mis)presented in later works, it would be legitimate to revisit the original work and re-consider it in light of recent linguistic research developments. Neophytes in the field of second language learning are often tempted to dismiss CAH as faulty and impractical while favouring more recent language learning theories. However, reading *Linguistics across Cultures* through the lenses of modern linguistic branches (pragmatics, discourse analysis, genre analysis) reveals how valuable and insightful it is, especially when we bear in mind that the majority of the research cited to refute CAH's assumptions was conducted under the tenets of traditional linguistic branches (phonology, morphology, syntax) and was solely concerned with learning language items below the sentence level (sounds, words, spelling and sentences). This paper is a brief attempt to demonstrate that CAH is still of interest today and offers potential predictive and diagnostic powers, particularly when attention is paid to language aspects above the sentence level (the pragmatic, discoursal and cultural features of languages). After decades of neglect and discretion, it can still offer teachers and linguists valuable insights into language learning.

II. LITERATURE REVIEW: A HISTORICAL PERSPECTIVE

Contrastive Analysis Hypothesis as a theory in second language acquisition was first utilised in the mid-1950s as an effective tool in designing material for teaching and learning a second or foreign language. In plain words, it was used to compare the learner's first language and the target language, locate similarities and differences, and predict learning issues with the ultimate purpose of addressing them (Fries, 1943; Lado, 1957). At that time, the outcomes of contrastive linguistics or contrastive analysis were geared toward applied ends and served, first and foremost, language teaching (Rusiecki, 1976, pp. 12-13). According to Hammer and Rice (1965), the 'present' purpose of contrastive linguistics is not to establish typological relationships but rather to give language educators and textbook writers a body of knowledge that can help them prepare educational materials, plan language courses, and develop classroom techniques. Nickel (1971) concisely presented the that-day view of contrastive linguistics pointing out that "contrastive linguistics ... for the most part compares languages with the quite utilitarian aim of improving the method and results of language teaching" (p. 2).

Lado's *Linguistics across Cultures* (1957) was a milestone in discussing the utility of contrastive analysis in teaching foreign languages and from which CAH was launched. The core view presented in that book became known later as the strong version of CAH (Wardhaugh, 1970). During that time, CAH was at its peak, and many contrastive analyses comparing English to other languages for educational purposes were conducted (e.g., Stockwell, 1957; Schachter, 1960; Lehn & Slager, 1959).

CAH was first promulgated at the University of Michigan. The first universities that joined as centres of contrastive linguistics were the University of Texas, the University of California at Los Angeles, Georgetown University and Indiana University. Between 1952 and 1956, the American Council of Learned Societies (ACLS), under contract to the State Department, sponsored the production of English courses for native speakers of Burmese, Greek, Indonesian, Korean, Mandarin Chinese, Persian, Serbo-Croatian, Thai and Turkish (Rusiecki, 1976). The new curriculum considered the structural differences between English and these languages, although "in an informal way" (Marckwardt, 1967, p. 3).

The English Language Institute (ELI) at the University of Michigan, where Lado was pursuing his PhD, was established in 1941 with the assistance of the US State Department as part of a wider US linguistic and cultural endeavour. The US government was competing at the time with fascist Germany whose efforts to penetrate Latin America included the teaching of the German language. The US government prioritised the spread of English in Latin America's mostly Spanish-speaking countries, as expressed in Roosevelt's Good Neighbor Policy, to promote Pan-American collaboration (Kramsch, 2007).

From that point on, CAH was disseminated throughout the rest of the world, and interest in comparing English as a target language to other languages has grown ever since, particularly in settings where English is taught as a foreign language.

III. CONTRASTIVE ANALYSIS HYPOTHESIS (CAH)

In simpler words, the Contrastive Analysis Hypothesis is a theory that investigates the similarities and differences between the learner's native language (existing knowledge) and the target language (new knowledge) in order to predict and explain learning difficulties that may arise during the learning process. Language teachers and linguists working in language teaching and producing second language materials found it particularly interesting. It was founded in the 1950s and 1960s when structural linguistics and behaviouristic psychology flourished. It originated in its ultimate form from Robert Lado's book *Linguistics across Cultures*, published in 1957, influenced by the intellectual currents of the period (Whorf, 1941; Fries, 1945; Hockett, 1948; Trager, 1949; Haugen, 1954; Piroch, 1955) and driven by the urgent need to provide effective second language teaching materials (the competition against Germany over Latin America). *Linguistics across Cultures* was the formal start of a new trend in second language acquisition research, and it triggered a lot of attention and interest right away (and severer criticism after a short while). This book presented linguists and teachers with models on how to conduct contrastive studies of two systems of sounds, grammar, vocabulary, writing and culture. The following are the essential assumptions stated by Lado in this work:

... individuals tend to transfer the forms and meanings, and the distribution of forms and meanings of their native language and culture to the foreign language and culture – both productively when attempting to speak the language and to act in the culture, and receptively when attempting to grasp and understand the language and the culture as practiced by natives. . . . [It assumes] that the student who comes in contact with a foreign language will find some features of it quite easy and others extremely difficult. Those elements that are similar to his native language will be simple for him, and those elements that are different will be difficult (Lado, 1957, p. 2).

Three key concepts can be highlighted in the excerpt quoted above: transfer, similarity and difference association with ease and difficulty, and the role of culture. Lado assumed that second language learners would transfer forms and meanings from their first language and culture to the language and culture they are learning both productively and receptively. The second concept is that items that are similar across the two languages are easy to learn, while items that are different are difficult to learn. The third is the role of culture. This might be one of the earliest references to the impact of native culture on second and foreign language learning. Lado dictated a whole chapter for this issue. These concepts were influential and provoked many subsequent studies by linguists involved in the business of second and foreign language teaching.

It is important to note that Lado's assumptions were not made on the spot. For instance, in his *Languages in Contact*, which was released in 1953 (four years before Lado's), Weinreich made a similar assumption regarding the difficulties in learning caused by differences between the first language and the target language. Weinreich (1953) stated that:

The greater the difference between the two systems, i.e. the more numerous the mutually exclusive forms and patterns in each, the greater is the learning problem and the- potential area, of influence (p. 8).

A year later (1954), Harris presented his notion of grammar transfer. He discussed the problem of the difference between languages and the possibility of measuring that difference. He proposed that methods of identifying differences across languages can be utilised in teaching and learning foreign languages. He argued that studying the distinctions between the target language and the mother tongue can be sufficient for language acquisition (leaving those features which are identical in both to be carried over untaught) (Harris, 1954).

These assumptions, however, were questioned in the eighties and nineties of the last century and have been the subject of numerous investigations (Oller & Ziahosseiny, 1970; Wardhaugh, 1970; Whitman & Jackson, 1972; Brown, 1987; Hughes, 1980; Yang, 1992). This criticism will be demonstrated and discussed in the next section.

IV. AIMS OF THE STUDY

This study aims to:

1. Clean up the distortion about the strong version of CAH and Lado's book *Linguistics across Cultures* by re-examining its main assumption in the light of recent research and developments in linguistics and second language acquisition.
2. Examining (the weak and moderate versions) that have been proposed to replace the original version of CAH to point out why they fall short as alternatives.

V. METHODOLOGY

The methodology starts with discussing the historical context in which CAH was developed. The intellectual atmosphere at the time and the influence of the remarkable waves of developments in linguistics, psychology, and second language acquisition on CAH are then illuminated. Following this discussion, the study looks for evidence to support the main assumptions of CAH in its strong version in three different directions. These directions are: re-reading and re-examining its main assumptions in light of the original work (Lado's *Linguistics across Cultures*) and clearing up the misinformation and criticism about it; identifying any issues in the theoretical underpinnings and claims of the weak version and the moderate version of CAH; and considering contrastive analyses to find evidence in their findings supporting the assumptions of Lado's strong version of CAH.

VI. MAJOR CRITICISM AGAINST CAH

CAH's assumptions have been under extensive criticism since the seventies of the last century. Some of the criticism was directed at its theoretical basis and some at the practicalities of its findings and recommendations. Wardhaugh (1970), for example, indicated that the demands made by CAH on linguistic theory and linguists are not possible. He claimed that CAH:

... demands of linguists that they have available a set of linguistic universals formulated within a comprehensive linguistic theory which deals adequately with syntax, semantics, and phonology. Furthermore, it requires that they have a theory of contrastive linguistics into which they can plug complete linguistic descriptions of the two languages being contrasted so as to produce the correct set of contrasts between the two languages (p. 4).

For him, such a procedure was not feasible: none of the linguists who claimed to use it in their work had actually conformed to its requirements. He described the procedure under which contrastive studies were conducted as pseudo-procedure (a procedure which can be followed to achieve definitive results only if there is enough time). To illustrate this, he mentioned that a linguist who seeks to contrast the allophonic variants of the phonological systems of two languages could not meet the requirements of the strong version of CAH within the 'present' state of linguistic knowledge. This could not be achieved because of the inadequacy of phonetic theory and the particular phonetic information at his disposal in that age of linguistic uncertainty. He questioned the maturity of the state of the phonological theory (phonological variables: segmentation, stress, tone, pitch and juncture, and syllable, morpheme, word and sentence structures) and the state of the contrastive theory (overall contrastive system: mergers, splits, zeroes, over-differentiations, under-differentiations, and reinterpretations) that a linguist could use for such analyses.

CAH was also criticised for its association with behavioristic psychology. Behaviourism had a significant impact on language acquisition and second language learning research at that time. This association "gave it [CAH] its academic legitimacy but ultimately led to its downfall" (Larsen-Freeman & Long, 1991, p. 55). When behaviourist psychology, together with stimulus-response theory and habit formation theory, fell into disfavour through the prominence of Chomsky's innateness theory in the sixties of the last century, CAH was also abandoned, and the first wave of criticism started. The acceptance of mentalist linguistics, the withdrawal of structural linguistics and the appearance of influential concepts like Chomsky's competence and performance and Hyme's communicative competence, which later gave rise to communicative language teaching at the expense of the audio-lingual method, all led to discrete CAH without considering the merits it may offer to second language acquisition research.

The second stream of criticism springs from the limitations of the results of contrastive analyses and their benefits to practitioners. Researchers, for some reason, assumed that CAH promised to predict all second language learners' errors and that the only source of errors is first language transfer basing Lado's statement in the preface to his book. From there, they started their argument against CAH that it is unable to predict all the errors made by second language learners (e.g., Lightbown & Spada, 2006) and that transfer is not the only source of these errors (e.g., Odlin 1989). This trend may well be summarised by quoting Dulay et al. (1982):

For several decades, linguists and teachers assumed that most second language learners' errors resulted from differences between the first and second languages. . . . Studies show . . . at most 20% of the [grammatical errors] adults make can be traced to crossover from the first language (p. 5).

This point of criticism is "simply untrue", as Swan (2007, p. 416) points out. It rests on a false reading of Lado's basic assumptions and stems from assuming, without further investigation, that "he must have been talking exclusively about the transfer of specific features from L1 to L2" (Ibid.). In fact, Lado's work made references to examples of problems English speakers had with learning lexical tone and grammatical gender. These involve no first language equivalent; therefore, learning errors cannot be due to transfer from the first language.

VII. ALTERNATIVES TO CAH

There were two attempts to replace CAH after the intellectual wind had changed with the prominence of Chomsky's radical theories in linguistics and language acquisition and the emergence of communicative language teaching as a replacement for the structural approach amid the criticism directed at CAH. Although the overall sentiment was to completely disregard CAH as a theory of second language acquisition, these two attempts were more delicate.

Wardhaugh (1970) put forth the first alternative. It was based on the difficulties and challenges CAH had in the field and the scepticism around the viability of contrastive analysis. He began to question the usefulness of contrastive analyses to language teachers and curriculum designers due to these flaws. According to him, a weak form of CAH might have some potential applications because the 'present' state of CAH, which he called the strong version of CAH, was "very unrealistic and unfeasible" (p. 3). In this context, Wardhaugh suggested the weak version, which, instead,

requires of the linguist only that he use the best linguistic knowledge available to him in order to account for observed difficulties in second language learning (1970, p. 8).

In this way, the weak version does not claim what the strong version claims. It does not predict what learning points would be difficult and what points would be easy. Reference is made to the systems of the two languages only to explain actually observed interference. This exploratory rather than predicative version has proved to be "helpful and undoubtedly will continue to be so as linguistic theory develops" (p. 12), unlike the former, which has not proved to be workable.

This view of lessening the ambition of CAH was also shared by other specialists (Lee, 1972; Wilkins, 1972; Aws, 1992). They suggested taking it from a 'priori' orientation to a 'posterior' orientation. Snook (1971), at the same time, offered the same view that the main objective of the contrastive analysis is to explain the target language errors rather than predict them.

The second alternative came from Oller and Ziahosseiny (1970). Based on their study of spelling errors, they offered what they called the moderate version of CAH. They began their article with an adventurous statement:

The strong and weak forms are *rejected* (my emphasis) in favour of a more moderate version which predicts the results of a spelling error analysis on the dictation section of the UCLA placement examination in English as a second language (p. 1).

Moving on from this, they continued to vindicate why the strong version and the weak version should be refuted. The moderate version is based on Oller and Ziahosseiny's (1970) study of spelling errors on the dictation section of the UCLA placement test in English as a second language. They hypothesised that students whose native language employs a non-Roman script would make significantly fewer spelling errors than students whose native language uses a Roman alphabet. The effects of negative transfer for students who know a Roman alphabet are expected to outweigh the effects of correct generalisations. The results of their study showed that students whose native language used a Roman spelling system made more spelling errors than students whose native language did not use a Roman spelling system. Moreover, the latter made up a significantly lesser percentage of spelling errors ($p < .005$), and by the analysis of covariance, the adjusted means of spelling errors differed significantly ($p < .025$), also favouring the latter.

According to the hypothesis of the strong version, students whose language uses the Roman alphabet would have less difficulty learning the English spelling system than those whose language uses the non-Roman alphabet. In the light of their data, they said that the results proved it wrong. On the other hand, the weak version was also tested in the light of the same experiment. According to the weak version, it is expected that students whose native language uses a Roman alphabet would do better than those whose native language uses the non-Roman alphabet. This, again, was proved incorrect in the light of the results they gained.

A closer look at these hypotheses reveals that they are only based on a cursory reading of the CAH in its original shape, or at least built on the representation of the book by subsequent authors rather than the book itself. Meanwhile, one may be tempted to re-examine the basic hypothesis of Oller and Ziahosseiny's (1970) study. The authors assumed that because German, Spanish and Slavic, like English, use the Roman alphabet, students of these languages would make fewer mistakes in spelling English words than students who spoke Japanese, Chinese and Arabic, which use non-roman alphabets. It is unclear why they made this association. The alphabet and the spelling system are two different things. Just because both English and German use the Roman alphabet does not necessarily mean they have the same spelling system. The German spelling system is known to be more phonemic than the English spelling system. English orthography is considered far more opaque than German orthography (Hedgcock & Ferris, 2009).

It should be noted that Slavic uses a Cyrillic alphabet, not a Roman alphabet as the authors assumed. Also, the languages that use the non-Roman alphabet are not homogenous at all; Arabic uses the Abjad alphabet, Chinese uses Hanzi, and Japanese uses Kanji. The sound-symbol correspondence varies considerably across these three different writing systems.

Oller and Ziahosseiny (1970) took CAH from the concept of interference to the principle of stimulus generalisation and claimed that:

The categorisation of abstract and concrete patterns (including time sequenced events) according to their perceived similarities and differences is the basis for learning; therefore, wherever patterns are minimally distinct in form or meaning in one or more systems, confusion may result. Conversely, where patterns are functionally or perceptually equivalent in a system or systems correct generalisation may occur (pp. 20-21).

It may be relevant here to mention that the moderate version of CAH did not get much attention, and only scarce reference is made to it. We have not seen any subsequent discussions to support or refute Oller and Ziahosseiny's (1970) theory. It is as if this study was born to be forgotten. To the best of the researcher's knowledge, no replication or duplication studies were conducted to test this hypothesis. However, it is referred to only when historical accounts of CAH are offered (Dost & Bohloulzadeh, 2017; Djiguimkoudre, 2020; Khansir & Pakdel, 2019).

VIII. EVIDENCE SUPPORTING CAH

The unfortunate fact about CAH is that contrastive analyses focus in practice on a surface comparison of languages: sounds, grammar and selectively vocabulary (Lennon, 2008). Nevertheless, culture and its role in second language acquisition have not received much attention under CAH's realm. With the advancements in linguistics, particularly discourse analysis and pragmatics, the role of culture has been made prominent by researchers and teachers. With the emergence of key linguistic concepts (e.g., politeness, speech acts theory, cross-cultural communication, pragmatic competence, pragmatic transfer, cohesion, coherence, generic structure, clause relations, conversation analysis, etc.), the role of culture has become no longer confined to how people behave. It is now seen as embodied and reflected in the construction of discourse and can be manifested in any language use. In the present day, culture plays a significant role in the study of cross-cultural (mis)communication. Studies that focused on EFL pragmatic competence, for example, demonstrate that the traits of first language transfer can be quite salient in that although learners can often produce grammatically correct utterances, their mother tongue nevertheless influences them. In a study conducted by Qari (2017) to investigate how politeness is manifested in the speech acts of request and apology produced by Saudi students, EFL Saudi students and British students as native speakers of English, the researcher found that Saudi EFL learners showed a preference for using indirect styles but at a somewhat lower rate than did British native speakers, while Saudi students preferred to use direct strategies.

Furthermore, it appeared that Saudi EFL students limited their use to specific strategies, primarily to query preparation forms. The British, on the other hand, used a wider set of indirect strategies using a variety of linguistic devices. In addition, the research revealed that EFL Saudi students' responses demonstrated negative pragmatic transfer from Arabic as their mother tongue. Most of these responses were linguistic realisations translated directly and literally from Arabic into English. They also showed negative pragmatic transfer in their perspective choice. EFL Saudi students, for example, favoured the hearer perspective above the speaker perspective, just as Saudis did. The British students used the speaker perspective more as native speakers of English.

Al-Failat (2017) looked into the differences in politeness strategies of offers between Palestinian MA students at Hebron University and US native speakers of English. The study found that American participants employed negative strategies at a higher level than Palestinians, while Palestinian MA students utilised positive strategies and BOR at a higher rate than the US speakers of English. On the other hand, based on the directness/indirectness of the strategies scale, the results demonstrate that Palestinians prefer direct strategies, whereas Americans conventionally prefer indirect strategies. This demonstrates how culture plays an important role in shaping second language production. The traits of the native culture are apparent in the learners' use of English even though they are able to produce perfectly correct grammatical structures.

Based on similar English and Arabic studies, teachers and linguists can predict that Arab EFL learners will have socio-pragmatic failure in producing these speech acts, not because of a lack of knowledge of the target language but because of the lack of cultural-linguistic transfer, as the strong version envisaged. This may also refute the weak version of CAH because it is not that learners do not know how to say this in English, but it is clear mother tongue transfer. This, at the same time, brings Oller and Ziahosseiny's (1970) hypothesis (the moderate version) into question. According to their hypothesis, because Arab culture is distinct from English culture, Arab EFL learners will not make any cultural errors (socio-pragmatic failure), while EFL learners whose cultures are not distinct from English will make errors in producing these speech acts. Research shows the opposite. Studies comparing the performance of EFL learners whose cultures are also looked at as negative politeness cultures, like English, show positive pragmatic transfer and produce culturally and pragmatically sound speech acts.

IX. CONCLUSION

Lado's *Linguistics across Cultures* is a reminder of a sad fact: sometimes judgment is not incurred by examining the work itself but rather by how others have evaluated that work. This work has been the victim of the change in intellectual trends: from structuralism to mentalism, from habit formation to innateness theory, and from the audio-lingual method to communicative language teaching. It is saddening how successors have misrepresented this book's basic assumptions and how much of its criticism has stemmed from superfluous (sometimes incomplete) readings. Even when alternatives were suggested to replace the original version of CAH (the strong version), they were not based on an objective examination or the practical studies conducted under its tenet.

This paper is an attempt to continue Kramsch (2007) and Swan (2007) move toward rehabilitating and vindicating "an eminent scholar whose work was important and formative, and whose reputation has been particularly badly served by his successors" (Swan, 2007, p. 418). This paper joins the project by offering a critical reading of the suggested two alternatives to the original CAH and providing evidence of why and how its basic assumptions are still of interest to linguists and teachers today.

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An Analysis of Ethiopian Federal TVET Institute Trainees' Academic and Professional Needs of the English Language

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Abstract—The present study was intended to analyze the Ethiopian Federal TVET Institute trainees' academic and professional needs of the English language and its relevance to their needs. In the study, descriptive design was employed and data collection tools, namely close-ended questionnaires, semi-structured interviews and content analysis were used. Eighty trainees and 30 former graduates were included using simple random sampling technique to fill in questionnaires and for interviews two major course trainers and two former graduates among those who filled in the questionnaires were selected using the same sampling technique, and all the available (4) Communicative English Skills course instructors were included. Moreover, Communicative English Skills I and II course materials/modules were also analyzed to examine the relevance of the courses to meet the trainees' academic and professional needs. The questionnaires data were analyzed quantitatively and qualitative data were analyzed using thematic data analysis methods. The study showed that reading technical course books, lecture handouts and examination papers, taking lecture notes, writing organized paragraphs concisely, exam answers, term papers and researches, presenting project reports and seminars orally in the classroom, and listening to lectures and technical conversations are the most frequently needed English sub-skills by the trainees. The findings also showed that most of the language contents are not compatible with the trainees' English language needs. Thus, the teaching material currently in use lacks topical/thematic relevance to the trainees' fields of study in almost all the units. The findings might have implications for ESP material developers and course designers.

Index Terms—English language, needs analysis, Federal TVET Institute trainees, relevance

I. INTRODUCTION

In Ethiopia, Technical and Vocational Education and Training (TVET) teacher education takes place largely within general teacher education qualifications offered at higher education institutions and there was no specific curriculum for TVET teachers. As result, the TVET colleges have been recruiting pure Engineering graduates having CoC (Certificate of Competency) as trainers. Such trainers have been offered induction trainings by their respective colleges as they graduated with non-teaching background. Thus, this approach, according to MoE (2008), has not addressed the actual competence needed in the economy, as most programs are characterized by low quality and theory-driven approaches due to resource constraints and lack of skilled TVET teachers. This depicts that a systematic integration of TVET with the job market need has not yet been achieved. Therefore, the needs of different target groups have to be addressed through different forms of learning environments considering their aptitudes and personal ambitions, specific competence needs and other specific requirements (MoE, 2008, p.17).

On the other hand, in the TVETs, the English language common courses have been offered to the trainees having the same purpose within other academic disciplines (social sciences, Engineering and Education). It is believed that enabling trainees to be competent in using English in their academic and future occupational contexts is crucial. In other words, the English language proficiency skill based on needs analysis in cooperation with a program of vocational training promotes the specific field itself. Based on this view, in Ethiopia, the Federal TVET Institute trainees are given Communicative English Skills courses mainly for academic and professional purposes. They are mostly required to write their theses, project proposals and reports. They are also expected to read academic materials, make oral presentations and learn the courses using English. Upon the completion of their first degree, the graduates are also expected to train learners in TVET colleges using English as a medium of instruction. In the occupational context, the

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trainers are also expected to deliver work related communication skills. Therefore, English is considered as one of the most useful subjects in TVETs to enhance the trainees' communication competence.

In the context of this research, Communicative English Skills course is offered to all first year students of the Federal TVET Institute. This means, although the students/trainees are from different field of studies having different needs, the course material is used commonly with less consideration of learners' specific language learning needs. This is to mean that the learners are usually provided with general purpose English. However, focusing on English for specific academic purpose (ESAP) which is oriented to students from a particular academic field is important (Hidayat, 2018). So, it is the needs of the learners which determine the purpose and the contents of the English course curriculum at tertiary levels where the learning goals (academic and occupational) are clearly defined.

English for Academic Purposes (EAP) arose as a term in the 1960's as it became increasingly aware that *General English (GE)* courses frequently did not meet trainees' or employers' needs. In contrast, in the context of ESP, English is taught for specialized learners with some specific vocational and educational purposes in mind. In line with this, Hutchinson and Waters (1987, p.53) say that what distinguishes ESP from GE is not the existence of a need as such rather an awareness of the need. However, the literature indicates that the line between where GE courses end and ESP courses start has become very vague indeed. For example, vocationally oriented language learning (VOLL) is designed for learners who are prepared for a range of semi-skilled employment or occupations, which require English as an additional competence (Vogt & Kantelinen, 2013, as cited in Widdo, 2015). EAP is in-session English language support offered at universities or TVET institutes where English is the language of instruction. EAP refers mainly to the academic needs of students and of future professionals who would seek a career in the academic environment (Ypsilantis and Kantaridou, 2007, as cited in Hadjiconstantinou & Nikiforou, 2012). This approach encourages using the language in academic environments for academic purposes. So, EAP is taught generally within educational institutions to students needing English in their studies. Supporting this, Hamp-Lyons (2001) confirms that in the context of EAP, learners of English are learning it for academic or professional advancements.

English for academic purposes strives to explicitly match teaching content to the language and study needs of the learners (Dvoretzkaya, 2016). He further divided EAP as English for General Academic Purposes (EGAP) and English for Specific Academic Purposes (ESAP). EGAP focuses more on common core study skills, while ESAP is more subject-specific (Dvoretzkaya, 2016). ESAP focuses on developing professional and academic skills through content which is appropriate to the discipline the course is designed to serve (Hyland, 2006; Hadjiconstantinou & Nikiforou, 2012). This approach encourages use of the language for studying in academic environments focusing on skills that are essential to academic activities (Gnutzmann, 2009).

Needs analysis in broad terms can be described as identifying what learners will be required to do with the foreign language in the target situation, and how learners might best master the target language during the period of training (Richards, 2001); it benefits the learners as the curricula are then designed based on their true needs. Moreover, it is the process of determining the needs for which a learner or group of learners requires a language and also arranging the needs according to the priorities (Abdullah, 2005). One of the main concerns of educational specialists is the relevance of their programs to the graduates' success on the current competitive labor market. In this case, the type of English needed has to be related to the learners' current study and future roles. Thus, it is the language needs analysis that serves as a useful tool to clarify and confirm the true needs of trainees in the two contexts. Astika (1999) explains that needs analysis is not only the starting point for materials development, but also guides selection of contents, assessment and classroom activities. This implies that needs analysis is necessary to design the English curriculum which is aligned with a set of competencies needed by the students.

The Ethiopian Federal TVET Institute has not succeed in training trainers specifically using English as a medium of instruction in teaching content subjects at TVET colleges where the trainers are assigned as instructors. The possible factors to this are that the competencies are not well identified; the organization of modules is found weak; teaching methods employed are highly dominated by the traditional lecture methods which do not consider the learners' work environment, and not yet aware of movement of higher education institutions (HEIs) towards competence-based curricula (MoE, 2018). This is also proved by the present researchers' experience as well as concerned stakeholders, namely assessors, supervisors, college deans and other officials who always complain that both the trainers' and trainees' English language proficiency is not satisfactory. Ahmed et al. (2017) also claim that the trainers of the TVET programs as well as the trainees themselves fail to feel confident and comfortable in their proficiency level in the language of instruction. Moreover, many trainees, even including trainers who failed to pass a theoretical exam: CoC (Certificate of Competency) associate their problem with their low English language ability to comprehend the questions very well. Indirectly, supporting the aforementioned claim, Singh et al. (2019) argue that not only do TVET graduates need to excel in technical skills, but they also need to be equipped with other essential skills such as communication skills especially English language competency. However, in the current vocational trainings where the trainees are expected to be skillful and knowledgeable as well as effective communicators in their specific field of studies, the common course (English) seems to be given little emphasis contrary to what is expected to be achieved by the particular trainees. In the same vein, Ahmed et al. (2017) also say that there is a great demand for a new English language program which suits to the TVET contexts.

The researchers believe that unless the trainees gain field related language input and practice it accordingly during their stay in the institute, they could not be able to communicate effectively in their current study and future carrier. As the trainees' learning needs in this research context are different across field of studies, the teaching-learning material should be prepared considering this context. This could be achieved through aligning the language input to the trainees' respective field of studies to better succeed in their academic studies and future career. The researchers agree that the courses should be designed and given based on the specific contexts. This is because a set of standards developed to enhance English language teaching (ELT) in one context cannot be applied to other contexts (Mahboob & Tilakaratna, 2012). Yan also argues that the investigation of the learning demands of target learners provides references for English course design and teaching students of different disciplines (2016).

It is clearly indicated above that the trainer-graduates incompetency in English language and how this affects the TVET training programs. This is mainly because the English courses are offered without conducting the English language needs analysis (ELNA). This shows that little is known about the English language needs of the learners in the Ethiopian Federal TVET institute since the program has been launched recently.

Thus, the main purpose of this study was to analyze the English language needs of trainees' in the Ethiopian Federal TVET institute and investigate whether or not the English language taught meets their needs. The specific objectives of the study were to:

- Find out the Federal TVET Institute trainees' English language needs;
- Investigate whether the English language taught at the Federal TVET Institute is in line with the trainees' academic studies and future occupation needs.

To this end, the study set the following research questions:

- What are the English language needs of the Ethiopian Federal TVET Institute trainees?
- Does English language taught at the Ethiopian Federal TVET Institute meet the trainees' academic and professional needs?

II. METHODOLOGY

A. Research Design and Approach

A descriptive design with mixed-methods research approach was applied in this study. A mixed-methods approach helps to get an in-depth opinion from study participants since it allows the use of quantitative and qualitative methods in combination to conduct an in-depth analysis (Dawson, 2007; Creswell, 2012).

B. Sampling Techniques

Availability sampling technique was employed to select the institute as the study setting which is the only institute apart from its satellite campuses. In this sampling technique, as the name suggests, sampling units are selected based on who are available as samples as the researcher does not have any option (Singh, 2007). Eighty participants out of 805 second and third year trainees who had already taken the English language courses and 30 participants out of 147 former graduates were selected through systematic random sampling techniques to fill in questionnaires. All the English language teachers on duty (4) were made to take part in the interview. Many needs analyses are conducted using availability samples - informants available and willing to participate.

C. Data Collection Tools

In this study, data triangulation was achieved through different data collection tools, namely questionnaires, document analysis and semi-structured interviews. In relation to this, Dawson (2007, p.35) writes "a combination of methods can be desirable as it enables you to overcome the different weaknesses inherent in all methods".

Two forms of close-ended questionnaires were designed in English: one for the trainees and the other for the former graduates. Focusing on the objectives of the study, the questionnaires were produced taking into account the framework suggested by Hutchinson and Waters (1987) and questionnaires proposed by Basturkmen (2010), and referring to several studies conducted on students' English language needs analysis (Abuklaish, 2014; Richards, 2001; Chatsungnoen, 2015; Yilmaz, 2004; Taşçı, 2007; Tilahun 2003; Saleh Al-Shoaib, 2016; Mohammed, 2016; Ebadi & Naderifarjad, 2015; Alfehaid, 2011). In relation to this idea, Long (2005) and Leary (2001) say that closed items provide standardized, easily coded and quantified data. Cronbach's alpha which was computed to ensure the reliability of the questionnaires produced 0.97 alpha values for the trainees' questionnaire and 0.93 alpha values for the former graduates' questionnaire. In order to achieve validity, the questionnaires were commented by relevant experts and the project supervisors focusing on the contents and clarity of the items.

In order to examine the fitness of the English language course materials (Communicative English Skills I and II modules) to the trainees' needs and field of studies, content analysis checklist (evaluation criteria/guidelines) was adapted from Ebadi and Naderifarjad (2015) and Ur (1999). Such documentary evidences provide information on relevant issues and problems under investigation.

Semi-structured interviews were also conducted with two former graduates, two major course teachers and four English language teachers to enrich data collected through the questionnaires and document analysis. The content of the interviews was similar to that of the questionnaires thematically.

D. Data Collection Procedures and Ethical Considerations

The questionnaires were distributed to the study participants and the aim of the study in general and the questionnaires in particular was explained to the participants before the questionnaires were administered. During the completion of the questionnaires, to avoid any misunderstanding of the questions, general orientation was also given orally in Amharic language when necessary as it is the language that majority of the participants speak. Then, document analysis was carried out to evaluate the Communicative English Skills course materials in terms of relevance to the trainees' academic and professional needs. Lastly, interviews were conducted. While conducting the interviews, the investigators made careful attempts to probe the participants in order to obtain in-depth information and their responses were recorded. The participants were communicated that their identity would be kept anonymous and the information they provide would only be used confidentially for the research purpose. The essence of anonymity is that information provided by participants should in no way reveal their identity. A participant or subject is, therefore, considered anonymous when the researcher or another person cannot identify the participant or subject from the information provided (Newman, 2007). The researchers also told the participants that if they did not want to participate in the study, they had the right not to participate.

E. Data Analysis Methods

Quantitative data gathered via the questionnaires were analyzed by using SPSS 20.00 to produce descriptive statistics, namely frequencies, percentages and mean values. Qualitative data gathered through document analysis and interviews were analyzed qualitatively using either in narrative or descriptive modality according to the situation. In analyzing the interviews data, thematic analysis was done. That is, themes were identified from the data until no further themes could be identified. Identified themes, then, were compared with each other in order to make sure that there were no overlaps.

III. RESULTS AND DISCUSSION

This section presents the results and discussion of the study for each research question.

A. Research Question 1: What Are the English Language Needs of the Federal TVET Institute Trainees?

Results of Trainees' Questionnaire

TABLE 1
READING SKILLS

Items: Reading Sub-skills Needs	NN	RN	SN	FN	VFN	Mean
Read and understand quickly for specific piece of information	2.5%	7.5%	18.8%	28.8%	42.5%	4.0
Read descriptions which accompany charts, graphs, diagrams and tables	1.2%	5%	15%	33%	45%	4.1
Read specifications and value chain of the new technology	11.2%	10%	17.5%	32.5%	38.8%	3.9
Read procedures of project work and technology proposal writing	2.5%	3.8%	21.2%	32.5%	40%	4.0
Read technical books, academic journals and lecture handouts	1.2%	2.5%	7.5%	41.2%	47.5%	4.3
Read instructions, safety precautions, materials specifications and manuals	-	2.5%	11.2%	48.8%	37.5%	4.2
Read texts related to specific disciplines/field of studies	1.2%	2.5%	23.8%	32.5%	40%	4.0
Read and understand home works and assignments	-	5%	13.8%	31.2%	50%	4.2
Read and understand examination papers	1.2%	3.8	-	27.5%	53.8%	4.2
Read and understand the main ideas in a text	-	5%	21.2%	31.2%	42.5%	4.1

Key: NN = never needed RN = rarely needed SN = sometimes needed FN = frequently needed VFN = very frequently needed Note: Grand Mean (GM) = 4.1

As indicated in Table 1, 53.8% and 41.2% of the participants considered reading and understanding examination papers as the very frequently and frequently needed skills respectively. These were followed by 'reading and understanding home works and assignments' which is very frequently needed by 50% and frequently needed by 31.2% respondents, and reading technical course books, journals and lecture handouts were considered to be very frequently needed by 47.5% and frequently needed by 41.2% of the respondents.

Table 1 also indicates that reading description and notes which accompany charts, graphs, diagrams, tables etc. are very frequently needed by 45% of the trainees. Reading quickly for specific information and to extract main ideas from a text are also very frequently needed by 42.5% and frequently needed by 31.2% trainees. Reading specifications and value chain of the new technology and texts related to their disciplines is also very frequently needed sub-skill as reported by 40% of the respondents. Reading and understanding instructions, safety precautions, manuals and how to operate machines are the sub-skill of reading which is very frequently needed by 37.5% and frequently needed by 48.8% of respondents. In the same table, it is indicated that 38.8% of the trainees very frequently need reading specifications and value chain of the new technology; 32.5% of them need it frequently. Generally speaking, almost all the sub-skills of reading are frequently needed by the respondent-trainees. However, nearly one-fourth of the trainees need reading texts related to their discipline, procedures of project works and technology proposal guidelines, scientific terms and basic concepts and reading to identify the main idea of a text sometimes.

Moreover, the mean scores in Table 1 indicate that almost all the reading sub-skills are found to be frequently needed (mean scores range from 4.0 to 4.3). Based on the mean values, reading technical course books, journals and lecture handouts is the most needed skill (mean value = 4.3). The frequently needed reading sub-skills also include reading and understanding instructions and manuals, safety precautions and how to operate machines, examination papers and home works and assignments (mean value = 4.2) which are related to their field of studies.

Lastly, reading sub-skills, namely reading texts related to their discipline, reading for specific information and reading procedures of project work and technology proposal writing guidelines are frequently needed by the trainee-respondents (mean value = 4.0) and reading specifications and value chain of the new technology is found to be the least frequently needed reading skills (mean value = 3.9). According to the results in Table 1, it seems that all the reading sub-skills are found to be almost equally needed skills with slight differences (mean scores range from 4.0 to 4.3).

TABLE 2
WRITING SKILLS

Items: Writing Sub-skills Needs	NS	RN	SN	FN	VFN	Mean
Write term papers with organized paragraphs concisely	-	3.8%	22.5%	32.5%	41.2%	4.11
Write test/exam answers	-	3.8	15%	40%	41.2%	4.19
Write answers to home works and assignments	1.2%	3.8	15%	42.5%	37.5%	4.11
Write cooperative training and research reports	1.2%	5%	17.5%	36.2%	40%	4.09
Construct and label diagrams/tables/graphs/charts	1.2%	11.2	21.2%	35%	31.2%	3.84
Describe specifications of machines and hand tools	1.2%	5%	6.2%	38.8	48.8%	4.29
Write a summary of a text or an idea in the text	2.5	5	12.5%	36.2%	43.5%	4.14
Write CVs, business letters, e-mails, etc.	-	3.8%	22.5%	42.5%	31.2%	4.01
Write to take lecture from handouts/books/notes.	1.2%	6.2%	11.2%	40%	41.2%	4.14

Key: NN = never needed RN = rarely needed SN = sometimes needed FN = frequently needed VFN = Very frequently needed

As Table 2 depicts, 48.8% and 43.5% of the respondent-trainees respectively reported that describing specifications of machines, hand tools, etc. and writing a summary of a text are the very frequently needed skills. Next to these two sub-skills, writing organized paragraphs concisely, taking lecture notes and writing test/exam answers are also very frequently needed sub-skills of writing as 41.2% of the respondents disclosed.

Writing answers to assignments (homework) and writing drafts for practical purposes (CVs, business letters, e-mails, etc.) are identified as the frequently needed skills by the trainees as 42.5% of them reported. Generally speaking, more than 80% of the respondent-trainees reported that they need writing to take lecture notes, summarize a text and describe specifications of machines, hand tools, etc. frequently or very frequently.

The table also shows that 22.5% the respondent-trainees sometimes need writing to produce organized paragraphs concisely. About 11% of the trainees rarely need this skill to construct and label diagrams, tables and graphs and explain and compare between them. To conclude, majority of the trainees need writing sub-skills that encompass writing for study and professional purposes, including taking lecture notes, writing test/exam answers and writing answers to assignments (homework) and writing drafts for practical purposes. As to the mean values, it is found that describing specifications of things like machines, hand tools, etc. (mean score = 4.29), writing examination/test answers (mean score = 4.19), and writing a summary of a text and taking lecture notes from books/handouts (mean value = 4.14) are perceived to be the most frequently needed sub- skills.

As indicated in Table 2, the respondents frequently need writing to write term papers with organized paragraphs concisely and answers to assignments/homework (mean value = 4.11) followed by their need to write company training and research reports (mean score = 4.09). Writing CVs, business letters, e-mails, etc. for practical purposes (mean scores = 4.01) and constructing and labeling diagrams, tables, graphs and charts (mean value = 3.84) are viewed to be the least frequently needed skills (compared to other sub-skills). In conclusion, writing lecture notes, exam answers, workshop and cooperative training reports and notes from books become some of the most important writing sub-skills in studying the major courses.

TABLE 3
SPEAKING SKILLS

Items: Speaking Sub-skills Needs	NN	RN	SN	FN	VFN	Mean
Present projects, seminars, reports or topics orally in the classroom	-	3.8%	8.8%	45%	42.5%	4.26
Speak to continue daily conversations	3.8%	1.2%	17.5%	38.8%	38.8%	4.12
Participate in classroom oral presentations	1.2%	1.2%	25%	38.8%	33.8%	4.02
Speak to discuss with trainers/classmates in class	-	6.2%	22.5%	41.2%	41.2%	4.06
Speak to ask and answer questions in class	2.5%	6.2%	10%	33.8%	33.8%	4.03

Table 3 shows that 42.5% the study participants consider presenting project reports and seminars orally is a very frequently needed sub-skill of speaking. Making daily conversations and participation in oral presentations in the classroom are also perceived as equally very frequently needed skills as reported by 38.8% of the trainees. The table also demonstrates that asking and answering questions in class is frequently needed by nearly half of the trainees (47.5%); 33.8% of the respondent-trainees perceive asking and answering questions in the class as a frequently needed sub-skills of speaking; presenting projects, seminars and reports orally in the classroom are frequently needed by 45%

of the trainees. Table 3 also ranks the sub-skills of speaking according to their mean values. The values vary from 4.02 to 4.26, indicating all the sub-skills pertaining to speaking fall under 'frequently needed' or 'very frequently needed'. Therefore, it can be concluded that oral presentations, discussion with classmates and asking and answering questions in the class are found to be the frequently needed sub-skills of speaking.

It can be inferred that presenting projects, seminars and reports in the classroom and discussing with trainers and classmates in the classroom are the most frequently needed sub-skills of speaking. Although there are differences among the study participants, presenting projects reports and seminars orally in the classroom and participating in daily conversations are the most frequently needed skills of speaking (mean value = 4.3).

Asking and answering questions (mean value = 4.03) as well as participating in class discussion (mean value = 4.06) are perceived as nearly equally needed. In the same table, it is indicated that the participant-trainees consider daily conversations as the second most frequently needed skill (mean value = 4.12) and discussing with trainers and classmates in class as the third frequently needed skill (mean value = 4.06). Asking and answering questions in class and participating in classroom presentations are perceived as the least frequently needed sub-skills of speaking (mean values = 4.03 and 4.02 respectively). Therefore, it could be inferred that giving oral reports (mean value = 4.26), speaking to continue daily conversations and asking and answering questions are some of the most important (very frequently needed) sub-skills of speaking for succeeding on major courses. In occupational settings, giving presentations, reports, papers and instructions are some of the important speaking activities.

TABLE 4
LISTENING SKILLS

Items: Listening Sub-skills Needs	NN	RN	SN	FN	VFN	Mean
Listen to lectures in a class	1.2%	2.5%	17.5%	30%	48.8%	4.23
Listen to seminars and presentations in class	1.2%	7.5%	17.5%	33.8%	40%	4.4
Listen to oral instructions and explanations	1.2%	8.8%	10%	33.8%	46.2%	4.15
Listen and understand technical conversations	1.2%	3.8%	12.5%	33.8%	48.8%	4.25
Listen to the main idea in the educational programs	0	3.8%	18.8%	32.5%	45%	4.19
Listen to follow question-answer sessions in a class	2.5%	1.2%	18.8	36.2%	41.5%	4.2

Table 4 shows listening to follow question-answer sessions in class is a frequently needed skill as disclosed by 36.2% of the trainees and very frequently needed as reported by 41.5% of trainees.

Surprisingly, listening to seminars and presentations, oral instructions and explanations and listening and understanding technical conversations are considered as frequently needed sub-skills equally by more than one-third of the trainees (33.8%). It is revealed that almost all the sub-skills of listening are frequently needed by the majority of the trainees and only a few (nearly 18%) respondents reported that they need the above skills rarely.

In addition to the frequency analysis, the mean values show that listening and understanding technical conversations are perceived to be the most frequently needed skills for the trainees' academic study (mean value = 4.25) followed by listening to lectures (mean value = 4.23) and listening to follow question-answer sessions in class (mean value = 4.20). The other sub-skills of listening, namely listening to the main idea in class and to oral instructions are also found to be frequently needed skills (mean values = 4.19 and 4.15, respectively). Whereas, listening to understand seminars and other presentations are perceived to be the least frequently needed skill (mean value = 4.04).

When the grand mean of the sub-skills of the four macro skills are compared, it becomes 4.17, 4.10, 4.10, and 4.09 for the sub-skills of listening, writing, reading and speaking respectively. This indicates that the sub-skills of listening are most frequently needed in the academic environment, followed by the sub-skills of reading and writing. The sub-skills of speaking are viewed to be the least needed skills.

Generally speaking, the results of the interview held are consistent with the results of the questionnaire. That is, it is found that listening to lectures, taking notes, writing reports and term papers, reading lecture hand-outs and technical reference text books, presentations and asking and answering questions are the very frequently needed English language skills by the trainees.

This study supports the findings of previous studies conducted abroad. Some of these studies include Abuklaish (2014), Gozuyesil (2014), Chatsungnoen (2015), Şahan et al. (2016) and Fadel and Rajab (2017). There are also some local studies conducted before, namely Tagel (2007) and Belachew (2008). These research works also came up with similar findings.

B. Research Question 2: Does the English Language Taught at the Ethiopian Federal TVET Institute Meet the Trainees' Academic and Professional Needs?

TABLE 5
TRAINEES' QUESTIONNAIRE RESULTS ON WHETHER THE ENGLISH LANGUAGE TAUGHT AT THE ETHIOPIAN FEDERAL TVET INSTITUTE MEETS THEIR ACADEMIC NEEDS

No.	Communicative English skills courses:	Extent of agreement/disagreement					Mean
		SD	DA	N	A	SA	
1	contributes to academic study	1	10	13	25	31	3.93
2	provides knowledge for disciplinary studies	4	8	17	20	31	3.82
3	Included contents which are relevant to major courses study	3	9	16	23	29	3.82
4	meets language needs of trainees in academic contexts	3	11	7	25	34	3.95
5	included materials which are relevant to the academic field of studies	1	6	17	21	35	4.03
6	promotes studying major subjects	3	3	9	33	32	4.1

Note: Grand mean=3.94

Key: SD = strongly disagree; DA = disagree; N = neutral; A = agree; SA = strongly agree

Table 5 indicates 32 (40%) of the trainees responded that they strongly agree and 33 (41.3%) of them replied that they agree that the Communicative English Skills courses contribute for their academic studies. On the other hand, 3 (3.8%) of them disagree and 3 (3.8%) of them strongly disagree with this idea, whereas 9 (11.3%) of the respondent-trainees took neutral position. In the same table, 31 (38.8%) of the respondents strongly agree and 25 (31.3%) of them agree that the courses provide knowledge for the trainees' disciplinary studies, while 13 (16.3%) of the trainees hold neutral position (undecided) and 10 (12.5%) of the respondents disagree with the idea that the courses provide knowledge for their disciplinary studies. In Table 9, it is also depicted that 31 (38.8%) and 20 (25%) of the participants strongly agree and agree respectively that the contents of the English courses are relevant to the major courses study.

On the other hand, 17 (21.3%) of the participant-trainees took neutral position (undecided), 8 (10%) disagree and 4 (5%) strongly disagree as to the relevance of Communicative English Skills courses contents to major courses study. This result indicates that only 15% of the trainees perceived that the English course contents are not relevant to major courses study. In addition to this, 17.5% (nearly one fifth) of the participants perceived that the Communicative English teaching themes do not cover the right topics of the content area courses. In the current study, a significant number of trainees (32.5%) perceive that the Communicative English teaching themes/contents do not cover the right topics and are not relevant to major courses study.

Moreover, 29 (36.3%) and 23 (28.8%) of the trainees strongly agree and agree respectively that the Communicative English Skills courses meet their language needs in the academic context. On the other hand, 16 (20%) of the trainees took neutral position (undecided), 9 (11.3%) disagree and 3 (3.8%) strongly disagree on the idea which states that Communicative English Skills courses provide knowledge for their disciplinary study. In the same table, it is shown that 34 (42.5%) and 25 (31.3%) of the respondent-trainees strongly agree and agree respectively that the Communicative English courses materials are relevant to their field of study. However, 7 (8.8%) of them took neutral position (undecided), 11 (13.8%) disagree and 3 (3.8%) strongly disagree that the Communicative English Skills course materials are relevant to major course study. Table 9 also shows that 35 (43.8%) of the participants strongly agree and 21 (26.3%) of the participants agree that the courses promote the study of major courses. Similarly, 17 (21.3%) of them took neutral position (undecided), 6 (20%) disagree and only 1 (3.3%) strongly disagree that the Communicative English Skills course materials are relevant to major course study.

In the same table, 7.5 % of the trainees responded that the Communicative English course contents do not contribute for their academic study, whereas 13.8% do not perceive that the courses provide knowledge for disciplinary study. Hence, it can also be interpreted that 15% of the trainees perceive that the courses do not meet their language needs; 17.5% of the respondents perceive that the course materials are not relevant to their field of study and 8.7% of the participants accept that the courses do not promote the study of major courses. This means almost a total of 62.5 % of the trainees perceive that the English courses they are taught do not address their academic needs.

In the assessment of the Communicative English Skills materials in use in relation to the trainees' needs, there seems to be some agreement. That is, the English courses trainers reported that the courses concentrate on general English. Therefore, this type of English does not meet the academic/occupational needs of the trainees. The mean score also indicate majority of the participant-trainees perceive that Communicative English Skills courses address the needs of the trainees in the academic context. The mean values in Tables 5 reveal that the trainees perceive that the Communicative English Skills courses do not address their needs in the academic setting (the means range from 3.82-3.4.01). The grand mean is also 3.94. This implies that the courses do not meet the maximum needs of the trainees as the grand mean score is below 4.00 (expected high mean = 5.00). In conclusion, the results reveal that the students perceive that Communicative English courses do not address their academic needs.

TABLE 6
FORMER GRADUATES' QUESTIONNAIRE RESULTS ON WHETHER OR NOT THE ENGLISH TAUGHT AT ETHIOPIAN FEDERAL TVET ADDRESSEES
TRAINEES' OCCUPATIONAL NEEDS

No.	Communicative English skills courses:	NP	Extent of agreement/disagreement					Mean
			SD	DA	UN	A	SA	
1	include adequate instruction for future occupational needs	30	1	2	7	10	10	3.8
2	consider trainees' professional needs	30	2	3	4	11	10	3.8
3	cover contents on occupation related topics	30	1	2	7	11	9	3.8
4	prepare the graduates for future work	30	2	3	5	11	9	3.7

Key: SD = strongly agree; A = agree; UN = undecided; DA = disagree; SD = strongly disagree; NP = number of sample population; Grand mean = 3.7

As can be seen from Table 6, 10 (33.3%) of the former graduates strongly agree and the same number of respondents agree that the English language instruction is adequate to meet occupational needs. On the contrary, 3 (10%) of them strongly disagree that the English instruction is not adequate to meet occupational needs and 7 (23.3%) of them are not sure about the issue. The same table indicates that 21 (70%) of the former graduates perceive (strongly agree or agree) that Communicative English course materials consider the occupational needs of the trainees. However, the mean scores indicate that majority of the former graduates perceive that the English courses being given do not address the trainees' occupational English language needs to the maximum level.

In the same table, 9 (30%) of the former graduates and 11 (36.6%) of them strongly agree and agree respectively on the view that the English courses prepare them for future careers. On the other hand, 5 (16.6%) of the former graduates perceive that the English courses do not prepare them for that and 5 (16.6%) of them are not sure about it. Thus, from the results in the above table, it can be interpreted that a significant number of the former graduates perceive that the Communicative English courses do not address the occupational needs of the trainees.

Over all, it seems that according to the mean score, the Communicative English courses are not addressing the trainees' occupational needs at maximum level; the mean scores are below 4 (3.7 and 3.8) which is far from the expected highest mean value (5).

With regard to the course contents, the four major skills (listening, speaking, reading and writing) were given equal attention in theory though the practice was so different as far as the findings of study are concerned. The major aim of the course as stated in the course guidebook is to equip students with *study skills* and *academic English* that they can transfer into their domain specific competence courses though contents and tasks in the recommended course material could not serve what it should serve in today's dynamic learning environment.

Communicative English Skills II is a continuation of Communicative English I, and it mainly aims to provide first year university students proficiency with reading, speaking and writing skills. Communicative English Skills-I covers the general teaching contents. According to the checklist regarding the contents suitability to the learners' needs, the contents involved are almost all general topics. From this, it could be said that the topics of the course are appropriate to the general English objectives but do not seem to be related to their subject area. The topics covered do not appear to be in line with the students' subjects or not integrated to the technological issues or lacks vocational orientations towards the trainees' academic and professional areas.

Generally, the course materials do not seem to respond to the real needs of the students, since it do not satisfy many of the elements of content-based instruction (CBI). Studies indicated that content-based language instruction (CBLI) requires the integration of a particular content with a foreign language. This program can be characterized by the specificity of disciplinary language coupled with general language. However, on the current study the document analysis result indicated that the themes/contents of the course are not compatible to the trainees' language learning needs/field of study. In relation to teaching contents/topics, the English course materials seem to be direct adoptions of other universities.

The results of the interviews and document analysis are consistent with the results of the questionnaires. To be specific, the findings showed that the current language courses do not seem to address the trainees' academic and occupational needs. The English language courses taught focus on general English and include general English topics which do not suit the trainees' disciplinary needs.

The present study's findings match with the findings of studies conducted before. To begin with, Tagel (2007) found that the majority of his study participants reported that they could hardly see the relevance of the English language courses offered to them. The study finding of Elleni (2010) also supports this view. This means the trainees learn general English which is not related to content area courses and is not in line with the trainees' needs. In relation to this, scholars such as Abuklaish (2014) recommend that in the technology context, scientific materials are more preferable than general materials. There are also some more studies conducted before such as Şahan et al. (2016) and Widdo (2015) that reported similar findings.

IV. CONCLUSION

Based on the findings of this study, it is concluded that the four macro language skills of English are regarded as important skills for both academic and professional purposes for the Ethiopian Federal TVET Institute trainees. That is,

listening and following lectures in the class and understanding instructions and explanations given in English are the very frequently needed skills for the trainees' success in content area courses. As to reading, reading technical/vocational textbooks, reading safety instructions in the workshop and lecture handouts and study notes are the most frequently needed reading skills. Oral presentations, asking and answering questions and having discussions with classmates are the very frequently needed sub-skills of speaking. Regarding writing, taking notes during lectures and writing cooperative training reports, research papers and projects, and summary and writing for presentations are the most frequently needed skills. It is also concluded that the English language courses offered to the trainees (Communicative English Skills I and II) do not seem to address their academic and occupational needs. The courses focus on general English and contain general English topics which are not related to the trainees' field of studies.

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Serial Verb Constructions in Saudi Arabic

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Abstract—Serial Verb Constructions have obvious implications for both descriptive and theoretical linguists (e.g., Newmayer, 2004; Aikhenvald & Dixon 2006; Haspelmath 2016). One fundamental question is whether the criteria of Serial Verb Constructions are universal (Déchaine 1993; Newmayer 2004; Muysken & Veenstra 2006) or language-specific (Stewart 2001). This paper aims to investigate this debate by examining data from Saudi Arabic (Semitic language family), which has not been examined or compared as a serializing code with other constructions in other languages. Based on the most noticeable features of Serial Verb Constructions such as descriptive facts, syntactic and semantic features, the present study concluded that Verb + Verb combinations in Saudi Arabic could satisfy the relevant criteria of Serial Verb Constructions.

Index Terms—linguistics, syntax, verb + verb compounds, serial verb construction, Saudi Arabic

I. INTRODUCTION

The present paper principally aims at discussing Serial Verb Constructions (SVCs, henceforth) as represented and used in Saudi Arabic (SA, henceforth) from a semantic-syntactic perspective. The main assumption is that the patterns of SVCs found in SA are in line with most of the patterns of SVCs already identified in related literature (Aikhenvald & Dixon 2005; Haspelmath, 2016).

The rest of the paper is organized as follows. Section two introduces the most common linguistic definition of SVC, taking in account numerous proposals offered by linguists who considered SVCs as a phenomenon that requires special linguistic attention. The third Section reviews the literature, showing that SVCs in Arabic have received very little attention in scholarly linguistic research. The fourth Section offers a descriptive background on SA, considering the salience of SVCs in SA. The fifth Section presents evidence to support the claim that Verb + Verb (V + V henceforth) combinations in SA are considerably frequent as they adhere to the criteria of SVCs introduced in section two. Section six summarizes the key research findings, implications, and remarks.

II. NATURE PROPERTIES OF SERIAL VERB CONSTRUCTIONS

The recognition of SVCs is basically based on a combination of formal syntactic and semantic properties. SVCs represent a sequence of verbs which act together as a single predicate (as a syntactic whole) and they are not separated by an overt marker of coordination, subordination, or syntactic dependency of any sort. SVCs are perceived of as monoclausal where there is no intervening morphological or intonational marker at clause boundaries, i.e., they are the same as those of a monoverbal clause. A construction of this type may have same-subject SVCs (Aikhenvald, 2006). Strictly speaking, “SVCs with shared subjects are the major type of SVCs in any language” (Aikhenvald 2006, p.14). Having explained the nature of SVCs, in what follows the formal properties of SVCs are comprehensively discussed and instantiated as mentioned in the literature.

A. Single Predicate

Aikhenvald (2006, p. 1) assumes that the most common definition of an SVC is “[...] a sequence of verbs which act together as a single predicate, without any overt marker”; that is, it “functions on a par with monoverbal clauses in discourse and occupies one core functional slot in a clause” (Aikhenvald, 2006, p. 4). The two serial verbs cannot be marked separately with any kind of marker or any sort of syntactic dependency, viz. they are one clause. The following example from Toqabaqita (Austronesian), mentioned in Lichtenberk (2006, p. 261), shows that the two serial verbs *raa* ‘work’ and *ofu* ‘be together’ represent a single predicate and the relative marker *na* can only take one construction.

1. ...ka faqarongo-a toqa nia ki [na kere raa ofu
3sg:seq tell-3:OBJ people 3SG PL REL 3PL:NFUT work be.together
bii nia] ...
COMIT 3SG

‘... he told those people of his who were working with him [to do such and such]’

If an SVC is the predicate of an embedded clause, its components cannot be embedded independently. Example (2) from Tariana (Arawak), cited in Aikhenvald (2006, p. 5), shows that the subordinator *-ka* marks the SVC as a whole clause at its end.

2. [nhuta nu-thaketa]-ka di-ka-pidana
1SG+take 1SG-cross+caus-subord 3SGNF-see-REM.PAST.REP

‘He saw that I took (it) across’ (lit. take-cross)

B. Single Event

The notion of ‘single event’ is viewed as ‘conceptional representation, as linguistically encoded, which can be assigned boundaries, and/or a “location”, in time’ (Schultze-Berndt 2000, p. 36). SVCs express a single overall event. Also, they indicate actions which are strongly connected and can be understood as a single complex event where no verb is dependent on the other inside SVCs (Haspelmath 2016). In addition, on his study on a serializing language such as Yoruba, Lord (1967, 1974, p. 96ff) states that “the action or state denoted by the second verb phrase is, in terms of the real world, an outgrowth of the action denoted by the action of the first verb phrase; the second verb phrase represents a further development, a consequence, result, goal, or culmination of the action named by the first verb”. Therefore, SVCs have only one event when contrasted to other constructions such as coordinate clauses. In this connection, consider the contrast between instances (3a) and (3b).

- 3a. Taba (Austronesian: Bowden 2001, p. 297)
 n=babas welik n=mot do
 3SG=bite pig 3SG=die REAL
 ‘It bit the pig dead.’
- b. Taba (Bowden 2001: 297–8)
 N=babas welik n=ha-mot i
 3SG=bite pig 3SG=CAUS-die 3SG
 ‘It bit the pig and killed it.’

Instance (3a) shows that one verb inside SVCs could describe the effect of the other verb. More precisely, the death of pig is the result of being bitten. In contrast, instance (3b) shows that there are two clauses with some differences in the semantic proposition. That is, the death of the pig is a result of bleeding which may be happened as a non-immediate consequence of being bitten. What can be considered of defining SVCs as a single event is that these constructions have a single-complex-event meaning and they do not require intonational breaks.

C. Monoclausality of SVCs

SVCs can be defined as a monoclausal construction containing two or more verbs or verb phrases with no element linking them as well as no predicate-argument relation between the verbs (Hapelmuth, 2016, p.296). Indeed, this is one of the fundamental criteria that distinguish between SVCs and other constructions such as coordination, complementation, subordination, and other multiclausal constructions. Bisang (2009) discusses how this criterion can be used to distinguish between SVCs and other constructions. For example, the presence of an overt coordinator with a conjunction can distinguish coordinate constructions from SVCs. Consider the difference between an SVC and Coordination in Yoruba as instantiated by instances (4a) and (4b) below.

- 4a. Yoruba (Stahlke 1970, p. 61):
 Mo mú ìwé wá ilé
 I take book come house
 ‘I brought a book home.’
- b. Yoruba (Stahlke 1970: 78)
 Mo mú ìwé mo sì wá ilé
 I take book I and come home
 ‘I picked up a book and came home.’

However, inserting an overt marker between the two serial verbs in SVCs may result in ungrammatical clauses which are also semantically odd. Recall that both the subject and object are shared in SVCs (section 3 would offer further details). There are some tests that can help to distinguish SVCs and coordinated structures such as extraction (Cf. Baker, 1989). In contrast to coordination, it is acceptable to propose one argument to the clause-initial focus position in SVCs. That is, while it is permissible to propose the object ìwé (book) and position it sentence-initially in SVCs as illustrated in instances (4a) and (5a), it is not permissible to propose the same object ìwé (book) and position it sentence-initially in coordinate constructions as illustrated in instances (4b) and (5b) (Yoruba: Stahlke 1970, p. 79).

- 5a. ìwé ni mo mú wá ilé
 Book FOC I take come house
 ‘It was a book that I brought home.’
- b.* ìwe ni mo mú mo sì wá ilé
 book FOC I take I and come home
 *‘It was a book I took, and I came home.’

Thus, in contiguous SVCs, the serial verbs occur adjacently as illustrated above. Whereas, in non-contiguous SVCs, some constituents can go between the verbs as in instance (6) from Baule (Kwa, Niger-Congo: Creissels 2000, p. 240).

6. O`-a`-fa` i` swa` n a`-kle` mi`
 he-ANT-take his house DEF ANT-show me
 ‘He has shown me his house’ (take-show)

A component of an SVC can be complex as it could be incorporated with a noun as shown in instance (7) from Mwotlap (cited in Alexandre, 2006, p. 226).

7. nok [suwyeg-qen te—y] nu-sus
1SG AOR:cast-net hold ART-shoes
'I go net-fishing with my shoes on.'

In this example, the object of the first verb is incorporated. That is, the first object is suffixed to the verb, and thus it intervenes between the two verbs. Alexandre (2006) assumes that the only way to explain this exceptional case is to assume that the first constituent in the SVC is not the transitive verb *suwyeg* (cast). It is rather an intransitive verb, and the object is attached to this verb as a suffix. Alexandre (2006) also asserts that a construction such as instance (7) does not violate the rule of contiguity between the two serial verbs.

D. Sharing Arguments

The two serial verbs must share their arguments, whether it is one argument or more than one argument, and whether it is in a subject or object position.¹ Aikhenvald (2006, p. 12) states that SVCs share at least one argument and there could be SVCs with no shared arguments, but such cases are rare.² If SVCs have a shared subject, more often the subject shows up once per SVC. Sharing of subject arguments is a basic property of SVCs. Consider the following example from Matthews (2006, p. 74).

8. ngo bong lei daa din-waa
I help you make phone-call
'I'll make a phone call for you.'

Matthews (2006) declares that the verb *bong* (help) in instance (8) means 'help you by making the call', not 'help you to make the call'; thus, the two serial verbs share the same subject. The case role in the SVC in instance (8) is benefactive (for other case roles see Mathews (2006, pp. 74-76). As for object-sharing SVCs, consider the following typical example from Yorùbá (Lord, 1974; Baker, 1989):

9. Bol á sè eran tà (*á).
Bola cook meat sell it.
'Bola cooked meat and sold it.'

Instance (9) shows that the two transitive verbs (cook and sell) share one object. However, object sharing is not obligatory in serialization (Baker, 1989; Slonit, 2006).

Eastern Kayah Li (Slonit, 2006: 148)

10. ?ū [bō mo mɛ ho] lū
3INDEF reach open look secretly 3OBV
'They opened [it] and peeked at him.'

In general, SVCs basically tend not to permit duplicate roles. That is, they do not have two different agents, two objects, or two instruments (Durie, 1997, p. 340-1). Furthermore, transitive verbs may become less transitive when it is used in an SVC. For example, the verb *tí* (hit) in Igbo is ditransitive as it takes two objects referring to a theme and recipient when used in normal declarative sentences (see instance 11a), while it only takes one object when used in an SVC as in instance (11b) from Igbo (Lord, 1975; Aikhenvald, 2006, p. 13).

- 11a. ó tí-r í nwǎkè áhù ákpó
he hit-TENSE man that blow
'He hit that man' (lit. he hit that man a blow)
b. ó t ígbù-rù nwǎkè áhù
he hit-kill-TENSE man that
'He beat that man to death' (lit. hit-kill).

E. Shared Grammatical Categories

All components of a SVC must share tense, aspect, mood, modality, illocutionary force, and polarity values. As a result, verbs in SVCs are not lexically independent. This property would help to distinguish SVCs and multiclausal structures (Durie, 1988; Aikhenvald, 2006). In contrast to multiclausal structures such as coordinate structures, only one functional projection of each of these grammatical categories is allowed per SVC.³ In comparing and contrasting the two examples, the tense feature in instance (12a) is in future mood and it is marked once in the case of the SVC. Expressing it with each verb renders the sentence ungrammatical. On the other hand, the tense feature must be marked with each verb in the case of the coordinate structures. Consider instance (12b) from Ewe (Collins, 1997, pp. 463-464).

- 12a. Me a fo kaÄEgbE (*a) gba.
I FUT hit lamp FUT break
'I will hit the lamp and break it.'
b. Me a fo kaÄEgbE *(a) gba (yEmE) tsimini.

¹ However, subjects are more often shared though this property is not sufficient to distinguish SVCs (Law & Veenstra 1992, p. 187).

² For more discussions see also Bisang (2009).

³ Compare Haspelmath (2016)

I FUT hit lamp FUT break its glass
 'I will hit the lamp and break its glass.'

Furthermore, there is only one exclusive method to form the negation in SVCs. The negator must be in a position with scope over all the serial verbs. Taking into consideration that there is only one negator per SVC, such property would make it clear that the defined action is thought of as one event. Even though, this event may have two different sub-events, the verbs are strongly related and form one unit (Aikhenvald, 2006; Bohnemeyer et al., 2007). A typical example of this serializing construction with one negator is provided by Armoskaite and Koskinen (2014, p. 12). They show that the negator *ei* suffices to express negation of the event. Consider instance (13).

13. Sen järkeen mummu ei en ää kävel-lä köntyst ä-nyt
 that after granny not.3SG anymore walk-INF IdPh-PAST.PARTICIPLE
 'After that, the granny did not trudge along anymore.'

If the sentence, however, has more than one negation marker, the sentence is remarked as ungrammatical as in instance (14).

- 14* Sen järkeen mummu ei en ää kävel-lä ei(-kä) köntyst ä-nyt
 that after granny not.3SG anymore walk-INF not.3SG(-NOR) IdPh- PAST.PARTICIPLE
 'After that, the granny did not walk nor trudge anymore.'

However, Armoskaite and Koskinen (2014) assert that it is possible to have more than one negation marker in non-SVCs. Consider instance (15).

15. Sen järkeen mummu ei en ää kävel-lyt ei-kä köntyst ä-nyt
 that after granny not.3SG anymore walk-PAST.PARTICIPLE not.3SG-NOR IdPh-PAST.PARTICIPLE
 'After that, the granny did not walk nor trudge anymore.'

III. LITERATURE REVIEW

A. Saudi Arabic (SA)

Saudi Arabic is the official spoken language in Saudi Arabia. Within Saudi Arabic, there are, at least, three sub-dialects that keep distinguished properties: Najdi Arabic, Hijazi Arabic, and Gulf Arabic. However, there is no significant difference between these dialects in terms of their V + V combinations. Most differences among them are noted on the lexical-phonological level. The present paper addresses Najdi Arabic which is spoken by over than eight million people. It is the language of Najd region that locates at the center of Saudi Arabia. It is the language used by the government and local administrations. It can be considered as the primary language spoken over whole region.

B. SVCs in Arabic

SVCs in Arabic have received very little attention in scholarly linguistic research. Most of related studies aimed to argue for their existence as syntactic evidence to support some kinds of different arguments (Versteegh 1984). Versteegh (1984) claims that "in most Arabic dialects we find a phenomenon of verbal construction that bears a striking resemblance to what is called 'verbal serialization' in pidginized languages" (pp. 199-100). Versteegh uses this phenomenon as an example to support the argument that Arabic varieties could be a consequence of pidginized, creolized, and finally decreolized processes. However, there are at least two studies that discussed the phenomenon in Arabic under the heading of SVCs. Both studies addressed Levantine Arabic.⁴ While Hussein (1990) discussed SVCs in Palestinian Arabic, Altakhaineh and Zibin (2017) discussed them as represented in Jordanian Arabic and English. Hussein's analysis, on the one hand, was based on an examination of some semantic and syntactic properties of the construction in relation to some basic criteria of SVCs as found in the literature. Thus, he showed evidence of a similarly unrestricted construction resembling the go get construction. He assumed that the first verb that precedes the other is limited to five types: (1) functioning as an adverb, (2) expressing various aspects, (3) expressing emphasis, (4) conveying an action, or (5) serving an expressing purpose. Altakhaineh and Zibin (2017), on the other hand, have a different viewpoint. They showed that Jordanian Arabic and English could be classified as either SVCs or V + V compounds. Given that, English is traditionally termed as a non-serial language. Therefore, they argued that the cross-linguistic criteria of SVC which have been investigated in the literature are not sufficient. However, it has been noticed that not all V + V combinations or multi-verb structures can be classified as an SVC. This may refer to the lack of agreed-upon criteria. Ostensibly, linguists have assumed different definitions to such constructions. Some studies considered some features of SVCs and others considered some irrelevant constructions like coordinate structure as an SVC (Cf. Larson, 2010). Thus, this study attempts at categorizing and understanding the criteria that have been established for identifying classifying SVCs. In so doing, this study is geared toward offering an integrated account of SA V+V combinations.

IV. SVCs IN SAUDI ARABIC

⁴ Levantine Spoken Arabic is a general term that covers a continuum of spoken dialects along the Eastern Mediterranean Coast of Lebanon, Jordan, Palestine, and Syria.

A. Overview

Given the set of criterial properties of serial verb constructions outlined in section 2, the two verbs that appear in V+V sequences in SA are viewed as serialized. Before proceeding to explore such constructions in SA, it would be revealing to discuss some arguments raised by Altakhaineh and Zibin (2017) regarding SVCs in Arabic. In instance (16), they observed that it has a combination of the present perfective tense *ʔaxa ʔa* (started) and the progressive tense *yadrusu* (studying). The mismatch in tense feature between these two verbs leads to violate the Shared Grammatical Categories Condition.

16. ʔaxa ʔa Ali yadrusu
 started.3SG.M Ali studying.3SG.M
 ‘Ali started studying.’

Another violation underlying instance (16) is that *Ali* intervenes between the verbs *ʔaxa ʔa* (started) and *yadrusu* (studying). The use of these two verbs violates the criterion that the two serial verbs forming a SVC are strictly contiguous. That is, no element is permissible to occur between them. Furthermore, the verb *ʔaxa ʔa* (started) in instance (16) functions as a defective verb which lacks some certain properties. As demonstrated in related literature, verbs can convey a lexical meaning or can be used to perform grammatical functions without conveying meaning. According to Bauer (2010), main verbs are those which carry lexical meaning, stand alone in a sentence, and give the key meaning in any group of verbs. The other type of verbs lacks lexical meaning, cannot stand alone in a sentence, and cannot function independently as a verb on its own right. Under Chomsky’s analysis, any clause containing a defective T constituent is a defective clause (Cf. Radford, 2009, p. 320).⁵ Thus, in SA, the equivalent verb of the defective verb *ʔaxa ʔa* (started) can be *beda* (started). This verb is used as a defective, and thus it cannot combine with another verb to form multiverb SVCs, considering the criteria outlined in section two.

17. Ahmed beda yadrus
 Ahmed started.3SM studying.3SG.M
 ‘Ahmad started studying.’

Another argument proposed by Altakhaineh and Zibin (2017, p. 49) is that a verb such as *qa:m* (rose) can be used as a member of serial verbs when it is followed by a past tense verb as shown in instance (18a); however, it can be used as a defective verb when it is followed by a progressive verb as shown in instance (18b).

- 18a. ali ga:m liʕib fatbo:l gabil sa:ʕa
 Ali rose.3SM played.3SM football before hour
 ‘Ali did play football an hour ago.’
 b. ali ga:m yiliʕib fatbo:l
 Ali rose.3SM playing.3SM football
 ‘Ali has been playing football.’

Now, consider the following examples from SA. The verb *qa:m* (rose) may convey a lexical meaning as potentially shown in instance (19a). Yet in instance (19b), the same verb has no lexical meaning.

- 19a. Ahmed qa:m daras yaum dʒa l-mudarris
 Ahmed rose.3SM studied.3SM when came.3SM the-teacher
 ‘Ahmed rose and studied when the teacher came’.
 Lit. Ahmed rose studied when the teacher came.
 b. Ahmed qa:m ydaras yaum dʒa l-mudarris
 Ahmed rose.3SM studied.3SM when came.3SM the-teacher
 ‘Ahmed has been studying when the teacher came’.

Based on Altakhaineh and Zibin’s (2017) assumption, it could be argued that the lexical specification of the first verb, whether it is a defective or not, is subsequently anchored to the tense of the second verb. Also, it is hypothesized that it is identified as a defective if the latter is not matching its tense feature. However, it is more likely that these constructions may not be considered on a par with SVCs because a conjunctive marker can be inserted between the components with no change in meaning. The output of this insertion is given in instance (20) compared to instance (19a).

20. Ahmed qa:m wa daras yaum dʒa l-mudarris
 Ahmed rose.3SM and studied.3SM when came.3SM the-teacher
 ‘Ahmed rose and studied when the teacher came’.
 Lit. Ahmed rose studied when the teacher came.

As a conjunctive marker can be inserted between the verbs as in instance (20), the verb *qa:m* (rose) must not be treated as a member of serialized verbs. Therefore, a structure such as that shown in instance (19a) must be treated as an example of a noncontiguous serial verb. Having demonstrated the properties of Serial Verb Constructions as a unit constituent, the next section discusses further properties of verbs inside CSVs.

B. The Nature of Verbs in SVCs

⁵ The label T stands for Tense Projection. T is the locus of tense; it is the tense property of a tensed clause. Tense is the “grammaticalized expression of location in time” (Comrie, 1985, p. 9).

Since the first verb (Vi) comprises the manner of the first part of SVCs, its properties as an ordinary verb – rather than a manner of motion SVC – would be firstly discussed. Some verbs can occupy Vi-position, whereas others cannot though they determine the same meaning of the overall structure. For instance, the verb *qa:m* (rose) in instances (18a) and (31a) may not be substituted by the verb *weqaf* (stood up) as shown in instance (31b).

- 31a. ali ga:m liṣib koorah gabil sa:ʕa
 Ali rose.3SM played.3SM football before hour
 ‘Ali did play football an hour ago.’
- b.? ali weqaf liṣib koorah gabil sa:ʕa
 Ali stood-up.3SM played.3SM football before hour
 ‘Ali did play football an hour ago.’

In other clauses rather than SVC, the verb *weqaf* (stood up) may substitute the verb *qa:m* (rose). Consider the following instances.

- 32a. ali qa:m fajʔah
 Ali rose.3SM suddenly
 ‘Ali rose of a sudden’
- b. ali weqaf fajʔah
 Ali stood-up.3SM suddenly
 ‘Ali stood up of a sudden.’

The difference between instances (31) and (32) is potentially semantic. In Arabic SVC, it is preferable to have the Vi position occupied by verbs that demonstrate actions with no manner. More precisely, the information of the lexical entry of Vi does not participate in the way an action proceeds. The manner of the action is determined by Vii (Cf. Airola, 2007). The second reason refers to the notion ‘bleaching’, a term widely used in the literature on grammaticalization (Eckardt, 2006, pp. 30-34). The participation to the truth conditions of the ‘bleached’ item is less than the non-bleached item. The difference between them is just like a sentence containing an adjective and another with no adjective.

- 33a. Melita has a black cat.
 b. Melita has a cat.

The adjective black participates to the truth conditions, and thus the circumstances that make instance (33a) true are in a subclass relation with the circumstances that make less restrictions on instance (33b) (Crisma, 2015, p. 145). Given this, it would be assumed that the Arabic Vi is bleached. Consider the difference between the verb and the adjective in instances (34a) and (34b).

- 34a. l-baḥṯ Sar miktamil
 the-research became.PAST.3SM completed.ADJ
 ‘The research is completed.’
- b. l-baḥṯ miktamil
 the-research completed.ADJ
 ‘The research is completed.’

In instance (34a), the verb *Sar* ‘became’ is used with an adjectival object, while in instance (34b), the verb is omitted, and only the adjective is used. The meaning of both sentences is similar.

To sum up, SVCs may consist of two or more elements. Yet the longest number of serialized verbs highlighted in the literature is four verbs. In this study, I will, firstly, attest the formal criteria for ‘simple’ serial verbs that apply for two verbs. Indeed, the formal criteria of SVCs can be considered in accordance with those outlined in section two using the terminology set out in the same section.

V. ANALYSIS

A. Single Predicate

As mentioned in section two, every SVC can only function as a monoverbal clause. Also, only one functional node is allowed per SVC. Consider instance (35).

35. Ahmed hwa illi Ttar safar li-dubai ams
 Ahmed is who.3SM fled.3SM travelled.3SM to-Dubai yesterday
 ‘Ahmed is the one who travelled to Dubai yesterday.’

Lit: Ahmed is who fled travelled to Dubai yesterday.

The relative marker *illi* (who) only marks the dependency, and therefore the serialized verbs *Ttar* (fled) and *safar* (travelled) are counted a single predicate. That is, in addition to the main verb, the clause in instance (35) contains a termination phase which serves as a resultative function; thus, it is considered as an SVC.

B. Single Event

As mentioned earlier in section two, a serial verb typically describes one single event, and any SVC must have a close connection between its components.

36. aT-Tiyarah aqlaʕat Ttarat li-dubai ams

The-airplane took.3SF-off flied.3SF to-Dubai yesterday
 'The airplane took off to Dubai yesterday.'

Lit: the airplane took off flied to Dubai yesterday.

In view of the proposition underlying instance (36), the event is singular. That is, as asserted in the paraphrase, a serial verb is only used when an actual act of taking off precedes the act of flying. In another way, the act of flying would not have happened unless the act of taking off had had taken place. Thus, flying is really an immediate result of taking off and this construction in instance (36) has a single-complex-event meaning and does not require intonational break.

C. Monoclausality of SVCs

In section two, it has been made clear that no intervening marker or pause is permitted to take place between the serialized verbs in SVCs. Instance (37) shows that V+V combinations in SA perform a single clause.

37. Ahmed Ttar safar li-dubai ams
 Ahmed flied.3SM travelled.3SM to-Dubai yesterday
 'Ahmed travelled to Dubai yesterday.'

Lit: Ahmed flied and travelled to Dubai yesterday.

Inserting an overt marker between the serialized verbs in instance (37) renders the clause ungrammatical as shown below.

- 38.* Ahmed Ttar wa safar li-dubai ams
 Ahmed flied.3SM and travelled.3SM to-Dubai yesterday
 'Ahmed travelled to Dubai yesterday.'

Lit: Ahmed flied and travelled to Dubai yesterday.

D. Sharing Arguments

Saudi Arabic SVCs have only one explicit subject, represented by *Ahmed* as shown in instance (37). Adding another subject, as represented by *Ali* in instance (39), produces an ungrammatical sentence.

- 39.* Ahmed Ttar Ali safar li-dubai ams
 Ahmed flied.3SM Ali travelled.3SM to-Dubai yesterday
 'Ahmed flied Ali travelled to Dubai yesterday.'

However, a sentence could have two subjects, but in a coordinate structure. As shown in instance (40), the two verbs are broken apart and become independent.

40. Ahmed Ttar wa Ali safar li-dubai ams
 Ahmed flied.3SM and Ali travelled.3SM to-Dubai yesterday
 'Ahmed flied and Ali travelled to Dubai yesterday.'

E. Shared Grammatical Categories

In addition to the previous criteria, the fifth criterion is also met as far as Saudi Arabic is concerned. In section (2.5), it is stated that no more than one specification for tense aspect per SVC is allowed. In instance (41), the two verbs unequivocally share the same mood, viz. the imperative.

41. khi ð iḡrab ḡahi
 take.2SM drink.2SM tea
 'Take a cup of tea.'
 Lit: take drink a tea.

In view of instance (41), only one negation marker is allowed per each SCV structure. In instance (42), it is noticed that the negative particle *ma* 'not' suffices to express negation of the whole SVC.

42. l-walad ma Taḥ injarah ams
 The-boy not fell-down.3SM injured.3SM yesterday
 'The boy did not fall down and injured yesterday.'
 Lit: the boy not fell down injured yesterday.'

Instance (42) shows that the two serial verbs share one negative marker which takes place just before the first verb, allowing it to negate the whole event (cf. Hasplemath, 2016, p. 309). Consequently, inserting an additional negative marker would produce ungrammatical sentences. Consider instance (43).

- 43.* l-walad ma Ttaḥ ma injarah ams
 The-boy not fell down.3SM not injured.3SM yesterday
 'The boy did not fall down and injured yesterday.'
 Lit: the boy not fell down not injured yesterday.'

In contrast, a coordinate structure containing the same verbs might contain two negative markers placed at the front of each verb as shown in instance (44):

44. l-walad ma Ttaḥ wa ma injarah ams
 The-boy not fell down.3SM and not injured.3SM yesterday
 'The boy did not fall down and injured yesterday.'

Lit: ‘the boy not fell down and not injured yesterday.’

Therefore, it could be concluded that the V+V constructions in SA are best analyzed as Serial Verb Constructions. Conversely, SV verbs that are not SVC have not met the set criteria. To date, this is the first study that compares serial verbs versus non-serial verbs in SA. Table 1 presents a summary of the Serial Verb Construction properties in contrast to those that are not Serial Verb Constructions in SA.

TABLE 1
PROPERTIES OF SVCs IN SAUDI ARABIC

SA	sharing subject	Sharing object	Sharing tense	Sharing aspect	Coordination	Pause
Serial Verbs	✓	✓	✓	✓	✗	✗
V (and) V	✗	✗	✗	✗	✓	✓

Note that this account is not restricted to semantic features as it seeks to figure out syntactic rules. Therefore, any structure of coordinated verb-verb is excluded.

VI. CONCLUSIONS AND REMARKS

The present paper empirically aimed at arguing for the classification of Saudi Arabic Verb+Verb constructions as an SVC. The analysis of such constructions was based on a test of semantic and syntactic features of the sentence structures found in the related literature on SVs as offered by Newmayer (2004), Aikhenvald and Dixon (2006), Haspelmath (2016), among others. Furthermore, the descriptive properties of the verbs that show up in SVCs are outlined. While the first verb is classified as ordinary without any specified manner, the second verb determines such manner classification. Equally important, an SVC account of the constructions has been proved as analogous to that of their syntactic and morphological distributions. Such an account raises intuition to the syntax and the morphology of Arabic that goes beyond stylistic effect that has been the research focus of studies that addressed this structure. Taking the delimitations of the current study into consideration, further studies addressing the semantic and pragmatic properties of SVCs in Arabic are required to offer a more comprehensive account of the linguistic profile of such constructions.

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Investigating the Relationship Among Metacognitive Awareness, Self-efficacy, and EFL Learners' Listening Comprehension Performance

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Abstract—Listening comprehension is difficult for foreign language learners, but, in recent years, an increasing number of studies assert that enhancing learners' awareness of listening metacognition and self-efficacy can help address this issue. Accordingly, this research sought to 1) investigate the level of metacognitive listening awareness in performing listening comprehension and 2) to examine the association between EFL students' listening performance, self-efficacy, and metacognitive listening awareness. The sample comprised 256 third-year English-major students. Students' self-efficacy and their metacognitive listening awareness were measured using the English listening self-efficacy scale and Metacognitive Awareness Listening Questionnaire (MALQ), respectively. Data were analyzed using descriptive statistics and Pearson correlation coefficient. The findings indicated that the students possessed a modest level of metacognitive listening awareness. A strong positive relationship was observed between MALQ scores and listening comprehension ability. Listening self-efficacy was also discovered to be associated with students' listening proficiency. Additionally, the results of this research indicated a significant association between self-efficacy and students' awareness of listening metacognition. Overall, the results suggest that teaching EFL listening should place greater emphasis on learners' metacognitive listening awareness and self-efficacy to improve their listening skills.

Index Terms—EFL learners, listening comprehension, metacognitive awareness, self-efficacy

I. INTRODUCTION

Listening comprehension is hard for English as a Foreign Language (EFL) learners owing to numerous factors, such as a lack of control over the speaker's speed, an unfamiliar speaker accent, inability to get things repeated, the length of listening texts, limited grammar and insufficient vocabulary (e.g. Graham, 2006; Suwannasit, 2019). These various factors impede students' listening comprehension, which eventually affects their listening performances. However, listening is considered essential for the development of learners' second or foreign language.

In an attempt to enhance the listening skills of students, most prior studies focused on metacognitive awareness and the listening strategy used for L2 listening development (Goh & Hu, 2013; Li, 2013; Vandergrift et al., 2006). According to Vandergrift and Goh (2012), metacognitive awareness (or metacognitive knowledge) refers to a mental state in which we are aware of our own thoughts while concentrating on a specific cognitive or learning task. It has a crucial role in the process of learning, since it can influence a student's approach to learning by guiding them to plan, monitor, as well as gain control over their own learning and thinking processes (Goh & Hu, 2013). Additionally, it has been noted that learners with a relatively higher metacognitive awareness level have a better ability to process and store newly obtained knowledge and information, and they also have a better ability to choose appropriate strategies when dealing with listening tasks (Goh & Taib, 2006; Vandergrift et al., 2006).

Previous studies discovered the correlation between students' listening test performance and their metacognitive listening awareness (e.g. Al-Alwan et al., 2013; Goh & Hu, 2013; Li, 2013; Ratebi & Amirian, 2013; Vandergrift et al., 2006). Moreover, previous studies revealed that learner's metacognitive awareness was a major predictor of listening comprehension, accounting for 13-22% of the variation in listening comprehension (Goh & Hu, 2013; Vandergrift et al., 2006; Zeng, 2012). However, success in listening comprehension requires not only linguistic and schematic knowledge to construct meaning, it also requires learners' sense of self-efficacy for listening. Persons who have a greater degree of self-efficacy generally believe they possess the capability to exercise control over what they do, even in the face of adversity (Bandura, 1997). Previous research has shown self-efficacy to be positively associated with EFL listening achievement (e.g. Graham, 2011; Rahimi & Abedi, 2014; Taguchi, 2017).

In Thailand, listening comprehension remains a serious problem for Thai EFL learners, but very few studies (e.g. Khiewsood, 2016; Robillos, 2019) have probed into L2 learners' metacognitive awareness of listening. Furthermore, an association between students' self-efficacy, metacognitive listening awareness, and their listening test performance has never been investigated in Thailand. Thus, this research was conducted to answer two primary questions:

Research Questions

1. What is the EFL students' level of metacognitive awareness in listening?
2. Are there any relationships among EFL university students' self-efficacy, metacognitive listening awareness, and their performance on the listening test?

II. RELEVANT LITERATURE

A. Metacognition and Metacognitive Awareness of L2 Listening

Empirical research has demonstrated that metacognition has a crucial influence on learners' success in second or foreign language learning (e.g. Latip et al., 2020; Sok & Shin, 2021; Valizadeh & Farvardin, 2020). The term "metacognition" was coined by Flavell in 1970 (Flavell, 1979). It refers to people's awareness and knowledge of their cognitive processes and controlling such processes to achieve personal learning goals. The metacognitive theory was then applied to language learning (Wenden, 1998). It comprises two key components: metacognitive knowledge (knowledge of cognition) and metacognitive strategies (regulation of cognition) (Flavell, 1979; Wenden, 1998). As per Flavell (1979), knowledge of cognition is further subdivided into three groups, namely person, task, and strategic knowledge. Person knowledge is what individuals know about themselves as learners. It also involves the perceptions of their capabilities to perform specific tasks and factors affecting the overall failure or success in their learning such as gender, age, aptitude, as well as motivation. For task knowledge, it refers to the knowledge about the requirements, purpose, and characteristics of learning tasks. Task knowledge also involves procedural knowledge that need to accomplish any learning task. However, strategic knowledge involves strategies which the learners require for achieving the purpose of learning tasks. It entails knowing when and how to employ particular strategies in performing learning tasks (Goh, 2010; Wenden, 1999). Another component of metacognition is regulation of cognition, which is the application of metacognitive strategies to control the cognitive processes involved in learning. It is evident that learners with metacognitive approaches tend to be successful learners as metacognition enables them to monitor, manage, and have control over their own learning processes (Goh, 2008; Rahimirad, 2014). In other words, promoting metacognitive development in the classroom will assist students become more autonomous in their learning.

In the field of listening, the framework based on metacognitive theory (Flavell, 1979) for students' second language (L2) listening development was created by Vandergrift and Goh (2012). Students' metacognitive listening awareness includes their perception as listeners, their understanding of task demands, effective ways they will take to do the work and the strategies they employ to assist their overall listening comprehension. Several studies (e.g. Latip et al., 2020; Goh & Hu, 2013; Sok & Shin, 2021; Valizadeh & Farvardin, 2020) have investigated students' awareness of listening metacognition using a Metacognitive Awareness Listening Questionnaire (MALQ) proposed by prior work (Vandergrift et al., 2006). The MALQ comprises 21 items assessing five factors that affect listening comprehension: planning and evaluation, problem solving, directed attention, (no) mental translation, and person knowledge. For example, Valizadeh and Farvardin (2020) explored the association between metacognitive listening awareness and L2 listening comprehension among Iranian EFL learners. The findings found a significant association between metacognitive listening awareness and L2 listening comprehension performance. Additionally, a strong positive relationship existed between problem-solving strategies and listening proficiency. Meanwhile, Goh and Hu (2013) examined metacognitive awareness in English listening among Chinese ESL students and found that the level students' metacognitive listening awareness in performing listening comprehension was medium. The findings showed that metacognitive listening awareness was significantly related to L2 listening proficiency and that problem solving and person knowledge significantly predicted L2 listening comprehension. Similar results were found in other studies, indicating that students' metacognitive awareness of listening correlates positively with their listening performance. Likewise, Latip et al.'s (2020) study of 169 Malaysian ESL learners, found a significant relationship between students' MALQ scores and their L2 listening proficiency. Additionally, person knowledge was positively related with scores on a listening test, whereas mental translation strategies and scores on listening test were inversely related. Recently, Sok and Shin (2021) exploring the influence of metacognitive awareness and aptitude on L2 listening performance with 107 Korean EFL learners, found that both metacognitive listening awareness and aptitude predicted L2 listening ability, accounting for 41 percent of the variation in the listening scores. The value of a correlation coefficient ranged from moderate to strong positive significant (e.g. Al-Alwan, et al., 2013; Goh & Hu, 2013; Latip et al., 2020; Ratebi & Amirian, 2013; Sok & Shin, 2021; Valizadeh & Farvardin, 2020).

Several studies also investigated metacognitive awareness in L2 listening between more- and less-skilled listeners by using MALQ. In one of those studies, Li (2013) revealed that the level of metacognitive listening awareness differed significantly between more- and less-skilled listeners. This was supported by Tavakoli et al. (2012), who observed that more-proficient listeners employed metacognitive strategies (problem solving) and cognitive strategies (directed attention) more frequently than the less proficient ones. A study involving Iranian university students also noted the existence of such differences (Ratebi & Amirian, 2013).

In sum, empirical research reviewed above shows that metacognitive awareness of listening helps students' listening comprehension. It helps learners regulate their listening processes and become more autonomous listeners. However, previous research (e.g. Goh & Hu, 2013; Latip et al., 2020; Rahimi & Abedi, 2014; Valizadeh & Farvardin, 2020; Sok & Shin, 2021; Taguchi, 2017) mainly focused on the correlation between listening comprehension performance and

learners' self-efficacy or metacognitive awareness. Hence, the present study extends previous research to examine the interplay among metacognitive listening awareness, self-efficacy, and L2 listening ability.

B. Self-Efficacy and L2 Listening

Almost twenty years of educational research has confirmed that self-beliefs are positively related to students' academic achievement. Among others, self-efficacy has been shown to have a significant positive effect on students' academic achievement across disciplines, including language teaching and learning (Kim & Shin, 2021; Wang et al., 2021). Self-efficacy has been considered a core structural component of Bandura's Social Cognitive Theory; this refers to an individual's belief in his or her own ability to complete a certain task or accomplish a goal. It determines the goals people set for themselves, the amount of effort that they put out in reaching a goal, and the duration they persist in the face of difficulties (Bandura, 1986, 1997). Students with strong self-efficacy frequently set difficult goals for themselves and adhere to them more tenaciously, which, in turn, influence their academic performances. Perceived self-efficacy also shapes the academic outcome expectations. Students with high self-efficacy expect themselves to attain favorable outcomes, such as a high grade, whereas those with low self-efficacy tend to question their abilities and visualize failure scenarios (Bandura, 1997; Schunk & DiBenedetto, 2016). According to Bandura (1997), four principal sources of self-efficacy include enactive mastery experiences, vicarious experiences, verbal persuasion, and physiological and affective states. Enactive mastery experience is identified as the main source of influence as it represents past success. Successful experiences raise self-efficacy beliefs, whereas repeated failures decrease efficacy beliefs (Bandura, 1997). Vicarious experience also contributes to efficacy. It refers to learning through modelled attainment or observing others' achievements. Watching other people complete a task successfully can motivate individuals who doubt their capabilities to carry out a given task (Bandura, 1986, 1997; Schunk & DiBenedetto, 2016). However, the effectiveness of enhancing efficacy beliefs through vicarious experience is strongly influenced by the model-observer similarity (Bandura, 1986, 1997). A third source of efficacy beliefs is verbal persuasion. Perceived self-efficacy is also influenced by feedback from significant others. Finally, physiological and emotional states such as stress, anxiety, mood, and arousal states can also affect individual's efficacy beliefs. Less-anxious learners tend to perform better in tasks than those with high level of anxiety (Bandura, 1997; Raoofi et al., 2012).

Previous research has revealed a link between students' listening achievement and their sense of self-efficacy (e.g. Bakti et al., 2019; Razmi & Jabbari, 2021; Taguchi, 2017; Todaka, 2017). For example, Bakti et al.'s (2019) survey of 40 Indonesian EFL students found that TOEFL listening score was significantly positively correlated to students' self-efficacy. Similar results were observed by Taguchi (2017) who investigated the self-efficacy effects on listening proficiency among Japanese EFL learners. They also noted that learners with a strong sense of efficacy achieved higher TOEIC listening scores than those with low self-efficacy. Likewise, a recent study involving 230 Iranian EFL learners by Razmi and Jabbari (2021) also found a significant association between self-efficacy and students' listening ability. Since self-efficacy is important for L2 listening development, it should be given due attention in EFL listening comprehension classes.

However, while earlier research has studied the association between self-efficacy and listening comprehension, less research has investigated self-efficacy in relation to students' metacognitive listening awareness (e.g. Rahimi & Abedi, 2014). Thus, more studies in the EFL context are warranted to investigate the correlation between these two variables.

III. RESEARCH METHODOLOGY

A. Participants

A cross-sectional study was carried out among undergraduates pursuing English major at Chiang Rai Rajabhat University. This research aimed to explore EFL learners' metacognitive awareness in listening and to examine the correlation among metacognitive listening awareness, self-efficacy, and students' listening comprehension. A total of 256 third-year students majoring in English were selected using purposive sampling to participate in this research. These EFL undergraduate students were required to complete two questionnaires: the MALQ and English listening self-efficacy scale.

B. Instruments

The listening test adapted from Payaprom (2000) was employed for the purpose of measurement of students' English listening comprehension performance. The 30-question multiple-choice listening test consisted of two lectures, where the topics were "Learning the first language" and "Global problems". The listening comprehension test was examined by three experts and had the index of item objective congruence (IOC) of 0.67-1.00. In addition, the test possessed adequate reliability (Kuder-Richardson coefficient = 0.78), and selected test items had an acceptable level of difficulty and discrimination indices. The participants were instructed that they would hear the audio recording once, and they had sufficient time to answer all questions. The number of correct answers were added together to form the sum of listening test score for each participant.

In this research, Vandergrift et al.'s (2006) MALQ was utilized for assessing the metacognitive listening awareness of participants regarding their perceived strategy use as well as their perceptions of anxiety and difficulty in L2 listening. The questionnaire comprises 21 items assessing five distinct factors of listeners' metacognitive knowledge. Each item

was measured by a 6-point Likert scale from “strongly disagree” to “strongly agree”, with no neutral point. This questionnaire was divided into five subparts including person knowledge (3 items), planning and evaluation (5 items), problem-solving (6 items), directed attention (4 items), and mental translation (3 items). The four parts of MALQ were designed to assess listeners’ metacognitive knowledge about strategy use, whereas person knowledge measures the perceived listening difficulties and self-confidence of L2 listeners in relation to the listening task. The planning and evaluation factor represents the strategies that students apply before (pre-listening preparation), during, and after listening (self-evaluation of their performance). Directed attention strategies are skills used for maintaining focus on tasks while listening. Problem solving represents strategies that listeners use for making inferences and monitoring such inferences. Mental translation strategies (Items 4,11 and 18) were assessed with three statements about obstacles that listeners should overcome to be effective listeners. In the questionnaire, items 3 and 8 (for person knowledge) as well as item 16 (for directed attention) contained negative words, while items 4,11 and 18 (for mental translations) were avoided in the case the language learners needed to become efficient listeners. Therefore, six items (3, 4, 8, 11, 16, and 18) were reversed scored. The total MALQ score was determined by adding the scores for all items and then divided by 21, since there were 21 questions (items). The average score of MALQ could range from 1 to 6. A high score represents higher level of metacognitive awareness in terms of perceived use of strategies and confidence in listening. Cronbach’s alpha for the MALQ (0.83) and its subscales had sufficient internal consistencies (Planning and evaluation $\alpha = 0.81$; Problem solving $\alpha = 0.86$; Directed attention $\alpha = 0.80$; Person knowledge $\alpha = 0.77$; Mental translation $\alpha = 0.74$).

The second questionnaire was an English listening self-efficacy scale. A 10-item questionnaire on self-efficacy in listening that was developed by Todaka (2017) was used to assess participant’s confidence in their listening skills. A 4-point Likert scale was used to report participants’ responses ranging from “not at all true” to “exactly true”. The sum of the item scores yielded the overall self-efficacy score, which ranged from 10 to 40. Cronbach’s alpha for listening self-efficacy scale was 0.88, indicating sufficient reliability.

The researcher gained permission to utilize the MALQ and English listening self-efficacy scale in this study, and the original questionnaires without any modifications were used for the present study. In order to enhance participants’ understanding of the questions, the Metacognitive Awareness Listening Questionnaire and English listening self-efficacy scale used in this study were independently translated into Thai language by the researcher and two English language teachers, who were fluent in both English and Thai languages. The differences between translation and interpreting were discussed until a consensus was reached. Thai versions of the questionnaires were then back-translated into English by two translators who were also fluent in both languages. The back-translated versions were compared to the original, and the points of divergence were identified and corrected to more closely correspond to the meaning of the original Thai text.

C. Data Collection

The Self-efficacy Scale for English listening was initially administered to the participants of the study. They had 15 minutes to complete the listening self-efficacy questionnaire. After this, they took a listening comprehension test. The researcher then distributed the MALQ questionnaire and specifically assured the participants that responses would have no effect on their grades in the course they were pursuing. The questionnaires were scanned for completeness prior to the analysis phase.

D. Data Analysis

Descriptive statistics were applied to calculate metacognitive listening awareness, self-efficacy, and listening test scores. Pearson product-moment correlation coefficients were performed to determine whether the two variables were significantly correlated. If the obtained p-value is less than 0.05, the results are considered statistically significant.

IV. RESULTS

This study enrolled 256 third-year English-major students, where descriptive statistics analyzed the scores of the respondents’ metacognitive listening awareness, self-efficacy, and listening proficiency. As illustrated in Table 1, the mean scores for metacognitive listening awareness and listening self-efficacy were 3.83 and 29.01, respectively. The students’ mean score for listening comprehension test was 17.06.

TABLE 1
DESCRIPTIVE STATISTICS OF STUDY VARIABLES

	N	Total score	Mean	Median	SD.	Range	Maximum	Minimum
Metacognitive awareness of listening	256	6	3.83	3.76	0.30	2.38	5.48	3.10
Listening self-efficacy	256	40	29.01	28.50	2.33	8.00	33.00	25.00
Listening test scores	256	30	17.06	16.00	4.26	14.00	24.00	10.00

TABLE 2
DESCRIPTIVE STATISTICS OF METACOGNITIVE AWARENESS OF LISTENING AND THE FIVE SUBSCALES (N=256)

	No. of items	Mean	SD
MALQ	21	3.83	.30
Planning and evaluation	5	3.80	.38
Directed attention	4	3.94	.37
Problem solving	6	4.22	.44
Person knowledge	3	3.44	.51
Mental translation	3	3.36	.47

The mean of the overall metacognitive awareness of listening was 3.83 out of 6 (Table 2), suggesting that, generally, participants had a moderate degree of metacognitive listening awareness. The dominant strategies employed by the participants were problem solving ($M = 4.22$, $SD = .44$), directed attention ($M = 3.94$, $SD = .37$), and planning and evaluation ($M = 3.80$, $SD = .38$). The mean score for mental translation was the lowest ($M = 3.36$, $SD = .47$). Additionally, the students' mean score for person knowledge was 3.44, showing a moderate level of self-confidence in listening.

A Pearson product-moment correlational analysis was performed to determine the association among metacognitive listening awareness, self-efficacy, and listening comprehension test scores of students. Table 3 summarizes the findings. Students' listening comprehension test score was significantly associated with their metacognitive awareness in listening ($r = .64$, $p < .05$). The correlation coefficient (r) was .64, indicating that the two variables have a moderate linear relationship. Additionally, a significant association was observed between listening test performance and all subscales of the MALQ. The findings also found a positive link between students' metacognitive listening awareness and their self-efficacy. Furthermore, there was a positive association between learners' listening proficiency scores and their self-efficacy ($r = .50$, $p < .05$).

TABLE 3
PEARSON PRODUCT CORRELATIONS OF MEASURED VARIABLES

Variables	1	2	3	4	5	6	7	8
1. Listening test performance		.64**	.46**	.52**	.59**	.52**	.44**	.50**
2. MALQ			.62**	.53**	.60**	.56**	.74**	.37**
3. Planning and evaluation				.31**	.29**	.30**	.40**	.28**
4. Directed attention					.31*	.25	.25**	.29**
5. Person knowledge						.51**	.37**	.34**
6. Mental translation							.30**	.36**
7. Problem solving								.26**
8. Listening Self-efficacy								

** $p = .01$

V. DISCUSSION

The current study comprised two main objectives: (1) to explore the level of EFL students' metacognitive listening awareness; and (2) to examine the relationship among students' listening comprehension performance, metacognitive awareness, and self-efficacy. The findings showed that EFL students generally possessed a moderate degree of metacognitive awareness in listening ($M = 3.83$, $SD = .30$). In other words, the respondents were aware of the L2 listening process, the strategy use, as well as their confidence in terms of listening at intermediate level. A possible explanation for the moderate level of metacognitive awareness by our students may be that Thai EFL learners have limited exposure to a variety of listening activities. In Thailand, the teaching of listening comprehension places a greater emphasis on the listening test results rather than the listening process (how to listen). In addition, there is no explicit listening strategy instruction in the EFL curriculum of most universities in the country, thereby limiting undergraduates' knowledge of listening processes and listening strategies to facilitate comprehension. Accordingly, students' awareness of listening metacognition was at a moderate level in this study. Other researchers also found similar results in their work (Goh & Hu, 2013; Liu & Goh, 2006; Rahimi & Abedi, 2014).

Out of all the five factors, problem-solving strategies were mostly applied, followed by directed attention, and planning and evaluation strategies, accordingly. The high level of metacognitive listening awareness for problem-solving strategies showed that students used inferencing strategies (i.e. using clues to determine appropriate meaning of unfamiliar terms and interpreting the spoken text based on their previous understanding to make sense of incoming information) more often than others to overcome difficulties encountered during the listening comprehension process. In other words, they relied on background knowledge and context. Directed attention ranked second highest with a mean score of 3.94 ($SD = .37$), indicating that the participants tended to use this strategy to maintain and regain concentration on a listening task. For planning and evaluation strategies, the mean score was at a moderate level ($M = 3.80$, $SD = .38$). According to Vandergrift et al. (2006), learners deployed such particular strategies to better prepare for listening and evaluate their efforts. Planning and evaluation strategies are considered crucial for L2 listening as they have positive influence on listening performance (Vandergrift, 2003; Wenden, 1998). The modest metacognitive listening awareness for planning and evaluating strategies found in this research underlines the necessity for teaching listening strategies explicitly to EFL students.

Person knowledge and mental translation strategies were seldom used when compared to others. Person knowledge included three items assessing students' perception of the difficulty in listening comprehension, their confidence in L2 listening, as well as anxiety level associated with listening. Person knowledge received the second lowest mean rank ($M=3.44$, $SD=.51$). The findings revealed that, in general, Thai EFL learners perceived listening skills to be more complex and difficult to acquire than other language skills. In fact, some students acknowledged feeling anxious while listening. This can be attributed to our students not having enough knowledge regarding listening processes and strategy use. When they were unable to comprehend spoken texts, they lost control over the L2 listening process and their self-confidence (Ratanapruks, 2015; Robillos, 2019).

Additionally, the present study found mental translation to be the least frequently used by the participants. Mental translation strategies have been defined as inefficient methods for listening comprehension. These strategies involve translating the target language (L2) to the native language (L1) (Vandergrift et al., 2006). In the present study, participants scored lowest in mental translation strategies ($M=3.36$ $SD=.47$). The mean score indicated that students used some mental translation strategies to compensate for the deficit in L2 language proficiency (Bonk, 2000; Goh, 2000). These findings support previous research suggesting the development of learners' awareness of listening metacognition for the listening courses (e.g. Goh & Hu, 2013; Vandergrift, 1999). The results are in line with those by Rahimi and Katal (2012), Goh and Hu (2013), and Rahimi and Abedi (2014), who discovered that, overall, EFL students only had an intermediate level of metacognitive listening awareness.

In relation to the second research objective, significant positive correlations were observed among listening ability, MALQ scores, and listening self-efficacy (Table 3). Students who reported a higher metacognitive awareness in listening, tended to perform better in L2 listening. There is extensive evidence that students' awareness of listening metacognition has been shown to have positive effects on their listening comprehension achievement (e.g. Goh & Hu, 2013; Li, 2013; Vandergrift, 1997, Vandergrift et al., 2006; Zeng, 2012). It has been argued that metacognitive awareness of listening enables learners to take an active role in managing and self-regulating their listening and learning processes, as well as selecting appropriate strategies or special techniques to enhance their listening comprehension (Goh, 2008; Vandergrift, 1999). Additionally, this study found listening self-efficacy to be strongly associated with metacognitive awareness of listening. This supports the fact that students with a high degree of efficacy have greater control over listening tasks. They are more aware of certain listening strategies and are able to employ them more effectively (Rahimi & Abedi, 2014).

Furthermore, Pearson's correlation coefficient was calculated. The results (Table 3) showed that there was a correlation between students' listening self-efficacy and their listening test scores, meaning students with higher self-efficacy scored higher for listening tasks than those with lower self-efficacy. Self-efficacy refers to a person's belief that he or she is capable of performing a certain activity or task successfully. It can influence goals, outcome expectancies and motivation. Individuals with high self-efficacy have confidence in executing tasks successfully and tend to set higher goals, commit to them (goals), and persevere in the face of adversities (Bandura, 1997). Conversely, low self-efficacy people are more likely to avoid challenging tasks as beyond their capabilities, lack motivation, put less efforts into the task, and give up more easily in the face of difficulties (Mills et al., 2006). Accordingly, Self-efficacy is a key determinant of task performance. Previous studies concluded that learners with high self-efficacy experienced lower anxiety than those with low self-efficacy (Bandura, 1997; Mills et al., 2006). This is because perceptions of self-efficacy help listeners to cope more effectively with the demands and nature of listening tasks (Graham, 2011). Prior research has shown a positive link between students' sense of efficacy and their listening achievement (e.g. Rahimi & Abedini, 2009; Taguchi, 2017).

The findings of the current study provided useful information to improve EFL students' English listening skills. The participants' listening comprehension ability was discovered to be significantly associated with metacognitive listening awareness and with self-efficacy beliefs. This implies that enhancing metacognitive awareness in listening could sharpen students' listening skills and increase their self-efficacy for listening. Students who have higher metacognitive awareness in listening are better at processing and retaining what they hear, as well as using appropriate strategies to deal with the listening inputs (Vandergrift et al., 2006). It has also been suggested that metacognitive instruction in listening could improve learners' self-efficacy, their ability to apply suitable strategies, and awareness of their listening and learning processes, thereby making them feel more confident in handling listening tasks (Goh, 2008; Liu & Goh, 2006; Vandergrift, 2004). Hence, one possible way of raising students' awareness about the listening processes is by holding discussions during pre- and post-listening sessions. For example, during the pre-listening phase, students must be prepared to predict what they are going to hear and what they are expected to do. They should also be encouraged to anticipate potential problems, to consider ways to solve such problems, and to determine the best strategies for addressing certain tasks. Upon completing the tasks, they can discuss the suitability of the strategies used and the factors affecting their listening comprehension (Goh, 1997; Li, 2013; Vandergrift, 1999). This way, students can assess themselves and choose appropriate strategies to hone their listening skills. In addition, teachers should encourage the use of effective strategies to develop listening comprehension by giving guidance, modelling techniques and strategies, and conducting scaffolded listening practices (Goh, 2008). Furthermore, students should be encouraged to examine their person knowledge by reflecting on their feelings, the challenges they face while listening and finding ways to deal with them.

This current study has also found listening self-efficacy to correlate positively with students' performance in listening. One way teachers can help students develop their self-efficacy is by assigning listening tasks that are tailored to language proficiency levels of students. Successful execution of these tasks represents a key factor in building self-efficacy (Chen, 2007). Teachers giving positive feedback and encouragement can also raise self-efficacy beliefs. In fact, previous studies have found a positive relationship between self-efficacy and listening achievement (i.e. Chen, 2007; Rahimi & Abedini, 2009).

This research was carried out at one university in Thailand. Thus, the generalizability of study results was limited. Additionally, self-report questionnaires were used to collect data. Therefore, future research should seek to replicate the findings in larger samples and incorporate both quantitative and qualitative data into the study to provide a more comprehensive understanding of L2 learners' metacognitive listening awareness. Despite its limitation, the results of this research may have substantial implications for enhancing students' English listening skills at Chiang Rai Rajabhat University, Thailand, or other settings with similar EFL teaching situations.

VI. CONCLUSION

The present study sheds light on undergraduate EFL learners' metacognitive listening awareness and their self-efficacy. The results of this research revealed that EFL listeners possessed a moderate level of metacognitive listening awareness. In addition, the findings provide further evidence of a positive relationship among students' self-efficacy, metacognitive awareness, and their listening comprehension achievements. This underscores the need to integrate metacognitive awareness instruction in EFL classrooms to improve students' listening comprehension. Classroom activities that can help develop students' sense of efficacy should also be promoted. By fostering students' sense of efficacy and improving their metacognitive listening awareness, they can achieve comprehension success and become a better listener.

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Some Tendencies in the Development of the Terminology of Hermeneutics in the English Language

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Abstract—Although terminology is a branch of linguistics with a long history, a number of terminological systems have not been thoroughly analyzed. One of the areas that falls into this category is the terminology of humanitarian subjects because the way their terminology is formed differs from the term formation of STEM disciplines. Sublanguages of humanitarian disciplines quite often borrow general language words, which can be explained by the fact that the area of their studies is related to general rules of society functioning. In the course of transfer from the general language to domain-specific language, the semantic and/or morphological structure of words might undergo modifications. This article analyses the methods of formation of the English terminology of hermeneutics. Hermeneutics is a theory and methodology of text interpretation. One of the distinguishing features of its sublanguage is the fact that it is formed with the use of a considerable number of general language words that are used by text interpreters in a specialized meaning. This paper presents the analysis of the semantic transformations of some of these words after they became part of the sublanguage of hermeneutics.

Index Terms—terminology, hermeneutics, semantic change, term formation

I. INTRODUCTION

Terminology started forming its shape as a branch of linguistics in 1930s and boomed in 1980s when language planning proliferated, and computerized data analysis became available. Summing up the most widely accepted understandings, a term is a specialized linguistic unit which denotes a concept (Riggs, 1979; Sager, 1990; Sonneveld & Loenning, 1993; Pearson, 1998). However, there is an ongoing discussion about the line of demarcation between a general language word and a subject specific term.

The main objective of terminology as a science at the initial stage was standardization of terms and concepts in technical communication among specialists. Over the decades of the development of terminology as a science, sublanguages of multiple disciplines have been researched. However, alongside with standardization of the terminology of technical sciences, there arose a need for researching terminology of humanitarian subjects. It has been observed that standardizing terminology of STEM disciplines involves less disagreements compared to the studies of terminology of humanitarian subjects such as philosophy, psychology, sociology, etc. In general terms, the reason why analysis of terminology of social sciences might be problematic is that these terms are not mono-referential. In other words, the meaning of terms might be vague and largely dependent on context, specific area or field as well as casual restrictions.

Hermeneutics is the art and science of understanding and interpreting texts which dates back to the deciphering of the gospel. It was brought to life by the necessity to explain religious texts to the wider audience of followers. However, having originated as a science of revealing the meanings of holy texts, hermeneutics broadened its subject and was applied to interpreting a range of texts. Therefore, modern hermeneutics studies any texts that require understanding and interpretation. Terminology of hermeneutics, however, has never been a subject of systemic studies.

Multiple linguistics theories on term formation and basic principles of terms standardization provide the foundation of this research. Having analyzed the corpus of 1658 terms used by the theoretician of hermeneutics, we made an attempt to draw conclusion on some of the tendencies this sublanguage follows.

II. LITERATURE REVIEW

Most of the research papers on terminology start with defining what the term is. Consequently, one can find over fifty definitions. However, many of those definitions agree that the distinctive feature of a term is its specified meaning. “A term is created when precise boundaries are defined” (Steurs & Kockaert, 2014, p. 7).

A common topic discussed in the papers on terminology is the distinction between words of the general language and terminology. In this argument, we take the side of those linguists who believe that term is a part of the language system

and, therefore, cannot be separated from it. Academician Reformatzky (1961) defined terms as special words limited in their peculiar purpose. If within the general language a word may be polysemantic, it, being used in a specific terminology, becomes mono-semantic. Contemporary researchers seem to support this point of view. For example, some researchers argue that terms are not crucially different from words (Temmerman, 2000; Condamines, 2019). "A term is a unit with similar linguistic characteristics used in a special domain" (Cabr  & Sager, 1999, p. 35). "Terms are a type of word distinguished by their function" (Kageura, 2002, p. 51).

Accepting the claim that terms are not special words, but rather words used in special function, linguists extrapolate the characteristics of terminology from those words of general language possess, for example: ability to collocate, possibility to have synonyms, word formation principles, etc.

"The general linguistic rules of word formation equally apply to term formation" (Kageura, 2002, p. 45). Invention of new linguistic elements occurs only in exceptional situations. Generally, terms are formed making use of elements pre-existing in a language. Therefore, ways of coining terminology can be to a great extent similar to the lexical formation rules in general language (Grinev-Grinevic, 2008). Among them:

- semantic transfer,
- metaphoric use of a common word's meaning,
- compounding,
- derivation,
- abbreviated forms,
- homonyms,
- borrowing foreign lexemes and term elements, metaphorization etc.

As it is pointed out by several researchers, although for a long time monosemy was considered the ideal of traditional terminology, this point of view has been questioned over the last decade (Bertels, 2011). Linguists argue that the breach of the principle that one concept is represented by one term might result in polysemy, synonymy, homonymy, which in its turn may cause serious misunderstandings and rather severe translation mistakes. Although a one-to-one relation between concept and term in a clearly delineated specialist domain is preferable, very often, polysemy and dynamic changes in the meaning-form relation are witnessed.

Therefore, our work is founded on the belief that any word of the general language can be considered a term as long as it is used in a specific function and denotes a concept of a specific context. Being part of a language system, terminology follows the rules that apply to other linguistic units of this system.

III. METHODOLOGY

To analyze the main tendencies in the development of the terminology of hermeneutics we reviewed the corpus of 1658 terms of hermeneutics that were used by the authors in the reviewed articles, books, conference proceedings, and research papers explaining the concepts of hermeneutics. This method is referred to as textual terminology's semasiological approach which relies essentially on texts for specialised vocabulary extraction (Buitelaar et al., 2005; Kageura et al., 2004). This allows to understand the terms in context and analyse its linguistic features (morphological characteristics, collocations, syntactic functions).

Both statistical and analytical methods were applied to identify the key tendencies of the linguistic items under study. Quantitative analysis was used to illustrate the ratio of terms formed by different methods to identify the most productive methods of term formation. Qualitative analysis was applied to explain the meaning of the terms and to draw the borderline between the word of general language and the terminology of the sublanguage of hermeneutics.

Elements of etymological analysis were applied in the attempt to trace the development of the terms. Elements of socio-linguistic analysis involved the analysis of conditions of discourse production.

IV. THE USE OF GENERAL LANGUAGE WORDS IN THE TERMINOLOGY OF HERMENEUTICS

The first and foremost goal of hermeneutics was interpreting texts to common people and translating the ideas into simple and comprehensible language. This feature influences the formation of terminology of hermeneutics. As a result, some words of general language were borrowed, some of which underwent semantical changes. Besides, interpreting texts involved creativity and a degree of freedom for the interpreter, which also reflected on the terminology of hermeneutics that was formed quite spontaneously with little attempt to organize it as a system.

In our research we accepted the point of view of those linguists who believe that there cannot be a strict borderline between terminology and common language since they are interdependent and inter-penetrable (Reformatzky, 1961; Sager, 1990). "Individual terms constantly interact and intersect with general words because they share the same linguistic forms" (Kageura, 2002, p. 14). Many terms were created as semantic neologisms due to the shift of meaning of a general language word.

Having analyzed the corpus of 1658 terms of hermeneutics, we came to conclusion that more than a third of these terms are the result of terminologization of common words. Apart from specific words that denote subject-specific concepts (e.g., alcoranist, hermeneutist, euhemerism, intertextuality), texts on hermeneutics are full of general language words (e.g., moment, text, web). However, these words should be considered as part of terminology because they are

used in a specific function and denote concepts studied by hermeneutics as a science. In other words, the following principle comes into action: the term is a known word but its use in corpora does not correspond with that of the dictionary and the term admits unknown constructions (Condamines, 2019).

Table 1 lists the methods of terminologization of common words that were identified as the most productive for the terminology of hermeneutics.

TABLE 1
SEMANTIC METHODS OF TERMS FORMATION IN THE TERMINOLOGY OF HERMENEUTICS

Method of term formation (type of semantic change)	Number of terms (out of the corpus of 1658 terms)	Percentage
Narrowing of meaning	633	38,2%
Widening of meaning	7	0,4%
Metaphorical use	32	1,9%
Total number of general language words that underwent terminologization	672	40,5%

A. Semantic Patterns of Term Formation

The corpus of terms that have been collected based on publications on hermeneutics contains a number of terms that were coined as a result of the transformation of the semantic structure of general language words that are used by interpreters/hermeneutists as terms. The following semantic derivation mechanisms contributed to changing the semantic structure of the general language words into terms that denote specific concepts of hermeneutics.

- Broadening of meaning – a word already in existence in general language obtains a wider meaning.
- Narrowing of meaning – a word already in existence in general language obtains a specialized meaning.
- Metaphorical use – the meaning of the word already in existence in general language is shifted based on the similarity of function.

(a). Broadening of Meaning as a Term-Formation Method

As Table 1 states, only 7 terms (which is equivalent to 0,4 percent of all the selected terms) have undergone the process of broadening of semantic structure. Compared to the meaning in which these words are used in general language, in the sublanguage of hermeneutics, they denote more general concepts.

The first example is the word *dialogue*. According to the dictionaries, this word can be used in two meanings: 1) a conversation between two or more people and 2) a literary work in the form of a conversation. Specialists in hermeneutics widely use this word referring to excerpts of written texts or spoken conversations that require interpretation and commentary. However, they also use it in a broader meaning: the process of interaction between the text and its interpreter. The principle of such dialogue was introduced by a German philosopher and linguist Wilhelm von Humboldt (1767 – 1835) and later elaborated by Friedrich Schleiermacher (1768 – 1834). Schleiermacher compared the reader's approach to a text with the efforts of participants in a dialogue to understand each other, and he depicted the dialogue in terms of a speaker who puts together words to express his thoughts and a listener who understands this speech as part of the shared language and as part of the speaker's thinking (Thompson, 1981; Rojzman, 1998). In other words, Schleiermacher understands text interpretation as a dialogue between the author of the original text and the interpreter of this text. In the course of such dialogue, the reader reconstructs the texts and achieves its comprehension. Therefore, the term *dialogue* preserves the original meaning "form of communication that involves two or more participants," but the meaning of the word is broadened since the role of one of the participants of the dialogue can be performed by a written text that is being interpreted.

Another example of a general language word that is used in the terminology of hermeneutics after modification of its meaning is the word *text*. According to the etymological dictionary, the word *text* was borrowed by the English language from Latin via French in the 9-11th centuries, when the influence of the French language increased considerably due to the Norman invasion. The original meaning of this word was "Holy Writ." This is the meaning in which the word became the term of hermeneutics. In common language, however, the word gained a broader meaning and since 1841 has been used in the meaning "the wording of anything written or printed" (Klain, 1973, p. 2273). Dictionaries of contemporary language record this as the main meaning of the word *text*. As for the term *text*, its meaning has also broadened since it is used to refer to the text of Bible as well as to any written source that the interpreter comes across. Consequently, the object of research for hermeneutics has also broadened, which led to a new epoch of hermeneutics when the techniques, principles, and laws of interpretation are applied to interpreting a variety of texts. However, the meaning of the term *text* continues to broaden because the distinguishing feature of *text* as "anything written or printed" is lost. Hermeneutics perceives any object of interpretation as *text* regardless of the form it is presented in. Thus, hermeneutical interpretation can be applied not only to the interaction of the readers and the written text, but also that one of the listeners and the musical piece, or the spectators and the play. Therefore, modern hermeneutics can be applied to interpreting any form of communication. "Originally used to interpret and explain biblical texts, its use expanded to literary history and poetry and has now broken free of being solely a text centric interpretative device. Its use has also extended to so-called "text analogues" that constitute forms of action including performance and other creative acts" (Ramshaw, 2005, p. 3). Consequently, the term *text* in this broad sense can be used

in reference to any written piece as well as to illustrations, commercials, or songs. As a consequence of this broad understanding of the term *text*, specific branches of hermeneutics have been identified depending on the type of text it deals with: scriptural hermeneutics, philosophical hermeneutics, philological hermeneutics, historical hermeneutics, judicial / legal hermeneutics, literary hermeneutics, musical hermeneutics.

Having become the part of terminology, the term develops a web of new semantic links; for example, the term might be used in collocations that are not typical for the word in its initial meaning or create synonymic groups that correlate to its new terminological meaning. For example, the term *text* that lost some shades of its meaning in the sublanguage of hermeneutics is used in its broadened meaning of “any object of interpretation.” Therefore, it appears to belong to the group of other terms that denote such objects: *creation, illustration, law, original, statement, work of art*. According to *Roget's International Thesaurus* (1977), these words are not interchangeable with the general language word *text*. However, after *text* has acquired specified meaning, its semantic relations with other words changed.

(b). *Narrowing of Meaning as a Term-Formation Method*

Narrowing of meaning of general language words is more productive compared to the one described in the previous section. General language words are used as terms in the sublanguage of hermeneutics to denote specific concepts of the discipline. 633 terms (which corresponds to 38,2 percent of the whole corpus of selected terminology) were borrowed from general vocabulary and used in a specialized meaning and function.

The term *environment* is one of such examples. The word *environment* was introduced by the British historian and philosopher Thomas Carlyle (1795-1881), who used it as an equivalent of the German word *Umgebung* (a concept that conveys surroundings or contexts that could be natural and spiritual). In the terminology of hermeneutics, the word *environment* (in combination with attributes) gets specialized meaning: environment/surrounding in which the text occurs. For example, *grammatical environment* being taken in consideration by the interpreters does not let them distort the meaning of the text. *Contemporary environment* (cultural events, political or economic situation) impacts interpreter's understanding of the text and may result in the interpretation of the text that differs from the one that the interpreters could have arrived at if they were analyzing the text at the age when it was created.

As it was noted, in most cases, general language word is used in a collocation which narrows down its meaning.

(c). *Metaphorical Use of a General Language Word as a Term-Formation Method*

Some general language words underwent semantic transfer to be used as terms of hermeneutics. In the selected corpora, we discovered 32 words that fall under this category (which corresponds to 1,9 percent of all the words borrowed from general language).

For instance, the word *blank* changed its semantic structure to denote a specific concept of hermeneutics. The common language word *blank* has the following meaning: a space in a piece of writing or on a form, left empty for information to be added. In the sublanguage of hermeneutics this word has been redefined. Interpreters and specialists in hermeneutics use it in the meaning “a piece of writing that is unclear” or “gap in understanding.” We may use the following extract as an example: “... a student familiar with studying..., who has mastered the tradition, will naturally be led to reread – in the future – this text and its “*blanks*”, and to (re)discover in it an undeciphered, radically new meaning” (Rojtman, 1998, p. 1-2). There is a metaphorical transfer of meaning as both words denote the concept of emptiness. In the general language word, this emptiness is physical and is represented on paper/form. However, in the term, this emptiness is not tangible and denotes lack of understanding in the mind of an interpreter.

Another word whose semantic structure changed due to metaphorical shift is the term *society of texts*. The word *society* conveys the meaning of “group, community, company” and denotes “the state of togetherness.” This connotation is preserved in the term *society of texts* as it denotes a group of written sources created over the centuries. These creations coexist and interact (the same way as people interact in a society) and the result of their “togetherness” is expressed in the form of allusions, reminiscences and citations.

A similar semantic transfer based on the similarity of functioning occurs in the term *text surface*. The meaning “part that is not hidden or difficult to see” of the word *surface* is preserved. The same way as people can see mountains and rivers on the surface of the Earth, the readers can see some features of the text like its paragraphing, word choice, or punctuation. However, the readers need to dig deeper to understand what is out of sight. Special tools of interpretation are required to discover the meaning of the text that is hidden under its surface.

B. *Other Methods of Term Formation*

As it has been mentioned, in our research we share the point of view of those linguists who believe that “terms are a type of word distinguished by their function” (Kageura, 2002, p. 51). Therefore, any rules and conventions that the language follows are applied to the terms used in this language. Particularly, word formation patterns are applied to terms. For example, affixation is a productive method of word-building in the English language which is also used for coining terms of specific branches of science. One of the examples is the suffix *-ist* which is used to form nouns that describe a person with a particular set of beliefs or a way of behaving. In the texts on hermeneutics, the following nouns with this suffix can be found: *alcoranist* – Koran interpreter; *constructionist* – one who construes a legal document; *harmonist* – one who shows the agreement of parallel passages of different authors; *hermeneuticist*, *hermeneutist* –

interpreter; *literalist* – one who adheres to the exact letter or the literal sense; *textualist* – a person who adheres strictly to a text.

The process of further derivation after general language word started being used in its specialized meaning is inevitable. For example, the term *text* is a stem for multiple derived terms: *textualism*, *textualist*, *textuality*, *architextuality*, *context*, *contextualization*, *endtext*, *homotextuality*, *hypertextuality*, *hypotext*, *hypotextuality*, *intertext*, *intertextuality*, *intratextuality*, *metatextuality*, *paratext*, *paratextuality*, *transtextuality*.

Although some terminologists insist that term is always a single word, it has been argued that “single-word terms are too polysemous and too generic” whereas multiword terms “represent finer concepts in a domain” (Bourigault & Jacquemin, 1999, p. 15). In other words, terms are combined with other words to form collocations. However, after a common word becomes a term, it might weaken the existing lexical collocations and start new ones. The word *horizon* can serve as an example of this statement. In the papers on hermeneutics, the word *horizon* is used in its secondary meaning “the limit of person’s ideas, knowledge, and experience.” According to the etymological dictionary, this meaning was introduced in 1607 and was used in phrases like “beyond somebody’s horizon” or “broaden one’s horizon.” In the terminology of hermeneutics, alongside with collocations *reader’s horizon* and *interpreter’s horizon* (which correspond to the meaning mentioned above) we can see collocation *text’s horizon*. This collocation comprises the idea suggested by Hans-Georg Gadamer according to which the text and its reader interact and enrich each other with ideas and experience. Text in this meaning lives a life similar to that one of a human being. At different stages of its “life,” the text undergoes various interpretations. With every new explanation the text’s horizon is broadened. Gadamer (1976) and later Bakhtin (1979) perceived reading as a two-way process, as a dialogue between the reader and the text. In the result of such interaction, the readers/listeners/spectators are enriched by the text. The overall goal of text interpretation is to reach *fusion of horizons*, which is the main prerequisite for understanding and interpretation.

V. DISCUSSION

This study examined 1658 terms of hermeneutics to analyze how general language words penetrate terminology and what changes they undergo. We came to conclusion that terminologization of the words of the general language is one of the widely used methods of term formation for the sublanguage of hermeneutics. 40, 5 percent of terms from the corpus of selected terminology of hermeneutics are the words of the general language. These words were borrowed from the common language and underwent certain semantic changes (broadening or narrowing of meaning, metaphorical transfer of meaning) as a result of which they denote subject-specific concepts. Modified meaning allows the term to develop new web of semantic links, which leads to creation of new collocations and synonymic groups that are not typical for this word in its general language use.

We believe the fact that this method of term formation is so productive in this sublanguage can be justified by the subject and nature of the discipline. Some researchers of terminologies of other humanitarian disciplines (e.g., studies of literature) also noted that using a general language word in a specific function is a non-stop process which illustrates mutual interdependence and penetration of the two subsystems. This tendency of borrowing general language words might be justified by the objectives of hermeneutics. Its primary goal was to explain the meaning of complicated texts to the general public. Therefore, a widely accepted view on terminology that “the more concise and precise a domain-specific language remains the less comprehensible and available it is for the general language community” (Sasu, 2009, p. 172) does not prove effective in the situation of hermeneutic analysis. In case with the terminology of hermeneutics, this tendency of using common language words as terms might be justified by the fact that the interpreters are trying to help a wide audience comprehend the meaning of the text. Hermeneutists are aiming at minimizing misunderstandings and misinterpretations. The use of common easy-to-understand words helps achieve the desired result.

VI. CONCLUSION

This study examined the relations of general language words and terminology. Setting the boundaries and distinguishing between the general language and the domain-specific languages has always been an issue for the linguists. The interdependence of these two fields is inevitable, an important aspect of this interaction being terminologisation of semantic units when a known, (usually general language word) form receives a new conceptual meaning.

The corpus of 1658 terms of hermeneutics was compiled to analyse how general language words penetrate terminology and what changes they undergo. The analysis revealed that more than a third of the selected terms were borrowed from the general language.

Hermeneutics first appeared as a response to the growing demand of explaining and interpreting the meaning of religious texts, which might partially account for the fact that general language words are so widely used in its terminology. Despite the similarity of morphological structure, these words should be considered as terms because they are used to denote subject-specific concepts. The analysis of the semantic structure of these terms demonstrated that their meaning was modified in one of the ways: broadening of meaning (0,4 percent), narrowing of meaning (38,2 percent), or metaphorical transfer of meaning (1,9 percent).

Other methods of term formation like borrowings from other languages (Greek, German), transterminologization (Mockiene, 2016), and compounding are also used to form the terms of hermeneutics. This should be analyzed in further publications.

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Portrayal of Homeland Reminiscences in Sunetra Gupta's *Memories of Rain* and *A Sin of Colour*

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Abstract—Diaspora is a crucial part of colonialism since it typically consists of millions of individuals who left their homelands in search of better opportunities overseas, frequently to industrialized nations. Majority of the novels written by diasporic writers explore the themes of upheaval, alienation, loneliness, and self-discovery. Leaving homeland is a distressing phenomenon whether it is voluntary or forcible. Authors of diasporic ancestry effectively express the emotional and physical suffering endured by their protagonists upon relocation to a new locale. Diaspora individuals are emotionally and physically split from their natives and the rest of the world, despite being crowned, projected, known and loved in their new society. Sunetra Gupta, an eminent member of the Indian diaspora, examines the experience of immigrants in the United States by employing her characters. In the select novels of Sunetra Gupta, people find serenity by staying in their own country. They are delighted and content since their prior experiences have left positive and lasting impressions in their minds. This paper attempts to explain and analyze the problems that Moni, Nikarika and Debendranath face in *Memories of Rain* and *A Sin of Colour*.

Index Terms—homeland reminiscences, identity crisis, cultural displacement, memories, loneliness

I. INTRODUCTION

The term 'home' is a place where affection, humanity, understanding and hospitality toward people's lives are constructed (Hooks, 2004). "Meanings of home shift across several registers: home can mean where one regularly lives, or it can mean where one's family exists, or it can mean one's native land" (Ahmad, 1999). Having more affection towards our motherland leads our hearts to become attractive and lovable. The homeland is the 'root' from where all get isolated and where they want to return. Since everyone is moving across the country in terms of migration, our home is becoming more impressive. Migration and diaspora generate "the desire for home" (Davies, 1994, p.113). This home attracts all living things in the universe to provide what they want. Even though they embarked on a new path, the depicted characters in Sunetra Gupta have a worldly life full of pleasant memories.

Another component associated with the immigrant's pleasant memory is their native place, where they were born and brought up. Their past and present are often connected using the thread called recollection. This recollection destroys the distance between the motherland and the new alien country. The characters are recapturing their past pleasant memories and incidents through a flashback tool. This tool helps the characters who have landed in the new land and are struggling to adapt to rewind each fragmental incident from childhood to today. In addition to this, a new cultural space is constructed through nostalgia.

A. Diasporic Writers

Flaming Spirit: Stories from the Asian Women Writers' Collective (1994), a book by Asian women writers, explores questions of culture and identity in the context of immigration, racism, and the biculturalism of South Asian second-generation Britons in the UK. Writers in Britain and the Indian sub-continent examine family life, work and other aspects of daily life in their novels, short stories and poetry. They provide both positive and critical views of South Asian culture, focusing on the norms and values understood by various South Asian populations. They investigate the challenges South Asian women in the United Kingdom face and examine how women are disadvantaged by traditional, religious and cultural practices (Ahmad & Gupta, 1994). Diasporic writers like Sunetra Gupta, Bharti Kirchner, Salman Rushdie, V.S. Naipal, Amitav Ghosh, Jhumpa Lahiri, Bharathi Mukherji, Amit Chaudhuri and Hari Kunzru depict their protagonists' memories in their native land. The immigrant protagonists feel alienated and isolated due to their hometown culture's absence. As far as the immigrants are concerned, they feel like a fish out of water and are out of mental imbalance. The transplanted, dislocated, rootless and alienated immigrant citizens initially find some comfort in

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recapturing the past incidents in their native town. This article tries to examine the diaspora concerns of Sunetra Gupta through her novels *Memories of Rain* (1992) and *A Sin of Colour* (1999). Moni, the female central character in *Memories of Rain* and Niharika in *A Sin of Colour* try to overcome their sufferings and challenges in the alienated land by recollecting the evergreen joyful memories of their native land in Calcutta.

B. *Life of Immigrants in an Alien Land*

Modern immigrants may be divided into two different categories. One category consists of persons who have spent a portion of their lives in India and have brought with them the baggage of their home country. The other segment consists of persons who have spent their whole lives outside India. They have seen their own nation from the outside, as an exotic location. The immigrants in the first group experience physical displacement, whilst those of the second group are rootless. The vital aspects of one's country, such as attire, cuisine, culture, language, religion, and customs, are integral to the human condition. Due to the lack of their original culture, immigrants experience feelings of isolation and alienation. They feel like a fish out of water in their new environment, causing an emotional imbalance. All humans are compelled to seek their identity since their birthplace plays a vital role in their existence. From the first generation of the diaspora to the second and third generations, one could see sluggish and progressive development. The consequence is that the third generation has little time to reflect on the past.

II. CULTURAL IDENTITY AND DIASPORA: A REVIEW

The term 'diaspora' refers to the dispersion or diffusion of people from the same group (Butler, 2001). There are many kinds of diaspora, and they are classified according to the reasons why individuals leave their native country in the first place. These factors include work, imperialism, political persecution, religious freedom, and cultural diaspora (Huang & Chen, 2021). Recently, a lot of focus has been placed on these migrant workers' tourism-related activities. This is because they moved for different reasons, every one of which can impact the bond they maintain with their country and the motives for which they have successfully migrated. Despite the diversified nature of diasporas, there is some coherence in the ways that familial legacy and cultural inheritances from the homeland impact travel preferences (Huang et al., 2018). The practice of paying a visit to family and friends, also known as visiting friends and relatives, has been associated with diaspora people who travel to pay a visit to their relatives and friends (Mortley, 2011). However, visiting friends and relatives does not do an excellent job of describing the trips that diaspora members make back to their homeland for several reasons, including business, celebrations, culture, and history (Duval, 2003).

Overall, diaspora identity is only marginally distinct from cultural identity. To begin, those who have roots in a diaspora are more likely to have some familiarity with the nation they are staying in, in terms of the language and culture of that nation. To put it another way, while there is some overlap, visiting friends and relatives during a diasporic journey is not the same (Uriely, 2010). A trip to see a friend who speaks a different language and comes from a different culture as a result of moving from one location to another in order to establish a permanent residence. Diaspora cultural members have a greater propensity to go to locations or places in their home country that the vast majority of individuals from other countries or friends do not visit. One example would be travelling to India and seeing the slums within one kilometer of the villages (Newland & Carylanna, 2010). Emotions and sentiments of first-generation immigrants greatly differ from those of second-generation immigrants. The children of immigrant parents "feel alien in their real roots; they feel like losing their privacy and above all, the sudden nearness and overflowing affection of so many relatives are distressing" (Vijayakumar & Banu, 2013).

Diaspora literature emerged as a result of the colonizers' political corruption and its effects on the nations' lives which lead them to immigrate to a new country. The writers negotiate two ways of life for migrant people all around the world. The cultural conflicts of the migrants are degraded by their own country. On the other hand, people's experience of new land has an essential role in diaspora studies. It means assessing how policies impact women's and men's lives and positions and taking accountability to re-address them if required.

III. SUBALTERNITY IN *MEMORIES OF RAIN*

Spivak puts up a notion of subalternity and the limits of subalterns by asking "Can the Subaltern Speak?" (283). Even though Moni, the subaltern, can communicate, Anthony does not have the time or patience to listen to her. Because of his immaturity, he is oblivious to the fact that women are the backbone of the family and should be given the same respect as their male counterparts. Anthony considers Moni to be a person of lower rank since she cannot compete with him in terms of intelligence, creativity, or prestige. She is reduced to the status of a subaltern and enslaved to his whims and desires. In this relationship, Anthony plays the dominant male role, while Moni takes the part of the submissive female. With an attitude like that, Anthony would never be able to contribute to the longevity of his marriage. Because of this binary contradiction, racial discrimination was instituted between the white Anthony and the subaltern Moni. Anthony basked in his position of dominance. The Western world now has an advantageous position compared to the third world. Even though she had a voice, she could not tell Anthony how she felt about the situation. Her predicament is pitiful. Moni is under the impression that his conflicted emotions will jeopardize their agonizing love. The sensibility of Moni is shaped by Bengali poetry, which is characterized by agonized feelings, gloom and death.

In addition to reflecting how the world affects people on an individual level, postcolonial literature often extrapolates how people behave in their own microcosms to larger collective structures. Similar to how Gothic fiction may be used to reflect individual and collective anxiety, it has been used to do so (Botting, 1996; Baldick, 1992). Postcolonial writing thus illustrates large-scale cultural changes and their impact on the emotional world. It does this by demonstrating how they affect the subjective sphere. It does so mainly via the lens of one's own experiences, both internal and external, and those of others. The self's initial identity may be altered when subjective impressions of the collection allow external social facts to seep in. In a similar vein, outward personal projections can transform the configuration of sociocultural structures from the point of view of the individual and their particular place on the social map. Every form of civilization is constantly undergoing a process of hybridization. However, Bhabha is not convinced with the statement that understanding the first two moments from which the third originates is what makes hybridity significant; instead, according to him, hybridity is the 'third space' that enables the creation of other points of view (Bhabha, 1990). Instead, it is a nightmare in which it is hard to escape the inexorable rigidity of the entrenched sociocultural norms, a place that the migrant self can positively feel and even be capable of being 'home' to.

IV. FROM REVOLUTION TO REINCARNATION

Sunetra Gupta presents two young people, Moni and Anthony, from different societies and cultures during a 1978 downpour in Calcutta in her novel *Memories of Rain*. Anthony is from England and came to Calcutta to finish his research on Bengali theatre. He has a creative and intelligent personality. Born and reared in a traditional family atmosphere, Moni has a sensitive disposition. She is admired in the works of Jane Austen and the song compositions of Rabindranath Tagore. Later, Moni feels attracted to Anthony's activities, approaches, and attitude. She is an undergraduate student of English, and as far as Moni is concerned, England is a country known for having a more romantic imagination. She has lived a sheltered life and is getting into a traditional, cultural layout.

Anthony is a fantastic artist, but he also has a morally dubious nature. Anthony and Moni's brother are good friends, so Anthony frequently visits Moni's house and gets to know Moni. He expresses his love for Moni by taking advantage of this chance and benefit. Every time he visits Moni's house, her brother insists on bringing him coffee as a sign of goodwill. Finally, Moni and Anthony fall in love; yet, Moni still struggles to get Anthony to propose to her. Her parents don't want to send their daughter overseas simultaneously. Her parents finally agreed to the marriage, but only under the condition that the wedding should follow Indian tradition. After Moni landed in 'Cold London,' she faced disappointments in her routine life, drawn into the clash of two different cultures.

Moni's marital bliss comes to an end when she views her previous, happy home, she recalls the incident. Her current existence is filled with disillusionment, suffering, lack of connection, and adultery. A few years of bliss followed her marriage until Anthony's mistress joined Moni's family life. Anna, Anthony's mistress, is a tall, gorgeous, and alluring Englishwoman. The distance between Moni and Anna continues to widen. Since Moni is an Indian and Anna is identical to Anthony, an English person, they are also matched based on their respective cultures and perspectives. As he has an attachment to another lady, she cannot comprehend Anthony's personality. It causes her to begin living in darkness in a room with a locked door. Since Anthony and Anna's love is strengthening, Moni chooses to leave the location and return to India. She believes her daughter's sixth birthday would be the most incredible time to leave her well-mannered life partner.

They end up calling London home. Their marriage does not even make it to the five-year mark. Moni decides to end her relationship with her cheating husband and makes covert preparations to take her daughter, who is six years old, back to their family home. There are parallels between Moni and the protagonists of Shashi Deshpande, Saru and Jaya in *The Dark Holds No Terror* (1990). Saru falls in love with Mano and eventually marries him, despite her parents being unhappy with the union. Her marriage is painful, and she has a lot of physical and psychological suffering. She moves back in with her parents after having two children, despite having fulfilled her marital obligations. On the other hand, Jaya takes Mohan as her husband, but they eventually divorce after just a few years of marriage. Moni, like Jaya, has maintained an attitude of quiet throughout her whole existence. The same may be said for Moni. Even when Anna is officially adopted into the family, she never says anything negative about either Anna or Anthony (Sindhu & Priya, 2020). The husband-wife relationship between Moni and Anthony is shattered due to her silence, like Jaya's silence in *That Long Silence* (1993). Jaya agrees with Kamat, another main character in the book, and states, "A woman can never be furious." It is only possible that she is neurotic, hysterical, and frustrated (p.147).

Cultural characteristics of the nation, the protagonists are forced to do the following things to survive in a foreign host country: Being literary, Sunetra Gupta's novel *A Sin of Colour* was published in English. The purpose of the work is to tell the story of three generations who originated in a house called 'Mandalay' in Calcutta. A young man called Debendranath Roy and his sister-in-law Reba engage in an impossible platonic relationship. This love endures forever. Indranath Roy travels to Mandalay with his clever and naïve young bride. A wealthy Bengali family acquired her from a British officer, and Indranath Roy transports her there. Debendranath Roy, the younger brother, falls in love with his older brother's wife, a beautiful, composed, and successful lady. Indranath, the oldest son of Mandalay, goes with his shrewd wife. Debendranath flees his home, family, and love, which seems stagnant. He travels to Oxford and marries an English lady, although paying her little attention most of the time. Eventually, Debendranath is supposedly drowned. Niharika, the author's niece, is one of the intelligent and successful women who fill Gupta's narratives and has many

similarities. Niharika is responsible for adding the finishing touches, which she accomplishes in style quite similar to the author. It was determined that Debendranath had returned to India, where he had been residing under a false identity. Due to his blindness, he feels driven to return to his family, notably to his writer-niece Niharika, who is almost the only family member still living in Mandalay, which the next generation has abandoned.

Socio-physical reasons may be ascribed to both of their plights. In Maheswata Devi's 2010 drama 'Draupadi,' the character Moni is contrasted with the nature of Dopdi. As a woman with a strong will, she demonstrates exceptional courage in front of everyone. Moni defended herself against her cheating lover, Anthony. She pursued a personal goal that was unsupported by anybody else. She was capable of subduing male power. According to Hoque (2019), Dopdi subverts the powerlessness of her body into a forceful resistance. The reader is given access to Dopdi's genuine identity. The result of Moni's decision reflects her courage in her behavior. Women should aim to be as courageous and daring as these heroic historical people. Moni determined that she must return to her own country in order to reclaim her wonderful life and individual personality. Due to his incredible and unanticipated behavior toward Anna, she spends extra time attempting to terminate her marriage in the new location. She recalls the wonderful times between Moni and Anthony, what they had on their farm, and how she was Anthony's preference, but in vain.

Angelou's volumes of memoirs provide a credible overview of where she lived and how she adapted to the context of racist white supremacy. The connection between Anthony and his mistress becomes closer each day. She cannot tolerate Anthony's behavior; even if she could, she would not forgive him. She goes to her own country to regain her identity and the beautiful memories she has lost. Moni remembers the grandmother's comments in Calcutta as she helped the child bury the tooth:

Her grandmother had, many years ago, on the frigid patch of land outside the verandah of the Ballygunge residence, placed bait for rats to consume, and with the rat's blessing, sharp rodent teeth would grow on your small gum. While stroking the painful space between her teeth with a horny finger, her grandmother had said that they had knelt beside the steps leading to the veranda and dug in the hard earth. Years later, when playing hopscotch on the area that had been paved over, she would think about her numerous teeth that were entombed under the cement, had the rats ever discovered them. (p.179)

As the teeth imprisoned under the arid ground, Moni's ancestry is intertwined with that of her family. In her adolescence, she would block out the early noises, the cryptic shrieks of the hawkers, and the violent slaps of wet clothing on the bathroom floor by burying her face in a stinking pillow and wrapping herself in the intricate webs of her imagination. Moni disconnects from the present among her adolescent romantic fantasies. She reassumes her connection to the Calcutta home. After many years, she once again finds refuge in her imagination. She renews her appointment with the Calcutta residence. After many years, her imagination becomes her refuge once again. She constructs a dwelling in the domain of imagination, which lacks substance. She remembers "wandering as a pastime over the English moors with her beau; her hot tears had poured over the yellow pages; she had loved Heathcliff before any other guy" (p.77). She picks a very different course. She resolves to 'Burst the Bubble' and lives a realistic lifestyle in Calcutta. When she returns, she will be able to expiate her sins of having lived in a region of wealth by dedicating her life to the destitute, the ailing, and the hungry while working for a charity. "She can see herself, clothed in dull white, soothing a sick child. New energy seizes her; that is what she must do. It is clear to her now that this is how she will spend the rest of her life" (p.108). She decides to keep building herself in a new place, leaving behind both the English house's limiting domestic space and her imagination's cozy isolation. In the novel *Memories of Rain*, songs of Tagore in Bengali are portrayed to expose Moni's communicative dislocation and cultural disappearance in England. Her inner feelings of heart and dark thoughts are highly revealed through the songs of Tagore. According to Moni, Tagore is one of the living Gods, the ideal beloved to whom Moni offers her poems, her being, and her sufferings. Most of his songs impact the rhythm of her world. Tagore's works have a considerable influence on her fantasies and emotions. The affection, dedication, and priority of Tagore's writing are depicted to the readers; she can show affection and anxiety depending on the personalities and their preference for her.

V. FRUSTRATION AND DEFILEMENT IN *A SIN OF COLOUR*

The novel *A Sin of Colour* is divided into seven parts, each of which is called after a different color: amethyst, azure, jade, saffron, ochre, and crimson. Gupta narrates the tale of a wealthy Bengali family with deep roots in a home in Calcutta through three generations in seven parts, titled after the seven primary colors of the Bengali flag. During the colonial era, a wealthy wood trader named Indranath Roy purchased the land from a departing English gentleman and renamed it Mandalay after his idealized picture of paradise on Earth. A British officer erected the grand residence. Niharika (third generation) successfully overcomes the oppressiveness of the Calcutta house and manages to construct her self-identity within a new and nurturing home in England.

In contrast, the first generation is represented by Indranath Roy, founder of the Calcutta house, and his wife, Neerupama. The narrative follows the lives of two characters, Debendranath Roy and his niece Niharika, both of whom make significant decisions in the twilight of their youth. Niharika develops romantic feelings for Daniel Faraday, a middle-aged Englishman who happens to be married. Gupta's hometowns of Oxford and Calcutta play prominent roles in the story, although it also takes place in the United States and rural Bengal. In this job, both the people and the

locations are mobile. Debendranath Roy and Niharika both suffer from unrequited feelings. Reba, the talented artist, singer, and actor, is married to Debendranath Roy's elder brother.

Indranath Roy, Debendranath's father, takes his shrewd, distant wife to the palace-like mansion of Mandalay. Years later, when Debendranath's older brother is ready to be a husband, he brings his bride, with whom Debendranath is destined to fall in love. Having her in the house, gives his feelings new depth. He accepts that, despite his desire to protect her identity and maintain his devotion to her, he will never really be a part of her. Therefore, to free himself from his fixation on her, he chooses to pursue his education in England rather than Calcutta. This prompts him to leave home, abandon his family, and his unrequited love for the English lady he would later marry but whom he would mainly ignore. He is so uninterested in Jennifer that he wouldn't even share a slice of wedding cake with her. And yet, it is pure Jennifer, with her uncomplicated goodness, honesty, and modesty, which is the object of everyone's affection. To bring him the endless cups of tea he liked to drink and to sit with him on the arm of his chair as he watched cricket. "To live quietly by his side forever, waiting for him to return from the library in the evenings, and on days when he stayed in, to raise her eyes from her sewing to his tall back stooped over his desk" (31).

Debendranath is trapped in a haze of constant Reba-related daydreaming and cannot break free. When he goes to Cherwell to punt one day, the punt returns without him. Debendranath's family and friends assume he has drowned, but he consciously decides not to return home to his wife because "his existence becomes too bloated to contain his love for her" (p.72). The mystery he leaves behind takes twenty years to unravel, and he leaves behind a pale and sad widow in Oxford. It was eventually discovered that Debendranath had returned to India, where he had been hiding for some time. Later, as his eyesight worsens, he is compelled to see his niece, Niharika, a writer and virtually the only relative still living in Mandalay. Niharika is the daughter of Reba and the niece of Debendranath. Her academic pursuits bring her to Oxford. She eventually heads back to her Calcutta home to begin work on a book on the mysterious circumstances surrounding her uncle Debendranath's disappearance. Niharika has feelings for Daniel Faraday, a middle-aged Englishman who happens to be married. It's not only that he cares deeply for her and never wants to part with her. Thus, he prefers to keep his connection with Niharika secret. She has a year in Princeton, New Jersey, to finish her thesis after spending a year at Oxford.

Along with Daniel, he travels to New Jersey to visit her. She spent a year at Princeton, but now she's back at her alma mater, Oxford. After much deliberation, Daniel ultimately decides to follow his family to Australia. As they prepare to separate ways, Daniel meets one of his friends, Morgan, in New York City. To meet Morgan, she travels to New York. This exceptional person is also a major depressive. Since he says to Niharika, "he loves women, and thus he will never love me, or even dream about loving me as he loves you," we might conclude that he is a homosexual in love with Daniel (118). Niharika's relationship with Morgan seems to be quite fulfilling. Morgan thinks it's fantastic that she studied a pygmy's life at the Bronx Zoo. Morgan greatly assists her by spending several hours in the Princeton library looking for newspaper stories on the pygmy. He now has hope for the future, and thanks to her study endeavor. She can confide in him completely, and their connection is based only on platonic affection rather than any desire for sexual intimacy. She says that she laughs more complicatedly with Morgan than ever. Niharika begins writing a book to distract herself from the excruciating anguish of her love for Daniel Faraday after Daniel announces his intention to move to Australia. "Her imagination-which had constructed so much out of much less-seized him and weaved him into an infinite thread of illusions," she writes, "first in Bengali, then subsequently in English" (96-97). Now that her dissertation is done, she plans to return to Calcutta. This is her sixth year at Oxford.

Now that it's been 18 years since her uncle Debendranath's strange death, Niharika feels compelled to return home and write about it. Therefore, she returns to Calcutta and resides in the once-great palace of Mandalay, which is now in ruins and abandoned. Debendranath eventually visits Niharika in her newfound isolation in Mandalay. He has remained hidden in a remote hill station since his near-death experience because of "his love for her," which he "had grabbed as his treasure to hide in the slopes of the Himalayas" (p.187). Later, when his eyesight worsens, he returns to his boyhood home. A few months later, Jennifer flies in from London to bring him to the U.K. for an extended visit. In Calcutta, she develops feelings for a doctor who, in addition to spending time in rural clinics aiding the needy, also performs with a theatre troupe.

When she is with Dr. Rahul, she visits his country clinic and sometimes attends his theatre party. They spend time together with great joy. In the meantime, Niharika hopes to get a one-year creative writing scholarship at Oxford. Almost a year has passed since she first left Calcutta. Rahul continues to correspond with her every week, even after she left. The more letters she receives from him, the more confident she is that he will return to Calcutta to take her place alongside her. So now she must decide "whether she continues at Oxford on a three-year Fellowship she has been granted at her former institution or if she goes back" (p.241). Her realization that "her place in this world is with Rahul Mitra" leads her to return to Calcutta and spend the rest of her life with him (p.265). On the day before she is to leave Oxford, however, Daniel Faraday flies in from Sydney to see her. Niharika's hopeless feelings for Daniel Faraday cause her to go to Dr. Rahul Mitra and their comfortable life in Calcutta. After six years apart, Niharika decides to commit suicide with Daniel when they finally reunite.

Color blindness is only one of many faults that obsessive love fuels in the story. Both Niharika and Debendranath have extensive international travel experience. After Daniel left Niharika to be with his kids and his Australian-based wife, Niharika relocated to the United States. Debendranath, seeking freedom as well, runs away to England. Their

occasional trips show their hybrid life in other countries. With her married boyfriend abandoning her in Australia to be with his children and wife, Niharika, while studying at Oxford, chooses to spend a year in New York. Because of all the places they'd been and things they'd seen and done while traveling, they felt like global citizens. Their frequent trips between India and the United Kingdom, and the United States of America give them a global perspective. They live in a world without borders, where nationality is irrelevant, and people can freely interact across continents. They hop from nation to nation without a second thought, as if they already belong in every metropolis they visit. At the same time, their ideas remain firmly rooted in India. Their numerous relocations from one place to another and from one culture to another blur the boundaries of India. Everything merges into one for them.

VI. FINDINGS AND LIMITATIONS

The preceding talks finish by asserting the existence of liminality in individuals who deliberately relocate to different nations to gain experience. Living within the multicultural boundaries of one's native country, one does not directly or indirectly become a member of either the western or the traditional Indian culture but instead experiences the characteristics of both. Although discovered and studied primarily in ritual settings, the idea inherent in the theory of liminality is more pertinent when attempting to determine the link between Indian and western civilizations. The three aspects of language, culinary habits, and clothing fashion have shifted from a condition of the true nativity to assimilation with western cultural influences. It is not feasible to infer that the indigenous inhabitants of India have neglected the significance and use of these variables, which contribute significantly to the development, maintenance, and inspiration of India's traditional culture. Colonization and globalization have changed considerably and adulterated the authenticity of a country's traditional and cultural characteristics. To live in a faraway host nation, the characters must adopt that country's culture and way of life. It is normal to adapt gradually to the new environment and lifestyle of the host country. The essay addresses the recollections and sad circumstances of the culture as seen by the inhabitants in their native area. The talks of the three variables that impact the culture and way of life in the homeland give birth to the view that the residents of the homeland, those who have not attained the status of Indian culture, are also influenced by other cultures. Although Indian food, clothing, and music serve as emotional linkages and powerful reminders of home for immigrants (Lessinger, 1995, p. 32), natives often pick non-traditional options due to the availability of these items and a strong desire to lead a westernized lifestyle. It is a continuation of globalization's effects and colonial hegemony. An in-between state, also known as a scenario in-between, is being experienced by the non-Indian culture, particularly the people who live in their native country, according to the research on the situations that the people confront. This is because the mixture or integration of Westernization into these three factors has produced a condition in which the people cannot be characterized as rigidly adhering to traditional culture or as having moved to it. They live in a liminal state where they converse in their native language and English, eat both meals, and dress in traditional and western clothing when the occasion calls for it. As a result, the nation's citizens adhere to the west and traditional customs, claiming to be different from Indian culture. This liminal life's instability and irregularity are signs of cultural hybridity, third spaces, and transitioning between firmly established identities. It enables the individuals concerned to avoid polarization politics and emerge as the opposite of them.

Numerous Indian writers reside in other nations. This research is confined to the selected texts of a single female author Sunetra Gupta. Of the many novels written by the author, this study focuses only on *Memories of Rain* and *A Sin of Colour*. The novels cover various issues but the researcher can only focus on the diasporic essentials and the experiences of immigrant Indians in their settled land.

VII. CONCLUSION

Millions of Indians who have been driven from their homes have an acute sense of loneliness as a result of the cultural dislocation and displacement brought on by their exile. A significant portion of diasporic literature negates the prospect of returning home by tacitly praising the experience of being an immigrant. In contrast, the protagonist of Gupta's novel must invert the teleology of diaspora to regain her agency in defining and creating who she is. This is in reaction to her husband's creation of her in the context of diaspora. Thus the novel *Memories of Rain* details Moni's former home thoughts which aid her in practically nourishing and maintaining a hopeful, if not successful, life in London. Her home ideas from her prior life enable her to supplement a new pattern of living while she is transferred as a newcomer to London. Moni, who isolates herself, finds solace in reminiscing while strolling down memory lane. In the last words of the novel, Moni has just arrived in Calcutta, and in those lines, her memories and the current moment clash in an overpowering flood of nostalgia. The writer leaves us on the edge of a new day and, hopefully, a new and better life for Moni as she moves forward. The mystique surrounding her life in London has been irreparably harmed; the influence of colonial-era British poets on her imagination has been debunked, and the euphoria surrounding her marriage has sadly ended. All that is left is the humdrum routine of life in Calcutta and the ever-present influence of the great poet Tagore and his *Gitanjali*:

Let me no more vaunt myself in mine occupation,
Accomplish Your own will throughout my life.
I long for the absolute peace from You,

Inside my being Your effulgence,
Protect me by standing on the lotus of my heart,
Wash out all my vanity with mine own tears.." (1906)

In the other novel, *A Sin of Colour*, the tales of various families are chronicled, each of which comes from a very distinct cultural and linguistic background. Gupta's protagonists often wed people from other cultures and geographic locations, mainly westerners. Because of this, the protagonists are ultimately forced to acknowledge and acclimate to the many cultures in which they find themselves. Debendranath marries an English woman, and Niharika falls in love with the English gentleman Daniel Faraday. Obsessive love is the driving force behind several sins, many of which are related to color. The novel delves into the theme of migration from one country to another. Debendranath and Niharika travel a lot, often going from one nation to another. These characters, Moni, Debendranath or Niharika, can adjust to the new place and culture and find themselves with the new identity. Every conventional practice has significance in India. At the same time immigrant Indians in other countries uphold these practices in an effort to bridge the cultural gap between the host nation and ancestral home.

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The Willingness to Communicate in English Among Domestic Students in an International Online Class

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Abstract—This mixed-method study explored the domestic students' willingness to communicate (WTC) in L2 (English) in an international class. In particular, it investigated the frequency of using English in social interaction with overseas students and online learning activities. In addition, it explored factors contributing to the use of English. In the quantitative stage, 25 students responded to the questionnaire on their frequency in the use of English in social interaction settings and Zoom-room settings. Quantitative data analysis revealed that most domestic students' English use frequency was shallow to moderate. However, the frequency of a few students ranged from moderate to very high. In the qualitative stage, nine students participated in a semi-structured interview concerning the factors contributing to the frequency of the use of English. The frequency in the use of English and the factors contributing to the frequency are provided in this paper.

Index Terms—WTC, overseas students, domestic students

I. INTRODUCTION

International classes, including online ones, result in problems, among other things, language problems for domestic students. Being in a community with foreigners, domestic students are constantly demanded to use English as a lingua franca. To some domestic students, this is an excellent opportunity, so they take it actively. To some others, however, this is a burden, and eventually, they leave it.

Language problems among international students have been widely studied. English is the means of instruction and communication in international classes, so English proficiency is critical for student's success (Andrade et al., 2014). However, many international students struggle with the demand for English (Andrade, 2009), and they need improvement in their English (Andrade, 2010). English language proficiency, isolation, instructors' lack of experience, and a lack of motivation to study in online classes are the problems encountered by international students (Karkar-Esperat, 2018). Also, it was found that undergraduate international students are reticent and need individual attention from instructors (Dalglish, 2006). Another study confirmed that international students managed to decrease their acculturative stress and homesickness, and they were able to increase their English proficiency at the end of the first semester (Koo et al., 2021). Through their systematic review, Widiasih et al. confirmed that international students studying at Indonesian universities encountered problems, including cultural adaptation and language problems (2020).

In a community with foreigners, domestic students in an international class are presented with ample opportunities to use English in actual conversations. Some take the opportunity as a medium to practice, but others leave it and remain silent. The response in the single case indicates the different degree of the willingness to communicate (WTC) in the L2, that is, the readiness to use the L2 with a specific person at a specific time (Macintyre et al., 1998). Multiple factors contribute to the student's willingness to communicate in the target language (English). The present study investigated how domestic students in an international class utilize the international community to improve their English.

II. RELEVANT STUDIES

WTC in a second language was built on the tenet that L2 competence was affected by enduring and situational influences. The enduring influences such as learner's personality, interpersonal motivation, and self-confidence are the stable and long-term characteristics of individuals and environments that apply to any situation. On the other hand, situational influences such as the desire to speak to a specific individual, communicative self-confidence, and understanding of a topic under discussion are more transient and dependent on the context.

WTC has been widely studied from various perspectives using various designs. Concerning WTC and classroom contexts and teaching practices, Pattapong used a qualitative approach to study Thai students' willingness to use English

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as their foreign language. It involved 29 undergraduate students and collected data through interviews, stimulated recall, and classroom observation. The results revealed that personal characteristics, learning experiences, teaching practices, language and learning tasks, classroom management, and peer interlocutors with whom the students communicate are the factors affecting the students' willingness to communicate in English (Pattapong, 2010).

Alimorad et al. also used the qualitative approach to identify underlying factors that lead to Iranian students' willingness to speak up in English as their second language. With purposive random sampling, this research recruited ten students and used the semi-structured interview as the method of data collection. Results of the research revealed that WTC arises as the result of interactions involving some factors: individual, contextual, and linguistic factors (Alimorad et al., 2021).

A study using a different design confirmed the Pattapong's result. This study employed a quantitative approach using a survey design with convenience sampling, a WTC questionnaire as its instrument, and descriptive statistics as its analysis. It reveals that the willingness to communicate with Indonesian EFL learners at the universities under study is influenced by group size, classroom environment, student cohesiveness, classroom seating arrangement, and familiarity with interlocutors (Amalia & Asib, 2019).

Using a mixed-method approach, Sylvia et al. studied WTC factors among 110 EFL students majoring in ELT in Indonesia with low WTC but high English ability. The questionnaire was the method of gathering the quantitative data, and the stimulated recall interview was carried out to collect the qualitative data. Through quantitative data analysis, it was found that attitude and motivation do not partially and significantly influence the students' WTC, but classroom environment and confidence in English do. In addition, qualitative data analysis suggests that the lecturer's style in building relationships with students influences the students' WTC (Sylvia et al., 2020). Likewise, Suvongse et al. studied factors contributing to Thai students' willingness to communicate in English in immersion programs. A questionnaire, focus group interview questions, and observation records were used for collecting data, and data analysis was done through descriptive statistics, one-way ANOVA, and multiple regression. The research findings revealed that psychological variables contributing to the WTC are communication apprehension, introversion, and instrument motivation. In addition, psycho-cultural variables causing the WTC are fear of losing face, unity, and teacher status (Suvongse & Chanyoo, 2022).

A quantitative approach with the correlational design was used by Darasawang and Reinders to investigate the influence of psychological states on WTC among Thai students. Stratified random sampling was used to select the respondents, and the WTC questionnaire was used to collect the data for the outcome variable. The data for the predictor variable was collected through an English Placement Test (EPT) and a Test of English for Thai Engineers and Technologists (TETET). It was found that WTC and self-confidence are strongly correlated but weak to moderately correlated to language proficiency (Darasawang & Reinders, 2021).

Correlational design was also used by Subekti et al. to predict the relationship between the learners' perceived communication competence and communication apprehension and their WTC. A set of WTC questionnaires containing self-perceived communication competence and communication apprehension was the instrument for the study. This research revealed that self-perceived communication competence and WTC are strongly correlated, but communication apprehension and WTC are moderately correlated. In addition, WTC is a strong predictor of the students' achievement (Subekti, 2019).

Using the same design as Subekti et al., Aoyama and Takahashi (2020) investigated the correlation between second language self-confidence, acculturation, and motivation and WTC among Japanese studying at a university in California. This study confirmed that L2 self-confidence and L2 WTC have a moderate positive correlation, as do acculturation and L2 WTC.

Despite the valuable results of those empirical studies, some aspects still need research. *First*, studies by Akanwa (2015), Karkar-Esperat (2018), Dalglish (2006), and Koo et al. (2021) mainly deal with the perspective of international students rather than domestic students. In particular, studies by Andrade (2009), Andrade (2010), and Andrade (2014) are concerned with the English handicap encountered by non-English native speakers staying in English-speaking countries. However, no research concerns the L2 handicap among non-English native speakers living in a non-English speaking country who have to interact with foreigners constantly.

Second, concerning WTC research, most of studies have taken student perception, student competence, and factors driving and restraining the WTC. As such, the results of those studies do not describe the students' genuine attitude when they are presented with an opportunity to use a second language (English). The frequency of using the L2 when the L2 learners are among foreigners is one of the aspects worth studying since the frequency of L2 use, and WTC are correlated (Macintyre & Charos, 1996).

Third, turning to the classroom environment, research findings by Pattapong (2010), Amalia and Asib (2019), Sylvia et al. (2020), and Alimorad (2021) suggest that classroom environment and teaching practice are two factors affecting the students' L2 WTC. Those studies, however, do not investigate the mode of learning, particularly online learning. In fact, during the Covid-19 outbreak, the teaching and learning processes in all levels of education were carried out virtually, as revealed in Ferdiansyah et al. (2020), Hastowohadi et al. (2020), and Susanto et al. (2020). Moreover, the teaching and learning processes carried out online need to be investigated to determine the degree to which the mode of learning affects the students' L2 WTC.

Next, except for Sylvia et al. (2020), studies on WTC mostly use quantitative and qualitative approaches. The dominant use of quantitative and qualitative methods and the combination of both must be deployed. The use of mixed-method will enable us to understand facts on the students' WTC more comprehensively. Quantitative research such as surveys may reveal basic information concerning the domestic students' degree of frequency in the use of English. However, it ignores contexts and does not hear the voice of the students. Qualitative inquiry is needed since it advocates the use of contexts and the voice of the students to understand the facts revealed by the quantitative data. From this, the use of mixed-method is called for since it enables us to understand data at a more detailed level by using qualitative follow-up data to help explain a quantitative database, such as a survey (Creswell, 2014).

Due to the paucity of previous studies, this mixed method research aims to understand the domestic students' willingness to communicate in English in an international class. The present research seeks to answer two research questions. First, what is the domestic students' frequency of using English in an international class? Second, what factors contribute to the frequency of the use of English?

III. METHODS

A. Context

This research was carried out in an English education department of the master program at an Islamic public university in Indonesia. In the academic year of 2020-2021, the institution ran an international class with 25 domestic students and 25 overseas ones of various nationalities. Overseas and domestic students were not separated; instead, they were in one group so that they had the opportunity to communicate. Due to the Covid-19 pandemic, all learning activities were done through Zoom classes.

B. Design

This study employed explanatory sequential mixed methods, by which quantitative data are explained in more detail using qualitative data (Creswell, 2014). This design comprised two different stages: quantitative and qualitative stages. In the quantitative stage, numeric data were collected and analyzed using descriptive statistics. The analysis results were the demographic information of respondents and the degree of frequency of English use inside and outside the Zoom class. Finally, the results of quantitative data analysis were used as the base for selecting participants in the interview. In the qualitative stage, information concerning the factors contributing to the degree of frequency in English (the second research question) was collected through semi-structured interviews and analyzed using thematic analysis.

C. Quantitative Stage

(a). Research Participants

The convenience sampling technique was deployed in this study since it used the available individuals in the study program (Ary et al., 2010). This research involved all domestic students. In total, 25 students participated in this study, 23 females and two males; one student did not return the questionnaire.

(b). Research Instruments

The quantitative data for this study is the students' answers to the questionnaire developed by the researchers. The scaled-item questionnaire was used to measure the frequency of the use of English. The questionnaire was developed by referring to instruments used in previous WTC research (Darasawang & Reinders, 2021; Macintyre & Charos, 1996; Peng & Woodrow, 2010). It includes two subcategories: the frequency in communication in social interaction with overseas zoommates outside the Zoom room (seven items) and the frequency in zoom-class activities (five items). The frequency of the use of English is rated by a five-point rating scale, ranging from 1 (never) to 5 (always).

(c). Data Collection and Analysis

The quantitative data collection took place over one week in October 2021. First, the researcher contacted all domestic students in the international class in which the researcher taught and let them know about the census. They all positively responded and agreed to participate in it. Then, the questionnaire was distributed via WhatsApp, and most students returned it no more than two days later. However, out of 25 students, one did not return the questionnaire. As such, there are 24 usable responses. Responses were analyzed by counting the number of students answering each item, from which the frequencies and percentages of responses to each question can be determined.

D. Qualitative Stage

(a). Research Participants

Research participants were selected based on their consistent answers to the questionnaire. Six participants consistently rated the low-to-moderate frequency, and three others chose the high frequency. The nine participants—eight females and one male—were eventually selected in the qualitative phase. They were involved in a semi-structured interview to explain the factors contributing to their frequency in the use of English.

(b). *Data Collection Through Semi-structured Interview*

Prior to the interview, they filled in the consent form confirming that they were willing to participate in the interview. Then, the semi-structured interview was carried out online via the Zoom cloud meeting platform. It lasted 30-45 minutes for each student, asking the underlying reasons for the frequency of their use of English in the social interaction with overseas students and online classes.

(c). *Data Analysis*

The recorded interview was then transcribed and analyzed using thematic analysis. Thematic analysis is a method for analyzing qualitative data by identifying and reporting reported patterns. It organizes and describes data in rich detail (Braun & Clarke, 2006). First, the recorded interview was transcribed; they were read multiple times to identify factors contributing to the frequency of English use inside and outside the Zoom room. The next step is giving codes to the information relevant to factors contributing to the frequency of English use. As the coding process was done, the patterned answers which have been coded were sorted to form themes that capture the research question.

IV. FINDINGS

A. *Quantitative Findings*

The Domestic Students' Communication Frequency in Social Interaction with Overseas Students

It was found that the domestic students' interaction with the overseas students was not quite intense. The summary of the respondents' answers to the questionnaire is presented in Table 1.

TABLE 1
THE DOMESTIC STUDENTS' FREQUENCY OF THE ENGLISH USE IN SOCIAL INTERACTION WITH OVERSEAS STUDENTS

Items	Statements	Never (1)	Rarely (2)	Sometimes (3)	Frequently (4)	Always (5)	Number of Respondents
1	I feel free to initiate communication with my overseas groupmates.	15% (n=4)	50% (n=12)	25% (n=6)	5% (n=1)	5% (n=1)	N=24
2	As my overseas groupmates raise questions about our campus policy, I answer the questions thoroughly.	5% (n=1)	45% (n=11)	30% (n=7)	15% (n=4)	5% (n=1)	N=24
3	I feel free to ask for some help with my overseas groupmates.	20% (n=5)	50% (n=12)	12.5% (n=3)	12.5% (n=3)	5% (n=1)	N=24
4	I feel free to ask for clarification as I find my overseas groupmates' statements unclear.	20% (n=5)	50% (n=12)	12.5% (n=3)	12.5% (n=3)	5% (n=1)	N=24
5	I feel free to communicate with my overseas groupmates outside the zoom room.	5% (n=1)	50% (n=12)	20% (n=5)	12.5% (n=3)	12.5% (n=3)	N=24
6	I feel free to discuss light topics such as weather, hobbies, seasons, and others with my overseas groupmates.	29% (n=7)	54% (n=13)	-	12.5% (n=3)	5% (n=1)	N=24
7	I feel free to offer some help to my overseas groupmates.	12.5% (n=3)	46% (n=11)	25% (n=6)	12.5% (n=3)	5% (n=1)	N=24

In response to the statement about the initiation to communicate with overseas students (item 1), 15% of the respondents admitted that they never did it, 50% of the respondents rarely did it, and 25% of students sometimes did it. The percentage of those who frequently and always felt free to do it was 5%. This data indicates that being in a group with overseas students was not deemed the opportunity to practice using English in natural communication by most domestic students.

Turning to the frequency of thoroughly answering questions on the campus policy (item 2), 5%, 45%, and 30% of respondents never, rarely, and sometimes did it. On the other hand, 15% of the respondents frequently answered the questions thoroughly, and 5% of respondents always did it. It suggests that questions raised by overseas students did not automatically 'drive' the domestic students to use English for most of the respondents.

In response to the statement about asking for some help from overseas groupmates (item 3), 20% of respondents never did it, 50% of respondents rarely felt free to do it, and 12.5% of the other respondents sometimes felt free to do it. There were 12.5% who frequently and 5% who always did it.

The trend for asking for clarification from overseas students (item 4) is similar to the previous items. 20% of respondents never did it, 50% rarely asked for clarification, and 12.5% of respondents 'sometimes' and 'frequently' did it. There were 10% and 5% of respondents who 'always' did it, respectively.

Turning to the frequency of thoroughly answering questions on the campus policy (item 2), 5%, 45%, and 30% of respondents never, rarely, and sometimes did it. On the other hand, 15% of the respondents frequently answered the questions thoroughly, and 5% of respondents always did it.

It suggests that questions raised by overseas students did not automatically 'drive' the domestic students to use English for most of the respondents.

In response to the statement about asking for some help from overseas groupmates (item 3), 20% of respondents never did it, 50% of respondents rarely felt free to do it, and 12.5% of the other respondents sometimes felt free to do it. There were 12.5% who frequently and 5% who always did it.

In response to the statement about asking for some help from overseas groupmates (item 3), 20% of respondents never did it, 50% of respondents rarely felt free to do it, and 12.5% of the other respondents sometimes felt free to do it. There were 12.5% who frequently and 5% who always did it. Next, in item 6, the involvement of the respondents in light topics, it was found that 29% of respondents 'never,' 54% ones rarely involved in the discussion, and 12.5% and 5% of the students frequently and always did it, respectively. The last is item 7, 'I feel free to offer some help to my overseas groupmates'. Again, 10% of respondents never offered some help, 46% rarely, and 25% of students sometimes did it. Finally, 12.5% of respondents frequently and 5% never did it.

To summarize, concerning the communication with overseas groupmates, the degree of frequency was divided into two: Very low to moderate ('never,' 'rarely,' 'sometimes'), and high degree and a very high degree of frequency ('frequently' and 'always'). The most dominant degree of frequency, 'rarely', ranged between 45%-50%, and the second rank, 'sometimes', proceeded between 12.5%-30%. The third rank was 'never', spreading between 5%-29%, followed by 'frequently' (5%-15%) and 'always', between 5%-12.5%.

The Domestic Students' Frequency in Using English in Online Classes

TABLE 2
THE DOMESTIC STUDENTS' FREQUENCY OF THE USE OF ENGLISH IN ONLINE CLASSES

Items	Statements	Never (1)	Rarely (2)	Sometimes (3)	Frequently (4)	Always (5)	Number of Respondents
8	I feel free to share my feedbacks to my zoommates' works	5% (n=1)	20% (n=5)	50% (n=12)	20% (n=5)	5% (n=1)	N=24
9	I feel free to extend comments on my lecturers' explanation	12.5% (n=3)	50% (n=12)	25.4% (n=7)	12.5% (n=3)	-	N=24
10	I feel free to raise questions whenever I find my lecturers' explanation unclear.	-	20% (n=5)	50% (n=12)	25% (n=6)	5% (n=1)	N=24
11	I feel free to extend my agreement or disagreement with zoommates during online discussions.	-	29% (n=7)	46% (n=11)	25% (n=6)	-	N=24
12	I use the opportunity to say something given by lecturers during the online classes.	-	42% (n=10)	33% (n=8)	20% (n=5)	5% (n=1)	N=24

Data in Table 2 suggests that most respondents (50%) sometimes felt free to give feedback on their zoommates' works; an equal percentage of respondents, 20%, stated that they rarely and frequently shared the feedback. Only 5% of respondents said they always and never felt free to share feedback (item 8).

Regarding the comments on the lecturers' explanation (item 9), the majority of the respondents, 50%, stated that they rarely shared comments about their lecturers' explanations. However, 25.4% of respondents sometimes did it, and an equal percentage of respondents—12.5%—admitted that they frequently and never did the comment sharing.

In response to the statement related to raising questions when the lecturers' explanation is unclear (item 10), 50% of respondents sometimes did it, and 25% of students mentioned that they frequently raised questions, 20% of the respondents rarely did it, and only 5% of the students always felt free to raise questions.

Turning to extend agreement and disagreement (item 11), the majority of the respondents, 46%, stated that they sometimes did it, 29% indicated that they did it with a lower degree of frequency (rarely), and 25% indicated a higher degree of frequency, frequently.

Regarding the opportunity to say something (item 12), the highest degree of frequency—always—was used by 5% of the respondents. However, 20% admitted that they frequently used the opportunity, and the lower degree of frequency—sometimes—was used by a higher percentage of the respondents: 33%. The highest percentage, 42%, was the rarely used opportunity.

In sum, concerning the frequency of using English during online classes, the respondents spread more evenly; it ranged between low, moderate, and moderately high degrees of frequency ('rarely,' 'sometimes,' and 'frequently'). The most dominant degree of frequency was 'sometimes,' approximately 30%-50%, and the second-highest percentage was

'rarely,' ranging from 20%-50%, while the third rank was 'frequently,' which proceeded from 10%-25%. Meanwhile, the highest degree of frequency, 'always,' was the least, 5%.

Relying on the questionnaire responses, six respondents consistently responded to the questionnaire using 'rarely,' 'sometimes,' and 'frequently,' and the other three consistently used 'frequently' and 'always.' In addition, the nine students were involved in a semi-structured interview to address the underlying reasons for using English. The following parts present qualitative data analysis concerning the factors contributing to the degree of frequency in social interaction and classroom participation.

B. Qualitative Findings

(a). Factors Contributing to the Very Low to Moderate Communication Frequency

1. Self-Perceived-Language Proficiency

Most students admitted that in terms of English language proficiency, they were several steps behind the overseas students, so they were prevented from communicating freely with them. For instance, Participant 1 expressed her opinion: "their language is so fluent (for us) that we cannot understand, especially the Bangladesh accent, oh..no...very difficult to follow...I have to listen and very focused...". Further, Participant 1 mentioned: "because my English is not as good as theirs, I am not confident...". In line with Participant 1, Participant 7 mentioned that accent was one of her obstacles to understanding her zoommates' English. "I cannot understand their accent, especially those coming from Egypt". Another domestic student's hindrance to communication was vocabulary mastery, as stated by Participant 4, who confirmed that she was hampered by vocabulary mastery whenever she would like to communicate with overseas zoommates. She said: "their vocabulary items are too high, I am not familiar...I need explanation in Indonesian..."

2. Working Experience Disparity

Another factor contributing to the minimal interaction in English interaction is the working experience disparity between domestic and overseas students. It is worth noting that most overseas students are teachers who have been teaching for a long time, while the domestic ones are mostly fresh bachelor graduates. Participant 7 noted that overseas students were more knowledgeable and experienced in many ways. To this concern, Participant 3 explicitly stated that she was psychologically insecure when she had to interact with overseas students or actively participated in online discussions. "I was nervous (when I was in the zoom room with them). Nervous, insecure... I am a fresh graduate; they have been teaching for decades. My knowledge is limited; when lecturers raise questions, most of us do not respond, but they do because (they) know many things".

Using similar dictions, Participant 8 addressed that the disparity of teaching experience hindered her from actively engaging in the inside-and-outside-zoom interaction. She said: "(I felt) insecure. Overseas students speak much, (have) many experiences, and freely respond to lecturers' questions. However, domestic students, like me, are different. I am not as experienced as they are. (That is why) I'm getting insecure...". Likewise, Participant 4 mentioned that seniority was the main obstacle in the interaction.

3. Mode of Learning

Mode of learning was indicated as one of the factors contributing to the low and moderate degrees of frequency in the use of English in social interaction and class activities. Data from the interview suggest that zoom is like a border between students and lecturers and among students. It prevented students from being close. Participant 4 stated: "I feel anxious to ask for clarification from my lecturer during the online class. I frequently find the explanation unclear, but I am in doubt; should I ask or just stay silent? In offline classes, I can physically approach her and ask many things. Now I can't (do that)". Likewise, Participant 8 asserted: "I find the explanation unclear because of the zoom, but I am afraid of asking for clarification. I struggle myself to understand." Participant 3 stated that online and offline classes are truly different. She felt that she was far apart from classmates and lecturers.

(b). Factors Contributing to the Moderate to Very High Frequency in the Use of English

1. Positive Perception of Overseas Students

Contrary to the mainstream opinion, three students perceived they had a high frequency of inside and outside zoom interaction. They frequently and always felt free to say hello to their overseas zoommates, responded to the lecturers' explanations, and agreed/disagreed during online discussions. The high degree of frequency in the social interaction and class participation was due to their positive perception of the presence of the overseas students.

Participant 2 noted that he could quickly adapt to the overseas students. "thank God, I can adapt to this situation. I frequently greet them in the chat box while waiting for the lecturer or via video call. They also adapt with me". In his further explanation, he said that he is proud of being a host, and this feeling drove him to be active in the online classes. Participant 5 mentioned that she frequently communicated with overseas students outside the zoom class. She explained further that the presence of the overseas students drove her to learn harder. "I am sure an Indonesian like me can be equal with them." Participant 7 admitted that she could learn a lot from the overseas students. Getting in touch with

them and being active in the online classes facilitated her to learn. She explained further that she was pushed to keep speaking English all the time, which is suitable for her language skills.

2. *Self Confidence*

Participant 9 asserted that overseas students and domestic ones are no different. “We are equal. I never think that they are superior to us.” In line with this, Participant 5 asserted: “Yes, they are fluent in English. They are experienced in teaching. Nevertheless, I think we are more skillful in other aspects. For example, we are skillful in data analysis, and they are not more skillful in this respect. We are skillful in SPSS, but they are not. So there are no reasons for being inferior, and no reasons for not actively participating in-class activities, I guess.” Participant 2 confirmed that in his view, Indonesian and overseas students were not equal in some respects, but equal in other aspects. He said: “in terms of language skill, they are more skillful; they are leading. However, in others, they are like us.”

V. DISCUSSION

The purposes of this study were to gain in-depth insight into the willingness to communicate among domestic students in communication with overseas zoommates and in-classroom participation during online learning and to identify the factors contributing to their engagement in the communication. The interview analysis confirmed that the degree of frequency in social interaction and classroom participation is classified into low and moderate groups and moderate and high groups. The factors contributing to the low and moderate frequency of social interaction and classroom participation are self-perceived English proficiency, learning mode, and working experience disparity. On the other hand, high self-confidence and positive perception toward the presence of overseas students contribute to the moderate-to-high degree of frequency in social interaction and classroom participation.

The relevance between the learning mode and the low-to-moderate degree of frequency in social interaction and classroom participation is worth discussing. This research confirmed that the mode of learning—synchronous via Zoom—hinders the students from developing an excellent virtual relationship with overseas students. It means that despite the resemblance between synchronous learning and classroom learning, the virtual synchronous mode does not necessarily facilitate students to build good social relationships. It does not drive students to be actively engaged or involved in classroom activities. It is consistent with a study confirming that good social relationships will not automatically emerge; instead, it is deemed a bonus in virtual learning (Ke, 2010).

The raising question is that why did the anxiety occur during online learning? Viewed from the SLA perspective, the willingness to communicate (WTC) in L2 arises, among other things, because of the situated antecedents of communication (Macintyre et al., 1998). Quoting Lippa’s study, Macintyre and Kin explain that people wish to affiliate with those nearby, physically attractive and similar in some ways. Online learning synchronously via Zoom did not facilitate the students to be physically closed to each other. Despite the live conference, they remained distant, and the physical distance might eliminate their desire to affiliate, as mentioned in Lippa’s research. It might explain why domestic students under study did not frequently get in touch with their overseas classmates.

Another finding worth discussing is the relation between the low-to-moderate degree of frequency in social interaction and classroom participation and the students’ low self-confidence in their English and working experience. Some students admitted that they were insecure whenever required to use English because they perceived that their English was not as proficient as their overseas zoommates. This negative perception geared them to terrifying experiences such as shyness, tension, and apprehension, which might freeze them up and blank them out whenever they were required to speak English. In consequence, being silent was the solution they took. It can be noted that the foreign language anxiety experienced by the students under study originated from self-perception and self-concept (Ortega, 2009). It is consistent with a finding confirming that self-perception of English ability positively correlates to English proficiency and class performance (Dewaele & Furnham, 2008; Takahashi, 2009). Likewise, the finding of this research confirms the one by (Alimorad et al., 2021; Aslan & Şahin, 2020), confirming that one of the factors affecting classroom participation is negative L2 perception and L2 speaking anxiety.

The other finding of this study is the relation between the moderate-to-high degree of frequency in social interaction and classroom participation and the students’ positive perception of their English. This study revealed that those with moderate-to-high frequency in social interaction and classroom participation positively perceived their English and that they were equal with the overseas students. The presence of overseas students was an excellent medium to learn English. Communicating with overseas students and participating in-class activities were not a burden but a path to becoming better English users. The positive perception was the ‘engine’ that could internally drive them closer to overseas students and actively participate in classroom activities. The positive self and positive other perception prevented them from tension and communication apprehension.

Concerning this matter, Bandura explains that self-efficacy, or the belief in self-capacity in coping with problems, affects one’s accomplishment (1993). Bandura says that those with high self-efficacy tend to appraise their capabilities highly and pursue their dreams maximally. Conversely, those who doubt their self-efficacy tend to fail in many things. Students having a high degree of frequency in social relations and classroom participation are evidence of Bandura’s tenet. Their belief that they are equal with the overseas students is the self-efficacy by which optimistic scenarios for

successful performance emerge. Obstacles and difficulties along with the learning process are not a hindrance but rather the engine which could drive them to perform better.

In addition, Ellis mentions that a positive attitude toward L2, its speakers, and its culture can enhance learning. In contrast, negative attitudes could impede learning (2008, p.200). The domestic students' acknowledgment of the upsides of overseas students from which they could learn a lot is a positive attitude that enhances learning. It could explain why this group of students has a high frequency of outside-and-inside-zoom communication. On the contrary, the complaint about unfamiliar vocabularies commonly shared by overseas students, their awkward accent, and high speed in speaking are signs of negative attitudes, stated by Ellis, which eventually impede learning and cause a low degree of frequency in communication.

VI. CONCLUSION

This study revealed that the presence of foreigners is not necessarily an excellent medium to practice the target language (English). Being in a community with speaking-English foreigners does not necessarily boost the English learners' willingness to use English. This study revealed that the presence of speaking-English foreigners is analogous to two sides of a single coin. They are motivators and stressors at the same time. To most domestic students, overseas students serve as stressors since their English language competence and teaching experience might put the domestic students stay in anxiety. On the other hand, to some others, overseas students serve as a motivator since their presence motivates the domestic students to improve their English language skills, particularly their speaking skills. Besides, the domestic students are externally driven to be autonomous-and-hard learners due to their international 'competitors'.

This study parallels the previous studies (Alimorad et al., 2021; Amalia & Asib, 2019; Suvongse & Chanyoo, 2022), confirming that WTC in L2 is affected by interweaving variables. Linguistic competence, working experience, learning mode, self-confidence, and positive attitudes toward the target language are reciprocally interweaving factors and affect one's willingness to communicate in English. Out of those contributing factors, self-confidence can be said as the most essential. No matter how the students' linguistic competence, insofar as their self-confidence is high, they take the opportunity to use English mindlessly. High self-confidence might eliminate linguistic obstacles and lighten social and situational problems.

This study is not void of some limitations. For example, using a non-probability sampling technique in selecting the respondents, the findings of this study cannot be generalized. A further study using probability random sampling techniques to obtain generalizable findings would be valuable. It is also noteworthy to incorporate mixed-method in onsite learning.

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Language Policy and Planning in Algeria: Case Study of Berber Language Planning

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Abstract—This paper discusses the Berber language situation in Algeria in a language policy and planning context. It comprises two main parts. The first provides a general account of the linguistic profile of Algeria coupled with a historical context of the Berber language and Algerian Arabic. In order to develop a deeper understanding of the present issue, the second section is devoted to the Berber language planning, and the socio-political context of its recognition as the second official language alongside Arabic. In accordance with Hornberger's (2006) Integrative Framework, the study provides a critical examination of the Berber language planning process, i.e., corpus and acquisition planning, and explores the challenges language planners are facing.

Index Terms—Algeria, Arabization, Berber language, language planning, and language policy

I. INTRODUCTION

Over the past decades, indigenous and minority language policy and planning has become a crucially important issue that has gained increasing attention. As a case study, language policy and planning in Algeria represents an interesting subject inquiry. In this regard, Gordon (1966) posits that “the language question is one of the most intricate, conflictual and enduring aspects of Algeria's post-colonial politics” (p.8). Following 132 years of struggle for independence which ended in 1962, Algeria was confronted with a slew of critical and urgent issues. One of these was restoring the national unity and rectifying the cultural and linguistic situation. The fundamental prerequisite for attaining these objectives was the choice of a national language(s). Despite its cultural, ethnic and linguistic diversity which necessitates adopting linguistic pluralism, Algeria's new leaders opted for Arabic as the only national and official language of the nation. According to Roberts (2003), this decision “overlooked the country's linguistic diversity, denied any status to the languages spoken in Algeria and promoted literary/classical Arabic developed as the lingua franca of the Arab Middle East” (p.11). Thus, Algeria's post-colonial language policy and planning was implemented at the expense of Berbers' rights. However, after years of suppression and marginalization, the Berber language was officially accepted and integrated into the Algerian Constitution as a national language in 2001, as an official language alongside Arabic in 2016, and an immutable language alongside the three pillars of the nation: Islam, Arabic and the national flag in 2020.

In accordance with Hornberger's (2006) Integrative Framework, the present study discusses the language planning situation in Algeria with a particular focus on the planning of the Berber language. After a general account of the language profile of Algeria, the status, corpus, and acquisition planning of the Berber language are examined. In doing so, the social, historical, and political contexts which are helpful in understanding how Berber language-related changes have taken place are delineated. Furthermore, the core section of the study presents a critical examination of the data provided by the High Commission for Amazighity with regard to the planning of the Berber language in education. Moreover, the main challenges language planners confront with regard to this planning, namely in terms of corpus planning, are underlined. The paper is meant to be a point of reference in addition to providing the reader with some highlights on the planning of the Berber language as it delineates the main policy decisions and planning activities implemented over the last forty years by Algeria's post-independence governments.

II. THE LANGUAGE PROFILE OF ALGERIA

A. Berber Language

The Berber language (Tamazight) is a separate branch of the large Afroasiatic linguistic family, also known as Hamito-Semitic, which comprises, apart from Berber, Cushitic (chiefly in northeast Africa), Chadic (a set of languages spoken mainly in Chad, Nigeria, and Cameroon), Semitic and Ancient Egyptian (Kossmann, 2013). Given that neither physical anthropology nor prehistoric archaeology could prove, up till today, the presence of non- or pre-Berber substratum, pre-Berber linguistic sediment or could show any trace of an external origin of the language, Berber is considered the indigenous language of North Africa (Chaker, 2004). According to the National African Language Resource Center, Berber encompasses “15 main dialects and over 300 sub-dialects” (n.d, para. 3). It is “spoken all over

the area stretching from the Oasis of Siwa (in Western Egypt) to the Canary Islands and Libya; and from the Northern Coast of the Mediterranean Sea southwards into Mauritania, Mali and Niger” (Achab, 2006, p. 11). It is noteworthy that up to present, no official and accurate census data regarding the Berbers’ demography are available, yet scholars claim that approximately 80 to 90 per cent of the current population of North Africa remains ethnically Berbers, albeit a large portion of this proportion has been Arabized and has therefore lost their original Berber identity markers (Ilahiane, 2006, p. xxxvi). Following the same line of thought, Chaker (2004) asserts that “the huge majority of current Arabic speakers in the Maghreb are in fact Berbers who were “Arabized” at various times in history”. Chaker (2001) adds that “Algeria and Morocco are by far the countries that count the most significant Berber-speaking population, approximately 25% in Algeria, 35 to 40% in Morocco” (p.136).

In fact, the origin of the term Berber is highly disputed and the literature in this regard is full of ambiguities and controversies. The one hypothesis that has received the greatest support in literature is that “Berber is derived from the Latin word ‘Barbarus’, which was first used by the Greeks to designate anybody who was felt to be foreign to the Greeks way of life, especially people who did not speak Greek” (Sadiqi, 1997, p. 11). Subsequently, this word was adopted by the Romans with the same meaning to designate the indigenous people of North Africa. In the meanwhile, the term *barbarous* had strongly acquired a negative pejorative connotation when it was applied to refer to the population of Northern and Central Europe who encroached on the Roman Empire’s territory. Later, in Western languages, the term was reintroduced with the latter meaning as barbarians as in the historical episode known as Barbarian Invasion (Achab, 2006). However, “when the Latin literature was translated into modern European languages, notably French, the word barbarus, which was once applied to designate the populations of North Africa by the Romans, was translated as *Berbère* (Berber) so as to distinguish it from the word *barbare* (barbarian)” (Achab, 2006, p. 15).

Given the derogatory sense attached to the term Berber and its external origin, pioneers of Berber linguistic studies namely, Mouloud Mammeri and Mohamed Chafik, the father of the Tamazight movement, adopted the terms Tamazight and Imazighen in their seminal academic research. However, the word Berber is commonly used in Western scientific productions today and is highly adopted by scholars advocating the Berber case such as Amina Mettouchi and Salem Chaker, recognized as the dean of modern Berber studies. Additionally, and most importantly, Tamazight coincides with the name of the regional variety ‘Tamazight’ spoken in Central Morocco, so the use of the term in academic context runs the hazard of confusion. Accordingly, the term Berber will be used throughout the present work, with a specification of the regional varieties when necessary.

B. Algerian Arabic

Historically speaking, Arabic was introduced, along with the Islam religion, to Northern Africa in general and the Maghreb region in particular, as a consequence of the Muslim conquest of North Africa (7th century). However, the three main waves of invasions (647-709 AD) were mainly military and did not lead to a massive Arabization of the Maghreb region, which remained basically Berberophone (Achab, 2006). It was only from the 11th century and as an inevitable result of the migration of the Bedouin tribes, namely Banū Hilāl, Maṣqil and Banū Sulaym out of Egypt into North Africa, an event which was later referred to as Hilalian migration ‘Tagheribat Bani Hilal’, that the conquered region was exceedingly Arabized (Pereira, 2017). Given these two historical events, Arabization of the Maghreb region is commonly considered to be a two-stage process.

Following the categorization advanced by Ibn Khaldoun, the Maghrebi group of Arabic dialects is divided into: the non- Hilālī (or pre-Hilālī) sedentary *ḥaḍarī* vernaculars and the Bedouin *badawī* vernaculars (Pereira, 2017). The pre-Hilālī dialects are spoken in the oldest cities of Northern Africa, namely, Soussa, Mehdiya and Kairouan in contemporary Tunisia; Badis, Tangier and Fez in today’s Morocco, in addition to Djidjelli, Collo and Constantine in today’s northeast part of Algeria: the area between Nedroma, Rashgoun and Telmcen in northwest Algeria.

As regards the Hilālī Arabic dialects, the following division is proposed by Versteegh (2014): the Central Hilal (central and south Algeria), the Eastern Hilal (eastern Algeria and central Tunisia), Sulaym in the East (southern Tunisia and Libya) and the Maṣqil (Morocco and western Algeria). A sub-tribe of the Maṣqil, Banu Hassan, settled in Mauritania, south of Morocco and the Western Sahara and so the Bani Hassan dialect, Hassaniya Arabic, became used in the mentioned regions.

In Algeria, the Hilālī Arabic has been divided by Marçais (1986) into four main dialects:

- (1) *Sulaymite* dialect, which is connected with Tunisian Bedouin dialects
- (2) *Ma’qilian* dialect which is connected with Moroccan Bedouin dialects
- (3) *Hilālīan* dialect contains three nomadic sub-dialects: (i) the *Hilālīan Saharan* that covers the totality of the Sahara of Algeria, (ii) the *Hilālīan-Tellian* dialect the speakers of which occupy a large part of the Tell of Algeria, and (iii) the *High-plains of Constantine*, which covers the north of Hodna region to Seybouse river
- (4) *Completely-Bedouin* dialect that covers Algiers’ Blanks, and some of its near seacoast cities (Bougrine et al., 1968/2018, p. 141).

III. BERBER LANGUAGE PLANNING

A. Status Planning and Context of Recognition

Following its independence in 1962, Algeria's new decision makers opted for Arabic as the only national language of the nation, an action that kicked off the Arabization process. Aziz (2015) pointed out that, "in the same manner in which the French attempted to convert Algerians into Frenchmen.... Algerian governments post-independence attempted to conduct a systemic make-over of national identity through Arabization...to carve a geopolitical Arabo-Algerian identity, which had not existed prior to independence...." (p.37). Thus, Algeria's successive governments have always marginalized the Berber dimension of the nation. In fact, it was presented as "a threat to national unity" (Benali, 2007, p. 1). Therefore, Berbers intensified their attempts to halt or at least to decelerate the Arabization policy, which had led to a constant antagonism between this ethnic group and the government.

According to Youcef (2020) "Berberphones, had not been pros to Arabization itself, but rather against its imbalances that tended to favour one language at the expense of another without paying a sizable attention to the fact of diversity" (p. 84). This precarious and hostile situation had decisive consequences, which can be marked by a "definite awakening of the Berber identity consciousness" (Chaker, 2001, p. 137). In 1980, Algeria was shaken by the first and most grave riots of its postcolonial history. On 10 March of the same year, the Algerian Berber writer, linguist, and anthropologist Mouloud Mammeri was invited by the university of Tizi Ouzou (the administrative centre of Kabyle Berber ethnic group) to hold a conference on his newly released collection of antique Berber poetry. However, the conference was banned by the authorities and the entire region (Kabyle province) went into general strike and civil disobedience for several weeks. Following this tragic event which came to be known as Berber spring (tafsut imazighen), "the socio-political panorama would never be the same again" (Benrabah, 2005, p.432). As long as December 1983, president Chadli during his speech to the National Liberation Front (FLN) party officially acknowledged that "Imazighen" are the ancestors of most Algerians and that Algeria in essence is not exclusively an Arab nation (International Crisis Group, 2003). The regime had made some concessions but its refusal to recognize Berber as a national and official language remained the major dilemma.

Following the *intifada* of October 1988, the Berber Cultural Movement called for a general strike (known as *grève des cartables*) which lasted from 24 September 1994 till 9 April 1995. The strike paralyzed the entire education sector in Kabyle region and led to the creation of the High Commission for Amazighity by a presidential decree in 1995, under the mandate of President Liamine Zeroual with the main mission of documenting, promoting and standardizing the language taking into account all its linguistic, cultural, scientific and historical dimensions (Mah è 2001; Bencheffa & Derradji, 2004). Additionally, "to defuse Amazigh demands, the government simultaneously made exceptional cultural concessions. In 1996, a constitutional referendum passed a three-pillar construction of the Algeria nation: Islamness, Arabness, and Amazighness" (Roberts, as cited in Terriche, 2020, p. 62). At the level of education, data have partially changed in favour of the Berber language.

In April 2001, during the annual remembrance of the Berber Spring hundreds of activists maintained their claims for official recognition, yet things turned to unprecedented violent riots when a gendarme shot dead an eighteen-year-old student (International Crisis Group, 2003). The violent clash between the authorities and the protestors lasted for weeks in Kabylie region, resulting in 120 dead and thousands wounded (Boudhane, 2017). This incident which has come to be known as 'Black Spring' constitutes a turning point in the history of Berber language in post-colonial era. On 11 June of the same year, the representatives of the Kabyle Berber ethnic group (Arouch Movement) forced the authorities to start negotiations by drafting a list of 15 demands known as the El Kseur Platform. Article 8 of the platform stipulated "the satisfaction of the Amazigh claim in all its (identity, civilizational, linguistic and cultural), dimensions, without a referendum or any conditions, and the consecration of Tamazight as an official national language" (International Crisis Group, 2003, p. 38).

Following the approval of the parliament, the ousted president Abdelaziz Bouteflika eventually reconsidered the 3rd article of the constitution via incorporating Berber as the second national language. Subsequently, under the pressure of the Kabylie's representatives and after several rounds of talk, the parliament passed a constitutional amendment conferring Berber language an official status alongside Arabic on February 7, 2016 (Boudhane, 2017). Consequently, in the fourth article of the constitutional amendment it is stated that: "Tamazight is also a national and official language. The State works for its promotion and its development in all its linguistic varieties in use throughout the national territory" (Algerian Official Journal N.14, 2016, p. 6). This hard-won legitimization has in turn given the Berber language a new status in various domains. More recently, in 2020, Berber language has been conferred the status of an immutable language (excluded from any future constitutional amendments) alongside the three pillars of the nation: Islam, Arabic and the national flag.

B. Corpus Planning

(a). Standardization

Given the linguistic diversity of Berber language, two options were open for language planners as regards the standardization and selection process: polynomic standard or codifying and promoting either Kabyle or Touareg dialect to be the standard language. Commenting on this issue, the Algerian writer Idriss Rabouh claimed that "the new status accorded to Tamazight would open the "gates of hell" in Algeria, as different Amazigh groups would fight to have their particular dialect chosen as the official one" (cited in Terriche, 2020, p.62). Inspired by the polynomic and convergent planning process, contrary to expectations, the High Commission for Amazighity proposed to linguistically unify the

existing dialects by considering the geolectal variation over the other possibility proposed by some academics. For this sake, in 2018, the People's National Assembly (APN) approved a draft law presented by the minister of higher education and scientific research on the founding of the Algerian Academy of Tamazight language. The draft law delineates the mission, organisation, composition and the functioning of the Academy of Tamazight language as stipulated in Article 4 of the Constitution, amended in 2016. The academy is composed of about 50 qualified Berber experts with proven skills in the field of education, pedagogy and didactics, Berber linguistics, planning, anthropology, history, and computer science. Given the legal status the Academy enjoys, its most urgent mission is to resolve the issue of Berber script and to create a standardized language that will guarantee mutual understanding among all Algerian Berber groups and facilitates its use for government purposes. In this context, the Secretary General of the High Commission for Amazighity said: "this is a historic decision and breakthrough which completes the Tamazight rehabilitation process, opening up considerable prospects for work in multiple fields for the promotion and development of the language" (Sawahel, 2018, para. 2). One of the most complex issues facing researchers in the process of unification is linguistic variation. Nowadays, the Algerian Berber language shows up in the form of several regional dialects with interdialectal and intradialectal variations particularly at the lexical level, which constitutes the most marked and most immediately apparent divergence. Considering the development of a polynomic Berber as an immediate objective at this phase entails creating a reference language in the laboratory as a sort of neo-Berber, starting from the different dialects by eliminating all the differences and elaborating a common language. According to Chaker, 1998, this would create a new diglossic situation of the Berber language, which would be completely counterproductive in relation to the objective of promoting Berber language and in particular to its generalization. Thus, it would be particularly dangerous to elaborate an additional standard monster a "classical Berber", which would be necessarily very far from all real uses, under the pretext that a "unified" language would also be needed for the Berbers.

Alternatively, Chaker (2010) stated that in the immediate future, and probably for the next decade, we will aim to create a standard (written) form of each Berber regional variety (standard Kabyle, standard Tachelhit, standard Chaoui, etc). The objective of a pan-Berber standard will only be envisaged over the long term, through habituation and gradual convergence between the different codified varieties. Thus, a common orthography should be unified for all Berber dialects, except for very marked regional phonemic features. The predominant usages of Berber Latin script and the codified neo-Tifinagh represent an example of 'Pan-Berber' notation tendency, acceptable to almost the entire Berber world, neutralize (in writing) most of the differences and present no serious distortion. In terms of syntax, there is already a great grammatical convergence, and even the existing differences rarely pose serious obstacles to mutual understanding; yet morpho-syntactic regularity must be ensured (Touati, 2018).

Berber lexical planning has already taken two directions. The first direction focuses on lexical purification of Berber regional dialects following two main processes; (a) rehabilitation of endogenous lexicon that have been disregarded in favour of Arabic borrowing, and (b) importation of endogenous terms used in other Berber dialects (Taifi, 2012). Historically speaking, the first deliberate attempts to enrich the lexicon date back to the 1940s when certain Berber activists began translating religious texts, literary works, folk music... etc, into Kabyle dialect. In the course of doing so, they resorted to borrowing from Arabic to express abstract concepts not found in Berber and to make their message understandable without changing the meaning of the source language (Chemakh, 2010). Following the 'Berbersist Crisis' of 1949, the process of borrowing was swiftly abandoned in favour of native neologism and the words that were already borrowed were replaced with Berber equivalents found in dialects other than Kabyle. The second direction concerns terminology creation in polynomic Berber. To cope with the demands of the new age and the flow of modern terminology, Chaker (2010) pointed out that researchers and specialists in the field must ensure the creation of a unified modern, scientific, and technical terminology in Berber to avoid obsolete and imprecise scientific terms, and most importantly multiplicity of synonyms. Neologism in Algerian Berber was first introduced by Mammeri in his work *Les Isefra de Si Mohand* (1969). One year later, he published the first edition of *Amawal* which constitutes the second contribution of Mammeri to the standardization of Berber and remains the founding act of modern neology in Berber.

Overall, Chaker (1998, 2010) noted that the regional codified dialects should not be considered as coercive and immutable norms, but rather fluid frameworks, where we can leave a certain margin of variation and choice. In all situations of undecidability, the different possibilities must be integrated into the norm "polynomic standardized Berber". The whole process can be summarized as follows: the a priori competing forms in one geolect are first treated as synonymous; hence, the user is left with choosing the standard from, then, "in a second stage, a normalized form is favoured, while leaving open the range of competing forms in order to raise the user's awareness to inherent variation in Amazigh as a whole" (Boukous, 2014, p. 9). Tolerating the regional pronunciation and adopting the most common morphosyntactic forms as well as the mostly used lexis in the geolects will be a prerequisite. According to Chachou, (2021), though the ongoing linguistic unification project (i.e., Polynomic Standard) is a long-lasting process, it seems to be the ideal policy for rehabilitating and legitimizing the Berber language without imposing any hierarchy between the regional varieties.

(b). Graphization

Originally, Tifinagh (also called Lybico-Berber or just Lybic), one of the most ancient scripts of humanity, is the native writing system of the Berber language. However, its use decreased dramatically due to colonisation in favour of Arabic and Latin and only the Tuaregs kept the Tifinagh alive. According to Blanco (2010) "From the 1960s onwards, a

modified Latin alphabet (using diacritics for Amazigh-specific phonemes) has become a standard that has gained great acceptance, mainly in Algeria” (p.11). The first works in which the Latin script was used to transcribe Berber Kabyle and Cheluh are: (1) the dictionary compiled by J.M.D. Venture Paradis, published in 1844 under the title ‘*Grammaire et Dictionnaire Abrégé de Langue Berbère*’ and (2) ‘*Essai de grammaire kabyle*’ written by A. Hanoteau in 1858. Following the establishment of a chair in Berber studies at the faculty of Algiers (1887), three outstanding guides were published (Chemakh, 2010):

- ‘*Manuel de Langue Kabyle*’ by R. Basset.
- ‘*Cours de Langue Kabyle*’ by B.Bensedira.
- ‘*Une Première Année de Langue Kabyle*’ by A.Boulifa.

In addition to using Berber Latin alphabets, R. Basset proposed a phonetic notation that Berbers could henceforth use to transcribe the Berber dialects they study. Afterwards, Basset’s phonetic notation was rearranged and refined by Les Pères Blancs ‘the White Fathers’ in their seminal work ‘*Fichier de Documentation Berbère*’ published in 1946. Inspired by Basset and White fathers’ Berber phonetic systems, the Algerian linguist Mould Mammeri created a new system of phonetic notation intended for public use. His system was published for the first time in ‘*Grammaire Berbère, Dialecte Kabyle*’ (1966). Two main features have distinguished Mammeri’s system (Chemakh, 2010):

- The use of Latin (and Greek) graphemes in the notation, adding diacritics when necessary.
- The negligence of dialectal features (such as spirantization in Kabyle) to make the notation of Berber dialects as homogeneous as possible.

Although his system of Berber phonetic notation has attracted the attention of the Berber academy, given the momentous role of Mammeri in Berber movement, it was marginalized at the expense of Neo-Tifinagh that has witnessed a massive diffusion in Berber regions since the 1970s. This can be attributed to the position held by Berber activists working under the Berber academy who did not share Mammeri’s view regarding the Latin script. However, with his publication of ‘*Tajerrumt n Tmazight*’ (1976) and Chaker’s ‘*Propositions pour une Notation Usuelle du Berbère*’ (1983), Mammeri’s phonetic system dating back to the 60s has once again received substantial scholarly consideration.

The Berber Latin Script has witnessed significant modifications since Mouloud Mammeri’s time, following the literary production movement and the numerous linguistic studies in phonetics and phonology carried out on Berber regional dialects, which made it possible to identify the phonemes and their variants. In this regard, several meetings, conferences and symposiums around the issue of Berber orthography took place (Hassani & Hadad, 2010):

- In July 1989, a meeting was organized in Tizi-Ouzou with the aim of renewing the use of Mammeri’s notation (Tamaa âmrît).
- The seminars organized at the National Institute for Oriental Languages and Civilizations (INALCO) in 1996 and 1998.
- In 2007, a symposium on the ‘Standardization of Berber Language: The Latin Script’ was organized in Barcelona.

Following the recognition of Berber as an official language, script choice and standardization of orthography posed a delicate issue for language planners and created a strong disagreement among academics. Advocates of the Tifinagh script “contend that the natural choice for a language is to be written with its original script” (Blanco, 2014, p. 11). From their perspective, any other alternatives would mean ignoring the Berber identity. Moreover, its critics question its acceptability on the part of Berbers and the rest of the Algerians since all of them are acquainted with Latin and Arabic prints. In this regard, Kamal Nait Zerrad claimed that only if the Arabic script is adopted, Arabophones would better be tolerant with regards to Berber language. Advocates of Latin script, on the other hand, consider the use of Tifinagh and Arabic scripts as a step backward and believe that only Latin script would lead the Berber language to be internationally recognized. Besides, most, if not all, literary productions and scientific publications related to the Berber language are written in Latin script and it is the only adopted script by the educational institutions of Berber in Europe (France, Spain, Belgium, Netherlands, Italy) and in North America (the USA and Canada).

In fact, for several decades, the same controversy returns cyclically in public debate-political and academic- on the question of the optimal script for the Berber language: Latin script, Arabic script, or Tifinagh? A pseudo-debate, entirely predetermined by ideological choices, and ultimately by political authority: such pseudo-debate was the case in Morocco with the abrupt decision of the Royal Institute of Amazigh Culture (IRCAM) to officially codify and adopt the Tifinagh script in 2002, and so it is in Algeria with those wishing to impose the Arabic script (Chaker, 2010). To contextualize the debate, one should recall the declaration of the National Liberation Front (FLN) and the president Chadli” ‘Oui à l’enseignement du Berbère, à condition qu’il soit écrit en caractères Arabes’” [Trans. Yes to teaching Berber, provided it is written in Arabic script] (Chaker, 2010, p. 54). Therefore, this idea is old and still stems from circles that are strongly characterized by Arabist ideology.

In the midst of all this controversy, the High Commission for Amazighity declared the implementation of the language in Tifinagh, Arabic and Latin scripts. Thus, so far, no official commitment to adapting one definite script has been made. However, the Secretary-General of the Commission, Professor Hashemi Assad, stated that researchers working under the Commission and specialists in this language highly recommend the Latin script as the optimal choice for purely technical and academic reasons, yet; he does not mind the preference of some to write the language with

Tifinagh or Arabic scripts. Therefore, at this phase, the issue of orthography is never an issue and the script which would better contribute to the language in the next few years will be officially adopted. Thus far, the debate over script choice has been settled by making official materials related to the Berber language obtainable in the three scripts: Tifinagh, Latin and Arabic. According to Benali (2007) "from a democratic point of view, it is fair to let the society decide through practice and use, rather than impose on it a writing system which is more likely to be refused, and, subsequently, useless" (p. 255).

C. Acquisition Planning

(a). Media landscape

One of the changes noted since the political liberalisation of 1988, is the status of Berber language in the Algerian audio-visual era. At the end of 1991, the Public Establishment of Television began broadcasting a daily news bulletin in Berber language with a period of 20 minutes in Kabyle and Chaoui dialects for the first time in Algeria's history. Subsequently, further dialects were added, namely Mozabite dialect (1996), Targui dialect (2005) and Chenoui dialect (2007). Post-2001, Canal Algérie and A3 public international television channels started airing two daily 15 minutes news in the five major dialects of the Algerian Berber. Thus, Algerian Berbers have finally won the right to broadcast news in their native language on more than one national TV station. Following its recognition as a national language, the state emphasized the use of Berber in public TV channels and stressed the need to promote its linguistic diversity. Another milestone was attained in 2009, when TV4 (also known as Tamazight TV), the fourth Algerian public national television channel dedicated only to Berber language and culture, was launched in 2009.

Apart from the general public national television channels, Berbère Télévision, the first Berber satellite TV station based in Paris, started broadcasting since 2001. Afterwards, in 2014 the Algerian authorities permitted this privately owned television channel to be licensed in the country. After decades of the state monopoly over the audio-visual sector, in September 2011 the ousted president Bouteflika opened the door for private channels (Azeredo, 2015). Given the new Law of 2014 on Audio visual Activity (14-04), which "defines the general and common duties concerning public or private broadcasters... all audio-visual communication services must... promote in their programmes the two national languages (Arabic and Tamazight). The use of both national languages must be privileged in all programmes and also in publicity" (Azeredo, 2015, p. 19). Consequently, the majority of the privately owned channels broadcasting either in Arabic or Arabic- French, such as, Numedia New (2012), Dzair TV (2013), Djurdjura TV (2013) and the most-watched channels in the country, Ech Chourouk TV (2011) and Ennahar (2012), started promoting Berber culture and airing one news bulletin per day in Berber language. This has led, on the one hand, to acquainting people either inside or outside the Algerian territory with Berber language and culture and, on the other hand, providing job opportunities for graduate students majoring in Berber Language, Culture and Civilization. Although this remarkable recognition cannot be underestimated, the private channels were asked to allocate a higher percentage to Berber programming.

While Berber language did not enter Algerian television until the early-1990s, it has been present on Algerian radio since Chaîne 2 was launched in 1948. This Chaîne is the oldest Berber radio station in Algeria that was inherited, in addition to Chaîne 1 which targets Arabophone listeners and Chaîne 3 devoted to Francophone audiences, after independence by the Algerian government (Benrabah, 2005). Chaîne 2 was restricted to the Kabylia Berber community, but in the mid-1990s started to include other Berber varieties. Recently, the Director General of Algerian Radio, Mohamed Beghali, stated that today about 25 local stations dedicated primarily to Berber culture broadcast solely in Berber dialects, without neglecting the role of the rest of the Algerian radio local stations interested in Berber cultural heritage. These attempts have strengthened the position of Berber language and culture in public broadcasting.

(b). Education

1. Higher Education

Historically speaking, Berber language teaching was institutionalized in 1880s (pre-independence), at the faculty of Humanities in Algiers: a course was given from 1880 by Emile Masqueray; it was later entrusted to René Basset (1884). Throughout the 1885 and 1887, a General Certificate of Secondary Education (brevet) and a degree in "Berber dialects" were created for the first time ever in Algeria's history (Sabri, 2014). Berber teaching was also supported by the famous French National Institute for Oriental Languages and Civilization (INALCO), particularly the Berber Research Institute (CRB) since 1913. After gaining its independence, Algeria's new leaders abolished Berber language teaching except for the complementary optional course offered by the linguist Mouloud Mammeri 1965-1972, which was later banned by the authorities.

Following the *intifada* of October 1988 and the pressure of Berber Cultural Movement, the Ministry of Higher Education announced the creation of Berber Language and Culture Department at the University of Tizi-Ouzou in 1990. The main goal of the department was the training of researchers and setting up a Master level curriculum in three main majors, namely, Linguistics, Literature and Civilization. The department also has a very active research laboratory in Linguistics and Language Sciences which catalyses the various academic works related to the Berber language produced by professors and researchers from any Algerian university (HCA, 2014). One year later, a similar department was established at the University of Bejaia with more specializations than those found at the department of Tizi Ouzou.

At the beginning of the academic year 1996-1997, the Ministry of Higher Education decided to set up a bachelor's degree in Berber Language and Culture in both departments. In this regard, Chaker (2001) posits:

Berber experts and many of the faculty in charge locally expressed reservations, considering the fact that minimum conditions to ensure satisfactory training had not been met yet.... Far from being realistic and obviously premature, the decision to create a license degree in Berber had in fact, political motivations (p.139).

However, considering the statistics provided by the High Commission for Amazighity (2014), significant progress in Berber language teaching in higher education can be noticed. The number of diplomas issued by both departments (1995-2014) is displayed in the following table:

TABLE 1
NUMBER OF DIPLOMAS ISSUED BY TIZI OUZOU AND BEJAIA DEPARTMENTS (1995-2014)

University	Bachelor	PhD	Master	Total
Tizi Ouzou	2527	10	72	2609
Bejaia	2315	12	83	2365

After recognizing Berber as a national language, two other departments in Berber speaking regions were created. In 2010, the Ministry of Higher Education declared the establishment of a department of Berber language and Culture at the University of Bouira, followed by an analogous department at the University of Batna in 2013. According to the High Commission for Amazighity, in 2014 the total number of bachelor students graduated from the department of Bouira was 223 and the number of those enrolled in the PhD program was 06. As regards the department of Batna, 80 undergraduates were registered as first year bachelor students in 2014. Until 2015, most supervision of the Berber language was provided by the two Berber departments of the universities of Tizi Ouzou and Bejaia universities, followed by the departments of Batna and Bouira as of 2013. Following the recognition of Berber as an official language, a further Berber department was set up in 2016 at the preparatory school for teachers training, Bouzareah, Algiers, with the main aim of providing quality training to the enrolled students who would be directly appointed as teachers of Berber language. Interestingly, the head of Bouzareah preparatory school revealed that the school noticed the enrolment of Berber speakers in addition to Arabized Berbers and Arabs, both of whom do not speak any Berber regional variety. A progress which reflects the effectiveness of the High Commission for Amazighity's attempts to revitalize and promote the Berber language in all its linguistic, historical, and cultural dimensions among all Algerians, regardless of their ethnic origin.

2. Pre-Tertiary Education

After years of marginalization and attempts to eradicate Berber language, experimental classes for its teaching were eventually set up in 1995, following the school boycott that paralyzed the entire education sector in Kabylie region. The new ministerial initiative was supervised by the High Commission for Amazighity, whose task was teacher training and introducing the language as an optional subject in different middle and high schools. In the first academic year 1995-1996, Berber was introduced in 16 provinces (Boumerdès, Khenchela, Tamanrasset, Batna, Bêjaia, Bouira, Alger, Oum El Bouagui, Sâïf, Tizi-Ouzou, Biskra, Tipaza, Illizi, El Bayadh, Oran, Ghardaia) only to learners sitting for a final national exam, i.e., final year of middle school and higher school (Benrabah, 2005; Alik, 2010). However, given "Circular N 887 issued on 5 September 1996" and "Circular No 789 20 issued on 20 August 1997" issued by the Ministry of National Education, the teaching of Berber extended to a four-year period in middle school and a three-year period in secondary school (Benrabah, 2005, p. 447-448).

Until the founding of the National Pedagogical and Linguistic Centre for the Teaching of Tamazight (CNPLET) in 2003, there were no available textbooks for Berber learners to rely on, and the recruited teachers were responsible for selecting the appropriate material based on the syllabus recommended by the Ministry of National Education and the High Commission for Amazighity. Following the creation of the CNPLET, the Ministry of National Education decided to adopt new pedagogical approaches, namely Project-Based Learning and Competency-Based Learning. Given these new pedagogical approaches, the teaching of Berber at all levels of compulsory education, envisages three main objectives to be achieved (Alik, 2010). In elementary and middle school, learners should develop competency in the four basic language skills (reading, writing, speaking, listening) in their Berber variety, and acquire the skill of cultural awareness. In the first grade of secondary school, learners will gradually move to dialectal intercomprehension, which increases mutual intelligibility by making learners aware of and familiar with Berber linguistic varieties. In the second and third grades of the same level, learners will be introduced to a Unified Berber Language based on the different regional varieties they have encountered in the past year (the High Commission for Amazighity, 2014). With regard to non-Berber speaking learners, it was recommended to accompany the content of the same syllabus with foreign language teaching/learning methods, while relying more on differentiated pedagogy.

Since no official commitment to adapting one definite script has been made, elementary, middle and secondary education Berber textbooks and teachers' manuals are written in two main scripts: Latin and Arabic (High Commission for Amazighity, 2014). Based on Alik's (2010) content analysis of Berber textbooks and teachers' manuals, Tifinagh symbols appear only on a few pages of middle school textbooks in the Latin version, with a complete absence in secondary school textbooks. It should be noted that Berber teachers were given the full right to choose the script they deem more suitable for their teaching. The High Commission for Amazighity (2014) reported the use of Tifinagh only in

Tamanrasset province (the region of Touareg Berbers). The provinces of Bejaya, Bouira, Tizi-Ouzou, Boumerdès, Sàïf, Bordj Bou Arreridj, Khenchela, Oum El Bouaghi, and Algiers opted for Latin script. In Batna province, the choice of the script depended on the initial training of teachers. Overall, the report indicated that the majority of teachers were neither in favour of teaching Berber through Tifinagh script, nor through Arabic script. Besides, given that most, if not all, literary productions and scientific publications related to the Berber language are written in Latin script, it is conspicuous that the decision of the High Commission for Amazighity to adopt Tifinagh, Arabic and Latin scripts is merely taken to please Arabists and Berberists. Although this decision is in the interest of the language, especially at this sensitive stage, it would be safe to say that, putting learners in a dubious situation through exposing them to both scripts at the same time or one at the expense of the other will not allow them to determine their choice on this aspect and would be a way of involving them in an ideological conflict that they did not even know what it was all about.

From a quantitative perspective, during the second half of the 1990s, the number of teachers decreased slightly: from 233 in the school year 1995-1996, it dropped to 184 in 1998-1999 as shown in table 3 (HCA, 2014). According to Tigziri, (2018), this shortfall was offset by quality staff training as the number of contract personnel decreased to 43 in the academic year 1998-1999. However, post-Black Berber (2001) and the recognition of Berber as a national language in 2003, the number of teachers has increased dramatically from 217 in 2001-2002 to 1654 in the academic year 2012-2013.

TABLE 2
OVERALL EVOLUTION OF LEARNERS AND TEACHERS' NUMBER IN BERBER LANGUAGE 95-2013

School year	95-96	96-97	97-98	98-99	99-2000	99-2001
Learners	37690	57934	63898	55730	55958	72359
Teachers	233	196	222	184	191	193
School year	2001-2002	2002-2003	2003-2004	2004-2005	2005-2006	2006-2007
Learners	68995	79342	92084	94047	105182	130591
Teachers	217	257	334	387	520	688
School year	2007-2008	2008-2009	2009-2010	2010-2011	2011-2012	2012-2013
Learners	139293	162807	193226	213075	225210	234690
Teachers	670	909	1148	1330	1427	1654

Concerning the number of learners, during the first seven years of Berber teaching experience, the number of learners enrolled in Berber course was marked by fluctuation. Overall, the number of learners reached 63898 in 1997-1998 but started to decline slightly; it fell to 55730 in 1999-2000. In the academic year 1999-2001 the number of learners witnessed a significant increase (72359) but dropped again to 68995 during the violent incident of Black Berber. However, since this event the number of learners almost doubled within five years; from 68995 in 2001-2002 to 130591 in 2006-2007 academic year. Additionally, it can be noticed that the number reached 234690 in 2012-2013 which can be attributed to the fact that the Berber language was expanded nationwide. In 2005, Berber was introduced as an optional language in the 4th grade of primary school. In 2017, the Ministry of Higher Education and the High Commission for Amazighity announced that the total number of learners enrolled in Berber course in primary, middle and secondary schools reached 600,000 learners, in response to the officialization of the language. In the 2014-2015 academic year, Berber teaching decreased to 11 provinces, whereas in 2017-2018 the number rose to 38 provinces. By the school year 2019-2020, the Secretary General of the Commission, Professor Hashemi Assad, reported that the total number of Berber teaching classes reached 15.000 distributed in 44 provinces. According to the High Commission of Amazighity, the evolution of Berber language teaching requires more efforts to enhance its acceptance by both Berberophones and Arabophones. This would facilitate its generalization as a mandatory course in the next 10 or 20 years.

IV. CONCLUSION

In this study an attempt has been made to describe the language planning situation in Algeria, with a particular focus on Berber language planning. In fact, predicting language changes is a tricky matter that is generally non-accurate as language related decisions are often made on ideological and non-linguistic premises. However, by comparing the current status of Berber as a constitutionally protected language to its former highly hostile political status and the longstanding aggressive assimilatory language policy towards it, one might assume that there are grounds for optimism.

One of the key issues highlighted in this paper is dialect diversity which made it challenging to reconcile the experimental polynomic standard with the realities of actual usage. Actually, the linguistic diversity of Berber language cannot be underestimated and necessitates, as Chaker proposed, Berber planners to integrate the variation in the definition of Berber norm. Given that the current Berber dialects have evolved separately and formed distinct sociolinguistic communities for almost ten centuries, and that each dialect conveys distinctive literature, culture and tradition, a pan-Berber linguistic standard would immediately cut off Berber speakers from this cultural heritage and make Berber language a new 'wooden language', without real social anchoring and without cultural dynamics. The objective of a pan-Berber standard will only be envisaged over the long term, through habituation and gradual convergence between the different codified varieties. Any rigid and excessive attempts to impose the artificially constructed standard, would be inevitably rejected and its promoters would have no way to gain acceptance.

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Prosodic Cues of Narrative Segmentation in Robert Frost's 'Mending Wall': A Phono-Pragmatic Exploration

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Abstract—There is much research on the syntax-semantics and the syntax-phonology interaction. However, the exact relation between prosodic patterns and informational structure (as part of pragmatics) is still to be investigated. In this empirical study, we challenge the view that prosody and pragmatics are two autonomous levels of grammar. This paper is an analysis of the narrative poem 'Mending Wall' recited by Robert Frost to explore the prosodic features and the associated pragmatic meanings. It is proposed that a set of intentionally manipulated suprasegmental features form a prosodic grammar that works in line with syntax and lexical choices to build the narrative discourse and achieve pragmatic meanings. The paper shows that the amalgamation of certain prosodic features is manipulated to signal certain sections of the narrative and participate in segmenting the story into sections. Since the narrative structure is thought to be universal, we think that the procedures followed can be easily applied to other languages.

Index Terms—narrative segmentation, pause, pitch reset, boundary tones, major paratones

I. INTRODUCTION

One of the main characteristics of intonation is that it expresses contrasts at different levels of meaning. Intonation can indicate, among other things, speech acts, phrasing, discourse structure, implicatures, presuppositions, truth conditions, and scope relations. Certain phenomena may belong to more than one category and overlapping of categories is possible. The different effects achieved through the particular parts of intonation are pitch movement, phrasing, and prominence. Firstly, pitch movements can have communicative functions or they can indicate speech acts. Communicative functions are often transmitted by paralinguistic features such as gestural and facial expressions, body language, and in particular the way an utterance is spoken. Like other paralinguistic means, these modifications are realized in a parallel channel to the one in which the propositional information is expressed. Paralinguistic features are typically non-categorical and iconic (emphatic or emotive). For example, the pitch level may rise according to the level of anger. These features may indicate "more of everything" as in "fiiiine" (von Heusinger, 1999). One particularly rich genre for research on paralinguistics is the oral narrative (recited narrative poems are no exceptions). Wolfson (2011) discusses "performance features" as an important choice for storytellers, who may dramatize their telling with gestures, mimicry, volume, pitch variation, and other paralinguistic features. In a discussion of evaluative language in narratives, Labov (1972) includes quoted speech as an indicator of a speaker's strong attitudinal attachment to a particular narrative event. Quoted speech is marked by paralinguistic shifts—the tempo, pitch range, volume, and other aspects of voice quality change during the quoted portion (Winnerstrom, 2002). Indicating the speech act of an utterance, i.e. the way (or the "force") in which a propositional content is the other function of pitch movement. The propositional content can be presented as an assertion, a question, a command, etc. Intonation can determine whether an utterance is to be understood according to its sentence type or whether it is allowed to use/understand it as an indirect speech act. The sentence type gives the general class while the intonational contour marks the specific speech act. For example, in English, a declarative sentence with a low tone is mostly an assertion, and it is a request if it is uttered with a rising tone. Secondly, prominence reflects in some way the focus of the utterance, which is often referred to as the highlighted unit. It can indicate different kinds of contrast, it can mark discourse structure (by marking given and new constituents) or as Ladd (1980) puts it "the deaccenting of repeated or presupposed material or given (old) information or items which are already in the discourse or are in some way predictable" (p.52). Halliday (1970) states that focus expresses a **pragmatic-text-function**:

In general, tone expresses speech function, while tonic prominence (pitch accent) expresses the structure of information. [...] The choice of tonic prominence—where to put the tonic; also in fact, where to divide up into tone groups—relates to how the message is divided into units of information, where the main 'new information' lies, and how it ties up with what has been said before: anything that contributes to the structure of the discourse, in other words. (P. 22).

Thirdly, phrasing divides the sequence of words into intonational phrases. Intonational phrasing is correlated with informational units which are organized by the thematic structure. Pitch accents are the nuclei of the tone groups, and they mark the informational foci of the informational units. Informational foci indicate the givenness of the expression with respect to the discourse. Thus, several functions of intonational features are related to information structure, which motivates the division of the sentence into units, organizes the internal structure of these units, and accounts for the relation of the units to each other and to other parts of the discourse (von Heusinger, 1999).

The current study concentrates on the third function of intonation. Spoken language is frequently a continuous stream of speech. For comprehension to succeed, the listener must segment this stream. We follow this idea by examining the acoustic cues (prosodic strategies) of segmentation the speaker (the poet) employs in dividing the story within his poem. The analysis tackles dividing (phrasing) the poem into intonational phrases (IPs) which goes hand in hand with segmenting the narrative into its discursual components. This falls within the category of discourse pragmatics (Ferré 2005; Samraj, 2014). A substantial literature has been devoted to determine the degree to which information about word-boundary locations is present in the acoustics of speech (Lehiste, 1960). In this paper, we consider the contribution of prosody to the telling of narratives within a recited narrative poem indicating the role it plays in supporting the structure of the narrative. Three prosodic features are suggested in the literature as cues for spoken text segmentation. Pitch reset, boundary tone, and pause are likely candidates to highlight the make-up of a spoken text because these prosodic variables are considered to be reliable structuring devices (Swerts, 1997). von Heusinger (1999) as well shows that phrase boundaries are marked by pauses, boundary tones, and duration patterns. In other words, these prosodic features give chance to study how prosody plays a role in signaling the thematic hierarchical narrative structure.

II. METHODOLOGY

The analysis includes, as a first step, an acoustic analysis of prosodic features by the use of a phonetic tool. Prosodic features can be acoustically measured by using computer programs to show frequency, intensity, duration, and the like. Then comes the phono-pragmatic analysis following the frameworks of von Heusinger (1999) and Wennerstrom (2001) to show the role of prosody in the segmentation of the narrative poem. The procedures are:

1. Using an MP4- to -WAV converter to modify the sound formats to what PRAAT can deal with.
2. Using AUDACITY to split the poem into utterances depending on the variables of intonational phrase.
3. A phono-pragmatic segmentation divides the narrative poem into its narrative components depending on Labov and Waletzky's (1967) and Labov's (1972) and Labov's (1997) narrative schema model then using PRAAT for examining the prosody of the resultant narrative sections boundaries acoustically.
4. A detailed acoustic analysis is carried out by using PRAAT for each utterance to show the prosodic features under investigation and to get Praat annotated sound file.
5. The pitch accents, boundary tones, and prominent prosodic features of each utterance are presented according to the ToBI System of the Autosegmental Metrical Theory.
6. A phono-pragmatic analysis is used to highlight prosody alignment to the pragmatic structure of the narrative and how prosody serves to distinguish its sections.
7. Statistical analyses and frequency of occurrence are conducted to know which features are pragmatically significant, in which way, and to what extent.

III. PHONO-PRAGMATIC SEGMENTATION OF THE NARRATIVE STRUCTURE

This part of the analysis divides the narrative poem into its discursual components depending on Labov and Waletzky's (1967), Labov's (1972), and Labov's (1997) narrative schema model with the aid of the acoustical measurement, using prosody as a tool to verify the correctness of chunking. The length of Frost's narrative poem is 150s divided into 57 intonational phrases. Within this narrative poem, all the sections defined by Labov and Waletzky appear very clearly. The abstract unit starts with 'something there is that doesn't love a wall' which perfectly "functions as an advertisement for the narrative: a way to make exaggerations upon that which follows" and it extends to four intonational phrases. A considerable pause signals the end of the abstract. The orientation (which starts with an obvious jump in F0) is the descriptive section that gives background information about the characters, the setting, and what the events are, e.g., the use of "I", "we", and "my neighbour" tells who is doing the action, "on a day at spring mending time beyond the hill" represents the setting, and "set the wall between us" talks about the event upon which the narrative is based. The orientation is divided into four main parts. Each part represents a topic (each topic is prosodically marked with a dramatic pitch range). They all lie within "describing": describing the works of hunters, describing the gaps, describing the neighbour and the narrator's meeting, and finally describing the process of keeping the boulders between them using different types of stones. The orientation extends from line 5 to line 20 which meets 18 IPs to end with a relatively long pause (Figure 1).

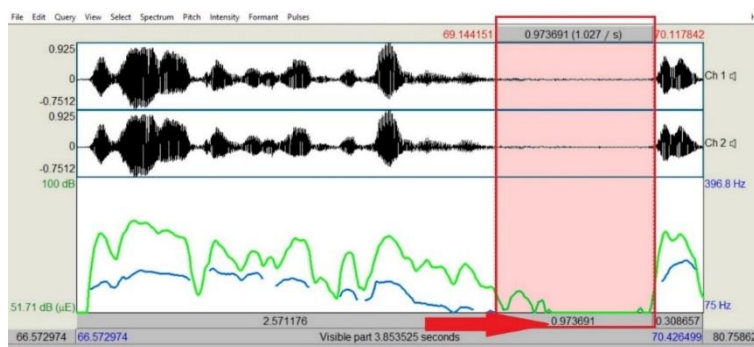


Figure 1 A Pause of 0.97 at the End of the Orientation Section in 'Mending Wall'

Finishing the description, the narrator starts his attempt to convince the neighbour that there is no need for the wall: this attempt represents the complicating action. It is indirect, conveyed by sarcasm and mockery "My apple trees will never get across and eat the cones under his pines, I tell him". The complicating action consists of 11 IPs. Its first non-lexical word 'oh' is prosodically distinguished as seen in Figure 2.

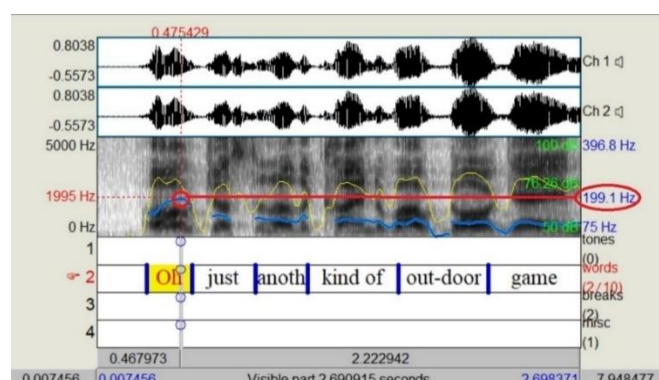


Figure 2 The Prosodically Marked Item in the First IP of the Complicating Action in 'Mending Wall'

The evaluative section conveys the poet's points of view. It illustrates a notion the narrator believes in and wishes to put in his neighbour's head: "and I wonder If I could put a notion in his head: 'Why do they make good neighbors? Isn't it Where there are cows? But here there are no cows'". The evaluation section carries the opinions and attitudes of the speaker represented by several uses of the pronoun "I", especially those that mean "If I were in your shoes, I would do so and so". The clauses of the evaluation meet 14 IP in the spoken data. This is not their total number since there is an evaluative IP within the result when the neighbour is described "like an old savage armed". As Toolan (2001) indicates, exaggerating qualifiers, questions and the use of simile or metaphor all indicate internal evaluations. These are marked with red colour in figure 3. The evaluation section ends with a very low boundary tone and a noticeable pause. The result represents the most reportable event in the narrative. After the narrator's attempts to convince his neighbour to think about the point behind the wall, he sees his neighbour walking in darkness carrying stones in both hands insisting on fixing the wall. The result answers the question of "what finally happened". It usually contains the resolution to a conflict in the narrative. There is no conflict in "mending wall", instead, there is an attempt to convince one of the characters with a particular notion. The resolution produces the result of this attempt. The result starts with the final action of the neighbour carrying rocks at night which indicates his insistence on building the wall. The neighbour keeps repeating his father's saying blindly which is "good fences make good neighbours". The coda represents the two IPs: "He will not go behind his father's saying" and "And he likes having thought of it so well" since pragmatically they meet the Labovian criterion of coda, being that optional element revealing the narrator's observation about the event and signaling the sealing off of the story. It takes the form of a formulated expression "that is that". Although it prosodically does not have dramatic features, it is comparatively distinguished, i.e., in comparison to the prosody of the surrounding IPs. It is marked with a green colour in figure 3. So, this narrative poem perfectly illustrates all Labovian criteria given earlier. Yet, a close look at the poem may raise the question of how do the researchers decide the exact places of narrative boundaries? Actually, the acoustic measurement of the recorded performance helps in giving a decisive decision on the places of the boundaries among the sections. In other words, the description given by Labov and Waletzky is not enough because it works only at one level. Although they have studied oral narratives, they neglected the acoustic clues which must necessarily influence such type of analysis. The explained divisions are shown in figure 3.

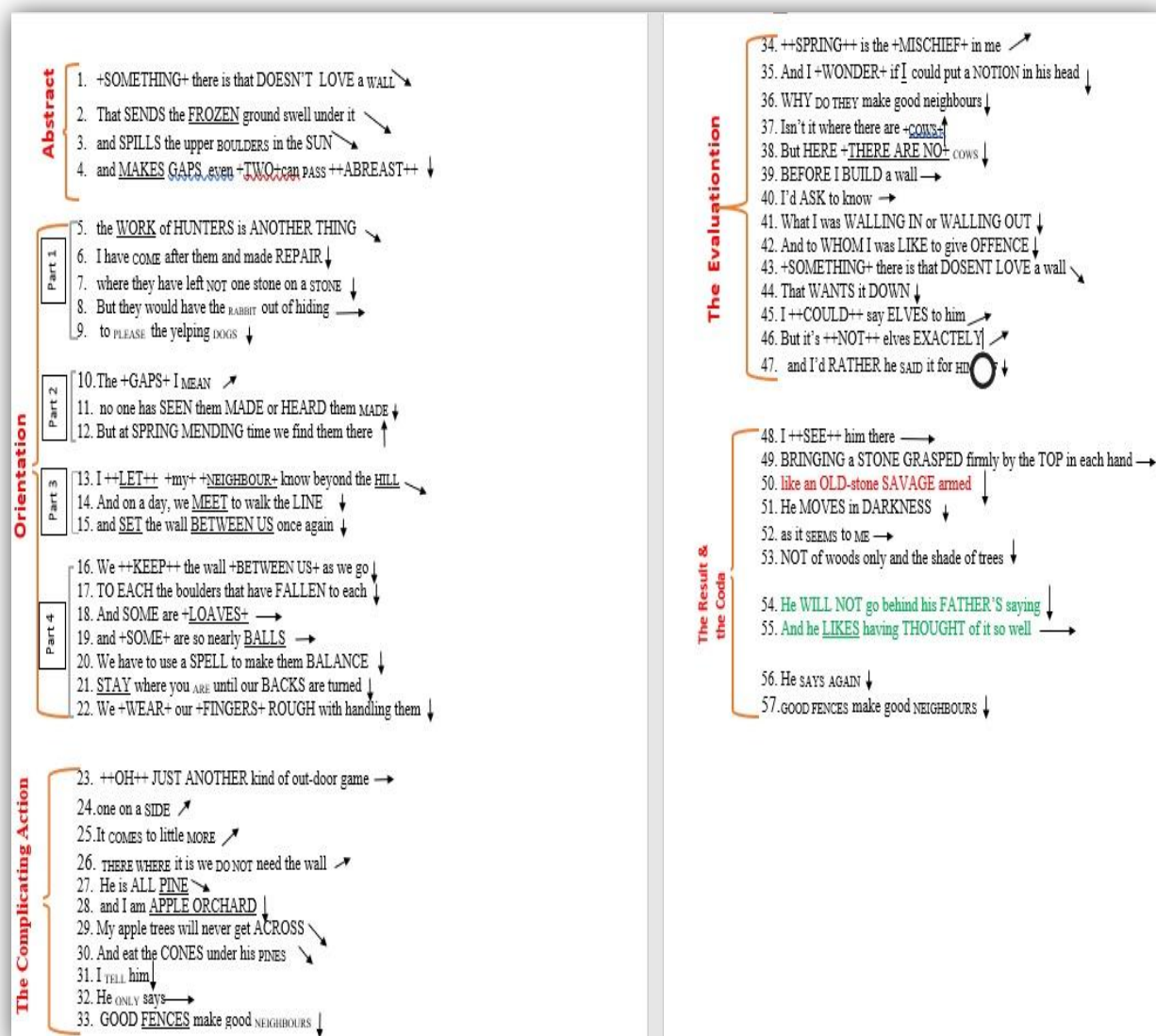


Figure 3. The Segmentation of Frost's 'Mending Wall' Into Narrative Sections in Terms of Intonational Phrases

IV. PROSODIC FEATURES AND NARRATIVE STRUCTURE

The role of prosodic boundaries in the segmentation of the discourse is tackled here. The amalgamation of prosodic features like pitch (initial high pitch onset 'pitch reset', and final pitch close 'the tone boundary') and pauses is called "major paratone". Paratones can be said to perform a function similar to that of lexical discourse markers, such as you know, anyway, so, and oh, for they bracket constituents of the text into organizational units. Schiffrin (1987), who analyzed discourse markers in a large corpus of conversation, defines them as "sequentially dependent elements bracket units of talk". According to Schiffrin, "sequentially dependent" means that the occurrence of a marker depends on the sequence of events at the level of the discourse, rather than at the local level of the clause. "Bracket" means that discourse markers tend to occur at the border of other "units of talk". Schiffrin is deliberately flexible about how a unit is defined, pointing out that discourse markers may associate with several different types of constituents. The unit -the proposition; the phrase or clause; the intonational phrase- may be syntactic, semantic, or phonological.

A. Pause Duration as an Indicator of Narrative Boundaries

Table1 lists all the pauses used in the narrative poem to check which ones coincide with narrative boundaries.

TABLE 1
PAUSES OCCURRENCE AND PAUSE DURATION IN FROST'S 'MENDING WALL'

Narrative Sections	Pause Context	Pause Duration	Pause Function
Abstract	After the first IP "something there is that does not love a wall"	1.05 s	1. Signalling the end of the IP. 2. Raising suspense concerning the "being" of the "something" and the "reason" why it does not love a wall.
	After the second IP "that sends the frozen ground swell under it"	0.862 s	Signaling the end of the IP
	After the final IP of the abstract (before the beginning of the orientation)	1.855s	Signaling the end of the abstract section and the beginning of the orientation section.
Orientation	After "to please the yelping dogs"	0.906s	Signaling the end of the IP & a topic
	After "The gaps I mean"	0.718 s	Signaling the end of the IP
	At the end of "No one has seen them made or heard them made"	0.587s	Signaling the end of the IP
	After "But at spring mending time we find it there"	0.769s	1. Signaling the end of the IP 2. Signaling the end of talking about gaps and starting a new topic which is the annual meeting of the two neighbours to rebuild the wall between them.
	After "And set the wall between us once again"	0.933s	1. Signaling the end of an utterance after 3 successive IPs with a somehow high tempo in order to take a breath and get ready for the coming utterance besides being the end of a topic.
	After "We keep the wall between us as we go"	0.928s	Signaling the end of the IP
	After "to each the boulders that have fallen to each"	0.850 s	Signaling the end of the IP
	At the end of the IP "We have to use a spell to make them balance"	0.71s	1. Signaling the end of an utterance. After the poet's air pressure diminishes uttering 3 successive IPs with one amount of air. 2. It is the silence that precedes a quotation (of the next IP) Wennerstrom (2001:210) maintains that quoted speech is often set off by pauses.
	After "stay where you are until our backs are turned"	0.660s	1. Signaling the end of the IP 2. Separating the quotation from other portions of speech
	After "We wear our fingers rough with handling them"	1.053 s	Signaling the end of the orientation section and the beginning of the complicating action section.
	After "and I am apple orchard"	0.58 s	Signaling the end of the IP
	After "I tell him"	0.73 s	Signaling the end of the IP
Complication	After "he only says"	0.56 s	1. Signaling the end of the IP 2. heightening suspense before the neighbour's reply.
	After "good fences make good neighbours"	1.136s	Signaling the end of the complicating action and the beginning of the evaluation.
	After "and I wonder if I could put a notion in his head"	0.55 s	1. Signaling the end of the IP 2. signaling the end of a topic.
	After "isn't it where there are cows?"	0.88 s	Giving his audience time to think before he himself answers the question in the coming IP.
Evaluation	After "but here there are no cows"	0.45 s	Signaling the end of the IP
	After "what I was walling in or walling out"	0.288s	Signaling the end of the IP
	After "and to whom I was like to give offence"	0.870s	Signal the end of successive IPs and the end of a topic
	After "something there is that does not love a wall"	0.611s	Signaling the end of the IP
	After "that wants it down"	0.885 s	Frost delays suggesting what that 'something' might be by using a pause to raise the suspense.
	"But it's" the lengthening of /s/ gives the same pragmatic function of a pause	0.65 s	The same pragmatic function of a pause is to give the audience time to digest the information after it.
	After "and I'd rather he said it for himself"	0.945s	Signaling not only the end of a topic but the end of a section as well.
	After "I see him there"	0.722s	Signaling the end of the IP
	After "Like an old stone savage armed"	0.51s	1. Signaling the end of the IP, separating this evaluative IP from the following descriptive one.
	After "not of woods only and the shade of trees"	0.647s	Signaling the end of the IP and the beginning of the coda
Result & Coda	After "he will not go behind his father's saying"	0.576	Signaling the end of the IP
	After "he says again"	0.32 s	Signaling the end of the IP

The researchers have found various functions for pauses employed by Frost. Three of them are organizational: considerably long pauses (usually more than one second) signal the end of units larger than IPs (i.e., separating narrative sections), and short pauses (usually less than 0.94s) are of various types. Firstly, organizational: used (with the aid of other prosodic features) either to segment utterances into intonational phrases, or at the end of topics within one narrative section. Secondly, pauses are used to build suspense to attract the audience's attention and keep them alert to what is coming. Third, some silent seconds are employed by Frost when the amount of relevant information included in the preceding prosodic group is either large or needs a special kind of consideration, the audience needs more time to fully understand it. Pauses are also used to set off quoted speech. Finally, unintentional physiological pauses are there when the poet finishes uttering successive IPs and needs to take a breath. The total number of pauses used in the narrative is 31. In addition to signaling the end of an IP or utterance, 6 pauses are used to mark narrative-section boundaries, 5 to mark topic boundaries (within narrative sections), and 7 for other uses. Thus, organizational pauses represent the highest percentage as it is shown in the figure below where blue, orange, and grey areas represent the organizational function of pauses (Figure 4).

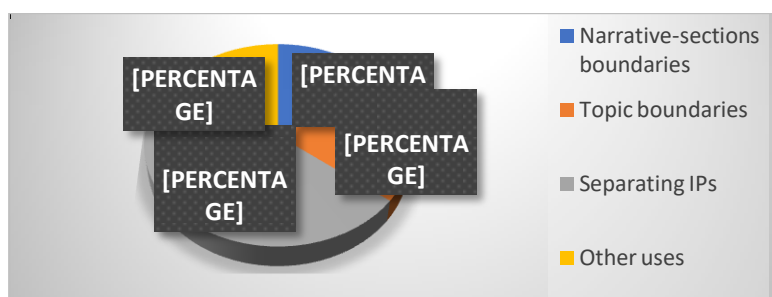


Figure 4. The Statistical Distribution of Pauses Functions in 'Mending Wall'

B. Boundary Tone as a Cue for Narrative Segmentation

In accordance with the previous studies in this respect (Byrd & Saltzman, 1998) and (Byrd et al., 2000), it is hypothesized that low tones most typically occur in the final position of a narrative section, and contrariwise, other tones (non-low) are generally found within such sections.

TABLE 2
THE STATISTICAL DISTRIBUTION OF BOUNDARY TONES IN FROST'S 'MENDING WALL'

Narrative Sections	Boundary Tone				
	H-H% high	L-L% low	L-H% Low-rise	H-L% plateau	Partial falling
	No.	No.	No.	No.	No.
Abstract		1*			3
Orientation	1	11*	1	3	2
Complication		3 *	3	2	3
Evaluation	1	7*	3	2	1
Result		5*		3	
Coda		1		1*	
Total	2	27	7	12	9

(*) this mark shows the boundary tone that signals the end of a narrative section

Out of six narrative sections, five end with the low boundary tone L-L%. This successfully proves its significance as a narrative section predictor. This result coincides with Swerts and Geluykens' (1994) whose data were instructional monologues and found that non-low pitch boundaries were more likely to occur in the middle of a topic, whereas the low pitch ones were more likely to occur at the end.

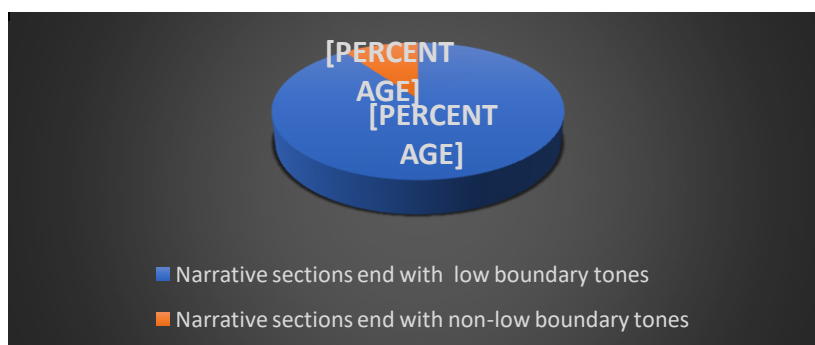


Figure 5. The Statistical Distribution of Low and Non-low Boundary Tones in Narrative Sections of Frost's 'Mending Wall'

C. Pitch Range Reset as a Cue for Narrative Segmentation

The contribution of prosody to discourse organization involves topic structure. Borrowing from written genres where topics are arranged into paragraphs, linguists have applied the term "paratone" to a spoken topic unit as well. In this sense, prosody itself can be considered a discourse marker. Paratone component refers to pitch marking topic shifts (Wennerstrom, 2001). The present section investigates to what extent the pitch reset contributes to the segmentation of narrative texts, and whether IP boundaries that coincide with a narrative boundary present a higher pitch reset value than those that do not coincide.

TABLE 3
THE TOP TEN PITCH RESET VALUES IN FROST'S 'MENDING WALL'

Narrative Sections	The Context of the Pitch Reset	Frequency in Hertz
Abstract	Something there is that doesn't love a wall	179.1 Hz
Orientation (part 1)	The work of hunters is another thing	195.4 Hz
Orientation (part 2)	The gaps I mean	183.6 Hz
Orientation (part 3)	I let my neighbour know beyond the hill	269.3 Hz
Orientation (part 4)	We keep the wall between us as we go	212.2 Hz
Complicating action	+Oh, just another kind of out-door game	307 Hz
Evaluation	Spring is the mischief in me	201.8 Hz
	I could say elves to him	191 Hz
	But it's not elves exactly	199.5 Hz
Result & Coda	I see him there	191.3 Hz

It is noteworthy from Table 3 that high values are not restricted to narrative boundary positions only. Still, the pitch reset values that coincide with narrative boundaries are those lie under the top 10 pitch resets in the discourse. Moreover, 8 out of 10 pitch resets coincide with new topics in the narrative which makes it significant in marking topic boundaries. The results are consistent with Swerts and Geluykens's (1994) findings, that topic-introducing noun phrases are higher in pitch than other noun phrases, regardless of their position in the clause, which means that the association with a new topic rather than placement in the first position in a clause that leads to an NP having a higher pitch (Wennerstrom, 2001). The table also shows that all new topics are marked with a high/dramatic pitch reset. Some of those that signal new topics, do not represent the top of the hierarchy in narrative structure. They are not major paratones. The major paratones are detected by the incorporation of all the three prosodic features in question plus the topic expression. Thus, unlike pauses, "pitch reset" is not used by Frost as an independent narrative-section prosodic marker, its significance in marking narrative sections stands out when it is put in combination with other features as it is shown a few lines later, but it is a topic marker (Figure 6).

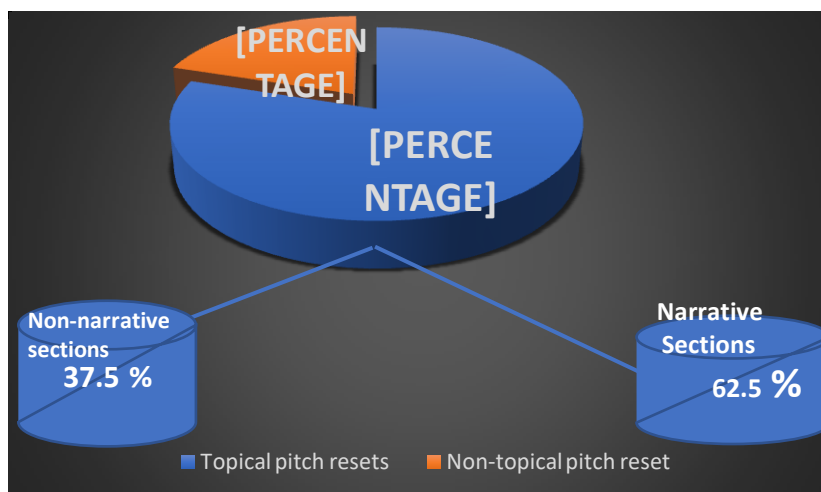


Figure 6. The Statistical Distribution of Topical and Non-topical Pitch Resets Into Narrative and Non-narrative Sections in Frost's 'Mending Wall'

D. Major Paratone as a Narrative Section Marker

In "Mending Wall", each narrative section represents a major paratone simply for the availability of the three prosodic markers plus the Labovian topic expression. Consequently, each section starts with a large expansion of pitch and ends with a lengthy pause and a low boundary tone (except the coda which is embedded within the result section, and which has a non-dramatic pitch reset (148.2 Hz), a non-lengthy pause of 0.576 and a plateau pitch boundary). The shift from abstract to orientation section is marked by a very high pitch range (195.4 Hz) on the first lexical item in the orientation (the word 'work'), an extremely long pause, and a low boundary tone to signal a major paratone. Although Frost starts his orientation with "the work of hunters is another thing", and one may be deceived by the idea that the topic of the orientation is a subtopic of that of the abstract (i.e., the work of hunters could be another force that destroys

the wall), but the acoustic measurement easily removes this illusion and guides us to Frost's intended meaning (i.e., it represents a major paratone to him). The same is true for the other sections. This is indicated in Table 4 below.

TABLE 4
THE COINCIDENCE OF PITCH RESETS, LENGTHY PAUSES, AND LOW BOUNDARY TONES IN FROST'S 'MENDING WALL'

Narrative Sections	The context of the Pitch Reset	Frequency in Hertz	Pauses	Final Low Tones	Topic Expression Meets Labovian Segmentation	Paratone Type
Abstract	Something there is that doesn't love a wall (topic)	179.1Hz	1.855 s	L-L%	The end of the abstract	Major paratone
	The work of hunters is another thing (topic)	195.4 Hz	0.906s	L-L%	A topic within the orientation	High paratone
	The gaps I mean (topic)	183.6 Hz	0.769s	H-H%	A topic within the orientation	High paratone
	I let my neighbour know beyond the hill (topic)	269.3 Hz	0.933s	L-L%	A topic within the orientation	High paratone
	We keep the wall between us as we go (topic)	212.2 Hz	1.053 s	L-L%	The boundary between the abstract and the orientation	Major paratone
Complicating action	+Oh, just another kind of out-door game (topic)	307 Hz	1.136s	L-L%	The boundary between the orientation and the complication	Major paratone
Evaluation	Spring is the mischief in me (topic)	201.8 Hz	0.945s	L-L%	The boundary between the complication and the evaluation	Major paratone
Result & Coda	I see him there (topic)	191.3 Hz	The end of the poem	L-L %	The boundary between the evaluation and the Result	Major paratone

V. FINDINGS

The transition from one section to another in spoken narratives is linguistically marked in many languages. The current study has shown that narrative poems are not an exception. In our data, prosody is one of the ways Frost manipulates to organize his narrative. Pause occurrence represents a predictor of narrative boundaries while its duration represents an indicator of the boundaries. Throughout his poem, Frost uses pauses for various purposes. Some pauses are organizational. Others are not. The organizational ones are of two types: Intonational Phrases boundaries indicators and narrative sections boundaries indicators. Pause duration is Frost's decisive tool. Therefore, non-long and long pauses are used to the aforementioned boundaries successively. Unlike pauses, 'pitch reset' is not used by Frost as an independent narrative-section prosodic marker, its significance in marking narrative sections stands out when it is put in combination with other features, but it is definitely a topic marker.

The empirical model has shown that pause and pitch phenomena occur systematically in Frost's storytelling technique as cues to narrative structure. Frost as a storyteller in his narrative poem uses paratones to mark transitions between components of a narrative's plot structure just as lecturers do to delineate topics. Of particular salience is the transition from orientation to complicating action, a shift that is usually marked in many languages. The narrative in Frost's Mending wall follows this tendency by giving the highest pitch value (307 Hz) to the transition from orientation to complicating action.

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Perceptions of Postgraduates Majoring in English Education on Speaking Assessment Module for Online Distance Learning (ODL)

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Abstract—Assessment of speaking skills differs from other language skills. The methods of conducting speaking skills are included in the English Assessment Module developed by the researchers from the National University of Malaysia (UKM). The module is designed to cater postgraduates (adult learners) through Online Distance Learning (ODL) program. ODL has become essential in education setting for adult learners as they could manage their learning whilst juggling their career and personal commitments. The covid-19 pandemic has become the starting point for postgraduates to conduct the course remotely according to their preferences of learning. The revolution of education allows adult learners to pursue their Masters. The module includes various types of English language assessments in the context of speaking English as a Second Language (ESL). Hence, eight adult learners were interviewed to give their perceptions towards this newly designed module. This qualitative research method employed a set of semi-structured interview questions and open-ended questions via Google Meet. The findings showed that English Assessment Module; Speaking Assessment is well equipped with comprehensive information and guidelines on how the speaking assessments should be conducted in ESL context. Generally, the findings indicate that the English Assessment Module; Speaking Assessment is suitable for ODL postgraduates (adult learners). This paper also includes the participants' suggestions to further improve the module. The findings could benefit the online distance course designers in designing better module for adult learners and enable the learners to learn effectively at their own convenience.

Index Terms—adult learners, online distance learning (ODL), speaking assessment, English as a second language

I. INTRODUCTION

Speaking skills are one of the essential skills in acquiring a language. Speaking skills take priority over other skills (Paneerselvam & Mohamad, 2019). Speaking strengthens interpersonal connections if it is used correctly in social situations (Ounis, 2017). The significance of speaking skills is not only in the classroom context but also in real-life situations.

Communicative English in Malaysia is important for individuals to secure a job. The low proficiency in the English language among Malaysians has been frequently publicized in the local media in recent years causing a great deal of concern (Bakar et al., 2019). However, some Malaysians are unable to speak in English with confidence or conduct effective oral presentations (Ting et al., 2017).

Numerous people view speaking to be the most vital skill in learning a second language (Siti et al., 2020). The capacity to speak fluently includes not just knowledge (e.g., speech, expressive, lexical, and grammatical) but also information processing abilities (e.g., language processing, which interacts with data processing as well as others) (Tridinanti, 2018).

Second language learners of English (ESL) often faced difficulties in speaking skills, thus, they could not perform well in speaking assessment. The reluctance to speak in English is generated by the fear of being assessed, educators' pedagogical approach, assessments and the learners' culture (Paneerselvam et al., 2019). Second language learners view speaking assessment as troublesome and arduous tasks to complete (Dincer, 2017). Thus, learners develop an anxious feeling toward speaking assessment. Learners have voiced their concerns and nervousness when they are put in situations where they must perform in front of their peers and teachers (Tridinanti, 2018). Tridinanti (2018) further stated that, during the speaking assessment or classroom activities, learners developed shame, trauma, disconcerting, terrifying, anger, and annoyance. Assessing learners' speaking performance has been one of the keys to language

learning. The assessments should be able to assist teachers to identify their learners' speaking ability and take measures to improve their pedagogical aspects.

II. THE MALAYSIAN EDUCATION SYSTEM

Malaysian learners are assessed according to the test format developed by the Ministry of Education, Malaysia. The English test format is aligned with the Common European References for Language (CEFR).

Due to the Covid-19 pandemic, online distance learning (ODL) has become a new norm in education. ODL refers to teachers and learners being in separate places but the teaching and learning continue over the internet (Isa et al., 2021). Many educational institutions have embraced the challenges brought by ODL. Many studies have indicated that the ODL approach could meet the needs of those who require education but are unable to complete it through the conventional or regular face-to-face approach (Jena, 2020). ODL is a new way of learning particularly for post-graduate learners. The flexibility in learning is essential as they need to balance their work, family life and education. ODL framework enables adults to navigate their time to study according to their own pace (Jena, 2020). ODL learners have to be accountable for their learning, take examinations and submit assignments on various platforms (Shanthi et al., 2021).

The module is intended to guide novice teachers in assessing their students more effectively in ESL context. This module is equipped with speaking assessment notes, test examples, rubrics and marking schemes. The module has been developed to assist learners in practicing autonomous or independent learning. This study aimed to identify the perceptions of postgraduates majoring in English on the module (speaking assessments in English language teaching) developed by the researchers. This research is guided by this research question -What are the perceptions of postgraduates majoring in English education towards the module?

III. LITERATURE REVIEW

Speaking skill is one of the essential skills that second language speakers have to accomplish as it is important for communication (Paneerselvam & Mohamad, 2019). Perception is an idea or opinion shared by a large number of people and based on how things seem to them (Cambridge Dictionary).

A. *Underpinning Theory*

The Speaking Assessment Module was developed for adult learners to experience learning remotely via the online distance learning approach (ODL). Since the module is designed for adult learners, it is equipped with teaching and learning materials based on andragogy learning theory. Andragogy was introduced in 1833 by Alexander Knapp, a German instructor (Cornerstone University, 2017). Andragogy was created to provide educational instructions that cater to adult learners' goals. As the majority of the learners are working adults, they could relate their job experiences to learning new knowledge (Moore & Shemberger, 2019). In 2015, Knowels developed six essential concepts for andragogy: (1) learner's need to know, (2) self-concept of the learner, (3) learner's prior experience, (4) learner's readiness to learn, (5) learner's orientation to learning, and (6) learner's motivation to learn (Moore & Shemberger, 2019).

Online courses are suitable for adults since they are able to learn at their own home or workplace at their own convenient time and pace as many of them have to juggle between their career and personal responsibilities. The designed ODL courses mainly emphasized openness in personalized education (Galustyan et al., 2019). Online andragogy is a new, well-researched approach and a constructivist-focused educational experience that is aimed at serving adult learners through real and transformative learning (Greene & Larsen, 2018). Online andragogy emphasises learners to be more innovative in learning and skilful in education technology. Online learners could only be a success when the learners display strong desire and commitments toward their professional growth and other academic goals (Ferreira et al., 2018).

B. *Online Distance Learning (ODL)*

Malaysia is moving along with the 4th Industrial Revolution (4IR). The 4IR has heavily influenced our education system where Generation Z (Gen-Z) learners are digital natives (News Straits Times, 2021). Currently, Gen-Z learners are able to be more tech-savvy. This new skill is essential for employability purposes. Thus, online distance learning (ODL) has become a learning option for Malaysians. Due to the expansion of online learning, learners have the advantage of enrolling in ODL courses and programs offered by tertiary institutions (Farah & Al-Bakry, 2020).

UNESCO (2020) mentioned that ODL will be successful as school-based education (Farah & Al-Bakry, 2020). ODL offers an abundance of resources available for everyone at anytime and anywhere (Yuhanna et al., 2020). ODL is convenient for the users and has opened a new door for learners to diverge into the resources and knowledge available globally. ODL has enabled learners from a diverse range of ages, geographical locations, and academic backgrounds to pursue their studies. ODL programs are well accepted by many Gen-Z learners because of their flexibility, cost-effectiveness, and ease of access (Dung, 2020).

The new norm of education has given the opportunity for adult learners to expand their horizon according to their learning styles. Universiti Kebangsaan Malaysia or the National University of Malaysia (UKM) will offer a new postgraduate program. UKM is offering Masters in Teaching English as Second Language (TESL) program in 2022.

This program adopts Online Distance Learning (ODL) approach. The new program offers synchronous and asynchronous interactions between the educators and students. Master in TESL offered by the Faculty of Education, National University of Malaysia (UKM) aims to equip postgraduates on the TESL curriculum, relevant theories and evaluation techniques in the context of English as a Second language.

C. Autonomous Learning Among Adult Learners During ODL

Autonomous learning is defined as the ability to direct one's own learning, whether alone or in partnership with others (British Council). It is extremely important for students nowadays since it could provide several benefits such as providing equal opportunities to students of all levels, and promoting confidence and responsibility (Aminatun & Oktaviani, 2019).

Being autonomous learners is increasingly vital in this era where information and knowledge platforms are progressing at a much faster rate. The ability to become autonomous learners is even recognised as one of the key successes for lifelong learning (Zhou & Bao, 2018). The applicants of UKM ODL programs could either be a degree holder in TESL or possess non-related degrees. The applicants could also be non-degree graduates. However, they must have at least five years of teaching experience in the related field. The applicants without any degree could also apply for the program under the Accreditation of Prior Experiential Learning (Access), APEL A. This is to provide opportunities for many people to upgrade their knowledge and obtain their Master's degrees.

Autonomous learning could only be successful if the learners possess high intrinsic motivation, and high self-competence (Seitova & Otegenkyzy, 2021). Autonomous learning involves 4 levels- awareness, involvement, creation and transcendence (Ariebowo, 2021). The levels are to facilitate the learners to be aware of their learning styles and navigate their own independent learning. In this study, adult learners refer to people who are above the age of 24, employed and working (Ng & Baharom, 2018).

D. Implementation of CEFR in Assessing Learners' Speaking Proficiency in the Malaysian Education System

Assessing learners using the Common European Framework of Reference for Languages (CEFR) enables Malaysian learners to achieve the global standards of language proficiency. CEFR has been widely introduced in 2013 and implemented in Malaysia's education system for English language learning (Nawai & Said, 2020). Implementing the CEFR in the education system from primary level to tertiary level had been the benchmark for English language proficiency. English learning has become the first vail in producing dominant human capital as English is prioritised in various global sectors (Ahmad Afip et al., 2019). The six levels of CEFR; A1, A2, B1, B2, C1, and C2 (Appendix 1) indicate the speakers' proficiency in the English language. Beginning with A1, the speaker is a beginner and has exercises to be completed and the final level of CEFR is C2 where the speaker is very proficient in the English language. Thus, using the CEFR framework, Malaysia has been developing learners with good proficiency in the English language.

Assessments developed by Malaysian teachers must be aligned with the CEFR in order to fully achieve the main purpose of the implementation of CEFR in Malaysia. CEFR was established by the Council of Europe in 2001 to provide a significant basis for the development of language syllabuses, curriculum guidelines, examinations, textbooks, and other related materials throughout language learning (Ahmad Afip et al., 2019). The application of the CEFR has impacted nearly 15,000 of Malaysia's 60,000 English educators, who are deemed inadequately prepared to teach the subject, according to the Ministry of Education (Nawai & Said, 2020). This has raised awareness of how teachers nationwide show interest towards implementing the CEFR in assessing learners. However, despite undergoing CEFR additional training workshops, the majority of the English teachers are still not ready (Ahmad Afip et al., 2019). This has come to a concern towards teachers' view in using CEFR as an assessing tool for learners. It has been a huge shift for Malaysian teachers to familiarise with the framework after years of teaching without the CEFR framework.

Focusing on CEFR speaking assessment, the module developed for this study provides guidelines for teachers to assess their students' speaking skills. CEFR is a framework for assessing language abilities that are based on international standards and specifies what learners must master in order to be able to communicate in a foreign language fluently (Halim et al., 2021). CEFR in speaking assessment enables teachers to put a benchmark on how the English language is used at an international level. CEFR implementation in speaking assessment is an indicator to show the learners' expected proficiency levels (Korompot, 2018). The CEFR also assists in determining what learners must accomplish in order to master a language for conversation (Halim et al., 2021). Hence, using CEFR in speaking assessment-could provide a clearer pathway on how English communication is used outside of the classroom context.

IV. METHODOLOGY

This study adopts a qualitative research method as the researchers intend to identify the perception of postgraduates regarding the UKM TESL ODL module. The qualitative research method enables the researchers to identify the perspective of postgraduates towards the English Assessment Module; Speaking Assessment. This study employs a multiple case study research approach since the data obtained are more substantial and reliable (Gustafsson, 2017). Multiple case study allows the researcher to examine the findings of multiple data from different institutions in order to determine the similarities and differences between the data (Gustafsson, 2017). The qualitative research method enables

the researcher to understand the respondents' experiences using the module. Data were analysed using thematic analysis. The participants have been given the module a week prior the interview for them to comprehend the module. The participants were given a week to go through the module and conduct some self-learning assessments via Quizizz.

This research focuses on the research question; what are the perceptions of postgraduates majoring in English education towards the module? From this research question, the study then delves into the positive and negative perceptions of the English Assessment Module; Speaking Assessment. The study provides a platform for the participants to give their opinion towards the module by discussing the strengths and limitations of the module.

After the respondents have used the ODL module and completed the Quizizz assessments, an online interview was conducted via Google Meet platform. The participants agreed to give their consent to be the participants in this study and their interview session to be recorded.

A. Research Setting

Due to the Covid-19 pandemic, education has inflated into another level. Covid-19 has enhanced learners worldwide to be online and independent learners. During the Covid-19 pandemic, learners are accustomed with online learning. Learners are unable to meet their educators in a classroom setting and are required to explore additional sources for further understanding. Both 4IR and Covid-19 have acted as a catalyst to develop a new path for learners in education. The outbreak is the turning point for learners to be flexible with online independent learning. Thus, this module has been developed by the researchers to facilitate learners to be independent. At the National University of Malaysia (UKM), ODL is conducted both synchronously and asynchronously. The setting for UKM is stimulating due to the effective teaching via online platforms and course assessments that were assigned for learners to be independent learners. ODL UKM has equipped their learners with sufficient self-instructional materials whereby they are able to access them at their own convenient time and place. The lecturers hold the role of facilitators.

The English Assessment Module is comprehensive with various types of assessments that can be conducted in the classroom setting. The content of the module includes the basic concept of assessment, assessment and measuring, speaking, reading, writing, listening, formative, summative, vocabulary test, grammar test, and issues in assessments. The module also provides a formative test section for each topic to allow students to have their own self-assessment towards their understanding of each topic. The module also includes a marking scheme for the tests. The module includes analytic and holistic marking schemes for adult learners to experience the differences between these two marking schemes. The course also provides discussion sessions for students to have peer discussions on each topic. The discussions should promote cooperative learning among them.

B. Research Participants

The participants were postgraduates with teaching backgrounds and non-teaching backgrounds. As a measure to observe the research ethics, these participants volunteered to participate in this study and to give their perceptions towards the Assessment in English Language Module; Speaking Assessment. From the ten participants approached, only eight of them were willing to participate in this study. Hence, for confidentiality and ethics purposes, the respondents were assigned pseudonyms in accordance with research ethics. P1 – P8 were the numbers assigned to them. P1-P8 is defined as Participant 1 until Participant 8. All the participants had signed a consent form. They could withdraw themselves at any point of the research.

C. Demographic Profile

Eight postgraduate participants aged between 26 to 45 years old participated in the study. The interview sessions were approximately 30 to 60 minutes for each session. These participants include English teachers, language officers and lecturers. Only one of them does not have any teaching experience. Their years of teaching experience also varies and it influences their perceptions of Speaking Assessment Module during this Online Distance Learning (ODL).

D. Research Procedure

The perception of the participants regarding the module is gathered by using four research instruments, which are semi-structured focus-group interviews (SFG), open ended questionnaire (OEQ) emails and Google Meet online platform.

The interview questions were adapted from a journal article entitled, "An Investigation into EFL Teachers' Perceptions of In-Class English Speaking Assessment" by Thuy and Nga (2018). All the interview responses were transcribed. The eight interview questions were examined by the same expert. The expert has more than 20 years working experience in the teaching of English courses and possesses PhD in a similar area. Amendments to the interview questions were made after the expert's review. The revised interview questions were piloted to participants of similar characteristics before the actual study.

The interview sessions were conducted via Google Meet online video calls for approximately 30 to 60 minutes. It is the local government regulation that no face-to-face interactions could be carried out during Covid-19 lockdown. The interview sessions conducted using Google Meet platform enabled participants throughout Malaysia to participate in the research. In the transcription, words and lines were written and reaffirmed with the participants to avoid any misconception or absence of data. The transcription was written in verbatim.

E. Research Ethics

The study aims, research tools and research procedure were all explained to these participants before they gave their consent to be involved in this study. Pseudonyms are used to embrace confidentiality. The pseudonyms for the participants are P1-P8.

F. Validity and Reliability

Before the interview session, the interview questions were sent to an expert for a review. The expert has a Doctorate in Philosophy in Teaching English as Second Language (TESL), and has more than 20 years of teaching experience in assessing learners' performance. Triangulation was used for reliability and validity purposes in this study. For triangulation purposes, the researchers collected the data from a variety of sources, such as interviews, open-ended questionnaires and Quizizz results. The transcriptions were returned to the participants for them to check for any errors and misperceptions. The participants validated their responses.

V. FINDINGS AND DISCUSSIONS

Research Question: What are the perceptions of postgraduates majoring in English education towards the module?

All the participants gave positive responses towards the module. They recommended other postgraduates to use English Assessment module; Speaking Assessment to help them in becoming better teachers and assessors. All of the participants agreed that the module is able to facilitate adult learners to become autonomous learners. The results of positive and negative perceptions are summarised in the following paragraphs.

A. Positive perceptions Towards the English Assessment Module; Speaking Assessment for Online Distance Learning (ODL)

The findings of positive perceptions are divided into two parts which are; (1) suitable for adult learners and (2) parallel with the latest pedagogy in Malaysia.

(a). Suitable for Adult Learners

This Online distance learning (ODL) program offered by UKM is a new gateway for adult learners to pursue their Masters while working as they could learn on their own all the materials given to them. Learners who constantly juggle between their career and family responsibilities while doing their Masters could benefit from this teaching and learning approach (Anuwar, 2020). This ODL principle is reflected on the participants' belief. P1 mentioned that, *"So when I looked at the module, I feel like oh yeah this is what I've been looking for. It is not for ODL but for us, we are working but we don't have time to attend because we are juggling with family and work."* P1 is a primary school teacher, agreed that the module is suitable for adult learners who aim to pursue their education while dealing with their career and family matters. ODL is suitable for adult learners because many of them are working adults with various obligations and they must complete reading materials and assignments on their own time, as well as self-assessment and test preparation (Anuwar, 2020). Hence, the Speaking Assessment module has given the opportunity for adult learners to pursue their Masters via ODL approach.

In addition, ODL enables adult learners to go through various learning opportunities and learning settings. ODL gives opportunities for learners with non-education background to study for a new career (Kant & Anjali, 2020). ODL enables learners to learn remotely without being in the same physical classroom with their classmates. P2 mentioned that, *"When it comes to a module, the module is talking to me and guide me indirectly to carry out the assessment. The module helps to have a teacher experience even though it is not there"*. P2 explained that, the Speaking Assessment module is very suitable for ODL among adult learners. This is due to the structure of the module which enables P2 to feel the presence of a teacher. As an adult learner P2 also mentioned that, *"The text is much more engaging like the module is talking to me personally. It is good. it's like reading a book. It is like reading a harry potter book and like ok I'm just imagining. There is no interactive and can only imagine"*. From the excerpt, it is evident that P2 enjoyed the journey of reading the module individually due to its content being delivered in interactive and comprehensive manner.

Another view is the module could enhance learners to be tech-savvy. The Speaking Assessment module enables learners to be more creative in using technology during ODL. ODL is strategically a valuable intangible resource, considering it an innovation or the best-fit technology (Kant & Anjali, 2020). ODL is innovative learning for adult learners to increase their skills in using ODL for the next leap in learning. P5 mentioned that, *"We have so much exposure around us with the smartphones, handphones and everything can display the video to your students and can interact with them in the same way or manner similar to the film. So, yes anyone can use this module, not only English module or anyone else who they think can teach and adapt this module to their students' needs"*. P5 mentioned that, the module is perfect for adult learners with or without a teaching background as they could understand the content of the module. In other words, the module is easy for them to comprehend.

Speaking Assessment Module allows adult autonomous learners to be effective teachers in conducting speaking assessments and activities. P5 also mentioned that, *"This very module is very fluid, dynamic and stretchable. So, this module can help you to develop your assessment, lesson plan, activities and I believe that this module also covers from the beginner to advance learners. You know how to cater the students from the different parts of the activities. I can see*

that there are 2 types of tests, summative and formative assessment and this is very good in keeping them in time." From the excerpt, P5 stated that with the use of the module, she was able to conduct assessments and related activities more effectively. The demand for effective teachers in the 21st- century is to educate students for their development and success in education, life, and job (Padmadewi et al., 2020). Hence, Speaking Assessment Module helps the learners to be effective teachers by adopting 21st-century teaching and learning approaches.

(b). Parallel With the Latest Pedagogy in Malaysia

Pedagogy is the spine of teaching and learning process. The term 'pedagogy' refers to more than just the process and method of teaching in a classroom. It also includes the theories that support the teaching and learning (Usanov & Qayumov, 2020). The learning objectives are delivered using various teaching approaches. Teaching approaches revolve continuously in order to keep abreast with the evolution of the local education system and students' current needs.

The Malaysian Ministry of Education (MMOE) has implemented 21st century pedagogy at primary and secondary schools. MMOE has introduced the Primary School Standard Curriculum (PSSC), Secondary School Standard Curriculum (SSSC), School-Based Assessment (SBA), and *iThink*, as well as training teachers to apply these teaching and learning approaches. This new curriculum helps learners to employ their higher-order thinking skills (HOTS) in a more guided manner.

Despite the pedagogical approaches and framework implemented by the Ministry of Education of Malaysia, some teachers are unable to apply the teaching approaches well in their classroom settings. Many teachers in Malaysia used teaching approaches that fail to develop pupils' higher-order thinking skills and proficiency levels in both native and targeted languages (Yusoff et al., 2018). However, P2 gave a contradicting viewpoint (*... keep your readers updated with the pedagogy. When it comes to language teacher, once you are a teacher, you are always a lifelong learner. You need to read a lot to keep updated*). P2 stated that the Speaking Assessment Module enables to keep the readers updated with the latest pedagogy. P2 further explained that, the module enables readers, teachers and non-teachers to keep aligned with the pedagogy conducted in the current education in Malaysia. P2 also describes that, *"although you are the educator, that doesn't mean educator will pause the learning and the Speaking Assessment Module is equipped with the latest updates in education in Malaysia specifically speaking assessment in Malaysia"*. In enhancing local education standards and meeting the demand of adult learners' learning styles, new pedagogical approaches should be used to help steering the postgraduate learners' learning styles and personalities.

B. Negative Perceptions Towards the English Assessment Module; Speaking Assessment for Online Distance Learning (ODL)

The findings of the negative perceptions are divided into two parts which are; (1) content organisation of the English Assessment Module; Speaking Assessment and (2) absence of speaking assessment for vocational students in Malaysia. The negative perceptions are discussed in the following.

(a). Content Organisation of the English Assessment Module; Speaking Assessment

Content organisation has to be considered to ensure the message is being delivered correctly. The main principles to dictate how the knowledge should be structured are presented in the content organisation techniques (Hotaman, 2020). Good organisation of content ensures the knowledge to be conveyed effectively to the readers.

It is important that the content organisation to flow from known to unknown. The importance of content organisation was indicated by P3 who quoted, *"The organisation might make the learners without teaching experience to have a confusion on how to conduct a speaking assessment"*. From the response, P3 who is a MUET speaking examiner mentioned that the content organisation of the module might cause confusion among readers without teaching experience. P3 was concerned that they might not understand the real situation of speaking assessment if the content is not properly organised. English learning is communicated through the specific features and organization of a content (Dharma & Aristo, 2018). Thus, with the proper organisation of the content, there is a good communication between the reader and the module.

In order to provide a sufficient amount of knowledge, the content must be related to the current situation. The material organisation should be adjusted to the learners' skill level, needs, interests, and social and cultural backgrounds, as well as to contain examples of real language use (Rabbi & Jwa, 2021). P7 stated in the interview, *"The organisation of the content. As for tertiary level, you suddenly focus on IELTS. So that's a big jump there"*. P7 also mentioned that the Malaysian University English Test (MUET) format and rubrics should be taught in the module. It is important to ensure that all readers are able to understand the current scenario of speaking assessments conducted in Malaysia. Readers' cognitive development, age-based learning characteristics and the importance of knowledge influence how information is arranged and content is presented to readers (Hotaman, 2020). Similar to P7's point of view, the content arrangement must be suitable with the readers' background knowledge and assist readers to have good understanding of the module by providing proper content arrangement.

(b). Absence of Speaking Assessment for Vocational Students in Malaysia

The vocational institution in Malaysia provides platforms for students to enhance their hard skills. It allows the students to discover their skills such as technical services, cooking and pastries, tourism and others. However, the downfall of vocational students is they have poor command of English language. The majority of vocational students are less fluent in English and do poorly in their second language competence (Ismail et al., 2018). Thus, vocational students have different pace of learning the English language than conventional school students.

The participants' perceptions indicate that vocational students sit for different types of speaking assessments than regular secondary school students. The issue was highlighted by P6 who stated in the open-ended questionnaire, *"maybe the writer overlooks English assessment in vocational schools"*. P6 mentioned that the module does not have any input on how to conduct speaking assessments for vocational students. P6 (possesses more than 10 years of teaching experience in teaching English language subjects at a vocational school) further explained that vocational students are required to take a different type of English papers than general schools to measure their English language proficiency level. As mentioned in the interview responses, *"For my students, their level is Form 4 but they don't sit for SPM. Instead, they need to take Vocational and Diploma Vocational Malaysia certificate. To prepare them to take both examinations, they need to undergo different type of speaking assessment which is not included in the module"*.

The need of adding the input on speaking assessment for vocational schools is to ensure that readers are able to understand how speaking assessment is conducted in the vocational schools. The setting for speaking assessment in vocational schools is different from other schools. If a student fails to understand English, he or she may find it difficult to comprehend the reading materials and eventually lose interest in the field of study (Ismail et al., 2018). Hence, regular speaking assessment is not conducted on vocational school students to ensure that they do not lose interest in learning English. As mentioned by P6, vocational school students are not required to take Sijil Pelajaran Malaysia (SPM) or also known as the Malaysian Certificate of Education (a public examination for Form 5). They are required to sit for a public examination which is Vocational Certificate and Diploma. According to Arafah (2019), the examination questions must be designed in accordance with the learners' objective and purpose for learning, therefore, different teaching approaches and content should be prepared.

VI. CONCLUSION

In this study, English Assessment Module for Speaking Assessments was conducted using ODL approach among postgraduates majoring in English language. The findings indicate that most participants were able to comprehend the module. The findings provide a discussion on the positive and negative perceptions of the participants. These findings would help the module designer to further improve the existing module. Therefore, it can be concluded that the module only needs some improvements as mentioned in the findings.

Limitations and Further Study

This study only obtained the perception of postgraduates with teaching and non-teaching backgrounds. Therefore, the findings could only be applied to students who had the same traits as those indicated in the research. These results could not be generalised to the entire English major population. Furthermore, only postgraduates were chosen as respondents. In order to generalise the findings, research needs be conducted with a greater number of students from different courses and universities.

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APPENDIX 1

CEFR Global Scale		
Language user	Level	Descriptors (There are also detailed 'Can Do' statements for different language skills, grammar and vocabulary)
PROFICIENT USER	C2	Can understand with ease virtually everything heard or read. Can summarise information from different spoken and written sources, reconstructing arguments and accounts in a coherent presentation. Can express him/herself spontaneously, very fluently and precisely, differentiating finer shades of meaning even in more complex situations.
	C1	Can understand a wide range of demanding, longer texts, and recognise implicit meaning. Can express him/herself fluently and spontaneously without much obvious searching for expressions. Can use language flexibly and effectively for social, academic and professional purposes. Can produce clear, well-structured, detailed text on complex subjects, showing controlled use of organisational patterns, connectors and cohesive devices.
INDEPENDENT USER	B2	Can understand the main ideas of complex text on both concrete and abstract topics, including technical discussions in his/her field of specialisation. Can interact with a degree of fluency and spontaneity that makes regular interaction with native speakers quite possible without strain for either party. Can produce clear, detailed text on a wide range of subjects and explain a viewpoint on a topical issue giving the advantages and disadvantages of various options.
	B1	Can understand the main points of clear standard input on familiar matters regularly encountered in work, school, leisure, etc. Can deal with most situations likely to arise whilst travelling in an area where the language is spoken. Can produce simple connected text on topics which are familiar or of personal interest. Can describe experiences and events, dreams, hopes & ambitions and briefly give reasons and explanations for opinions and plans.
BASIC USER	A2	Can understand sentences and frequently used expressions related to areas of most immediate relevance (e.g. very basic personal and family information, shopping, local geography, employment). Can communicate in simple and routine tasks requiring a simple and direct exchange of information on familiar and routine matters. Can describe in simple terms aspects of his/her background, immediate environment and matters in areas of immediate need.
	A1	Can understand and use familiar everyday expressions and very basic phrases aimed at the satisfaction of needs of a concrete type. Can introduce him/herself and others and can ask and answer questions about personal details such as where he/she lives, people he/she knows and things he/she has. Can interact in a simple way provided the other person talks slowly and clearly and is prepared to help.

Source: Ministry of Education of Malaysia, Teachers' Guide in Implementing The CEFR-Aligned Curriculum.

APPENDIX 2

Assigned quiz

CHAPTER 9: SPEAKING ASSESSMENT [Edit](#)

November 19th 2021, 7:52 AM (a month ago)

[View quiz](#) [Flashcards](#)

Accuracy 49% Questions 14 Participant Attempts 10

[Participants](#) [Questions](#) [Overview](#) [Topics](#) [Print](#) [Download](#)

6. Multiple-choice 1 minute

Q. "Able to use language as interpersonal skills, humour in a conversation and participate in a meaningful discussion."

Based on the excerpt above, which is the correct speaking level?

answer choices

☐ Extensive ☐ Interactive ☐ Responsive

7. Fill-in-the-Blank 1 minute

Q. CEFR scales begin with A1 is the lowest band and C2 is the highest band. These criteria are used by the assessor to evaluate what the students _____ during the assessment.

answer

> can do

8. Multiple-choice 1 minute

Q. "I can connect phrases in a simple way in order to describe experiences and events, my dreams, hopes and ambitions. I can briefly give reasons and explanations for opinions and plans. I can narrate a story or relate the plot of a book or film and describe my reactions."

Based on the excerpt above, which of the following is the correct CEFR level?

Participant	Score	Accuracy	Attempts	Correct	Wrong	Skipped	Action
I2	13970	100%	14	14	0	0	Email to Parent
ul	9410	71%	10	7	3	0	Email to Parent
usof	8750	71%	10	7	3	0	Email to Parent
mp	7670	71%	10	7	3	0	Email to Parent
mani	6820	64%	9	6	3	0	Email to Parent
	2740	29%	4	1	3	0	Email to Parent
np	1450	14%	2	1	1	0	Email to Parent

Participants' Self-assessment; Quizziz

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Computer-Assisted Interpreting Tools: Status Quo and Future Trends

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Abstract—Computer-assisted interpreting (CAI) tools have the potential to benefit the interpreting profession and to improve its ecosystem considerably. Academic interest in this field has intensified in recent years. However, there have been no thorough analyses of the definitions and classifications of CAI tools or of the empirical studies on the subject. This study overviews CAI tools holistically. It describes advances as well as gaps that remain to be filled. It also provides an in-depth examination of the status quo and suggests potential avenues for improvement. The article begins by distinguishing between CAI tools in the broad sense and CAI tools in the narrow sense. By bridging the conceptual gaps between the two, we propose a unified description and a categorisation that reflects the main features of CAI tools. This comprehensive review analyses 27 empirical studies and examines the manner in which CAI tools affect interpreters' performance. Since the influencing factors that have been identified in previous experiments vary between interpreters-related (e.g. interpreters' profiles) and settings-related (e.g. reference information display modes), the contribution of CAI tools to overall interpreter performance can be different. Product-driven, practice-driven, and process-driven studies are identified as future trends in studies of CAI tools.

Index Terms—computer-assisted interpreting tools, interpreting, empirical studies, automatic speech recognition, state of the art

I. INTRODUCTION

Recent years have seen scholars and practitioners take more interest in the role of technology in interpreting. Several scientific books and papers, including *Interpreting and Technology*, *The Role of Technology in Conference Interpreting Training* (Melchor et al., 2020), and *Computer-Assisted Simultaneous Interpreting: A Cognitive-Experimental Study on Terminology* (Prandi, forthcoming), have been published. The Knowledge Centre on Interpretation at the European Commission has created a research and technology space to promote the use of technology in interpreting. Several European higher education institutions have introduced master's degrees in Technology for Translation and Interpreting that focus on information and communication technology. Translating and the Computer, which is organised by The International Association for Advancement in Language Technology, and Interpreting and Technology: Interplay and Transformation, which was convened by Hong Kong Baptist University in 2022, are two of several conferences that focus on technology in translation and interpreting.

Currently, interpreting is undergoing a technological shift, and technology-afforded interpreting may change both the interpreting ecosystem and its socio-economic aspects (Fantinuoli, 2018c, p. 3). Fantinuoli wrote that three prominent technologies will play a central role in this technological shift: computer-assisted interpreting (CAI), remote interpreting (RI), and machine interpreting (MI). As far as CAI is concerned, Pöchhacker (2016, p. 184) indicated that speech and text processing technologies have the potential to benefit both simultaneous and consecutive interpreting. These technologies include applications that are based on automatic speech recognition (ASR; e.g., term extraction from source speech and real-time transcription). Despite growing interest in CAI tools, few have focused on their definition or the analysis of empirical studies on the subject.

This study makes three contributions to the field: 1) it proposes a new definition and categorisation of CAI tools by bridging conceptual gaps and by formulating inclusion and exclusion criteria for definitional and taxonomical purposes, 2) it outlines a framework for current empirical studies of CAI tools by considering a wide range of databases and by developing a comprehensive parallel comparison, and 3) it predicts future trends in studies on CAI tools on the basis of the progress that has been made and by reference to gaps in existing research. Our aim is to draw academic attention to this topic. This would give a strategic direction to future studies and raise awareness of professional and scientific research on CAI tools.

In order to meet these objectives, we sought to answer the following research questions:

- 1) How are CAI tools defined and categorised?

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- 2) What empirical studies on CAI tools have been concluded, and what do they indicate?
- 3) What needs to be done to improve research on CAI tools?

II. CURRENT DEFINITION AND CATEGORISATION

Unlike the literature on CAT tools, which has been developed over several decades, research on CAI tools is still in its infancy. In the early 2010s, scholars referred to this type of tool as “conference-interpreting information and communication technology” (ICT; Berber-Irabiien, 2010). Later, the term “technology tools for interpreters” (Pastor et al., 2014) gained traction. Pöchhacker (2015) described these tools as technologies that aid interpreters or as forms of computer-aided interpreting (p. 412). In recent years, Fantinuoli’s research (2016, 2018a, 2018b; Fantinuoli & Prandi, 2018) has made a significant contribution to the definition of CAI tools. He proposed that ICTs, as used in interpreting, can be divided into process-oriented and setting-oriented technologies (Fantinuoli, 2018a). The latter, such as booth consoles, RI devices, and training platforms, primarily influence external conditions; the former can be called CAI tools. According to Fantinuoli (2018a),

CAI tools are computer programs specifically designed and developed to assist interpreters in at least one of the different sub-processes of interpreting, for instance, knowledge acquisition and management, lexicographic memorisation and activation, etc. (...) [T]hey are an integral part of the interpreting process and are directly linked to and might have an influence on the cognitive processes underlying the task of interpreting, for example, the cognitive load distribution between different tasks during simultaneous interpreting. (p. 155)

Fantinuoli’s definition treats CAI tools as an integral part of interpreting and emphasises their functionality in interacting with the corresponding cognitive processes. Although this definition has been cited repeatedly, there is still disagreement about the range and scope of CAI tools. In general, a distinction can be drawn between *CAI tools in the narrow sense* and *CAI tools in the broad sense*, as seen in Figure 1. Fantinuoli (2018a), a scholar who focused on the former category, argued that CAI tools should usually be called “terminology management software” or “corpus-based CAI tool specifically developed to support interpreters during the preparatory phase” (p. 161). He distinguished between CAI tools on the bases of architecture and functionality, writing of first-generation and second-generation tools (Fantinuoli, 2018a, p. 164). First-generation tools were proposed more than a decade ago, while second-generation tools reflect a holistic approach to terminology and knowledge in interpretation tasks. The features that are embedded in them provide advanced functionalities that extend beyond basic terminology management. The examples include InterpretBank, Intragloss, and other corpus-based tools. Fantinuoli and his colleague (Fantinuoli & Montecchio, 2022) also argued that AI-enhanced CAI tools could accommodate more complex and context-based natural language processing (NLP) features. Prandi (2020) adopted a similar view and conducted several empirical studies (2015, 2018). The two senses of the term “CAI tool”, their most prominent instantiations, and the relevant proposals are shown in Figure 1.

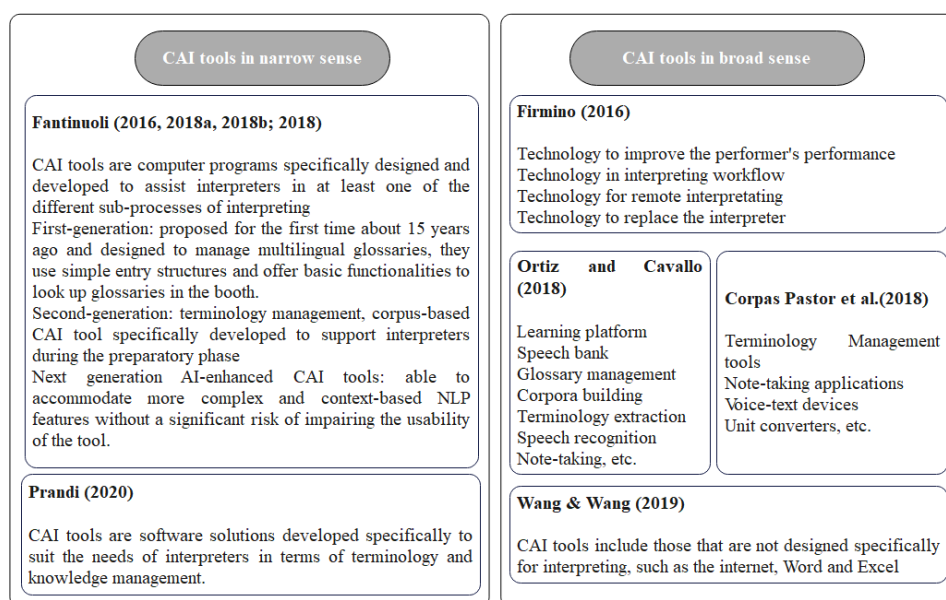


Figure 1. Main Trends and Recent Definitions or Categorisations of CAI Tools

As for CAI tools in the broad sense, Gloria Corpas Pastor and her colleagues classified them into three categories (Pastor et al., 2014): terminology lookup tools, such as InterpretBank and Interplex UE; unit converters, such as ConvertUnits and Convert; and corpus management tools (CMT). Note-taking software, voice-recording applications, and similar technologies can also be considered CAI tools in the broad sense. Pastor (2017) subsequently refined her categorisation and identified five types, namely terminology management software, note-taking tools, speech-to-text

converters, CAIT tools, and other assistance applications. The following year, she made further changes (Pastor, 2018). The final set of categories includes terminology management tools, note-taking applications, voice-text devices, and unit converters. CAIT tools were removed from the categorisation, and voice-text devices received more attention.

Other taxonomies also pertain to CAI tools in a broad sense (Firmino, 2016; Ortiz & Cavallo, 2018; Wang & Wang, 2019). Firmino (2016) defined four kinds of interpreting technologies: technologies that improve interpreters' performance, including training systems, search tools, digital databases, and audio editing and recording software; technology for interpreting workflows, such as online dictionaries, online encyclopaedias, personal digital glossaries, and speech recognition software; RI software; and MI software. Ortiz and Cavallo (2018) listed 40 CAI tools and identified 24 as being in current use and receiving regular updates. Among them, 10 had been designed specifically for interpreters, while the other 14 were suitable for general use. The 24 tools were divided into 11 categories on the basis of their primary function. Thus, the tools can be training materials, speech banks, learning platforms, glossary management tools, corpora building tools, terminology extraction tools, speech recognition tools, note-taking applications, audio and video conferencing tools, pieces of automatic text translation software, and speech-to-speech systems. Wang and Wang (2019) experimented with an automatic speech translation (AST) CAI tool to assess the impact of CAI tools on consecutive interpreting (AST is described in greater detail in Section VI). They concluded that the category of CAI tools should be extended to tools that were not designed specifically for interpreting, such as the internet, Word, and Excel.

III. CONCEPTUAL GAPS: DIVERGENCES AND LIMITATIONS

After reviewing the primary definition and the categorisations of CAI tools in the narrow and the broad sense, we found that the answers that scholars give to various questions differ. These differences, in turn, have led to variations in scope and categorisation, which are shown in Table 1. Table 1 lists key differences in the answers to three questions and points to several advantages and disadvantages of each approach.

TABLE 1
DIFFERENT OPINIONS ON THE DEFINITION AND CATEGORISATION OF CAI TOOLS

Must CAI tools be designed specifically for interpreting?	[Yes]	In Fantinuoli's opinion (2016, 2018a), this question must be answered in the affirmative.
	[No]	Pastor (2017, 2018, 2021), Firmino (2016), and Ortiz and Cavallo (2018) posited that CAI tools need not be designed specifically for interpreting and can be devices or note-taking systems.
Can CAIT, RI, audio and video conference software, and search engines be seen as CAI tools?	[Yes]	In 2017, Pastor included CAIT tools in the category of CAI tools. Ortiz and Cavallo (2018) categorised RI, audio and video conference software, search tools, and CMT as CAI tools.
	[No]	In 2017, Pastor removed CAIT tools from the categorisation. In Fantinuoli and Prandi's opinion (2018), CAIT, RI, audio and video conference software, and search engines do not belong to this category (p. 167).
Is ASR and AST software a CAI tool?	[Yes]	Several empirical studies (Lin, 2013; Wang & Wang, 2019; Zhang, 2021; Zhou, 2019), which are reviewed in the section that follows, treat ASR and AST as CAI tools. Using such software for interpreting is becoming common among Chinese interpreters and has been studied since 2013.
	[No]	Several scholars (e.g., Defrancq & Fantinuoli, 2021; Pisani & Fantinuoli, 2021) have tested the number rendition accuracy of ASR technology in simultaneous interpreting; in their view, ASR software is not a CAI tool when used in isolation because it is not specifically designed for interpreting.

These differences in definition and categorisation are attributed to the late start of the development of CAI tools, which has resulted in a limited number of practical and theoretical studies on this topic. It is thus unsurprising that no scholarly consensus has emerged so far. However, technological advances and the wider availability of tools for interpreters mean that the ambiguous inclusion and exclusion criteria that are used to define CAI tools can obstruct future research efforts. Unequivocal definitions and categorisations of CAI tools should be prioritised.

IV. A PROPOSED SOLUTION: A NEW DEFINITION

The literature that we outlined in the preceding pages, as well as certain practical considerations, prompted us to attempt to bridge the gap between CAI in the narrow and the broad sense and to propose a unified definition that addresses the questions that we formulated above.

CAI tools are pieces of computer software, mobile phone applications, or digital devices that can be used during the interpreting process to reduce the cognitive stress that interpreters face and to enhance overall processing capacity. They are an integral part of the interpreting process. They are also directly linked to and might positively affect the cognitive processes that underlie the task of interpreting by reducing working-memory stress, eliminating production difficulties, and such. This definition accounts for the three main features of CAI tools which are illustrated in Figure 2.

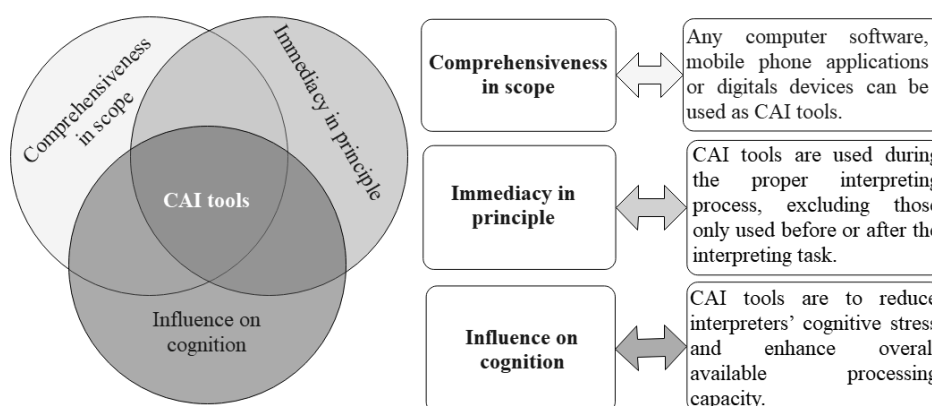


Figure 2. Main Features of CAI Tools and Explanations

A. *Comprehensiveness in Scope*

According to this definition, any tool that can lessen the interpreter's cognitive burden during an interpreting task can be seen as a CAI tool. This definition is consistent with the definition of CAT tools. As Bowker (2002) wrote, "CAT technology can be understood to include any type of computerised tool that translators use to help them do their job" (p. 6). According to O'Hagan (2011), "CAT tools range from general-purpose applications such as word-processors, optical character recognition (OCR) software, Internet search engines, etc., to more translation-oriented tools such as multilingual electronic dictionaries, corpus analysis tools, terminology extraction and terminology management systems" (p. 48). Thus, technologies like digital dictionaries, terminology management tools, note-taking software, MI, unit converters, ASR software, and devices are all CAI tools. Early wrist-borne and eyeglass-based real-time translation applications are now available. It is highly probable that such devices will be included in the set of CAI tools in the future.

B. *Immediacy in Principle*

The factor that distinguishes interpreting from other types of translational activity most clearly is immediacy. Pöchhacker (2016) reformulated Kade's definition as follows: "Interpreting is a form of translation in which a first and final rendition in another language is produced based on a one-time presentation of an utterance in a source language" (p. 10). Interpreting is therefore an immediate translational activity that is performed in real-time and which is intended for immediate use (*ibid.*, p. 11). The definition that we propose emphasises the adoption of CAI tools during the interpreting process, demonstrating their immediacy principle. Platforms or resources that are used exclusively for training and not during interpreting tasks are therefore excluded.

C. *Influence on Cognition*

The differences between interpreting and translation have to do with the cognitive stress that interpreters face under time pressure (Gile, 2009, p. 3). Thus, one critical difference between CAI tools and CAT tools is that the former reduces cognitive stress. The impact of CAI tools on cognitive processes can be multi-dimensional. For instance, the use of terminology management tools during interpreting tasks can expand interpreters' productive capacity but may also lead to simultaneity, which increases cognitive pressure. Therefore, the overall effect of CAI tools on different interpreting tasks still needs to be investigated. The criteria that we formulated here exclude setting-oriented or RI technologies, such as headsets, telephones, and internet and video conferencing, because they exert a substantial influence on the medium or environment of interpreting but not on the cognitive effort that it entails.

V. CATEGORISATION OF CAI TOOLS

Our definition emphasises the practical use of CAI tools rather than the purpose of their design. The definition creates an explicit boundary between CAI tools and non-CAI tools, it reflects findings from the literature, and it accommodates the three main features of CAI tools that we outlined. The comprehensiveness of this definition enables the objects and subjects of research to be expanded, enriching CAI-related research and presenting new opportunities to the interpreting profession and ecosystem. Drawing on this unified definition, we propose to categorise CAI tools and their expanded range as a part of ICT for interpreting, as shown in Figure 3.

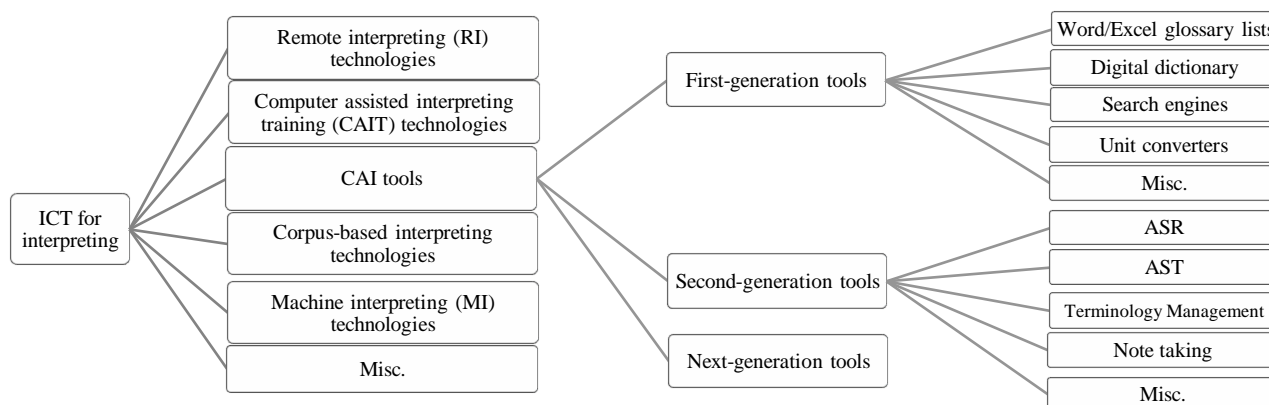


Figure 3. Categorisation of CAI Tools

Fantinuoli (2018c, p. 3) identified the three main domains of interpreting technology as CAI, RI, and MI. The three main areas of interest in the field of interpreting ICT are RI, CAIT, and CAI. Most academic studies concentrate exclusively on the first two (Fantinuoli, 2018a). We consider five main types of ICT for interpreting: RI, MI, CAIT, CAI and corpus-based interpreting. The first four were mentioned by Fantinuoli (2018a, 2018b); we add corpus-based interpreting technologies, which have gained traction over the last few years (Bendazzoli et al., 2018).

As for the classification of CAI tools, we agree with Fantinuoli (2018a; Fantinuoli & Montecchio, 2022) that they can be categorised into different generations. Our taxonomy, however, is slightly different. In our view, first-generation CAI tools are relatively conventional CAT tools that have existed for decades and are used to support the process of interpreting. Examples include digital dictionaries, Word or Excel glossary lists, search engines, and such like. Since most of these tools are not designed specifically for interpreting nor are sensitive to the time constraints of interpreting, their influence is limited, and most interpreters are reluctant to use them.

Second-generation CAI tools account for the immediacy of interpreting. They include ASR software, AST software, terminology management tools, note-taking applications, and devices like Notability, LectureNotes, and so on. Note-taking applications or devices can play digital recordings of source speech as well as provide other digitalisation functionalities. Interpreters use these second-generation tools more frequently than first-generation tools. All these tools, irrespective of whether they are specifically designed for interpreting, can, to a certain degree, expand the processing capacity of interpreters. However, adoption rates are still low, and there is a lack of empirical studies that test their efficiency. As for next-generation CAI tools, we second Fantinuoli and Montecchio's (2022) opinion that AI-enhanced CAI tools could accommodate more complex and context-based NLP features. The next generation of CAI tools will be more intelligent and more accessible to interpreters, which means that more professionals are likely to adopt them.

VI. EMPIRICAL STUDIES OF CAI TOOLS

When we searched for English-language empirical studies on interpreting with CAI tools on Google Scholar and Web of Science, we identified seven articles that were published in the past 10 years (Defrancq & Fantinuoli, 2021; Desmet et al., 2018; Fantinuoli & Montecchio, 2022; Pisani & Fantinuoli, 2021; Prandi, 2015, 2018; Wang & Wang, 2019). Most focus on the adoption of InterpretBank. Then, we expanded our research to the CNKI database, using Chinese to conduct a systematic review of all empirical studies that are related to CAI tools. We found 20 articles or theses that had been published between 2012 and 2021. All were only indexed on CNKI or other Chinese databases. The articles in question had not been cited frequently in papers that were indexed on popular English-language databases. Incorporating these articles into the present study increased our knowledge of CAI tools and their implications for the profession. As far as we know, the present article is the first attempt to review all of these CNKI CAI-related articles comprehensively and to link mainstream English papers to Chinese ones.

In total, we analysed 27 empirical studies. The experiments in question reflect the use of diverse software products. For example, the authors of 11 of the studies had used the products of iFlytek (a Chinese ASR company) and its ASR-related software, such as iFlyrec, iFlytek ASR, iFlynote, or iFlytek Interpreting Assistant. Six of the experiments are based on InterpretBank, two are based on the Dragon Nuance Natural Speaking ASR software, and eight report on the use of other simulation systems (such as systems using PPT or videos to simulate the ASR software).

Although these CAI tools have various brands and display modes, their functions, as far as they pertain to interpreters' workflows, are similar. Their display modes can be divided into four types, as shown in Figure 4, namely 1) an ASR system that displays the whole source text that is recognised; 2) an AST system that integrates cascade ASR and machine translation systems, displaying complete translations of target texts; 3) systems that show both the source text and the target text, usually a combination of ASR and AST; and 4) systems that only show parts of texts, such as terms, numbers, or names. In Figure 4, the example of interpreting from English to Chinese illustrates the workflows of these CAI tools and the four main display modes. The display panels in Figure 4 mimic real-life recognition functions, with

identified content from a speech in black and the last recognised sentence shaded. The grey colour means that the text that is displayed is provisional rather than final.

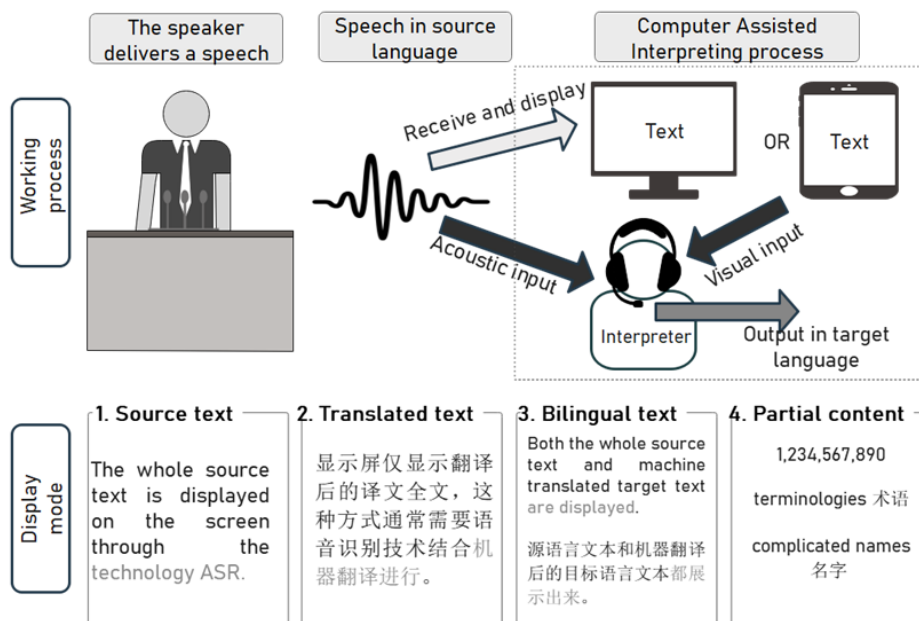


Figure 4. An Example of CAI Workflow and the Display Mode of a CAI Tool

We present the main findings from these studies, which reflect three main arguments.

A. CAI Tools Can Improve the Accuracy With Which Interpreters Render Numbers or Terms

A total of 15 out of the 27 empirical studies mentioned improvements in this dimension; four experiments (He, 2018; Ma, 2020; Xiang, 2018; Xu, 2015) had been conducted by using iFlytek ASR or iFlynote ASR software for Chinese-to-English simultaneous interpreting (SI). Their authors concluded that the participants had benefited the most from the accuracy of the numerical and terminological output of the software. Two other experiments (Li, 2021; Sun et al., 2021) explored the impact of ASR on English-to-Chinese SI. Sun et al. (2021) observed an overall improvement in number rendition accuracy, while S. Li (2021) noted that average number rendition accuracy increases by 19% when the screen displays the whole source text. In consecutive interpreting (CI) the advantages of using CAI tools were also observed, such as the work on Chinese-to-English CI by Zhu (2015) and Qin (2019), that on Japanese-to-Chinese CI by Bu (2021), and others. Other studies also report positive outcomes. For example, in SI, a number recognition mock-up system precipitated a 30% gain in the accuracy of number interpreting (Desmet et al., 2018). The same metric increased by 22.5% for SI from English to Dutch (Defrancq & Fantinuoli, 2021) and by 41.5% for SI from English to Italian (Pisani & Fantinuoli, 2021). Prandi (2015), Zhang (2021) and Zhou (2019) tested the performance of InterpretBank in SI and concluded that the software helps interpreters to render terms more accurately. CAI tools' facilitation to interpreters' rendition is for two reasons. Firstly, the tool is attuned to the intuitive observations of interpreters. Secondly, the rendering of both numbers and terms is more cognitively demanding and calls for the adoption of specific strategies on the part of interpreters (Gile, 2009; Setton & Dawrant, 2016). The tool reduces those loads and enables interpreters to focus on other cognitively demanding tasks.

B. The Impact of CAI Tools on Interpreters' Overall Performance Is Subtle

Although CAI tools can, to some extent, facilitate the rendition of numbers and terms, there is no consensus on their influence on overall interpreting performance. Several studies report an apparent delay. He (2018) found that delaying ASR results by more than 5 seconds affects performance negatively. Ma (2020) estimated ASR average display latency at 4.5 seconds and reported on a significant delay in production for all participants. Zhang (2020) wrote that participants who use ASR exhibit considerably higher latency. Meanwhile, they are generally inferior in terms of fluency and more likely to make false starts, hesitate, and use filler words. Some authors adopt a neutral stance on the impact of CAI tools. For example, Wang and Wang (2019), who experimented with English-to-Chinese CI using the AST system, found that the average accuracy and fluency diverged between different interpreters. Xiao and Wang (2020) conducted a large experiment with 177 third-year undergraduate students who spoke Chinese as a native language and who were expected to major in English in the near future. They had just attended an introductory class on interpreting skills. The authors concluded that the CAI tool had no significant positive or negative influence on performance. However, the literature is not univocal. For example, Zhou (2019) was convinced that InterpretBank improves overall performance, even though it affects the renditions of some participants negatively. According to Sun et al. (2021), participants who use iFlytek Interpreting Assistant generally perform slightly better than participants who do not. The same positive results have also

been observed in some CI studies. Li (2016), drawing on an English-to-Chinese CI experiment, concluded that participants who use ASR take fewer notes and achieve scores that are 30% higher than those of participants who do not use the tool. In a similar experiment, Gao (2018) found that ASR improves the performance of all participants and reduces note-taking by 10%. Liu (2019), in a Russian-Chinese CI experiment that involved using a piece of ASR software called Dictate, found that users outperformed non-users by 20%.

C. Several Factors Can Influence the Effect of CAI Tools on Interpreters' Performance

The precision and latency of ASR are the most commonly cited influencing factors. According to Lin (2013), if speech recognition software has a precision rate of below 85%, interpreter performance deteriorates. Conversely, when the precision rate is above 95%, reaction times and latency are lower than when no CAI tool is used. When display latency exceeds 4 seconds, performance declines. In his opinion (2018), when the delay exceeds 5 seconds, performance is affected negatively. In Xiang's study (2018), the maximum ASR latency was one or two sentences, which, given the average ear-voice span, is too long, causing the tool to become a distraction rather than a prop. Qin (2019) argued that incorrect recognition harms performance because interpreters tend to over-rely on the information that is displayed. The interpreters' profiles can also influence overall performance. Zhu (2015), Xiang (2018), and Wang and Wang (2019) argued that interpreters with better sight interpreting skills or higher language proficiency benefit more from CAI tools. In contrast, Desmet et al. (2018) and Qin (2019) took the view that individuals who score poorly without support or who are low-to-intermediate-level interpreters benefit the most from access to CAI tools. Directionality can also be problematic. Shen (2014) observed that in English (Language B) to Chinese (Language A) SI, most participants perform worse with ASR, while in Chinese-to-English SI, most participants perform better with ASR. Display mode is another relevant factor. According to Lin (2013), fidelity is at its highest when the text display mode is bilingual, reaction times are lowest when the source text is displayed, and verbal expression is superior, relative to the other two options when the target text is shown. Language pairs, accents, speed of delivery, and such like can also influence interpreting with CAI tools.

VII. FUTURE TRENDS

It is evident from the preceding section that academic and professional interest in CAI tools has intensified. However, no clear conclusions have been drawn about the impact of CAI tools and the factors that influence it. Therefore, we would like to propose three avenues for future research on CAI tools, namely product-driven, practice-driven, and process-driven research, as shown in Figure 5.

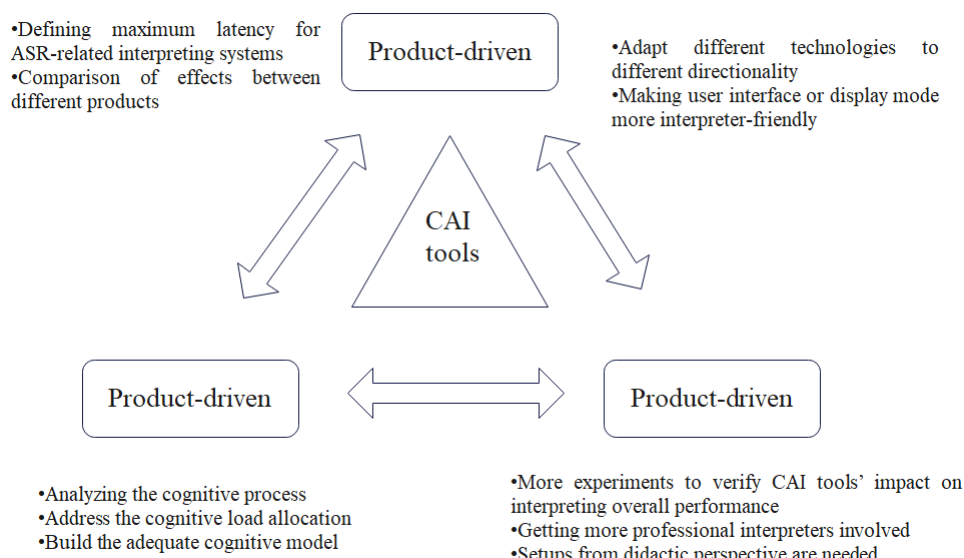


Figure 5. Future Trends for CAI Tools-related Studies and Example Topics

A. Product-Driven Studies That Account for the Perspective of Users

The authors of four of the 27 empirical studies used InterpretBank with manual lookup functions for terms, while the other 23 involved ASR technology. Many in the interpreting profession and its ecosystem have high expectations of ASR technology. The most recent versions of CAI tools, such as InterpretBank, integrate ASR. However, numerous participants in empirical studies have identified problems with ASR systems, including long latency, insufficient precision when delivery is rapid or accented, volatile effects that vary with directionality, and distraction due to display modes that are not suitable for interpreters. Several attempts have been made to solve those problems. For example, Gaber et al. (2020) endeavoured to develop an accurate ASR tool for *ad hoc* corpus compilation and term extraction from video recordings of speeches by conducting a comparative study of nine ASR tools and by using data on several

topics, while Fantinuoli and Montecchio (2022) conducted an empirical experiment to measure the maximum acceptable latency of an automatic suggestions feature for simultaneous interpretation. The results indicate that interpreters can integrate suggestions *ad hoc* by extending their ear-voice span to 2 seconds without compromising the quality of their rendition and to 3 seconds without any significant disruption. We expect that more studies will be conducted to improve and supplement products that are related to CAI tools.

B. Practice-Driven Studies Based on Empirical Experiments

It is possible to identify gaps in the conclusions of the empirical studies that were presented above. Firstly, given that many investigators believe the positive influence of CAI tools on partial content rendering, i.e., rendering of numbers or terms, and that the impact of technology on the process as a whole remains controversial, more targeted experiments can be conducted to test the conditions under which the performance of CAI tools improves. Secondly, all 27 empirical studies were conducted with current or recently graduated MA students in interpreting or other language-related fields. None involved professional interpreters. Since some studies report that CAI tools have a better effect on interpreters with better sight interpreting skills or higher language proficiency (Xiang, 2018; Xiao & Wang, 2020; Zhu, 2015) and others report the opposite result (Desmet et al., 2018; Qin, 2019) that low-to-intermediate-level interpreters benefit the most, it may be expected that more experiments with experienced professional interpreters will be conducted so as to resolve the contradiction. Finally, only one didactic experiment (Prandi, 2015) has been conducted. Students should gain more practical experience with CAI tools. Future studies could focus on the role of CAI tools in interpreting pedagogy and practice in order to bridge a gap that has been identified by several surveys (Fantinuoli & Prandi, 2018; Riccardi et al., 2020), namely that CAI tools do not receive sufficient coverage in interpreting courses.

C. Process-Driven Studies That Account for Cognitive Loads

Several experiments (Bu, 2021; Lin, 2013; Zhang, 2020) have shown that ASR errors are associated with interpreter mistakes and that long latencies are associated with delays in the output of interpreters. This correlation indicates that it is the eye that leads the ear when one is interpreting with CAI tools, which is consistent with Chmiel et al.'s (2020) SI-with-text experiment. They found that interpreters focus more on the visual modality than on the auditory one. Although the conclusions are similar, the reasons differ depending on whether one is interpreting with CAI tools or conducting SI with text. In SI with text, interpreters may not interact with the text all the time, as Gile (2009) pointed out, "speakers often deviate from the written text by adding comments and changing or skipping segments. When interpreters focus on the written text, they may miss these changes" (p. 182). When one is interpreting with CAI tools, interpreters interact with both the speaker and the speech, as the real-time transcription of a speech is shown, and the language tends to be more colloquial than that which is found in written texts. The most widely cited cognitive models of interpreting, such as the effort model (Gile, 2009) and the cognitive load model of simultaneous interpreting (Seeber & Kerzel, 2012), do not, strictly speaking, apply to CAI tools, creating room for further research. Prandi (2018) advanced hypotheses on SI with CAI tools and suggested that eye-tracking measures or other process-related studies are necessary to gain further insights into the cognitive load.

VIII. CONCLUSION

By presenting a review of the most recent definitions and categorisations of CAI tools, this paper identified a distinction between CAI tools in the broad sense and CAI tools in the narrow sense. We found several motivational and conceptual differences between the two, which pertain to questions such as whether a CAI tool is specifically designed for interpreting, which phase a CAI tool is usually used in, and such like. Since these differences result in ambiguous inclusion and exclusion criteria, which might obstruct research on CAI tools, we suggested a unified definition and categorisation of CAI tools. The unified definition captures the main features of the technology as used in interpreting, such as comprehensiveness in scope, immediacy in principle, and influence on cognition. Based on this definition, we demarcated the set of CAI tools explicitly and classified them as first-generation, second-generation, and next-generation tools. Among the most frequently used second-generation tools, we focused on ASR software, AST software, terminology management tools, and note-taking applications or devices. This new definition and categorisation lay a clearer foundation for future research and expands the ecosystem in which CAI professionals develop.

To understand how CAI tools assist interpreters, we examined 27 empirical studies that have been published over the past 10 years. We collected them from both English and Chinese databases and conducted a comprehensive review of the field. Although there is no consensus about the contribution of CAI tools to interpreters' overall performance, many studies indicate that CAI tools may help to improve the accuracy with which interpreters render numbers and terms. The findings also reveal a strong correlation between the overall impact of CAI tools and interpreter profiles, ASR latency, the manner in which reference information is displayed, directionality, and so forth. These findings and the results from past experiments indicate that further research is needed to identify the conditions under which the effectiveness of CAI tools can be maximised. Accordingly, we propose three future directions for studies on CAI tools. We believe that scholars should conduct more product-driven studies that account for user perspectives, more practice-driven studies that are based on empirical experiments, and more process-driven studies that account for cognitive loads.

In conclusion, this study demonstrated that empirical research on the impact of CAI tools on overall interpreter

performance has yielded inconclusive results despite the potential of those tools to improve content delivery accuracy at least partially. Further research is needed to identify the conditions or factors that can maximise the effectiveness of CAI tools. To the best of our knowledge, the present study is the first comprehensive review of studies on CAI tools. We strove to arrive at a profound understanding of the status quo and trends in the field by producing a holistic and insightful representation of CAI tools. Since we could only review studies in English and Chinese, we hope that scholars who speak other languages will contribute to this promising research project.

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Utilizing Dogme Approach to Promote EFL Learners' Oral Skills at the Tertiary Level

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Abstract—This research was prompted by the discovery of communication hurdles in EFL programs at Saudi universities. Professors and students have observed a lack of effective communication; therefore, innovative pedagogies that can increase teacher-learner communication are urgently needed. Using a questionnaire to collect data from EFL professors, this study applies the analytical research approach to achieve its conclusions. The vast majority of respondents agreed that the Dogme approach in EFL classes is highly significant in a variety of ways, including enhancing rapport between instructors and students as well as between students themselves, promoting interaction, enhancing communication skills, and encouraging students to ask open-ended questions. The study concludes by proposing methods to create a more communicative learning environment, such as using warm-up oral questions, assessing learners' comprehension through oral questioning after each learning outcome, and employing the Dogme approach as a motivating tool to ensure that learners participated in achieving the intended learning outcomes.

Index Terms—pedagogy, communicative proficiency, analogy, emergent language, non-material-driven learning

I. INTRODUCTION

The debate over the most effective pedagogy and instructional methods for students in general and language learners in particular is ongoing. This has resulted in the formation of an eclectic teaching method, which attempts to include ideas, style, or taste from a range of sources; in other words, to select the most effective elements from many teaching philosophies and use them in language learning sessions.

As a result of the unsatisfactory learning outcomes, it is probable that both language instructors and students were discontent with the coursebooks utilized in language learning contexts. Numerous educational experts have addressed and disputed the question of whether or not to use textbooks. In 2000, Thornbury proposed for the first time a recently developed concept known as the Dogme approach or teaching unplugged. Relevance, effectiveness, instructors' and students' views, as well as its practicability and applicability in English language teaching and learning should all be the subject of in-depth research.

A. Literature Review

Numerous linguists, academics, and educators from around the world have studied and investigated English as a foreign language in an effort to produce results that would better serve and support both learners and teachers in developing an effective learning environment.

In 2000, Thornbury introduced the "Dogme" teaching approach, among other methods. According to Scott Thornbury, the teaching method Dogme for EFL was influenced by the Danish film 95 movement. The concept of Dogme teaching was named after the Dogme 95 film movement, which was founded by Larsen Trier with the intention of liberating cinema from artificial skills and restoring it to its natural mode, focusing on the theme and the inner actions of actors/actresses and excluding unreal acting practices. In language courses, Dogme calls for the use of minimal or no textbooks and emphasizes interaction between students and dialogue between learners and instructors. Thornbury (2000) said that the field of English language teaching was oversaturated with resources because there was insufficient time for discourse.

This approach focuses on non-material-driven lessons, so the insights embedded in its unique learning style are based on encouraging EFL learners to produce language based on their own topic choices without the use of coursebooks in the classroom. As a result, emergent language is required for speaking tasks/activities, with the teacher prompting and scaffolding the scene and discussions in free communicative and collaborative contexts.

B. Speaking Skill

Brown (2000) mentioned that speaking is the most difficult skill to students because of the following features of the oral discourse:

- a. Contractions, vowel reductions and elision.
- b. Use of idioms and slang.
- c. Intonation, rhythm and stress.
- d. The need to interact with others.

It is a difficult task for language learners to speak in a second or foreign language since speaking calls for the integration of numerous components. It is regarded as one of the focal skills by many (Nunan, 2001). Speaking is necessary for dealing with others, responding to others, and expressing emotions, according to Lindsay and Knight (2006, p. 58).

Human communication, according to Harmer (2007, p. 46), is complicated. When someone wants to express anything or share knowledge, communication is necessary. When speaking, distinct meanings are conveyed through the construction of words and sentences as well as through changes in pitch, intonation, and stress. The speaker can employ body language, gestures, and facial emotions during face-to-face communication to aid in message transmission.

According to Nunan (2001), the majority of English teachers have indicated that speaking abilities are best learned through conversation. Collaborative learning and communicative language instruction can help achieve this goal. Teaching a language in a communicative context concentrates on circumstances where communication is necessary. This approach can provide possibilities for students to interact with their peers in the target language in ESL programs.

Classmates are urged to be able to converse vocally with other students when learning speaking abilities (Litaly, 2016, p. 56). Speaking is a difficult procedure that enables the construction of a message in a way that other people can understand, as well as the use of the appropriate pronunciation, stress, and intonation to receive the message. Speaking entails interacting with others and communicating with them. The other person must be able to understand what is being said, and learners must be correct and fluid enough to fit into the discourse. Learners require a ton of practice, encouragement, and corrections to be able to execute all of things (Lindsay & Knight, 2006, p.68). Nunan (2003) asserted that teaching speaking entails instructing language learners to:

- utter the sounds and patterns of English.
- Use rhythm, stress patterns, and word and phrase intonation.
- Consider the social context, audience, circumstance, and topic matter while selecting appropriate words and sentences.
- Arrange their ideas in a coherent and understandable order.
- Use language as a means of communicating your opinions and values.
- Use the language fluently by speaking confidently, rapidly, and without many awkward pauses.

Generally, five components of speaking skill are recognized in analyses of the speech process as follows:

1. Pronunciation: This relates to the manner in which students articulate words clearly when speaking Kline (1998, p. 69).
2. Grammar is the formal study of language structure and describes how words fit together to make meaningful structures, Williams (2008, p.2).
3. Vocabulary can be described as the words of a language, including phrases and groups of words that communicate a particular meaning in the same way as individual words do, Lessard (2013, p. 2).
4. Fluency: This refers to the ability to speak at a natural pace without interruption, Pollard (2008, p. 16).

It is a collaborative exchange of thoughts, sentiments, or ideas between two or more individuals that has a reciprocal influence on each other (Brown, 2007, p.212).

Speaking abilities contribute to the development of language competency, according to several studies and researches, and they should be carefully considered (Torky, 2006). Curriculum should pay more emphasis to speaking skill materials, speaking examinations, and teaching methods (Hamad, 2013; Mohamed, 2013).

C. Dogme Approach in Developing Speaking Skills in Nunan's Similar Claim as Follows

According to Nunan (2001), many English instructors regard interaction as the most effective method for developing speaking skills. This can be achieved through communicative language training and collaborative learning. The emphasis of communicative language instruction is on authentic conversation situations. This method can provide students with opportunities to converse in the target language in ESL classes.

D. Stages of a Dogme Lesson

1. Setting the lesson context to rouse students' stimulation by asking relevant questions or showing a clip or a picture as a lead-in getting them interested in the topic of the lesson.
2. Let it run: A phase when students interact with the instructor and with their peers and the teacher notices the language emerges out of the conversations.
3. Closing stage in which the instructor and the learners concentrate and work on the language points noticed in the preceding stage.

Dogme does not disregard planning, but rather invites teachers to give feedback/ reflect on the lesson laying emphasis on emergent language. Since Dogme is a fundamentally student-centered approach, it can lead to a variety of

teacher and student performances in classroom context thus resulting in enjoyable, targeted, and highly engaging learning.

The Dogme ELT approach has defined core ideas that have been backed by Scott Thornbury; the following arguments support these thoughts: The process of learning and teaching does not rely on published materials, but rather on what is referred to as "conversation"; and Dogme is that teaching is mostly driven by discussion.

Dogme philosophy and materials-light instruction emphasize the development of emergent language (Meddings & Thornbury, 2009, p. 8)

E. Key Principles of Dogme

1. Materials-based instruction is what most learners, teachers and educators believe in for language learning, but the straight route is found in the interaction between instructors and students, and among the learners themselves as Dogme ELT suggests.

2. Teachers supply the content necessary for the involvement of students and the activation of the learning process.

3. Language learning happens through dialogic and social contexts, where knowledge can be co-constructed rather than "transmitted" or "taken" from teacher/material to students

4. Rather than being learnt, the emergence of language (including grammar): that is a natural processing which occurs with the right conditions.

5. The teacher's basic role is to optimize language learning affordances with a conducive atmosphere where he/she purposely focusing on features of the language comes out alive in the classroom.

6. Escalating opportunities for learners to showcase their language knowledge, opinions, concerns, and desires are viewed as of a high value proves that they are genuine part of the learning pillars.

7. Material -free learning and teaching situations would empower both learners and teachers to have wider range of topics choice.

8. If texts have to be used, they should be relevant to the learners' real lives and interests.

Dogme has attracted the attention of teachers who are not native English speakers because it "seeks to disrupt" Meddings and Thornbury (2009, p.84) the notion that language instruction is about the transfer of ideal chunks of language that only native speakers are capable of. Dogme emphasizes the role of non-native teachers who are able to "explore and extend the learner's current language capability" because they "can view the target language through the eyes of the learners" (Meddings & Thornbury, 2009, p. 84).

In today's world of synchronous engagement and communication, speech seems to play a big role, and the objective of teaching English has evolved from mastery of structure to communicative proficiency (Soureshjani, 2013, p.167).

In the instruction of speaking skills, students are encouraged to verbally interact with their peers (Lituly, 2016, p. 56). In addition to emphasizing learner-teacher and learner-learner unconstrained contact, the Dogme learning style promotes the notion that teachers and students are free to introduce themes they find interesting and practice the language at their convenience.

Scott asserts in his article that "learning occurs in the present moment." In addition, I am not confident that this is accurate. Learning takes place in the learner's brain, but there is no guarantee that it occurs 'here and now' and as a result of and during dialogic engagement. Brains of children process their behaviors differently. Some of them require time to assimilate information, which may not be the case at the moment. Dialogue – especially the persistent pressure on students to talk RIGHT NOW when the teacher asks them (a core concept of communicative approach) – seems to severely disadvantage some pupils, and the notion that all learning takes place through interaction makes no sense to me. Thus, some of us are thinkers, and others are doers. Clearly, the bulk of us are a combination of the two. But (and this is my point), for every student whose language improves through relevant and meaningful speech, at least one other student gains from an internal struggle when listening to lectures or reading assigned literature.

I believe it is also possible to take a more optimistic view on coursebooks and "grammar McNuggets" (another of Scott's brilliant and thought-provoking analogies). If we believe in equal opportunity, we could argue (emphasis on could!!) that delivering pre-digested grammar matches this claim significantly better than an approach that benefits the more extroverted, communicative, and emotionally intelligent students. With grammar McNuggets, the playing field is level for everyone. Can we be sure that this pertains to student-centered pedagogy? Moreover, about whose group members are we speaking? A class of sixty students?

In response to Scott Thornbury's arguments and questions in 'Grammar McNuggets,' the Dogme philosophy for language learning and instruction makes a number of good attempts.

Twenty years ago, at a conference in Dublin, I coined the term "grammar McNuggets" to characterize how coursebooks convey grammar in little, tasty pieces. Grammar McNuggets are typically presented utilizing the PPP teaching paradigm, where presentation shares semantic space with 'a present' (as in 'I'm going to give you a present') and production invokes imagery of assembly lines and conveyor belts. This is what Brazilian educator Paulo Freire referred to as the "banking model" of education, in which instruction is considered as a depositing act.

The educator is the depositor, while the pupils are the depositories. The teacher issues and deposits *communiqués* that the students patiently absorb, memorize, and repeat (1970, p. 53).

The deposit consists of grammatical McNuggets, of course."

Do learners actually learn in small portions? Or, to be more specific, do these "little, digestible bits" ever coalesce into communication fluency? Is linguistic competence the sum of a slow and progressive collection of small, consumable pieces?

In addition, pre-selecting the tokens (a.k.a. grammar McNuggets) confines the practice and production stages, as the goal of any such exercise is the faithful reproduction of those tokens, regardless of the learner's current developmental level or communicative demands. And requiring them to use the goal form in the production stage goes against the intent of that stage, which Donn Byrne, the creator of PPP, initially defined as "free expression" (1976, p. 2). As Willis (1996, p. 47) has maintained continuously, it is tantamount to advising the student, "You may say whatever you like, but you must use the third conditional."

Few indications suggest that the PPP paradigm operates as intended. According to common assumption, it does not lead in straightforward steps from presentation to mastery. As a paradigm that prioritizes conformity throughout, it provides little opportunities for communicative language use.

In other words, language learning is not the ingestion of grammatical nuggets inserted by the teacher and delivered to the learner on a conveyor belt.

II. METHODOLOGY AND STUDY POPULATION

This study adopted the analytical research methodology by using SPSS program to analyze data collected using a questionnaire that was distributed to a random sample group of 49 tertiary level professors who teach English as a foreign language at different universities. The data collection instrument was a seven-item questionnaire that was administered using Google forms. All the respondents teach English as their specialization and as a foreign language in a formal setting. Both validity and reliability were checked. The questionnaire was sent to 5 referees to check its content validity. Items of the questionnaire were therefore modified according to the referees' feedback. The aim of the instrument was to examine the respondents' attitudes towards the role of utilizing Dogme Approach to promote EFL learners' oral skills at the tertiary Level. Each questionnaire item required a response based upon the five-point Likert-type scale used to measure attitudes with choices ranging from Strongly Agree to Strongly Disagree.

III. RESULTS AND ANALYSIS

The participants in this study were forty-nine English language professors.

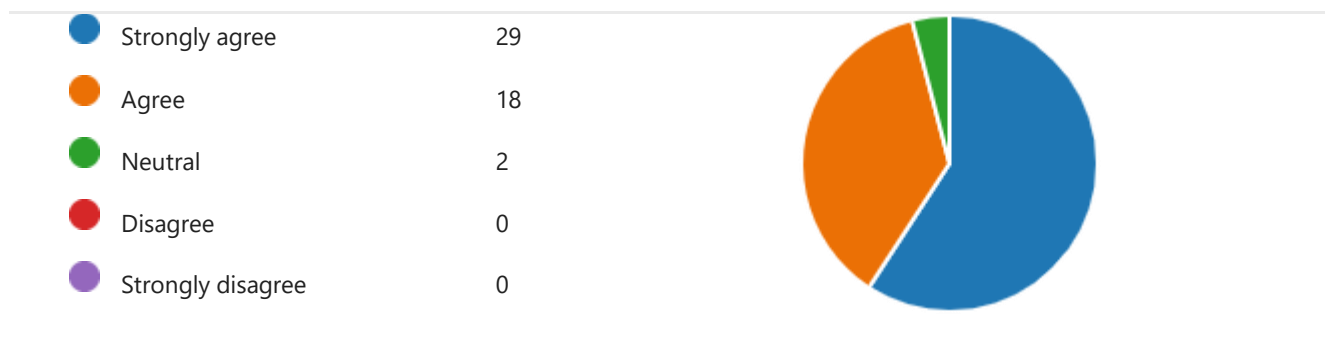


Figure 1 Dogme Approach Helps to Promote EFL Learners' Oral Skills.

According to the statistical results, it is found that 59.5 % of the participants have strongly agreed that Dogme approach helps to promote EFL learners' oral skills, and 36.5 % have agreed as well, whereas 4 % remained neutral.

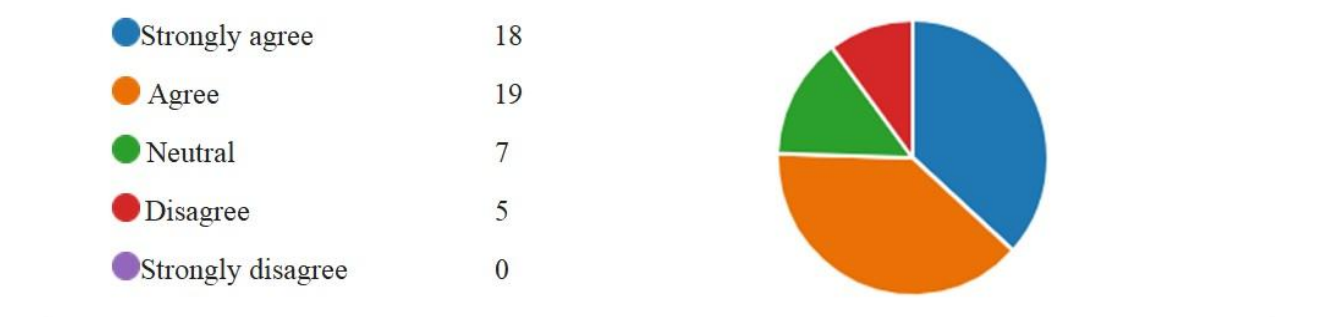


Figure 2 Adopting Dogme Philosophy in Developing EFL Learners' Fluency Skills Has a Positive Impact.

On the basis of the statistical results, it is found that 36.5 % of the participants have strongly agreed that adopting Dogme philosophy in developing EFL learners' fluency skills has a positive impact, and 38.5 % have agreed as well, whereas 14 % preferred to be neutral and 11 % disagreed with the statement.

Strongly agree	30
Agree	16
Neutral	3
Disagree	0
Strongly disagree	0



Figure 3 Dogme Approach Serves the Teacher-Learner and Learner-Learner Effective Communication in English Language Classes.

Based on the above figure, it is shown that 61 % of the participants have strongly agreed that Dogme approach serves the teacher-learner and learner-learner effective communication in English language classes, and 32.5 % have agreed as well, whereas 6.5 % have chosen to be neutral.

Strongly agree	22
Agree	21
Neutral	6
Disagree	0
Strongly disagree	0



Figure 4 EFL Instructors Benefit From Utilizing Dogme Approach in Building Good Rapport With Their Students as Well as Strengthening the Collaborative Learning Spirit Among Learners.

As a result of the above figure, it is shown that 45 % of the participants have strongly agreed that EFL instructors benefit from utilizing Dogme approach in building good rapport with their students as well as strengthening the collaborative learning spirit among learners, and 43 % have agreed as well, whereas 12 % have selected to be neutral.

Strongly agree	21
Agree	19
Neutral	7
Disagree	2
Strongly disagree	0



Figure 5 Applying Dogme Approach in EFL Classes Creates Core Challenges to Instructors and Learners.

Due to the above statistical results, it is found that 43 % of the participants have strongly agreed that applying Dogme approach in EFL classes creates core challenges to instructors and learners, and 39 % have agreed as well, whereas 15 % preferred to be neutral and 3 % disagreed with the statement.

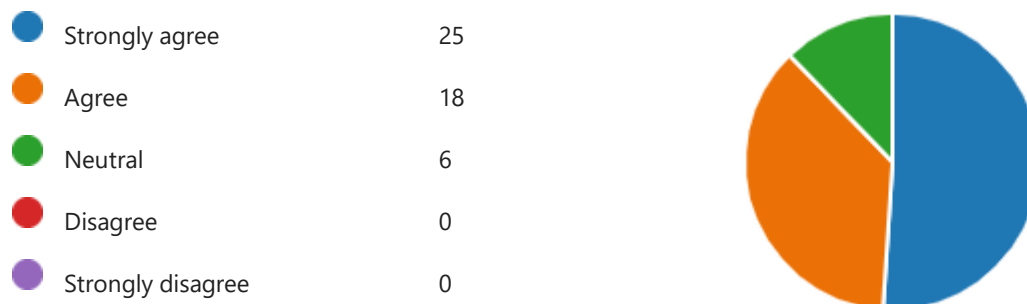


Figure 6 Dogme Approach Consolidates Learners' Self-Confidence and Communicative Skills.

According to the above figure, it is found that 51.5 % of the participants have strongly agreed that Dogme approach consolidates learners' self-confidence and communicative skills, and 36.5 % have agreed as well, whereas 12 % have preferred to be neutral.

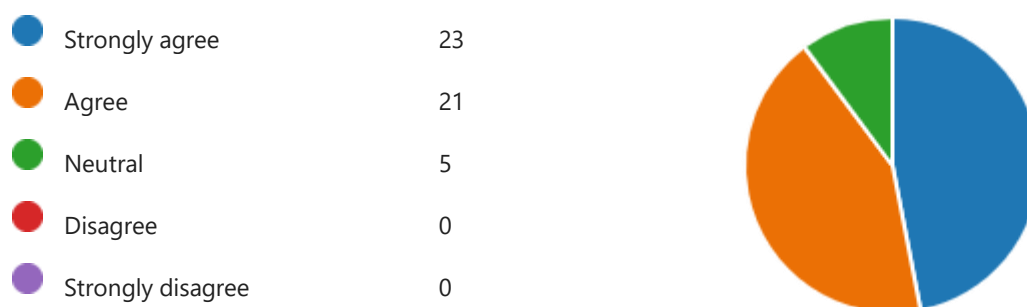


Figure 7 Using Dogme Approach Stimulates Students' Motivation in Producing Emergent Language in EFL Classes.

Based on the above statistical analysis, it is found that 47 % of the participants have strongly agreed that using Dogme approach stimulates students' motivation in producing emergent language in EFL classes, and 43 % have agreed as well, whereas 10 % have chosen to be neutral.

IV. QUESTIONS OF THE STUDY

1. To what extent would Dogme approach help promote EFL learners' oral skills?
2. How can teachers benefit from utilizing Dogme in building good rapport with their students as well as strengthen the collaborative learning spirit among learners?
3. What are the core challenges of using Dogme approach that instructors and learners may face?

V. DISCUSSION

The instrument handled all seven research statements adequately, with data outcomes that were either nearly universal in support or partially contradictory. In this way, the study contributes to the existing literature which agrees on a few points, i.e., that the Dogme approach can be used to improve EFL learners' oral skills at the tertiary level, but that its success or failure is highly influenced by factors related to the professors' performance as well as the EFL learners' collaboration and motivation. Nonetheless, occasionally academics lack the inputs necessary to make oral engagement, particularly in EFL classroom situations, as relevant as it may be. In other words, training for professors must be enhanced so that they can effectively utilize this instrument in their courses.

In addition to facilitating contact between EFL professors and students in language classrooms, the Dogme technique fosters a strong relationship between them. Employing the Dogme methodology enhances the critical thinking, discussion, and argumentation skills of EFL students. The application of the Dogme methodology could be used to stimulate students to join and engage in classroom activities, so enhancing their performance, particularly their oral communication abilities. By highlighting certain points in the form of oral communication, the Dogme method facilitates the achievement of the specified learning outcomes.

VI. FINDINGS

1. Dogme approach helps to promote EFL learners' oral skills.
2. Adopting Dogme philosophy in developing EFL learners' fluency skills has a positive impact.

3. Dogme approach serves the teacher-learner and learner-learner effective communication in English language classes.
4. EFL instructors benefit from utilizing Dogme approach in building good rapport with their students as well as strengthening the collaborative learning spirit among learners.
5. applying Dogme approach in EFL classes creates core challenges to instructors and learners.
6. Dogme approach consolidates learners' self-confidence and communicative skills.
7. using Dogme approach stimulates students' motivation in producing emergent language in EFL classes.

VII. CONCLUSION

It is the obligation of education specialists to explore this concept in depth, particularly at the university level, since it works with adult language learners, given that the Dogme approach is relatively new in compared to more established teaching methods. There are positives and cons to syllabi-free language classrooms, primarily from the pedagogical and psychological perspectives that not all students are capable of working under the strain of unexpectedly assigned assignments. Moreover, individual learner variances have a key influence in teaching and learning processes; accordingly, not all learners are equipped with the skills necessary to comprehend unexpected learning results, i.e., they require preliminary instruction. This study is an attempt to investigate the role of the Dogme approach in tertiary-level language classrooms; therefore, the researchers hope that it will pave the way and pique the interest of a large number of other researchers to conduct voluminous, exhaustive further research on this controversial topic.

VIII. RECOMMENDATIONS

As the Dogme approach is a recently developed teaching method, language educators are advised to employ it with caution in their classes. In addition, it is recommended that researchers perform additional research into the Dogme technique and its rationale. Almost every new ideology or philosophy has both supporters and detractors, so it is recommended that syllabi designers, teacher trainers, education specialists, language instructors, and language learners discuss the Dogme approach from various educational, psychological, social, and linguistic perspectives.

Note: Abbreviations

- **EFL:** English as a Foreign Language
- **PPP:** Presentation, Production and Practice

APPENDIX

Statements of the questionnaire:

- (1) Dogme approach helps to promote EFL learners' oral skills.
- (2) Adopting Dogme philosophy in developing EFL learners' fluency skills has a positive impact.
- (3) Dogme approach serves the teacher-learner and learner-learner effective communication in English language classes.
- (4) EFL instructors benefit from utilizing Dogme approach in building good rapport with their students as well as strengthening the collaborative learning spirit among learners.
- (5) Applying Dogme approach in EFL classes creates core challenges to instructors and learners.
- (6) Dogme approach consolidates learners' self-confidence and communicative skills.
- (7) Using Dogme approach stimulates students' motivation in producing emergent language in EFL classes.

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The Representation of Animalism Issue in Sewell's *Black Beauty*

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Abstract—Animalism is a figurative representation of animal images in artistic works. This study examines the animal and human characters' function in Sewell's *Black Beauty* in portraying animal cruelty and its background effect. Data were collected from the novel *Black Beauty* and Anna Sewell's biographies and descriptively analyzed. After the analysis, some animal characters in *Black Beauty* function as the animal victim. The rest were portrayed as gay and mercy animals well-treated by its owner. On the other hand, some human characters functioned as offenders. The rest portrayed kind-hearted fellows fond of animals, stand against abusive acts, and advised others to desist from hurting animals. The result showed that five factors affected Sewell's life background, namely ankle illness, Phillip Sewell, Late Industrial Revolution, Victorian Era, and Crimean War.

Index Terms—animalism, animal cruelty, characters, victim

I. INTRODUCTION

Before discussing the topic of this article further, it is significant to describe the basic concepts of literary works, as well as various expert opinions on works of literature and the things surrounding them. Life is a collection of stories that seem meaningless unless it is written. According to Sunardi et al. (2018), literature is viewed as a culturally valued text reflecting human activities. Pickering and Hooper (1981, p. 307) stated that it is a unique piece created due to man's timeless desire to understand, express, and share certain experiences. Literature is also a written piece of art published by a certain author (Arafah & Kaharuddin, 2019). Marliana et al. (2018) stated that it is a mirror or reflection of society. According to Taine (1987), literary work is not only centered on imaginative and personal facts, rather it is also a reflection or cultural record of specific ideas. Goldmann (1980) further stated that this meaningful structure represents the author's vision of the world, not as an individual but as a part of society (p. 24). Based on these definitions, literary works are a record of cultural events.

Literary works offer several benefits to the reader since they reflect life (Arafah et al., 2021). Community members tend to interact and communicate in a certain period, which later served as the background of how society lived when the piece was written (Fadillah et al., 2022). Literary works are closely related to history, usually sourced from past events or human experiences (Mutmainnah et al., 2022). Literature is a way of creating awareness associated with recent and past events and artistically transforming it into a written piece. This enables readers to acquire social and cultural information because literary works are people's creations, and the reality is not entirely true (Asriyanti et al.,

2022). Therefore, the author's biography and social background are a way to decipher whether it is based on a true-life story or imagination.

Several literary works genres, such as poetry, prose, and drama, are differentiated by their contents, complexity, and use of figurative languages. Based on its complexity, prose, specifically novels, usually tells about the characters' life in any particular order, time, and place, including conflicts and problem-solving capabilities. Peck and Coyle (1984, p. 102) stated that every page is highly detailed and usually reveals human values. Literary works comprise several useful lessons and are dependable information about people's lives and societal values (Purwaningsih et al., 2020). This tends to have changed over the years because the information technology era has revolutionized how people think (Arafah & Hasyim, 2019). Alongside this development, changes in literary taste have been profoundly impacted over the periods (Afiah et al., 2022). It has inspired the author to be more creative in writing literary work related to the common problems of society (Siwi et al., 2022).

Currently, the advancement of technology has led to the easy acquisition of information. Learning literature is not only limited to the reading of books. It can also be performed online since this has become popular (Anggrawan et al., 2019). Science and technology development has a major impact on society by drastically how to live and how to believe (Suhadi et al., 2022). This is due to a specific event currently affecting the world, including Indonesia, namely the Coronavirus or COVID-19 pandemic. The rapid change in the situation affected virtually every aspect and triggered the use of online (Arafah et al., 2021). It is a known fact that every circumstance always has two sides. The internet's easy use tends to impact certain dimensions, specifically in terms of interacting and communicating with others on social media (Arafah & Hasyim, 2022).

For some people, specifically learners, the willingness to study the social background of a story is affected by either their personality or the environment (Arafah et al., 2020). The environmental characteristics of a literary work are reflected in the language adopted and the social environment. The language needs to be written effectively, and the author should adopt diverse words and utterances while the readers must understand its meaning based on a logical principle (Yulianti et al., 2020). Furthermore, the modernization concept in the environmental aspect affects certain changes as well as influences the way people understand the language used, as was the case in the Tolaki community of Konawe Regency, Southeast Sulawesi, where lexicons associated with the traditional technological systems had shifted to modern ones and changes the readers' original perception of an utterance or word (Takwa et al., 2022).

Indonesia is a large country with many people from diverse ethnicities who live together as a society. Besides humans, animals are also reared as either pets or livestock. Several cases have been reported that they were either abused or subjected to numerous cruel acts. In the latest incident reported by *Vice Indonesia*, animals in Markas Kostrad Cilodong Zoo, Depok, were creased, skinny, and lived in dirty cages. Yayasan Scorpion Indonesia, an environmental care group, stated that 90% of wildlife parks lacked proper habitat. One of the members, Marison Guciano, stated that virtually all wild animals at the zoo live in agony (Vice Indonesia, 2019). Additionally, the writer was convinced that Indonesia lacked knowledge of animal cruelty. For example, Kumparan.com (2017) reported that at Jakarta Selatan, a dog was left in a locked car for eight hours without food and water and survived on only a small amount of air supply.

Presently, people are unaware of the kind of activities defined as animal cruelty, these creatures are usually treated inappropriately. The California Penal code defines it as the malicious or intentional maiming, mutilation, torture, or wounding of an animal. This law states that anyone who overworks, tortures, torments, deprives these creatures of necessary food, drink, or shelter, beats, mutilates, or kills them is guilty of a misdemeanor or felony (Tochukwu et al., 2013). Referring to this definition, animal cruelty is an activity carried out by humans that tend to threaten the lives of these creatures in various ways. It is part of the animalism issue defined as a figurative representation of their images in artistic works (Buriboevich, 2020). In the most general sense, animalism is a sentient human relationship with animals (Shastina, 2015). It is triggered by several factors, and psychology is one of them (Purwaningsih et al., 2020). Unstable emotions also affect people's behavior and cause them to forget certain values (Mokoginta & Arafah, 2022). Images of animals in *Black Beauty* are mostly about the abuse of characters and the exploration of human nature through the prism of the animal world.

This study was carried out based on the belief that animals also need love, affection, and attention, therefore, they have to be properly treated. There should be no excuse to abuse them because they are perceived as a meaningful symbol to the environment, particularly during social communication, and also as God's creatures (Hasyim et al., 2020; Hasjim et al., 2020). It is an undeniable fact that in some regions, animals are used for certain ritual purposes. For instance, the presence of chicken in the Maccera' Bulung Ritual in Luwu, South Sulawesi, Indonesia, is a form of gratitude for the current paddy growth (Arafah et al., 2020). However, assuming this study was not carried out, this moral issue is bound to continue. It is expected that this study contributes to reducing animal cruelty as well as inspires people to behave appropriately towards animals.

II. LITERATURE REVIEW

Goldmann (1981, p. 103) stated that genetic structuralism is a method of literary study that analyzes both intrinsic and extrinsic elements. The intrinsic elements are characters, point of view, theme, plot, and setting. The extrinsic element includes the author's biography, social background, and when the literary work was written. Swingewood and Laurensen (1972, p. 68) defined genetic structuralism as an application in the concrete study that firstly seeks to

identify certain structures within a particular text. Secondly, relates them to concrete historical and social conditions, groups, and classes associated with the writer's vision.

Iswanto in Jabrohim (2014, p. 80) stated that genetic structuralism is an approach in literature study developed to react against pure structuralism, which is anti-historical and causal. It was introduced by Lucien Goldmann, a France philosopher and literary theorist, in his book entitled *The Hidden God: A Study of Tragic Vision in the Penance of Pascal and the Tragedies of Racine* in 1956. According to Ratna (2013, p. 122), Goldmann criticized pure structuralism in the 60s by combining Piaget's Genetic Psychology as an assimilatory and accommodation element and Marx's Dialectic Theory as infrastructure and superstructural processes. Goldmann (1981, p. 40) stated that humanity, collective subject, author's worldview, understanding, and explanation concept are several supporting elements of genetic structuralism. The gap between structuralism (intrinsic) and sociological approaches (extrinsic) was also intended to be bridged.

Based on the aforementioned explanation of Genetic Structuralism, it was concluded that structuralism is an approach that focuses only on the literary work itself. On the other hand, Genetic structuralism involves adding genetic factors such as the author's biography and social background. In some cases, the author who has experienced certain events tries to complain about these situations at the time by producing a literary work (Arafah & Kaharuddin, 2019). This theory emphasizes the relationship between literary work and its social environment.

Based on Endraswara (2003, p.20), the study on the genetic structuralism approach could be formulated as follows:

- a. The analysis starts with intrinsic elements, such as characters, point of view, theme, plot, and setting.
- b. Furthermore, it is followed by studying the author's biography.
- c. Lastly, investigating the social condition that influences the literary work.

As earlier mentioned, genetic structuralism includes three attributes: (1) intrinsic elements of literary work, (2) author's biography, and (3) social background. Wellek and Warren (1990, p. 283) stated that the intrinsic aspect is the part that involves the literary creation. It includes characters, points of view, theme, plot, and setting.

III. METHODOLOGY

This study was carried out by applying the procedure and principle of the qualitative method. Data was collected by close reading and understanding of the literary work and taking notes of certain words and sentences. These were analyzed using the genetic structuralism approach to identify the function of animal and human characters that are reflected in the novel as well as Anna Sewell's life background that influences the depiction of animal cruelty, which led to several conclusions.

IV. FINDINGS AND DISCUSSION

In *Black Beauty*, human and animal characters are used to portray the entire story. Animal characters in this novel include Black Beauty, Duchess, Rob Roy, Merrylegs, Ginger, Justice, Sir Oliver, Skye's children, Sawyer, and Bill's ponies, Two Horses, Max, Lizzie, Rory, Peggy, Merrylegs's look-a-like, and Prince Charlie's ponies, Butcher's horse, Captain, and Hotspur. On the other hand, the human characteristics are **1. The Owners** Farmer Grey, Douglas Gordon, Mrs. Gordon, Mr. Blomefield, Samson, Fashionable Gentleman, Mr. Sawyer, Earl of W---, Lady Anne, Blantyre, Livery Stable's Owner, Mr. Barry, Prince Charlie, Jeremiah Barker, Corn Dealer and Baker, Nicholas Skinner, Mr. Thoroughgood, Willie, Three Ladies, **2. The Coach-men, Grooms, and Hostlers** James Howard, John Manly, Joe Green, Tattersall's Groom, Principal Hotel's Hostlers, Mr. Bond, Mr. York, Reuben Smith, Flicher, Alfred Smirk, and **3. Drivers and Carters** Huntsmen, Captain Langley, Bill, Lord George, Careless Driver, Rory's Driver, Seedy Sam, Jakes, Skinner's Cab-Horse Driver, and Dr. White.

In portraying animal cruelty, some of the characters play the role of victims, while the others were portrayed as gay because they were well-treated by their owners. On the other hand, some human characters played the role of offenders, and the rest were portrayed as being kind-hearted, fond of these animals, and creating awareness against all forms of abusive acts. A total of 18 pairs of characters, including the victim-offender, were also listed using a series of scenes to portray animal cruelty.

A. *Black Beauty – Joe Green*

Black Beauty became a victim when Joe Green failed to handle its illness properly. According to Black Beauty, "Soon I began to shake and tremble, and turned deadly cold; my legs ached, my loins ached, and my chest ached, and I felt sore all over" (Sewell, 2018, p. 99).

B. *Black Beauty - Reuben Smith*

Due to the fact that Reuben Smith was drunk, he abused Black Beauty by ignoring the fact that its foot was hurt by a sharp stone and forced it to keep walking as described:

On this road, with one shoe gone, I was forced to gallop at my utmost speed, while my rider was busy whipping and uttering curses. Of course, my shoeless foot suffered dreadfully; the hoof was broken and the inner part cut by the sharpness of the stones (Sewell, 2018, p. 137).

C. *Black Beauty-Jakes*

Jakes, a carter who works with corn dealers and bakers, overloaded and tortured Black Beauty as described:

I felt the heavy load and struggled for a few yards when I was whipped again, and I kept pushing forward. The pain was excruciating, the cart whip was sharp, and I was hurt quite a great deal as much as my poor sides. Being punished and abused when I was doing my best was disheartening. A third time he flogged me cruelly (Sewell, 2018, p. 252).

Besides, Jakes also placed Black Beauty in an inappropriate small and dark stall, which made the animal go blind, as described as follows:

I may as well mention that I suffered from another cause; I had heard horses speak about it but had never experienced such evil. I was put in a poorly-lit stable, with only one small window at the end, and the consequence was that the stalls were almost dark. Asides from the depressing effect this had on my spirits, it weakened my sight, and when I was suddenly brought out into the glare of daylight, it was really painful (Sewell, 2018, p. 255).

D. *Black Beauty – Nicholas Skinner*

Meanwhile, when Nicholas Skinner owned Black Beauty, this cab-horse driver starved, overworked, and overloaded this animal until it passed out as described:

... I had no rest, and my driver was just as mean as his master. He cruelly whipped me with something that had a sharp end and sometimes drew blood. I was whipped under the belly, and the lash was flipped over my head (Sewell, 2018, p. 257).

“The load was heavy, and I was neither given food nor allowed to rest since morning, but I did my best as I had always done, despite the cruelty and injustice” (Sewell, 2018, p. 257).

E. *Hare – Huntsmen*

At some point, huntsmen rode a horse while hunting a hare near Farmer Grey. Black Beauty witnessed everything and described it as follows:

“One of the huntsmen whipped the dogs, and this tore through their flesh. He held them up by their bleeding legs, and all the gentlemen seemed pleased” (Sewell, 2018, p. 19).

F. *Ginger – Fashionable Master*

The fashionable master loves dressing his horse by putting on a high and tight check-rein. He considers any horse that its head held high as handsome:

He only cared about having a stylish turnout; I think he knew little about horses, he left that to the coachman, who usually told him I have an irritable temper! That I had not been properly broken to the check-rein, but I would soon get used to it, however, he was not fit to handle it because whenever I am usually miserable and angry, in the stable rather than being smoothed and quieted by kindness, I got only surly words or a blow. If he had been civil, I would have tried to bear it, moreover, I was willing to work hard, but being tormented for nothing angered me. They had no right to make me suffer, besides my mouth was sore, and I felt pain in my neck, and windpipe, and if I had stayed there long enough, it would have affected my breathing (Sewell, 2018, p. 47).

G. *Ginger - Samson*

One time, the son of Ginger's owner, Samson, used to overwork, chuck it with rein, and flog it vigorously. Ginger further recounted its story as follows:

One day, I was overworked, and I felt miserable and angry when I lay down to relax. The next morning he came early and used me round for a long time. I had barely rested for an hour when he returned with a saddle and bridle, including a new kind of bit. I could never tell how it happened, he had just mounted me on the training ground when something I did put him out of temper, and he chucked me hard with the rein. The new bit was painful, and I reared up suddenly, angered him the more, and he started flogging me. I was absolutely upset, and I began to kick, plunge, and rear as I had never done before, and we had a regular fight. He stuck to the saddle for a long time and punished me cruelly with his whip and spurs, but I was extremely provoked and needed to get him off my back (Sewell, 2018, p. 43).

H. *Ginger – Tattersall's Groom*

This impatient groom always flogged Ginger even on its head whenever it walked slowly, as described as follows:

If I failed to move the moment he wanted me, he would hit me above the hocks with his stable broom or the fork, whichever he has in his hand. He was rough, and I started to hate him, despite being too high-mettled for that, and one day when I was aggravated, I bit him, and he became outrageous and started to hit me on the head with a riding whip (Sewell, 2018, p. 48).

I. *Sir Oliver*

Sir Oliver was tormented after his tail was cut off for fashion when it was still young, as described as follows:

It was no accident! It was a cruel, shameful, and cold-blooded act! When I was young, I was taken to a place where these cruel things were done, I was tied up fast till I was unable to stir, and then my long and beautiful tail was cut off, through flesh and bone, and taken away (Sewell, 2018, p. 57).

J. Skye's Children

Same with Sir Oliver, no explanation was given before cutting off that of Skye's children. Merrylegs witnessed when they were brought back to the stall and recounted the experience to Black Beauty as follows:

"In the evening, poor Skye brought them back, one by one, and they were, all bleeding and crying pitifully, they all had a piece of their tails and a soft flap of their pretty little ears cut off" (Sewell, 2018, p. 58).

K. Sawyer's Pony – Mr. Sawyer

Mr. Sawyer forced his pony to leap over the gate by whipping it dreadfully and chucking it with therein. However, this was witnessed and described by Black Beauty:

Just as he came to the park gates, the little thing turned toward them. The man, without offering a word of warning, wrenched the creature's head round with such force and suddenness that he nearly threw it on its haunches. After it recovered and continued moving, he began to lash it furiously. The pony plunged forward, but the strong and heavy man's hand held the pretty creature back with such force that it almost broke its jaw while still being whipped. It was a dreadful sight for me, for I knew the extent of pain inflicted on its delicate little mouth (Sewell, 2018, p.64).

L. Bill's Pony – Bill

Bill has a short pony that cannot jump over a high gate, irrespective of how it is usually tortured. The angered pony raised its hind leg and dropped the boy in the bushes. Black Beauty, who witnessed the accident, described it as follows:

The pony could not leap, and the boy cut it with the whip, forcing it to turn to the other side. Then the boy got off and gave it a hard thrashing and knocked it on the head, and he tried to make it leap again, shamefully kicking it but still, the pony refused (Sewell, 2018, p. 73).

Bill also abused another animal as James Howard had seen it one time. He described the incident during a conversation with John Manly.

"I vividly remembered it, one day just before afternoon school, I found him by a large window catching flies and pulling off their wings" (Sewell, 2018, p. 75).

M. Horse in the Stall – Principal Hotel's Hostler

When Black Beauty, Ginger, and the master, along with the grooms, stopped at the principal hotel to rest at night, the stable was on fire due to a careless hostler named Dick, who dropped his firing pipe. James Howard saved black Beauty and Ginger but the two other horses were burnt to death:

"There was a dreadful sound before we got into our stalls—the shrieks of those poor horses that were burnt to death in the stable—was terrible!" (Sewell, 2018, p. 89).

N. Two Horses – A Carter

The two horses were made to drag a cart full of overloaded bricks trapped in the mud. They were unable to make a single move, however, the carter whipped it vigorously without attempting to help them. According to Black Beauty:

Two horses were straining and struggling with all their might to drag the cart out, but they could not move it. The sweat streamed from their legs and flanks, their sides heaved, and every muscle was straining while the man, fiercely pulling their heads, swore and lashed them brutally (Sewell, 2018, p. 104).

O. Max – Old Dealer

Before Max was bought by Earl of W---, A dealer had trained and paired Max with other horses to pull its mistress's carriage around. Max shared the story and what it feels like in Chapter 23.

What I suffered from that rein for four hourly-lengthy months pulling my lady's carriage is hard to describe, but I am sure that, if it had lasted much longer, either my health or my temper would have given way. Before that, I never knew what it was to foam at the mouth, however, the effect of the sharp bit on my tongue and jaw, and the constrained position of my head and throat, always caused me to froth more or less (Sewell, 2018, p. 124).

"Besides, there was pressure on my windpipe, which often made me breathe uncomfortably, after work my neck and chest were usually strained and painful, my mouth and tongue felt tender, and I was worn and depressed" (Sewell, 2018, p. 124).

P. Rory – Rory's Driver

Rory was bleeding due to an ignorant driver trying to make a straight turn for the corner and fail to pull over to his side, which caused one of its gig shafts to pierce Rory's chest. Black Beauty was with Rory and described the accident as follows:

The man was trying to make a straight turn for the corner, and when he sighted us, he could not pull over to his side, and the entire impact was on Rory. The gig shaft was thrust right into its chest, making him stagger back with a cry I shall never forget. The other horse was thrown upon its haunches, and one shaft was broken (Sewell, 2018, p. 154).

“And there was poor Rory with his flesh torn open and the blood streaming down” (Sewell, 2018, p. 154).

Q. *Captain's Friend – Soldier*

Captain told Black Beauty a story about his friend who died during the war. Captain and his master, a noble soldier, witnessed the death of their friend, who was killed in the middle of the war. The complete story is stated in Chapter 34.

I, and my noble master, engaged in several activities without getting wounded, and despite seeing horses being shot at, and bullets piercing through with lances and gashed with fearful saber-cuts, I don't think I have ever been this scared (Sewell, 2018, p. 183).

R. *Gray Pony – Cab-Horse Driver*

Black Beauty once saw Merrylegs's look-a-like pony. The gray pony looked so dull and abused by the driver while it tried its best to drag the cart. Black Beauty reported the entire incident in Chapter 41.

Once, I saw a little gray pony with a thick mane and a pretty head, so much like Merrylegs that if I had not been harnessed, I would have neighed him. He was doing his best to pull a heavy cart, while a strong rough boy was whipping him under the belly and cruelly chucking at his little mouth (Sewell, 2018, p. 222).

These paired characters and scenes from the novel properly portrayed animal cruelty. In ensuring the story seemed interesting, Sewell intrigued the readers by providing animal and human perspectives, thoughts, and dialogues. *Black Beauty* successfully strengthened human empathy and understanding of animal cruelty, inspiring the reader to treat these creatures more properly, not as an object or things but as living beings.

Anna Sewell, the author of *Black Beauty*, is a British novelist concerned about the humane treatment of horses. She was born on March 30, 1820, in Norfolk, England, and died on April 25, 1878, at Old Catton, Norfolk, five months after her only work *Black Beauty* was published. Sewell, who had been an active child, hurt her ankle when she was 14 on her way back from school. This led to the development of crippling bone disease. After that day, she was unable to walk properly and had limited mobility.

She was always at home with her strict Quaker family. Moreover, her writing was affected by her beliefs which focused on self-reliance, moral responsibility, and consideration of God-creatures. Anna's parents, Isaac and Mary Wright Sewell, made her stay at home due to financial hardship, making her close to her mother. As an author, Mary wrote several popular children's novels, such as *Mother Last Word* and *Thy Poor Brother*. Inspired by her mother's works, Anna started to write her book in 1871. She wrote it on paper and sometimes dictated it to her mother from the sofa in their house. Her goal was to stimulate kindness, sympathy, and an understanding treatment of horses.

However, in her mid-thirties, she was unable to walk by herself anymore, hence, she was supported by a pony cart that she has not whipped. But her illness worsened, and she was confined to her room, and this made her postpone her writings until 1876. Anna was worried that she might be unable to complete her literary piece, which made her over-work herself to complete it even when her health was in bad condition. Jarrold's local publisher published *Black Beauty* on November 24th, 1877. Sewell's novel became a universally notable appealing children's classic tale selling over 400 editions and 50 million copies in 50 languages.

Based on Sewell's background, the writer explained five factors that affected how and how Anna Sewell wrote *Black Beauty*, focusing on this study topic, namely animal cruelty. The result obtained after analyzing several sources of Anna Sewell's biographies are as follows.

S. *Ankle Illness*

At the age of 14, Anna Sewell injured her ankle when she got back from school. After that accident, her mobility was restricted, and she heavily relied on a cart dragged by a horse. Black Beauty, the main character, also suffered a leg illness caused by Reuben Smith. Therefore, Sewell's ankle was hurt, while Black Beauty's knees were injured.

Black Beauty hurt its knees after one of its shoes was gone, and it was forced to gallop barefoot on a long path full of sharp stones. Reuben Smith forced him to move it along. Meanwhile, moments later, it was unable to bear the pain anymore. Black Beauty dropped to the ground and threw Reuben Smith into the air until he fell a few yards away. Sewell portrayed herself in the novel using the main character. But differing from hers in reality which was restricted mobility, Black Beauty healed even though its knees were not in perfect shape.

T. *Phillip Sewell*

In her life, Anna Sewell traveled severally to many parts of England. She had only one brother, Phillip Sewell, who used to frequently visit their grandparent's house in Dudwick Park in Duxton, along with their mother. In December 1866, Phillip's wife died, leaving him with seven children. Moments later, Phillip's grief and difficulties in caring for his children led to his poor health.

In 1867, Anna, who did not get married, decided to move in with her parents to Old Catton to nurse her brother and raise her nephews and nieces. Anna and her parents lived in a white house near her brother's house. Phillip had a black

horse named Bessie, which inspired her as her novel's main character.

Based on her experiences in riding and traveling with the horse to England, her observations, and Bessie as her inspiration, she wrote her masterpiece *Black Beauty* from 1871 to 1877. Even though she encountered several difficulties due to her restricted mobility, she completed her novel within six years.

U. Late Industrial Revolution

In the 1800s, several changes were recorded, including Industrial Revolution. Horses became a significant and vital part of transportation. Virtually everyone used them to transport people or their luggage. Anna Sewell, who heavily relied on horses, witnessed certain manipulation. These creatures were overworked, overloaded, and became a victim of great cruelty, moreover, they usually died frequently due to harness and neglect.

In her novel, Anna portrayed this phenomenon using some animal characters. For example, Ginger died due to being overworked as a cab horse in Nicholas Skinner's company. It worked for seven days and often got whipped and flogged if it walked slowly.

V. Victorian Era

The Victorian era was the period in Great Britain ruled by Queen Victoria from 1837 to 1901. It was marked by a period of peace, prosperity, and wealth known as Pax Britannica. This era made the people of Great Britain proud of their country, besides the people's culture was affected, including their fashion.

Sewell depicted this phenomenon in her novel by portraying the ill-used checkrein that forced horses to place their heads higher and tighter, which London people loved to see and referred to as a stylish dog. One of the characters named Max was forced to use the checkrein, which hurt its neck, and the use of a sharp bit made its mouth produce too much froth. At that time, people considered it a fine good-looking horse, while on the contrary, it was a sign of discomfort.

Sewell also used two animal characters named Sir Oliver and Skye's children to portray animal cruelty. Both suffered a lot when their tail was cut off because the people felt it made them look stylish.

W. Crimean War

Crimean War occurred between the British cavalry and Russian force in 1854. Light Brigade charged it under the command of Lord Cardigan. The war began when the Russian attacked the British and French supply depot at Balaclava near Chersonesos on the Black Sea Crimean Peninsula. Light Brigade tried to counterattack but failed. He brought 673 horse riders to the war and left with 195 at a night roll call.

Sewell depicts this war in a horse character named Captain. In Chapter 34, this character shared its story when it was brought by its master, a soldier to the Crimean War. Captain witnessed one of its friends shot with bullets piercing through with lances and gashed with fearful saber-cuts. The horsemen left the horses dying from their wounds in the middle of the war.

V. CONCLUSION

Anna Sewell explores human nature through the prism of the animal world. She represents one of the animalism issues, namely animal cruelty, seriously, using multiple lines declaring their emotions when human characters abused them. This animal-human interaction was reported based on her personal experiences and social background in England during the 1800s. Sewell's view of animal lives mirrored the actual situation when she lived in the Victorian era, which successfully captured the customized tradition of how these animals were sold from one owner to another. They were treated differently and had varying experiences, which impacted their behaviors. Humans need to treat these animals kindly as living creatures, not as objects.

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Cannibalism Translation Theory and Its Influence on Translation Studies in China

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Abstract—Haroldo de Campos' cannibalism translation theory boasts of distinct Brazilian cultural characteristics. With its rich and profound connotations, it has now become an important translation theory in the world. In China, Jiang (2003) first introduced cannibalism translation theory and it gradually aroused Chinese scholars' academic interest. The current paper charts the developments of this theory by elaborating on its theoretical relationships with the West and China and exploring its theoretical value. Based on first-hand data, the paper focuses on the influences of the theory on translation studies in China. The study found that a) cannibalism translation theory has provided a new research perspective for Chinese translation studies scholars; b) it improved Chinese scholars' understanding of Western and Chinese translation theories; c) it had a lasting academic influence on China's translation studies.

Index Terms—cannibalism translation theory, Haroldo de Campos, Brazilian culture, China

I. INTRODUCTION

Haroldo de Campos' cannibalism translation theory has distinct Brazilian cultural characteristics. It is now a widely cited theory in global translation studies. In 1991 when S. Bassnett-McGuire first introduced cannibalism translation theory to the Western world in her monograph *Translation Studies (Revised Edition, 1991)*, it did not receive much attention (probably because the introduction was not detailed enough). In 1993, when the famous American translation theorist E. Gentzler made a relatively detailed explanation of it and incorporated the theory into the global map of contemporary translation theories in his subsequently well-known book *Contemporary Translation Theory* (1993), Campos' theory attracted global attention in the field of translation studies. The theory was further elaborated in the "Introduction" of *Post-colonial translation: Theory and practice* (Bassnett & Trivedi, 1999), with more in-depth and comprehensive research conducted by Vieira (1999), Guldin (2008) and Cisneros (2012). In China, Jiang (2003) first introduced the cannibalism translation theory and it gradually aroused Chinese scholars' interest. The past 20 years have witnessed its lasting academic influence on China's translation studies. To reflect on these latest developments of this theory, the current paper sets out to elaborate on its theoretical relationships with the West and China, with a view to further exploring its theoretical value and contributions to the translation fields in China and beyond.

II. THE ORIGIN AND EVOLUTION OF "CANNIBALISM"

In the early 16th century, a Catholic missionary from Portugal was eaten by a Tupinambá tribe¹ on where is now the Eastern coast of Brazil. This caused a lot of shock in Portugal as well as Europe, and the word "cannibal" gradually went into European languages. Since then, Europeans have felt uncomfortable or even disgusted at the sight of this word. Perhaps they could not know that Tupinamba cannibals ate human beings with respect and a special purpose: Cannibalism is to gain strength, spiritual or physical, or both. They only ate three kinds of human beings: strong personae (tribesmen or enemies), powerful and respectful personae, and spiritual personae. In short, the human beings they were willing to eat were the personae whom they held in reverence.

More than 300 years have passed. People seem to have already forgotten this historical event. Then, in the 1920s, there occurred in Brazil a wave of cultural reflections before and after Brazil celebrated the centenary of its political independence (Note: Brazil became independent from Portuguese colonial rule in 1822). Many scholars are dissatisfied with Brazil's long-term cultural dependence, i.e., the cultural extension of Portuguese as well as European traditions, on

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¹ Tupinambás is one of the various Tupi ethnic groups in Brazil since and before the Portuguese conquest of the region. The name Tupinambás also refers to other Tupi-speaking groups such as the Potiguara, Tupiniquim, Caeté, Temiminó, Tamoio, Tabajara, Tupinaé and so on (Navarro, 1998).

its old suzerain culture after its political independence. Scholars like Haroldo de Campos, Augusto de Campos, and Décio Pignatari, looked back on the past, taking “cannibalism” as the starting point to reexamine the cultural relations between Brazil including Latin American countries and their old suzerain countries as well as Europe (Cisneros, 2012). In fact, Brazil has rich and diverse cultures -- European, African, Asian, indigenous, etc. (Hao, 2008, p. 167). The centennial celebration triggered cultural reflections. It is believed that Brazil needs to prove its “cultural identity” to the world and promote its “multiculturalism” (Bassnett & Trivedi, 1999, p. 98). In 1928, Oswald de Andrade officially published the “Cannibalist Manifesto” (Manifesto antropófago), which not only brought climax to the cultural reflections that lasted for nearly 10 years but also led the scholars involved in the reflections to reach a basic consensus or conclusions. These include a) only by “eating” Europe (especially Portugal) can Brazil get rid of the “European consciousness” and culturally establish itself; b) “eating” should be understood as both aberration and respect (Bassnett & Trivedi, 1999, pp. 4-5). The meaning of “aberration” is to break through, innovate and develop multiculturalism; The “cannibalism” theory contains respect because, a) Brazil’s independence was achieved in a relatively peaceful way under the leadership of Portuguese Prince Pedro who later became the founding emperor of Brazil; in other words, Brazil’s independence came from its relatively peaceful and respectful cannibalization of Portugal; b) the vast majority of Brazil’s rulers at all levels in the past dynasties are Portuguese or European people and their descendants, Creoles and Muratos; c) these rulers are also the major force engaged in cultural activities in Brazil (Bassnett & Trivedi, 1999, pp. 4-5). The first three kinds of rulers (cultural activists) have made remarkable achievements in science and technology, education, literary creation, and so on, while the latter (Muratos) has made remarkable achievements in music, dance, painting, and architectural design among other things; and d) Brazil’s mainstream society has continuous ties with Portugal as well as Europe in blood, language, culture, and other aspects. Andrade chose the word “cannibalism” because, a) it can be used as a “verbal weapon” (Johnson, 1987, p. 51) to vent their resentment against the colonial oppression they had endured (the Portuguese colonists once frantically plundered Brazil’s natural resources, forced local Brazilians to work hard, and disdained them as “cannibal barbarians” (Johnson, 1987, p. 51); b) “cannibalism” reflects the historical and cultural characteristics of Brazil. “Since the 1920s, the polyvalent cannibalistic image has been a major cultural metaphor, as well as an exemplary mode of symbolic struggle against neo-colonial dependency within Brazilian culture” (Guldin, 2008, p. 111); and c) it expresses Brazil’s confidence in the development of Brazilian culture. Under the guidance of the cultural development thought of “cannibalism”, Brazilians have carried out a series of new cultural practices in the fields of literature (including literary translation), film, music, painting, architecture, and so on, and have made great achievements (Vieira, 1999, pp. 100-101). Therefore, the thought of “cannibalism” is pervasive in all aspects of Brazilian culture and it has become the common spiritual wealth of Brazilian scholars (Guldin, 2008, pp. 109-111).

The cultural connotation of “cannibalism” has gone through an evolution. At first, the metaphor “cannibalism” was employed in the “Manifesto” as an impolite language tool to emphasize the rebellious side of cannibalism. Brazil was once traumatized by colonial oppression. In the past, cannibalism was suppressed by colonists. And it seems that a good way to cure trauma is to take up a weapon (here the weapon is “cannibalism”) to rebel against the cultural society that suppressed people in history (Johnson, 1987, p. 51). In the eyes of European colonists, cannibalism is disgusting, an act of blasphemy, and a crime against humanity. From the perspective of cannibalism, however, it is to take in spiritual or/and physical strength from the victim. Thus, cannibalism has become a metaphor for the cultural relationship between Brazil and Portugal as well as Europe. As Johnson (as cited in Bassnett, 1999, p. 154) says, this metaphor expresses Brazil’s new attitude towards strong European culture and consequently subverts the traditional sense of Brazil’s cultural imitation or the European cultural influence. Cannibals do not want to copy or blindly imitate Portuguese or European cultures, but to devour them, discard their dross, take in their essence, and create an innovative Brazilian national culture (Bassnett, 1999, p. 154).

For instance, advocates of cannibalism propose to devour Portuguese (plus European) literature. In this way, their advantages (essence?) can be absorbed into the works of Brazilian writers, which, to a certain extent, subverts the relationship between Brazilian culture and Portuguese (plus European) culture. Brazilian writers are no longer imitators, nor passive followers of the Portuguese (plus European) literary tradition, but dissectors and commentators of the Portuguese (plus European) literary tradition. Furthermore, they absorb and make use of the Portuguese (plus European) literary and cultural tradition, create a new Brazilian culture, and establish the cultural identity of the Brazilian nation. Interpreted this way, Cannibalism suggests that Brazilian culture is open to foreign influences, this openness or non-exclusion, however, does not mean that Brazil should be a cultural copycat or blind imitator.

As far as translation is concerned, cannibalism can guide translators to produce new texts on the basis of devouring the original text (Bassnett, 1999, pp. 153-154). Moreover, cannibalism believes that it is not the New World that benefits from Europe, but Europe that benefits from the New World. This belief is clearly manifested in the “Manifesto” whose main argument is that Brazil’s history of “cannibalizing” or “devouring” other cultures is its greatest strength (Vieira, 1999, pp. 100-101). Cannibalism or Antropofagia becomes a way for Brazil to assert itself against European post-colonial cultural domination (Garcia, 2020). One of the iconic lines in the “Manifesto”, written in English in the original, is “Tupi or not Tupi: that is the question”. The line is a metaphorical instance of cannibalism (it devours Shakespeare’s “To be or not to be that is the question”), and simultaneously a celebration of the Tupi, who practiced

certain forms of ritual cannibalism as detailed in the 16th-century writings of André Thévet, Hans Staden, and Jean de Léry (Jauregui, 2012, pp. 22-28).

In order to liberate Brazilian culture from spiritual colonialism, the “Manifesto” changed in its own way the history of Eurocentrism and believed that the New World had become the source of European revolution and changes because of the lasting Carabas revolution; the Old World of Europe, if not inspired by the New World, is unlikely to have the birth of “Universal Declaration of Human Rights” (Vieira, 1999, p. 99). The “Manifesto” believes that the missionaries who came to Brazil to “save” the people were actually evaders of the Old World civilization.

III. WHAT IS BEHIND THE CANNIBALISM TRANSLATION THEORY?

In 1963, the two brothers Haroldo & Augusto de Campos published “Da tradução como criação e como crítica” (Translation as creation and criticism), which formally introduced cannibalism into the field of translation studies and derived a Postmodern, non-Eurocentric translation theory of cannibalism. They believe that translation is like cannibalism, it “eats” enemies or respectful people (i.e., texts) who are stronger than their own, and obtains nourishments and strengths from them: that is, through translation, Brazilian culture “swallows” stronger cultures, absorbing their nutrition to improve its own. Here, to “eat” is not to occupy the original text, but to liberate the original text. After the translator devours and digests the original text, he allows himself to be free to carry out the creative translation (Gentzler, 1993, p. 192; Gentzler, 2001, pp. 196-197). Therefore, in the eyes of a “cannibalism” translator, translation is:

- a) an “Empowering act” (Gentzler, 1993, p. 192), i.e., the translator can gain creative power by “eating” the original text, just as the Tupinambas can gain physical or (and) spiritual strength after “eating”;
- b) a “Nourishing act” (Gentzler, 1993, p. 192), i.e., before making a creative translation, the translator gets nourishment from the original text and culture; when the creative translation is widely read, the target language is nourished;
- c) an “Act of affirmative play” (Gentzler, 1993, p. 192), i.e., a translation confirms the “afterlife” of an original text (this view is similar to the Deconstructionist Translation view, to be discussed below);
- d) an “Act of blood transfusion” (Bassnett & Trivedi, 1999, p. 5), i.e., translations transfuse foreign linguistic and cultural blood into Brazilian ones. This is similar to the “nourishing act” in which “nourishing” is viewed from another perspective.

To be more specific, “cannibalism” translation is:

- a) “Verse making, reinvention”, and “a project of recreation” (Vieira, 1999, p. 96). Just as Nôbrega and Milton (2009) point out, “from the beginning of his theoretical activity, Haroldo (de Campos) rejected the biased view that translations are inferior products, as the translator now, far from being the author’s servant or mouthpiece, or a reproducer of meanings, becomes a recreator and a critic, choosing texts that deserve to be translated, and successfully recreating them” (p. 260).
- b) “Reimagination” (Nôbrega & Milton, 2009, p. 260). Inspired by Ezra Pound’s *Cathay* (the famed English translation of some classic Chinese poems), Campos believed that the “image juxtaposition”² in Chinese classical poetry was wonderful, but it needed to be reconstructed creatively in the translation (Nôbrega & Milton, 2009, p. 260).
- c) “Translucination” and “transparadition”. The former means translation is to transfer illumination and the latter is to transfer paradise. Campos put forward these conceptions after he translated Dante’s *Divine Comedy* (Nôbrega & Milton, 2009, p. 260).
- d) “Transtextualization” and “transcreation” (Nôbrega & Milton, 2009, p. 260). “Trans-text” means that the language form and the literary content of a good literary work support each other and cannot be separated, while creative translation can re-create a new harmony between the form and the content (Vieira, 1999, p. 110). By saying “transcreation”, Campos means that “the translator becomes in effect a coauthor, his or her role being creatively at least equalized to that of the author. More emphasis is laid on the agency of the translator, on the role of the translator as an independent agent rather than a subservient passive force” (Cisneros, 2012).
- e) “Transluciferation” (Vieira, 1999, p. 96). After Campos translated Goethe’s *Faust*, he regards translation as “transluciferation” (Vieira, 1999, p. 96). Lucifer is the devil in *Faust*.
- f) “Transhelenization” (Vieira, 1999, p. 96). Campos holds that translation is to transplant Helen into Brazil’s language and culture after he translated Homer’s *Iliad* (Vieira, 1999, p. 96). Helen is the famous belle and the heroine in *Iliad*. Here “Hellen” also metaphorically refers to the poetic beautifulness of the original text.
- g) “Poetic reorchestration” (Vieira, 1999, p. 96). Campos believes that translation is to “reorchestrate” the original text in the target language after he translated the Hebrew *Bible*, whose language is beautiful, solemn, and poetic (Vieira, 1999, p. 96). Here Campos regards the original as a piece of orchestral music, and the “music” should be reproduced in a translation.

² “image juxtaposition” is a typical way of writing in classical Chinese poetry, in which two or more images are put together without any connective between them. For instance, the following classical *Ci* poem by Ma Zhiyuan (1250-1321) is an iconic “image juxtaposition”: Dry vine, old tree, crows at dusk, /Low bridge, stream running, cottages, /Ancient road, west wind, lean nag, /The sun westerling /And one with breaking heart at the sky’s edge. (Tr. Sherwin S. S. Fu)

h) "A parricidal dis-memory" (Vieira, 1999, p. 97). This is what Campos put forward in the 1980s. "Parricide", according to Merriam-Webster Dictionary, means "one that murders his or her father, mother, or a close relative". In terms of this view, the original text including other people's ideas or expressions is drawn on "father, mother, or a close relative". After "killing", "eating" and "digesting" the "kin member", the translator gets his or her "nourishment", forgets his or her appearance (i.e., buries him or her in oblivion: "dis-memory"), and makes a new creation (Bassnett & Trivedi, 1999, p. 15). Moreover, the creational translation is more important than the original (Bassnett & Trivedi, 1999, p. 3; Vieira, 1999, pp. 107-110), because the translation not only inherits the essence of the "kin member", but also has innovation, and it confirms the "afterlife" of the original, namely, the life of the original is extended. This argument echoes the main idea of deconstructive translation theory, which emphasizes that a translation is as important as the original and that it is the extension of the "afterlife" of the original (Guo, 2000; Jiang, 1995).

Then, how did Campos apply his translation theory in practice? Let's take his poetry translation as an example. Campos believes that the key to producing good poetry translation is to convey the overall poetic flavor (Vieira, 1999, p. 96). The lexical meanings and cultural images in the original poem can be changed according to the needs of the poetic flavor of the translation. The arrangements of translated lines and stanzas do not necessarily need to match the original lines and stanzas. But, the translation should have the form of a poem as a whole. The translated poem should have harmony between its newly created form and the content, poetic flavor, and artistic conception, because this important harmony exists in the original (Campos, 1992a). The new harmony is a creative imitation of the original one (Vieira, 1999, p. 110). Therefore, the relationship between the original and the translation is no longer a master-vs-servant one, but an equal or complementary one (Vieira, 1999, p. 106). Campos and his followers admire Ezra Pound's *Cathay*, the famed creative English translation of some classic Chinese poetry. They believe that Pound's translation reflects the characteristics of "cannibalism" translation considerably (Gentzler, 1993, p. 192), i.e., with "love and reverence" (Gentzler, 1993, p. 192). That is to say, Pound remakes the poetic flavor and recreates the formal beauty on the basis of "eating" and "digesting" the original poems (Jiang, 2003).

Interestingly, Campos couldn't help imitating Pound to translate classical Chinese poetry after appreciating Pound's *Cathay*. Like Pound, Campos did not know any Chinese either, and he did the translation by following Pound's example: second-hand and creative translation. To be more specific, he, together with Augusto de Campos and Décio Pignatari, translated into Portuguese a selected collection of Ezra Pound's poetry including some poems from *Cathay*³. Consequently, the publication of *Cantares* (i.e., the translation of Ezra Pound's poetry) in 1960, offered Brazilian readers a good chance to enjoy some of the "taste of Chinese poetry" (Vieira, 1999, p. 6).

If we look back at the above-mentioned terms "translucination", "transtextualization", "transcreation", "transluciferation" and "transhelenization", it should become clear that they have one thing in common. That is, all of them begin with "trans-", which suggests that each of Campos' translations is a certain kind of creative act that "transforms" the original "nourishments" into Brazilian language, literature, and culture. The prefix "trans-" is interlinked with "creation", "cannibalism" and "digestion", and reflects in a way Campos' translation thought of "eating", "transformation" and "recreation". Furthermore, Campos also pays special attention to absorbing the nourishments of domestic literary tradition and cultural accumulation in his translation practice so as to make his translation vivid and more acceptable. Here are some examples in point:

When translating *Faust* of Goethe (he began to translate it in 1979 and it was published in 1981), Campos did not translate the title of the book as *Faustus*, but as *Deus e o Diabo no Fausto de Goethe*, which means "God and the devil in Goethe's *Faust*". He created this book title because the famous Brazilian film director Glauber Rocha had shot the movie *God and the Devil in the Land of the Sun*, which has been well-known in Brazil (Campos, 1992a). Campos gets "nourishment" from Glauber Rocha. Some people may think that Campos is obsequious to his readers in doing so. This is not the case. We know that Goethe's *Faust* is based on German folklore, which is about the devil and God betting whether Faust would be tempted by the devil to commit crimes and finally go to hell. The story of *Faust* goes like this: under the temptation of the devil, Faust lost control of himself, committed crimes, and also succeeded in doing several difficult and strange things. Eventually, God sent angels to Faust, scattered rose petals, drove away the devil, and saved Faust's soul to heaven. The devil lost the bet. Therefore, it is clear that Campos' translation of the book title did not deviate from the original story to cater to the kitsch taste of the readers. On the contrary, it is very harmonious with the original, accurately and concisely conveying the core information of the original.

When translating the Hebrew *Bible*, in order to better convey the style of God's language in the original text, which sounds both dignified and amiable, Campos spent a lot of time and effort studying the works of Brazilian writers G. Rosa and J. C. M. Neto who have been reputable for their popular familiar writing style. Campos absorbed "nourishments" from Rosa and Neto, and creatively conveyed the charm and style of the original text (Campos, 1992b, pp. 31-35). Another case in point is that, in order to translate Shakespeare's works well and make them literary classics in Brazil, Campos paid special attention to getting "nutrients" from Brazilian literary classics (Vieira, 1999, pp. 101-108).

IV. THE INFLUENCE OF CANNIBALISM TRANSLATION THEORY ON TRANSLATION STUDIES IN CHINA

³ Retrieved from https://en.wikipedia.org/wiki/Haroldo_de_Campos

Chinese scholars have been interested in cannibalism translation theory since it was introduced in China in 2003 by Jiang. And, consequently, it has influenced the theoretical approaches and practice analyses in China's translation studies. In this section, we aim to trace the development of the influence of the Cannibalism translation theory in translation studies in China since its introduction in 2003.

A. Data Collection

We typed three keywords “Haroldo de Campos, cannibalism, translation” in the search functions of the following well-known journals on translation studies *Meta*, *Perspective*, *Babel*, *Target*, *Translator*, *Cadernos de Tradução*, which resulted in 18 academic papers. We made a scrutiny investigation into them and found that these papers are cannibalism- or cannibalism-translation-related, but not related to “the influence of Cannibalism translation theory on translation studies in China”. Our efforts, though unrewarded, seem to be worth noting down.

We then put the keywords “Haroldo de Campos, cannibalism, translation” in the search functions of the SCOPUS database, and the result of the initial screening is 98 related English publications. After a manual check of the publications, we found that 3 academic papers and 1 book chapter are related to “the influence of Cannibalism translation theory on translation studies in China”. These include Wang (2013) who explores Lu Xun's “hard translation” from the perspective of cannibalism translation theory. Then, Wang (2019) and Wang (2022, a book chapter) are very similar to each other; and they both examine the English translation of a Chinese classical novel *Shuihu Zhuan* (*All Men Are Brothers*) with the theoretical insight from cannibalism translation. Finally, Zhou (2022) analyzes Campos's translation of classical Chinese poetry from the angle of Campos's “reimagination”.

We then put keywords 食人主义, 翻译, 食人翻译理论 (i.e., cannibalism, translation, cannibalism translation theory) into the CNKI database and the initial screening resulted in 55 publications in Chinese. After a manual examination of them, the ultimate screening result is 48 academic publications that are related to “the influence of Cannibalism translation theory on translation studies in China”. Our following analysis is based on these publications.

B. Analysis of the Publications

Altogether we have found 52 related academic publications. In what follows, we are to analyze the publications from the aspect of a) the number of yearly publications, b) different kinds of publications, c) theoretical approaches influenced by cannibalism translation theory, and d) translation practice analyses influenced by cannibalism translation theory.

(a). Number of Yearly Publications

From Figure 1 we can see that there are related publications every year except for a break of 4 years (2004-2007) at the beginning. This suggests a) cannibalism translation theory did not draw much attention from Chinese scholars immediately when it was introduced, and b) it has become a lasting academic interest in China's translation studies since 2008.

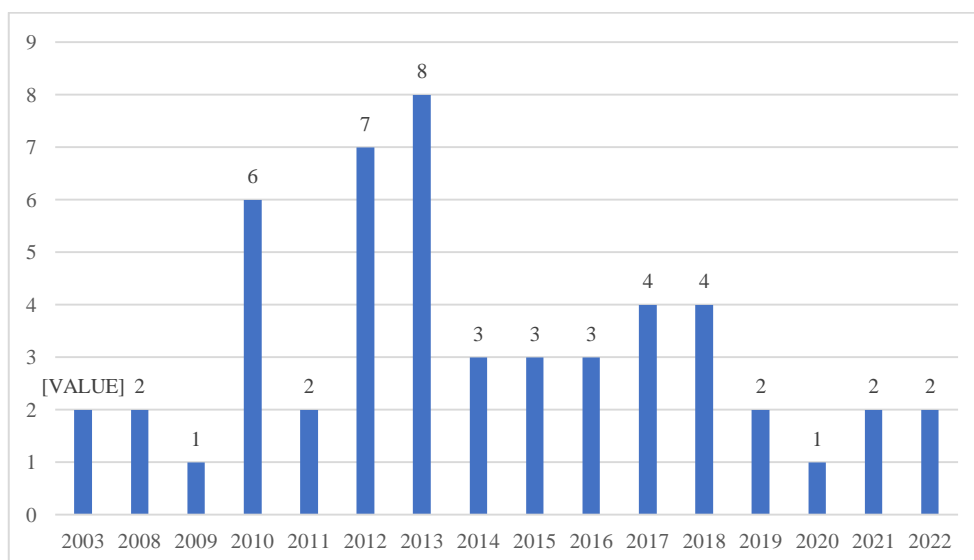


Figure 1 Number of Yearly Publications

(b). Different Kinds of Publications

Table 1 shows that most publications are academic journal papers and that at least 8 MA theses are related to “the influence of Cannibalism translation theory on translation studies in China”.

TABLE 1
DIFFERENT KINDS OF PUBLICATIONS

Item Year	Journal paper	MA thesis (CNKI publication)	Conference paper	Book chapter
2003	2			
2008	2			
2009	1			
2010	6			
2011	2			
2012	3	4		
2013	6	1	1	
2014	2	1		
2015	1	1		
2016	3			
2017	4			
2018	3	1		
2019	1			
2020	1			
2021	2			
2022	1			1

(c). *Theoretical Approaches Influenced by Cannibalism Translation Theory*

In Table 2, “theoretical approaches influenced by cannibalism translation theory” means the publications that examine cannibalism translation theory itself or explore other translation theories or translation-related theories from the perspective of cannibalism translation theory.

TABLE 2
THEORETICAL APPROACHES INFLUENCED BY CANNIBALISM TRANSLATION THEORY

Theories	Publications
Cannibalism translation theory	Jiang Xiaohua (2003); Pan Xuequan (2003); Yang Sigui and Fan Bo (2013); Wang Pu (2013); Hu Man (2017); Zhou Xingyue (2022);
Postcolonial translation theory	Lei Zhimei (2010); Tu Guoyuan and Zhu Xianlong (2010); Wang Zhenping and Jiao Yafang (2016); Zhang Wanfang (2018); Mi Weiwei and Hu Dongping (2021)
Ezra Pound’s translation strategy	Liu Xuesi (2009); Hou Xingxing (2018); Zhou Xingyue (2022)
G. Steiner’s Hermeneutic translation theory	Zhang Xiaoqin (2018)
Deconstruction translation theory	Wu Tao (2012)
Translation sociology	Liang Zhifang (2010); Li Hongman (2010)
Venuti’s translation theory	Wang Ying (2010); Gan Lixia (2015); Wang Zhenping and Jiao Yafang (2016)
Lefevere’s manipulation translation theory	Wang Chuwen (2018)
The role of the translator	Ou Yamei (2011); Ou Yamei (2014)
the translator’s subjectivity/ intersubjectivity	Tu Guoyuan and Zhu Xianlong (2010); Ou Yamei (2014); Chen Jingming and He Xiaomei (2014)
Intertextuality <i>et al</i>	Li Longquan (2012)
Chinese traditional translation theories	Ou Yamei (2013)
Decolonization and cultural identity	Lei Yu (2008)
Yan Fu’s translation theory	Xu Jin (2008)
Lu Xun’s translation theory	Li Huifang (2012); Wang Pu (2013); Li Jiayi (2019)
Fu Lei’s translation theory	Wang Jing (2016)
Translation strategy of “Hao Jie Yi” (豪杰译, transcreation or random translation)	Huang Ning (2017); Zhou Xingyue (2022)

From Table 2 we can see that 7 Chinese scholars explored cannibalism translation theory with their own understandings and observations, and more than 30 Chinese scholars examined many other translation theories with revelations from or perspective of cannibalism translation theory. What is worth noting is that a) Xu (2008) finds that there are a few similarities between Yan Fu’s translation theory and Campos’s, especially in the aspect of putting a premium on taking in nourishments from home literary classics for translation; b) Wang (2016) points out that Campos’s translation theory is in line with Fu Lei’s in several ways, especially in emphasizing absorbing “spirit” from the original; c) Huang (2017) and Zhou (2022) argue that Campos’s translation strategy is close to China’s traditional translation strategy *Hao Jie Yi* (豪杰译, transcreation or random translation), both maintaining that “creation” is more important than other parameters in translation; and d) Li (2012), Wang (2013) and Li (2019) examine the similarities between Lu Xun (as a translator and translation theorist) and Campos, arguing that they are both patriotic translators and translation theorists trying to refine their respective national culture with translation.

(d). *Translation Practice Analyses Influenced by Cannibalism Translation Theory*

In Table 3, “translation practice analyses influenced by cannibalism translation theory” refers to the publications that analyze or scrutinize translated texts from the perspective of cannibalism translation theory.

TABLE 3
TRANSLATION PRACTICE ANALYSES INFLUENCED BY CANNIBALISM TRANSLATION THEORY

Translated texts	Publications
Two major Chinese translations of <i>King Lear</i>	Zhu Man, Qi Yan and Ma Peihong (2021)
Tourism translation of Gansu Province	Liu Xiaojuan and Xia Zengliang (2020)
Translation of ceramics	Wen Huazhen (2017)
Lin Shu's translations	Wen Yue'e (2016)
Zhang Ailing's literary translations	Huang Hui, Liu Qingyu and Wang Shasha (2015)
Two Chinese Versions of <i>Gone with the Wind</i>	Sun Kun (2015)
Lin Shu's Translation of <i>Uncle Tom's Cabin</i>	Li Yuqiong (2014)
English Translations of a Chinese Classical Novel <i>Shuihu Zhuan</i> (<i>Water Margin</i>)	Wang, Yunhong (2019; 2022)
English translation of Chinese brand names	Liu Xiaojuan (2012)
English translation of Chinese trademarks	Liu Xiaojuan (2013)
Ezra Pound's translation of Chinese classical poems	Guo Lei (2013)
Ezra Pound's translation of Confucian classics	Zhang Tingting (2012)
Yan Fu's Chinese translation of <i>The Study of Sociology</i> (<i>Qunxue Yuyan</i>)	Ye Lin (2012)
English translations of a famous Chinese classic poem <i>Changhenghe</i> (<i>The Everlasting Regret</i>)	Ye Lin (2012)

Table 3 shows that about 20 Chinese scholars have implemented translation practices from the angle of cannibalism translation theory. The translated texts that they have explored range from English-into-Chinese translations (e.g., the well-known Chinese versions of *King Lear*, *Gone with the Wind*, *Uncle Tom's Cabin*, etc.) to Chinese-into-English translations, such as the famous English versions of classical Chinese literature *Shuihu Zhuan* (*Water Margin*), *Changhenghe* (*The Everlasting Regret*), and so on.

V. CONCLUDING REMARKS

Robinson (1997, p. 14) pointed out that globalization has increasingly blurred the cultural identities of the former colonial countries whose indigenous cultures have been marginalized. Intellectuals there are in urgent need to find the values of their national culture and their cultural identity. It is safe to say that the emergence of Campos' cannibalism translation theory is Brazilian intellectuals' effort and attempt to construct Brazil's cultural identity.

The translation theory of “cannibalism” originates from Brazilian native culture and is closely related to Brazilian society and history. Its connotations have been enriched along with the increase of Brazil's translation practices, the changes of the time, and the influence of European and American culture. In the beginning, what Campos emphasized was to comprehend and digest the original text, and rely on the literary tradition and cultural accumulation of the target language for a creative translation. Later, he embarked on the approach of deconstruction, emphasizing that the translation and the original text are equal and complementary dialogue, and even arguing that the translation is more important than the original. In this sense, Campos' “deconstruction” view is similar to that of Venuti, the representative of European and American deconstruction translation theory (Guo, 2000; Jiang, 1995). However, it should be noted that the two “deconstruction” views are different in many ways (Guo, 2000; Jiang, 1995). The major differences are a) Venuti advocates a “foreignizing” translation strategy while Campos advocates a “creative” translation strategy, which is basically opposite to the “foreignizing” translation strategy; b) the “foreignizing” translation strategy is put forward to restrain America's cultural hegemony for the preservation of its cultural ecological balance (Guo, 2000), while “creative” translation strategy is advanced for the independent development of Brazilian culture; c) Venuti's strategy pursues cultural diversity and highlights in translation the cultural and linguistic differences of the original even at the cost of smoothness or fluency of translation, while Campos' strategy is intended to improve the cultural status of his country in the world, emphasizing the smoothness and vividness of translation.

Furthermore, it can be argued that Venuti's foreignizing strategy is of significance to curbing Euro-American cultural centralism or hegemonism and promoting the development of non-Euro-American cultures, while Campos' creative strategy reflects the cultural self-confidence and culturally independent mentality of Brazilians as a people of a post-colonial country, emphasizing the equality and complementarity of different cultures. As such, Cannibalism translation theory is of significance in helping former colonial countries shake off the shadow of colonialism culturally and spiritually after political independence, and improving the status of marginalized cultures. Therefore, the two strategies aim at the same goal and are complementary to each other.

To conclude, Cannibalism translation theory has influenced China's translation studies since it was introduced to China in 2003 by Jiang. The influence can be spotted in, but not limited to, theoretical approaches and practice analyses in China's related publications. It can also be predicted that such a trend will continue.

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Questioning Nature: A Study of Death and Isolation in Selected Nature Poems by Robert Frost

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Abstract—This study aims to discuss the themes of death and isolation in selected nature poems by Robert Frost, the reasons behind this odd employment of nature, the relationship between death and isolation, and how one begets the other. The assumptions and principles of psychoanalytical and biographical approaches provide the theoretical framework for this dissertation, namely, through examining the life of Frost, as well as psychic exhaustion and traumas which reveal the unconscious motives behind his use of the themes of death and isolation in his nature poems. To answer the study's questions, it focuses on studying those poems by going over the symbols and figures of speech that present the challenging, gloomy picture of nature, which single out Frost from other American and English poets' images of nature.

Index Terms—death, isolation, nature poetry, psychic exhaustion, Frost

I. INTRODUCTION

The purpose of this study is to shed light on Robert Frost's employment of nature and its elements to reflect on isolation and death, to which end he draws upon scenes of dramatic struggle and apprehension towards nature. Such natural elements can be the scenery of the changing of the seasons, as well as the darkness on winter nights and its cruelty. The study tries to identify the connection between nature, death, and isolation in the poetry of Frost's, while relying on psychoanalytical, and biographical theories, as well as analytically examining some literary tools, like symbolism and figures of speech. The starting point is to understand the connection between death and nature that can be found in selected poems of Frost, where the issue of existence is his primary concern. He realizes that all the living, weak or strong, invariably meet their demise with death; that nature is capable of annihilating human existence; and that man always tries to coexist with nature, fight death and isolation, and work to dispel his belief in the eternity of life.

Frost doesn't portray nature to show the beauty of the pastoral settings as other poets do, but he rather focuses on the conflicts between humanity and the natural world, and the effects of his own experiences which gave birth to his dark employment of nature to express the themes of death and isolation.

The significance of the study lies in its purpose to reveal Frost's unrivaled employment of nature to present the themes of death and isolation. It also lies in being the first to connect death and isolation through the lens of psychoanalytic and biographical theories. In addition, the study tries to find out the relationship between death and isolation in Frost's life and the selected nature poems.

For many years, poets have utilized images of nature in their poetry, and Frost is no exception.

Death, too, is a recurrent theme in Frost's poetry, seen from a different perspective in each poem. The perspectives are always enveloped with the visions of what makes it an experience like no other for all living beings. Death poetry is poetry that creates a wide spectrum of ideas that present a persuasive message to the audience without instilling fear or negative reactions in them. Frost elaborates on death poetry to present his experienced horrors of death; he describes it in many ways, such as killing people's personal identity, stifling their emotions and feelings, and inducing a desire of living eternally. Frost indeed has a strange fascination with death (Benin, 2020, pp. 5-6), and it is seen as equivalent to isolation. From the perspective of many critics, Frost, throughout his life, tended to be isolated in thought and action, and the element of isolation in his poetry is immensely striking.

Isolation poetry is the poetry that illustrates the theme of detachment, solitude, and loneliness that exist in our society, and this type of poetry is deeply connected with the nature of human society, how people interact with others, and the general difficulty in communication they experience, which tends to shut them off from each other. Frost's view of isolation is "revealed by his personal experiences with the loss of loved ones and his lack of appreciation from his

society” (Al-Zubaydai, 2009, p.38). Dark mysteries and doubts are what bring about this infusing sense of isolation; being isolated, the characters reflect on metaphysical questions in domestic as well as pastoral locales, and the aura of isolation is professionally mixed with fear, which might be understood as Frost's own feeling towards the surrounding settings and the circumstances he has gone through over the course of his life. Frost intermittently alternates between the use of sleep and death, and his presentation of death adds to its general definition as being an important stage that has many effects on his characters' lives. Also, it is the idea of putting human suffering into moulds where a person confirms their general manner of behavioural inflicting pain on another person who, in turn, may fall victim to the everlasting attempt to achieve coexistence with their circumambient environment. This is crucial for our existence, as human psychology studies tell us that people suffer in the attempt to achieve equilibrium between many of their conflicting dichotomies, like good and evil, malice and loyalty and love and hatred.

II. QUESTIONS OF THE STUDY

This study seeks to answer the following questions:

- 1-How does Frost employ nature to express the themes of death and isolation in selected nature poems?
- 2-How does Frost use nature in an unrivalled way to express his splenetic view of life?
- 3- How do Frost's reflections on nature, death, and isolation influence his poems?

III. DISCUSSION AND ANALYSIS

A. *Death in Robert Frost's Selected Poems*

Frost's poems which discuss the theme of death are not general or public, for they represent Frost's awful autobiographies about death indirectly. Furthermore, they are real and express truths that can't be ignored. Looking at *Stopping by Woods on a Snowy Evening*, the theme of death is presented by a central human experience, an experience that obliges the human to obey or surrender to oblivion. The poet uses dark imagery to portray death and uses a lot of kinetic imagery:

“The woods are lovely, dark and deep
But I have promises to keep
And miles to go before I sleep.”

The analysis of Frost's poetry finds that it includes death and terror without being terrifying in itself; it presents the idea deeply and reasonably without making us feel terrified or less confident. It matches the line of our senses of the same experience of death and its effects on the human soul. According to Poirier, Frost's poems are “neither complicated nor make our life complicated. Indeed, Frost's poems suggest ordinary sensemaking processes in an amazing poetic way” (Poirier, 1977, p. 8). Frost's *Stopping by Woods on a Snowy Evening* gives the reader the freedom to understand his imagery of nature or woods as a piece of beauty, or being full of obstacles like frozen woods, or dark woods as an end to life. The reader can feel free to express and explain the woods as they desire. Some interpret woods as an extended metaphor for the end of life, but some see the woods as a crisp or clear image filling up with snow:

“To watch his woods, fill up with snow
The woods are lovely dark and deep”

According to Faulkner (1963), Frost gives the speaker the right to dig into the natural world, wandering between the dark frozen woods and the smooth falling of snow. This picture expresses a mixture of beauty and cruelty in the woods. In this vein, the reader will use their senses, their moods, and their psychological state to express the poem:

“The only other sound's the sweep
Of easy wind and downy flake.
The woods are lovely, dark and deep
But I have promises to keep.”

It can be seen that some of the lines of this poem are visualized to show the image of death by using words like dark, frozen, edge, and sleep. Even those words can be seen differently, but they are used to express the imagery of death smoothly, not in a terrifying manner. Death doesn't have to be the end of life; there is the continuation of life and more realities about life and death:

“And miles to go before I sleep
And miles to go before I sleep.”

It is revealed that the word ‘sleep’ in this poem is a solitary activity that is used as a metaphor for death. In this activity, the speaker is all alone. Whether it is the last destination or it is the chance at the respite of tired individuals, the reader has the right to understand the hidden depths of Frost, as well as the depths of life. In some of Frost's poems, winter or snow have a real relationship to death, not by highlighting words like ‘death,’ ‘grave,’ ‘ghost’ and ‘tomb,’ but by dealing totally with the theme of death or life and death. A lot of Frost's poems are titled with words of that conjure images of death, like *The Death of the Hired Man*, *Home Burial*, *Ghost House*, *Goodbye* and *The Spoils of the Dead*. Reddy (2014), suggests that Frost develops the theme of death by using the tone of melancholy content through his poems; he uses the sad and beautiful pictures of his images of nature, homes, roads, fences and so on. Frost also insists

on creating a strong relationship between death, rebirth and regrowth of nature and man (pp. 111-115). One of the poems that include the theme of death is *Home Burial*, in which the young wife has a different reaction towards her child's death as compared to that of her husband; she can't reconcile with the death of her child, and her husband becomes a total stranger to her because of his cold reaction towards it. They can't share the grief as a family, which is supposed to unify them in their feeling towards their child's death. The difference in reaction between the two makes them separated and unable to return to their normal experience of life. It is obvious that the wife lives under the burden of grief because of her child's death, while the husband appears cold in his reaction. Indeed, the effect of the death of the child results in the death of emotions between the spouses because of their different intensity of grief on the emotional level. The husband successfully fails to express his sadness as if his emotions are dead:

“The little graveyard where my people are
Tell me about if it's something human
Let me into your grief, I am not so much
If you had any feelings you that dug
With your own hand How could how could you? his little grave,
A man can't speak of his own child that's dead.”

Regarding the psychoanalytical view, we can clearly see that the husband's reaction exaggerates the theme of death's effects on his wife's psyche; his dead emotions extend to the child's death. The experience of death affects particularly the couple's emotional and sexual relationship, and there is an obvious physical and psychological detachment between the two; the wife is obliged to be isolated by death.

In Frost's *Spoils of the Dead*, his deep understanding of the concept of death is apparent in his sonnet by using similes, imagery, and personification. He uses nature to evoke the theme of death to show that people die without any saying or warning. He hates the spoils of the dead, like all people, and he hates 'people's dying' (Gray, 2014, pp.1-5). We can see that the fairies in this poem may represent children who enjoy themselves in nature. On a summer day, when they discover a dead man, the fairies notice a ring on the dead man's fingers, a hint that the dead man is married and has children. Fairies don't understand why the man died or what happened, and they continue to search for answers.

Frost in his unconsciousness shares his own experience of his father's death when he was just eleven years old. This brings to his awareness the old, awful memories of the incident; he talks about his father's death and how he went without saying why and where was he going away. From the psychoanalytical point of view, Frost provokes his huge expanse of hidden pains, and by passing from his id to his ego and superego, he imitates the fairies' experience with the man's death and provides a fresh example of the effect of death on a child's psyche. Frost's fears of death resulted from the experience with his father's death when he was a little child, his fears being suppressed in his id, and then passing on from the ego to the superego. This extends the spoils of the dead to his real life, and so he reveals them in this poem; Frost wonders how the spoils of death affect others' lives and their psyches in similar cases:

“Two fairies it was
On a still summer day
Flowers-guided it was
That they came as they ran
On something that lay
In the shape of a man.
When this one fell
On the sleep of the dead”

Throughout preparing this study, it can be noticed that Frost shows very dark, psychological shades that emerged from his childhood pains, and the poem is fixated on some past nightmare images which are being recollected from his deep psyche; Frost visualises the little fairies to be victimised by the hard conditions and the spoils of the dead. Another reading of *Spoils of the Dead* may give a hint to Frost's first two children who died of cholera; they were little, weak, and died shortly after they were born, like those little fairies in the poem:

“When you came on death,
I remember that I did.
But I recognised death
With sorrow and dread,
And I hated and hate
The spoils of the dead.”

Going over Frost's *The Death of the Hired Man*, we see that he evokes the theme of death by showing the struggles of the farmer and the farm hands, which is revealed in Warren and Silas's relationship. Through his searching for comfort in fulfilling his broken contract with Warren, Silas died alone. Silas's character personifies the struggle with death alone, despite his efforts to have a family. Another reference to Frost's theme of death is the childless marriage of Mary and Warren, which echoes the death of his six children. In this poem, we get an insight into some of his pain over the death of his children. Some critics assert that Frost pours some of his pains in this poem, which are suppressed in his id, and then they are shifted into the superego by the ego of duty, fulfilment of obligations, and dying alone. The poem

expresses the fears that are hidden in Frost's autobiographies because of his many experiences with death during his early childhood and his youth:

“Mary sat massing on the lamp-flame table
Waiting for Warren when she heard his step,
She ran on tip-toe down the darkened passage
To meet him in the doorway with news
And put him on his guard, “Silas is back”
She pushed him outward with her through the door.”

And according to Harold Bloom in the book entitled *Robert Frost*, Silas tries his best not to die alone, by considering Warren's family as his own, even though he never felt for that family because of Warren's lack of empathy for him (Bloom, 2003, p.12). There is immense parallelism to be found in Silas between his attempts to achieve and fulfil his duty and his search for a family. But despite his hard efforts to find a sense of family, he ends up dying alone, and Warren merely declares him “Dead:”

“Warren returned --too soon it seemed to her,
Slipped to her side, caught up her hand and waited
“Warren” she questioned.
“Dead” was all he answered”

Another major reference to death in appears in the same poem, in that Warren doesn't feel sympathy for Silas's family's needs. Throughout the poem, on the contrary, Warren's wife Mary exhibits compassion towards Silas's illness, and recognises that it will end with his death. Warren is cold and emotionless towards others, especially towards his wife and Silas. Warren shows no appreciation for Silas's hard work to fulfil his duties as he comes closer to meeting his death. As Silas tries to face his deadly illness, he keeps attached to his profession to fulfil the contract and still has a sense of family, but Warren looks adamant about not accepting the proposal for Silas to come back to work:

“Home,” he mocked gently.
Of course, he's nothing to us, anymore
But have some pity on Silas. Do you think?”

Warren is a rational person in his position against the betrayal of Silas; he never feels sympathy for him or his death. Mary paints a façade and tries to get closer with her husband emotionally despite of the detachment between them, to persuade him not to send Silas away after his last return to the farm. But Warren claims that Silas comes in a time when they don't need him, not caring about his bad condition, his illness and his approaching death. Although Warren announces the death of Silas in a gently way, the event deeply exemplifies the deadly separation in the family about sympathy towards Silas, further cementing the overall detachment in the relationship; Warren symbolizes not only the coldness of a husband but also a person towards the sufferings of others.

Another highlight of death appears in Frost's poem *Design* when the speaker of the poem asks about the design of darkness, which had led the spider to kill the moth at night. This indeed paints a picture of what humans do to others, and how they react to nature. Frost also uses symbolism and imagery to evoke his theme of death in this poem; he utilises symbols to suffuse the poem with his ideas and themes, like “that of the white, fat and cruel spider, the white flower which has healing properties, and the white, dead moth that was killed by the spider” (Ferguson, 2004, pp.173-190). The poet, here, uses the elements of nature to express the theme of death, and he wonders about the role of God as a creator, and how God creates cruel as well as innocent creatures. Frost uses juxtaposition to emphasise this theme; the purity of the colour white further underscores the idea of death:

“I found a dimpled spider, fat and white, on a white
heal-all, holding up a moth! Like a white piece of rigid
Stain cloth... Assorted characters of death and blight!
Mixed ready to begin the morning rights, Like the ingredients
of witches, broth a snow-drop spider, a flower like a forth,
and dead wings carried like a paper kite.”

According to Frost, the poem is implying that the designer of the world created it to inspire fear, terror and death. The spider symbolises the human which reflects fear and the theme of death in nature and life. The spider, flower and moth combined represent the mysterious existence of the pure, innocent side of the world, as well as the ominous and the evil. The three creatures are brought together in the colour white to symbolise purity and clarity and be in opposition against evil and mystery. The moth is looking for sustenance in the form of the nectar in the white flower, and the spider is looking for its sustenance: the moth:

“What had that flower to do with being white ,
The wayside blue and Innocent heal-all?
Nature provides an example of being
Independent God designed us to survive
Upon each other.”

The poem gives an example of the chaotic and dark world we live in. In other words, it symbolises the full image of life through its scenes of weakness and strength, purity and wickedness, innocence and evil, decay and prosperity, life

and death. According to the poem, life can be sealed in death and destruction because the design of God brings these contradictions together to bring about the scene of a cruel and heroic death. Yet, Frost resists the idea of frightening the reader:

“What but the design of darkness to appal?
If design governs in a thing so small.”

Frost supposes that the reader will find the different elements that are present in the human psyche, like fear, decay, innocence, and purity to be clearly visible through the poem's scenery. Nevertheless, the chain of life and death may instil a bright view in the reader, applying their own experience to this non-stop chain of life and death.

Another poem that explains Frost's contemplation of death is *Birches*, where Frost uses his powers of imagination and observation to create an obvious and deep painting of the shadows of death (Holt, 1988, pp.11-20). The birches swing back and forth in the woods, in the middle of the storm, bending and swinging between life and death. Another important detail in the poem is the swinging of the boy on birch trees, the oscillating motion standing as a symbol of man's swinging between life and death. The poem creatively compares the swinging movement of both the boy and the tree, and it implies that they are in a very similar situation; both are rocking back and forth between life and death.

“When less birches bend to left and right
Across the lines of straighter darker trees
So was I once myself a swing of birches
And then come back to it and begin over
That would be good both going and coming back!
One could do worse than be a swinger of birches”

Through the application of the psychoanalytic and biographical approaches, we notice that the speaker in the poem is swinging between their ideal imagining of the world and their reality; their weaknesses and their strengths; as well as life and death. Frost imparts to the poem a lot of his own experiences with death; he moves between his fears and sorrows that are caused by death and his willingness to be alive and happy. In his dramatic monologue in *Birches*, Frost displays the human effort to achieve the balance between living peacefully and accepting death as the absolute end of life.

In *An Old Man's Winter Night*, Frost sensitively conjures the idea of death. In the poem, an old man lives alone in a house, and the time in which the poem takes place is the dark winter. The man's old age is responsible for his unawareness of his current condition, unable to remember anything. He sits alone outside, looking at the moon. The old man attempts to escape his loneliness, as well as the fact he can't remember anything about his life, and decides to go to sleep. The phrase “easing his heavy breathing” leads readers to think that he passed away. In this poem, Frost gives the reader a chance to wonder about the real meaning therein, and he, unintentionally, correlates the poem with his experiences of death.

There is a strong sign that the old, isolated man who is separated from his society suffers from the bitterness of isolation, and he tries to accept his awful situation. “it's thus he does it of a winter night” (Rath, 2014, pp. 45-78). Nevertheless, the old man who is keen to have some company, as he is getting old and weak, decides to go to sleep. This serves as a metaphor, as it symbolizes his last sleep, death. In addition, due to suffering from his weakness, loneliness, the awful, dark winter and his loss of memories regarding his life, the old man decides to go to sleep to escape the surrounding darkness; sleep is merely an escape from all the fears around him, and a way to get some rest and forget about his weaknesses and traumas. Furthermore, and from the psychoanalytic point of view, the old man, the old man accepts the bleakness of his life, his loneliness, and the darkness of the winter night and falls asleep as if he is accepting the reality of his situation; his fears start to dwindle, and he decides to go to sleep, happily and alone. This acts as a metaphor that implies that it is only through death that one could truly escape their dark reality and finally be able to forget all the worries of life.

In this poem, Frost deals with human consciousness and views it as a problem or a burden. The old man keeps the world as he keeps his house. Richard Poirier says to clarify the term ‘keeping,’ “one aged man - one man can't keep a house, a farm, a countryside or if he can. It's thus he does it of a winter's night” (Poirier, 1977, p. 161). In the case of the old man, he is denied the concept of ‘keeping’ when he cut his relationship with all his surroundings—both his house and nature. Poirier sees that the poem refers to the cutting off of the man's relationship with life, as well as nature. As an old-aged man, he is approaching his death. ‘Keeping’ in this sense relates to a person's consciousness of the surrounding world. The old man lacks keeping in touch with his entire world, and he knows nothing about what's happening around the house, and he also lacks ‘keeping’ with nature, and thus he expresses pressure and deep feelings which are emphasized in the poem.

Another poem by Frost that clearly illustrates the theme of death is the poem entitled *Death*. Frost uses the poem to let out his grief, his losses, his psychic exhaustion, and how he accepts death and heals from it. Through this poem, Frost addresses human terrors about death, how they try to distance themselves from death, how they avoid it as much as possible, and how it hurts them more than anything else. Frost assures us that death is the ultimate destination of people; it is the end of their pains, their loss, and their sorrows. Frost personifies death as if it is knocking on his door, and he is welcoming death with open arms.

"Death
 Scary, isn't it?
 At least
 That is what everyone tells me
 They say their afraid
 Of what's bound to happen"

Accepting his destiny, Frost escapes from his intolerable sorrows, losses, and pains, and he asks death to come and put him to rest. He is not afraid any more of death, and he is ready to go without any resistance. It is clear at this point that Frost's psychic exhaustion is not a physical type of fatigue, but rather the depletion of a person of all his energy and motivation to live. A person's brain at such a state almost doesn't want to think or do anything, and it accepts and surrenders itself to things, like death; a person becomes totally exhausted and emotionally fatigued, and Frost is an example of this as seen through his poems:

"I see death
 As the end of my pain
 The end of my loss
 And the end of my sorrow
 When death comes
 And knocks on my door
 I'll welcome it in with open arms
 And maybe then
 Will I feel ok?
 So death
 If you can hear me
 Come and take me
 Because I am ready
 And I am not afraid of you"

To sum up, Frost has experienced great losses in his life, like the death of his father, his children, his mother and his beloved wife. Frost is seen to flame his rage in nature to express his own experiences or to evoke the similar experiences of others with death. He changes the stereotypical view of nature; his poems are kind of corrective to the familiar view of nature as the source of healing and joy. He uses nature as a harsh teacher to talk about his idea of death. He also tries hard to present his experiences to his readers, to support them during a fresh state of pain that he has gone through previously. Frost was inspired by other poets of nature, like William Wordsworth and William Shakespeare, but he paints nature dissimilarly as elusive, enigmatic and harsh, which makes Frost a unique poet of his time.

B. Isolation

From a psychoanalytic point of view, there are always psychological barriers between man and God, man and his fellow man, man and society, and man and himself. Those barriers are created by man himself, forcing him to be alone and separated physically and emotionally. Isolation is further increased by fears of being attached to things or people; fears are the real barriers that create isolation. In general, Frost portrays isolation as his ultimate destiny.

Frost tends to share his experiences of loneliness with his readers; he works alone, walks alone, and lives alone. He aims to show his individual identity in the community, as he values self-sufficiency and individualism by being alone. Frost is seen to look inwards to his inner self not toward the community, and as a result, he suffers from a great deal of isolation.

Poirier (1977) says that a lot of poems, like *Mending wall*, seem to be about nature or the hard farm work, but their meanings look deeper than this. At the surface, "the poem talks about two farmers who keep a wall between their farms despite all circumstances which lead to it falling down" (pp. 306-308). One of the farmers is rebuilding the falling wall as he says, "Good fences make good neighbours." On the other hand, the other farmer questions the need of keeping a wall between the two neighbours' farms and says, "Why do they make good neighbours?" Indeed, this poem is not simply discussing the importance of a wall between farmers or neighbours, but it discusses deeply the need to break the barriers separating people, minds and nations, and it calls for getting rid of these barriers. Despite the dissimilarity in many aspects between people, like nationality, religion, culture, ideology and race, people still share in their humanity, and barriers should be broken, not built.

Frost's *Mending Wall* provides some insight on how our world is full of walls that separate and isolate us from one another, but it also highlights the fact that these walls are flawed and tend to fall and break, and it is only people's desire to be isolated and detached from each other that keeps them in a state of constant fixing and rebuilding of these weak and feeble walls. It is clear, according to Frost in this poem, that it is not easy to maintain these barriers that separate people, for despite the many differences among people, there is still a unifying factor that cannot be ignored, our humanity. Yet, we wear ourselves in trying to keep these walls up:

"We wear our fingers rough with handling them"

Breaking up barriers removes the difficulty of going further forward in our relationships, habits, or thoughts, but most people prefer not to change and keep staying in the same state of isolation.

Faradiba Nst (2018) says that Frost in this poem gives an example of a group of isolated people who get used to being isolated and never want to change it or break down the borders. Frost also presents some parts of his isolation and his engagement with the farmers who keep up borders and rebuild the fallen down walls (pp. 6-34). Nevertheless, Frost warns of cutting relationships between people and cutting people off from their surrounding nature. He tries to make a balanced thought by keeping up some limits between people and breaking the hard barriers that isolate them in total. The reader has the freedom to create his own personal world without cutting relations with others and being isolated.

“Something there is that does not love a wall,
That sends the frozen-ground-swell under it,
He says again, “Good fences make good neighbours”

Frost insists on the idea that people have the right to keep limits, but not to refuse change and be isolated. Another example of isolation in Frost's poetry is in *Desert Places*. Deirdre (2007) states that, “*Desert Places* is one of Frost's more horrifying poems because it shows us someone who is existentially alone” (p. 221). The poem starts with the speaker's passing through a field where snow buries the weeds and stubble. This stands for the death of some creatures. The gloomy wintry scene in the poem also represents the loneliness of the woods and the speaker's own loneliness, and this is seen in empty spaces between stars. The isolation of the speaker is related to man's inner thoughts and fears of ultimate loneliness.

“The woods around it have it-it is theirs.
All animals are smothered in their lairs.
I am too absent-spirited to count;
The loneliness includes me unawares.”

Fagan says that man's fear of being homeless and alone is due to some natural force. The ‘home’ in this poem is not only a place to live in, but also a sense of being and existing, a sense of not being alone (Fagan, 2007, p.85).

“I have it in me so much nearer home
To scare me with my desert places”

According to this poem, a person has to adapt and get out of their own inner ‘desert places’ to overcome stagnation, fear and isolation. The imagery of the snowstorm shows universal loneliness common to all people, in addition to their ultimate return to stagnation and depression. The speaker sees the snow falling and the land engulfed by the night; the trees and the animals disappear into the darkness, and this reminds the speaker of his loneliness. The empty landscape screams of human loneliness. It also depicts the ‘desert places’ of man's own thoughts. We can clearly see that Frost unconsciously brings in some of his own experiences of this particular notion of inner isolated, deserted places into the poem:

“Snow falling and night
Falling fast, oh, fast
But a few weeds and
Stubble showing last.
“The woods around it
Have it –It is theirs
The loneliness Includes
Me unawares.”

Fagan (2007) also states that the speaker sees the absence of life forms around him as the absence of life itself, or the absence of a world around him (p. 221). The speaker feels extreme loneliness and does not know how to deal with it:

“And lonely as it is that
Loneliness
With no expression,
Nothing to express”

The speaker intensifies his depression and loneliness by observing the falling snow at night and the disappearance of all life forms around him:

“They cannot scare me with their empty spaces
....
To scare me with my desert place”

It is obvious that the previous lines depict that the speaker is influenced by the scene around him, and this reminds him of his own ‘desert places’. He claims that the empty spaces around him are nothing in comparison to his internal emptiness. And according to the poem, loneliness is depicted as remote places devoid of human habitation, and the falling snow only serves to increase the speaker's isolation. The common use of the word ‘lonely’ puts further emphasis on the type of depression created by being alone or isolated.

Frost presents us with another example of self-isolation and solitude in his poem *The Lockless Door*. The speaker is alone in a house with a lockless door, and he hears an unexpected knock; he blows out a lit candle, praying that no one will come in and break his silent loneliness, and then proceeds to answer hesitantly, “Come in.” The poem records Frost's childhood memories: he used to be afraid of the dark, so he would sleep in his mother's bed. The poem also flashes back to this experience, reflecting his inner fears and sense of being isolated in the lines:

“I went many years,
 But at last, came a knock
 And I thought of the door
 With no lock to lock.
 Back over the skill
 I bade a “come in”
 To whoever the knock
 At the door may have been”

Frost uses the word ‘whoever’ to express his terrors of the unknown, the unknown being the origin of his abstract nature of fear. The speaker may get the chance to leave his house as a result of this simple knock on the door, but he is still afraid of the potential risks this knock might entail, so he misses out on the chance to get out of his isolation and refuses to communicate with others to stay alone in his ‘cage.’ He tells the knocker to ‘come in’ despite the detachment between himself and the world outside his house; he tries to be hospitable, knowing full well that he won’t meet the person who knocks on the door, because he is forced to make contact with others. Because of his age, he has to adapt to others more than to himself. The speaker is obliged to answer the knock, and the person knocking enters the house, thus forcing the speaker to get out of his isolated cage:

“So, at a knock
 I emptied my cage
 To hide in the world
 And alter with age”

This poem gives us a window through which we can see the psyche of the speaker, who has a deep, inner fear of coming out of the caged state of isolation to communicate with the outside world. He augments his psychological problem by bubbling himself inside, isolated from others. Loneliness creates a negative and often self-destructive habit of shutting off others due to aversion, as the speaker’s long years of isolation make it terrifying for him to establish any sort of communication with society. The lack of social support, communication and interaction is immensely damaging to individuals and their psyche, and this poem gives one example of an individual’s psychological dilemmas which creates a case of imbalance between self-safety and social communication. Frost points to his self-isolation and his sense of peril and danger that is due to the lack of communication, which either stems from his personal experiences or from the nature of the society in which he lives.

Another memorable, narrative poem by Frost that highlights the idea of isolation is *Storm Fear*. It shows the feelings and doubts of a man who tries to hide inside his own home and protect his own family from a storm. In addition, he is afraid of his isolation. The poem starts by describing the windy, dark night which is personified by attacking the speaker’s home and family. The storm asks the family to ‘come out,’ which is a very dangerous proposition; the poem portrays the storm as an enemy who threatens the family’s safety, and the speaker and his family must struggle to resist it. The storm, so to speak, is trying to force them to get out of their home and their own state of isolation from others. The speaker’s fear appears to originate from his fear of walking straight towards his defeat by the dark forces of nature.

Juhnke (1964) states that the speaker in his poetry keeps alive the possibility that something greater than him sustains order and purpose in the universe (pp. 153-164). In *Storm Fear*, Frost brings attention to the isolation of man away from God and nature, and as he insists to isolate himself from his sins and fears. However, God or the forces of nature are personified in the poem try to get him out of his isolation; to defeat and overcome his fears. It is also worth noting that despite the presence of his family, the father still experiences a sense of isolation. Nevertheless, he feels that his house and his family are his only world, and he doesn’t want to venture beyond this small world; he doesn’t want to confront nature and the world outside. The father tries his best to deter any forces that might endanger the safety of his isolated universe. *Storm Fears* is considered to be a poem of complex physical, psychological and spiritual relationships between man’s inner anxiety, the relationship between man and nature, as well as the relationship between man and God. The poem also paints a picture which combines all of Frost’s previously mentioned experiences of isolation, and it invites the reader—much like his other poems—to compare and relate their own experiences to those of the poet.

“When the wind works
 Against us in the dark,
 The beast
 “Come out! Come out!”
 It costs no Inward struggle
 Not to go,
 Ah, no!
 Barn grows far away
 And my heart owns a doubt
 Whether it is in us to raise
 With day
 And save ourselves
 Unaided.”

Thompson (1966) sees that Frost's narrative *Servant to Servants* discusses the theme of isolation. In the poem, a broken farmer's wife is overworked as if she is a servant to servants. The poet recollects his memories of a woman whom he knew in Northern Vermont. The woman suffers greatly due to her isolation, hard work and lack of appreciation from her husband (p. 352). The overworked woman struggles throughout her difficult working days; she is too exhausted to communicate with anyone around her, and no one close to her enough can understand her tragic isolation. She hasn't got any real human relationships. The poem depicts the experience of an individual's hopeless struggle for surviving. Despite the beautiful natural scenes around her, she can't feel any beauty or get any rest. She is separated from nature and others as a result of her being overworked.

The poem uses the technique of the stream of consciousness by going over the woman's monologue; she moves from one point to another in her mind to make excuses for her lack of communication with the man who arrived at the farm. She always finds herself busy, and she is unable to be friendly and social with others. The woman narrates her thoughts, which flow through her conscious mind, springing out of her unconscious, and relates them to her present situation. She has to feed a lot of hungry men, and she describes herself as a servant. Because of her hard work, she lost the desire to communicate with others; she is broken and has no power to break her state of isolation.

Throughout her monologue, the woman shows the lack of an intimate relationship with her husband, the farmer; she is unable to arouse her husband to take an interest in her. She doesn't feel for him anymore, or rather the other way around. There is an inner voice inside her that exhibits her feelings toward her state of isolation. The woman is also seen to be trapped in her life; she can't go beyond the limitations of her circumstances, and when she tries to remove the limitations in her relationship with her husband, he is busy and concerned about his work more than anything else to care. In serving others, the woman loses any sense of self, and by the end, she is not well both physically and psychologically; she is disconnected from herself and is trying to improve her life despite her lack of power and will. The woman is profoundly alone, and she longs for rest and security; she is surrounded by people, but only a few connect with her. She is isolated from herself, her husband, and the world around her:

"I didn't make you know how glad I was
To have you come and camp here on our land
I promised myself to get down some day
And see the way you lived but I don't know!
With a houseful of hungry men to feed
I can't express my feelings, any more
Kept them at home; and in it does seem more human.
But it's not so the place is the asylum,
And you aren't darkening other people's lives
Worse than no good to them, and they no good"

IV. CONCLUSION

Frost's selected poems seem simple at the first, but when one starts reading and interpreting them in depth, "profound psychological meanings appear" (Tezi, 2009, p.139). As a reader of his selected nature poems of Frost, we realised that the concepts of death and isolation are illustrated through his use of terms like dark and cold nights, far away woods, dead people and animals, desert places, and branched roads and empty landscapes, among others. We concluded that Frost has a special adherence to the rural spoken language, yet his poetic language is rich in psychological complexity; it is full of ambiguity, irony, and imagery to express his themes in a unique style of presenting and employing his poetic language.

To sum up, the topics discussed in this study are analogies for people's dilemmas of death, isolation and loneliness found in the selected poems. The poet uses nature metaphorically to reveal its strong connection to the psychology of humans. All the interpretations of the previous poems are merely observations of nature that have psychological and biographical interests; in short, Frost uses nature to send messages of his own (Tezi, 2009, p.141).

Unlike previous poets of nature, Frost employs nature in an exotic unfavourable way to provide a psychoanalytic representation of isolation and death from a different point of view. Furthermore, Frost's dealing with isolation and death has a strong relationship when considering his personal experiences. In some way or another, the speaker's experiences are mere extensions of Frost's own experiences with death and isolation. Frost's representation of these concepts is one that communicates with nature, a kind of meditation. In addition, the reader has the chance to find insights into their own experiences, as well as a way to relieve their stress and fears.

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Phonological Interference of Indonesian Consonants Into Korean

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Abstract—Learning Korean as a foreign language requires accurate pronunciation. Korean language has 3 characteristics of consonants, namely basic consonants, fortic consonants, and aspirate consonants. This study aims to describe the phonological interference of consonants that occurs from Indonesian to Korean. This study uses a qualitative descriptive research method to find out what phonological transfers are found when Indonesian speakers pronounce words with three types of consonants in Korean. The subjects of this study were 5 Indonesian speakers who studied Korean. The five subjects were given a short story containing words with various consonants to read, and their voices were recorded. Analysis of the data showed that there were differences in the pronunciation of some Korean and Indonesian consonants in the phonological transfer when Korean was spoken by Indonesian speakers. There are 3 weak affirmative consonants in Korean /ㄱ j /, strong affirmative /ㄴc/ and aspirational affirmative /ㄷ t h /, while in Indonesian there are 2 affirmative consonants, namely voiceless consonants /c/ and affirmative consonants /j/. This causes interference in the pronunciation of Korean by Indonesians. This research leads to the conclusion that factors causing mispronunciation include the application of Indonesian pronunciation rules when pronouncing Korean, because the sound of Korean phonemes are equated with similar Indonesian phonemes, and the lack of student training.

Index Terms—interference, inhibition consonants, Indonesian, Korean

I. INTRODUCTION

Before mastering a second language or a foreign language, every language speaker must first master their first language (Chaer, 2003, p. 163; Aswad et al., 2019, p. 157). The first language is the language that is first recognized and learned by a speaker, while a second language is any language that is learned after mastering the first language. When two languages are used alternately by the same speaker, it can be said that these languages are in mutual contact, in other words bilingualism occurs as a result of language contact (Abdul & Leonie, 2010, p. 126; Soo & Won, 2009, p. 7; Dasom, 2014, p. 159).

According to Apeltauer and Shaw (1993, p. 275), bilingual people can experience interference phenomena when there is language contact between two languages; this interference can cause deviations from the norms of one or both languages in bilingual speech. When the languages are in contact, there is a tendency for bilingual people to equate things in one language with things in another language, sometimes even mixing the two language systems, and causing interference. According to Hong et al. (2014, p. 102) and Yuwono and Lauder (2005, p. 1531), the tendency of learners to transfer their own language system into the language system they are studying can take the form of a phonological system with morphology, syntax, and other components. In the sound system of a foreign language, students generally find that some sounds seem similar to those used in the mother tongue; these sounds may even have a similar structure and distribution. When learning a language that is not their mother tongue, especially as beginners, foreign language learners tend to experience difficulties in following the pronunciation, and therefore interference can easily occur. According to Yune (2016, p. 54) which is different from the foreign language (B2). The learners learn not only the structure of the target language but they learn the contextual meaning as well (Rahman et al., 2019, p. 158). In other words, the mother tongue barrier in foreign language learning is an unavoidable reality. In particular, the acquisition of skills in reading and reciting the foreign language learned are always influenced by the learner's mother tongue.

This problem can be seen in Korean language learners, where there is interference between the phonology of the mother tongue and the phonology of the Korean language. For example, this can be seen when students pronounce the

word 불 /bul/ which means "fire" but is pronounced as /phul/ which means grass; the word 풀 /phul/ which means grass is pronounced /p'ul/ which means "horn" in Korean; or the word 딸 /t'al/ which means 'daughter' is often pronounced as /thal/ which means 'mask'. The Korean language has 3 distinctive consonant types, namely basic consonants, fortic consonants, and aspirate consonants; however, if spoken by Koreans the sounds that will be heard by Indonesians all sound like the same sound (Florian, 2014, p. 187; Tammasse & Rahman, 2019, p. 74). In connection with these challenges, this study reviewed the interference of Indonesian inhibited consonants with Korean inhibited consonants

II. SOME PROBLEMS IN LEARNING KOREAN

Learning Korean is quite challenging, but with the right motivation and dedication the problems related to learning Korean can be overcome. The first common obstacle in learning Korean is the word order, which is quite different from Indonesian and can be quite difficult to master. In practice, beginners find it difficult to arrange Korean words until they have mastered the basic details. Native Indonesian speakers are familiar with the S-V-O (Subject-Verb-Object) word order used in Indonesian sentences; however, in Korean most sentences follow the S-O-V word order. An example of an Indonesian statement would be, "I visited my aunt", and while a Korean sentence would say "I my aunt visited". While simple short Korean sentences are relatively easy to construct using this general rule, longer compound sentences can be challenging for most people Kim and Park (1995, p. 185).

In Korean there are also many different honorifics because Koreans place a very high value on politeness; furthermore, Koreans are easily offended by mistakes in the usage of these honorifics; this issue can pose a significant challenge when learning Korean. Koreans use an honorific system that changes the way you greet people depending on their age or social status. Most tutors will teach formal Korean first; this is considered safer to use than casual language and should avoid being considered rude. Furthermore, when mastering the level of speech, learning and using proper timing is often a major problem for new language learners who will eventually be in a position to progress to the use of casual speech after they have mastered the correct procedures with formal words and the proper use of honorifics (Cho, 2004, p. 32). However, learners still need to be prepared for embarrassing situations and angry reactions from older people until they have mastered the various levels used when speaking Korean.

Pronunciation is perhaps the most difficult challenge facing Indonesian students of Korean. Pronunciation is always a challenge for people who are learning a new language; even though they may already be fluent in reading and writing Korean, learners may have difficulty pronouncing complete sentences in the language. Korean has both single and double consonants and a large number of vowels which can be troublesome for a beginner. Complex vowel sounds can be difficult to understand at first because Korean doesn't reuse sounds, unlike many other languages. Therefore, to learn Korean learners need to be willing to make mistakes and learn from them before they can speak Korean fluently.

In general, when learning something, especially when learning a language, it is necessary to repeat the lessons learned after some interval of time. Repeating language learning is not as difficult as a language learner might imagine; for example, an easy way is to read sample sentences aloud, over and over again; an even better way is to make new example sentences after a few days have passed (Lee & Shin, 2008, p. 6). The most common reason people forget a language they are learning after some time has passed is because they have not spoken it; for the learner to retain the language being learned, it must be used, regularly or intensely for a concentrated time. But if the learner is afraid or embarrassed to communicate in Korean, how can they remember it later? Therefore, if the learner can find friends who are also learning Korean, and start communicating in Korean with them, they will learn more effectively, and it is especially important not to be afraid to communicate with native Koreans when they have the opportunity meet them.

Korean grammar is considered very complicated at intermediate and advanced levels, but some aspects of Korean grammar can be confusing even for beginners. One of the most important aspects is the use of particles, which are short verbal 'signs' added to the end of words to indicate the function of a particular word in a sentence. These include: 1) subject marking particle (이/가); 2) topic marking particle (은/는); and 3) object marking particle (을/를) (Ahn & Ahn, 2009, p. 248). The Korean language has many more particles worth discussing, but these three sets are important for two reasons: 1) they are the most commonly used particles in Korean; and 2) they are the particles most frequently omitted in the spoken language. Therefore, while the learner will see these particles used everywhere in Korean writing, Korean speakers tend not to use them when speaking casually (Ancho, 2019, p. 20). In addition to these general problems faced by Korean language learners, Indonesian speakers learning Korean will have difficulty in pronouncing letters and words and in constructing sentences, because these processes will be influenced by their mother tongue.

III. OBJECTIVES OF STUDY

Based on the problem statement, the objectives of this study were formulated as follows; 1) to identify the constraints of foreign learners in learning the Korean language; 2) to classify the interference of Indonesian mother tongue pronunciation on Korean pronunciation; and 3) to better understand the differences in sound systems and the influence of the mother tongue on the pronunciation of Korean phonemes.

IV. MATERIALS AND METHODS

This research applied descriptive methods, because the study aimed to describe the target phenomena based on data collected from a natural situation. This is in line with the opinion of Djajasudarma (1993, p. 145) that descriptive methods aim to make factual and accurate descriptions of the data, the nature of the data, and the relationship between the phenomena studied. Parker (2004, p. 177) states that, in qualitative research, researchers have a special position. The researcher is a key instrument that carries out a series of activities starting from planning, collecting data, analyzing and observing data, as well as reporting research results. The methods used in data collection can include listening, recording and noting. Furthermore, Suciati (2014, p. 97) states that the listening method is used to obtain data by listening to the use of language.

Data were collected from five research subjects who were Indonesian speakers currently studying the Korean language. The techniques used comprised presenting the subjects with a short story in Korean containing words with consonants that have inhibitory consonants in Indonesian. The subjects then recited the story and their voices were recorded using a voice recorder. A qualitative approach was used in this study, where the data obtained were analyzed to detect the occurrence of phonological transfers when the Indonesian speakers uttered Korean words containing inhibitory consonants in the Korean phonemes.

V. RESULTS AND DISCUSSION

Results

The process of learning a foreign language cannot be separated from the mother tongue (B1) of the learner; the process of learning a foreign language is called bilingualism, while people who learn a foreign language as a second language (B2) are called bilinguals. Weinreich (1979, p. 147) explains that the interplay between the rules of the mother tongue and a foreign language is called interference. Interference can occur at the phonological, morphological, and syntactic levels Hidayat and Setiawan (2015, p. 157). According to De Angelis and Selinker (2001, p. 42) interference occurs because everyone tends to transfer form, meaning, and the distribution of their native language and culture (B1) into foreign languages and culture (B2). According to Apeltauer and Shaw (1993, p. 273) bilinguals experience interference phenomena when there is language contact between two languages and this contact causes deviations from the norms of the language being spoken in the speech of bilinguals.

Interference is one of the language variation phenomena that can occur due to language contact. Interference is a change in the system of a language when used by bilingual or heterogeneous speakers due to the contact of that language with elements of another language (Wardhaugh & Fuller, 2006, p. 451; Hamuddin et al., 2022, p. 779). Interference can cause errors in applying the rules of the second language during the process of mastering this language (in terms of sounds, words, construction and meaning) as a result of differences in usage associated with the first language; in other words, interference can occur because speech habits in the mother tongue are carried over when using the second language (Alwi et al., 2003, p. 468). Interference is a speech phenomenon, namely the use of elements of one language in another language by bilingual speakers (Lee & Ramsey, 2000, p. 374).

There is a difference between the Korean and Indonesian barrier consonant systems. The Korean language has 19 consonants, comprising inhibitory consonants, phonemes that are pronounced in tense (ㄱ [k'], ㅋ [t'], ㆁ [p']); aspirated phonemes (ㅋ [kh] , ㅌ [th] , ㅍ [ph]);, phonemes where the next phoneme is spoken plainly (ㄱ[k] , ㄷ[d], ㅂ[b]) (Alieva, 1991, p. 220); and Indonesian inhibitory consonants (p [p], b [b], t [t], k [k], d [d], g [g]) (Ting, 2011; Ratih & Gusdian, 2018, p. 25; Chaer, 2014, p. 118). Further details on the differences between the Korean and Indonesian consonant systems can be seen in Table 1.

TABLE 1
DIFFERENCES BETWEEN KOREAN AND INDONESIAN BARRIER CONSONANT SYSTEMS

Articulation Area			Bilabial/ labial	Alveolar/ Dental	palatal	Velar	Glottal
Articulation Way							
Plosive / stop (slow)	Korean	Lax	ㅂ p	ㄷ t		ㄱ k	
		Tense	ㅃ p'	ㄸ t'		ㄲ k'	
		Aspirated	ㅅ p ^h	ㅌ t ^h		ㅋ k ^h	
	Indonesian	Voiceless Consonants	p	T		K	?
		Voiced Consonants	b	D		G	
Fricative	Korean	Lax		ㅅ s			
		Tense		ㅆ s'			
		Aspirated					ㅎ h
	Indonesian	Voiceless Consonants	(v)	S	ㅈ	X	h
		Voiced Consonants	f	Z			
Africative	Korean	Lax			ㅈ j		
		Tense			ㅈc'		
		Aspirated			ㅈ ^h		
	Indonesian	Voiceless Consonants			c		
		Voiced Consonants			j		
Nasal	Korean		ㅁ m	ㄴ n		ㅇ ɲ	
	Indonesian		m	N	ɲ	ɲ	
	Korean			ㄹ l/r			
Liquid/ Vibrate, Lateral	Indonesian	Lateral Consonants		L			
		Vibrating Consonants		R			
Semi Consonant	Indonesian		w		y		

Table 1 show that there are both similarities and differences between the inhibition consonants of the two languages. Indonesian barrier consonants have voiced consonants and voiceless consonants. In Korean, inhibitory consonants are divided into tense, aspirate, and plain consonants (Kim, 2017, p. 340). The reading material given to students contained simple conversation which was not expected to be particularly difficult to pronounce, because the words used in this story had already been heard by students and the vocabulary used contained words that are often used in daily conversation in Korea according to Weda et al. (2021, p. 721). This reading material (Figure 1) was analyzed, especially the words containing inhibitory consonants.

바람이 <u>쌩쌩</u> 부는 추운 겨울이었어요.
baram-i s'ε ng s'ε ng bunen kyoul-i- os'oyo
“엄마, 나무는 <u>바보</u> 예요?”
oma, namunen babo yoyo?
“나무가 얼마나 <u>착한</u> 데 왜 바보냐?”
Namuga olmana tʃ'akhande wε babonya?
“더운 여름엔 옷 많이 <u>입고</u> 겨울엔 <u>옷</u> 을 훌렁 벗었잖아요?
doun yorimen ot mani ibk'o kyoreun osel hollong bosos'ot janayo
” <u>앞</u> 이 다 <u>떨어진</u> 나무를 보며 향이가 말했어요.
Ip i da t'or ojin namu ril bomyo hyangi-ga malhes'oyo
“엄마, 나무가 너무너무 <u>춥</u> 나봐요.”
oma, namu-ga nomu nomu tʃ'umnabwayo
“정말 나무가 <u>춥</u> 겠구나”.
jongmal namu-ga tʃ' am tʃ'ubgetguna
눈이 오는 <u>캄캄한</u> 밤이 되었어요.
Nun-I onen k am k amhan bam-I doyo's'oyo
향이는 나무에게 가 보았어요.
Hyang-I nen namu-ege ga boas'oyo
“나무야, <u>춥지</u> 않나?”
Namuya, tʃ'ubji anni?
“아니야, 난 지금 <u>땅</u> 속에서 열심히 일을 해 <u>땀</u> 이 났단다”.
Aniya, nan jigim t'ang sokeso yolsimhi irel he t'ami natdanda
향이는 <u>깜짝</u> 놀랐어요.
Hyang-I nen k'amc'ak nolas'oyo
“그럼 나무야, 다리가 아프겠구나”.
k ir om namuya dari-ga ap i'getguna
괘찮아, 봄이 오면 예쁜 꽃을 <u>피우려고</u> 참는 거야.”
kwentʃ'ana, bom-i omyon yep' in k'otʃ' il phiuryogo tʃ'ammen goya
그래서 향이는 봄을 준비하는 나무처럼 추위를 잘 <u>참</u> 게 되었답니다
kireso hyang-I nen bomel ,junbihanen namu tʃ' orom tʃ'uwirel jal tʃ' amge doyo't damnida.

Figure 1. The Reading Material Provided With Words That Contain Inhibitory Consonants

The analysis of the text in Figure 1 revealed interference in the pronunciation of Korean words from the pronunciation of the learners' language (Indonesian). The analytical data obtained from the recordings produced by the students are displayed in Table 2.

TABLE 2 RESULTS OF THE INTERFERENCE ANALYSIS						
Vocabulary	Meaning	Student Spelling	Meaning	Status		Total
				Right	Wrong	
쌩쌩[s'ε ng s'ε ng]	Briskly	쌩쌩[sε ng sε ng]	Vivid	1	4	5
잎이 [Ip ^h i]	Leaves	이삔 [ipi]	Ø	0	5	5
캄캄한 [k ^h am	Midnight	깜깜한	Dark	2	3	5
k ^h amhan]		[k'amk'amhan]				
땅 [t'ang]	Earth	탕 [t ^h ang]	Soup	2	3	5
준비하는	To	춘비하는	Ø	0	5	5
[junbihanen]	Prepare	[tʃ ^h unbihanen]				

The Data in Table 2 show many similarities between Korean and Indonesian inhibited consonants, as well as differences between some Korean and Indonesian inhibited consonants. The reading material provided was in everyday Korean and the content had often been heard in Korean conversations by the students, so that the inhibitory consonant sounds were not an obstacle for students to pronounce, even though there was still interference from Indonesian inhibiting consonants on the Korean pronunciation. This interference was seen in the words 잎이 [Iphi] with phoneme /ㅍ ph / changed to phoneme /ㅂ p/, and 준비하는 [junbihanen] with phoneme /ㅈj/ changed to phoneme /ㅈtjh/; this problem arose because the students pronounce the words according to what they often hear, i.e. the sound of the phoneme in Korean conversation.

The phonology in their first language can cause Indonesian speakers to apply phonological strategies when finding

sounds that occupy unacceptable positions in their language; they tend to pronounce letters that can be represented by the letters present in the Indonesian language itself. Therefore, it will be difficult to understand and will require adjustment if Indonesian speakers are to use Korean as a second or foreign language. The letters found in Indonesian are almost the same as those used in Korean pronunciation, but there are some that are difficult for Indonesians to represent the Korean words by letters which can produce the correct pronunciation. It can be said that speakers will tend to follow the pattern of their mother tongue when they speak a foreign language. Furthermore, when using a second language they will experience challenges because they are used to following the pronunciation of each letter used when speaking their mother tongue.

The differences in the Korean vocal system found in this study indicate that there are striking differences in the vocal system among Korean language learners in Indonesia. The differences in the vocal system come from differences in the usage of the mother tongue, specifically the respective regional accents, which are influenced by local languages. For example, although previous research has stated that there are similarities between Sundanese, Batak and Javanese, in reality there are striking differences between the three. Highlighting this phonological interference enables the location of the pronunciation errors to be determined, and can help reduce phonological interference in the future.

Meanwhile, it is generally accepted that length of study plays an important role in improving achievement; academic achievement tends to increase with the length of time spent studying. However, in this study it was found that, while the length of study time tended to affect some aspects of Korean language skills, in particular vocabulary, it had little effect on pronunciation.

Attitude to language learning and high motivation can affect student achievement, including improvements in the correct and fluent pronunciation of Korean. Attitude towards learning the Korean language had a strong influence on the students' language skills. A positive language attitude meant students had a positive view of Korean and really liked learning and speaking Korean. Motivation was shown to play a major role in improving students' Korean language skills; therefore motivation should receive serious attention so that students' pronunciation skills can improve.

Furthermore, most students have no trouble learning at first, but it's easier to make and harder to spot mistakes in longer sentences. The longer the sentence, and the more types of words used, the easier it is to make more mistakes. This is especially common when creating sentences that include many adjectives or adverbs, and other details such as the date and time.

VI. CONCLUSIONS

This research provides information on the interference of mother tongue pronunciation, namely the interference of Indonesian on Korean pronunciation. The subjects of this study were Indonesian Korean language learners with a range of language performance levels. Due to the complexity of pronouncing Korean letters, Indonesian students will find it difficult to pronounce some phonemes since they are influenced by their mother tongue, and certain phonemes do not exist in the Indonesian language system. Furthermore, the difference between the two sound systems and the inclusion of the influence of the mother tongue resulted in mispronunciation of some Korean phonemes.

This research found deviations in the pronunciation of vowel and consonant phonemes caused by the mother tongue. Barriers to the pronunciation of foreign languages are influenced by various factors, one of which is the use of the mother tongue that has been inherent in a person since birth. The existence of phoneme differences between Indonesian and Korean is further complicated by the many regional languages used in Indonesia, posing an additional challenge for Korean language learners from the various ethnic groups in Indonesia.

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Unawareness of Common Errors in English and Its Impact on Human vs. Machine Translation Into Arabic

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Abstract—This study investigates the rate of unawareness of common errors in English and its impact on human vs. machine translation into Arabic. It analyzes the reaction of human and machine translators when encountering English sentences with common errors, and its impact on translation process. Translators are readers in the first place, they have to comprehend what they read in the SL in order to convey it in the TL. In order for the ST message to be correctly conveyed into the TL, detecting errors and correcting them before translating is a necessity. The study is conducted through presenting 40 SL texts and evaluating their 680 TL texts translated by 14 MA students of translation and 3 online machine translators. Results show that the rate of unawareness of common errors is 51% for human translators and 79% for machine translators.

Index Terms—common errors, machine translation, translation

I. INTRODUCTION

Committing mistakes is a characteristic feature of human beings. This is well-documented in the Arabic Islamic literature by the noble prophetic hadith “كل ابن آدم خطاء”, as well as in the English literature by the poet of the Enlightenment Alexander Pope’s famous saying “To Err is Human”. The terms error and mistake are sometimes used interchangeably, however, the two terms might have different connotations other times, with the first related to competence and the second to performance. Since committing mistakes is something unavoidable in one’s own language, then committing mistakes by the one whose language is not a mother tongue, the translator in our case, is inevitable in varying degrees. If we come to the case of machines, some say that machines are accurate and do not commit mistakes. This can be simply refuted when we realize that machines are invented by humans in the first place. Machine translators are just one example. However, it is evident that due to the rapid scientific progress and the cutting-edge technologies in all fields of knowledge, including machine translation (MT), one cannot deny the fact that error rates are being reduced to a minimum, particularly through employing the techniques of artificial intelligence (AI). Again, one can say that if human natural intelligence sometimes fails here and there, then AI failure is something natural!

II. LITERATURE REVIEW

The issue of common mistakes is an old one. It has been tackled and investigated by many scholars of linguistics. Williams (1995) tackles the issue of common errors by authoring a dictionary of easily confused words. She (1995) states that her dictionary does not only enable readers to find easily confused words, but also to know their meanings, pronunciation, and usage within different contexts in written and spoken language. Turton (1995) deals with grammatical errors that learners of English of various language backgrounds commit again and again. He (1995) says that even advanced learners of English sometimes commit basic mistakes. Hancock (2001), from which the corpus of the study is taken, investigates common errors through classifying them thematically, covering different areas of everyday life, such as work, travel, family, and education. In his book titled *Mind the Gaffe*, Trask (2001) states that although no one comes naturally equipped with mastering standard written English, with the latter becoming a prerequisite for professional people, yet, schools in most English-speaking countries have retreated from teaching standard English, a matter that led to the fact that even university graduates with good grades often find themselves with a poor command of Standard English. Fitikides (2002) explains that his book is designed to meet the requirements of students whose mother tongue is not English. His book is targeted to foreign learners of English. Although Fitikides (2002) claims that his book, or manual as he calls, is not exhaustive, yet he admits that the difficulties undertaken are real, being the result of observations that he made over a long period of time. In his book that is mainly dedicated to journalists and broadcasters, Parrish (2002, p. 171) states that he aims to improve communication skills, “preserve the existing literature by helping it remain readable for future generations”, and increase clarity of thinking. Burt (2002) writes that her book is a reference one, written for students as well as general readers, tackling the basic issues concerning errors in grammar, spelling, punctuation, and word usage. Moore (2005) tackles common mistakes at proficiency level and how to avoid them. She designed her book in the form of 10 tests, with answer key at the end of

the book. Marian (2014) writes that including all mistakes in English in a single book is an impossible desire, however, the topics he presents, as he says, will enable the reader to express himself like a native speaker in terms of grammar and syntax. Williams (2019) dedicates his book for investigating 100 common grammatical mistakes which he describes as *tragic*. He tackles punctuation mistakes as well. Jacobs (2019) investigates 200 grammatical mistakes that she promises those who read her book not to commit again. In her introduction, she states that developing a good grammatical structure is a necessity for two reasons: first, to achieve clear communication, which is fundamental in getting rid of any incoherence in speech; consequently, to avoid misunderstanding, and second, to avoid any wrong impression on the part of the hearer with regard to the linguistic competence of the speaker, especially when the latter is applying for a job. The present study takes a further step and tackles common errors from another perspective. It aims at exploring the reaction of translators, human and machine, when facing sentences that contain common errors, as well as calculating the rates of translators' unawareness of these errors.

III. METHODOLOGY

The corpus of the study comprises 40 English simple sentences, containing common errors, taken from Hancock (2001). These sentences were given to a group of 14 MA students of translation at University of Mosul, College of Arts, Dept. of Translation, to be translated into Arabic within about 3 hours in an exam-like setting, together with feeding 3 widely-used online machine translators: Google Translate, Bing Microsoft Translator, and SYSTRAN with the same sentences as well. The MT was done on April 9, 2022. The MA students were not told that the sentences they are going to translate contain common errors. However, they were invited to leave comments in case they find anything strange in anyone of the sentences. The present study is based on Hancock (2001) because he does not focus on grammatical errors only, rather he tackles errors related to the choice of lexical items. The latter are the ones that are more problematic, particularly in translation. Grammatical errors have rather a little impact when translation is involved. For example, a grammatically erroneous sentence such as *John happy*, in which the auxiliary verb is missing, will constitute no problem when translated into Arabic as *جون سعيد*. The same thing is true when the erroneous sentence *John play chess*, which lacks subject-verb agreement, is translated into *جون يلعب الشطرنج*.

The resulting 680 translations were analyzed to check the rate of unawareness of common errors in English and its impact on human vs. machine translation into Arabic. The analysis aims to answer the following research questions:

- 1-What is the rate of unawareness of common errors on the part of human vs. machine translators, and what is its impact on translation?
- 2-What is the reaction of translators (human and machine) when facing sentences with common errors? Are they going to translate the sentences with the errors retained? Are they going to correct the errors before engaging in the translation process?
- 3-Which are more competent in detecting common errors? Human or machine translators? Which one of the latter is more competent?

The analysis was carried out taking into account the following possible reactions on the part of human translators:

- 1-Being aware of the error, the translator corrects it, then translates the sentence.
- 2-Being unaware of the error, the translator translates the sentence as it is, i.e., with the error retained.
- 3-Being in doubt of the error, the translator translates the sentence as it is, i.e., with the error retained, yet leaves a comment with this regard. (The comment could be sometimes irrelevant!)
- 4-Being in doubt of the error, the translator skips the erroneous part of the sentence.
- 5-Other cases: erroneous rendering of the erroneous sentence!

The focus of the research is on the common errors found in the STs and how the translators deal with them, and not on other errors that might be committed by the translators themselves in rendering other parts of the sentences which are in the first place not erroneous.

IV. DATA ANALYSIS

After explaining the errors found in the selected English sentences, according to Hancock (2001), which comprise the corpus of the study, simple tables were designed to include the data. Each table shows the 14 human translators (HT1-HT14) together with the 3 machine translators MT Google, MT Bing, and MT SYSTRAN, their translations, the corrections made, or not, by human translators, through putting (+) or (-) signs, and the human translators' comments, if any, through putting (+) or (-) signs as well. Under the correction column, in case the translators skip translating the erroneous parts of the sentences, an asterisk sign (*) is put, and in case of having an erroneous rendering, double asterisk sign (**) is put. Under the comment column, when having an irrelevant comment, triple asterisk sign (***) is put. For space limitations, 14 sentences only are discussed in detail.

ST (1): "It was interesting to have class discussions with other strangers"

Figure 1. Caricature for *strangers*, by Hancock (2001)**Error Explanation:**

When we talk about *strangers*, it means those people we have never met before. As evident in the sentence, with the presence of the word “class”, the context of the sentence refers to a situation that happens in school or university. If we want to talk about individuals of other nationalities, we have to use the word “foreigners”. However, the latter often has negative connotations, so it’s better to use the phrase “people from other countries”. (Hancock, 2001)

TABLE 1
ANALYSIS OF ST1 TRANSLATIONS

Translators	TTs	Correction	Comment
HT 1	كانت نقاشاتي الصفية مع الغرباء ممتعة	-	-
HT 2	كان ممتعاً أن نخوض في نقاشات صفية مع بعض الغرباء	-	-
HT 3	إنه من الممتع أن نتناقش داخل الصف مع الأجانب الآخرين	+	-
HT 4	من الممتع أن يكون لدينا نقاشات صفية مع أجانب آخرين	+	-
HT 5	من الممتع أن تتم مناقشات في الصف مع أناس غرباء آخرين	-	-
HT 6	كان أمراً ممتعاً تناول مناقشات صفية مع غرباء آخرين	-	-
HT 7	كان من الممتع أن أخذ حصة نقاشية مع الطلبة الأجانب الآخرين	+	-
HT 8	من الممتع أن تحضر مناقشات مع الآخرين	*	-
HT 9	كان من المثير للدهشة أن يكون هناك مناقشات مع غرباء آخرين	-	-
HT 10	كان من الممتع الذهاب إلى صف نقاشي مع غرباء	-	-
HT 11	كان مثيراً للاهتمام أن تجري مناقشات صفية مع غرباء آخرين	-	-
HT 12	كان من المهم أن نقوم بنقاشات صفية مع بقية الطلاب	*	-
HT 13	كان من الممتع أن تدور النقاشات الصفية مع الآخرين	*	-
HT 14	كان ممتعاً أن نحظى بنقاشات صفية مع آخرين غرباء	-	-
MT Google	كان من الممتع إجراء مناقشات في الفصل مع غرباء آخرين	-	N/A
MT Bing	كان من المثير للاهتمام إجراء مناقشات صفية مع غرباء آخرين	-	N/A
MT SYSTRAN	كان مثيراً للاهتمام أن نعقد مناقشات جماعية مع غرباء آخرين	-	N/A

Discussion:

It is evident that HT3, HT4, and HT7 are aware of the error as they translate the word “strangers” into “أجانب”. As for HT8, HT12, and HT13, it seems that they are in doubt of the word, so they skip it in their translations. The rest of the translators render the word “strangers” into “غرباء”, which shows that they are unaware of the error. No comments are left by the human translators.

ST (2): “The streets between Oxford and Bath are beautiful”

Error Explanation:

According to Hancock (2001), we can find “streets” in villages and towns, having houses on them. As for “roads”, they connect towns.

TABLE 2
ANALYSIS OF ST2 TRANSLATIONS

Translators	TTs	Correction	Comment
HT 1	الشوارع بين أكسفورد وباث جميلة	-	-
HT 2	الشوارع جميلة بين أكسفورد وباث	-	-
HT 3	الشوارع بين مدينتي أكسفورد وباث جميلة	-	-
HT 4	إن الشوارع مابين جامعة أكسفورد وباث جميلة	-	-
HT 5	تعد الشوارع بين أكسفورد وباث جميلة	-	-
HT 6	إن الشوارع بين أكسفورد وباث جميلة	-	-
HT 7	جميلة هي الشوارع بين أكسفورد وباث	-	-
HT 8	تكون الشوارع ما بين أكسفورد وباث جميلة	-	-
HT 9	الشوارع بين أكسفورد وباث جميلة	-	-
HT 10	الشوارع بين أكسفورد وباث جميلة	-	-
HT 11	تعتبر الشوارع بين مدينتي أكسفورد وباث جميلة	-	-
HT 12	شوارع جميلة تلك الواقعة بين مدينتي أكسفورد وباث	-	-
HT 13	إن الطرق بين جامعتي أكسفورد وباث جميلة	+	-
HT 14	إن الشوارع بين جامعة أكسفورد وجامعة باث جميلة	-	-
MT Google	الشوارع بين أكسفورد وباث جميلة	-	N/A
MT Bing	الشوارع بين أكسفورد وباث جميلة	-	N/A
MT SYSTRAN	الشوارع بين أكسفورد وباث جميلة	-	N/A

Discussion:

HT13 alone is aware of the error as he translates the word “streets” into “الطرق”. The rest of the translators render the word “streets” into “الشوارع”, which shows that they are unaware of the error. No comments are left by the human translators.

ST (3): “I love going for walks in nature”

Error Explanation:

Hancock (2001) mentions that when we talk about “nature” we mostly mean the world of animals and plants, which biologists are concerned with in their studies. If one likes to have walks in the green fields among the trees, the word “country” is to be used and not “nature”.

TABLE 3
ANALYSIS OF ST3 TRANSLATIONS

Translators	TTs	Correction	Comment
HT 1	أحب التجول في الطبيعة سيرا على الأقدام	-	-
HT 2	أحب المشي في الطبيعة	-	-
HT 3	أحب المشي في الهواء الطلق	**	***
HT 4	أحب المشي في الطبيعة	-	-
HT 5	أحب الذهاب للمشي في الطبيعة	-	-
HT 6	أحب الذهاب للسير في الطبيعة	-	***
HT 7	أحب المشي في الهواء الطلق	**	-
HT 8	أحب المشي لمسافات في الطبيعة	-	***
HT 9	أحب السير متأملاً الطبيعة	-	-
HT 10	أحب الذهاب في نزهة في الطبيعة	-	-
HT 11	أحب الذهاب في نزهات في الطبيعة	-	-
HT 12	أحب السير في الطبيعة	-	-
HT 13	أحب أن أذهب للمشي في الطبيعة	-	-
HT 14	أحب المشي في الطبيعة	-	-
MT Google	أحب الذهاب للتنزه في الطبيعة	-	N/A
MT Bing	أحب الذهاب للمشي في الطبيعة	-	N/A
MT SYSTRAN	أحب أن أمشي في الطبيعة	-	N/A

Discussion:

It is evident that, apart from HT3 and HT7, no one of the translators is aware of the error, as they translate the word “nature” into “الطبيعة”. However, this rendering can convey the meaning of the sentence in the Arabic TL since the word “الطبيعة” can refer to green fields, trees, etc. As for HT3 and HT7, they mistranslate the word “nature” into “الهواء الطلق”.

Regarding the comments, HT3 irrelevantly comments on the sentence saying that: “*walk* should be *walking* because it is preceded by *for*”, HT6 irrelevantly comments leaving a question that says: “Can we make *walk* plural?”, and HT8 irrelevantly comments saying: “I translated the word *walks* into المشي لمسافات to express the (s) in *walks*, because it has no plural”.

ST (4): “There are some nice pictures in my class”

Figure 2. Caricature for *pictures in my class*, by Hancock (2001)**Error Explanation:**

Hancock (2001) writes that when we talk about a group of people who are learning, we use the word “class”, while when we talk about the place where they learn, we use the word “classroom”.

TABLE 4
ANALYSIS OF ST4 TRANSLATIONS

Translators	TTs	Correction	Comment
HT 1	على جدران قاعتي الدراسية بعض من الصور الجميلة	+	-
HT 2	توجد بعض الصور الجميلة في صفي	-	-
HT 3	يوجد بعض الصور الجميلة في صفي	-	-
HT 4	توجد بعض الصور الجميلة في صفي	-	-
HT 5	كان هناك بعضاً من الصور الجميلة في صفي	-	-
HT 6	هناك بعض الصور الجميلة في صفي	-	-
HT 7	هناك بعض الصور الجميلة في صفي	-	-
HT 8	توجد بعض الصور الجميلة في صفي	-	-
HT 9	هناك بعض الصور الجميلة في صفي	-	-
HT 10	هناك بعض الصور الجميلة في صفي	-	-
HT 11	يوجد بعض اللوحات الجميلة في صفي	-	-
HT 12	يوجد هناك بعض من الصور الجميلة في صفي	-	-
HT 13	هناك بعض الصور اللطيفة في صفي	-	-
HT 14	هناك بعض الصور الجميلة في صفي	-	-
MT Google	هناك بعض الصور الجميلة في صفي	-	N/A
MT Bing	هناك بعض الصور الجميلة في صفي	-	N/A
MT SYSTRAN	هناك بعض الصور الجميلة في صفي	-	N/A

Discussion:

It is evident that only HT1 is aware of the error as he translates “in my class” into “على جدران قاعتي الدراسية”. The rest of the translators render the word “class” into “صف”, which shows that they are unaware of the error. No comments are left by the human translators.

ST (5): “I work like a waitress on Fridays”

TABLE 6
ANALYSIS OF ST6 TRANSLATIONS

Translators	TTs	Correction	Comment
HT 1	أعمل في قسم شؤون الأفراد	+	-
HT 2	أعمل في قسم الذاتية	+	-
HT 3	أنا أعمل في قطاع خاص	**	-
HT 4	أعمل في القسم الشخصي	-	-
HT 5	أعمل في قسم شخصي	-	-
HT 6	أعمل لحساب القطاع الشخصي	-	-
HT 7	أعمل في قسم خاص	**	-
HT 8	أعمل حارس شخصي	**	-
HT 9	أعمل في القسم الشخصي	-	-
HT 10	العمل في القسم الخاص	**	-
HT 11	أعمل في قسم شؤون الموظفين	+	-
HT 12	أعمل لدى القسم الشخصي	-	-
HT 13	أعمل في القسم الشخصي	-	-
HT 14	أعمل في قسم الأفراد	+	-
MT Google	أعمل في قسم الشؤون الشخصية	-	N/A
MT Bing	أنا أعمل في القسم الشخصي	-	N/A
MT SYSTRAN	أنا أعمل في قسم الشؤون الشخصية	-	N/A

Discussion:

It is evident that HT1, HT2, HT11, and HT14 are aware of the error as they translate the phrase “personal department” into “قسم شؤون الأفراد”, “قسم الذاتية”, “قسم شؤون الموظفين”, and “قسم الأفراد” respectively. As for HT3, HT7, HT8, and HT10, they mistranslate it into “قطاع خاص”, “قسم خاص”, “حارس شخصي”, and “قسم خاص” respectively. The rest of the translators are unaware of this error as they render the word “personal” into “شخصي / شخصية”. No comments are left by the human translators.

ST (7): “My father was very strong with us as children”

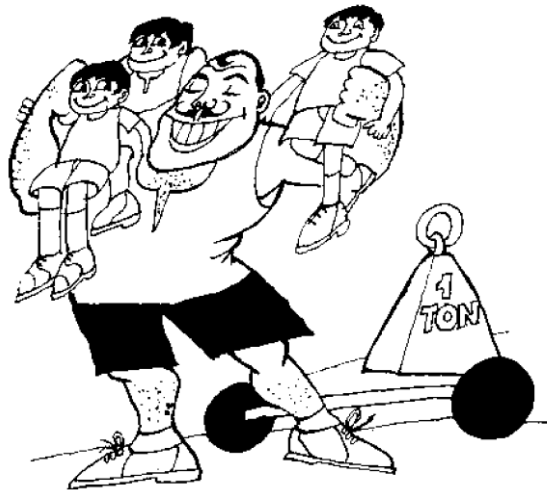


Figure 4. Caricature for *very strong with us*, by Hancock (2001)

Error Explanation:

Hancock (2001) writes that when we talk about the physical characteristics of a person, we use the word “strong”, while when talking about a person who makes children obey orders, the word “strict” has to be used.

TABLE 7
ANALYSIS OF ST7 TRANSLATIONS

Translators	TTs	Correction	Comment
HT 1	كان أبي قاسياً معنا عندما كنا أطفالاً	+	-
HT 2	كان والدي شديداً جداً معنا عندما كنا أطفالاً	+	-
HT 3	كان أبي قاسياً جداً معنا عندما كنا صغاراً	+	-
HT 4	كان والدي قوياً جداً عندما كنا أطفالاً	-	-
HT 5	كان والدي قاسياً جداً معنا عندما كنا صغاراً	+	-
HT 6	كان أبي صارماً جداً في التعامل معنا مثل الأطفال	+	-
HT 7	كان أبي شديد القسوة معنا عندما كنا صغاراً	+	-
HT 8	كان والدي شديداً جداً معنا عندما كنا صغاراً	+	-
HT 9	كان أبي صارماً جداً معنا عندما كنا صغاراً	+	-
HT 10	كان والدي شديداً معنا عندما كنا أطفال	+	-
HT 11	كان والدي قاسياً معنا عندما كنا أطفالاً	+	-
HT 12	والدي كان حازماً جداً معنا كأطفال	+	-
HT 13	كان والدي صارماً جداً معنا كأطفال	+	-
HT 14	كان والدي صارماً جداً معنا حيث كنا أطفالاً	+	-
MT Google	كان والدي قوياً جداً معنا كأطفال	-	N/A
MT Bing	كان والدي قوياً جداً معنا كأطفال	-	N/A
MT SYSTRAN	كان أبي قوياً جداً معنا كأولاد	-	N/A

Discussion:

Being aware of the error, the majority of the translators are successful in rendering the word “strong” into different TL words such as “قاسياً”, “شديداً”, “صارماً”, “حازماً”, etc. HT4 and the MTs are unaware of the error as they translate the word “strong” into “قوياً”. No comments are left by the human translators.

ST (8): “I really love the French kitchen”



Figure 5. Caricature for *French kitchen*, by Hancock (2001)

Error Explanation:

Hancock (2001) mentions that the word “kitchen” refers to the place or room where one cooks food, not to the food itself. He adds that although the phrase “French cuisine” can be used, yet it is more usual to use “French food” instead.

TABLE 8
ANALYSIS OF ST8 TRANSLATIONS

Translators	TTs	Correction	Comment
HT 1	أحب المطبخ الفرنسي	-	-
HT 2	أنا حقاً أحب المطبخ الفرنسي	-	-
HT 3	أنا فعلاً أحب الطعام الفرنسي	+	-
HT 4	أحب المطبخ الفرنسي حقاً	-	-
HT 5	أنا حقاً أحب المطبخ الفرنسي	-	+
HT 6	في الحقيقة ، أحب المطبخ الفرنسي	-	-
HT 7	أحب الطعام الفرنسي حقاً	+	-
HT 8	أنا فعلاً أحب المطبخ الفرنسي	-	+
HT 9	إنني أحب الدجاج الفرنسي حقاً	**	-
HT 10	أنا أحب المطبخ الفرنسي حقاً	-	-
HT 11	أحب فعلاً المطبخ الفرنسي	-	-
HT 12	أنا حقاً أحب الدجاج الفرنسي	**	-
HT 13	أحب المطبخ الفرنسي حقاً	-	-
HT 14	إنني حقاً أحب المطبخ الفرنسي	-	-
MT Google	أحب المطبخ الفرنسي حقاً	-	N/A
MT Bing	أنا حقاً أحب المطبخ الفرنسي	-	N/A
MT SYSTRAN	أحب المطبخ الفرنسي حقاً	-	N/A

Discussion:

HT3 and HT7 are aware of the error as they translate the phrase “French kitchen” into “الطعام الفرنسي”. The rest of the translators are unaware of the error as they use the word “المطبخ” as a rendering for “kitchen”. HT9 and HT12 mistranslate the word “kitchen” into “الدجاج”, i.e. chicken. Regarding comments, HT5 comments on the sentence saying that what is meant is the “French food”. As for HT8, he only underlines the word kitchen. ST (9): “Delicious! This is my favorite plate!”



Figure 6. Caricature for *favorite plate*, by Hancock (2001)

Error Explanation:

Hancock (2001) states that the word “plate” refers to the thing one puts their food in. As for the case when we want to refer to the way food is cooked, the word “dish” is to be used. The following table shows the human vs. machine renderings:

TABLE 9
ANALYSIS OF ST9 TRANSLATIONS

Translators	TTs	Correction	Comment
HT 1	إنه لذيذ ! هذا طريقي المفضل	-	-
HT 2	لذيذ ! هذا طريقي المفضل !	-	-
HT 3	لذيذ ! إنه طريقي المفضل	-	-
HT 4	إنه لذيذ ! هذه أكلتي المفضلة	+	-
HT 5	لذيذ ! هذا هو طريقي المفضل !	-	-
HT 6	لذيذ ! هذا هو طريقي المفضل	-	-
HT 7	لذيذ ! إنه طريقي المفضل !	-	-
HT 8	إنه لذيذ ! هذا هو طريقي المفضل !	-	-
HT 9	هذا هو طريقي المفضل إنه لذيذ !	-	-
HT 10	لذيذ ! هذا هو طريقي المفضل	-	-
HT 11	لذيذ ! هذا طريقي المفضل !	-	-
HT 12	إنه لذيذ! هذا هو طريقي المفضل	-	-
HT 13	لذيذ ! إنه طريقي المفضل !	-	-
HT 14	لذيذ ! إنه طريقي المفضل !	-	-
MT Google	لذيذ! هذا هو طبق المفضل لدي !	-	N/A
MT Bing	لذيذ! هذه هي طريقي المفضل !	-	N/A
MT SYSTRAN	لذيذ! هذا هو لوحتي المفضلة !	**	N/A

Discussion:

Almost all the translators render the word “plate” into “طبق”, which gives the sense that they are unaware of the error. However, the word “طبق” in Arabic might refer to food. HT4 is aware of the error as he renders the phrase “my favorite plate” into “أكلتي المفضلة”. MT SYSTRAN mistranslates the word “plate” into “لوحتي”. No comments are left by the human translators.

ST (10): “Would you like some desert?”

Error Explanation:

Hancock (2001) differentiates between the word “desert” which refers to the place that is all sand, for instance the “Sahara Desert”, and the word “dessert” which refers to the sweets that people eat after meals. The two words certainly have slightly different spellings, yet somewhat confusing pronunciations.

TABLE 10
ANALYSIS OF ST10 TRANSLATIONS

Translators	TTs	Correction	Comment
HT 1	أتريد بعضاً من الحلوى ؟	+	-
HT 2	هل ترغب ببعض من الحلوى	+	-
HT 3	هل ترغب في بعض الحلوى ؟	+	***
HT 4	أتريد بعض الحلوى ؟	+	-
HT 5	هل ترغب ببعض أطباق الحلوى ؟	+	-
HT 6	هل تود زيارة بعض الصحاري	**	-
HT 7	هل ترغب ببعض من الحلوى	+	-
HT 8	أتحب الصحراء ؟	**	+
HT 9	أتحب زيارة الصحراء	**	-
HT 10	هل ترغب في بعض التحلية	+	-
HT 11	هل ترغب بتناول بعض الحلوى ؟	+	-
HT 12	هل ترغب ببعض الحلوى ؟	+	-
HT 13	أتريد بعض التحلية ؟	+	-
HT 14	هل ترغب ببعض الحلوى ؟	+	-
MT Google	هل تريد بعض الصحراء ؟	-	N/A
MT Bing	هل تريد بعض الصحراء ؟	-	N/A
MT SYSTRAN	هل ترغب في بعض الصحراء ؟	-	N/A

Discussion:

The table shows that 11 human translators render the word “desert” into “حلوى” or “تحلية”, which indicates that they are aware of the error in this sentence. It seems that translators HT6, HT8, and HT9 have some doubts with regard to having the word “desert” in this sentence, thus they manage to give translations that are as a result erroneous ones and do not convey the intended meaning of the sentence. The three MTs render this sentence literally giving no sense in the TL. With regard to comments, HT3 states that the word “desert” has to be “deserts” because it is preceded by *some*. HT8 only underlines the word “desert”.

ST (11): “When my mother went to work, my aunt cared about us”

Error Explanation:

According to Hancock (2001), when we use the phrasal verb “care about” someone, it means that we have “feelings” towards them. However, when this care takes the form of “physical” responsibility, we have to use the phrasal verb “take care of” instead.

TABLE 11
ANALYSIS OF ST11 TRANSLATIONS

Translators	TTs	Correction	Comment
HT 1	كانت خالتي تعتني بنا وقت ذهاب أمي إلى العمل	+	-
HT 2	عندما كانت أمي تذهب إلى العمل ، كانت عمتي تعتني بنا	+	-
HT 3	اعتنت عمتي بنا عندما ذهبت والدتي إلى العمل	+	-
HT 4	اهتمت عمتي بنا عندما ذهبت أمي إلى العمل	-	-
HT 5	تعني عمتي / خالتي بنا عندما تذهب والدتي للعمل	+	-
HT 6	عندما ذهبت أمي للعمل ، قامت خالتي بالاعتناء بنا	+	-
HT 7	اعتنت بنا خالتي ، عندما ذهبت والدتي إلى العمل	+	-
HT 8	اهتمت بنا خالتنا ، عندما ذهبت والدتي للعمل	-	+
HT 9	كانت عمتي تعتني بنا ، عندما ذهبت أمي إلى العمل	+	-
HT 10	عندما تذهب أمي للعمل ، عمتي تعتني بنا	+	-
HT 11	كانت عمتي تعتني بنا عندما كانت والدتي تذهب إلى العمل	+	-
HT 12	بذهاب أمي للعمل ، تتكفل عمتي / خالتي بالاعتناء بنا	+	-
HT 13	عندما ذهبت أمي إلى العمل ، اهتمت خالتي برعايتنا	+	-
HT 14	عندما ذهبت والدتي إلى العمل ، اعتنت عمتي بنا	+	-
MT Google	عندما ذهبت والدتي إلى العمل ، كانت عمتي تهتم بنا	-	N/A
MT Bing	عندما ذهبت أمي إلى العمل ، اهتمت عمتي بنا	-	N/A
MT SYSTRAN	عندما ذهبت أمي إلى العمل ، كانت خالتي تهتم بنا	-	N/A

Discussion:

The majority of the human translators are aware of the error in this sentence as they render the phrase “care about” into “تعتني” and other derivations of “تعتني” with similar meanings. HT13 renders the phrase into “اهتمت برعايتنا”, which also indicates physical responsibility. HT4, HT8 and the three MTs render the phrase into “اهتمت / تهتم”. As for comments, HT8 only underlines the word “cared”.

ST (12): “I watched a car accident yesterday”.

Error Explanation:

According to Hancock (2001), we might “see” something accidentally, i.e., even if we do not intend to do so, however, we can pay attention and “watch” something for some time, deliberately.

TABLE 12
ANALYSIS OF ST12 TRANSLATIONS

Translators	TTs	Correction	Comment
HT 1	شاهدت حادثاً مرورياً البارحة	-	-
HT 2	رأيت البارحة حادث اصطدام السيارة	+	-
HT 3	شاهدت حادث سيارة البارحة	-	-
HT 4	رأيت حادث سيارة البارحة	+	-
HT 5	شاهدت الأمس حادث سيارة	-	-
HT 6	شاهدت حادث سيارة البارحة	-	-
HT 7	شاهدت حادث سيارة يوم أمس	-	-
HT 8	بالأمس شاهدت حادث سيارة	-	-
HT 9	رأيت حادث سيارة أمس	+	-
HT 10	شاهدت حادث سيارة يوم أمس	-	-
HT 11	شاهدت حادث سيارة البارحة	-	-
HT 12	شاهدت حادث سير ليلة البارحة	-	-
HT 13	شاهدت حادثاً مرورياً أمس	-	-
HT 14	رأيت حادث سيارة البارحة	+	-
MT Google	شاهدت حادث سيارة أمس	-	N/A
MT Bing	شاهدت حادث سيارة أمس	-	N/A
MT SYSTRAN	شاهدت حادث سيارة البارحة	-	N/A

Discussion:

The table shows that HT2, HT4, HT9, and HT14 are aware of the error as they render the word “watched” into “رأيت”. The rest of the translators render the word into “شاهدت”, which indicates that they are unaware of the error. No comments are left by the human translators.

ST (13): “Peter reminded me of the chicken in the oven”

Figure 7. Caricature for *remind of*, by Hancock (2001)**Error Explanation:**

Hancock (2001) mentions that using the phrase “remind of” refers to the case of having a similarity, however, when we want to remind someone not to forget something, we have to use “remind about” instead.

TABLE 13
ANALYSIS OF ST13 TRANSLATIONS

Translators	TTs	Correction	Comment
HT 1	ذكرني بيتر بالدجاج داخل الفرن	-	-
HT 2	ذكرني بيتر بأن الدجاجة في الفرن	+	-
HT 3	ذكرني بيتر بشأن الدجاجة التي في الفرن	+	-
HT 4	ذكرني بيتر أن الدجاجة في الفرن	+	-
HT 5	ذكرني بيتر بالدجاجة التي كانت في الفرن	-	-
HT 6	ذكرني بيتر بالدجاجة في الفرن	-	-
HT 7	ذكرني بيتر بأن لا أنسى الدجاجة في الفرن	+	-
HT 8	دعاني بيتر على وجبة دجاج مشوي	**	-
HT 9	ذكرني بيتر بأمر الدجاجة التي في الفرن	+	-
HT 10	ذكرني بيتر بالدجاجة التي في الفرن	-	-
HT 11	ذكرني بيتر بوجود الدجاج في الفرن	+	***
HT 12	نبهني بيتر بوجود الدجاج في الفرن	+	-
HT 13	ذكرني بيتر في الدجاجة التي في الفرن	-	-
HT 14	ذكرني بيتر بالدجاجة التي في الفرن	-	-
MT Google	ذكرني بطرس بالدجاج في الفرن	-	N/A
MT Bing	ذكرني بطرس بالدجاج في الفرن	-	N/A
MT SYSTRAN	ذكرني بطرس بالدجاجة في الفرن	-	N/A

Discussion:

The table shows that HT2, HT3, HT4, HT7, HT9, HT11, and HT12 are all aware of the error as they render the phrase “reminded me of” into “ذكرني بأن”, “ذكرني بشأن”, “ذكرني أن”, “ذكرني بأن لا أنسى”, “ذكرني بأمر”, “ذكرني بوجود”, and “نبهني بوجود” respectively. HT8 mistranslates the sentence. As for HT1, HT5, HT6, HT10, HT13, HT14, and the three MTs, they are all unaware of the error. Regarding comments, HT11 irrelevantly states that the verb “remind” means something in the past and he wonders whether it can be used here.

ST (14): “Two people were wounded in the traffic accident”

Error Explanation:

Hancock (2001) argues that one could be “wounded” in a war, by guns for instance, or in a fight, by knives, etc. The word “injured” is used to refer to the case where people’s bodies are damaged, for instance in accidents.

TABLE 14
ANALYSIS OF ST14 TRANSLATIONS

Translators	TTs	Correction	Comment
HT 1	جرح شخصان في الحادث المروري	-	-
HT 2	جرح شخصان في حادث السير	-	-
HT 3	جرح شخصان في حادث مروي	-	-
HT 4	جرح شخصين في حادث مروي	-	-
HT 5	تم إصابة شخصان بجروح في حادث مروي	-	-
HT 6	جرح شخصين في حادثة تقاطع السير	-	-
HT 7	أصيب شخصان بجروح في حادث سير	-	-
HT 8	حصيلة الحادث المروري كان جرح اثنين من الناس	-	-
HT 9	جرح شخصين في حادث سير	-	-
HT 10	أصيب اثنان من الناس في حادث مروي	+	-
HT 11	أصيب شخصان بجروح في حادث سير	-	-
HT 12	جرح شخصين في الحادث المروي	-	-
HT 13	جرح شخصان في الحادث المروي	-	-
HT 14	جرح شخصان في حادث السير	-	-
MT Google	جرح شخصان في حادث مروي	-	N/A
MT Bing	أصيب شخصان في حادث مروي	+	N/A
MT SYSTRAN	أصيب شخصان في حادث السير	+	N/A

Discussion:

Taking into account that “الإصابة” is a general term and “الجرح” is a specific one in Arabic when talking about injuries, the table shows that HT10, MT Bing, and MT SYSTRAN are aware of the error as they render the phrase “were wounded” into “أصيب”. The rest of the translators render the word into “جرح” or “أصيب بجروح”. No one of the human translators comments on this sentence.

V. RESULTS AND DISCUSSION

Having analyzed the Arabic translations of 40 English sentences that contain common errors, by 14 MA students of translation vs. 3 machine translators, the following results are found:

1-Out of a total of 680 translations done by human and machine translators, 309 ones were done after correcting the errors, 336 passed uncorrected, 7 translations were done with the erroneous part of the sentence skipped, and 28 translations were erroneous. The following table reveals that about half of the translations reflect unawareness of common errors on the part of human and machine translators, thus regarded as erroneous translations.

TABLE 15
UNWARENESS RATE OF HUMAN & MACHINE TRANSLATORS

Reaction	Frequency
Correction	309
No Correction	336
Erroneous Rendering	28
Skipping	7
Total	680

The table is graphically represented as follows:

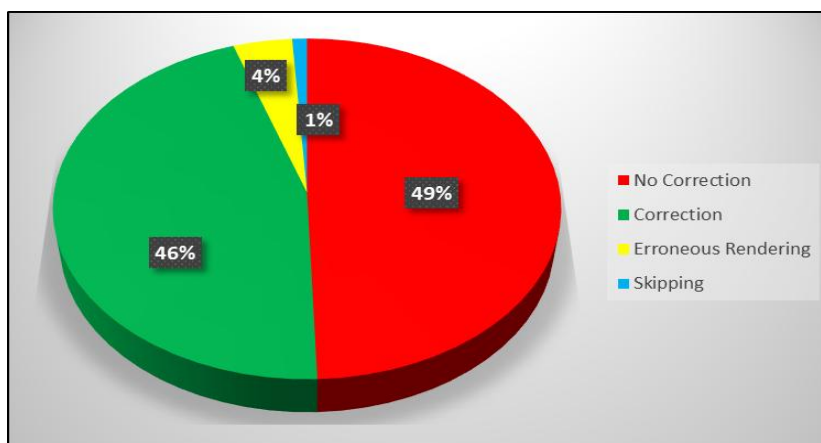


Figure 8. Unawareness of Common Errors (HT + MT)

2-Checking the translations done by human translators only, it is found that out of a total of 560 translations, 241 ones passed without correction. The table reveals that about half of the translations only were done having the errors

corrected. More than 40% of the translations were done without correcting the errors found in the STs, resulting in erroneous translations.

TABLE 16
UNWARENESS RATE OF HUMAN TRANSLATORS

Reaction	Frequency
Correction	285
No Correction	241
Erroneous Rendering	27
Skipping	7
Total	560

The table is graphically represented as follows:

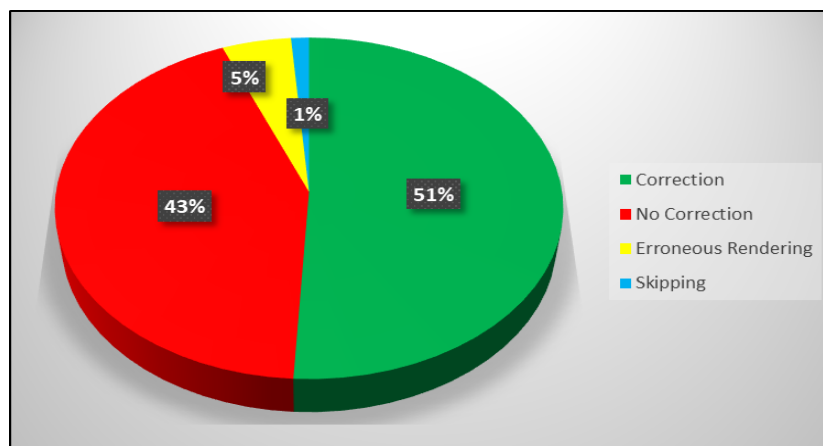


Figure 9. Unawareness of Common Errors (HT)

3-As for the translations done by machine translators, it is found that out of a total of 120 translations, 95 ones undergone no correction, with a percentage of 79% of erroneous translations. Generally speaking, the three MTs under study recorded high rates of unawareness of common errors. The following table shows that Google Translate and SYSTRAN have the same unawareness rate. However, both have better performance compared to Bing Microsoft Translator.

TABLE 17
UNWARENESS RATE OF MACHINE TRANSLATORS

MT	Frequency		
	Correction	No Correction	Erroneous Rendering
Google Translate	10	30	0
Bing Microsoft Translator	4	36	0
SYSTRAN	10	29	1
Total	24	95	1

The table is graphically represented as follows:

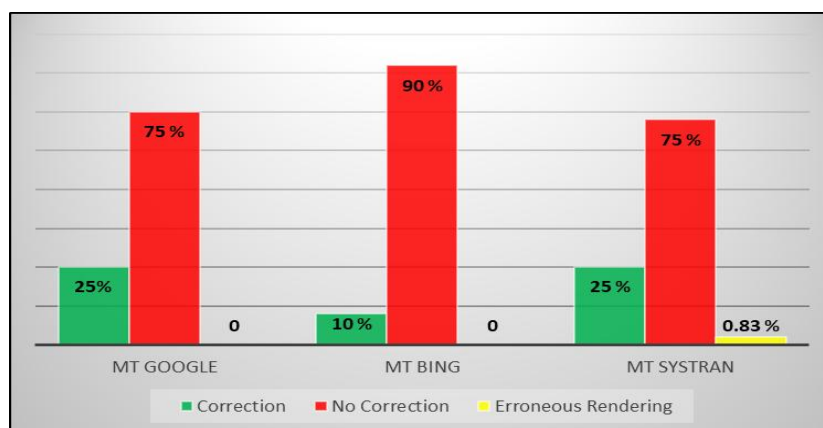


Figure 10. Unawareness of Common Errors (MT)

4-The statistics in (2) and (3) above indicate that human translators are better than machine translators in detecting errors and correcting them in translation.

5- With regard to commenting on the possibility of having errors in the 40 STs, by the 14 human translators, only 26 comments were recorded, 10 of which were irrelevant. The following table shows the number of comments by the human translators:

TABLE 18
FREQUENCY OF COMMENTING

Reaction	Frequency
Comments	16
No Comments	534
Irrelevant Comments	10
Total	560

The table is graphically represented as follows:

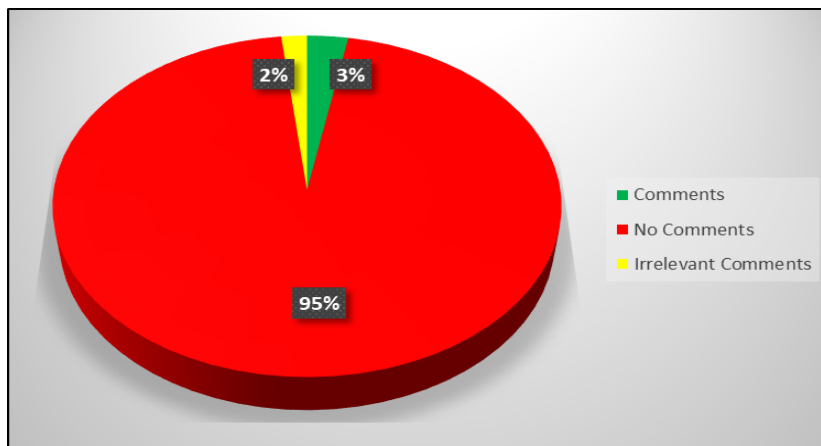


Figure 11. Commenting on Errors

Despite that the analysis reveals that there is a correction rate of 51% by human translators, see table 16, yet not all correction cases were accompanied by comments. This is evident in table 18, which shows that the rate of not commenting on errors was 95%. This could be ascribed either to the preference by the human translators to correct the errors within the process of translation without feeling the need to record the comments, thus translating the STs directly, or to the case of not being aware that errors exist in the STs in the first place.

6- Regarding the 7 cases where human translators skipped translating the erroneous parts of the ST sentences, which constitute a percentage of 1%, this could be justified as having the human translators in doubt of the erroneous parts of the sentences that they are engaged in translating and not knowing how to deal with them.

7- As for the 28 cases of erroneous renderings, 27 of them were done by the human translators and 1 by SYSTRAN. This could be ascribed to lack of experience on the part of human translators, away from the issue of common errors. The analysis reveals that machine translators are more exposed than human translators to retain the common errors found in the ST. This is due to the nature of errors themselves that tend to be found on the lexical level, together with the MT rather literal tendency in translation.

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An Analysis of Bourdieu's Habitus and Field Theory in Hamid's *The Reluctant Fundamentalist*

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Abstract—The purpose of this study is to investigate Mohsin Hamid's novel, *The Reluctant Fundamentalist* by utilizing the theory of the French sociologist Pierre Bourdieu. The study, a theoretical construct founded on two key concepts from Bourdieu's theory, namely habitus and field, aims at offering a new perspective to understand the dilemma of the protagonist Changez from a sociological cultural perspective. It shows how Changez cultivates his habitus to pursue a specific taste in America through multiple forms of cultural capital and manifests how these forms shape his attitudes and relations. It also offers a metaphorical portrayal of Changez as a footballer who struggles within various positions to retain power and eventually fulfill his American dream through both the macrocosmic and microcosmic social fields that he finds himself in. The assumption that this paper is seeking to validate is that there is a common ground between the novel and Bourdieu's theory of practice in some key concepts and that understanding the habitus and the doxa of Changez' social fields can help understand his practices, dispositions, and most importantly the reasons behind him leaving America.

Index Terms—Bourdieu, habitus, field, 9/11 fiction, *The Reluctant Fundamentalist*

I. INTRODUCTION

Pierre Bourdieu (1930-2002) was one of the leading figures in the field of contemporary French cultural sociology. His ideas concerning social practices and classes were highly illuminated by the German sociologist Max Weber (1864-1920) and Carl Marx (1818-1883) (Navarro, 2006, p.14). Weber raised fundamental questions about social behavior and its drive focusing on whether members behave in response to "external" factors including "culture" along with "social structures" or whether their actions totally have an internal basis (Navarro, 2006, p.14). Both thinkers' approach to social classes is clustered within their social relational field, which is dispersed from Marx's theory (Kurtişoğlu, 2013, p.76). Marx's approach to reality condensates in one field which is mainly economic while Bourdieu's theory is multifaceted (Thompson, 1991). To be more specific, Bourdieu elaborated a sociological conception of cultural capital, which converges with Marx's idea of capital as Bourdieu extends the scope of Marxist capital and embraces the symbolic dimension of capital that the latter overlooked. Bourdieu deviates from Marx's approach in his interpretation of classes. According to Marx, classes exist because of differences in possessions, which splits the social world into the binary opposition of having and not having. In Bourdieu's social world, individuals are divided into classes as "a set of agents" who have a natural affinity in terms of the amount of capital, opportunities, and tendencies they share (Thompson, 1991, pp. 29-30).

Although Bourdieu's fields of focus are primarily cultural and anthropological, their impact extends to other scopes including "art, philosophy. . . [and] language" (Grenfell, 2008, p.1). However, the challenge of reading a novel from Bourdieu's eyes mainly stems from the limitedness of literary application of his theory in literature, especially in the English-speaking academic field, and this can be attributed to several factors. Navarro states that Bourdieu's ideas and concepts introduced him to the English-speaking culture as a specialized sociologist rather than a literary theorist. The complexity of his ideas also intensifies the shortage of his theory in English society as they include aspects that are not common in English (Navarro, 2006, p. 13). An article entitled "Pierre Bourdieu and the Sociology of culture: an Introduction" also draws the attention to the "fragmentary" immersion of Bourdieusian theory in the Anglophone field as his theory incorporates a wide range of fields, which usually raises the risk of "misreading" his ideas (Garnham & William, 1980, p.209). With that said, this paper offers an attempt to encompass two central concepts of Bourdieu's sociological theory, namely habitus and field, from a literary eye to offer a new perspective to understand the social

practices of Changez and how he struggles within his social world in order to retain power within the American society. Understanding Bourdieu's habitus facilitates understanding behavior and knowledge within social surroundings through which it is produced and reproduced (Costa & Murphy, 2015, p. 6).

II. METHODOLOGY

Habitus is one of Bourdieu's key milestones in his practice theory, yet the term was not originally invented by him. The term traces its origins back to Aristotle (Wolf, 2012). The core element for constructing the *habitus*, according to Aristotle, relies on both "experience" and "memorization", it is constructed through "physical processes" of multiple different actions (Wolf, 2012, p. 12). Richard Jenkins in his book *Pierre Bourdieu* (1992) also referred to the original meaning of the term in Latin is referred to as "a habitual or typical condition, state or appearance, particularly of the body. Bourdieu relied on some aspects of the original meaning of the term and its Aristotelian use in regard to the interconnection between the habitus and the physical aspect of it to develop the concept to serve his theory (Jenkins, 1992, p. 45). From Bourdieu's point of view, habitus settles 'inside the head' of the individuals, so it is somehow related to the body, and it can be manifested through physical practice, like how one talks or behaves (Jenkins, 1992, p. 46). Crucial to the discussion is understanding the definition of the term from Bourdieu's lens. In his book *Outline of a Theory Practice* (1977), Bourdieu describes the habitus in one of the most quoted lines:

Systems of durable, transposable dispositions, structured structures predispositions to function as structuring structures, that is, as principles of the generation and structuring of practices and representations which can objectively "regulated" and "regular" without in any way being the product of obedience to rules, objectively adapted to their goals without presupposing a continuous aiming at ends or an express mastery of the operating necessary to attain them and, being all this, collectively orchestrated without being the product of the orchestrating action of a conductor. (Bourdieu, 1977, p. 72)

Closely looking, the definition pinpoints some characteristics of the term that one needs to pause at. To start with, the word given to describe the habitus, "dispositions", does not merely indicate 'attitudes' because these dispositions also include other emotional and mental bases such as emotions and beliefs (Jenkins, 1992, p. 47). These dispositions are also "durable", which mirrors the early stages of their acquisition in an individual's life on one hand, and their naturalized as well as observable in physical "hexis" nature on the other (Jenkins, 1992, p. 49). Dispositions are also remarkable for being "transposable". The point Bourdieu brings forward here is that dispositions are generated in specific social fields, yet they have the ability to adjust themselves to fit in other fields that they were not necessarily originated in (Jenkins, 1992, p. 48). Bourdieu also depicts the habitus as "principles of the generations and structuring of practices" to stress the habitus' ability to produce 'practice'. These practices are "structuring" in that they can regenerate social structures through the individual's habitus.

Bourdieu's understanding of individuals' practices transcends their words as well as their actions and puts much weight on the social space of their communication, or what he refers to as the field as Patricia Thomson refers to in her chapter "Field". Bourdieu continually resorts to the analogy of a football field to elucidate his field theory. To illustrate, playing football requires a field that is divided into specific parts where players have precise "positions" and roles. Players' actions and their movements are determined by their field positions. Equipped with their skills and talents, players must abide by the rules of the game in order to win. Moreover, one should not ignore the impact of the environmental status of the field itself, such as the wetness or dryness of the weather, which has a full force on the performance of the players and eventually the result of the game. Accordingly, the idea of the football game having players seeking power through the ball is closely related to a social field having individuals seeking power each in their position. From a Bourdieusian scope, the social field similarly comprises a set of social "agents" that have specific "positions" and roles. Thus, agents' behavior is determined by their position which regulates the way through which they socialize with other agents (Thomson, 2008, p. 67-69). Therefore, while football players within their positions seek control over the ball, agents in the social world also seek control over power. In Bourdieu's theory, a field is a social space in which individuals battle over power. The social world has multiple various fields. Each field has its own construction and rules (Jenkin, 1992, p.52). To use Bourdieu's words as he defines a field as:

a structured social space, a field of forces, a force field. It contains people who dominate and others who are dominated. Constant, permanent relationships of inequality operate inside this space, which at the same time becomes a space in which the various actors struggle for the transformation or preservation of the field. All the individuals in this universe bring to the competition all the (relative) power at their disposal. It is this power that defines their position in the field and, as a result, their strategies. (Bourdieu, 1998, p. 40-41)

In his definition, Bourdieu argues that a field is a 'structured' arena engaged by different agents (Jenkin, p. 53). These agents constantly struggle for dominance over their positions within a field and across other fields. In short, a field is a metaphoric football 'field of forces' among these positions. These positions are circumscribed by the "distribution" of various forms of resources or 'capital' (Thompson, 1991, p. 14). The first type is the 'economic capital' which includes "material wealth" like cash, stocks, houses, cars, and other possessions (Thompson, 1991, p.14). The second type is 'cultural capital' which encompasses formal "qualifications", "skills", and "knowledge" that can mold its holder into a cultural status (Thompson, 1991, p.14). The third type is called 'social capital', which refers to a person's

highly beneficial relations with powerful people (Jenkin, p. 53) The last form of capital is ‘symbolic culture’ which is represented through “accumulated prestige and honour” (Thompson, 1991, p. 14).

III. DISCUSSION

Mohsin Hamid’s novel, *The Reluctant Fundamentalist*, (2007) is a masterpiece that depicts how the aftermath of the terrorist attack on the Commercial Twin Tower on September 11, 2001 clashes with the American experience of its main character, Changez, and leads him to a state of identity split through which he narrates his journey in retrospect. Changez is a highly educated Pakistani analyst who introduces himself as “a lover of America” and narrates his four-year flourishing journey at Princeton University and a prestigious firm in New York as well as his love affair with an American lady until his American dream gets shattered due to the attacks of 9/11 (Hamid, 2007, p.1). Through his narrative confession to a shadowed listener in Lahore, he conveys his feelings of anxiety, fear, and denial of his dilemma.

The novel can be grouped under the umbrella of post-9/11 fiction; nevertheless, one should be aware of the cultural, and racial contexts that govern the experience of its protagonist. “Possessed by whiteness: Interracial affiliations and racial melancholia in Mohsin Hamid’s *The Reluctant Fundamentalist*” highlights the impact of the 9/11 incident on modulating the protagonist’s racial experience of “self -identification” as being the object of whiteness through his relation with Erica and the passport (Munos, 2012, p. 396). Another reading of the novel is present in “Ambivalent identities and liminal spaces: the reconfiguration of national and diasporic identity in Mohsin Hamid’s *The Reluctant Fundamentalist*” which depicts the clash between the transnational identity and diasporic identity of Changes showing that the novel transcends national borders in its narration (Shirazi, 2017, p.1).

Significant to the novel’s subject is the form of its narrative. The novel is structured in a dramatic monologue to depict the impact of the terrorist attack on the Commercial Twin Tower on the experience of a non-American. The first-person narrative technique serves Hamid’s purpose of portraying the agonizing experience of Changez (Žindžiuvienė, 2014, p. 148). Changez is making a confession of his feelings to an American listener who does not utter a single word in the whole novel, which raises the question of his actual existence around Changez whose narration is unreliable being the first person. According to Mariejanne Van Dijk, the significance of tongue-tying the American’s point of view towards Changez’s experience is to highlight the perspective of non-Americans especially Muslims on the aftermath of 9/11, which is seldom surfaced (qtd in Žindžiuvienė, 2014, p. 152).

This study explains Changez’ social behaviors and relations before and after the 9/11 attacks can be comprehended through understanding his habitus and how Changez struggles throughout various fields in the novel to attain dominance. The assumption that this paper is seeking to validate is that there is a common ground between the novel and Bourdieu’s theory of practice in some key concepts and that understanding the habitus and the doxa of Changez’ social fields can help understand his practices, dispositions, and most importantly the reasons behind him leaving America.

IV. CULTIVATING THE HABITUS OF CHANGEZ

To understand Changez’ habitus through Bourdieu’s lens, one needs to scrutinize two pivotal spots; the first of which is to examine the impact of Changez’ early childhood experiences on his current tastes and dispositions. This area involves two levels: the literal one that addresses Changez’ early life in Lahore and the metaphorical one that highlights his early days of innocence and childhood in the States before the 9/11 attacks. This analysis shows how the protagonist’s habitus is inculcated and acquired from very early experiences and how it becomes durable through his characterization. It also encompasses his habitus as both generative and transposable. The other area of interest delves into both the hexis and the mental set of dispositions that constitute Changez’ habitus. It shows how his attitudes, tendencies, and tastes are also structuring that they, without any deliberation, shape his practices and actions in various fields. In doing so, a reading of Changez’ habitus from Bourdieu shows how the protagonist’s life is a chain of perceiving and reacting throughout the novel.

To start with the acquisition of the protagonist’s habitus, one needs to trace several references to Changez’s early days to grasp the way he acts and behaves. In his interview at Underwood Samson and Company, Changez considers the interview part about his origin to be “the most important” part of the whole interview at which he starts to lose his “temper” (Hamid, 2007, p. 9). This scene pinpoints the importance of one’s early life in shaping their personality. The talk about his family introduces the reader to Changez’ initial perception of the world. To dig the argument further, he stresses three forms of capital to justify why he studies on a scholarship; this appears when he hints at the cultural capital that he is equipped with from Lahore by referring to his great grandfather who has been a lawyer, and his “grandfather and father [who] both attended university in England (Hamid, 2007, p. 10). Then, he jumps to highlight the economic capital that his family has by hinting at the “acre of land” in one of the costliest areas in Lahore and the servants they could afford (Hamid, 2007, p. 11). He even hints at the social capital that his family enjoys by referring to their relations with “the city’s elites” through various social events (Hamid, 2007, p. 11). Through this conversation, Changez introduces himself to Jim, the American Society through Jim, to the stranger and the reader, hoping to regain a sense of power and authority that he has enjoyed in Lahore. These dispositions are inculcated from childhood and his

early days in Lahore before he moves to the States, and they are of great significance to him that he even narrates them to the passive stranger in the first chapter of the novel. In fact, these attitudes and dispositions will accompany him as a weapon to retain power within American society. This mirrors what Bourdieu means by “the generation and structuring of practices” in his definition of habitus as the interview, especially with Jim’s embarrassing question about the scholarship, generates an appropriate answer from Changez that helps Changez impress Jim and gets the job. The impression the reader gets from this scene shows how Changez sees himself in his early life as coming from a prominent family that he himself compares to “the Old European aristocracy” (Hamid, 2007, p. 12). Accordingly, the impact of the way he has been raised in Lahore as being one of the elites can elucidate the way he reacts in the States. It helps him both get rid of the embarrassment he gets from Jim and get the job and eventually fulfill his American dream. It is worth mentioning that Jim, the interviewer, sets an example of how habitus is collective and shared among people of the same class. Bourdieu’s “collectively orchestrated” habitus is articulated in the way Jim shares the same experience with Changez. He understands Changez’ “hunger” and “where [he is] coming from (Hamid, 2007, p. 10). That Jim has been obliged to work hard so as to maintain a prestigious social façade in his early days may have helped him read the profile of Changez in this interview and indirectly affected his decision in hiring him.

Metaphorically speaking, one can see Changez as a child who grows up through his journey to America, and his four-and-half-year journey has also shaped his current dispositions and attitudes in his narration. One example of the impact of his journey is when he first introduces himself to the stranger. The first piece of information he offers is about New York where he has lived and Princeton University where he has studied, that he even does not mention his name until page seven, which reflects upon the influence he grasped from his stay in America even on his narration. Jim understands Changez’ actions as he sees Changez as a version of himself so he keeps on supporting and encouraging him because he sees his early days in him.

Understanding the impact of Changez’ early days on his current dispositions leads the reader to question the representation of the protagonist’s habitus throughout the novel. Bourdieu describes habitus as “structuring”, that it regenerates through the individual’s body and mind, which can be seen on both the physical and the abstract level (Bourdieu, 1977, p. 72). All the structured dispositions Changez has acquired from his childhood experiences, especially those of superiority and power, formulate the characterization of the hexis and the abstract of the character. He was a soccer player (Hamid, 2007, p. 4). Equipped with the feel of power that is inculcated since his childhood, the analyst training program exemplifies how Changez’ habitus is translated into action. Changez is highly admired for his “Anglicized accent” which is “associated with wealth and power” (Hamid, 2007, p. 47). He takes advantage of the British accent he speaks with to retain a position of power and a sense of superiority and accordingly self-satisfaction. This accent is his form of cultural capital that he uses as a weapon to retain power in that incident. Additionally, Changez’ habitus is represented in his elegant, sophisticated style, which helps him acquire social power among his colleagues. This can be seen in his apparent “politeness and sense of formality” which serve him as a form of capital that makes him feel less foreign and admired by his colleagues (Hamid, 2007, p. 46).

Changez’ habitus is not only represented through his accent and mannerism, but it also appears in his social ‘taste’, attitude, and choices. On his first visit to Erica’s house, Changez “spent the afternoon deciding what to wear” (Hamid, 2007, p. 55). He could not decide easily on what to wear, unlike Erica who, with her Mickey Mouse t-shirt, apparently does not appear to be concerned with that matter. Eventually, his taste goes for a “white kurta” and “a pair of jeans”, which helps him create a sense of both Pakistani belonging and a social American identity (Hamid, 2007, p. 55). His selection is an attempt to be accepted by Erica’s family by assimilating to the American family with the casual look he chooses with the jeans. He also plays on the “ethnic” card by wearing a kurta in an attempt to be appreciated by her family. The same visit can also show how habitus is reflected through attitude. When Changez notices that Erica conceals some bitter feelings in her eyes, he does not ask her to talk about it; he justifies that “such things are revealed by a person when and to whom they choose” (Hamid, 2007, p. 59). He does not push her into talking and he does not ask her as he believes that one has the right to talk about what he wants when he decides to. This attitude of not asking private questions and sticking to what the person reveals justifies both what he chooses to present from his culture as diversity, and what he feels when Erica’s father asks him about fundamentalism in Pakistan (Hamid, 2007, p. 63). From page one, Changez reveals what he wants about his origin, especially what he believes to be shining and socially attractive and gets shaken as well as ashamed whenever someone asks him about aspects that he himself neglects. He is, for example, proud to be raised among the elites and acts elegantly; however, Erica’s father sees “fundamentalism” in him being one of the elites that “the elite has raped the place well and good” the thing which makes him feel “gridle” and stressed (Hamid, 2007, p. 63).

Changez sense of habitus in its physical and abstract representation guides his social interactions and practices throughout several incidents in the novel. The dispositions he is equipped with since his early days in Lahore offer him a solid guideline to interact and socialize in American society. Those dispositions are collectively shared with people among Changez’ social class, which justifies James’ high level of understanding and embracement of Changez.

V. CHANGEZ’ STRUGGLE FOR SOCIAL FIELD

Bourdieu’s theory of field is applied to the characterization of Changez, who sees himself throughout the novel in relation to places. The focus in this respect will be on two areas; the first of which depicts several examples of how he

struggles for social power within different fields, and the second proves Bourdieu's theory of how these acquired social positions can be variable depending on the "power that defines [the individual's] position in the field" (Bourdieu, 1998, p. 41). It is not a coincidence that Changez can be seen as the metaphorical embodiment of Bourdieu's footballer because he is also the literal footballer in his own terms as he refers to football and imagines himself to be a footballer in one incident:

There was a mental state I used to attain when I was playing soccer: myself would disappear, and I would be free, free of doubts and limits, free to focus on nothing but the game. . . . Possibly, ancient warriors did something similar before they went into battle, ritualistically accepting their impending death so they could function unencumbered by fear. (Hamid, 2007, p. 14)

Changez, without the least deliberation, makes a reference to Bourdieu's theory of the game especially when he refers to how an individual must "focus on nothing but the game" as if it is his sole way of surviving. Similarly, Bourdieu sees the individual in a constant football match through which the individual has to keep struggling in order to socially survive.

Changez sees himself in relation to places. The position he acquires within a certain environment determines the power he enjoys, and accordingly his metaphorical success and existence. This can be depicted in four fields: Princeton University, Underwood Samson, Erica, and the macro-American society. Princeton University is a highly competitive academic field that requires great effort from a person to enroll as it has its own rules. The pressure must be double for an international agent like Changez to join this field. Yet, Changez is one of two Pakistanis in his class without a single B (Hamid, 2007, p. 4). With that said, Changez succeeds in retaining academic power which supplies him with a cultural form of capital. Equipped with the needed cultural capital, Changez becomes one of the few "identified" international students in the Princeton field (Hamid, 2007, p.37) and manages to fulfill part of his American Dream at Princeton. Moving to Underwood Samson, Changez continues to see himself in relation to the power he retains through his position in his work field that he identifies himself as "an underwood Samson trainee" (Hamid, 2007, p. 38) because he succeeds to grasp a sense of power that he makes him feel "empowered", especially during the analyst training program (Hamid, 2007, p. 42). It is at that precise moment that he feels his American Dream has been fulfilled that he describes himself as "a New Yorker" (Hamid, 2007, p. 37) as if he links his powerful position in Underwood Samson to his state in New York that he defines himself by New York, one of his competitive fields. Changez' struggle to retain power in his work field is also manifested in his attachment to his impressive offices" which makes him feel "proud" of himself, which emphasizes how fields influence Changez' practices and feelings (Hamid, 2007, p. 38). The most important social field Changez finds himself struggling in is the field of Erica on its literal and metaphorical level. At one level, Erica symbolizes home for Changez (Hamid, 2007, p. 105); this is apparent through the confidence he feels when he is by her company. Erica gives him power because she enables him to see the beauty of his homeland through her eye (Hamid, 2007, p. 104-105). As for Erica in the literal sense, she represents Changez' form of capital that authorizes him into the American macro society and leads him a step forward toward his American Dream. To push the argument a bit further, Changez' relationship with Erica nurtures his sense of the economic capital that he missed during his childhood. "This role pleased" him that he feels assured, "that this was how [his] life was meant to be" (Hamid, 2007, p. 97). That is to say, his attempts through Erica to join the macro-American field as a member of the bourgeoisie represent his efforts to make up for the power of the economic capital his family has enjoyed in Lahore; in pursuing Erica lies a desire to grasp more social power.

Among all the microcosmic fields that Changez enters through his experience in America surfaces the macro space which metaphorically represents the macro field in which Changez' struggle for dominance becomes explicit. The structure of the novel that both mingles current and past events through retrospective narration and surfaces a rigid fluctuation of identities for Changez, eventually transcending national identities and time, paves the way for Changez to rise above national spaces throughout the novel (Shirazi, 2017, p. 2). In other words, all the spatial spots in the novel metaphorically become one societal field. Thus, the macro field of Changez is metaphorically visible in his diasporic experience. Understanding Changez' transformation before and after 9/11 requires a Bourdieusian analysis of the scene. In this respect, the fundamental rhetorical question that Changez repeats to his interlocutor and never directly answers is "what exactly [he] did to stop America?" (Hamid, 2007, pp. 191, 201). To start with, one may analyze the ambiguity of this question on two bases; first, it might ponder what Changez has done after 9/11 to stop thinking about America or it might possibly question his actions and dispositions that oblige him to leave the field of America. The first reading dwindles because the fact that Changez is still narrating his journey to America and his emotional attachment to Erica proves that subconsciously he has not surmounted his American experience. The invalidity of the first suggested analysis leads to the other more likely interpretation of the question that ponders on the reasons for which Changez' dominance has failed after 9/11.

According to Bourdieu, when agents enter a field, they are in a constant conflict to either keep the power they have through maintaining whatever form of capital they already have or to change the allocation of the capital to their favor. In order for them to achieve their goal, they need to have faith in the rules of "the game" they are taking part in (Thompson, 1991, p. 14). Since these rules are consciously and unconsciously created by the doxa of the social field, the doxa represents a form of social power that determines an individual position in the field (Deer, 2008, pp. 121-122). In the novel, Changez remains dominant because of the cultural and symbolic capital he grasps which explains both his

supremacy and his flourishing American Dream before 9/11. On the other hand, understanding the way Changez perceives and reacts to the 9/11 attacks through his dispositions and actions determines his position within that macro field and explains his dilemma. The novel unriddles the reaction of non-Americans toward “the backlash” of the 9/11 attacks as it offers sociological insights “on the dilemma of Muslims trying to cope culturally in the American society after the terrorist attacks (Francia, 2017, p. 394).

One example is the failure of his trip to Valparaiso which can be justified because Changez could not abide by the rules of the game. This is apparent when he confesses that his “days of focusing on fundamentals were done” (Hamid, 2007, p. 175). At one point, he admits that he has been “unable to concentrate” on his job (Hamid, 2007, p. 162); which contradicts “professionalism”, one of the fundamental rules that Jim has referred to (Hamid, 2007, p. 41). Changez could only focus on fundamentals before 9/11; however, “the crumbling” of the Twin Towers affected the whole macro field including Changez (Hamid, 2007, p. 106). The fact that Changez could not manage to change his position marks the beginning of his leaving the field. “Power comes from *becoming* change,” Jim advises Changez (Hamid, 2007, p. 110); Changez’ ability to alter his position failed.

Changez’ perception of the 9/11 attacks also appears in his hexis through growing his beard. This is apparent in the opening lines of the novel when he warns the interlocutor: “Do not be frightened by my beard: I am a lover of America” (Hamid, 2007, p. 1). According to Francia, this statement carries feelings of “suspicion and mistrust” that Changez has been loaded within the aftermath of the terrorist attacks (Francia, 2017, p. 396). That the American listener has been “frightened” by Changez’ appearance sets an example of how Changez’ perception of the social world is affected by other agents’ attitudes towards him. The abortion of his dominant position becomes clearly visible when Changez “was suspected to verbal abuse by complete strangers at Underwood Samson. . . [and turned into] a subject of whispers and stares” because of his beard (Hamid, 2007, p. 148). To conclude, Changez can be seen in relation to the positions he occupies within the various fields he finds himself in, which makes him a perfect embodiment of Bourdieu’s footballer and offers a possible reading of him stopping America through his habitus and practices.

VI. CONCLUSION

The research has tried to establish a common ground between Hamid’s *The Reluctant Fundamentalist* and some notable concepts from Bourdieu’s theory. It is possible, in conclusion, to metaphorically analyze the characterization of *The Reluctant Fundamentalist*’s protagonist from a sociological perspective. The paper, thus, utilizes Bourdieu’s theory to develop a portrayal of Changez as the metaphorical embodiment of Bourdieu’s footballer who seems to be in the constant struggle within various fields to fulfill his American dream and retain social power. Analyzing Changez’ multiple forms of cultural capital along with his habitus manifests that Changez’ life is a chain of acting and perceiving and shows that his sense of habitus in its physical and abstract representation guides his social interactions and practices throughout several incidents in the novel. The dispositions he is equipped with since his early days in Lahore offer him a solid guideline to interact and socialize in American society. Through understanding the relationships between habitus, doxa, and social fields, the paper offers a sociological reading of the reasons for which Changez has stopped America and grown his beard. Changez remains dominant because of the cultural and symbolic capital he grasps which explains both his supremacy and his flourishing American Dream before 9/11. On the other hand, understanding the way Changez perceives and reacts to the 9/11 attacks through his dispositions and actions determines his position within that macro field and explains his dilemma.

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Cultural Relations Among Speakers of South Halmahera Languages

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Abstract—This study aimed to examine the cultural relationships between languages in Buli, East Makian, Gane, Gebe, Maba, Patani, and Sawai in South Halmahera, Indonesia. It portrayed the cultural relationships between the people from the regions speaking the South Halmahera languages. Furthermore, the cultural inventory was created and explained using qualitative and the 'wörter und sachen' methods. The findings showed a cultural tie between South Halmahera speakers living close to the language heartland. Those living away from their origin are related to different languages and cultures. The connections have resulted in lexical borrowings, syntactical alterations, as well as language and cultural divergences that cause language diversities.

Index Terms—language diversity, South Halmahera languages, cultural relation

I. INTRODUCTION

The Sapir-Whorf (Whorfian) hypothesis, which portrays how language relates to culture, is underpinned by linguistic relativity and determinism concepts. Linguistic relativism describes how different language speakers perceive and think about the world, affirming that language affects awareness. In contrast, linguistic determinism holds that language impacts people's perceptions and thoughts about the world. Language structure could considerably impact or control someone's worldview (Kramsch, 1998; Afiah et al., 2022). In addition, science development also has a significant impact on society by changing major someone's worldview including how people live and believe (Suhadi et al., 2022).

Language and culture have a dialectical, interactive, and inseparable relationship and do not overstate one another (Anggrawan et al., 2019). This relationship has received different comments from many scholars. Concerning the Sapir-Whorf hypothesis, Anttila (1972) stated that language and culture are unseparated, where language describes the actions embodying cultural values. Language affects ideas, culture, and ideology (Arafah et al., 2020). Moreover, language affects culture and thought processes (Mills, 2000), while its form and usage are affected by culture (Arafah & Hasyim, 2019; Ismail et al., 2020). However, Kramsch (1998) stated that language conveys, embodies, and symbolizes cultural identity and reality, resolving their multifaceted and complex relationship.

Language is the primary means to transmit cultural knowledge from one generation to another (Arafah & Kaharuddin, 2019; Arafah et al., 2021). Although it is one of the most important ways to undergo a social life, it is meaningful when governed by culture. The words used in verbal communication correlate with people's situational environment and culture (Kramsch, 1998; Fadillah et al., 2022). On the other hand, culture is a representation of social occurrences in daily life. It caused the author to be more imaginative when composing a literary work about the prevalent issues in society at large (Siwi et al., 2022). This means that culture and language learning should first contend as a complex phenomenon (Kavakli, 2021; Asriyanti et al., 2022). Language unites and controls people as a powerful expression of culture, serving as the principal cultural medium (Mokoginta & Arafah, 2022). Therefore, language and culture are

interdependent from a historical-comparative linguistics perspective.

This study aimed to explain the cultural liaison among the South Halmahera language speakers. The people from East Makian, Gane, Gebe, Buli, Maba, Patani, and Sawai were included because they presumably descend from the same ancestor.

II. LITERATURE REVIEW

A. Culture

Culture sometimes refers to a certain ethnic group or a society's music, arts, food, dress, rituals, traditions, and legacy, meaning it should serve particular ends (Johnson, 2013; Kaharuddin et al., 2022). Also, culture commonly refers to various social life aspects. The capacities used to define culture include knowledge, art, morals, law, and others acquired by man in social living (Magli, 2001; Mutmainnah et al., 2022). According to Steers et al. (2013);

1. Culture is shared by all group members and determines their hipness. This means that cultural preferences are not universal or personal but belong to a group or an individual.
2. People learn culture from a group or community through conventional social conduct, such as elders, teachers, officials, experiences, and society. Additionally, cultural values and behavior may be learned through social interaction at school and in the family.
3. Culture tells things accepted in the community and affects the social living. Therefore, it affects normative conduct or people's beliefs concerning what is expected of them.

B. Fishman and Kramsch's Ideas About Language and Culture

Fishman (1996) and Kramsch (1998) examined the link between language and culture, with comparable sounds and concepts regarding the interaction. According to Fishman (1996), language is a component, indicator, and symbol of culture. Similarly, Kramsch (1998) stated that language reflects, encapsulates, and represents culture.

Fishman (1996) stated that language is an inescapable aspect of culture. This means that people must speak the language of a society whose culture they grasp. Therefore, social studies should consider language important when dealing with a particular culture due to its inseparability (Yulianti et al., 2022).

Fishman stated that language is a byproduct of its cultural role. The study notified how to think and organize the experience in related cultures, alluding to the popular Whorfian hypothesis.

Language is a symbol to mobilize people to protect and develop their cultures. It has a reciprocity relationship with culture in which they represent one another (Hasjim et al., 2020). In this case, culture contains values and norms embodied in people's thoughts. People use language to utter ideas and express themselves as individuals, communities, or nations (Krasniqi, 2019; Hasyim et al., 2020).

C. Language and Culture

Kramsch (1998), in the book *Socially and Culturally Oriented*, stated that language reflects cultural reality. Words refer to prevalent experiences and express communicable evidence, thoughts, or occasions. They also convey the speakers' attitudes, motivations, beliefs, and perspectives and show the cultural reality (Arafah et al., 2020; Kaharuddin et al., 2020). Similarly, Fishman (1996) stated that language is a cultural indicator, though it may imply grammatical aspects of language. According to Kramsch, cultural reality implies something more common than Fishman's holistic and essentialist concept of culture.

Kramsch's idea that language encapsulates cultural reality means that becoming a community or social group member creates experiences where a language is a communication tool. Meaning and message are conveyed by the language used for communication, such as charting by phone, sending messages by e-mail or letter, reading, and interpreting a chart. These communication modes use language as a medium for interactions. The language form, such as the spoken, written, or visual medium, conveys a sense understandable to the users familiar with the speakers' tone of voice, accent, style, gestures, and facial expressions (Purwaningsih et al., 2020). According to Kramsch (1998), language embodies cultural reality, meaning that linguistic practice contributes to creating and sharing meaning.

Kramsch also stated that cultural reality is represented by language as a sign system with cultural value. Since language contains a cultural value, it is used by speakers to identify themselves and others (Kramsch, 1998). This supports Fishman's idea that language symbolizes culture, though the scientists differed in their concerns. Fishman was more interested in the macro sociolinguistic and political aspects, while Kramsch focused on micro-linguistic interaction.

D. Cultural Reconstruction

Historical linguistics is applied in cultural reconstruction because cultural and historical information is frequently required to understand change. In this instance, words become the key to understanding culture by mediating the language and culture to encode and decode meaning. However, analysis is required to reconstruct culture using historical linguistics to avoid borrowing words. Anttila (1972) interrelated culture and its reconstruction through language. The study showed that language is useable in specific cultural and historical contexts to represent the cultural aspects. Therefore, historical linguistics has been studied for years because language is inextricably linked to the

language speakers' culture (Crowley, 1987). People's culture could also be studied by observing their language.

The evidence of proto-lexicon internal linguistics is used to reconstruct culture. Although studies relied on linguistic facts, they conveyed the aspect of culture or anthropology and not linguistics. Fox (1995, p. 322) stated that words could be constructed in proto-language with a specific meaning. However, language speakers are accustomed to the concept at hand. This makes it possible to determine the characteristics of the language users, including religion, law, and social activities.

Proto-culture and civilization are reconstructed by proto-language. According to Comrie (2009), information about proto-culture, archaeology, history, folklore, and institution is needed to boost the linguistic evidence. Therefore, cultural reconstruction using words is insufficient and requires grasping the exact cultural context (Antilla, 1972).

III. METHOD

Non-numerical data were collected and analyzed qualitatively to show the cultural relationship among speakers of South Halmahera languages (Abidin & Kaharuddin, 2021). The relationship was analyzed using the qualitative method of 'wörter und sachen' (German word and thing) developed by Hugo Schuchardt and Rudolf Meringer (1908). The idea confirms that words are inextricably linked to references. This implies that the words added in a language must be morphologically vivid (Burkette, 2015; Sunardi et al., 2018). According to Campbell 2004, the *wörter und sachen* method investigates the cultural inventory of the proto-languages of Indo-European (Burkette, 2015). The culture of more widespread cognates is older than the less widespread cognates. In line with this, Campbell and Mixco stated that the longer a word has been in a language, the longer it is considered to be in that language. Furthermore, the words with no discernible morphological analysis are older in the language than those with a clear analysis (Campbell & Mixco, 2007).

Campbell and Mixco stated that linguistic information is more appropriate to conclude the historical, cultural, societal, and environmental aspects of the people that used the language in prehistoric times. This method examines the culture of a proto-reconstructed language's lexicon to identify the speakers. A rebuilt proto form shows the cultural connection more accurately and is limited to a few words from the 'Sulawesi Umbrella' wordlist related to plants and animals, such as nutrition and energy sources.

IV. DISCUSSION

Food helps humans survive and live healthily, assisting in daily living, religion, and socioeconomics (Ma, 2015).

A. Food Provides Carbohydrates

Carbohydrate in food

Sago, PSH *yof, is a flavor made of sago palm, the main carbohydrate-supplying staple food considered ethnic. Examples of ethnic foods made of sago include say or 'pupi, salamin or baku niwi, and sin(y)ole. Since they are also traditional foods, some people consider them unique based on culture, socio-demography, area of origin, and social status (Bermudez, 2016; Andi & Arafah, 2017). Producing sago requires at least two men, commonly seen in South Halmahera.

Banana (PMP *punti PSH *tl) and cassava (PSH *kasbi) are the secondary carbohydrate sources for the South Halmahera speakers. Women cook for their families and help men plant bananas and cassavas in open lands or dry gardens because the job is less strenuous. Men make fences to protect gardens from wild animals, such as pigs. Table 1 shows how bananas and cassavas are served to families among the South Halmahera people.

TABLE 1
BANANA AND CASSAVA CONSUMPTION BY THE SOUTH HALMAHERA LANGUAGE SPEAKERS

Banana/Cassava	Breakfast	Lunch	Dinner
tele/kasbi foyno niwi (boiled with coconut squeezed)	X	X	X
tele/kasbi ngani (boiled)	X	X	X
tele/kasbi sinanga (fried)	X		
tele/kasbi song (baked)		X	

Rice is the tertiary carbohydrate source with three cognate sets, including *amasik* in the East Makian and Gene, *pie* in Buli, Maba, and Patani, and *fas* in Irarutu, Gebe, and Sawai. The three words are innovated because they are not reflected in the higher PAN and PMP proto. People only know 'rice,' while *amasik*, *pie*, and *fas* refer to cooked, unhulled, and hulled rice, as well as rice seeds. Therefore, South Halmahera language speakers lack agricultural tradition and knowledge of rice plantations.

B. Food Provides Protein

South Halmahera speakers' most important protein sources are fish, scallops, oysters, eggs, chicken, and meat. According to Ma (2015), many societies produce, select, purchase, and process food. Other activities include milking, poultry and livestock breeding, sowing, and harvesting. Women provide food for husbands, children, and other families.

They also participate in market trading and decide on the type, quantity, and quality of the food to purchase (Ma, 2015; Kaharuddin, 2022).

Responsibilities for a family living are shared between the wife and husband. Women go fishing for family consumption to fulfill the need for protein, while men sell the fish in the market to meet financial requirements.

C. Food as a Source of Vitamins and Other Minerals

People need vitamins and minerals contained in vegetables and fruits to live healthily. The communities' traditional vegetable is *sayor garo* (sago), made from cassava leaves, banana bud, papaya leaves, and inflorescence. Eggplants are prepared as vegetables in various ways, including frying, boiling, and baking. Also, they are consumed by making raw vegetables with a spicy sauce called *dabu-dabu*.

D. Chewing Betel and Areca Nut

As a traditional habit, the people in South Halmahera chew betel and areca nut depicted by words such as *areca* (*betel*) nut found in PMP **buaq* PSH **mila*, betel in PMP **buaq* PSH **gis*; and lime in PAN **qapuR* PSH **yafi*. The word PSH **mila* are found in Gebe and Sawai 'mala', Patani and Maba'mila', Buli 'palu', East Makian 'galol,' while PSH **gis* are found in Gebe and Buli 'yafi', Patani 'yafa', and East Makian 'yahi'.

E. Strengthening the Teeth by Chewing Betel and Areca Nut

The elder men and women of the South Halmahera language chew betel and areca nuts, believing it strengthens their teeth. The betel and areca nut is chewed with a small amount of lime to turn red.

1. Chewing betel and areca nut as traditional medicine and healing

The native speakers of the South Halmahera language chew the betel and areca nut with ginger PSH **yy* to cure people's illnesses. The items are chewed together and spitted onto the ailing body part. Sick people drink a boiled mixture of a specific tree leaf (PSH **wlu*) and bark (**kaino*) to relieve internal pain. The concoction is only provided by people with knowledge from their ancestors. **gis*, **mala*, **yafi*, and traditional cigarettes are also provided on a white plate in traditional healing. They are used to heal people suspected of being possessed by an evil spirit and magical spells linked to ritual conversations with ancestors, epic dances, and other formal situations.

2. Chewing betel and areca nuts as a social activity

Gis, *mala*, and *yafi* are chewed at social gatherings by guests to demonstrate solidarity, hospitality, and friendliness. Betel and areca nuts are also considered a bridge in a marital proposal, especially in Buli, Maba, Patani, and Sawai communities. The man leaves a case of betel and areca nut, and the marital proposal is accepted when the woman does not return the case of betel and areca nut within the agreed time.

F. Monkey

The word "monkey" does not appear in PAN or PMP, but it appears in Proto Hesperonesian-Formosan (PHF) **luCu* and Proto Hesperonesian (PHN) **ayu*. In South Halmahera, the two cognates of the word monkey are *mia* found in Sawai, Maba, East Makian, and Buli, and *nok* in Gane, Patani, and Gebe. The South Halmahera language speakers are presumably divided into two groups but do not use the borrowed *mia* and *nok* words. Therefore, there is no proto for the word monkey, though *mia* is assumed to be the oldest because of its common use in Maba, Buli, Sawai, and East Makian.

It is difficult to define the boundary of culture in modern and heterogeneous societies, including the cultural relationships between societies. This is because numerous variables contribute to cultural shape and creation. However, among those numerous variables is language, assumed to be the most sensitive indicator of the relationship between people and social groups (Kramsch, 1998; Takwa et al., 2022).

Cognates such as **kasbi*, **in*, **tl*, **mila*, **gis*, **nini*, and **luf* are widespread, considered older, and have become cultural items. It is assumed that such cognates are identified as older words and cultural items. Similarly, *yof*, **tele*, and **koke* are considered cultural items because they are more common than other cognates. Three cognate sets of the word rice divide the South Halmahera language speakers into three groups. The group using *fas* is Irarutu, Sawai, and Gebe, *pie* is used by Buli, Maba, and Patani, while *amasik* is used by Buli, Maba, and Patani. The cognates represent cooked, unhulled, and hulled rice and seeds. Therefore, the word rice is not a core culture of the speakers and is not a staple or ethnic dish. This makes the people know much of 'rice,' with borrowed words such as *fas*, *pie*, *amasik*, and *mia*, and *nok* referring to 'monkey' only found on Bacan Island. In contrast, *gane* (*nok-nok*) and *Patani* (*nok*) originated from Bacan, proving the cultural relationships among the South Halmahera language speakers. Crowley (1987, pp. 276-284) stated that people's culture could be learned by discerning their language. However, additional information is required to supplement the linguistic evidence due to its insufficiency in depicting culture. Information from archaeology, history, folklore, institutions, and other sources is also required.

Ethnic food is considered unique by certain people because it is defined by culture, sociodemography, area of origin, and social status. It determines the cultural relationship among speakers of the South Halmahera language (Bermudez, 2016). Examples of ethnic foods expressing the people's cultural relationships are *yof* (baked sago), *suy* this may family, race, or religion. In the 'wrtter und sachen' technique, the names of the foods are older due to their morphologically undetectability. 'Baku niwi' in Gane and 'Cokaiba' in Gamrange are analyzable in morphological aspects as 'baku niwi',

baku=sago, niwi=coconut, and 'cokaiba', coka=evil, iba: mask. The words imply their newness in the communities and are unrepresentative of the language speakers' culture.

Three groups use different terms to refer to 'sago palm.' The people in the eastern South Halmahera in Patani and Gebe use 'yof,' those in the northern part in Maba and Buli use 'pipi' or 'pupi,' while the natives of the southern part in Gane and East Makian use 'baku.'

The spread of the words 'terong, pisang, dan, and lalat,' meaning eggplant, banana, and flies, respectively, caused the South Halmahera language to be divided into two groups. The family of the word 'terong' is 'kok(i/e)' used in Maba, Buli, Patani, and Gebe, and 'palola' used in Sawai, Gane, and Makian Timur. Similarly, the word 'pisang' divides the South Halmahera language into 'tɛlɛ', 'loka', and 'fuda'. The people in Maba, Buli, Patani, and Gebe use 'tɛlɛ' to refer to 'pisang' (banana), while the natives of Sawai, Gane, and East Makian use 'loka'. Additionally, the people in Irarutu use 'fuda,' while those in Patani and Maba use the word 'lɔŋ' to refer to 'fly'. People living in Buli and Gebe use 'laŋ,' Sawai and East Makian natives use 'plɛn' and 'play' respectively, while Gane uses 'bubal.'

V. CONCLUSION

This study used the Wörter und Sachen technique to analyze the plant and animal names used by the South Halmahera speakers. The analysis indicated that the speakers are related in culture, particularly those living near the language homeland. Furthermore, the geographical distance separating the people from their native languages enables them to appertain regularly and intensively with other languages and cultures. This may intervene in their original lexical language, resulting in language and cultural differences, implying that culture affects language.

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Technology in RA Journal of Applied Research, Volume 4, Issue 02, 2018.

Error Analysis of Form Four KSSM Arabic Language Text Book in Malaysia

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Abstract—Text books are essential in foreign language learning. Students depend mainly on text books as the source of information, enrichment activities, and reinforcement exercises in learning. Hence, preparation of text books of quality is important to ensure students receive the correct language information and are motivated in learning. Teacher teaching activities will also be facilitated with help from quality text books. This study aims at investigating errors in Arabic language text books for the fourth form used in the KSSM curriculum in Malaysia and recommending the appropriate corrections required. In conducting analysis, the error analysis approach recommended by al-Rajihī (1995) and Tu'aimah (2004) were used. This combined approach introduced by these two scholars recommends four steps in language error analysis, namely, identifying, describing, interpreting, and implementing correction and treatment of errors. Findings of the study show that 70 language errors were detected in the unit studied. The errors were categorised as: 32 (46%) grammar errors, 16 (23%) spelling errors, 14 (20%) morphology errors, and eight (11%) lexical errors. This high number of errors demands that educators be more aware of language aspects in preparing text books, especially text books aimed at language learning.

Index Term—error analysis, language errors, text books, Arabic language, applied linguistics

I. INTRODUCTION

Arabic is a language spoken by hundreds of millions of Arabs and is the language of thought, culture, politics, business, and beliefs of one billion Muslims (Teh et al., 2012). Arabic has a special position among Muslims because it is considered a sacred language and its position as the language of the Qur'an. Prayers, supplications, and other acts of worship in Islam will not be perfect except by mastering a few Arabic words. Therefore, this language is learned and accepted by the Muslim community around the world. In learning Arabic as a foreign language, textbooks are one of the main resources used. Although students are in the Information Technology era, printed textbooks are still the main choice of learning because students are completely dependent on teachers and have limited ability to learn foreign languages on their own. Furthermore, some countries such as Malaysia adopt a centralised education system that requires uniform use of text books and syllabi in the learning process (Jamaluddin, 2002).

Text books are the foundation materials for teaching a foreign language offline. Text books are defined as books used by students as standard reference books for a certain subject (Dewan, 2000). Cunningsworth (2008, p. 7) listed the role of text books as the main resource for effective self-directed learning and as the source of activities and ideas to be implemented and supporting materials for teachers in developing confidence and trying out new methodologies. Cortazzi and Jin (1999) label text books as teachers, maps, sources, trainer, and authority. As teachers, text books give language students relevant information on grammar, vocabulary, as well as the language nation and their culture. As maps, text books show the broad outlines of linguistic elements and culture as structured programmes and guide students and teachers to follow the steps taken in previous learning. Text books are seen as resources (Cunningsworth, 2008) because they contain activities and materials ready for teachers to choose. Text books also act as trainers for new teachers who need valuable instruction, support and guidance. As authorities, text books are regarded as valid, trustworthy, written by experts, and validated by the publisher and the Ministry of Education.

In Malaysia, text books are essential materials in the teaching and learning (T&L) process. This is because text books are the main references for students in enhancing knowledge reinforcement activities and learning enrichment. Without text books, students find it difficult to follow the lesson, more so in a centralised education system as in Malaysia. Text

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books are very influential in shaping and implementing the curriculum, tests, implementation, evaluation, and examinations, ensuring equal opportunity in education and to achieve the objective of shaping behaviour of the young generation (Jamaluddin, 2002).

Hence, the preparation of texts that achieve a certain standard is essential in realising the goal of language learning, especially in foreign languages where students rely entirely on text books to get learning materials and support for all their language activities. Nevertheless, findings by Hussin and Rahim (1988) revealed that among the main weaknesses of text books are in language aspects. Hence, this study aims at examining the language error elements found in the text book *al-Lughah al-'Arabiyyah li al-Sanah al-Rābi'ah* (LASR) published by Aras Mega (2019) used in teaching of Arabic language for the Form 4 KSSM curriculum under the Ministry of Education (MoE) and used in all schools under the MoE.

II. RESEARCH PROBLEM

Past research found that the overall mastery of Arabic language among Malaysian students, whether in writing or reading or speaking still was at a weak level (Mohamad, 2009; Mustapa & Arifin, 2012; Hussin & Marosadee, 2019; Fahmi et al., 2017; Nik Mat, 2013; Ahmad, 2003). Student weakness in mastering Arabic language was attributed to many factors. Among them were an internal factor such as shyness, fear of ridicule, fear of making mistakes, lack of confidence (Mohamad, 2009), as well as the teaching approaches and learning materials used (Mustofa, 2011; Lubis, 2009; Abdullah, 2011).

Quality of the text books prepared contributed to the problem; the study by Ghani (2011) showed that findings on readability tests done on Higher level Arabic Language text book (BATTE) revealed that the overall score for the BATTE cloze test was only 49%, interpreted as a disappointing level or unsuitable for use in teaching and learning or independent reading. This was because the aspect of language level applied in the textbook was far from the student language ability level (Kamarulzaman, 2011).

Ghazali et al. (2015) showed that the text book used in schools under the Selangor Islamic Affairs Department (JAIS) was exposed to errors from the morphology aspect such as *hamzah waṣal*, *yā' nisbah*, *musytaqqāt*, errors in inflection *fi'il*, *ṣifah musyabahah*, *maṣdar*, *fi'il māḍī mabnī li al-majhūl*, and *taṣrīf fi'il*. In Indonesia, a study showed that Arabic textbooks used in Islamic Religious Universities were also found to be prone to grammatical errors (Suharto & Fauzi, 2017). This situation demands that the lesson contents, learning materials, teaching approach, and evaluation materials be revised to overcome the problems of motivation and usage of Arabic language among students (Abdullah, 2008). According to Wan Mohammad (1998), a good text book should have four characteristics: (a) contents aligned with the syllabus and curriculum specifications, (b) simple and correct language, (c) appropriate graphics that attract student interest in using the text book, and (d) activities and exercises suited to the student's level.

One approach in handling the text book language quality issue is to conduct error analysis. EA is a part of applied linguistics (Corder, 1967). According to Corder (1967), language learners make three types of errors, namely: (1) inaccuracies of speech problems related to physical impediments or what is termed as *lapses*, (2) systematic errors arising from the lack of transitional competency in language use until producing what is called *an error*; and (3) non-systematic errors of random nature giving rise to *mistakes*.

These three terms possess differing domains. *Lapses* are language errors related to the speaker transitioning in the way to say something before the whole speech is stated completely. This error occurs unintentionally and is not within the speaker's awareness. Next, *the error* is a miscue arising from the speaker going to a grammar rule or system. This occurs because the speaker's mother tongue has a grammar system very much different from that of the foreign language, such that the speaker's incapability is exposed. These give an effect on language usage; an error occurs when the speaker uses the wrong approach. Meanwhile, a language *mistake* occurs when the speaker is not exact in choosing a word or phrase appropriate for a certain situation. This occurs because the speaker cannot use the right grammar because he or she lacks mastery in the second language.

In Arabic linguistics, the three terms discussed before are defined as: *zillah al-lisān* for *lapses*, *ghalaṭ* for *mistake*, and *khaṭa'* for *error* (Tu'aimah, 2004). *Zillah al-lisān* is an error produced by the speaker's uncertainty. *Ghalaṭ* is an error made by a speaker because the speech is not appropriate for the language context. While *khaṭa'* is an error arising because the speaker or writer disregards the grammar rules. In this context, *khaṭa'* refers to the use of a wrong language approach, whether in speaking or writing, because of a lack of knowledge of Arabic grammar. Hence, it can be concluded that *khaṭa'* is a language produced by the speaker or writer that is inappropriate for what should be, because it veers from the standard Arabic grammar and usage.

According to al-Rājiḥī (1995), error analysis is the continuation of contrastive analysis research that applies linguistic knowledge in language learning. It originates from the results of applied linguistics studies on the language produced by students. In this context, error analysis focuses on two things; the errors by native speakers and errors made by non-native speakers. Errors made by native speakers are influenced by physiological factors such as illness and psychological factors such as speech impediments or defects. The error occurs because of problems with the tongue when speaking. The errors made by non-native speakers are more related to learning factors and lack of knowledge regarding the language system used. Lack of language system knowledge encourages the occurrence of departures from the grammar of the language studied, whether related to phonology, morphology, syntax, semantics, or lexical.

Language error analysis must be carried out as part of applied linguistics studies in language teaching. ʤuʻaimah (2004) proposed four points regarding the importance of error analysis in language teaching, as follows:

- i. Error analysis helps the researcher to know about how to teach and acquire language correctly. And to know what strategies to use and how a person acquires language.
- ii. Error analysis helps in preparing teaching materials. Findings of error analysis in certain aspects contribute to the design and development of teaching materials suitable for the related aspects for all languages.
- iii. Error analysis can help curriculum developers build a language teaching curriculum based on learning objectives, lesson content, and learning methods as well as correct evaluation methods.
- iv. Error analysis gives an opportunity for studying student weaknesses in mastering a second language, at the same time suggesting solutions so that the stated language teaching objectives are achieved.

Hence, this study was done to investigate the patterns of language errors in the text book being studied as well as to suggest appropriate revisions so that the errors can be treated with success. Based on this statement, this study was conducted with the aim of answering the following questions:

- 1- What types of language errors are found in the study material?
- 2- How is the appropriate form of language applied to treat language errors in the target text?

III. METHODOLOGY

This study aimed at identifying and analysing language errors in Unit 4 of the Arabic text book for Form 4 KSSM written by Mohamed et al. (2019). This is a qualitative study using the applied linguistics approach, by making language error analysis the focus of the study. This approach was used to identify, describe, interpret, and provide recommendations for the correction and treatment of the language errors found in the unit under study. It is hoped that the study will provide findings on language errors in the primary source being studied and on the sources of errors and provide suggestions for improving and enhancing quality of the text book.

Unit 4 of the text book that is themed *Ṣiḥḥatī Tharwatī* was chosen as the sample for data collection. Based on the preliminary studies and findings from interviews with teachers who used the book and the curriculum involved, language errors occur more in this unit than in others. The elements of language errors found were recorded and categorised by type of error such as grammar, morphology, spelling, and lexical.

In conducting the error analysis, reference is made to the expert opinion. ʤuʻaimah (2004) suggested three steps in error analysis, namely:

- a. Identifying the error, or the step to identify and restrict as well as specify the places where language errors occur (deviation from correct usage).
- b. Describing the error, namely, clarifying the aspect of the error that deviates from the norm, and then to categorise the error based on linguistic categories.
- c. Interpreting the error, or to clarify the factor and source of the error.

Recommending corrections as proposed by al-Rājiḥī (1995) is an important step, so this study gives suggestions for improvement and repair. Hence, in conducting analysis, the following steps are adapted to achieve the research objectives:

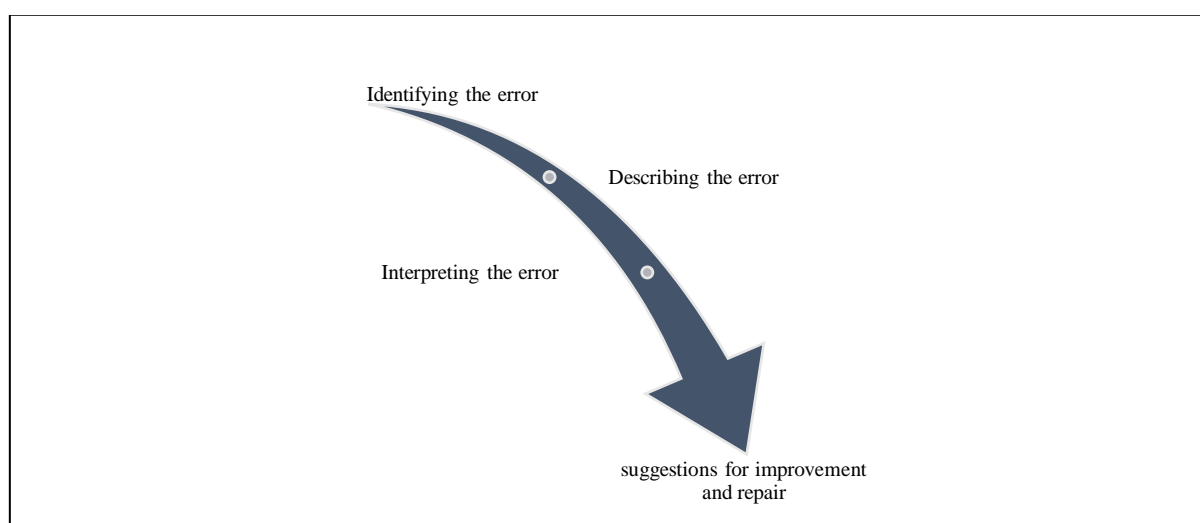


Figure 1: The Error Analysis Process Adapted From ʤuʻaimah (2004) and al-Rājiḥī (1995).

IV. FINDINGS

The objective of this study was to identify language errors in the Arabic language text book using KSSM Form Four. Investigation of Unit 4 of the text book unearthed several language errors. These errors are found all throughout the text in the unit investigated. The places where errors occur are underlined to facilitate identification by the reader. The following sections list the errors encountered by a category and discuss the errors based on the page numbers of their occurrence:

A. Errors in the Grammar Aspect

The phenomenon of grammar error was very evident in the sampled text. The pattern of error detected was varied and encompassed many areas of Arabic grammar. Overall, 28 grammar errors were detected in this study. The types of errors are as depicted in the following Table 1:

TABLE 1
DISTRIBUTION OF GRAMMAR ERRORS IN UNIT 4 OF THE ARABIC LANGUAGE FORM 4 TEXT BOOK

No.	Error	Page	Error Type	Suggested Correction	Explanation
1	الطَّرْفُ: داخل	130	Wrong sign of <i>i'rāb</i>	الطَّرْفُ: داخل	<i>ẓaraf</i> is the <i>ism mabnī</i> in the <i>manṣūb</i> case
2	تَشْرِخُ الطَّبِيبَةُ الْمُتَخَصِّصَةُ عَلَى مُصَابِ الْأَمْرَاضِ	137	Collocation of the particle <i>jarr</i> is incorrect	تَشْرِخُ الطَّبِيبَةُ الْمُتَخَصِّصَةُ لِلْمُصَابِ بِالْأَمْرَاضِ	Collocation for particle <i>jarr</i> appropriate for the word شَرَحَ – يَشْرِخُ is particle <i>jarr</i> /لِ/
3	عَلَّقَ الطَّيَّاحُ لَوْحَةً الْأَطْعَمَةِ فِي صَالَةِ الطَّعَامِ لِمَغْرَفَةِ سُغْرَاتِهَا خَزَارِيَّةٍ	139	Matching of <i>na'at</i> and <i>man'ūt</i> from aspect <i>nakirah</i> and <i>ma'rifah</i>	عَلَّقَ الطَّيَّاحُ لَوْحَةً الْأَطْعَمَةِ فِي صَالَةِ الطَّعَامِ لِمَغْرَفَةِ سُغْرَاتِهَا خَزَارِيَّةٍ	<i>Tarkib na'at</i> ; as <i>na'at</i> word /الْخَزَارِيَّةِ/ it needs the added particle <i>alif lām</i> because <i>man'ūt</i> /سُغْرَاتِهَا/ is <i>ma'rifah</i>
4	تَتَبَادَلُ الْأَوْرَاقُ بَيْنَ الطَّلَّابِ مَعَ الْمُخْمُوعَةِ الْأُخْرَى	143	Wrong sign of <i>i'rāb</i> <i>muḍāf ilayh</i>	تَتَبَادَلُ الْأَوْرَاقُ بَيْنَ الطَّلَّابِ مَعَ الْمُخْمُوعَةِ الْأُخْرَى	The noun after <i>ẓaraf</i> namely /الطَّلَّابِ/ in case <i>majrūr</i> as <i>muḍāf ilayh</i>
5	يَشْرِخُ الْعَالِمُ فِي التَّغْذِيَةِ عَنِ الْهَرَمِ الْغَذَائِيِّ الْمُنَاسِبِ	150	Use of particle <i>jarr</i> not required	يَشْرِخُ الْعَالِمُ فِي التَّغْذِيَةِ الْهَرَمِ الْغَذَائِيِّ الْمُنَاسِبِ	The word شَرَحَ – يَشْرِخُ is a transitive verb that requires an object without particle <i>jarr</i>
6	يُفْخَصُ الطَّبِيبُ مُصَابَ السُّمْنَةِ بِالْأَجْزَاءِ الْخَدِثَةِ مُصَابِ الْأَمْرَاضِ مُصَابِ الْأَمْرَاضِ الْفَرْمَةِ مُصَابِ السُّمْنَةِ مُصَابِ السُّمْنَةِ	150 137 142 150 152	Word <i>binā' majhūl</i> that requires particle <i>jarr</i> to complete the sentence. Two variations of sentence found; one variation without completion with particle <i>jarr</i> and the other variation with completion	يُفْخَصُ الطَّبِيبُ الْمُصَابِ بِالْأَجْزَاءِ الْخَدِثَةِ	The noun /مُصَابِ/ is <i>isim maf'ūl</i> for the noun <i>mabnī li al-majhūl</i> /أَصِيبَ – يُصَابُ/ and it requires the particle <i>jarr</i> /بِ/ for perfecting the sentence.
7	الْمُفِيدُ الْمُفِيدُ لِقَوِيَةِ الْعِظَامِ / مُفِيدُ لِقَوِيَةِ الْعِظَامِ (خَبَرُ مُفْرَدٍ)	151	Determining place for <i>i'rāb</i>	مُفِيدُ (خَبَرُ مُفْرَدٍ)	Only the word /مُفِيدُ/ in case <i>marfū'</i> as the <i>khavar mufrad</i>
8	الْخَبَرُ يُغْلَى عَلَى النَّارِ يُغْلَى عَلَى النَّارِ (خَبَرُ الْجُمْلَةِ الْفَعْلِيَّةِ)	151	Determining place for <i>i'rāb</i>	يُغْلَى (خَبَرُ الْجُمْلَةِ الْفَعْلِيَّةِ)	Only the word /يُغْلَى/ is in the position as <i>khavar jumlaḥ fi 'liyyah</i>
9	أَنْ يَضُرَّ النَّوْمُ الْقَلِيلَ عَلَى الصَّبْحَةِ وَأَنْ يُوَثِّرَ عَلَى وَطَائِفِ الدِّمَاغِ	152	Sentence structure	يَضُرُّ النَّوْمُ الْقَلِيلَ عَلَى الصَّبْحَةِ وَيُوَثِّرُ عَلَى وَطَائِفِ الدِّمَاغِ	The two phrases used [أَنْ يَضُرَّ] and [أَنْ يُوَثِّرَ] if changed into <i>maṣḍar</i> will make the sentence imperfect
10	السَّعَاةُ طَبِيبَةٌ	153	<i>Tarkib al-na'at</i>	السَّعَاةُ الطَّبِيبَةُ	In the clause <i>na'at</i> , <i>na'at</i> will follow the noun before it from the aspect of <i>ma'rifah</i> and <i>nakirah</i>
11	لَنْ يُمَارَسَ الرِّيَاضَةُ الْيَوْمِيَّةُ	154	<i>Tarkib al-na'at</i>	الرِّيَاضَةُ الْيَوْمِيَّةُ	In <i>tarkib na'at</i> ; <i>na'at</i> will follow <i>man'ūt</i> from aspect of <i>i'rāb</i> or end sign
12	وَيَكْتُبُ فِي سَبْتٍ جِهَاتِهِ الطَّرْفُ مِثْلًا فِي الصُّورَةِ	155	Sentence structure	وَيَكْتُبُ فِي سَبْتٍ جِهَاتِهِ الطَّرْفُ مِثْلًا فِي الصُّورَةِ	/مِثْلًا/ is the <i>tashbih</i> particle that needs presence of <i>muḍāf ilayh</i> after it
13	يَقْرَأُ الطَّلَبَةُ الْكَلِمَاتِ الْمُتَبَدِّلُ وَالْخَبَرُ مَعَ الصَّبْطِ الصَّحِيحِ	156	Sentence structure	يَقْرَأُ الطَّلَبَةُ الْكَلِمَاتِ، فِيهَا الْمُتَبَدِّلُ وَالْخَبَرُ مَعَ الصَّبْطِ الصَّحِيحِ	The sentence is incomplete and unclear
14	أَهْلًا بِكَ يَا مُدْرَبَتِي زَيْنَبُ	158	Wrong sign for <i>i'rāb</i> <i>munāda</i>	أَهْلًا بِكَ يَا مُدْرَبَتِي زَيْنَبُ	Word /مُدْرَبَتِي/ in case <i>mansūb</i> as <i>munāda muḍāf</i> and noun /يَ/ [self] in <i>majrūr</i> case as <i>muḍāf ilayh</i>
15	أَهْلًا بِكَ يَا مُدْرَبَتِي زَيْنَبُ	158	Wrong sign for <i>i'rāb</i> <i>badal</i>	أَهْلًا بِكَ يَا مُدْرَبَتِي زَيْنَبُ	Word /زَيْنَبُ/ dalam kasus <i>majrūr</i> as <i>badal</i> for <i>munāda</i> and word /يَ/ is <i>mamnū' min al-ṣarf</i> that is <i>majrūr</i> with <i>fathah</i>

No.	Error	Page	Error Type	Suggested Correction	Explanation
16	وَيُمْكِنُ عَلاَجُهَا بِتَنْظِيمِ الْغَدَاءِ وَمُمَارَسَةِ نَشَاطٍ رِيَاضِيٍّ بِشَكْلِ مُنْتَظَمٍ وَهَما كَيْفَلاَنِ بِالْتَقْلِيلِ مِنْ خُدُوثِ السَّمْنَةِ	159	Sentence structure	وَيُمْكِنُ عَلاَجُهَا بِتَنْظِيمِ الْغَدَاءِ وَمُمَارَسَةِ نَشَاطٍ رِيَاضِيٍّ بِشَكْلِ مُنْتَظَمٍ وَهَما كَيْفَلاَنِ بِالْتَقْلِيلِ مِنْ خُدُوثِ السَّمْنَةِ	sentence structure not completed, need to add [وَهُمَا] to complete the sentence.
17	أَصْنَحُكَ بِتَنْتَاولِ الطَّعَامِ	159	Wrong sign for <i>i'rāb</i> <i>muḍāf ilayh</i>	أَصْنَحُكَ بِتَنْتَاولِ الطَّعَامِ	<i>Muḍāf ilayh</i> is always in the case <i>majrūr</i>
18	وَتَجَنَّبُ الْإِكْتَارَ	159	Wrong sign for <i>i'rāb</i> <i>muḍāf ilayh</i>	وَتَجَنَّبُ الْإِكْتَارَ	<i>Muḍāf ilayh</i> is always in the case <i>majrūr</i>
19	وَتَشْرَبُ كُؤْبَيْنَ مِنَ الْمَاءِ وَتَنْتَاولُ حَبَّةَ فَاكِهِةٍ	159	Rule of <i>i'rāb isim</i> <i>ma'tūf</i>	وَتَشْرَبُ كُؤْبَيْنَ مِنَ الْمَاءِ وَتَنْتَاولُ حَبَّةَ مِنَ الْفَوَاكِهَةِ	The word [شَرَبَ] and [تَنْتَاولُ] are <i>isim</i> <i>ma'tūf</i> to the word [تَجَنَّبُ] before it that is <i>maṣḍar</i> in the <i>majrūr</i> case
20	وَتَشْرَبُ كُؤْبَيْنَ مِنَ الْمَاءِ وَتَنْتَاولُ حَبَّةَ فَاكِهِةٍ	159	Wrong sign for <i>i'rāb</i> <i>muḍāf ilayh</i>	وَتَشْرَبُ كُؤْبَيْنَ مِنَ الْمَاءِ وَتَنْتَاولُ حَبَّةَ مِنَ الْفَوَاكِهَةِ	The word [حَبَّةَ] in the case <i>majrūr</i> as <i>muḍāf ilayh</i>
21	وَتَشْرَبُ كُؤْبَيْنَ مِنَ الْمَاءِ وَتَنْتَاولُ حَبَّةَ فَاكِهِةٍ	159	Sentence structure	وَتَشْرَبُ كُؤْبَيْنَ مِنَ الْمَاءِ وَتَنْتَاولُ حَبَّةَ مِنَ الْفَوَاكِهَةِ	The sentence is ungrammatical as it does not fulfil the <i>i'rāb</i> requirement
22	أَنْ مُمَارَسَةَ نَشَاطٍ رِيَاضِيٍّ لِمُعْظَمِ أَيَّامِ الْأُسْبُوعِ بَعْدَ هَذَا الْفَقَاءِ، حَيْثُ يُسَاعِدُ عَلَى تَخْفِيفِ الْمَرَضِ	159	Sentence structure. Matching <i>tadhkīr</i> and <i>ta'nūth</i>	أَنْ مُمَارَسَةَ نَشَاطٍ رِيَاضِيٍّ لِمُعْظَمِ أَيَّامِ الْأُسْبُوعِ بَعْدَ هَذَا الْفَقَاءِ، حَيْثُ يُسَاعِدُ عَلَى تَخْفِيفِ الْمَرَضِ	Word مُسَاعِدَةٌ / يُسَاعِدُ refers to / مُسَاعِدَةٌ / مُسَاعِدَةٌ that is <i>mu'annath</i> noun. Hence, a <i>mu'annath</i> verb is needed to refer to <i>mu'annath</i> noun
23	أَنْ مُمَارَسَةَ نَشَاطٍ رِيَاضِيٍّ	159	Wrong sign for <i>i'rāb</i> <i>isim inna</i>	أَنْ مُمَارَسَةَ نَشَاطٍ رِيَاضِيٍّ	<i>Ism inna</i> is always in <i>manṣūb</i> case
24	الْفِعْلُ الْمُضَارِعُ الْمَنْصُوبُ	162	Wrong sign for <i>i'rāb</i> <i>na'at</i>	الْفِعْلُ الْمُضَارِعُ الْمَنْصُوبُ	/الْمَنْصُوبُ/ as the <i>na'at</i> in <i>marfū'</i> case because it follows the <i>i'rāb</i> rule for noun before it
25	الْفِعْلُ الْمُضَارِعُ الْمَنْجُزُومُ	162	Wrong sign for <i>i'rāb</i> <i>badal</i>	الْفِعْلُ الْمُضَارِعُ الْمَنْجُزُومُ	/الْمَنْجُزُومُ/ as the <i>badal</i> in <i>marfū'</i> because it follows the <i>i'rāb</i> rule for the noun before it
26	الْفِعْلُ الْمُضَارِعُ الْمَنْجُزُومُ	162	Wrong sign for <i>i'rāb</i> <i>badal</i>	الْفِعْلُ الْمُضَارِعُ الْمَنْجُزُومُ	/الْمَنْجُزُومُ/ as the <i>na'at</i> in <i>marfū'</i> case because it follows the <i>i'rāb</i> rule for noun before it
27	هُوَ لِلْإِنْسَانِ ضَرْوَرِيٌّ	165	Wrong sign for <i>i'rāb</i> <i>khavar</i>	هُوَ لِلْإِنْسَانِ ضَرْوَرِيٌّ	/ضَرْوَرِيٌّ/ in <i>marfū'</i> case as <i>khavar</i>
28	دَرْسُ الْيَوْمِ يَا طَلَّابُ	165	Wrong sign for <i>i'rāb</i> <i>maf'ul mutlaq</i>	دَرْسُ الْيَوْمِ يَا طَلَّابُ	<i>Ẓaraf</i> is always in the <i>manṣūb</i> case as <i>maf'ul mutlaq</i>

Errors related to *i'rāb* were the most common in this section. *I'rāb* or inflection is the sign placed at the end of a word to show its status and function in a sentence. In Arabic language, the change in final inflection at the end of a word happens when certain agents are changed that occurred before it and is also the reason for the occurrence of cases such as *marfū'*, *manṣūb*, *majrūr* and *majzūm* of a certain word.

These errors in *i'rāb* detected encompass inaccuracies in determining sign for *i'rāb* *ẓaraf*, *isim inna*, *badal*, *na'at*, *khavar*, *maf'ul mutlaq*, *muḍāf ilayh*, *munāda*, *badal*, *mamnū' min al-ṣarf*, and *isim ma'tūf*. In Arabic grammar, the sign of *i'rāb* for each type of word in a sentence will change according to its place in the sentence. Hence, a word may change its sign in the end, whether it is *fathah* if in case *manṣūb* or *kasrah* if in the case of *majrūr* or signed *ḍammah* if in the case of *marfū'* or *sukūn* if in the case of *majzūm*. It depends on the location of the word in the sentence. It is ironic that the sign of *i'rāb* at the end of a word will affect the meaning of a sentence. From the frequency aspect, the error in determining the sign of *i'rāb* *muḍāf ilayh* is the error most often identified. As *muḍāf ilayh*, the words /الطَّلَّابُ/, /السَّمَاعَةُ طَبِيبَةً/ and /الْإِكْتَارُ/ have the end sign always at the bottom (*kasrah*) because they are in the *majrūr* case.

There is also an error in adding the particle *jarr* to cases that do not need the particle for completing, as found on page 150 of the sampled text. The verb /يُشْرَحُ/ is a transitive verb that does not need a particle to complete the sentence. In other situations, the particle *jarr* was dropped although it was required for completing the sentence. For example, the noun /الْمَنْصَابُ/ that is a noun built from the passive verb [أَصِيبُ - يُصَابُ] thus requiring the particle *jarr* /بِ/ to complete the sentence. Investigation showed five occasions where the noun /الْمَنْصَابُ/ was not completed by the particle *jarr*. In contrast, in five other situations, the noun was completed by adding the particle *jarr* /بِ/ when it was not required.

Three types of errors involve *tarkīb al-na'at*. In Arabic grammar *na'at* must match the *man'ūt* from the aspect of *i'rāb*, gender, indefinite or definite, and singular or dual or plural. For example, the phrase /السَّمَاعَةُ طَبِيبَةً/ is incorrect when *man'ūt* /السَّمَاعَةُ/ in the definite case is matched with *na'at* /طَبِيبَةً/ in the indefinite case without adding the particle *alif lām*. The phrase /الرَّيَاضَةُ الْيَوْمِيَّةُ/ is also incorrect because the word /الْيَوْمِيَّةُ/ as *na'at* must match with the word /الرَّيَاضَةُ/ which is in the case *manṣūb*.

From the sentence structure perspective, there are also errors in adding the particle *ann* /أَنْ/ at the inappropriate place, dropping *muḍāf ilayh*, incomplete sentences, dropping the punctuation mark, nongrammatical sentences, besides errors of gender namely *tadhkīr – taknīth*. These forms of errors also occur in text books analysed by Suharto and Fauzi (2017) who found grammatical errors related to *isim isyārah*, *na'at man'ūt*, *fā'il*, *isim mawṣūl*, *khābar*, *'aṭaf* and *nā'ib al-fā'il*. The explanations for each element are given in Table 1.

B. Errors From Morphology Aspect

Examination of the sample found a total of 14 errors in the morphology aspect of the investigated text. These errors may be categorised into two types, namely, errors in assigning signs and errors in using a word pattern. Explanations regarding the errors involved are summarised in the following Table 2:

TABLE 2
DISTRIBUTION OF MORPHOLOGY ERRORS IN UNIT 4 OF THE FORM 4 ARABIC TEXT BOOK

No.	Error	Page	Type of Error	Suggested Correction	Explanation
1	قِيلَ تَتَّوَلِ الطَّعَامَ	131	Sign for <i>maṣḍar</i> in the pattern /تَفَاعَلَ/	قِيلَ تَتَّوَلِ الطَّعَامَ	<i>Maṣḍar</i> with pattern /تَفَاعَلَ/ must be signed with <i>dammah</i> before the end
2	يُشِيرُ الطَّبِيبُ إِلَى الْهَرَمِ الْغَذَائِيِّ لِلْمَوَاطِنِينَ	131	Sign for <i>fi'il</i> <i>muḍāri'</i> <i>rubā'ī</i>	يُشِيرُ الطَّبِيبُ إِلَى الْهَرَمِ الْغَذَائِيِّ لِلْمَوَاطِنِينَ	<i>fi'il muḍāri'</i> <i>rubā'ī</i> comes with the pattern /يُفْعِلُ/ namely with first letter taking <i>dammah</i>
3	تَتَّوَلِ الْخُبُوبَ وَالنَّسَوِيَّاتِ مُهْمٌ	139	The sign for the word is incorrect because the sentence is in position <i>jumlaḥ ismiyyah</i>	تَتَّوَلِ الْخُبُوبَ وَالنَّسَوِيَّاتِ مُهْمٌ	The sentence context requires use of <i>ism maṣḍar</i> as <i>mubtada'</i> not <i>fi'il amar</i>
4	يَتَّوَلِ الْأَبَ الدَّوَاءَ بِمَاءِ السُّخَنِ	139	Using the wrong word pattern	يَتَّوَلِ الْأَبَ الدَّوَاءَ بِمَاءِ السُّخَنِ	Hot water in Arabic language uses <i>na'at</i> clause and not <i>idāfah</i> clause
5	أَنْ يَهْتَمَّنَ	142	Wrong sign for <i>fi'il muḍāri'</i>	أَنْ يَهْتَمَّنَ	<i>Fi'il muḍāri'</i> when joined with <i>nūn niswah</i> takes <i>sukun</i> on the last syllable.
6	بِأَنْ يَتَّبِعَ الْهَرَمَ الْغَذَائِيَّ لِلْمَحَافِظَةِ عَلَى الصِّحَّةِ	142	Using the wrong word pattern	بِأَنْ يَتَّبِعَ الْهَرَمَ الْغَذَائِيَّ لِلْمَحَافِظَةِ عَلَى الصِّحَّةِ	/يَتَّبِعُ/ with the meaning [following] is not appropriate in this context. Instead /يَتَّبِعُ/ with the meaning [follow] is more appropriate for the context of the sentence
7	تَتَّبَادِلُ الْأَوْرَاقُ بَيْنَ الطَّلَابِ مَعَ الْمَجْمُوعَةِ الْآخَرَى	143	Sign for passive sentence	تَتَّبَادِلُ الْأَوْرَاقُ بَيْنَ الطَّلَابِ مَعَ الْمَجْمُوعَةِ الْآخَرَى	Pattern appropriate based on the sentence context is <i>fi'il mabni li al-majhūl</i> with the pattern /يُفْعَلُ/
8	لَا بُدَّ أَنْ تَتَّبِعَ نِظَامَ الْهَرَمِ الْغَذَائِيَّ	158	Using the wrong word pattern	لَا بُدَّ أَنْ تَتَّبِعَ نِظَامَ الْهَرَمِ الْغَذَائِيَّ	/يَتَّبِعُ/ with meaning [following] is inappropriate for use in this context. Instead, /يَتَّبِعُ/ with meaning [follow] is more suited to refer to the sentence context
9	لِلْمَحَافِظَةِ عَلَى الصِّحَّةِ الْمُسْتَمَرَّةِ	152	Using the wrong word pattern	لِلْمَحَافِظَةِ عَلَى الصِّحَّةِ الْمُسْتَمَرَّةِ	The correct pattern for this word is /يُفْعَلُ/ with the penultimate letter taking <i>kasrah</i> (sign below the letter)
10	الطَّبِيبُ الْمُتَخَصِّصُ	152	Using the wrong word pattern	الطَّبِيبُ الْمُتَخَصِّصُ	The correct pattern for this word is /يُفْعَلُ/ with the penultimate letter taking <i>kasrah</i> (sign below the letter)
11	أَنْصَحُكَ بِتَتَّوَلِ الطَّعَامَ	159	Using the wrong word pattern	أَنْصَحُكَ بِتَتَّوَلِ الطَّعَامَ	The correct pattern for the word /تَتَّوَلِ/ is /تَفَاعَلَ/ with <i>maṣḍar</i> pattern because preceded by letter <i>jarr</i>
12	كُوْنِينَ	159	Wrong sign	كُوْنِينَ	/كُوْنِينَ/ is <i>ism muthanna</i> for the word /كُوْبُ/ with the first letter taking sign <i>dammah</i>
13	مُحَفِّظٌ لِلْهُرُمَاتِ	165	Using the wrong word pattern	مُحَفِّظٌ لِلْهُرُمَاتِ	The sentence context demands use of <i>ism fā'il</i> of the type /يُفْعِلُ/
14	كُسَاخٌ	165	Using the wrong word pattern	كُسَاخٌ	The word /كُسَاخُ/ [limp] is a type of illness. The Arabic word meaning illness is usually of the pattern or type /يُفْعَلُ/

Error in assigning sign was found in the noun *maṣḍar* with pattern /تَفَاعَلَ/, *fi'il muḍāri'* *rubā'ī* and pattern /يُفْعِلُ/ in the word /يُشِيرُ/, inaccuracy in using the sign for *fi'il amar* for *maṣḍar*, *fi'il muḍāri'* that joins with *nūn niswah*, the sign for verb *mabni li al-majhūl* that should use /تَتَّبَادَلُ/ with pattern /يُفْعَلُ/, not /تَتَّبَادَلُ/ and the sign for *isim muthanna* in the word /كُوْنِينَ/.

Meanwhile, the error in using word pattern was detected happening a total of nine times. In the context of Arabic sociolinguistics, the word hot water is used as the word /السَّاحِن/ with the pattern /الْفَاعِلُ/, but not /الشَّحْنُ/. The word /يَتَّبِعُ/ with the pattern /يَتَفَعَّلُ/ with the meaning [follow] is closer to the context of the sentence on the need to consume food according to the food pyramid system, not /يَتَابِعُ/ which means [following] that is usually used in the context of continuing education /يَتَابِعُ دِرَاسَتَهُ/, following an event /يَتَابِعُ الْأَحْدَاثَ الْيَوْمِيَّةَ/ and the like.

In Arabic sociolinguistics, the word showing illness usually takes the pattern or form /فُعَالٌ/ such as /سُعَالٌ/ [cough], /زُكَامٌ/ [cold] and /سُهَالٌ/ [diarrhoea]. Hence, the right construction for [limp] is /كُسَاحٌ/ not /كَسَاحٌ/ as found on page 165. Other words were also found using the wrong pattern as in the word /المُسْتَمِرَّةُ/ not /المُسْتَمِرَّةُ/, the word /المُتَخَصِّصُ/ instead of the correct /المُتَخَصِّصُ/, the word /تَتَنَاوَلُ/ not the more correct /تَتَنَاوَلُ/ and the word /مُحَقِّطٌ/ instead of /مُحَقِّطٌ/. The various errors from this morphological aspect are in line with the findings by Ghazali et al. (2015) who found morphological errors from various aspects in the textbooks he had studied. The detailed explanations on the errors are given in Table 2.

C. Errors in the Spelling Aspect

Investigation of the text showed that spelling errors occurred in using more than one version of the spelling of a word, wrong signs, and addition of vowels where not required. The errors detected, location of errors, as well as suggestions for correction are found in the following Table 3. The explanations for the errors are given in the table:

TABLE 3
DISTRIBUTION OF SPELLING ERRORS IN UNIT 4 OF FORM 4 ARABIC LANGUAGE TEXT BOOK

No.	Error	Page	Error Type	Suggested Correction	Explanation
1	الخَضْرَوَاتِ الخَضْرَاوَاتِ	131, 146, 151, 154, 157, 140, 158	Two versions of spelling exist in seven mentions of the word /خَضْرَوَاتِ/ with 5 of them incorrect	خَضْرَوَاتِ	The correct spelling is /خَضْرَوَاتِ/, taken from the entry /خَضْرَاءُ/ meaning vegetables. In contrast, /الخَضْرَوَاتِ/ is taken from the entry /خَضْرَاءُ/ with the meaning colour
2	شُرْبِيَّةُ الْخَضْرَوَاتِ	140	Added vowel /و/	شُرْبِيَّةُ الْخَضْرَوَاتِ	Taken from the root word [شرب] -- يَشْرَبُ - شَرِبَ
3	النَّشَوِيَّاتِ النَّشَوِيَّاتِ النَّشَوِيَّاتِ النَّشَوِيَّاتِ	139, 151, 159, 163	More than one version of spelling found, with three of them incorrect	النَّشَوِيَّاتِ	The correct sign for this word is /النَّشَوِيَّاتِ/ namely referring to /النَّشَاءُ/ meaning carbohydrate
4	السُّمْنَةُ	141, 150, 152, 153, 154	Wrong sign	السُّمْنَةُ	/السُّمْنَةُ/ with the meaning [obesity] taking <i>kasrah</i> below the first letter
5	مَجَانًا	161	Wrong sign	مَجَانًا	The shaddah was dropped from the consonant /ج/
6	لِللَّهُوْمُنَاتِ	165	Wrong sign and addition of vowel	لِللَّهُوْمُنَاتِ	An addition is found, and dropped vowel /و/
7	وَضْنُحٌ	165	Wrong sign	وَضْنُحٌ	Review of the source showed the word intended is /وَضْنُحٌ/
8	رُومَاتِيَزِمٌ	165	Spelling error	رُومَاتِيَزِمٌ	Review of the original source shows the word intended is /رُومَاتِيَزِمٌ/
9	وَيَجِبُ أَنْ نَبْتَعدَ عَنِ الْبِسْكَوَيْتِ	163	Spelling error	الْبِسْكَوَيْتِ	Review of the Arabic source shows the vocabulary used is as follows: /البِسْكَوَيْتِ/

Based on Table 3, words were detected with spelling that deviates from the correct practice. The same words spelled in different ways and versions form the most common error in this section. For example, two versions of the spelling were found for the word /الخَضْرَوَاتِ/ [vegetable], namely, five times spelled as /الخَضْرَوَاتِ/ and twice spelled as /الخَضْرَاوَاتِ/. The correct spelling for this word based on the context is /الخَضْرَوَاتِ/ because the intended meaning is “vegetable” and not “colour”. Similarly, four versions of spelling were detected for the word /النَّشَوِيَّاتِ/ namely, /النَّشَوِيَّاتِ/, /النَّشَوِيَّاتِ/, /النَّشَوِيَّاتِ/ and /النَّشَوِيَّاتِ/. The correct spelling for this word is /النَّشَوِيَّاتِ/ taken from the word /النَّشْوِيّ/ that refers to the nutrition of carbohydrate foods (Mustafa et al., 1989, p. 964). One word was detected as having both an error in spelling and sign, namely, the word /لِللَّهُوْمُنَاتِ/ with *rā'* taking the sign above and *waw* placed between consonants *rā'* and *mīm*. A few other words, namely, /الشُّرْبِيَّةُ/, /السُّمْنَةُ/, /مَجَانًا/, /وَضْنُحٌ/, /رُومَاتِيَزِمٌ/ and /الْبِسْكَوَيْتِ/ were presented using incorrect spelling because of the error in placing a sign/inflection or addition of a vowel.

D. Lexical Errors

Lexical errors are errors in using words or vocabulary of a certain language. Several errors of this type were detected. These errors relate to errors in choosing words and literal translation from the local language.

TABLE 4
DISTRIBUTION OF LEXICAL ERRORS IN UNIT 4 OF THE FORM 4 ARABIC LANGUAGE TEXT BOOK

No.	Error	Page	Error Type	Suggested Correction	Explanation
1	أَقْرَأَ الْجُمْلَةَ عَنِ الْمَحَافِظَةِ عَلَى الصَّحْةِ	131	Wrong word choice	أَقْرَأَ التَّرَاكِيْبَ عَنِ الْمَحَافِظَةِ عَلَى الصَّحْةِ	The context of nas shows that what is meant is the clause, not the sentence.
2	يَرْسُمُ الطَّلَابُ الْإِسْمَ الظَّاهِرَ الَّذِي يَجِدُونَهُ فِي الْجُمْلَةِ	133	Wrong word choice	يَكْتُبُ الطَّلَابُ الْإِسْمَ الظَّاهِرَ الَّذِي يَجِدُونَهُ فِي الْجُمْلَةِ	The word يكتب/ يكتب meaning writing is more exact based on the context of the sentence as opposed to يرسم/ [drawing]
3	بَيْنَمَا تَأْكُلُ الطِّفْلَةُ وَجِبَةَ الْعِشَاءِ مَعَ أُسْرَتِهَا اتَّصَلَ الطَّبِيبُ بِهَا	139	Wrong word choice	بَيْنَمَا تَتَنَاوَلُ الطِّفْلَةُ وَجِبَةَ الْغَدَاءِ مَعَ أُسْرَتِهَا اتَّصَلَ الطَّبِيبُ بِهَا	Context of the sentence demands that the sentence be revised. Doctors should contact an adult and during a suitable period.
4	يَعْتَمِدُ أَهْلُ الْأُسْرَةِ عَلَى مُنْتَجَاتِ الْحَلَالِ الْمُعْتَمَدَةِ	139	Literal translation from local language	يَعْتَمِدُ الْأُسْرَةُ / أَفْرَادُ الْأُسْرَةِ عَلَى مُنْتَجَاتِ الْحَلَالِ الْمُعْتَمَدَةِ	The matching clause [family member] in Arabic is أفراد الأسرة/ /الأهل/ or العائلة/.
5	الْكُؤْلِسْتَرُولُ مَرَضٌ خَطِيرٌ	140	Wrong word choice	السُّكْرَى مَرَضٌ خَطِيرٌ	Cholesterol is not a disease, but increase in its concentration in the body can contribute to certain diseases
6	يَنْبَغِي أَنْ يَأْكُلَ مَرَضَى السُّكْرَى طَبَقَ الْأُرْزِ بِكَفَيَّةٍ قَلِيلَةٍ لِتُخَفِّفَ الْأَكْسِدَةَ فِي الْجِسْمِ	142	Wrong word choice	يَنْبَغِي أَنْ يَأْكُلَ مَرَضَى السُّكْرَى طَبَقَ الْأُرْزِ بِكَفَيَّةٍ قَلِيلَةٍ لِتُخَفِّفَ التَّسْوِيَّاتِ فِي الْجِسْمِ	What is meant by الأكسدة? Is what is required “oxidation” or “acid”? Does rice relate to these two items?
7	كَمْ مَرَّةً تُمَارِسُ الرِّيَاضَةَ فِي الْيَوْمِ؟	145	Wrong word choice	كَمْ مَرَّةً تُمَارِسُ الرِّيَاضَةَ فِي الْاِسْتِوَعِ؟	Context of the question suggests that the meaning intended is في / في اليوم/ [in one week] not / في اليوم/ [in one day]
8	عَرُوضٌ	161	Wrong word choice	عَرُوضٌ	The word عَرُوضٌ/ with fathah means knowledge about forms of Arabic poetry, while عَرُوضٌ/ with dammah means [exhibition].

Use of the inaccurate or inexact word is obvious in this section. For example, in the instruction to students on page 133, it is stated يَرْسُمُ الطَّلَابُ الْإِسْمَ الظَّاهِرَ الَّذِي يَجِدُونَهُ فِي الْجُمْلَةِ [students draw the noun *zāhir* that they find in the sentence]. The instruction for students to draw the noun is inappropriate. Hence, using the word يَكْتُبُ [write] that is coherent with a noun is more suited to the context, as opposed to the word يَرْسُمُ [draw].

On page 140, one statement says الكُؤْلِسْتَرُولُ مَرَضٌ خَطِيرٌ [cholesterol is a dangerous disease] when cholesterol is not a type of disease. Similarly, the statement /الأكسدة/ or [acid] is found in a serving of rice, when it is generally known that a serving of rice is a source of carbohydrate that is not acidic. On page 145, there is found a question asking كَمْ مَرَّةً تُمَارِسُ / [how many times do you practise a sports activity in one day?]. This question is somewhat unusual because the frequency of such activity is normally asked “per week” instead of per day. The word عَرُوضٌ/ is also used in the wrong context. This is because the word عَرُوضٌ/ differs from عَرُوضٌ/ even though the orthography is similar. The word عَرُوضٌ/ refers to an academic discipline related to the pattern of Arabic poetry to identify if the poem aligns with the pattern of the poem specified (Arab, 2004, p. 127), while عَرُوضٌ/ means exhibition or display. Referring to the original context of the text, the word intended is عَرُوضٌ/ not عَرُوضٌ/.

Example of word usage in the wrong context is the use of the word الْجُمْلَةُ/ [ayat] on page 131. Based on review, the instruction given was to read several phrases and not sentences. Hence, use of the word التَّرَاكِيْبُ/ [phrase] is more appropriate as opposed to the word الْجُمْلَةُ/ [sentence]. One sentence is found that can be categorised as error in lexical aspect, namely, the sentence بَيْنَمَا تَأْكُلُ الطِّفْلَةُ وَجِبَةَ الْعِشَاءِ مَعَ أُسْرَتِهَا اتَّصَلَ الطَّبِيبُ بِهَا [while the baby was eating dinner with the family, the doctor had contacted him]. The word الطِّفْلَةُ/ means a small baby, while الْعِشَاءُ/ refers to dinner. From the logic aspect it is illogical for the doctor to contact a baby or young child at night.

One clause was found affected by literal translation from the local language; the clause was أَهْلُ الْأُسْرَةِ/ with the intended meaning family member [in Malay, *ahli keluarga*]. In Arabic language the word الْأَهْلُ/ is synonymous with the word الْأُسْرَةُ/ and الْعَائِلَةُ/ meaning family. The clause family member is usually matched with the clause أَفْرَادُ الْعَائِلَةِ/.

V. DISCUSSION

Overall, a total of 70 language errors were detected in the text under investigation. From the frequency distribution aspect, grammar errors occurred a total of 32 times, morphology error 14 times, spelling error 16 times, and lexical error 8 times. This stated total represents the total of errors detected in the sample text taking into consideration repeated errors. This is because the same errors are found repeated, such as errors in using the noun /المُصَنَّب/ without its accompanying particle *jarr* a total of five times, incorrect signs for the word /الْخَضِرَاوَات/ that was repeated five times and error in using many versions of signs for the word /النَّشَوِيَّاتُ/ that happened four times. The percentage of each error type is depicted in the following Figure 2:

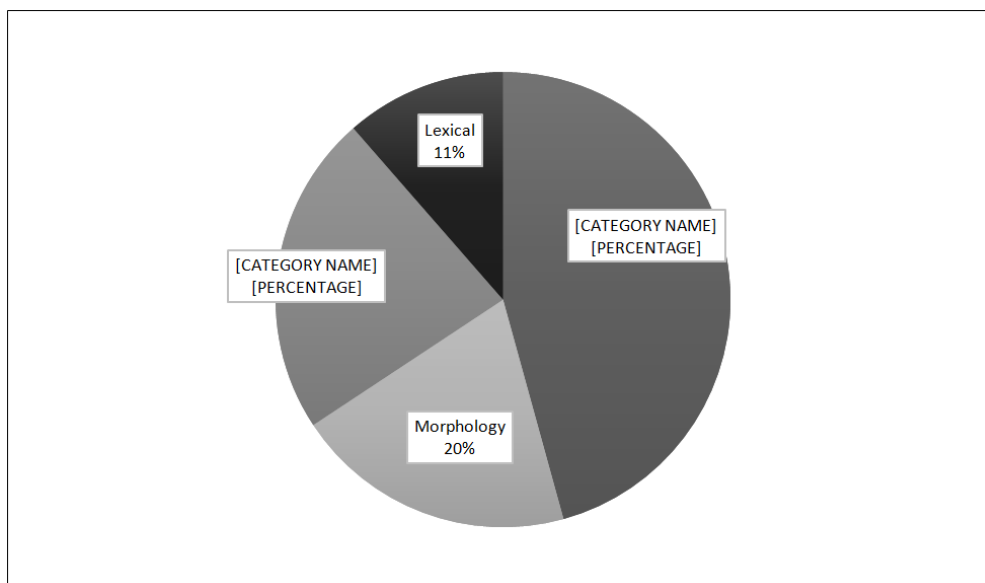


Figure 2: Percentage Distribution of Errors in Unit 4 of the Form 4 Arabic Language Text Book.

Comparison by percentage between each section shows that errors from the language grammar aspect make up the largest percentage compared to other types of errors.

These grammatical errors represent 46% of the total errors detected, followed by spelling errors (23%), and morphology errors (20%). Other types of errors (lexical) represent 11% of the total errors detected. It must be emphasised that the total errors represent only one unit of the overall text book involved that contains five units in all. This finding supports that of Ghazali et al. (2015) who reported that Arabic language text books are exposed to morphology errors.

Creating words wrongly without proper reference to the original source is something that must be avoided. Search results show that the enrichment materials for the section *al-Nashāt al-Lughawī* on page 165 had been taken from an Internet source through the link: https://www.youtube.com/watch?v=t8_Ok6UGhEs. Nevertheless, a total of seven language errors were detected in this section; two were grammar errors, two morphology errors, and three spelling errors. Spelling errors occurred when the words were spelled without careful reference to the original source. The word /رُومَاتِيْزْمُ/ [rheumatism] referring to a health condition was spelled /الدَّرْوَذُ/ which did not have any relationship whatsoever with any Arabic word. The findings expose that the text book targeted at students does not fulfil the characteristics of a good text book in using the correct and simple language as stated by Wan Mohammad (1998) and has a linguistic efficacy level (Radić-Bojanić & Topalov, 2016).

Language errors in texts surely have implications for the classroom learning process. Teachers are forced to correct the errors in their students, as well as in the applied text. Hence, this extra burden will disturb the teacher's task during the learning process. Errors in the aspect of signs, spelling, word pattern, and unusual word usage will hinder the reading and learning process. Students will be confused between the grammar to be used and the grammar of the text book they are exposed to, considering that the text book is the main reference and knowledge source for students in this country (Ahmad, 1985).

VI. CONCLUSIONS

Language errors detected in the sampled text book are multifarious and encompass aspects of grammar, morphology, spelling, and lexis. The recorded errors are many with 46% of them being grammar errors involving *i'rāb* sign and Arabic language structure such as *mubtadā'*, *khavar*, *na'at*, *munādā*, *muḍāf ilayh*, *tadhkīr*, *ta'nīth* and so forth. Dereliction was noted in the placement of signs for some words. Hence errors occurred in the placement of *mubtadā'* sign of *sukun* on the last phoneme as in [تَشَاوِلْ] or errors such as [الفِعْلُ الْمُضَارِعُ الْمَجْزُومُ] and [الفِعْلُ الْمُضَارِعُ الْمَنْصُوبُ] as well as errors in assigning signs of various versions of the same word such as /النَّشَوِيَّاتُ/, /النَّشَوِيَّاتُ/, /النَّشَوِيَّاتُ/ and /النَّشَوِيَّاتُ/.

In the text book production process for general distribution in the national integrated curriculum, the transparent text book preparation and review processes are important. Before the printing process, content validity review is very crucial to minimise errors arising from human weakness to ensure a quality text book. Students of foreign languages such as Arabic language totally depend on text books as a source of learning, reinforcement and enrichment. The students do not have a supportive environment to help language acquisition and do not have other resources for enhancing their learning outcomes.

If foreign language learners are exposed to wrong information throughout their learning duration, this situation will retard their language acquisition process and lower their motivation to use resources, besides errors, placing a burden on the instructors to correct them. A more worrying situation is if the teachers are given responsibility for delivering knowledge using the materials, lack the mature language background, or lack linguistic knowledge to tackle complex language problems. Hence, the results of this study suggest that all parties involved in text book production must be more careful in preparing materials for learning and guarantee their quality. This study only focused on the aspect of language errors. Studies on other aspects are also important for evaluating and proposing suggestions for enhancing teaching materials.

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A Critical Overview of the Implementation of Language-Immersion Through the Use of Mobile Apps

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Abstract—The use of m-learning, also known as mobile learning, allows the new generation of people to have better communication and activities regardless of location and time. The purpose of this research is to understand more about how students learn English using their mobile devices. Mobile technologies are increasingly being used in language teaching and learning. MALL (Mobile Assisted Language Learning) allows anybody to study regardless of their location, job, studies, and time constraints. In mobile learning, smartphones, iPods, tablets, computers, and iPads are utilised to facilitate language acquisition. There are various applications available for persons studying English as a second language. This research looks at how mobile apps are classified for elementary, secondary, and tertiary learners. This research focuses on the implementation, analysis, and assessment of language learning mobile apps. The concept, technique, theoretical, and pedagogical characteristics that drive modern mobile applications are also discussed in this article. Because these applications are designed to help learners improve their language abilities, the focus should be on learning the four important language skills of listening, speaking, reading, and writing using mobile technology. It also reveals that apps are more effective at teaching listening and speaking skills than traditional learning techniques.

Index Terms—Smartphone Apps, acquisition, computer assisted language learning, language skills, and mobile assisted language learning

I. INTRODUCTION

A. *The Transformation of Technology and the Significance of M-Learning*

Everyone has a portable mobile device in this technological era. They engage with individuals from all around the world using these devices and simple internet connections. People converse or exchange information with one another at all times and in all places. The term “mobile” refers to “capacity”, or the “mobility” to transfer easily and readily from one location to another. The use of mobile gadgets in any field of study is referred to as mobile learning (El-Hussein & Cronje, 2010). Portability and information accessibility are significant aspects of mobile technology that help improve English language teaching and learning.

The learner’s choice may be the most important feature of M-Learning. It is up to the student to choose the location and time for language study (Kukulska-Hulme, 2012). It is increasingly difficult for anyone to arrive at a consistent idea in the domain of mobile learning due to the development of new mobile devices on the market.

In general, mobile learning refers to the mobility of portable, personal, and wireless devices used in the learning of a language, such as laptops, smartphones, personal digital assistants, palmtops, and iPods. There are several natures of mobile learning. “Suppleness of tools”, “Information accessibility”, “Learning Flexibility” are the specialties of mobile learning

Technological mobility refers to mobile devices that have Wi-Fi capabilities and communicate information and learning materials via the internet through the utilisation of the Wireless Application Protocol. M-learning promotes learners’ mobility. Learners may engage in more flexible, accessible, and customised learning with portable and personal mobile devices and techniques regardless of location. Without setting a time constraint, the agility of the learning process is enhanced through mobile learning.

B. *Adaptation of Mobile-Assisted Language Learning (MALL)*

Mobile-assisted language learning includes both m-learning and computer-assisted language learning. CALL is a term used to represent a range of technologies aimed at enhancing creativity and cooperation, mainly through social networking, according to Beatty (2010). The widespread use of mobile devices in recent years has given rise to the acronym MALL, which varies from CALL in that it emphasises continuity or spontaneity of access across many

contexts of use, whereas CALL emphasises the use of personal, portable devices that enable new kinds of learning (Kukulska-Hulme & Shields, 2008).

According to previous research studies, CALL has various disadvantages, including insufficient in-depth communication, erroneous monitoring, a disrupted learning process, a high workload, and teachers' lack of computer skills (Garrett, 2009). Kukulska-Humle (2009) claimed that MALL can compensate for CALL's inadequacies. The most essential features of mobile devices are Mobility and portability, Social interconnectedness, Individuality, Context sensitivity.

C. Enhanced Functionality in MALL

Mobile phone usage has changed dramatically. On a single phone, you can do everything from downloading a ringtone to operating many software programmes. Even though mobile learning is not a new idea, the expanded capabilities of contemporary mobile devices have peaked the curiosity of many instructors interested in using this new technology in their classrooms. Godwin-jones (2011) says, "The iPhone, iPod, and iPad, as well as other new portable devices, are powering the most mobile apps ever."

Apps are abbreviations for "application software," which may be downloaded through "app shops such as the Google Play, App Store, BlackBerry App World, and Windows Phone Store." Smartphone applications are software programmes that run on smartphones, tablets, and other mobile devices. Some of the programmes are available for free download, while others require money. Gaming, entertainment, and education are some of the mobile app categories.

II. CLASSIFICATION OF MOBILE LEARNING APPS

Globally, the number of apps created and downloaded by individuals annually increases exponentially, as evidenced by the mobile application statistics. There are numerous English learning applications available for download in app stores, and selecting the proper app might be a difficult task. The student faces trouble in selecting the proper app, and they do not have clarity over which of the apps is best and which does not match the learner's specific level. Apps to help learners can be classed as follows:

A. Primary Learners

Initial learners are increasingly using mobile devices as they become more commonplace. Early learners are young children who use mobile devices to connect and play games. Reviewers and teachers have used mobile gadgets with children to develop their learning. Technology for this use yielded effective learning and had favourable outcomes (Liu et al., 2014).

Apps for kids can educate them. There are numerous educational apps accessible in the app store; choosing the proper one for youngsters might be difficult but can influence their perspective on the learning process. The advantages of mobile applications in education are it is more Friendlier, Amusement in learning, Availability and Accessibility, Effective Utilization of Leisure Hours, Alternate modes of learning, Exciting and casual.

According to recent surveys, young children are increasingly using mobile gadgets. They become enthusiastic about utilising these technologies since they provide them with so much delight. Preschool Children, in particular, lack the discernment to judge what is good and bad for them, especially when it comes to mobile technology. It is the responsibility of their parents and teachers to serve as decision-makers in directing them in the selection of appropriate material that does not hurt children while also enhancing their learning (Kim et al., 2015).

Combining a humanoid robot and a smartphone, Kim developed an app for preschoolers to learn English based on theories of child development. They recruited four children aged three to five years and observed them two to three times over the course of two weeks, spending one hour on each kid each time. The robot is treated by children as if it were a friend, and they learn the language naturally and enjoyably.

"Children utilise not just classic, traditional toys, and materials such as blocks, dolls, balls, puzzles, sand, but they also interact regularly with technology such as digital media," says Lee (2015). He further did a case study in which he used iPads in schools in the United States to help young children develop their social skills. He stressed the use of digital tools in conjunction with children's learning. This study has boosted children's engagement in the learning process. The use of iPads makes them attentive in the majority of time and increases their curiosity level. The technology gadget increased these kids' motivation.

Children from 3 to 10 years of age are considered primary learners. Children of this age group begin learning the English language with the alphabet and progress through letter recognition, alphabet sounds, and letter tracing to write. They like to pay attention to lively music, rhymes, and stories. Learning the colours of various items, forms, names of animals, fruits, vegetables, and other things might help them improve their lexical knowledge. Smartphone apps are being created to meet the needs of learners in this age range.

B. Secondary Learners

Students aged 12 to 17 are classified as secondary-level learners. The use of a mobile device enables you to communicate with learners in a manner that is familiar to them. It places active control over their learning in their hands (Redd, 2011).

Bonnstetter and VanOverbeke (2012) say that the primary classroom establishes the foundation for the curriculum areas and students' future achievement. Apps provide an exciting and dynamic environment for learning, from creative writing to mastery in mathematics. Teachers in primary schools could benefit from the mobile learning environment, according to Tan and Liu (2004). Mobile learning systems and m-Tools (mobile learning applications) were created to manage all learning activities for primary children both inside and outside of the classroom. They did a positive experiment in which they used mobile phones to increase students' learning interests and motivation.

Redd's investigation found that developing a high school student's vocabulary through an app was helpful. She used an iPod to offer a game for these pupils to improve their vocabulary in three weeks. The results indicated a substantial difference between the tests, confirming that the usage of mobile devices is useful in the growth of vocabulary among high school students.

To boost high school students' listening and speaking skills, Liu (2015) developed the HELLO sensor and portable augmented reality. This gadget provides excellent instructional resources to help pupils achieve the desired abilities. The study included about 64 students, and the test results indicated that learners in the targeted group outscored the learners in the control group. The significant difference was indicated by 6 points in the first test, 8.5 points in the second test, and 8 points in the third test.

Equipping learners with learning applications can modify the conventional lecture class and increase their enthusiasm for learning. The secondary learner progresses to the next level as the primary learner masters the language's fundamentals. Students in this class will work on developing their oral and written communication skills, as well as their listening, speaking, reading, and writing abilities. Students, on the other hand, will learn grammar, vocabulary, pronunciation, spelling, and other abilities as part of language acquisition.

C. Tertiary Learners

Tertiary-level learners include college students and adults. As the creation of English-learning apps for mobile devices has grown in popularity, students' interest has grown as well, and mobile devices have become more popular among college students. According to the findings, mobile-assisted language learning (MALL) can help students enhance both their English skills and their enthusiasm to learn. It appears to be beneficial and effective for college students to learn English on their own utilising mobile devices (Liu & He, 2015). Due to the rapid growth of app technology, these English learning applications may combine diverse media, including text, images, animation, audio, and video, to provide a multimedia instructional resource to prompt students. There are several applications pertaining to English learning that provide college students with simple access to these resources and data. However, the App industry is a veritable jungle. There is an excessive amount of software accessible for college students to select and use. Clearly, there is a dearth of suggestions for relevant apps and advice on how to use them effectively to learn English (Liu & He, 2015). This paper can assist these learners in overcoming the difficulty of selecting the most effective learning software.

An app for Chinese college students was a goal for Li and Zou in light of the educational innovation that is taking place in light of the technological revolution. They used an innovative English learning programme to investigate students' attitudes towards mobile gadgets. They focused on all four fundamental talents and conducted the research in two stages. Both phases indicated that the applications did stimulate the students while also revealing the students' good attitude regarding utilising mobile devices for studying.

Kim (2013) showed in his experimental study that mobile-aided language learning increases students' listening skills. The participants are 44 university students from various disciplines, divided into two groups. The control group had 24 people, whereas the experimental group had 20. The genuine listening content of apps has proven useful in enhancing college students' listening skills. The mean score differed significantly between the experimental and control groups. Thus, analysis of Kim demonstrated that technological intervention improved students' listening skills.

For an experiment, Suwantarathip and Orawiatnakul (2015) engaged 80 college students to use M-learning to learn the language. They divided the first-year students into two groups of 40 students each (control and experimental). The experimental group participated in various activities focused on vocabulary learning through SMS, whereas the control group completed paper-based exercises. The experimental group's scores differed considerably from the scores of the control group, which starkly demonstrates the experimental group's optimistic results in lexical growth.

According to Huang and Sun (2010), listening activities are the initial stage in learning English. They concentrated on the development of listening skills in a mobile learning context by giving repeated listening activities. Liu and He (2015) conducted an experiment with a group of 15 Chinese university students to examine the effects of self-study English language acquisition via mobile devices. Students in China's colleges may benefit from the development of apps and the growing popularity of mobile technology by using them to learn English. Most of the interviewees thought internet tools were extremely useful and were eager to use them.

Ortiz et al. (2015) assure us that the implementation of m-learning involves various pedagogical and technological problems. It goes much beyond basic access to materials (papers, Portable Document Formats, movies, etc.) or the activities, both of which have been available. Tertiary or Postsecondary learners are often college students who are familiar with technical tools. Because they utilise these technologies on a daily basis, they are adept at using them on their own. They use their smartphones to connect with others, notably in the form of text messages, and they can take them with them wherever they go. They may have little issue adapting to the new technique of learning that

incorporates mobile technology. Postsecondary students can benefit from M-learning, according to the studies cited above.

D. Available Mobile Apps for the Different Types of Learners

Sounds Right, Supiki English Conversation Speaking Practice, Busuu, Open Language, FluentU, Kids Learn to Read, Speech with Milo Apps and Phonetics Focus are some of the apps which are very helpful for learners to improve their speaking as well as their pronunciation. Some of the available vocabulary and language acquisition apps are MindSnacks, Rosetta Stone, Memrise, Duolingo, Learn English with Busuu.com!, WordBook XL- English Dictionary, and Thesaurus for iPad. A Spelling App like Super WHY is available for the enhancement of spelling (Gangaiamaran et al., 2017).

E. Statistics of Mobile Users

According to the statistics, year after year, the number of smartphone users grows. The worldwide smartphone user base is expected to reach 6.6 billion by 2022, representing a 4.9 percent yearly rise. It is also 2.9 billion, or 79%, higher than the number of smartphone users in 2016, only six years earlier. In fact, from 2016 to 2022, the overall number of worldwide smartphone users increased at a rate of 10.4 percent each year, with 2017 seeing the most growth. The number of smartphone users increased by 20.9 percent that year. According to statistics, the number of smartphone users globally will increase to 6.8 billion by the year 2023. Given an estimated worldwide population of little over eight billion by then, smartphone penetration will be over 85 percent in 2023. In other words, more than eight out of 10 individuals worldwide will have a smartphone (Oberlo, 2022).

III. PREVIOUS STUDIES AND FINDINGS

This article sought to categorise applications to aid learners of various categories in selecting relevant mobile apps. According to the findings of the evaluated papers and dissertations based on mobile applications, listening and speaking abilities are better developed than other skills. Top-down, bottom-up, and participatory models are the three ways of teaching listening skills. The essence of the reading material as well as the major ideas can be conveyed to the audience through top-down processing. Each word and phrase in bottom-up processing is centred on grasping the topic. "Interactive approaches attempt to establish a pedagogical listening paradigm that incorporates individual, cultural, social, contextualised, effective, strategic, and critical aspects," according to Flowerdew and Miller (2005).

Listening is an essential component of communication. Rost (2002) stresses that to grasp natural English, L2 learners must develop their listening abilities. Huang and Sun (2010) created a listening system that takes advantage of mobile devices. They built a website and added instructional resources like videotapes and visual aids. Podcasts have several advantages: First, learners can benefit from global hearing. Second, they can learn new words and languages. Third, they need to listen to real things and hear different voices.

O'Brien and Hegelheimer (2007) sought to create an approach for improving listening skills by incorporating CALL into a classroom of English. College students utilised the selected English listening course to listen to about 14 podcasts over the course of fifteen weeks. This research received positive feedback from both students and instructors.

The aforementioned research study confirms the conclusion that listening abilities are better learned than any other talent. These studies may be focusing on increasing listening abilities because these sub-skills are often overlooked in the language classroom. Reading and writing skills are more concentrated, as are speaking skills to some extent. Mobile devices provide a wealth of options for learners to improve their listening skills by exposing them to real content such as live streaming, English music, radio, and listening to English news. This review report categorised mobile applications with the goal of assisting ESL learners in selecting the appropriate app. This app classification can improve the utilisation of mobile learning for skill acquisition for language.

IV. SUGGESTIONS FOR FUTURE RESEARCH

It's hard to imagine our lives without smartphones, iPads, iPods, and laptop computers. Renovating these technologies for language study can help students attain self-regulated learning. From a self-access learning perspective, future research may look into how mobile apps can be researched and enhanced. Smartphones, iPads, iPods, and laptops are commonplace. These gadgets can be used for self-regulated language learning. Future research may examine mobile apps with self-access learning. Students choose what, how, and when to learn to measure their own progress in learning. Students may learn when and where they choose by using online resources with self-access learning.

Another proposal for future study is to determine which age groups can best handle technology depending on the activities that are provided. The third possibility is coping with offline mobile apps in low-income nations. Because of their lack of resources and lack of economic development, a significant number of nations throughout the world remain undeveloped. As a result, many nations are unable to buy or effectively use mobile devices in educational settings. Students can gain more knowledge about these countries through the use of offline apps. The third idea for future study might centre on the teacher's worry when using mobile gadgets to teach English. Teachers must overcome hurdles in utilising technology for successful language education.

V. CONCLUSION

M-learning provides students a great start in the Information Technology transition by providing them with capabilities that allow them to thrive not just in their academics but also in their future employment and in mastering the English language. It enables students to utilise their laptops or computer for their on-campus studies. M-learning can be adopted because most students currently own portable devices such as smartphones, laptops, iPods, and so on. Furthermore, the supply of broadband infrastructure by telecommunications firms has extended all across the world. As a result, m-learning has begun to play an essential role in education. It is now a reality due to the presence of wireless mobile technology. M-learning is popular because it allows students to learn and gain information in a flexible manner and a modular fashion. Students can learn dynamically. As a result of this research, students will be very much aware of the importance of mobile technology in the learning process and in enhancing language abilities such as listening and speaking. Students will be eager to utilise all sorts of m-learning techniques via computers, smartphones, and tablets so that they may access materials at any time and from any location. However, m-learning will not replace conventional education. It simply gives another method of learning English via the use of modern mobile technologies.

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Apology Speech Act in Indonesian and Japanese Language: A Comparative Method

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Abstract—The speech act of apologizing is an expressive speech act that functions to maintain harmony between the speaker and the addressee. The speech act of apologizing is closely related to the politeness aspect, so it is necessary to pay attention to the strategy used. The strategy chosen must also reflect the true feelings for the effect of the apology to be conveyed. The pattern of speech act tends to be different in every language and this will give different impact on the readers. This research will discuss the apology speech act in two languages, Indonesian and Japanese, with their own uniqueness in delivering the messages. By referring to the approach of Cooperative and Politeness Principles from Leech (1993), the apologies that violate and obey the maxims will be found. This research is based on the data taken from novels and various “billboard” in Indonesia and Japan. The result of the research proves that the strategy of apologizing in Indonesian tends to be given directly by obeying the Cooperative Principles using the irony principle. On the other hand, Japanese language obeys more on the Politeness Principles because it has the element of *hairyo hyougen* or expression of consideration.

Index Terms—apology, speech acts, pragmatics, strategy, Japanese language

I. INTRODUCTION

The reason it is important to apologize is to restore the relationship, which usually implies that the offender will be forgiven. The desire to forgive has been identified as an important motive for initiating the reconciliation process (Shnabel & Nadler, 2008). After the offense, the offender may feel moral inferiority, guilt, or shame. These feelings can lead to intrinsic motivation to be forgiven (Shnabel & Nadler, 2008; Shnabel et al., 2009; Hamber, 2007). A written form of “request” in every language in the world has its own uniqueness. In the way of delivering the request to be accepted or give impact to the hearer, a specific strategy which relates to the culture of the native speakers is needed. In expressive speech acts, there are speech acts used to apologize (Radhiya & Martawijaya, 2020). The expression of apology in expressive speech acts is a speech act to express the feelings of guilt from the speaker for the actions taken previously which was a mistake against the interlocutor. In apologizing, the speaker tries to show his own attitude by using certain strategies depending on who the partner is saying.

The request strategy in Indonesian is delivered both directly and indirectly, for example, an apology strategy will be uttered by using polite words. The strategy of expressing a direct apology means that the speaker expresses his guilt for the mistakes that have been made directly to the interlocutor (Husseina & Saadb, 2020; Fukuoka, 2018). This strategy uses speech that expresses apology, such as sorry, and so on and this will also appear in Japanese language which uses the expression of consideration or known as *hairyo hyougen*. *Hairyo hyougen* -abbreviated as HH- becomes important to educate the younger generation and smooth communication in Indonesian and Japanese, due to their cultural background, which emphasis politeness in their speech acts. It also can be considered sustain until today, because they use HH in everyday life, such as in conversation and announcement texts in public places (Alawiyah & Harared, 2021; Haugh, 2007).

Speech acts, as disclosed by Austin (1962), and other linguists, are actions shown through speech. They are intended to bear on the creation of communicative speakers to produce speech that can be understood by the hearers. Speech strategies are needed so that the intent to be conveyed to the speech partner can be conveyed properly. The speech partner can easily catch the meaning of an apology if the utterance apologizes explicitly using the direct strategy (Diner et al., 2022). Speakers and hearers are usually helped by the circumstances surrounding the speech environment (Radhiya & Martawijaya, 2020). For example, the directive speech act in the form of a suggestion which is intended to allow visitors not to sit there or requested with gratitude is increasingly used in a place/public facility lately. This data violates maxim of quality in the cooperative principle because it does not reveal objectively, but still adheres to the principle of modesty in the maxims of praise with readers through gratitude.

Apologizing in Indonesian may use both direct and indirect speech acts, such as, saying “*saya khilaf* (I’m wrong)” and “*saya menyesal* (I’m sorry)”. This is quite different from Japanese language which has many apologizing ways that relate to the honorific things in Japanese language as well as the use of *hairyo hyougen* currently (Prativi et al., 2019; Nakane, 1997; Wehmeyer, 2006). The examples are like *gomenasai*, *sumimasenga*, *moushiwakegozaimasen*. The use of

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apology should see the situation, who the hearer is and the relation between the speaker and hearer. If such expressions are not used in a proper condition, these will affect that relationship and need to have proper apology strategies. Besides, these strategies are expected to be applied to various speakers, either to our boss, senior, colleague, customer, or our guests who relate with our working place or public society surround us, for example:

“Maaf, tidak seharusnya saya meninggalkanmu”

(“Sorry, I shouldn’t leave you.”) (1)

“Saya menyesal telah melakukan kesalahan ini. Saya tidak akan mengulangnya lagi”

(“I’m sorry for doing this. I will never do this anymore.”) (2)

In data (1), the apology speech act is given directly to the hearer who is in the same age or the hearer who is younger than the speaker because the speaker used the second person “*mu* (you)”. Data (2) shows the indirect apology which is delivered by the expression of regret and promise not to do it anymore.

悪いけど、えんぴつ貸してくれ。

Warui kedo, empitsu kashite kure.

“Sorry, may I borrow a pencil?” (3)

The situation in data (3) shows the apology which is expressed informally between the speaker and hearer with the same age and status, or with the hearer who is younger than the speaker, as the use of *kashite kure* verbs, or informal verbs.

II. THEORETICAL FRAMEWORK

This expression of *hairyo hyougen* by Pon (2004) is divided into 4 types of *hairyo hyougen*, each of which has its own way and strategy of formation.

1) *Kanwa Hyougen* 'soft expression' Soft expression can be formed by:

- a. Changing words or expression patterns
- b. Addition according to situation
- c. Disappearance according to situation

2) *Jueki Hyougen* 'expression of receiving kindness'

- a. Receive kindness directly
- b. Receiving kindness with patterns of hope

3) *Purasu Kachi Fuka Hyougen* 'The expression adds a plus' What is meant by this expression is the use of expressions that try to show a good image to the speech partner. There are three major groups of strategies for the expression of *hairyo hyougen* in this group, namely: expressions that give a calm effect, show intimacy and comfort to the interlocutor.

4) *Kokochi Yoi Hyougen* 'Fun expression'. What is meant by this expression is an expression that makes the speech partner feel comfortable, does not disturb the comfort of the speech partner or an expression that can melt the tense feeling of the speech partner.

Apart from the conclusions above, from what was conveyed by Pon (2004) it can be concluded that the speech situation is very influential in interpreting an utterance used in communication.

The speech act of apologizing is an expressive speech act that functions to maintain harmony between the speaker and the addressee. According to Holmes (1990), apology is a politeness strategy aimed at correcting the offense by the speaker. The speech act of apologizing is closely related to the politeness aspect, so it is necessary to pay attention to the strategy used. The strategy chosen must also reflect the true feelings for the effect of the apology to be conveyed.

The theoretical framework used in this research is eclectic. That is, the research uses several theories considered to be the grand theory that can complete each other. These theories are based on the consideration that these theories are relevant to data and research objectives. Those are Pon (2004) that explains the five domains associated with HH, namely *Kanwa hyougen*, *jueki hyougen*, *purasu kachi hyougen*, *Shinichi yoi kibun hyougen* and a '/' and others, Yamaoka et al. (2010) who describe HH related to adverbs, markers and mode, and Hisashi Noda (2012). The theory which relates to pragmatics is theory Leech (1993) which states that "Pragmatic can be defined as the study of the meaning of speech in certain situations." Leech (1993) was carrying Interpersonal rhetoric with Grice's Cooperative Principles (CP) and Politeness Principles (PP) (1975). In addition, Yule and Brown (1996) reveal that "Pragmatics is the study of meaning conveyed by the speaker and interpreted by the listener". Examining the research question, this also requires a cultural background on the context of the situation because the expression of this HH is a reflection of the behavior of speakers that will have an impact to require caution in speaking.

III. RESEARCH METHODS

The method used in this research is based on the description method that is synchronic, done by observing the phenomenon of a language at a certain time (Mahsun, 2005). The period referred to this research is a modern Japanese language as it pertains to the primary data and secondary data obtained in the era of 2000. Using descriptive synchronous method is also considering the theoretical approaches used in this study, namely pragmatics that have certain techniques in analyzing the data. Descriptive method is also suggested that a study done solely based on facts or

empirical phenomena that live in the speakers (Djajasudarma, 1993). Thus, the results are expected to be in the form of exposure to the language as it is (Sudaryanto, 1986).

Data analysis is a very important stage, because at this stage the rules that govern the existence of the object of the research must have been obtained. To get the rule, there are two methods to be performed, the method frontier intra lingual and extra lingual by Mahsun (2005) or the interface in linguistics and extra linguistics based on Mey (1998).

Intra lingual method is a method applied to find form and lingual marker that refer to the meaning, information, context discourse speech that exist in the primary data source. Extra lingual methods used to analyze the elements that are extra lingual, such as language problems connecting with the outside of the language.

The sources of data obtained directly by observation in the field in the form of photographs and images from various facilities, both in Indonesia and Japan. They are collected in stages starting in 2012.

IV. RESULTS

A. *Apology Speech Acts in Indonesia Language*

(1) Hello my friends, I'm Mamat Alkatiri, on this occasion I would like to apologize profusely to Ms. Hillary Brigitta Lasut for my words that offended her at a discussion event where I was a performer at that time.

The context situation contained in data (1) is the utterance Mamat Alkatiri, a comedian after being policed by Hilary Lasut. It was very clear that he did not have the slightest intention, purpose, or intent to personally attack Ms. Hillary, what I did there was to criticize Ms. Hillary's closing statement, Brigitta Lasut. Mamat Alkatiri's request is a direct apology, and is accompanied by a profuse apology. Compliance with the principle of cooperation in the maxim of quality can be seen in the statement that only criticized Hillary Lasut's closing statement.

(2) "I'm sorry that yesterday I mentioned Pak Pandjaitan because I don't know his name very well. Now I'm reading this, what is clear is the Coordinating Minister for Maritime Affairs, Luhut Binsar Pandjaitan. That's what instructed the governor, regent, and mayor," (<https://news.detik.com/berita>)

The context situation is because of the incorrect mention of Panjaitan's name as *Penjahit* a tailor. This happened when the Banjarnegara Regent, Budhi Sarwono, mistakenly mentioned the name of the Coordinating Minister for Maritime Affairs Luhut Binsar Pandjaitan, went viral on social media. Finally, Budhi apologized for mispronouncing Luhut's name as *Penjahit* 'tailor'. In the viral video clip, Regent Budhi Sarwono reported on the development of the COVID-19 case in Bawang Village, Banjarnegara Regency on Saturday (21/8/2021). That's when he mispronounced Luhut's name.

In data (2) there is compliance with the principle of cooperation on the maxim of quality with Budi's statement, namely:

"To the residents of Tapanuli who have the Pandjaitan surname, in the past, I mentioned tailors because I don't know the surname of the Tapanuli residents. But now I understand and I write. To the people of Tapanuli, I have no bad intentions to insult anyone. This is because of my limitations, my abilities, and my weaknesses," said Budi.

This apology is addressed directly from the speaker to the addressee, by prioritizing the principle of courtesy in the modesty maxim o, namely because of my limitations, my abilities and my weaknesses, this maxim requires praise yourself as little as possible, and criticize yourself as little as possible (Leech, 1993).

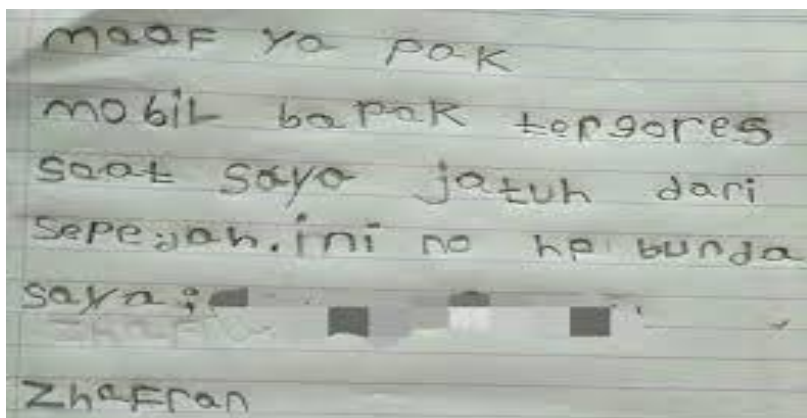
(3) Rizky Billar said, Admits Mistake: I Want To Be The Protector Of The Family "To my wife, I would like to apologize profusely, and to my extended family and community," (<https://news.detik.com/berita>)

The context situation reveals domestic violence by artist Rizky Billar against his wife, Lesti Kejora, which resulted in Lesti being taken to the hospital.

Billar immediately stated an apology statement accompanied by a statement that; first thing I want to say is that I love my wife, I want to always be a protector for my family," said Rizky Billar at the South Jakarta Police. Also Billar said: "To my wife, I want to apologize profusely and I have apologized to my wife, and my extended family and society".

Billar's statement violates the principle of cooperation in the maxim of quality because of the unclear utterance in the apology for what mistake. But still adhere to the principle of courtesy in the maxim of generosity.

(4)



(Source: batok.co)

"Sorry, sir. Your car was scratched when I fell off the bike. This is my mother's cellphone number" (Zhaffan)

Data (4) is a meme from online social media an apology utterance spoken by a child, his name Zhaffan, because it can be seen from the reason he apologized was falling off the bicycle so that it scratched some one car. This direct apology using simple words adheres to the principle of cooperation because the case is clear, and still adheres to the element in the principle of courtesy, namely, the maxim of generosity.

B. Apology Speech Act in Japanese

The expression of apology in Japanese, *shazai hyougen* can be expressed in various forms, both in formal and informal situations, as expressed in Pureshidento (2013: i), *taihen moushiwake gozaimasen*, *shazai itashimasu*, *kokoro kara owabi itashimasu*, *shitsurei itashimashita*, *sumimasen*, *gomennasai*, *watashi wa machigaemashita*, *watashi wa warui gozaimashita*, *gomen*, *orega warukatta*, *warui-warui*, *mou shimasen*. All of them have the same meaning, an 'apology' but are spoken in different situations and speakers. This can be understood because historically Japan was a monarchical country so that the feudal system also affected the language used every day. This apology expression is very clearly seen in its use in companies (the seniority system is still in effect), government institutions, in the business sector, and others. If this apology is accompanied by honorifics, it is natural because the situation and the speech partners faced are varied, but an apology containing *hairyo hyougen* reflects the existence of a strategy in communication to deal with speakers with diverse backgrounds and the culture that surrounds them.

(5) エミ子: 「ちょっと待ってよ、じっとして話してくれないか」

エミ子は動作をとめ、ちらりと篠原をみやった。「時間がないの」。エプロンのポケットにねじこんでいた銀行の袋すり銭用の金だ。毎朝キャッシュディスプレイでおろしてくるになっている。

「わるいけど話し合い^{よち}」; 余地はないの。よく考えてきめたことだし、気持ちはもうはっきりしているから」。

(“BARA NO KI, BIWA NO KI, REMON NO KI”, 2013, p. 130)

Emiko: “Chotto matte yo, jitto shite hanashite kurenaika?”

Emiko wa dousa o tome, chirari to Shinohara wo miyatta.

“Jikan ga nai no”. Epuron no poketto ni nejikondeita ginkou no fukuro tsurisenyouno kane da. Maiasa kyasshu dispensaade oroshitekuru koto ni natteiru.

“Warui kedo hanashiai yochi wa nai no. Yoku kangaete kimeta koto dashi, kimochi wa mou hakkiri shiteiru kara”

Emiko: "Wait a moment! Can we have a good talk?"

Emiko stopped her work, then turned to Shinohara.

"I don't have time!" (He takes out a pocket change from his apron pocket. Every morning he always takes money and puts it into the cash register).

"But sorry, I don't have time to talk about it. I've thought about it well, after all, my feelings are very clear!"

The situation in the conversation contained in data (5) is Emiko remembers her conversation with her husband about the turmoil that is befalling her household. Emiko asked for an explanation about the divorce from her husband, but her husband just kept quiet. This irritated Emiko and left immediately apologizing, that there was nothing more to talk about.

In data (5) quoted from a Japanese-language novel about infidelity in the household, the apology is represented by the *warui kedo* utterance, which is commonly spoken in non-formal situations and the existence of close kinship, in this case, is the speech spoken by Emiko to her husband. The reflection of *hairyo hyougen* is found in the *hanashiai yochi wa nai no* 'no time to talk' story.

This is relevant with the realm of *kanwa hyougen*, to avoid assertive expressions (Pon, 2004). The implicature of the speech is "I don't want to talk about divorce anymore". Data (5) shows the violation of the Cooperation Principle on

Grice's maxim of quality and compliance with Leech's politeness principle on the maxim of generosity (this maxim has a commissive and impositive illocutionary and requires a person to reduce his profit as small as possible, and increase his own loss as much as possible). Emiko respects her husband, even though her husband after work does not go straight home but spends time playing pachinko or going with his office friends, with the "divorce" makes Emiko feel neglected and abandoned, but she still apologizes for feeling guilty even though the one who filed for divorce was her husband.

(6) 陶子: 「わざわざごめんなさい。どうもありがとう」。

シートベルトをはずしながら言うと。

山岸: 「どういたしまして」

と言って山岸はそっと微笑んだ。みなくてもわかる。気配りのようなもの。その程度にはながくつきあっていたのだ。

(“BARA NO KI, BIWA NO KI, REMON NO KI”, 2013, p. 176)

Touko: “*Wazawaza gomen nasai. Dōmo arigatō*”

Shiito beruto wo hazushinagara iu to

Yamagishi: “*Doutashimashite*”

To itte Yamagishi wa sotto hohoenda. Minakutemo waku. Kubari no youna mono. Sono teido ni wa nagaku tsukiatteita no da.

Touko: “Sorry for the trouble. thank you very much.”

He said as he unbuckled his seatbelt.

Yamagishi: “You're welcome”

Yamagishi replied with a slight smile. It doesn't even need to be seen to understand that his attention is due to a close friendship.

This data conversation situation (5) reveals the conversation that took place in the car, when Yamagishi drove Touko home after seeing Touko's dog that died at Touko's mother's house. Both of them looked a bit stiff and kept quiet a lot, only once in a while Yamagishi said to ask how Touko looked healthy. They used to be in love but broke up when Touko married Mizunuma.

Kansha shimasu 'thank you' can also be accompanied by an apology if there is a burden imposed on the interlocutor and vice versa on the benefits or services that will be received by the speaker, this has also been expressed by Nitta (2014, p. 242). Data (5) describes Touko who feels happy to have been delivered by car to her house by Yamagishi, so it is natural for Touko to say *waza waza gomennasai, doumo arigatou* because Touko gives a burden to Yamagishi, on the other hand Touko gets kindness or services from Yamagishi, and pragmatic implications What is obtained is the maintenance of a harmonious relationship between the two because historically Touko and Yamagishi have been friends for a long time.

(7) エミ子: 「ごめんなさい」

ややあって、エミ子は声のトンを落とし、「あなたは悪いわけじゃないと思うわ」となんだかあやふやな言い方をした。いかなくちゃ」。もうまゆみちゃんも来ると思う、と、アルバイトの名前を言ってエプロンをはずす。

篠原: 「待ってば」

エミ子: 「ごめんなさい」

(BBR:130)

Emiko: “*Gomen nasai*”

Yayaatte, Emiko wa koe no ton o otoshi, “Anata wa warui wake janai to omouwa!” To nandaka ayafuyana iikata wo shita. “Ikanakucha” Mou Mayumi chan mo kuru to omou, to, arubaito no namae o itte epuron o hazusu.

Shinohara: “*Mattete ba!*”

Emiko: “*Gomen nasai*”

Emiko: “I'm sorry”

Emiko lowered her voice slightly. “But I don't think it's your fault!” He said in a low voice. “I have to go”

Soon Mayumi would be here soon, and she said she was leaving for a part-time job, then took off her apron.

Shinohara: “I said wait!”

Emiko: “Sorry”

The conversation situation contained in data (7), is where Emiko and Shinohara are involved in a serious conversation because they are going to divorce. Shinohara wanted the conversation to continue but Emiko realized that it was futile to argue with Shinohara, Emiko finally avoided it with the excuse of Mayumi, a part-time worker. Time at her flower shop is coming.

Hairyo hyougen that appears in data (7) is from Emiko's statement *anata wa warui wake janai to omou wa* 'in my opinion, it's not you who is wrong', Emiko feels sad because Shinohara has decided to divorce. When Emiko asked for an explanation as to why she had to separate, Shinohara couldn't explain it so Emiko thought maybe she was wrong. From the speech, the actual implication is 'no need to make small talk anymore, there is no use anymore because the divorce has been decided. In a situation like this the pragmatic implication that the participants will get is the

occurrence of a relationship that will be more tenuous because the two of them no longer have a compatibility understanding. In this data there is a violation of the Cooperation Principle on Grice's maxim of quality and compliance with Leech's principle of courtesy on the maxim of generosity (this maxim has a commissive and impositive illocutionary and requires a person to reduce his profit as small as possible, and increase his loss as much as possible.

(8)



(source: Bzlog.net)
Gomeiwaku wo okakeshite
Moushiwake arimasen
 'sorry to bother you'

The expression of apology *moushiwake arimasen*, is a statement of respect or honorifics addressed to someone whose position is higher than the speaker. When complemented by *gomeiwaku wo okakeshite*, this is a statement that seems to have made it difficult or troublesome for the speaker. This utterance is generally used in work, which still applies to the senior-junior system. This data shows the principle of cooperation in the maxim of relevance and compliance with the principle of courtesy.

V. DISCUSSION

Apology speech act in Indonesian and Japanese containing *hairyo hyougen* based on cooperative principles and politeness principles

Apologies, under the category of expressive in Speech Act Theory, have been one of the main foci in the field of pragmatics because of their importance in human communication as an act of face-saving and politeness. To be able to reach a clearer understanding of apologies, researchers have approached the matter in different ways (Sudirman, 2018; Kashkouli & Eslamirasekh, 2013). One of the most crucial approaches is to classify apology strategies, such as in Cohen and Olshtain (1983) where they created a classification of universally occurring apology speech acts. These classifications are generally referred to as taxonomies or coding schemes and are used by many other researchers. Researchers have used these classifications to further examine apology patterns in languages and provide more consistency across studies.

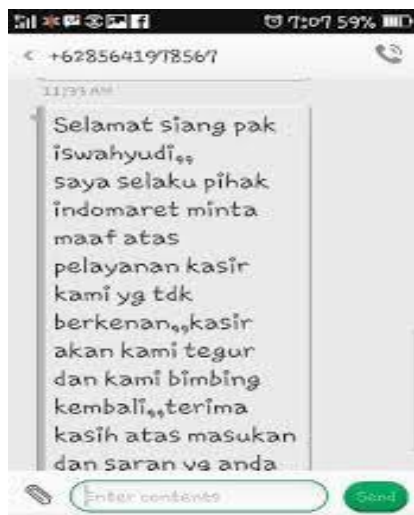
Speech Act Theory aims to explain language exchange in terms of the effects on listeners and speakers. Austin (1962) first suggested speech act theory by claiming that constatives and performatives are the two main acts of speech. Constatives are statements that can be judged in terms of truth. Constatives in that sense are statements that do not cause actions. On the other hand, performatives are statements that can be evaluated in terms of felicity, or in terms of their actions. These two types of acts of speech are the basis of the language classification that led to a deeper analysis of the language. Searle and Searle (1969) had a systematic approach and classified speech acts under five main categories: assertive, directives, commissive, expressive, and declarations.

Under the category of expressive, apology speech acts hold an important place in human communication as a face-saving act of speech. Thus, it is crucial for people to understand what an apology is and how it functions (Holdcroft, 1980; Lycan, 2018; Strawson, 1964; Skinner, 1970). An act of apology can be considered a remedial act of speech, which means that the speaker is trying to save his or her face because of an action. Cohen and Olshtain (1983) explains apologies as a speech act occurring between two participants in which one of the participants expects or perceives oneself deserving a compensation or explanation because of an offense committed by the other. In that situation, one participant has a choice to apologize or deny the responsibility or the severity of the action. Thus, an apology in that sense plays a role as a politeness strategy. Apology speech strategies are classified by the seminal work of Cohen and Olshtain (1983), which has been mainly used by other researchers as formulaic expressions which are also can be referred as direct apologies, or indirect apologies which include an explanation or account, acknowledgement of responsibility, offer of repair, promise of forbearance. The apologies might be modified by using a combination of apology strategies together or with intensifiers such as adverbs to intensify the apology, or they might be modified to decrease the responsibility of the offender (Trosborg, 1987; Bergman & Kasper, 1993; Afghari, 2007).

In addition to comparing apology use in different languages, researchers have also worked to better understand pragmatic competence or teaching of languages by investigating language learners' usage of apology strategies and

suggesting possible teaching implications. The cornerstone project in the field of second language pragmatics, A Cross-cultural Study of Speech Act Realization Patterns (CCASRP), was conducted by Blum-Kulka and Olshtain (1984). The study set a benchmark for the cross-cultural pragmatics research with the amount of languages investigated and the methodology used for the project (Flor & Juan, 2010; Cohen, 1996; Rose, 1992; Soler et al., 2005).

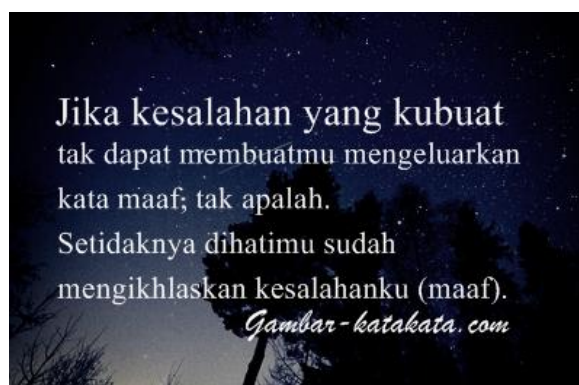
This part shows anything that has been obtained by reviewing, containing expressions of consideration, or in Japanese, *hairyo hyougen*, based on data obtained in the field, as well as on the internet. Data is analyzed in accordance with the formulation of a problem to fulfill the purpose of the research by using the methods discussed in the previous section.



(Source: www.kaskus.co.id)

Figure 1. Apology Speech Act by Supermarket Supervisor in Indonesian Language

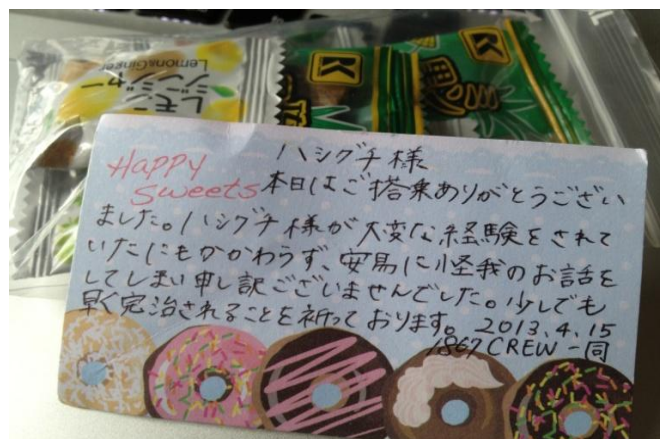
The apology speech act in Figure 1, is in the form of formal expression since it is given to a customer in a supermarket who has been disadvantaged by the cashier. This is normal because the relation between them is only in business relationship, therefore, to appreciate the customer, the supermarket apologized for it and said “*kasir akan kami tegur* (will admonish the cashier)”. This indicates that the supermarket really cares with the costumer’s convenience while shopping.



(Source: dpunik.com)

Figure 2. Apology Speech Act to a Friend in Indonesian Language.

The indirect apology speech act shown in Figure 2, is in the form of informal utterance because it is directed to a friend or both speaker and hearer have already had a special relationship which is indicated by the use of personal pronoun “*aku* (I) and *kamu* (you)”. This utterance is delivered ironically by saying “*jika kesalahan yang kubuat tidak dapat membuatmu membuatmu mengeluarkan kata maaf* (if the mistake I made couldn’t make you say sorry)”, which implicitly shows a form of disappointment because the speaker’s apology seems to be rejected by the hearer.



Happy Sweets ハシグチ様

本日はご搭乗ありがとうございました。ハシグチ様が大変な経験をされていたにもかかわらず、安易に怪我のお話をしてしまい申し訳ございませんでした。少しでも早く完治されることを祈っております。2013.4.15. 1867 CREW 一同

Happy Sweets, Hashiguchi sama

Honjitsu wa gotoujou arigatou gozaimashita. Hashiguchi sama ga taihen na keiken o sareteita nimo kakawarazu, an'i ni kega no ohanashi o shite shimai moushiwake gozaimasen deshita. Sukoshi demo hayaku kanchi sareru koto o inotte orimasu.

2013.4.15. 1867 CREW -dou

Happy sweets, Mr Hashiguchi

Thank you for flying with our airline. I do apologize for telling the story about "the accident" without feeling guilty, while you know it a lot. I do hope you will get well soon.

April 15, 2013 CREW

(Source: <http://hassys.net/archives/201305-1.html>)

Figure 3. Apology Speech Act by Airline Crew in Japanese Language

Figure 3. is the picture of some food with the apology from the speaker to the hearer, Mr Hashiguchi. This data shows that there is one of the crew who told innocently about an accident to Mr Hashiguchi, who actually knew more about it, and this made that crew felt ashamed and asked for his apology. The apology is a formal utterance because it is uttered to a passenger. This is normal because there is no family relationship between them, but only in business relationship, and in order to respect the hearer, the speaker used the honorific apology *moushiwake gozaimasen deshita*. What makes this utterance more pleasant is the additional expression used in *kanwa hyougen*, *sukoshi demo hayaku kanchi sareru koto o inotte orimasu* 'I hope you'll be getting better and better'.

「すごく高度な知識をお持ちなんですね」とおだてる。

Sugoku koudona chishiki o omochi nandesune to odateru.

Persuading by saying "How broad your knowledge is." (Pureshidento, 2013, p. 22) (8)

The situation in data (8) above shows a customer who was complaining the producer by giving a long speech completed with a lot of theories to show that he has a broad mind. Facing this problem, the producer firstly apologized for it and tried to respect his customer by admiring him and saying that he had a broad knowledge which hopefully could reduce the costumer's anger. The apology used here uses *hairyo hyougen* which is shown in the expression "*Sugoku koudona chishiki o omochi nandesune*" and makes it more polite.

VI. CONCLUSION

Reviewing the data obtained with various conditions that support the data, some conclusions can be drawn. Firstly, apology speech act found from various sources in Indonesian has two types, they are direct of suggestion speech act can be seen in the lexical form. The forms consist of request verb ("*maaf*", "*maafkan*"), and indirect of suggestion speech act, the affixes of indirect speech can be seen in other words ("I'm very sorry", "please give me a second chance if you mind").

Secondly, the apology speech act found from various sources in Japanese has two types, they are direct of suggestion speech act, as in Indonesia, Japanese in any manifestation lexical comes in the form, for example: "*sumimasen*", "*gomennasai*", "*moushiwa-ke arimasen*", etc.; and indirect of apology speech act is more diverse and depends on where the discovery of the data reflect who and age of readers from the board. The use of honorifics is more often used

in indirect speech. Use of appeal in young people is equipped with the sticker faces and images that reflect the content of the appeal so it gives impressive attitude.

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Study on Narrative Skills in John Irving's Novels

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Abstract—American contemporary writer John Irving is one of the few famous for his unique artistic skills. He appreciates traditional novels and criticizes modern novels, and all of them embody metafiction skills in his creation. Through detailed analyses of his several representative works, the writer of this essay explores John Irving's perception of novel writing and elaborates his own writing practice including his repetitive narration of the same image. With the help of contemporary trauma theory, this paper also analyzes the recurring image of "Broken Arm" in his novels to restore the symptoms of the narrator's post-traumatic behavior so as to explore John Irving's outstanding artistic talent in narrative skills and characterization.

Index Terms—metafiction, intertextuality, postmodernism, trauma theory, repetitive narration

I. INTRODUCTION

John Irving (1942-), who is called "the most important humorist in America" by American post-modern novelist Kurt Vonnegut, is a famous contemporary American novelist. Since his first novel *Setting Free the Bears* came into being in 1968, He has won the attention and favor of western academics and readers. His superb narrative skills and beautiful language have made him named "Master of Magic Realism" and "Contemporary Dickens by critics" (Hansen, 1986, p. 76). American suspense writer Stephen King, Japanese writer Haruki Murakami and other famous novelists are full of praise for his artistic attainments.

John Irving has created a large number of excellent classic works, including *The Water-Method Man* (1972), *The 158-Pound Marriage* (1974), *The World According to Garp* (1978), *The Hotel New Hampshire* (1981), *The Cider House Rules* (1985), *A Prayer for Owen Meany* (1989), *Widow of a Year* (1998), *Until I Find You* (2005), *Last Night in Twisted River* (2009), *In One Person* (2012) and *Avenue of Mysteries* (2015). In his works, Irving delivered his exquisite narrative skills. This paper analyzes Irving's perception of novel writing through detailed exploration of his writing practice.

II. GENERAL INTRODUCTION OF IRVING'S LITERARY WRITING

As early as when he was a student, Irving became interested in literature. Dickens and Shakespeare (especially the former) played a vital role in the formation of Irving's aesthetic taste and view. At the age of 26, Irving published his first novel, *Setting Free the Bears* (1968). This novel has received some attention. Later, he systematically studied writing under the guidance of Kurt Vonnegut, one of the leading figures in American postmodernist literature. In 1972 and 1974, Irving published his second novels *The Water Method Man* and *The 158-pound Marriage* respectively. The two novels still aroused great attention from the public.

In 1978, Irving's *The World according to Garp* won wide attention and great controversy for its creators. It was a finalist in the 1979 National Book Awards for fiction, and won the award when it was shortlisted again in 1980. The adaptation of the novel was also a great success, not only attracting big-name movie stars like Robin Williams to play the leading role, but also winning many Oscar nominations. This novel makes John Irving from an obscure serious literary writer to a well-known serious literary writer.

Three years later, Irving published his sixth novel, *The New Hampshire Hotel*. The novel still sells well overseas and has been made into a film, but critics have different views. In 1985, Irving published another landmark novel of his own, *The Cider House Rules*. This epic work has been brought to the same height by critics as Dickens's *Oliver Twist*. The novel was remade into a film in 1999, and was nominated for several Oscars again, and Irving himself won the award for best screenplay.

Irving's seventh novel, *A Prayer for Owen Meany*, published in 1989, has once again reached the level of *The World according to Garp* because of its concern about Vietnam War. This novel has been compared with Hawthorne's *The Scarlet Letter* and Günter Grass's *Die Blechtrommel* by many critics for its strange storyline and breathtaking narrative skills, and it is also the most appreciated novel by the author.

After *The Prayer for Owen Meany*, Irving published the eighth novel, *The Son of the Circus*, which was published in 1995, and also the most deviated from its style. Not only does the scene of the novel leave Irving's iconic New England

for India, but the narrative structure of the novel also reveals the obvious detective story mode. In 1998, Irving's ninth novel, *A Widow for One Year*, was published. The novel once again presents obvious Irving's artistic features.

Irving's tenth novel, *The Fourth Hand*, published in 2001, is his shortest novel so far. After that, Irving published novels *Until I Find You*, *The Last Night in Twisted River* and *In One Person* in 2005, 2009 and 2012 respectively.

Irving's novels are all narrated by third-person omniscient narrators, with the exception of *A Prayer for Owen Meany*, and *The Water-Method Man*. Overlapping technique and black humor are obvious common skills.

III. IRVING'S PERCEPTION OF NOVEL WRITING

Looking at the American literary world after World War II, John Irving is the writer who did not swim with the tide. In an interview in 1986, Irving once mentioned that he follows the form of 19th-century novels. He himself is an old-school writer and a storyteller. He confirms that he is neither an analyst nor an intellectual (Hansen, 1986). He divides writers into "real writers" and "academic writers", and thinks he belongs to the former. He appreciates the characteristics of traditional novels, and thinks that readability, entertainment, and purification are the values of stories, and that clarity and profundity can coexist in the works. Irving repeatedly stresses that works of art must be entertaining, and in order to be entertaining, they must be readable.

His novels are funny realism in mode and soap operas rich in wisdom in content. Traditionally speaking, it comes down in one continuous line with Shakespeare's and Dickens's works. Irving thinks *Great Expectations* is a soap opera. The reason why it is serious and worthy of praise is that "it is well written" (Priestley, 1979, p. 499). Irving felt that Dickens dared to create works that could have an emotional impact on people in the name of sensationalism, and his courage was commendable. Irving's absurd and eccentric characters, humorous style of writing and funny names all have the shadow of this 19th-century literary master. For example, in *The Cider House Law*, Dickens' *David Copperfield* and *Great Expectations* are recited every night in the orphanage. For young Homer, these two books are already his *Bible*. Despite these details, Dickens' deeper influence on Irving is reflected in the tolerance of Irving's novels. Concerning about the broad reflection of reality, the rich detail design and the diverse characterization, it is difficult to find the second one who can compare with John Irving in contemporary American literary world. Irving even took the great risk of affectation to expand the content of his novels.

On many occasions, Irving shows disdain for all kinds of creative philosophy and practice of postmodernism. What he despises most is metafiction skills. He thinks that metafiction is just a text that has no narrative, no characters and no information. The theme of this novel is skill, and what can readers see through this novel? Nothing! There is no world outlined by the author, only the author's views on style and skills (Hansen, 1986, p. 94)! Such novels are meaningless except for the author himself and a few writers. Irving once criticized some writers for holding a "difficult aesthetics, or obscure aesthetics" (Priestley, 1979, p. 502). He didn't name names, but it was obviously pointed at metafiction. Irving himself drew a clear line between his works and metafiction in the interview. When looking back at his novel *The Water-Method Man*, Irving mercilessly criticized himself for writing this complicated novel to "show off".

In addition to this positive and serious criticism, Irving often jokes about metafiction in his works. Most outrageous is his creation of a character called Heimbart in the novels *The Water-Method Man* and *The 158-pound Marriage*. The name of this character is Helmbart in English. There is a famous metafiction master in America named Donald Barthelme. The name of the character Heimbart is much suggestive of the image of this metafiction master, or is obvious association of the combination of the names of Donald Bashalem and another John Barth, who is famous for his metafiction skills. Besides, in Irving's novel in *The 158-pound Marriage*, this Heimbart is a writer who is devoted to creating so-called "new novels". The novel portrays two characters who question Heimbart's creative view. The novel portrays two characters who question the narrator's creative view. They said that when the theme of novels becomes how to write novels, readers lose interest because readers are very interested in words, but the theme of words cannot be words themselves. In *The Water-Method Man*, there is also a writer. Trumper, the hero, thinks the inconsistency of his plot is unreadable.

IV. IRVING'S METAFICTIONAL PRACTICE

What is surprising is that Irving, who repeatedly emphasizes his tradition and criticizes post-modernity, uses a lot of post-modern skills in his works, especially the metafiction skills that he runs on.

Concerning about the definition and characteristics of metafiction, in Patricia Waugh's words (1984), metafiction explores the function of language in the process of constructing and maintaining our daily sense of reality, while language can be regarded as an independent, self-sufficient system that can produce meaning by itself. The most obvious feature of a novel created by using metafiction skills is that the story pays attention to itself and has obvious "introspection".

The best way to use metafiction skills is to push *The World according to Garp*. The structure of this novel is highly "introspective": Garp's novels and narratives of Garp's life alternate, annotating the relationship between reality and art. Waugh thinks that metafiction constantly asks a question about the framework: What framework separates fiction from reality? And this question is also explored in Garp's stacked stories. The title of the novel itself is the first time that Garp shows his metafiction role: Garp's narrator is asking readers to accept Garp's narrative authority in his novels, although

doing so highlights the narrative position and weakens this authority. This introspective topic reminds us that Garp's voice is the voice under the framework of another person. This person is the "novelist" of novelist Garp. Garp's own life and Garp's novels are just the "reality" created by this person.

Irving's metafiction tendency can be exemplified in most of his novels. The novel *Setting Free the Bears* concerns the two men's plan to liberate animals in the Vienna Zoo. The two characters are Graff, an Austrian college student and Siggy, an eccentric man from a second-hand motorcycle store. The novel *Setting Free the Bears* can be divided into three parts, and its core part "The Notebook" is kind of hodgepodge. It contains Siggy's observations at the zoo and some short stories drawn from his highly selective autobiography. Siggy's life is embedded in Graff. The narrator's description of the real story produces an extremely complex narrative structure and reveals how the past and present events create meaning in the interaction. This "embedded genre" is a very typical symbol of metafiction.

Irving's *The Hotel New Hampshire* created after *The World according to Garp*, is also a highly experimental work. This novel is the story of the Berrys, a peculiar New Hampshire family of a married couple, Win and Mary, and their five children, Frank, Franny, John, Lilly, and Egg. In the process of narration, a perfect world where fatherly love and maternal love, understanding, tolerance and cruelty, absurdity and loss coexist. Therefore, it is a fairy tale that denies fairy tales and questions fairy tales, showing how fairy tales explain the reality of contemporary American families in some areas, and how they can't do this in some places. This kind of introspection is also possessed by metafiction.

Even Irving's more modest novel, *The 158-Pound Marriage*, contains the metafiction technique of "story within story". However, in his 12th novel, *Last night in Twisted River* published in 2009, the central character recently made many readers question the identity of the narrator of the novel because of its strong meta-fictional nature. The narrative of this novel finally forms an end-to-end circular structure. At first reading, it was a third-person narrator telling the experience of growing up from a child to a writer. However, after reading it, readers can find that he is also conceiving a novel called "*The Last Night in Twisted River*", and the words quoted from this "novel in novel" are actually consistent with the content of "novel containing novel". So, it can be said that Irving imitates a character in his mind and uses his tone to create a novel about own aesthetic growth experience, but it uses the third-person omniscient narrative. This inference leads to another problem: if the novel is not narrated by Irving, but by the narrator, then as a part of the story, he cannot have the ability of omniscient narrator. That is, he cannot directly narrate events in which he is not present. It can be seen that the account of the development of his own philosophy of art must be "fabricated" by imagination in many cases. This kind of narration directly points to the fictional nature of novels, which is a typical feature of metafiction.

The other two metafiction features embodied in Irving's books are the "writer" characters appearing in almost every story and their evident intertextuality. Irving's concern for writing not only goes beyond the creative worries of realistic novelists in the 19th century, but also does not have the seriousness of modernism's "supremacy of art", which obviously belongs to the category of postmodernism.

The post-modernity of Irving's books is also manifested in the strong intertextuality in his works. This intertextuality is mainly reflected in the mutual guidance between Irving's different books, which blatantly declares the fictional nature of his works. The evocative phrase "madness and sadness" in *The Cider House Rules* is copied from *The World According to Garp*. Besides, the intertextuality of Irving's novels is more manifested in some plots and images shared by his different works: clever bears, circus, women raping men, amputated limbs, strong-bodied women with domineering personalities, etc., which can jump between other novels with bit of change.

V. TRAUMA THEORY BEHIND "REPETITIVE" NARRATION

The repetitive narration of the same image is also a kind of meta-fictional skills, which can be exemplified in. A *Prayer for Owen Meany*. These repetitive images finally got the meaning return at the end. Readers not only perceive the existence of repetitive narration, but also find it difficult to find the intention of repetitive narration.

Taking the image of "Broken Arm" as an example, the narrator has made five deformed repetitions: In the first chapter of the novel, when introducing the history of a small town in New Hampshire, the main scene of the novel, Willet mentioned the totem of the local Indian chief: an armless man.

The individual with "broken arm" for the second time is a pangolin specimen. Willet gave Meany a pangolin specimen when he was a child. In an accident, Willet's mother Tibby was killed by a baseball hit by Meany. They expressed their guilt and understanding for each other by exchanging their most precious items. This pangolin specimen is what Meany gave John. This is a pangolin with a broken front foot.

The third "broken arm" image appears after Tibby's death. Meany suddenly has a special liking for a dummy model used by Tibby, and this dummy model is always around, and this dummy model is also armless. In the following narration, the description of "Broken Arm" takes place in a statue of a saint. Meany vented his anger on him. The fifth "broken arm" image happened to Meany himself. In order to save Vietnam War orphans from a deranged terrorist, he asked Willet to throw his short self-high and put the ignited grenade on the high windowsill with his hand. Lest the grenade fall, Irving pushed his hands desperately to the inside of the windowsill. The grenade exploded at this time, breaking Meany's arms and killing him.

This kind of image repetition abounds in novels. This kind of image repetition through deformation repeatedly transforms some details of Meany's death like nightmares and makes them become repeated narrated images. The

significance of these images is also revealed only at the end of the novel. For example, the narrator Willet repeatedly mentioned the dunk game created by him and Meany: Meany, who is extremely short, throws the ball high and accelerates to jump to the standing Willet; Willet propped up Meany with his hand and threw it up, so that Meany could buckle the ball into the basket. This comic plot is given meaning at the end: Meany saved the child and sacrificed himself by dunking and igniting grenades with the help of Willet.

Before discussing the significance of these bizarre repetitions, it is necessary to make two points: First, John Irving himself is a fatalist. He once publicly declared in an interview that "I don't believe in accidents" (Hansen, 99), and *A Prayer for Owen Meany* can be regarded as John Irving's perception and exploration of the ultimate meaning of life. Second, John Irving is a typical determinate creator. He once said, "I always see the end before designing the beginning ... I like to design the plot, but if you don't know the end first, how can you design the plot of a novel? You can say that I write novels in reverse" (Hansen, 79-80).

Based on Freud's research on the shock bomb disease suffered by soldiers, scholars have a deeper understanding of "trauma". Carut (1996), a representative of contemporary trauma theory, once defined, "traumatic experience as the response to unexpected or extreme violence. This situation is not fully understood when it happens, but it will appear as flashes, nightmares and other repetitive phenomena after it happens" (p. 13). Meaning, that is, the final understanding of traumatic events by traumatic experiences, will "the memory clues repaired by repetitive behaviors will finally appear in consciousness" (Freud, 1950, p. 19). At the same time, this repetitive behavior is accompanied by the "repression" of traumatic events by traumatic experiences, that is, traumatic experiences will avoid recalling and describing traumatic experiences in a paradoxical way, and on the other hand, they will deform some details of trauma under the action of subconscious.

John in *A Prayer for Owen Meany* narrates the text after experiencing the death of his friend Meany's broken arm and predicting the magical and tragic coming true. That is to say, narrative behavior occurs after traumatic behavior, and it must reflect the characteristics of post-traumatic behavior in order to make readers feel true. As mentioned earlier, in the novel, the narrator Willet always makes strange deformation and repetition of the details in some traumatic experiences. Finally, under the healing effect of repetitive behaviors, he integrates these messy images and accepts the trauma with fatalistic cognition. It can be said that the most important significance of repetitive images is to increase the authenticity of the narrator and consolidate his narrative authority.

John Irving's superb artistic skills and profound understanding of human nature are revealed in this novel. In the post-traumatic narrative behavior of *A Prayer for Irving Meany*, his narrative structure, narrative voice, and inexplicable narrative repetition, all of which together, not only do not weaken but enhance the authenticity and enlightenment function of the work. John Irving has undoubtedly exemplified his superb narrative skills shown by his application of trauma theory in narrative design or the combination of literariness and society of his works.

VI. CONCLUSION

Irving's abandonment of metafiction is not a complete break. Its incompleteness leads Irving to misread Dickens, and adds metafiction techniques that Dickens himself can't agree with. Misreading contemporary meta-novelists has changed the focus of meta-novels. This behavior of "saying one thing and doing another" has gradually solidified into the unique aesthetic charm of Irving's novels. The contradiction of Dickensian novel or metafiction blends perfectly and complements each other under Irving's unwitting construction. It can be said that Irving "explored and pushed forward the boundaries of traditional novels through experiments. This attempt is to find out how malleable and adaptable traditional novels are in the face of this completely different life experience of modern life" (Harter, 1986).

Irving's firm attitude of "novels should reflect reality" is an important reason, but what is more interesting is that this behavior can also be regarded as Irving's nostalgic return to Victorian times out of discomfort with postmodern works. Irving himself has witnessed many traumatic events, both from the experience of the times and from his personal experience. Victorian novels, or Dickensian novels, are characterized by moral system prior to narration, behavior existing outside language, and certain behaviors will have predictable moral results. Irving yearns for the sense of stability brought by this novel. Postmodern novels think that reality is only constructed with language, not transcendental truth, which is in line with Irving's own traumatic experience and American history in the 20th century. Therefore, the metafiction in Irving's novels is characterized by its contemporary and post-modern epistemology, which invades its traditional and Victorian aesthetic value consciousness in an unconscious way.

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A Cartographic Analysis of Subject Status in Root SV(O) and VS(O) Orders in Algerian Arabic

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Abstract—This paper investigates word order derivation in root clauses in Algerian Arabic (AA) with a focus on preverbal and postverbal constituents. The data is collected from audio typed recordings of natural ongoing speeches of 40 Algerian informants. Four cartographic frameworks are applied: Rizzi's (1997) Split-CP system, Frascarelli and Hinterhölzl's (2007) topic typology, Kiss's (1998) contrastive-information focus dichotomy and Belletti's (2004, 2005) model of the low periphery. Empirical evidence shows that preverbal elements can have three readings: genuine subject reading, topic reading, or focus reading. Unlike Rizzi (1997) who assumes that topic is a unique category, and in line with Frascarelli and Hinterhölzl's (2007), three kinds of topics are licensed in the AA left periphery: non-recursive aboutness topic, recursive familiar topics and non-recursive contrastive topic. AA left periphery hosts only contrastive focus, and informational focus occurs in lower positions. Empirical evidence also shows that AA manifest a low IP area containing low topic and low focus. Different arguments are used to support this view: the behavior of the copula '*ka:na*', floating quantifier and the behavior of the exclusive particle '*bark*'.

Index Terms—Algerian Arabic, topics typology, contrastive focus, information focus, low Ip area

I. INTRODUCTION

Rizzi (1997) is the first researcher who has assumed that information-structural entities such as topic and focus target projections above the IP area of the clause. Since then, a long and rich line of research has addressed the question of how information structure feeds syntactic computations. This line of research is known as the cartography of information structure (Rizzi, 1997; Cinque & Rizzi, 2009). A basic idea of the cartographic program is that pragmatic factors affect the derivation and the interpretation of word orders.

The present paper investigates this idea in the context of Algerian Arabic (AA). According to the Ethnologue, which is a research program directed by hundreds of linguists around the world to describe the world's living languages, AA belongs to the Maghrabi Arabic language chain and is the de facto national language in Algeria with more than 40 million speakers (Eberhard et al., 2022). Up to now (2022), only two research papers are conducted on the complementizer system of AA: Souag (2006) and Hammoudi (2019). This proves how scarce the research on the field of AA syntax is. This paper aims not only to enrich the field of AA syntax, but also to engage data from AA in the universal debate arguing for the view that information structure affects Arabic word order derivation.

Arabic is characterized by rich word order variation (see, e.g. Bakir, 1980; Ouhalla, 1994; Mohammad, 2000; Aoun et al., 2010). While VSO word order is the prominent order in standard Arabic (Fassi Fehri, 1993; Akkal & Gonenai, 2000), SVO is the common ordering in most Arabic varieties (Ouhalla, 1991; Shlonsky, 1997). Other permutations are allowed under certain pragmatic and/or syntactic constraints. Several proposals tackle the derivation of Arabic SVO and VSO word orders (Bakir, 1980; Benmamoun, 1992, 2000b; Shlonsky, 2000; Aoun et al., 1994, 2010; Ouhalla, 1991; Fassi Fehri, 1993; Mohammed, 2000; Soltan, 2007, 2011; Lewis, 2013; Andrason, 2016; Alatawi, 2016; Alshamari, 2017; Jarrah, 2017b, 2019b; Alazzawie, 2019; Albuhayri, 2019; Alsager & Mahzari, 2021, among many others). On the other hand, no detailed proposal addresses word order in AA. This paper attempts to fill this gap by applying a cartographic analysis. Accordingly, the following sections present the four adopted cartographic approaches.

II. CARTOGRAPHIC APPROACHES

A. Rizzi's (1997) Split-CP System

Rizzi (1997) assumes that the CP, or the left periphery as he calls it, does not only encode grammatical information, but also expresses discourse-related information. He postulates a split CP map containing four-layered projections restricted by a rigid order. According to Rizzi (1997), the CP hierarchy takes the form presented in (1).

(1) [ForceP [TopP* [FocP [TopP* [FinP [IP]]]]]] (Rizzi, 1997, p. 297)

ForceP serves to mark the clause type. TopP, in Rizzi's view, is recursive. Top can have either an overt or a null phonological realization. Topicalized elements are optional and are hosted by Spec- TopP. FocP is non-recursive and could be either overt or covert. Its specifier position lodges focalized expressions and wh-expression in main clauses. Hence, they are in complementary distribution as they compete for the same syntactic position. FinP describes the inflectional properties of TP. Fin coalesces with Force into one single head, much more like traditional C constituent, in clauses with no focalized or topicalized constituents, and constructs one single head (Radford, 2009). Rizzi postulates that the movement of syntactic constituents from an IP-internal position to the left periphery of the sentence is triggered by features on functional heads "Such features have an interpretive import" (Rizzi, 1997, p. 282). Movement, as such, has interpretive effects. Rizzi (1997) claims that the number and order of his projections are universal. Frascarelli and Hinterhölzl (2007) question Rizzi's (1997) treatment of topics and provide an alternative analysis which is presented in the next section.

B. Frascarelli and Hinterhölzl's (2007) Topic Typology

Contrary to Rizzi (1997), who sees topic as a unique recursive entity, Frascarelli and Hinterhölzl (2007) argue that topics are not full. They have conducted a systematic analysis of the prosodic and interpretive properties of topics, which, consequently, result in classifying topics into three types: aboutness topics, contrastive topics, and familiar topics. Aboutness topic represents "what the sentence is about" (Reinhart, 1981). One might notice that this definition fits the notion of subject; however, Lambrecht (1994) clarifies that "even though this topic definition is derived from the traditional definition of 'subject' (p.118), the two notions 'topic' and 'subject' cannot be conflated. Topics are not necessarily grammatical subjects, and grammatical subjects are not necessarily topics". Aboutness topic is the constituent that is "newly introduced, newly changed or newly returned to" (cf. Givón, 1983, p. 8). Only one aboutness topic is permitted per sentence and it occupies the highest position in a clause. A contrastive topic, on the other hand, is a constituent that provokes alternatives and produces oppositional pairs with respect to other topics (Kuno, 1975; Büring, 1999). A sentence can have only one contrastive topic. Familiar topics are defined as 'elements which are part of the already established familiar information. They are introduced at some point of the conversation and then repeated for topic continuity or as an afterthought (Frascarelli & Hinterhölzl, 2007, p. 93). The structural positions occupied by Frascarelli and Hinterhölzl's (2007) topics with respect to focus is presented in (2) below.

(2) [aboutness topic P [Contrastive topic P [FocP [Familiar topic P [IP]]]]].

C. Belletti's (2004, 2005) Low IP Area

While Frascarelli and Hinterhölzl's (2007) topic typology can to a great extent develop our understanding of the AA left periphery, Belletti's (2004, 2005) model can provide useful explanations to the AA low IP area. Belletti (2004, 2005) proposes that the area below IP and above vP can have an internal periphery containing discourse-related positions: focus and topic. She calls this area low periphery or the IP-internal periphery, and structures it as shown in (3).

(3) [IP [Top P [FocP[Top P [vP]]]]]

Few recent studies argue that Arabic varieties have low periphery. Ouwayda and Shlonsky (2016), and Helal (2019) mention, without detailed explanation, that Standard Arabic and Lebanese Arabic, respectively, manifest a low IP area. While Jarrah and Abusalim (2021), and Alshamari and Jarrah (2022) argue extensively for the presence of low periphery in Jordanian Arabic and Najdi Arabic, respectively.

D. Contrastive-Information Focus Dichotomy (Kiss 1998)

Kiss (1998) differentiates between Contrastive focus (CF) and Information focus (IF). Contrastive focus expresses exhaustive interpretation and occupies the specifier of functional projection; whereas information focus cannot explain exhaustivity and stays in its low area, lower than TP. Also, IF cannot iterate while CF can. Kiss's (1998) conclusions are based on Hungarian and English. Standard Arabic displays a similar behavior in that a sentence can have two foci: contrastive focus and new focus. Contrastive focus appears in ex situ position, while new focus remains in situ (Moutouakil, 1989). Ouhalla (1999) agrees with Moutouakil (1989) in that CF are preposed to the left periphery while IF is in situ, as exemplified in (4).

- (4) a. RIWAAYAT-an ʔallaf-at Zaynab-u
 novel-ACC wrote-she Zaynab-NOM
 'It was a novel that Zaynab wrote.'
 b. ʔallaf-at Zaynab-u RIWAAYAT-an
 wrote-she Zaynab-NOM novel-ACC
 'Zaynab wrote a novel.' [arb] (Ouhalla 1999, p. 337)

RIWAAYAT-an in (4a) is analyzed as contrastive focus, while in (4b) it is analyzed as IF. After presenting the basic cartographic approaches that can account for information structure in AA, the following section highlights the process of data collection.

III. DATA COLLECTION

The researchers used audio typed recordings of natural ongoing speeches of 40 Algerian gender-balanced informants during period of a month with an average of one hour per day. Conversations were held between friends or family members of the first researcher herself. The topics of these conversations were mainly about family relations, sport, social media, and life in general. Informants' age ranges between 18 and 80 years. 17 informants hold a PhD degree, 12 informants were with no formal education, 11 participants hold a BA degree. Analyzing the impact of social factors e.g. gender, age, education, and the like on syntactic structure is far beyond the aim of the present paper. Data gathered from informants have been transcribed through the International Phonetic Alphabet, (IPA).

IV. THE DERIVATION OF ROOT SV(O) WORD ORDER

This section explores the derivation of SV(O). The collected data shows that the preverbal position is ambiguous between three readings: a genuine subject reading (section A), different topic readings (sections B, C, and D), and a focus reading (section E).

A. *Thetic Interpretation of SV(O)*

In this section, we examine the status of preverbal free-discourse subjects. We assume that subjects in this situation occupy Spec-TP, a position associated with a thetic interpretation, i.e. the event or the situation itself is stressed not the participants (Basilico, 1998). Thetic sentences, in AA¹, are appropriate answers to questions of the style: "What happened?", "What's up?", "What's the problem?" (G&seg, 2006), as exemplified in (5).

- (5) a. Ka:ʃ xba:rʔ
 What news?
 'What's the news?'
 b. Hiba ʃra:t roba
 Hiba bought. 3SG.F dress
 'Hiba bought a dress.'

Following Aoun et al. (2010), the canonical position of the subject *Hiba* (5b) is Spec, vP from where it is assigned a nominative case² fulfilled within Chomsky's (2000, 2001) Agree operation; the T probe agrees in ϕ feature with the C-commanded nominal goal *Hiba*. The verb, then, attaches to T via v. A-Movement motivated by the rich subject-verb agreement morphology of AA (see Vikner, 1995; Radford, 2009; Holmberg & Roberts, 2013). Verb raising in AA can be demonstrated by the fact that both the subject *Hiba* and the verb 'ʃra:t' occurs to the left of the VP adverb 'bzarba' *rapidly*, but not to its right. The verb and the subject are, therefore, outside VP, as demonstrated in (6).

- (6) a. Hiba ʃra:t roba
 Hiba bought. 3SG.F dress
 'Hiba bought a dress.'
 b. *Hiba bzarba ʃra:t roba
 Hiba quickly bought. 3SG.F dress
 'Hiba quickly bought a dress.'
 c. Hiba ʃ ra:t roba bzarba
 Hiba bought. 3SG.F dress quickly
 'Hiba bought a dress quickly.'

Subsequently, the EPP features on T triggers the movement of the subject to Spec-TP. The fact that the subject occurs to the left of the past tense copula 'kaan' that lexicalizes T in Arabic lends support to the view that a preverbal subject occupies Spec-TP in an SVO clause (Baker, 2003; Benmamoun, 2008).

That the subject in thetic situations occupies Spec-TP is not a novel idea. Rizzi and Bocci (2016) suppose that whenever the preverbal subject is felicitously used in an out of the blue "all new" context, it occupies a discourse free position, a Spec-TP position. Preverbal subjects in AA can also occupy a discourse related position in the left periphery where they have either a topic or focus reading.

B. *Familiar Topic Reading of Preverbal Constituents*

In this section, we present cases where that preverbal element occupies A'-position associated with topic reading, consider the following example (7).

- (7) ʔətʔofla fahmet ʔel.hadra
 The child understood. 3SG.F The.speech
 'The child understood the speech.'

At first glance, it seems that the definite preverbal DP ʔətʔofla is ambiguous between two readings: a topic reading (8a) or a subject reading (8b).

¹ All examples in this article are from AA, unless otherwise stated.

² In this case, the subject has an abstract case which is not morphologically realized.

- (8) a. [CP ʔətʰofla [c' [c] [TP pro [T' [T fahmet] [vP pro [v' [v fahmet] VP [V' [V fahmet] [ʔel.hadra]]]]]]]]]
 b. [CP [c' [c] [TP ʔətʰofla [T' [T fahmet] [vP ʔətʰofla [v' [v fahmet] VP [V' [V fahmet] [ʔel.hadra]]]]]]]]]

It is only through certain structural and contextual cues that we can decide which reading is more appropriate. For this purpose, let us identify the context from which (7) was extracted. It is extracted from a conversation between two friends discussing the teacher behavior with one of her students, as shown in (9).

- (9) A: l.prof qa:let le. tʰtʰofla ma. texr ʒi.ʃ hatta
 t.heli tamri:n el.ma:t
 The. Teacher said. 3SG.F to. The. child NEG. go. 3SG.F. NEG until (you)
 solve exercise the.maths
 'the teacher said to the child you will not go out until you solve the math exercise.'
 B: ʔətʰofla fahmet elhadra ma.xarjet.ʃ hatta hala:to
 DEF.child understood. 3SG.F DEF.speech. NEG. go.3SG.F.NEG until solve. 3SG.F.it
 'The child understood the speech, she did not go out until she solved it'

The preverbal subject 'ʔətʰofla' is a constituent of the already-established information background and is reintroduced in B's answer as a background element to keep the conversation on track. Elements displaying this feature are classified by Frascarelli and Hinterhölzl's (2007) as familiar topics. It cannot be analyzed as a genuine subject; this observation is supported by a variety of empirical evidence. First, the preverbal constituent can be dropped without affecting the grammaticality of the sentence as indicated in (9).

- (10) a. fahmet ʔelhadra
 understood. 3SG.F The.speech
 'understood the speech.'

So, if 'ʔətʰofla' occupies Spec.TP position, a subject position, (10) should be ungrammatical but this is not the case. Following Soltan (2007), the grammaticality of (10) can be accounted for by proposing that the Spec/TP is occupied by *pro* and 'ʔətʰofla' occupies an A'-position. Notice that in a sentence having thetic interpretation, omitting the preverbal subject renders the sentence ungrammatical because the element occupying Spec/TP is omitted, as shown below.

- (11) A: Ka:ʃ xba:r?
 What news?
 'What's the news?'
 B: *ʃra:t roba
 bought. 3SG.F dress
 'bought a dress'

A useful argument that lends support for the view that preverbal constituent can be analysed as topic is the fact that it can be separated from the verb by a PP which is itself a topic, as shown below (12):

- (12) a.Hazer fi dzayer nsa:t hka :jet Mohammad, ka:net mafʃo:la beza:f
 Hazer in Algeria forgot. 3SG.F. The. Story Mohammad, was busy too
 'Hazer in Algeria forgot the story of Mohammad, she was too busy.'

Evidence that the pp 'fi dzayer' in *Algeria* is interpreted as a topic comes from the observation that it is already mentioned in the previous discourse. Consider (13).

- (13) A: Mohammad ʃa:f Hazer fi. Lodon we wasʃa:ha
 tʃajatʃ.lo kitkoun fi dzayer.
 Mohamad saw. 3SG.M. Hazer in. Jordan and
 asked.3SG.M.her calls.3SG.F.him when will-be in Algeria.
 'Mohammad saw Hazer in Jordan, and asked her to call him when she will be in Algeria'
 B: Hazer fi dzayer nsa:t hka :jet Mohammad, ka :net mafʃo:la beza:f
 Hazer in Algeria forgot. 3SG.F. The. Story. Mohammad Was busy too.
 'Hazer in Algeria forgot the story of Mohammad, she was too busy.'

According to Frascarelli and Hinterhölzl (2007), *Hazer* and the pp 'fi dzayer' are interpreted as familiar topics, because they are already mentioned in the previous discourse. Accordingly, familiar topics are recursive in AA. As for the issue of topic referentiality, notice that in SV(O) no overt resumption is manifested in the verb. Recall that referentiality is a defining characteristic of topicality (Reinhart, 1981). Following the views of Frascarelli and Hinterhölzl (2007), Soltan(2007), and Rizzi (2018), among many others, we will assume that the preverbal element is coreferenced with a null resumptive pronominal that is located in the A-domain of the clause. Frascarelli and Hinterhölzl (2007) assume that each topic head is merged with particular topic feature. Accordingly, the preverbal subject *Hazer* is merged with [+Familiar] feature in Spec F.Top position and it acts as a probe which agrees with the goal *pro* through matching (Agree) operation where both [+Familiar] and ϕ features (singular and feminine in this case) are transmitted (copied) to the null pronoun, henceforth the familiar topic determines the referential value of the *pro*. In

(8b) we have assumed that topics in AA have a base-generated analysis rather than a movement analysis. One empirical evidence for this view comes from the syntax of *wh*-island. Data bearing on this situation are presented in (14):

- (14) a. \int ko:n tzawaʒ Ahlam?
Who. Married.3SG.M Ahlam?
'who has married Ahlam?'
b. tba: nli beli Ahlam ʒarfo \int ko:n tzawaʒ.ha
see.1s that Ahlam know.3p. who married.3SG.M.her
'I see that they know who has married Ahlam.'

Ahlam is extracted out of a *wh*-island and the sentence is still grammatical. A relation between the pronominal clitic 'ha' and the left peripheral NP Ahlam is attested, a fact that shows evident violation of *island* condition in Arabic. This violation proves that topic in AA is base-generated, a finding that is in line with Aoun et al. (2010).

Having demonstrated that AA allows topic reading for preverbal constituents, and that this topic could be a recursive familiar topic, we will see in the next two sections whether AA allows for aboutness topic and contrastive topics in preverbal positions and whether they are recursive.

C. Aboutness Topic Reading of Preverbal Constituents

Reinhart (1981) argues that in the response to a request as *tell me about X*, *X* must be interpreted as an aboutness topic. However, this test does not yield topichood in AA. This is shown in (15).

- (15) A: eħkili ʒla l.ʒeres
Tell 2S.me about the.wedding
'tell me about the wedding.'
B: fa:t mli:h
Went.3SG nice
'was nice.'

Speaker B does not introduce his answer by the constituent which is supposed to be the aboutness topic: *l.ʒeres*, but rather he introduces his answer by a null-preverbal element. Henceforth, this test fails to yield aboutness topic in AA.

'What about *X*' question is another test which is used to qualify a constituent *X* to have an aboutness topic interpretation (Stede & Mamprin, 2016).

- (16) A: jadra etʔbi:ba ntaʒak ?
What.about. the.doctor your.
'what about your doctor'
B: maqatli: wa:lo we ʒʔa:tni rendivo waxdoxar
not.said.3SG.me noting and gave.3SG.me appointment another.
'said nothing, and she gave me another appointment'

Again, B's answer is introduced by a null-preverbal element, and no linguistic constituent is used to represent the constituent which is supposed to be the aboutness topic: *etʔbi:ba ntaʒak*.

Perhaps the only working test in AA to decipher aboutness topic is 'Concerning *X*' test. According to this test if a constituent can be introduced by or paraphrased as "Concerning *X*, ...", then *X* is an aboutness topic (Stede & Mamprin, 2016). (17) shows an extraction from the audio taped conversations.

- (17) A: ħabi:t nsaqsi:k i ʔa hdarti mʒa l.xayatʔa ew θani byi:t
Like.1S ask. 1s. if speak.2s. with The.tailor. and also want. 1s
nʒo :f elmoda:l ili xajarti :h
see.1s the. model that chosen.2SG.F. it

'I would like to ask if you have spoken with the tailor and also I want to see the model that you have chosen'

- B: l.xayatʔa hdart mʒaha basah ma ʔaniteʒ belli raħ
The.tailor. spoke.1S with.her but NEG.think 1S.NEG that will
tkamalak lexjatʔa ha: ʔ simana, konsarno elmoda:l ʔarwak nabʒaθlak elfotʔo
finish.3SG the. tailoring this week, concerning the.model now send.1S.you the.picture.

'the tailor, I spoke with her, but I don't think that she will finish this week, concerning the model I will send you the picture now.'

(17) shows that 'elmoda:l' *the modal* is introduced by 'konsarno'³ *as for*, henceforth it is interpreted as an aboutness topic. Frascarelli and Hinterhdzel (2007) postulate that aboutness topic is a non-recursive phenomenon, an assumption that is supported by data from AA context as shown below (18).

- (18) a. konsarno elmoda:l l.xayatʔa ʔarwak twari:hlak
Concerning The. model The.tailor now show.3SG.F.you
'Concerning the model, the tailor will show it to you now'

³ The word *konsarno* is a French word that is adopted by Algerians. Notice that Algerians are highly influenced by French, a fact that is attributed, among many other reasons, to the French colonization of Algeria for more than 130 years. The French language has had massive impacts on the Algerian speech community. French is used in daily life conversation, media, press, administration, and higher education.

No single instance has been observed for recursive aboutness topic in AA, 'l.xayat'a' *The tailor* cannot have an aboutness topic interpretation, but rather it can be interpreted as a contrastive topic: a notion that is examined in the following section.

D. Contrastive Preverbal Topics

Contrastive Topics can be seen as constituents that display "a combined effect of topicality and focusing" (Molnár, 1998, p. 135). That is, a Contrastive Topic "is topical in the sense that it comes from a potential Topic and somewhat focal in the sense that the choice of the particular part is not known to the hearer" (Chungmin, 2003a, p. 155). An instance of a contrastive topic is given in (20) where speaker B picks out Hiba out of the other sisters, who are all known to both the speaker and the hearer.

- (20) A: Wa:f yaqra:w xwata:tak?
 What study.3P sisters.your
 'what are your sisters studying?'
 B: Hiba taqra midsin ew Sara esna tfawat elba:k
 HIBA⁴ Study.3SG.F medicine and Sara this.year will.have the. Baccalaureate
 'Hiba is studying medicine and Sara, this year, will have the Baccalaureate exam.'

Most elements occupying a position lower than contrastive topic in Algerian Arabic are more likely to be interpreted either as familiar topics or focalized elements. Consider C's interaction with the above A and B speakers.

- (21) C: Hiba elba:k zabto b 18.
 Hiba The. Baccalaureate exam pass.3SG.F.it with 18
 'Hiba passed her Baccalaureate exam with 18.'

'elba:k' *The Baccalaureate exam* is already mentioned in B's sentence and is reintroduced by the speaker C. Accordingly, it is interpreted as a familiar topic. This finding is in line with Frascarelli and Hinterhölzl (2007) who argue that familiar topics occupy a position lower than contrastive topics. As is mentioned at the start of this section, raising a set of alternatives and contrastive stress are not properties that define contrastive topics only, but they can be shared by contrastive focus too. This point and some related issues are tested in the next section.

E. Preverbal Subjects: Contrastive Focus or Information Focus?

Like standard Arabic and many other languages, focus in AA is found either in situ or in the left periphery of the clause. Informational focus in AA cannot occur in preverbal position. Wh-questions and their answers are used as tests for new information focus (Sabel, 2000; Sabel & Zeller, 2006; Buell, 2009). A felicitous answer to the question 'jko:n t'aybat alqahwa?' *who made the coffee?*, as demonstrated in (20), is VS word order.

- (22) A: jko:n t'aybat alqahwa?
 Who made. 3SG.F The. Coffee
 'who made the coffee?'
 B: t'aybatha Wiam
 made.3SG.F. it Wiam
 'made it Wiam'

SV word order is an infelicitous answer in this context, but it is accepted in a quite different context:

- (23) A: jko:n t'aybat alqahwa Wiam wala Hiba?
 Who made. 3SG.F The. Coffee Wiam or Hiba?
 'who made the coffee Wiam or Hiba?'
 B: WIAM t'aybatha mi:f Hiba.
 WIAM made.3SG.F. it not Hiba
 'WIAM made it not Hiba.'

While *Wiam* is analyzed as a new IF in (22), it is analyzed as a CF in (23) where *Wiam* stands in contrast with *Hiba*. The speaker responds with a corrective tone asserting that *Wiam* is the one who made coffee not *Hiba*. Here the function of focus is exhaustiveness which is used as exclusion mechanism, that is "the focus denotation is the only one that leads to a true proposition, or rather more generally: that the focus denotation is the logically strongest that does so" (Krifka, 2008, p. 259). Evidence that *Wiam* is assigned CF comes from the 'la + term' sentence expansion that is used in Arabic literature as a test that specifies the type of focus assigned to one of the constituents of the clause. It only occurs in sentences containing CF, not IF (Moutaouakil, 1989). This test works in AA in that the construction 'mi:f+ DP' specifies the preverbal subject as CF, see (23b) above.

Corrective situation, too, can be used as a test that specifies the nature of the focalized constituent as contrastive (Lang, 1984; Moutaouakil, 1989; Steube, 2001). This test yields CF in AA as shown below (22)

- (24) A: Hiba t'aybat alqahwa
 Hiba made.3SG.F. tThe.coffee
 'Hiba made the coffee.'
 B: WIAM t'aybat alqahwa

⁴ Throughout the article elements bearing contrastive stress will be written in capital letters.

WIAM made.3SG.F. The.coffee
 ‘WIAM made the coffee.’

At this stage, it is evident that the preverbal subject can have a CF reading and that IF is banned in preverbal position. Preverbal subjects in AA cannot have IF reading, IF only occurs in a lower position.

V. LOW IP AREA IN AA

Researchers have never examined the existence of low periphery in AA, a gap that is addressed in the present paper. We will first prove that the syntactic position is occupied by *ka:na* in T. Then, we will show that discourse related notions: topic and focus may occur lower than T. In this relation, negation provides useful insights. (25) shows that *ka:na* is sandwiched between the negative proclitic *ma* and the negative enclitic *f*.⁵

- (25) a. *maka:net f lepro:f tahdar mʕaya*
 NEG.was.NEG the.teacher speaking. 3SG.F with.me
 ‘the teacher was not speaking with me’

It is evident from (25) that the subject does not occupy Spec/Tp position, as it appears in post-*ka:n* position. Another argument that T is not too high in the structure is that it follows base-generated and left dislocated elements as shown below (26).

- (26) a. *elkaji elbareh ʔəʔofla ka:net thawas ʕli:h*
 the. copybook DEF.yesterday The.girl was searching. 3SG.F for.it
 ‘the copybook, yesterday the girl was searching for it’

Postverbal- *ka:na* constituents can have a topic reading. Following Belletti (2004, 2005) we call this type of topic a low topic: a position situated between TP and vP, wherein Spec/TP is filled with an expletive pro.

- (27) A: *Ahlam maza:let mri: ʔa*
 Ahlam still.3SG.F. sick
 ‘Ahlam is still sick.’
 B: *besaħ ʔla:f maraħetf l.əʔbi:b ʔajatʕelha fi li:l ba:f*
 But why NEG.went.3SG.F.NEG to. the. doctor called.1S.F.her at night to
nqolha nedik l. əʔbi:b maradetli:f
 say.1SG.F. her take.1SG.you to. the doctor NEG.answer.3SG.F.me. NEG
 ‘but why didn’t she go to the doctor, I called her at night to say that I will take her to the doctor, but she did not answer’
 A: *ka:net Ahlam taqra ʔlabi:ha maradetlakef*
 Was Ahlam studying. 3SG.F that.is.why NEG.answer.3SG.F.you. NEG
 ‘Ahlam was studying that is why she did not answer’

(27) shows that *Ahlam* is a familiar topic. Low familiar topics can be recursive as shown below (28).

- (28) a. *ka:net Ahlam fi l-li:l taqra*
 Was Ahlam at night studying. 3SG.F
 Ahlam, at night, was studying’.

Evidence supporting the assumption that *Ahlam* and ‘*fi-l-li:l*’ at night are interpreted as familiar topics is the fact that they are already mentioned in the previous discourse as shown above (27b).

The distribution of floating quantifiers in AA constitutes a valid argument in favor of the existence of a lower discourse related area. The researchers adopt Cinque’s (1999) universal hierarchy which shows that floating quantifiers such as ‘*tutto*’ in Italian, ‘*kolef*’ in Algerian occupy a lower position, lower than the one occupied by low adverbs. Notice that in (29), the subject occupies a low position in the clause structure, lower than the lowest Spec hosting the AA floating quantifier ‘*kolef*’.

- (29) a. *tafehmi kolef enti*
 understand. 2SG.F everything you
 ‘you understand everything.’
 b. **tafehmi enti kolef*
 understand. 2SG.F you everything
 ‘understand everything you’

Part of the evidence that AA manifest a low focus comes from the syntax of focus particles. The following section examines this notion and its syntactic behavior in AA.

The Focus particle *barek*

A particle, in general, denotes “an invariable item with grammatical function, especially one which does not readily fit into a standard classification of parts of speech” (Crystal, 2011, p. 352). A Focus particle (FP), in particular, is a particle which interacts with the focus of the sentence. It is used synonymously with a variety of other terms, the most common of which are ‘focus adverbs’, ‘focus sensitive particles’, ‘focus inducers’, and ‘scalar particles’ (Sudhoff,

⁵ Here we adopt the High-Neg Negation. The proponents of this approach are Fassi Fehri, 1993; Shlonsky, 1997; Soltan, 2006, 2011; Benmamoun et al. 2013.

2010). FPs are useful means to study the syntax to discourse relation as they relate the propositional content to the context of utterance (Fischer, 2006; Coniglio & Zegrean, 2010). FPs have long been known to establish a relation between the focused item and the other focus-relevant alternatives. This relation takes the form of one of the following three options: addition, exclusion, or scalar ordering (König, 1991; Fooken et al., 2009).

Exclusive, also called restrictive, particles are used to exclude “elements distinct from the focus from the set of elements that yield a true proposition” (Sudhoff, 2010, p. 53). That is, FPs denote an exclusive contrast in that no other candidate from a given alternative sets share a property assigned to the focus set (Kim, 2012). *Only* and *nur* are instances of exclusive FPs in English and German, respectively. *Barək* has all exclusive FP characteristics. Thus, it is considered as an AA focus particle. The following conversation (30) shows the function of *barək* in discourse. The conversation is held between a grandmother and her grandson. The grandmother was sick, and she is blaming her grandson for not calling to ask about her.

- (30) A: ra:ki tbani mli:ħa xi:r min layamat illi fa:to
 are.you look. 2SG.F fine better than The.days that passed.3PL
 ‘you look fine, better than the passing days’
 B: i:h besaħ ʔla:f maʒajtɪ:ʃ?
 Yes but why NEG.come2.SG.M.me.NEG
 ‘yes, but why you did not come to me’
 A: kont di:ma nsaqsi ʔli:k
 was always asking.1.SG about.you
 ‘I was always asking about you’
 B: ka:n Mohammad barek ysaqsi ʔlija
 Was Mohammad only ask.3.SG.M about. Me
 ‘only Mohammad was asking about me.’

The grandmother has chosen Mohammad among other alternatives (grandsons or relatives) as the only person who was asking about her. This interpretation is obtained from the use of the exclusive FP *barək*. If the grandmother’s second answer was uttered without *barək*, exclusion of other alternatives cannot be conveyed to the hearer. It is only through the use of *barək* that exclusion is asserted. *Mohammad* is uttered with a contrastive stress and is followed by a short pause before uttering *barək*. *Barək* is more likely to be analyzed as a head based on the observation that it is non-referential constituent which cannot be assigned a θ -role. These findings support the assumption that AA has a lower discourse related area.

VI. CONCLUSION

This paper presented a cartographic analysis of two root word orders in AA: SV(O) and VS(O), with a particular focus on preverbal and postverbal elements. The findings show that preverbal elements can have three different interpretations. First, it has discourse-free interpretation which is obtained inthetic situations. Second, it can have a topic interpretation: a recursive familiar topic, a non-recursive aboutness topic, or a non-recursive contrastive topic. Third, subjects can have a focus interpretation, only contrastive focus is allowed to occupy the preverbal element; information focus stays in its situ position. Regarding VS(O), this paper proved the existence of a lower periphery encoding discourse-related entities: topic and focus. Different arguments were used to support this view: the behavior of the copula ‘*ka:na*’, floating quantifier and the behavior of the exclusive particle ‘*barek*’. Future research in AA can test the workability of other cartographic models such as the model of Benincà and Poletto (2004). It can also examine the position of contrastive topic in relation to Frascarelli and Hinterhölzl’s (2007) Topic Typology. It can also study the cartography of embedded topic and focus elements.

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Code-Mixing and Second Language Acquisition on Social Media by Digital Native Indonesian Children

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Abstract—The aims of this study are to (1) explain the forms of mixed-use of L1 to L2 codes in social media posts, (2) explain the factors that cause the use of L1 to L2 mixed codes and (3) describe language mastery. This study uses a qualitative descriptive analysis method. Data in code-mixing was obtained from secondary data, namely written posts with COVID-19 content on social media, Facebook and Twitter. A mixture of L1 and L2 codes in postings on social media includes words and phrases manifested in congruent insertion, change, and lexicalisation forms. The influencing factors are divided into (1) speaker factors, such as showing off, prestige, and language skills, and (2) linguistic factors, such as popular terms, topics, modes, speech partners, time and place/location. With the emergence of various terms related to COVID-19, the mastery of a second language for digital natives, in this case, English, is increasing. Although the use of code-mixing, there are some errors in writing, sentence structure, and cohesion, digital natives can master L2 through code-mixing, including accuracy of word writing, word selection, syntactic structure, cohesion, and coherence in the sentence.

Index Terms—code-mixing, digital natives, language acquisition, social media

I. INTRODUCTION

In today's digital era, social media has become necessary for everyone, especially children aged 15-24 in Indonesia. Data from Tempo Institute (2019) stated that as many as 150 million people, or 56% of Indonesians, use social media activities such as Facebook, Twitter, Instagram, and other social media to express various desires, feelings and share information. In social media, it is not uncommon for children to use a mixed language between Indonesian as L1 and English as L2. This condition is defined as the use of code-mixing.

The COVID-19 pandemic presents a new phenomenon in the world of languages. Many previously rarely-used vocabularies have become everyday language when discussing COVID-19 (Roig-Marín, 2020). Vocabulary can be in Indonesian or English. Using English vocabulary related to COVID-19, a popular term is one of the reasons for using code-mixing to make it easier for speech partners to understand the information conveyed. The habit of code-mixing indirectly affects mastering a second language in English. Mixing codes has several implications for maintaining first or second-language vocabulary (Kiranmayi & Celta, 2010; Lu, 2014). One is that when items are presented to students through code-mixing, they will rely on existing knowledge to use new vocabulary in other syntactic functions (Kiranmayi & Celta, 2010; Spice, 2018). Code mixing is a valuable tool for learning and maintaining a second language in the early stages of learning acquisition (Spice, 2018). Code-mixing makes it easier to master second-language words than memorization (Rahimi, 2014).

Setyaningrum (2019) examines the types, forms, and factors that cause code-mixing in “This Talk Show” on Net TV. In that study, it was found that the code-mixing carried out on the TV program was a mixture of regional language codes and foreign languages by words, phrases and rephrases. Nevertheless, until now, no one has studied the second language acquisition of digital natives through code-mixing during the pandemic. *The purpose of this study is to (1) explain the forms of mixed-use of L1 to L2 codes in social media posts, (2) explain the factors causing the use of mixed L1 to L2 codes and (3) describe the mastery of second language features as a result of using mixed codes.* The present study aims to answer the following research questions:

1. What is the form of code-mixing that L1 to L2 does in postings on social media?
2. What are the factors that cause code-mixing from L1 to L2?
3. How is the second language ability after using mixed code?

II. LITERATURE REVIEW

A. Code-Mixing

Code-mixing is mixing two or more languages in a language action where one word or phrase is used (Ariffin & Husin, 2011). Code-mixing is divided into three types, namely: (1) inward code-mixing, namely the type of code-mixing that absorbs related languages, (2) exit code-mixing, namely code-mixing carried out by inserting a foreign language such as English in the use of the Indonesian language, and (3) mixed code-mixing, namely code-mixing, in which there is a mixture of regional and foreign language codes (Chaer & Agustina, 2010). In this study, the focus of the research is exit code-mixing. Code mixing can be done by words, phrases or repetition of words (Rulyandi et al., 2014). Muysken (2000) divides the code-mixing form into three forms, namely (1) insertion of words, phrases, or clauses, (2) changes in doubling or marking of words or phrases, and (3) congruent lexicalisation. According to Halim (2015), the most frequently used code-mixing is code-mixing by phrases.

The factors that cause code-mixing are generally divided into two, namely, the speaker factor and the language factor. The speaker factor can be caused by needing to master L2 better (Kustati, 2014). While linguistic factors such as limited use of codes where speakers do not understand equivalent words when using primary language, use of more popular terms, habit factors, speech partners who have the same language background, speaker mode, scientific topics, purposes of speaking, variations, third attendance speaker, and to evoke a sense of humour (Ariffin & Husin, 2011; Kiranmayi & Celta, 2010).

B. Second Language Acquisition

The second language is the language that is mastered after the first language. The acquisition of a second language is a complex learning process built by many linguistic, social, psycholinguistic, and intercultural factors (Song, 2018). The repetition process influences second language acquisition (Quick et al., 2019). Language is easily mastered by children up to 17 years of age and, after that, will gradually decline both in terms of complex syntax and easy syntax, which is usually mastered at the beginning of language acquisition (Hartshorne et al., 2018). Behaviourism theory assumes that a person after birth has nothing, so the acquisition of environmental language is significant. Thus, it is said that the environment plays an essential role in language acquisition (Purba, 2013). The language environment can be divided into formal and informal environments. Bilingual learning in class and courses only sometimes provides effective results in acquiring a second language (Kung, 2013). It is related to the competence of the teachers themselves. Research on the impact of using code-mixing on L1 and L2 was conducted by Lu (2014). This study stated that code-mixing is also popular and growing in China to meet practical and pragmatic needs. Furthermore, Spice (2018) suggests that code-mixing plays a role in facilitating the acquisition of a second language at the beginning of language development. However, advanced levels of code-mixing are not approved because it requires more input from the target language.

Various methods are integrated with digital technology that can be applied to acquire a second language for learners, including blogs (Blackmore-Squires, 2010) and social media such as Facebook (Dizon, 2016; Kelly, 2018; Safitri et al., 2017). Several principles support using Facebook, such as peer learning, student interaction, collaborative and contextual learning. There are also principles of motivation, responsibility and peers, and a learner-centred approach. The motivation to follow second language learning plays an essential role in the second language acquisition position. Motivation to participate in second language learning through the application of code-mixing plays an essential role in acquiring a second language (Kustati, 2014; Morita, 2004).

III. METHOD

This study uses a qualitative descriptive analysis method. Code mixed data were obtained from Indonesian (L1) and English (L2). Code-mixing in the elements of words, phrases, sentences, and phrases. Data tabulation is limited to code-mixing based on Muysken's opinion, which divides the mixed code form into insertion, alternation, and congruent lexicalisation. The data source of this research is secondary data originating from social media Facebook and Twitter on written posts of children with digital natives with COVID-19 content. The data obtained are written data by posts and words about various language terms during the COVID-19 pandemic as material for research analysis. When the data was traced, it was carried out from April to September 2020. Data tracing was carried out randomly by looking at their representation in tabulated data. The collected data is then inventoried and codified to determine what qualifies as data and deserves to be followed up for analysis. For checking the validity of the data, an inter-code analysis was carried out by two people who first confirmed the reliability of the exact reading comprehension. The data analysis technique used is the Miles and Huberman model, which includes data collection, data reduction, data display, and conclusion drawing/verification.

IV. RESULT

A. The Form of Using L1 to L2 Code-Mixing in Posts on Social Media

Writing status on social media, digital natives use a mix of L1 and L2 codes contained in language and phrases. Based on the data obtained, code-mixing is done by inserting words in sentences. Word insertion occurs at a sentence's beginning, middle, or end. The beginning of the sentence can be seen in the post "*insecure* bole-bole aja.." (Data 9), "*sendernya* kehilangan arah" (Data 13), "*Glamrock* dulu deh..." (Data 21). The use of mixed code form words in the

middle of a sentence as in posts “masih *intro*, nanti *reff*, *bridge*, dan *outronya* beda lagi” (Data 2), “...nambah putih+*glowing* malah..” (Data 11), “..selalu *excited* dalam menyambut bulan Juni” (Data 15), “baca hasil *research*2.. yg virus *strainnya* asal Indonesia..” (Data 17), “..belum ada foto *traveling* lagi..” (Data 18), “..boleh *cancel* tapi...buat *attempt* lari FM..” (Data 19), “mknanya meningkat *since* #Covid19” (Data 24), “Suka sama *creativenya* iklan ini” (Data 29), “Sebenarnya males *comment* di fb..” (Data 31). Meanwhile using mixed code by words at the end of sentences is not found in posts.

Apart from being by words, mixing the code can also be done by phrases. Digital natives mainly insert L2 phrases in L1 sentences in writing their posts with various existing phrases. The type of noun phrase can be seen in the post “*jenis artificial sinew*,..”(Data 5), “..penyebaran *imported case* dapat dikendalikan” (Data 6), “..nyobain *golden hournya* Jakarta..” (Data 18), “..*elite global*..” (Data 23), “*Video call* sama sodara..” (Data 27), “..*politic global*..” (Data 28). Types of adverbial phrases in posts “*so handsome*” (Data 12), “*new normal*”.., “*new moral*” (Data 8). Prepositional phrase in posts “*Next time* mungkin..” (Data 5), “Yg *on corona* jarak satu langkah” (Data 14), “after #pandemic era atau post #pandemic2020 (Data 20), “kerjaan due to Covid-19” (Data 25), “Udah *sold out* ya” (Data 30), “tetap *stay at home*” (Data 33). And gerund phrase in posts “*Running events* boleh..” (Data 19).

An insertion, alternation, and congruent lexicalisation found a more detailed description of the L1 to L2 code-mixing.

(a). Insertion Form

The insertion of words can be either single or multiple constituent insertions. Single constituent insertion means that only one *word* is inserted. The words inserted in this study consist of nouns, verbs, adjectives, and adverbs.

- hahah omg i'm sooo excited wkwk (Data 1)
- “*insecure* bole-bole aja..” (Data 9)
- “di *like* yaaa” (Data 10)
- “...nambah putih+*glowing* malah..” (Data 11)
- “..selalu *excited*..” (Data 15)
- “*Glamrock* dulu deh...” (Data 21)
- “.. *since* #Covid19” (Data 24)
- “Sebenarnya males *comment* di fb..” (Data 31)
- “..*Lockdown* aku bikin gudang..” (Data 34)
- “.., *Lockdown* gagal..”(Data 35)
- “untuk pasien *suspect* covid nambah” (Data 36)

The insertion of a single constituent of the noun is *like*. A verb such as *insecure*, *excited*, and *comment*. Adjectives such as *glowing*, *suspect*, and *lockdown*. An adverb of time is *since*.

Besides being a single word, code-mixing can be done by single constituent phrases or just one phrase. Digital natives mainly insert L2 phrases in L1 sentences in writing their posts with the following types of phrases.

- “..pada buat April mop..” (Data 4)
- “*jenis artificial sinew*,..”(Data 5)
- “..penyebaran *imported case* dapat dikendalikan” (Data 6)
- “*Running events* boleh..” (Data 19).
- “*New Normal* bareng..” (Data 22)
- “kerjaan due to Covid-19 pandemic” (Data 27)
- “*Social distancing* menghambat cita-citaku” (Data 38)
- “*Gaya hidup* new normal..” (Data 39)

The type of noun phrase can be seen in *artificial sinew*, *imported case*, *elite global*, and *video call*. The type of adverb phrase is *the new normal* and *social distancing*. The type of verb phrase is *sold out* and *stay at home*. The type of prepositional phrase is *due to Covid-19*.

In a more significant portion, the insertion of L2 in L1 is mapped by multiple constituent words and phrases side by side. Especially for the L2 word elements, which are categorised as double constituents side by side as follows:

- “Finally dapat keluar .. *suspect* (Data 40)
- “*suspect covid-19* .. full APD ..” (Data 41)
- “..boleh *cancel* tapi...buat *attempt* lari FM..” (Data 19)

The same is true for the L2 insertion data in multiple adjacent constituents. The side-by-side insertion of multiple constituent phrase elements is categorised based on the insertion of two phrases in the code mix that is performed. The data is described as follows.

- “*New Normal* atau *New Moral*???” (Data 8)
- “*Terapkan social distancing & physical distancing*” (Data 42)
- “*Mw new normal* atau *stay at home*..” (Data 49)
- “.. masuk di *new normal*...ttp *physical distancing* ...” (Data 53)
- “*Stay at home* ga ada pemasukan, *stay with you* ga ada (Data 54)

The insertion of double constituent words and phrases side by side means that in one post, there are L2 words and phrases in L1. The element of English words and phrases, which include the insertion of double constituents side by side in the following data

- “Covid19, politic global and business...” (Data 28)
 “grafiknya flat konsisten .. lakukan social distancing” (Data 42)
 “..kalau Lockdown... Sekarang di New Normal ..(Data 43)

The insertion of morphologically integrated constituents gets the insertion of words and phrases that get affixes. The data exposure is referred to as follows...jadi *video call* an aja (Data 48).

- “masih intro, nanti reff, bridge, dan outronya beda lagi” (Data 2)
 “sendernya kehilangan arah” (Data 13)
 yg virus strainnya asal Indonesia..” (Data 17)
 .. nyobain golden hournya Jakarta (Data 18)
 “Suka sama creativenya iklan ini” (Data 29)
 “Malam ini keluar result swab test nya...(Data 55)

The data obtained describes the insertion that is performed in the post using the suffixes *-an* and *-nya*. Constituent insertion uses the suffix *-an* is present in “..jadi *video call* an aja” meaning through video calls only. While insertion using the suffix can be seen in “*outronya*”, “*sendernya*”, *strainnya*, *golden hournya*, *creativenya*, and *result swab testnya*. The addition of his suffix means ownership.

(b). An Alternation Form

The form of using L1 to L2 code-mixing is also found by alternation. From the available data, the alternation is divided into marking and multiplying. L2 word elements and phrases which include tagging alteration are exemplified in the following data:

- “..make me sad, upset and mad. (Data 16)
 “.. pake thread jenis artificial sinew.. harus di split, twist or both maybe” (Data 5)

In Data 16, the adverb form, preceded by a tagging, uses the word "and" and the element of the L2 phrase, which is included in the alteration of marking. Likewise, with Data 5, there is a nominal form, namely artificial sinew, preceded by a tagging, namely the word "or".

In contrast to tagging, which is reflected in the elements of words and phrases by multiplication, there are no posts mixed with code with L2 word elements categorised as multiplication alteration. However, we found elements of English phrases that include multiple alterations.

- “..kasus impor atau imported case” (Data 44)
 “Herd immunity itu... populasi sudah kebal..” (Data 45)

Multiplication alteration is indicated by the meaning or re-explanation of the phrase used.

(c). Forms of Congruent Lexicalisation

Overview of the use of words and phrases in code-mixing events by congruent lexicalisation only in the event of code-switching in phrase elements.

- Yg on corona jarak satu langkah (Data 14)
 “FULL 3 MINUTES TO SET” (Data 12)

In the data from 14 congruent lexicalisation processes, it was found that the use of a predisposition on corona, means suffering from the corona. In Data 12, the lexicalisation process is congruent with the verbal phrase, namely “full 3 minutes to set”, which means three whole minutes to set.

Elements of English clauses that include congruent lexicalisation

- “life is never flat kalau bertemu mereka” (Data 3)
 “... bye I love netflix and youtube. Stay safe and stay at home don't forget watch youtube and netflix” (Data 46)
 “It's a normal... not new normal (Data 50)

In Data 3, there is a shifted clause, namely, *life is never flat*, which means *life is never flat*. On Data 46 which adds *bye I love netflix and youtube* which means *goodbye, I like netflix and youtube*. Even in Data 50, there is a clause *It's a normal ... not new normal*, which means *this is normal, not new normal*. The elements transferred to the congruent lexicalisation process are parallel and structurally parallel to the syntactic link between the L1 and L2 variants.

The use of code mix by sentences, which digital natives also do. These sentences can be seen in the following post.

- “hahah omg i'm sooo excited wkwk” (Data 1)
 “life is never flat kalau bertemu mereka” (Data 3)
 “I don't know... I'll make it work somehow” (Data 5)
 “It's really make me sad, upset and mad” (Data 16)
 “how are you” dan “stay healthy” (Data 24)
 “I hope God will grant my prayer. Aamiin” (Data 32)

Based on the description of the data, code-mixing by inserting words and phrases is mostly done. Code mixing is also carried out in sentences with cohesion although it is not coherent. Next is alteration and congruent lexicalisation.

B. Factors Causing the Use of L1 to L2 Code-Mixing

The results of the tabulation of data show that the mixing of L1 to L2 codes is mainly caused by the time and place the posting took place. Starting in March, the COVID-19 pandemic began to be affected Indonesia, so the more popular term is widely used in posts on social media.

Mix code using a popular language chosen to facilitate the communication process. The data is referred to as follow:

- “New Normal atau New Moral” (Data 8),
- “dilakukan after#pandemic era atau post#pandemic2020” (Data 20),
- “how are you and stay healthy” (Data 24),
- “Video call.” (Data 27),
- “..Lockdown aku bikin gudang..” (Data 34)
- “PSBB gagal, Lockdown gagal..”(Data 35)
- “untuk pasien suspect covid nambah” (Data 36)
- “..pake handsanitizer” (Data 37)
- “Social distancing menghambat cita-citaku” (Data 38)
- “Terapkan social distancing & physical distancing” (Data 42)
- “Ancaman terbesar adalah kasus impor atau imported case” (Data 44)
- “Herd immunity itu... populasi sudah kebal,..” (Data 45)
- “Malam ini keluar result swab test nya...(Data 55)

The tabulation of popular terms from the data from L1 is presented in the following table:

TABLE 1
TABULATE POPULAR TERMS

No.	Popular Terms L2	Translate popular terms in L1
1	New normal	Normal baru
2	Social distancing	Jaga jarak
3	Physical distancing	Pembatasan fisik
4	Lockdown	Penutupan
5	Swab test	Tesusab
6	Rapid test	Tes cepat
7	Suspect	Terduga
8	Handsanitizer	Pensanitasi tangan
9	Herd immunity	Kekebalan kelompok
10	Imported case	Kasus import

The show-off factor is also many reasons for using code mix, for example, “It’s really make me sad, upset and mad...” (Data 16), “..#thefrakarsas bisa ..We always learn something” (Data 26), “..Covid-19 segera berakhir I hope God will grant my prayer.” (Data 32). The assessment of the show-off factor of a speech is very likely to be subjective. The objective indicator is that the types of speech L2 on that data are performative speeches standard in L1. The choice of the prevalence of using L2 in the choice of L1, which is more prevalent, shows the speaker's egoism.

Topic factors where because the posts being traced discuss the topic of COVID-19, the status owner uses much code-mixing according to existing COVID-19 topics, for example, “..imported case dapat dikendalikan..”, “New Normal atau New Moral”, “..elite global..”, “Covid19, politic global and business..”.

Language limitations also cause the use of mixed codes. It can be seen in several posts such as “New Normal atau New Moral”. The word New Normal is an L2 word that refers to a relatively new concept, so even though there is a meaning in L1, the language limitations of the new concept cause code-mixing. Another word L2 in data “Insecure boleh-boleh aja..”. The word Insecure (L2) in L1 means “conditions of insecurity or inconvenience, do not have synonymous equivalents in one special word with the same meaning in L1 other than the possibility that the word itself will become a standard loanword. The language limitation factor is also shown in the use of certain field terms/terminology such as the noun contained in “Ingat 3T (Trace, Test, Treat)..” and “test positivity rate”, these two examples are terms that are widely used in the medical field.

The mode factor also significantly encourages code-mixing. The mode in this context is the use of L2 into L1, which aims to emphasise and reinforce the information the speaker wants to convey, for example,

- “2020 dimana manusia tersesat karna digiring oleh sistem yang zalim (WHO) elite global, dibantu oleh media untuk menggiring manusia ketempat pejalagan. Wake up people. (Data 23)
- “...#thefrakarsasbisadansholatidulfitribersama. We always learn something.” (Data 26)
- “Ya Tuhan setiap hari kuberdoa... I hope God will grant my prayer. Aamin.” (Data 32)
- “Tadi liat vlog .. And somehow I miss the good day when I can breath without wearing a mask in front of my nose. (Data 58).

Based on the four data presented, the mode factor shows that the use of L2 language partly represents the main idea of the whole speech. Hence, mixing foreign language codes aims to emphasise and clarify all information.

Apart from these factors, the speech partner factor also affects the occurrence of code-mixing, such as the following conversation Data 56:

- X: ... Laporkanlah test positivity rate,
- Y: Couldn't agree more, ..

X: So that way, genjot lagi jumlah tes kita. Ingat 3T (Trace, Test, Treat).

Based on the conversation, the two speakers responded by inserting a conjunction and a noun in L2 to enhance the interconnection of information and otherwise prevent information distortion.

There are also time and place factors, defined as conditions and situations that affect the communication process. So, in this context, the social media channels used are considered a unit of observation representing the condition and situation factors. The data shows that code-mixed speech that spreads from Facebook's social media tends to be characterised by words and phrases such as "Baju dan Masker yang matching in The New Normal" and "Aku bosan online learning". Meanwhile, data from social media Twitter tends to be more diverse, especially the use of mixed code sentences such as "Alhamdulillah... walaupun di tengah #covid19... We always learn something" and "Ya Tuhan setiap hari kuberdoa... I hope God will grant my prayer." This shows that certain types of social media have contributed to code-mixing representing environmental factors. The impetus of the images and the speaker's perceptions of specific characteristics of social media contribute to shaping code-mixing behaviour.

The factor of time and place, or rather the use of social media and IT, has driven various forms and increased the intensity of code-mixing. Data analysis from other IT channels, namely online learning channels, shows a high intensity of code-mixing behaviour among digital natives. For example, "Guys, tolong.., cara upload tugas.." and "Jadwal video conference...via Zoom meeting". It shows the use of L2 words and phrases, some other words whose usage intensity is relatively high are "login", "submit", "download", "e-learning", "virtual class", etc. Using multiple IT channels has encouraged the acquisition of L2, which in turn causes code-mixing behaviour among digital natives.

Another critical factor is the speaker's factor. The primary dimension of this factor is L2 language competence. The relevant data that shows this factor's evidence is shown by analysing the intensity of the code-mixing behaviour of one of the respondents. During the observation period from March 13 to April 13 2020, there were 26 posts, with 20 containing code-mixed elements. From this respondent's data, at least about 77% of their posts contain mixed codes with various forms. This percentage represents the relatively high intensity of code-mixing. This data also concluded that speakers of mixed codes with good L2 language competence tended to perform high code-mixed repetitions in their speech.

C. Mastery of L2 as a Result of Using Code Mix

Mastery of language is reflected in code-mixing by digital natives of children in Indonesia. Mastery of word writing accuracy is illustrated in the following data.

"It's really make me sad, upset and mad..." (Data 15)

In this data, the writing of words that experienced code-mixing, *"It's really make me sad, upset and mad."* follows the rules of writing L2. As with capital letters at the beginning of the sentence, that is appropriate. The use of single quotation marks in the word It is is an abbreviation of the word "It is" following the rules for writing acronyms in L2. However, for Data 16, there is a lack of punctuation marks, especially commas after the word upset. So, the sentence is correct and does not experience punctuation errors based on the sentence above, namely: *"It's make me sad, upset, and mad."*

Mastery of L2 in the linguistic component of the broad scale is also seen in Data 17, which shows the right choice of words, syntactic structures, and meaning constructs in sentences. The data is referred to as follows:

"Sebelumnya selalu *excited* dalam menyambut bulan Juni ..." (Data 17)

In Data 17, the L2 code was mixed with the word "excited" in the L1 sentence in Indonesian. Analysis of the orthographic review of the word writing component can be said to be correct. Likewise, choosing "excited", which means "excited", can build the correct meaning in a series of sentences. Mix the code with the word "excited", referring to the speaker or, in this case, the owner of a social media account. The code mix is also a choice of adjectives believed by speakers to be a driving force in living life. The sentence in the post still refers to the syntactic structure of L1. Thus, the use of mixed code in these posts can be said to be good at using words in sentences.

The use of mixed codes by words and phrases in a sentence shows the ability of language users to insert single, side-by-side constituents and morphologically integrated constituents. The inserted words consist of nouns, verbs, adjectives, and adverbs. Besides being by words, using single or double constituent phrases is also found side by side. It means that there are L2 words and phrases in one post in L1. Likewise, the mastery of the morphologically integrated insertion feature mainly uses the suffix -an and -nya. The understanding in actualising the alteration includes marking words and phrases with nominal forms. Likewise, mixed codes are categorised under congruent lexicalisation by phrases and words.

Although it uses mixed code in the linguistic component at the paragraph level, it remains cohesive with the following sentence.

"*FULL 3 MINUTES TO SET #belajardirumah* beneran *pake pomade dong!!! so handsome eh ma boi*" (Data 12)

Phrases coded the post: "full 3 minutes to set" and "so handsome eh ma boi". The writing in the first sentence does not have a subject even though the meaning has cohesion with the following sentence. The second phrase also has cohesion with the previous sentence, but there is an error in writing "ma boi", which should be "my boy". The errors in writing words in these posts can be caused by a lack of knowledge and wanting to make the post look more slang. Also, the consequences of using a variety of media languages and incoherence are due to the variety of languages used. Likewise, with the previous Data 16, the placement of the word is at the beginning of the sentence, causing structural

errors. It is as a pronoun parsed before an explanatory sentence. As a result, the sentence in the post is not cohesive but still builds a coherent meaning with the following sentence. Coherence can be observed in the meanings of other sentences that connect the first sentence in the post based on context. The context in question is the Indonesian people who do not comply with preventing Covid 19.

From all tabulated data, several things need to be linguistically consistent with orthographic rules, such as the use of punctuation marks and writing letters in L1 and L2. The use of various languages on social media is often ignored or meaningless. The data that has been described shows that digital natives in their posts still make some mistakes. However, it can be argued that digital natives of children in Indonesia have mastered several language components. These components include word writing, spelling, and punctuation. In general, it can be said that social media positively impacts the acquisition of a second language for digital native children.

Mastery of language can also be viewed as the mastery of persuasion skills. Some code-mixed data in this study were analysed as persuasive sentences. Variations in the use of L2 in mixing persuasive sentence codes are by words/phrases complementing the entire persuasive sentence in L1 but by whole sentences L2 plus L1 as a compliment which can be nouns, phrases, or clauses. Examples of L2 form words/phrases on "... Ingat 3T (*Trace, Test, Treat*)."

Examples of full-sentence forms L2 on "*Stay at home and you can stay alive, percaya gue deh*".

V. DISCUSSION

A. *The Form of Using Mixed Codes L1 and L2 in Posting on Social Media*

Based on the description above, it is stated that code-mixing is most used by inserting both words and. Next is the alteration form and congruent lexicalisation. The results showed that the form of code-mixing used in posting on social media was almost balanced between the types of words and phrases while by sentences, it was still lacking, but it has been done. It is in line with research by Halim (2015), who found that code-mixing is most often used at the level of phrase form. The same results were also obtained by (Purba & Suyadi, 2018) found that when mixing Indonesian and English codes, the most often done is inserting English words or phrases into Indonesian sentences. This insertion is undoubtedly inseparable from mastery of a second language.

The words or phrases often used in this study are terms related to COVID-19. It is in line with the findings of Okavia & Hayati (2020) that various English terms are widely used during a pandemic to communicate the problem of COVID-19. Language develops according to situations and conditions. This term aims to discuss the topic of COVID-19 because it is a popular term. The community, especially the digital native's generation, uses these terms in everyday conversation, for example, the new normal, lockdown, social distancing, physical distancing, and other words. The increased frequency of these words adds new vocabulary to its users. Previously, vocabulary related to COVID-19 was rarely used, especially on social media, but now it is used very often (Roig-Marín, 2020). Starting from just a word or phrase but with an increase in the intensity of using code-mixing with the term COVID-19 on social media to compile clauses or similar phrases such as stay at home and stay with me, new normal and new moral. The repetition process and environmental influences, such as exposure to language in the media influence second language acquisition (Purba, 2013; Quick et al., 2019). In this case, digital natives have understood the use of several words and phrases through the topic of COVID-19. Thus, indirectly the COVID-19 pandemic has increased the acquisition of a second language even though its use is still limited to mixing codes with words and phrases.

B. *Factors Causing the Use of L1 to L2 Code-Mixing*

The results showed several factors motivated digital native children to mix codes, including popular terms, showing off, prestige, discussing specific topics, and language limitations. Code-mixing is a popular term that goes along with covering a specific topic. It is because the topic being searched for is related to COVID-19. The popular term most often used is new normal. This study's results align with Purba and Suyadi (2018), which suggest several factors that cause someone to mix code because they are talking about a specific topic. The issue of COVID-19 is an event that gets significant attention from the community at large. This ethic causes a high awareness of all the dynamics related to the COVID-19 issue. Words/phrases used rarely before became popular because they were used to discuss COVID-19 (Roig-Marín, 2020).

On the other hand, the issue of COVID-19 with various "renewal" conditions introduces a new concept. These concepts led to new popular terms, where many of these terms use L2 (Okavia & Hayati, 2020). This research shows that the issue of COVID-19 is becoming a "tool" that encourages the acquisition of new popular terms for digital natives.

Next is the factor of showing off and prestige; this factor is related to the desire of children to demonstrate their ability to use English. English will add to individual pride, where people will be interested in their posts, and their self-esteem will increase. It is in line with research by Kurniawan (2016), which states that increasing one's pride is one of the factors that cause children to use code-mixing in their posts.

Word limitations are also a factor causing code mixing in digital native children's posts. The emergence of new concepts in the L2 language caused code-mixing to occur. The lack of synonyms for the word L2 into L1 causes the necessity to use L2, which has consequences for implementing code-mixing (Shanmugalingam et al., 2018).

The mode factor contributes to the use of code mixes. The mode in this context is the use of L2 into L1, which aims to emphasise and reinforce the information the speaker wants to convey. The mode factor shows that the use of L2 lies

in part representing the entire speech's main idea. Thus, code-mixing is a speech mode used for information affirmation and affirmation (Trilipita, 2016).

Code-mixing behaviour by early speakers considers the character of the interlocutor. If the speech partner has a ready level of L2 language skills, code-mixing behaviour is also a response to support communication between speakers and speech partners (Kongkerd, 2015). Thus, code-mixing can be interpreted as an effort to accommodate the character of the speech partner, minimizing barriers and distortion of information in communicating.

The time and place factors are defined as environmental factors and conditions that affect the language process. In this study, these factors are more closely related to the influence factors of IT and social media channels on code-mixed communication. Through various IT channels, including social media, indigenous children get a new supportive environment to support their acquisition of the L2 language. The indicator is that some upturned vocabulary and phrases are slowly becoming standard, including submit, login, virtual class, and others, which emerge from new cultural activities resulting from the perceptions of native digital children with a digital environment.

The speaker's factor is also why the level of competency in L2 language and habits affects the tendency to code in various forms and intensities (Sutrisno & Ariesta, 2019). In a multilingual society, mastery of various languages is a necessity.

C. Mastery of L2 as A Result of Using Code Mix

There are several errors due to the use of code-mixing in writing, such as structure, cohesion between words and sentences. However, the results of this study provide an overview of the acquisition of a second language through social media in general, which has a positive impact. It is in line with Dizon (2016), which suggests that compared to writing on paper, social media, especially Facebook, is more effective in helping students write fluently using a second language. Kelly (2018) stated that Facebook could support language acquisition, especially grammar and lexical knowledge. Someone who still needs to improve in mastering the second language can get and memorise many words from posts and conversations on social media (Kongkerd, 2015). Some principles that support using Facebook include peer learning, student involvement, collaborative and contextual learning. There are also principles of motivation, self and peer assessment, and a learner-centred approach. The motivation to follow second language learning plays a vital role in successfully acquiring a second language (Morita, 2004).

IT channels are a conducive learning environment for language learning for children, in this case, including social media. A conducive IT channel provides a new learning space for digital native children to develop their language skills. Digital interaction with an unlimited probability allows digital native children to get a rich language experience. Mixing the code itself is one of many types of learning experiences.

The main characteristic of digital native children's language learning process through digital interaction is its naturalness. Digital interactions will encourage children to be receptive to producing multilingual speech unconsciously. Learning children will likely occur in a bilingual manner with a communicative approach. The acquisition of the first and second languages is very different; the first language is obtained unconsciously through spoken input, while the second language combines conscious and written input (Maharani & Astuti, 2018).

Starting from Data 12, it is known that there is a habit of changing the writing of words that are already known to be stylish or look cool. The error is expressed that one of the reasons someone mixes the code is to make it look more relaxed, even though the writing should be more varied. The habit of writing in this style impacts readers' understanding, especially those just learning a second language. In addition, improper writing habits can impact when users write English in an official context because it can be considered incompetent (Kongkerd, 2015). Sutrisno and Ariesta (2019) explain that social media is a new way to learn more foreign languages. Using of code-mixing by influencers on Instagram is proven to make followers interested and motivated to hone their English and become a part of practising English for followers through social media. However, it is undeniable that everyone can express their opinion on social media even though the language is informal.

VI. CONCLUSION

The use of mixed L1 and L2 codes in social media posts includes words and phrases embodied by insertion, alteration, and congruent lexicalisation. Of the various forms of code-mixing usage, the insertion of words and phrases is most often used in digital natives children's posts by inserting words and phrases related to the term COVID-19. The factors that influence it are divided into 2, namely (1) speaker factors such as showing off and prestige, language skills, and (2) linguistic factors such as popular terms, topics, modes, speech partners, time, and place/location.

With the emergence of various terms related to COVID-19, acquiring a second language for children with digital natives, in this case, English has increased. Through code-mixing, digital natives are already good in terms of writing accuracy, word choice, syntactic structure, cohesion, coherence, and meaning construction in L2 sentences. However, in code-mixing, there are some errors such as writing, sentence structure, coherence between words and sentences, and mastery of L2 native digital language.

VII. PEDAGOGICAL IMPLICATION

The results of this study provide an overview of second language acquisition through social media has a positive impact. An analysis of the types of errors of learners in using a second language can be an input for teachers in terms of teaching content which will be emphasised so that the second language skills of learners are getting better.

The increase in second language acquisition resulting from code-mixing has implications for second language learning, which requires using code-mixing. Analysis of the types of errors of students in using a second language can be input for teachers in terms of teaching content which will be emphasised so that students' second language skills are getting better.

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Manipulation of Female Stereotypes in Chinese Translations of Fragrance Product Descriptions

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Abstract—Although most research examines female stereotypes in advertising, few studies focus on translating female stereotypes in advertising texts from English into Chinese. This study explores how female stereotypes are recognized in fragrance product descriptions and how they are manipulated in Chinese translations. Twelve fragrance brands with 136 product descriptions were selected, and the qualitative analysis software ATLAS.ti was used for data analysis. This research recognized female stereotypes by examining communal and agentic traits. Results indicate that the female portrayals in the source and target texts present a positive trend but are stereotypical in different aspects. Female stereotypes in the Chinese translations are overwhelmingly indicated by communal traits but surprisingly by fewer sex-related traits. Manipulative strategies account for 70% of the strategy used to render female stereotypes. These manipulative strategies include gender omission, gender addition, gender reversal, gender permutation, and gender explicitation. Cross-cultural differences could partly explain the choice of manipulative strategies. The findings ascertain translation as manipulation in rendering female stereotypes in fragrance descriptions. It may provide references for translation practitioners in their future translation practice.

Index Terms—female stereotype, fragrance product description, manipulation, manipulative strategy, transcreation, translation

I. INTRODUCTION

“Forget his or hers. Scent beyond gender—an idea started with CK One in the 90s—is shaking up the perfume industry” (Fetto, February 19, 2020).

This quotation from the British daily newspaper *The Guardian* describes a revolution in the fragrance industry to dismantle gender stereotypes by launching unisex fragrances. Since the inception of fragrance as a commercial product, fragrance has been classified as masculine and feminine (Taylor, 2021). Yet, according to the industry website (Brown, 2017), unisex fragrances outperformed women’s fragrances in 2016 for the first time, and fragrances may be the first beauty product to be genderless. Nevertheless, some questions may arise: Are female fragrance product descriptions verbally portrayed with stereotypically feminine traits? Will female stereotypes in fragrance advertising in different cultures follow the same gender-neutral trend? How do translators¹ manipulate female stereotypes when they are translating?

Stereotypes involve restricting a person’s identity to a few traits, overstating and oversimplifying them to the extent that any further reduction or development is virtually impossible (Antoniou & Akrivos, 2020). Thus, gender stereotypes refer to the reduction of men and women to a few traits that differentiate men from women. For example, women are often stereotyped as emotional and gentle, while men are believed to be strong and assertive. Eisend et al. (2019) state that gender stereotypes in advertising are both helpful and harmful. They are helpful since they help advertisers immediately appeal to the audience. They are harmful because they may limit people’s life opportunities, resulting in gender inequality. Researchers have demonstrated that female stereotypes in advertising are detrimental to women’s self-esteem (Åkestam, 2017; Pounders, 2018) and career opportunities (Stover & Ibroscheva, 2020).

Recognizing female stereotypes is difficult for translators since gender stereotypes are usually not self-evident in adverts, not even for advertising regulators (Antoniou & Akrivos, 2020). Nevertheless, various indicators have been examined to determine gender stereotypes in translation studies. Regarding the translation of literary works, scholars have centered on narrators’ naming and addressing (Wang et al., 2019) and linguistic choices of female portrayals

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¹ Translators in the transcreation practice are not only traditional translators but collaborative teamwork members. As Nardi (2012) argued, transcreation challenges the widely accepted concept of authorship.

(Zeven & Dorst, 2020). As for the translation of non-literary texts, De Marco (2016) studied offensive words to women in the dubbing and subtitling of films.

In addition to the above indicators, gender-related traits displayed in texts also signify gender stereotypes. Gender-related traits in this context refer to distinctive personal qualities or attributes of men and women. For instance, Evans and Davies (2000) investigated male representation in school textbooks by examining male-related traits based on Bem Sex Role Inventory (BSRI). Similarly, Vera (2012) analyzed gender portrayals in the dubbing of animated films according to the BSRI.

To update the framework to evaluate gender stereotypes, Hentschel et al. (2019) categorize gender-related traits in past investigations into communal and agentic traits to examine gender stereotypes. As Abele and Wojciszke (2014) state, being agentic refers to traits related to masculinity or instrumentality that stress achieving goals and tasks, such as being competent, assertive, and decisive. Being communal denotes traits relate to femininity or communion that stress maintaining relationships and societal roles, such as being helpful, warm, and sincere.

In addition, the sex-related traits indicated by sexual appeal also suggest female stereotyping. It is because the emphasis on sexual attraction suggests female sexualization, which suppresses gender norms and is potentially a harmful stereotyping in advertising (American Psychological Association [APA], 2007). As APA (2007) argues, the sexualization of females is more frequent than males in advertising. Thus, it is justified that sex-related traits are categorized under communal traits to indicate female stereotyping.

The current study focuses on recognizing female stereotypes by identifying communal and agentic traits in fragrance product descriptions. A product description is a verbal advertising text that describes product information on corporate websites. It is an essential source of information about products before customers make immediate purchase decisions (Kelly-Holmes, 2019). The main reason for choosing fragrance product descriptions is that, on the one hand, advertisers verbally depict ideal female images in these texts, where female stereotyping may occur. Advertisers and marketers frequently use female stereotyping to a great extent for persuasive results (Mont  , 2019). It is particularly true for luxury beauty products, including fragrances. Such liquid products with smells are indescribable since perfume's scents are intangible when the olfactory system directly connects to people's emotional center (Emsenhuber, 2009). Thus, these female product descriptions may rely on female stereotyping to attract the target audience's attention.

On the other hand, there is an abundance of trait descriptions in fragrance product descriptions, which provides a fertile ground to explore the relationships between female stereotypes and translation. Advertisers usually describe fragrances indirectly to appeal to their intended consumers (Cook, 2001; Nem  okov   et al., 2021). By extension, rhetorical devices such as puns and metaphors are commonly used to describe the intangible aroma. For instance, lexical items and phrases such as 'manly,' 'strong,' and 'voluptuous' were employed to describe fragrance ingredients and the person who might use the advertised fragrance. The primary goal of modern advertising is to achieve the notion of 'fusion,' that is, to "imbue the characterless product with desirable qualities" (Cook, 2001, p. 108). Nem  okov   et al. (2021) demonstrate that the use of metaphorical means is to portray an ideal experience or desirable images of wearers, including stereotypical female portrayals. Similarly, Kaur et al. (2013) state that using positive adjectives in beauty advertising provokes the audience's fantasies, dreams, and desires to be ideal. Therefore, advertisers may heavily rely on trait-denoting words and phrases to describe stereotypical images of wearers in fragrance product descriptions.

Other than the demand for disclosing female stereotypes, the translation of female stereotypes is worthy of investigation. On the one hand, gender stereotypes may be transmitted into the target culture through translation (Mont  , 2019). On the other hand, as Duk  te (2007) argues, translating such vocative texts as adverts is inherently manipulative since translating these texts is to meet the target receivers' requirements and expectations. A recent study on English-language fragrance descriptions (Nem  okov   et al., 2021) demonstrated that female stereotypes were generally suppressed, whereas male stereotypes were still present. Further, male stereotypes in fragrance product descriptions have been identified and translated into Chinese (Zhu et al., 2021). However, it remains unknown whether female stereotypes in fragrance product descriptions are imported or manipulated through translation from English (limited to the US websites) into Chinese (limited to mainland China websites). Specifically, it needs scholars' attention to see how female stereotypes are manipulated. Consequently, the present research attempts to answer the two research questions below:

1. To what extent are fragrance product descriptions portrayed verbally with female stereotypes in English and Chinese equivalents?
2. How are female stereotypes in fragrance product descriptions manipulated from the source text (ST) to the target text (TT)?

II. THEORETICAL FRAMEWORK

A. Translation and Transcreation

Transcreation has been the first concern regarding advertising translation in recent years. The difference between transcreation and translation has aroused hot debates among translation researchers. Some scholars (e.g., C. Pedersen, 2015) held that the concept of transcreation differs from translation in creating new content, although translation has

broadened its scope because of the increasingly globalized world. Another group of scholars (e.g., Gaballo, 2012) proposed that the difference between the two concepts lies in whether the TT is culturally relevant and fit for purpose.

Despite the different opinions held by scholars, differentiating transcreation from translation is not the focus of the present study. The translation practice in the workplace is more complex since some companies choose translation services while others choose transcreation for multiple reasons, such as budgets. As Jones (2021) states, translation and transcreation may also overlap in the TT. Accordingly, the perception of the difference between translation and transcreation may help language service providers and receivers choose an appropriate service before and during the translation. Nevertheless, when it comes to the final product of translation in the current study, it is more practical to examine the shared focus of translation and transcreation since not all fragrance companies choose the same translation service.

The shared focus of translation and transcreation derives from the ‘optional shifts’ in translation. Optional shifts refer to translation shifts “that are not necessary but made by translators to achieve the intended effects” (Pérez, 2007; as cited in Ho, 2020, p. 2). Ho (2020) argued that creation in the transcreation of persuasion in marketing texts involves optional shifts that are deemed to be manipulative strategies. When the concept of ‘optional shift’ was extended to the translation and transcreation of advertising texts, optional shifts or manipulative strategies were determined to examine the manipulation of female stereotypes, as further discussed in the following section.

B. Manipulation in Translation Studies

The notion of manipulation in translation studies is often related to the Manipulation School. The representative scholars are Theo Hermans, Gideon Toury, and André Lefevere, among others. They viewed translation as rewriting or manipulation due to different norms and constraints across languages and cultures. A clearer definition of manipulation in translation studies is put forward by Dukāte (2007) that manipulation refers to translators’ “handling of a text which results in the adaptation of the text for the Target Audience, considering the cultural, ideological, linguistic and literary differences between the cultures in contact” (p. 79). It can be seen from the definition that manipulation in translation studies has not any negative connotations that manipulation itself may contain. Dukāte continued to argue that manipulation is manifested by translation shifts or strategies, and not all strategies are deemed manipulative but only those chosen for cultural and ideological reasons.

Previous scholars have proposed several taxonomies of translation strategies regarding cultural and ideological factors (Katan, 2004; Pedersen, 2011; Karoubi, 2013). Katan (2004) identified categories of translation strategies, including generalization, deletion, and distortion. However, Katan’s model was criticized for using few categories to explain too much (Pedersen, 2011). Pedersen (2011) expanded the category of strategies to include substitution, specification, direct translation, and retention. Most importantly, J. Pedersen classified strategies into marked and minimum interventional strategies. Although J. Pedersen’s taxonomy was based on semantic operations and empirical studies, it may not describe the specificities of translating gender stereotypes in advertising texts since it is specific for rendering cultural elements (in subtitles).

The above two taxonomies are not appropriate to apply in the translation of gender compared with Karoubi’s (2013) taxonomy. Karoubi (2013) usefully classified strategies for translating gender into two types based on empirical analysis: (1) challenging gender; and (2) preserving gender. The categories of challenging gender include gender reversal, gender amplification and mitigation, gender omission, gender explicitation, and gender implicitation; the category of preserving gender covers gender preservation. With broad yet economic categories, Karoubi’s taxonomy was extended to analyzing female stereotypes in the current study.

Since Karoubi (2013) argues that the category of challenging gender covers manipulative (dynamic) strategies while the category of preserving gender includes non-manipulative strategies, the present research followed this line and categorized strategies employed to render female stereotypes into manipulative and non-manipulative strategies. Like the definition of manipulation in translation studies mentioned above, manipulative strategies have no negative connotations in this context.

III. RESEARCH METHOD

This research aimed to examine female stereotypes in advertising texts and the manipulative strategies involved in rendering the female stereotypes. It is an exploratory and descriptive study from the perspective of Descriptive Translation Studies (DTS) (Toury, 2012). As Toury (2012, pp. 31-34; see also Mansor, 2021) states, three stages are included for methodologically performed descriptive studies, as follows: (1) Situating a specific text within the target culture system to identify its significant and/or acceptable aspects. (2) Comparing ST-TT coupled pairs by mapping a specific ST into TT. Specifically, the segments of significance in the ST and TT are identified and compared to establish a target-source relationship. (3) Explaining the translation process by discovering underlying principles.

The study conducted a descriptive data analysis of ST-TT pairs. English is the source language because multinational corporations are said to be competent and most frequently use English to transmit their advertising messages (Ho, 2019). The selected ST was compared to the TT to establish relationships and determine the employed manipulative strategies.

A. Data Collection

The study adopted a purposive sampling strategy. The inclusion/exclusion criteria for data collection were justified based on the research questions. The research chose the fragrance list in Ranker Community (<https://www.ranker.com>) with 77 brands from June to September 2021 since it is a reliable platform for ranking global fragrance brands. The exclusion criteria were the following: (1) brands that did not present fragrance product descriptions; (2) brands that did not commercially categorize perfume into male and female ones; (3) brands that did not have a website in the US and/or mainland China.

The inclusion criteria were brands that include product descriptions with lexical items and phrases such as ‘confident,’ ‘gentle,’ ‘bold,’ and ‘sexy’ and their derivations and synonyms. These words and phrases were selected based on the assumption that they are used to indicate the women who wear the fragrance, as discussed earlier. The rationale behind the emphasis on communal and agentic traits is that they are the common measures of gender stereotypes (Hentschel et al., 2019), and the nature of the study is to recognize female stereotypes in the texts.

Since not all fragrance products were introduced and advertised on the mainland China websites, the present study chose the same international fragrance products by the same producer advertised on the US and mainland China websites. It selected 12 international fragrance brands with 136 fragrance product descriptions in English and Chinese from the websites of fragrance brands, such as Chanel, Christian Dior, and Dolce & Gabbana. All the chosen descriptions were screen captured from websites in PNG format and stored in ATLAS.ti.

B. Data Analysis

Qualitative content analysis was used to discern female stereotyping in the ST and TT. The collected data were analyzed using ATLAS.ti. The current research used Hentschel et al.’s (2019) summary of communal and agentic traits in past investigations to recognize female stereotypes, as mentioned earlier. It comprised agentic and communal traits: eleven agentic traits, such as ‘assertive,’ ‘bold,’ and ‘vigorous,’ and eleven communal traits, such as ‘affectionate,’ ‘emotional,’ and ‘warm.’ This study determined working definitions for these traits by referring to the dictionary (Merriam-Webster, n.d.) to identify specific traits. The literature has been used to confirm the connotative meaning of these traits. For instance, Qian (2007) relates words such as ‘voluptuous’ to sex when analyzing fragrance product descriptions. Likewise, Payne (2020) associates the fantasy narratives about perfume with sex and romance. Table 1 below presents the definition of agentic and communal traits used in the product descriptions.

TABLE 1
DEFINITION OF SPECIFIC TRAITS USED IN FRAGRANCE PRODUCT DESCRIPTIONS

Traits	Definition
<i>Communal traits</i>	
Affectionate	Feeling or showing affection or love
Cheerful	Full of good spirits
Emotional	Dominated by or prone to emotion
Generous	Liberal in sharing with others
Gentle	Showing a mild or soft temperament
Likable	Having qualities that bring about favorable regard
Modest	Not showing or feeling great or excessive pride
Sexy	Relating to or associated with sex topics
Sincere	Free from pretense or deceit
Tender	Soft or delicate in substance
Warm	Feeling or having heat to an adequate degree
<i>Agentic traits</i>	
Assertive	Confident in behavior
Aggressive	Marked by obtrusive energy and self-assertiveness
Bold	Showing a fearless spirit
Independent	Able to make decisions by selves
Intelligent	Quick to learn and understand things
Persistent	Continuing to do something though it is difficult or other people stop you from doing it
Relaxed	Being at ease and comfortable
Sophisticated	Having lots of knowledge and experience about the world
Strong	Having physical or mental power
Unique	Distinctively characteristic
Vigorous	Full of energy or active force

The comparative content analysis was performed twice at three-month intervals to ensure reliable results. Since the comparison was made between the ST and the TT, the traits were recorded based on their individual occurrence, not just the holistic depiction, to ensure the accuracy of female portrayals. The traits were recorded once when some sections of the description were identical for the products from the same series. For instance, the same ‘perfumer’s word’ appeared in Dior Poison Eau de toilette and Eau de parfum. All product descriptions were carefully read, and the traits were recorded in ATLAS.ti.

Qualitative content analysis was also used to examine the (non-)manipulative strategies used to render female stereotypes. Adaptations were made to Karoubi’s (2013) taxonomy of (non-)manipulative strategies. Specifically, it did not cover gender amplification and mitigation. Besides, Karoubi’s taxonomy could be expanded to include categories of

gender permutation and gender addition. Adding categories would make the taxonomy more comprehensive and practical for examining the (non-)manipulative strategies.

IV. RESULTS AND DISCUSSION

This section describes and interprets the results generated in the two analytical phases: recognizing female stereotypes and determining (non-)manipulative strategies.

A. Recognition of Female Stereotypes

Recognizing female stereotypes by examining agentic and communal traits is to see whether fragrance product descriptions are portrayed with stereotypically communal traits. According to Hentschel et al. (2019), communal traits indicate female stereotypes, whereas agentic traits suggest male stereotypes.

What stands out in Figure 1 below is that the most used communal traits to indicate female stereotypes are 'sexy,' 'likable,' and 'gentle.' The Figure is quite revealing in several ways. First, being 'sexy' and 'cheerful' in the ST outnumber those in the TT. Second, the TT presents more communal traits such as 'emotional,' 'gentle,' 'affectionate,' 'likable,' and 'graceful' than the ST. Third, an almost equal number of communal traits, including 'sincere,' 'warm,' and 'generous,' is shown in the ST and TT. Together these results suggest that a sexy and cheerful Western beauty has been generally turned into an emotional and gentle Eastern Asian beauty through translation.

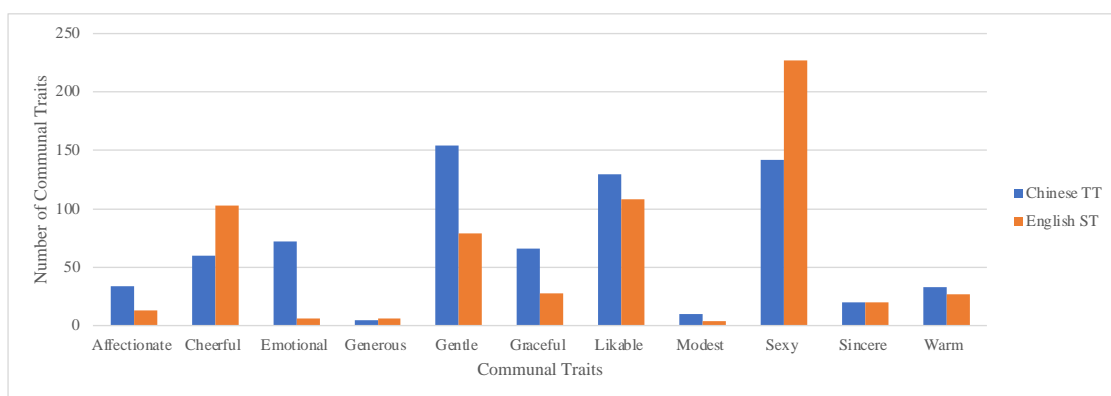


Figure 1 Recognition of Communal Traits in Fragrance Product Descriptions and Their Chinese Translations

Figure 2 below presents the agentic traits used to verbally depict females in fragrance product descriptions. What stands out in this Figure is that the most employed agentic trait is 'vigorous,' followed by 'strong' and 'unique.' Further, the number of the three agentic traits was higher in the ST. Besides, the ST and TT present an almost equal number of agentic traits, including 'assertive' and 'intelligent.' Finally, the ST and TT differ markedly in terms of agentic traits such as 'vigorous,' 'strong,' 'sophisticated,' 'independent,' and 'relaxed.' The difference is that the number of 'vigorous,' 'strong,' and 'sophisticated' in the ST is higher than in the TT, while the number of 'relaxed' and 'independent' in the ST is lower than in the TT. Accordingly, the desired female image was generally less vigorous and strong but more independent and relaxed in the Chinese translations.

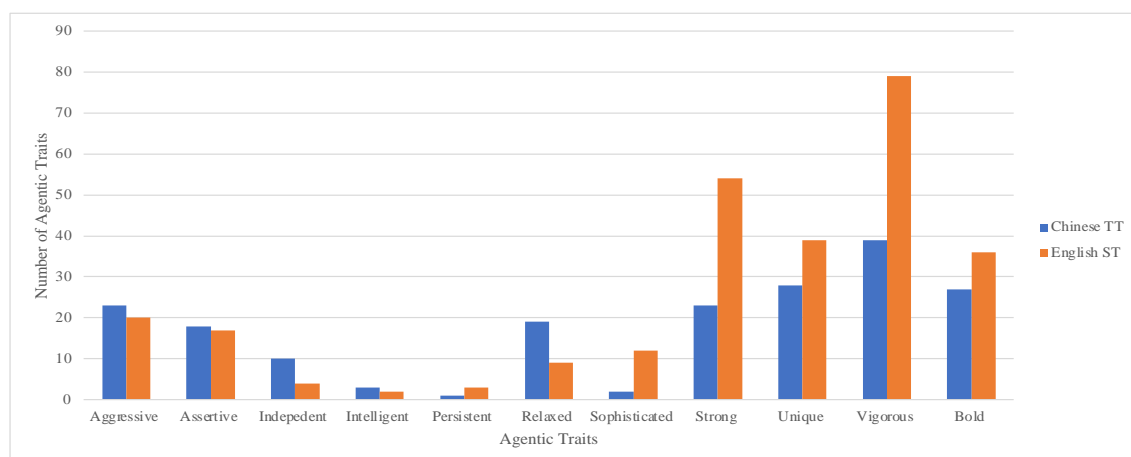


Figure 2 Recognition of Agentic Traits in Fragrance Product Descriptions and Their Chinese Translations

The results were compared with many previous findings in different contexts. For instance, the current finding indicates a positive trend of female stereotypes due to the prevalence of agentic traits. It concurs with Grau and Zotos (2016) that women in advertising tend to be portrayed in a more positive way. However, it contradicts Nemčoková et

al.'s (2021) result that the advent of unisex fragrances generally suppressed female stereotypes in English-language fragrance descriptions. The potential explanation for the inconsistency could be due to two reasons: (1) Different perceptions of sex-related traits such as 'sensual' and 'voluptuous.' For instance, Nemčoková et al. identified 'sensual' as something related to emotions. The present study echoes the findings of Qian (2007) and Payne (2020) in relating the fantasy narratives in fragrance descriptions to sex. (2) Different data sources. The data in Nemčoková et al.'s study was collected from British and the USA e-shops, while the data in the current research came from the USA and equivalent mainland China corporate websites.

In addition, females in the Chinese translation were verbally depicted with less agentic traits than their English originals. It suggests that women in fragrance product descriptions were verbally depicted more equally in the more advanced country. This finding differs from Matthes et al. (2016), who found that women in TV advertising were not necessarily depicted equally in more developed countries. Surprisingly, female stereotypes in the Chinese translations were indicated by fewer sex-related traits. As further discussed in the following section, it could be explained by the relatively conservative sex attitudes in mainland Chinese culture.

B. Determination of (Non-)Manipulative Strategies

The purpose of determining (non-)manipulative strategies was to investigate how female stereotypes were manipulated through translation. The degree of translators' manipulation was suggested by the percentage of manipulative strategies. As shown in Figure 3 below, the manipulative strategies far outnumbered non-manipulative ones, accounting for about 70% of the strategies. These strategies include gender omission, gender addition, gender permutation, gender reversal, and gender explicitation. Non-manipulative strategies only occupied about 30% of overall strategies, including gender preservation. It implies that female stereotypes were primarily manipulated in Chinese translations.

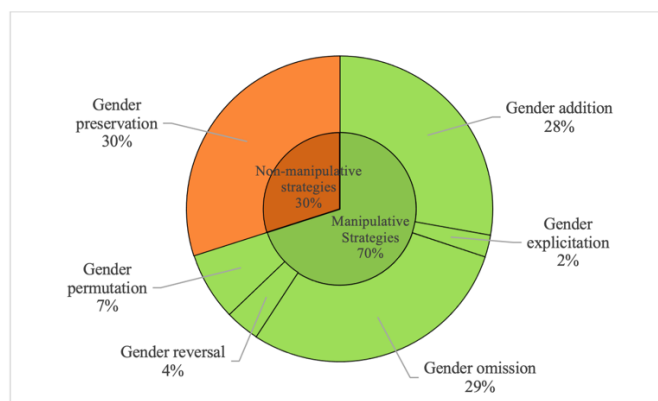


Figure 3 Manipulative and Non-Manipulative Strategies Utilized in the Translation of Female Stereotypes From English Into Chinese

To unveil how female stereotypes were manipulated through translation, the following sub-section moves on to discuss the employed manipulative strategies with illustrative examples. Only typical examples were provided concerning the large size of the collected data.

(a). Gender Omission

Gender omission was the most employed strategy (29%) to manipulate female stereotypes. It refers to the strategy used when a trait-denoting item that indicates female stereotypes in the ST is replaced with a zero trait-denoting item in the TT. In most cases, translators omitted sex-related traits. As shown in Example 1 below, 'voluptuous sensuality' is used to describe the characteristics of Dior's Indian Sambac Jasmine. 'Voluptuous' and 'sensual' refer to delight or pleasure in the sensory organ (Merriam-Webster, n.d.). It implies that the ingredient has produced an aroma that pleases the olfactory sensation. However, these two adjectives have sexual connotations. According to Merriam-Webster (n.d.), 'voluptuous' could be used together with 'nudes,' suggesting sensual pleasure. The word 'sensual' typically connotes sexual appetite without any discernible spiritual or intellectual aspect. In this context, 'voluptuous sensuality' is sexually suggestive. These lexical items encourage readers to associate the fragrance with sex. It suggests that women who wear Dior are seductive. Therefore, the female stereotypes presented by communal traits (being 'sexy') in the ST are used to attract readers.

Example 1:

ST: The essence of ylang-ylang with its floral-fruity notes and the essence of Damascus Rose from Turkey blend with a rare duo of Jasmine Grandiflorum from Grasse and Indian Sambac Jasmine with fruity and **voluptuous sensuality**.

TT: 依兰精萃的花果香调, 邂逅土耳其大马士革玫瑰温暖馨香, 与格拉斯大花茉莉和印度沙巴茉莉的诱人果香交织, 余香尾韵悠长。[The floral-fruity notes with the essence of ylang-ylang and warm notes by the essence of

Damascus Rose from Turkey blend with fruity and **lingering** Grasse Grandiflorum Jasmine and Indian Sambac Jasmine.]

However, only ‘lingering’ is used to describe the long-lasting perfume produced by Grasse Grandiflorum Jasmine and Indian Sambac Jasmine in the TT. The connotative meaning of ‘voluptuous sensuality’ is deleted by the choice of gender omission. It could be explained by the still relatively constricting and conservative sex topics in mainland China due to the far-reaching influence of traditional Chinese attitudes toward sex (Zhao et al., 2020).

In addition to communal traits, translators may manipulate female stereotypes by omitting agentic traits. As shown in Example 2 below, ‘strength’ and ‘delicateness’ in the ST signal the combination of aura that Jasmine Absolute produces. Simply put, the aroma of the fragrance is strong (or intense) but delicate (or slight). These two adjectives stimulate the target audience to appreciate the scent by fantasizing about desired characteristics such as ‘strength’ and ‘delicacy.’ These traits-denoted lexical terms lead the female audience to believe that the woman who uses Dior will be (mentally) strong and (physically) delicate.

Example 2:

ST: Jasmine Absolute brings a mix of **strength** and **delicateness**.

TT: 产自印度的茉莉纯香可挥洒**馥郁**，**纤妙**的香调。[The pure scent of jasmine from India has a **rich**, **delicate** fragrance.]

In the example, the connotative meaning of ‘strong’ is omitted, although the heavy perfume of Dior is revealed by using ‘rich.’ The female image is depicted only by the adjective ‘delicate’ (纤妙的). Based on the definition in the above section, the female stereotypes portrayed in the ST are agentic (‘strong’) and communal (‘delicate’). However, the agentic trait ‘strong’ is omitted in the TT to match the target Chinese audience’s expectations.

(b). Gender Addition

Gender addition was the second used strategy (28%) to manipulate female stereotypes. It refers to the strategy used when a zero trait-denoting item in the ST is replaced with a corresponding trait-denoting item indicating female stereotypes in the TT. As shown in Example 3 below, translators manipulate female stereotypes by adding communal traits. In the ST, the word ‘tenderness’ conveys the atmosphere brought by the perfume. Being ‘tender’ is a stereotypically communal trait (Hentschel et al., 2019). In this context, ‘tenderness’ is used as a pun to describe the fragrance ambiance and women who wear the perfume. It whets readers’ interest by implying that a woman is her perfume. In other words, a woman who wears the fragrance is a ‘tender’ woman. It is critical to recognize the words and phrases with connotative meaning in the translation of fragrance product descriptions, taking the functions of rhetorical devices in media texts into account (Tianli et al., 2022).

Example 3:

ST: CHANCE EAU TENDRE Eau de Parfum sweeps you into an intensified whirlwind of **tenderness**.

TT: 邂逅柔情香水，当馥郁的香气蔓延，**温柔与感性**并存。[When encountering CHANCE EAU TENDRE Eau de Parfum, you will meet a whirlwind of **tenderness and sensibility** with the spread of fragrant aroma.]

In this instance, ‘sensibility’ is added in the TT. The atmosphere brought by the fragrance is thus described with ‘tenderness’ and ‘sensibility.’ Sensibility refers to awareness of certain things, such as emotional responsiveness toward something (Merriam-Webster, n.d.). It implies the emotional state of the women wearing the fragrance. These two words encourage readers to think they possess the traits of being ‘tender’ and ‘emotional.’ Being ‘emotional’ is also a communal trait that denotes female stereotypes (Hentschel et al., 2019). As a result, a tender woman becomes a tender and emotional woman by gender addition. Female stereotyping is made accessible to the TT audience by adding a communal trait.

(c). Gender Permutation

Gender permutation was used relatively less (7%). It refers to the strategy used when a trait-denoting item that indicates female stereotypes in the ST is replaced with a different trait-denoting item displaying female stereotypes. As shown in Example 4 below, ‘passionate’ has double meanings. It not only refers to ‘expressing or relating to strong sexual or romantic feelings’ but means “having, showing, expressing strong emotions or beliefs” (Merriam-Webster, n.d.). In the fragrance advertising context, ‘passionate’ indicate sex and is classified under ‘sexy.’ Therefore, gender permutation is used to permute ‘sexy’ and ‘gentle’ in this instance.

Example 4:

ST: ... thanks to jasmine, the most **passionate** flower according to Giorgio Armani.

TT: **温柔**茉莉花香... [**Gentle** jasmine scent...]

(d). Gender Reversal

Fourth, gender reversal (4%) was used when a trait-denoting item indicating male stereotypes in the ST was replaced with a corresponding trait-denoting item of female stereotypes in the TT, or vice versa. The sex-related traits in the ST were sometimes substituted. In Example 5 below, ‘passionate’ expresses strong enthusiasm and beliefs and refers to strong sexual and romantic emotions (Merriam-Webster, n.d.). Since ‘passionate’ is placed next to ‘voluptuous’ to describe the woman Coco Chanel, the founder of the Chanel brand, it motivates readers to imagine themselves as sexy as Coco Chanel when wearing the fragrance. These words are substituted with three clauses ‘inspire women to release

their nature,’ ‘dare to express themselves,’ and ‘reveal their radiance.’ The three-parallel phrases indicate an ideal female image that is ‘bold’ and ‘confident’ enough to find their true self and fulfill their potential.

Example 5:

ST: Inspired by the free and **passionate** woman who became Coco Chanel, GABRIELLE CHANEL ESSENCE is a more **voluptuous**, intensely feminine interpretation of the luminous floral fragrance.

TT: 一款极为耀目、柔和深邃的花香调香水，由香奈儿第四代专属调香师奥利维耶·波巨创作。以嘉柏丽尔·香奈儿为灵感，**激励女性释放自我天性，敢于真实表达，展露自身光芒**。[The luminous floral fragrance with soft and deep notes was created by the 4th Chanel perfumer Olivier Polge. Inspired by GABRIELLE CHANEL, it **encourages women to release their nature, dare to express themselves, and reveal their radiance.**]

In this example, the two sex-related traits (represented by ‘passionate’ and ‘voluptuous’) are replaced by two agentic traits (‘confident’ and ‘bold’). Therefore, translators manipulate the sensual female image with a bold and confident one. Consequently, a sexy woman in the ST becomes a confident and bold woman in the TT.

(e). Gender Explication

In the final investigation, gender explication (2%) refers to the strategy used when a trait-denoting item that does not indicate female stereotypes in the ST is replaced with a corresponding trait-denoting item displaying female stereotypes in the TT. As shown in Example 6 below, the phrase ‘contemporary femininity’ describes the Guerlain fragrance bottle in the ST, which is rather general and vague, with an adjective (‘contemporary’) plus a noun (‘femininity’) phrase. The term ‘contemporary’ means something modern or new that is not included in the stereotypical agentic or communal trait (Hentschel et al., 2019).

Example 6:

ST: One century later... this bottle offers a contrast between strong taut lines and sensual curves, expressing **contemporary femininity**.

TT: 一个世纪之后，香水瓶以...的对比力量，叫人想起**强势、自由与性感的女性美**。[One century later, this bottle offers a contrast between...which reminds people of **assertive, free, and sexy femininity**.]

In the TT, translators specify the ‘contemporary’ as ‘assertive,’ ‘free,’ and ‘sexy.’ Among them, ‘assertive’ is a stereotypical agentic trait, and ‘sexy’ is a communal trait indicating female stereotypes (Hentschel et al., 2019). In this example, a non-gender-related trait is rendered into an agentic trait and a communal trait. As a result, a modern beauty in the ST turns into an assertive and sexy beauty in the TT.

V. CONCLUSION

This research has examined agentic and communal traits to see whether female stereotypes exist in fragrance product descriptions. Since the ST and TT verbally depict women with a convergence of communal and agentic traits, they both present a gender-neutral trend of female stereotyping. Despite this, female stereotypes in the Chinese translations: (1) are overwhelmingly suggested by communal traits; (2) are less indicated by sex-related traits.

Although previous studies (e.g., Nemčoková, 2021) have examined female stereotyping in fragrance product descriptions, the current research extends to examining the translation of female stereotypes in advertising texts from English into Chinese. The data analysis shows that female stereotypes were mainly transformed in the Chinese translations using manipulative strategies. These strategies include gender omission, gender addition, gender permutation, gender reversal, and gender explication. It could partly be explained by cross-cultural differences, such as sex attitudes in the US and mainland China. Overall, this research ascertains translation as manipulation in rendering female stereotypes in fragrance descriptions.

The results of this study support the contention that translation and transcreation share a focus on optional shifts in translation. The optional shifts have been argued to be manipulative strategies. While most previous studies focus on differentiating transcreation from translation, the present study is one of the few that provide empirical findings to support the notion of transcreation as a translation-related activity.

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What Is a Name? Identity and Diaspora in Leila Aboulela's *The Kindness of Enemies*

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Abstract—What does it mean to be a Muslim carrying an Arabic name, such as Osama or Hussein along with existing as a part of a Western society today? This is one of the core questions that are explored by the Egyptian-Sudanese-Scottish novelist Leila Aboulela in her 2015 novel *The Kindness of Enemies*. In light of the cultural theorist Stuart Hall's definition of identity as a "moveable feast": formed and transformed continuously in relation to the ways we are represented or addressed in the cultural systems which surround us" (Hall, 1996, p. 598), this paper investigates how the discovery of one's identity is indeed an intricate procedure, one that is unavoidably complicated. When an individual straddles the boundaries of two cultures, the mission becomes even more complex and problematic. Furthermore, this paper throws light on the significance of names for those of Muslim heritage trying to assimilate into the British social system after 7/7/2005 London bombings. As the novel highlights the effect of the "war on terror" on Arab British Muslims, the paper discusses why Aboulela's main protagonists have been anguished by taking off their first identify markers. Why Natasha legally changes her name? Why Osama prefers being named Oz or Ossie? Additionally, the paper aims at examining how the characters' identities are formed and reformed to produce themselves anew within their host cultures.

Index Terms—Leila Aboulela, kindness of enemies, diaspora, identity, hybridity

I. INTRODUCTION

When I fell into slavery, I was forced to give up not just my freedom, but also the name that my mother and father had chosen for me. A name is precious; it carries inside it a language, a history, a set of traditions, a particular way of looking at the world. Losing it meant losing my ties to all those things too. (Lalami, 2014, p. 7)

What does it mean to be a Muslim carrying an Arabic name, such as Osama or Hussein along with being part of a Western society today? This is one of the core questions that are explored by Leila Aboulela in her 2015 novel *The Kindness of Enemies*. Aboulela is a novelist who was born in Egypt in 1964, was raised in Sudan, educated in England, and currently lives in Scotland. She uses English as an apparatus to write and speak her notions that have been deeply influenced by her diasporic experience. In an interview with Daniel Musiitwa, Aboulela accentuates that her yearning to "write herself into Britain" has instigated from her personal experience of migration and settlement in Scotland where she finds herself struggling with the contemporaneous discourse of privileging the West as superior while subjugating the East. She asserts that "to be a practicing person of any faith nowadays is to swim against the tide. But it also means having access to ancient wisdom and guidance that modern society devalues but is unable to replace" (Interview by Daniel Musiitwa, 2011).

Through her fiction, Aboulela is adamant to unsettle and overthrow the dogmatic entrenched stereotypical representation of Arabs and Muslims as primitive, backward, and radical terrorists. Conspicuously, she scrutinizes the underprivileged critical space that Arabs and Muslims are allowed to occupy in the West after a concatenation of events such as 9/11 terrorist attacks against the United States of America, the murder of Theo van Gogh in the Netherlands, the 7/ 7/ 2005 London bombings, and the debate on the Prophet Mohammed cartoons, all of which have generated an atmosphere of insecurity for Muslim immigrants in the West. As Aboulela initiates her novel:

Many Muslims in Britain wished that no one knew they were Muslim. They would change their names if they could and dissolve into the mainstream, for it was not enough for them to openly condemn 9/11 and 7/7, not enough to walk against the wall, to raise a glass of champagne, to eat in the light of Ramadan and never step into a mosque or say the shahada or touch the Qur'an. All this was not enough, though most people were too polite to say it. (Aboulela, 2015, p. 6)

This paper aims at examining how some of the novel's characters, such as Oz, Natasha, and Jamaeldin, first of all, have been hijacked from their Arabic culture and from their Muslim identities, in addition to the fact that they have

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been totally and utterly affected by the ensuing “war on terror”, each character in its own time and place. The paper argues that when those characters have decided to change their names, they were having no clear-cut identities; yet, they have been entrapped into a new space and into a new identity. Since their real names are the first marker that bonds them to their true selves, to their roots, as well as to their homelands, deserting them means evacuating all of that.

In the light of the cultural theorist Stuart Hall’s definition of identity as a “moveable feast”: formed and transformed continuously in relation to the ways we are represented or addressed in the cultural systems which surround us” (Hall, 1996, p. 598), this paper explores how the discovery of one’s identity is indeed an intricate procedure, one that is unavoidably complicated. When an individual straddles the boundaries of two cultures, as do Oz, Natasha, and Jamaleldin, the mission becomes even more complex and problematic. Furthermore, this paper throws light on the significance of names for those of Muslim heritage trying to assimilate into the British social system after 7/7/2005 London bombings. As the novel highlights the effect of the “war on terror” on Arab British Muslims, the paper discusses why Aboulela’s main protagonists have been anguished by taking of their first identify markers. Why does Natasha legally change her name? Why does Osama prefer being called Oz or Ossie? Additionally, the paper aims at investigating how the characters’ identities are formed and reformed to produce themselves afresh within their host cultures.

In his article “The Question of Cultural Identity”, Hall (1996) argues that identity is in fact a process where “[t]he subject assumes different identities at different times, identities which are not unified around a coherent “self”. Within us are contradictory identities pulling in different directions, so that our identifications are continuously being shifted about” (p. 598). Hence, Aboulela’s representation of her hybrid immigrant characters ratifies Hall’s definition of identities as a process which is constructed within representations. Hall (1996) adds in his article that:

The subject previously experienced as having a unified and stable identity, is becoming fragmented; composed, not of a single, but of several, sometimes contradictory or unresolved, identities. Correspondingly, the identities which composed the social landscapes “out there,” and which ensured our subjective conformity with the objective “needs” of the culture, are breaking up as a result of structural and institutional change. The very process of identification, through which we project ourselves into our cultural identities, has become more open-ended, variable, and problematic. This produces the post-modern subject, conceptualized as having no fixed, essential, or permanent identity. (Hall, 1996, p.598)

Bringing Oz, Natasha, and Jamaleldin into the central stage of the novel, Aboulela crafts a narrative that shows how those characters encounter not only geographical and physical, but also religious and cultural detachment. Their cultural identities proved to be fractured and shattered rather than being coalesced or anchored. They are caught in an in-between space, grappling with which parts of themselves to accept and display, and which parts they must conceal and keep out of sight.

II. THE INTERTWINED NARRATIVES

The Kindness of Enemies is based on a plot of two intertwined narratives, the first is set in 2010 Scotland where the global war on terror pixilates the lives of the history professor Natasha, her student Oz as well his mother, who is an Iraqi-born actress, Malak Raja. Natasha Wilson, who acts “as a bridge connecting us to the past,” is a Sudanese Russian Scottish history professor at a Scottish university whose research interests in the history of a real-life nineteenth century Sufi jihadist Caucasian leader, Imam Shamil, the leader of the Caucasus war against the Russian Empire in the Caucasus in the mid-nineteenth century. Imam Shamil galvanizes her curiosity to visit two of his descendants, Oz, who is one of her students, and his mother Malak Raja who is “perhaps the female equivalent of Yul Brynner or Ben Kingsley” (Aboulela, 2015, p.12), but away less popular. During her first visit to Malak’s home, Natasha witnesses Oz’s arrest by the British anti-terrorism squad due to a suspicion of radicalism and terrorism. After few days, Oz was released with no allegation but presaged not to visit any websites set up by radical Islamist groups. Oz’s arrest and release were a turning point not only in his own life, but also for Malak and Natasha who were dragged into the investigations where their lives and careers have been affected negatively.

Gradually, the narrative begins to shift focus to the historical plot which evinces Imam Shamil’s Sufism and jihad against the Russians from 1839 to 1859. Imam Shamil is an Avar Guerrilla leader who puts his life at the stake to maintain his people’s freedom. His young son, Jamaleldin, is taken as a hostage by the Russians while Shamil has spent years and years trying to free him. Meanwhile, Jamaleldin becomes the Tsar’s “godson” and is raised as a Russian soldier and when finally, he is home and among his tribe he has never been able to wash away or get rid of that feeling of estrangement and aloofness. Fearlessly, Imam Shamil has resisted and mutinied against the Russian incursion for many years; unfortunately, he ends up a defeated captive and is taken to Russia where he has spent the rest of his life in exile till the Tsar permits him to perform the Hajj to the holy city of Mecca in 1870, after which he dies in 1871 in Al Madinah Al Munawara. Following the two intertwined narratives, one can observe the fact that “Natasha is the historian who puts the pieces together. Simultaneously, Malak and Oz’s lineage, which is traced back to Imam Shamil, further connects the two narratives” (Awad, 2018, p. 73).

In a Western environment where Islam confronts many unprecedented challenges and is cast away as the leper of all religions, Aboulela travels throughout the past to bring it back into life. She tends to counter that Western orthodox exclusivist portrayal and misrepresentation of Islam, Arabs, and Muslims as terrorists and extremists. She holds the

mirror up to reflect the real image of Islam as a religion of lenience and self-endurance and to demonstrate how “Sufism delves into the hidden truth behind the disguise” (Aboulela, 2015, p. 314). The novel has been examined from various angles. For instance, Awad’s (2018) “Fiction in CONTEST with History? Faith, Resilience and the War on Terror in Aboulela’s *The Kindness of Enemies*”, scrutinizes Aboulela’s technique of recalling an incident from the past to reflect on current modern issues through sewing two analogous plots (Awad, 2018, p. 73). Other studies, including Alkodimi’s (2021) “Islamophobia, Othering and the Sense of Loss: Leila Aboulela’s *The Kindness of Enemies*” in addition to Büyükgebiz’s (2021) article “Political Islam/Ophobia in *The Kindness of Enemies*” examine Aboulela’s depiction of the radicalized perception of Islam and Muslims in Western Cultures after the 9/11 attacks. As emphasized by Büyükgebiz (2021) “*The Kindness of Enemies* is one of the novels that stand out as a guide in terms of handling the problem in this context and making a distinction between Islam and political Islam” (p. 231). However, this current study will examine Aboulela’s *The Kindness of Enemies* from the previously clarified perspectives.

III. WHAT IS A NAME?

In the light of the ensuing “war on terror” that is epitomized in the realm of *The Kindness of Enemies*, Arabic names such as Osama and Hussein acquire negative connotations within Western societies that often bind the name Osama with the form of extremist Salafi jihadist thought represented by Usama bin Laden, who is the founder of Al Qaeda, the organization that claimed responsibility for the September 11 terrorist attacks on the United States of America (Post, 2002, p. 15). Besides, the name Hussein which is often a reminder of Saddam Hussein the fifth president of Iraq who was deposed in 2003 by military forces led by the United States president George W. Bush and the British Prime Minister Tony Blair who accused him of possessing weapons of mass destruction and of having ties to Al Qaeda (Pipe & Vickers, 2007). With this unwholesome, loaded background, having such an Arabic Muslim name while living within a Western society is a sort of unfortunate incident.

Growing up as an insider/outsider is problematic. And when you are carrying a name that sounds unlike everyone else’s it would be a greater burden. Anglicizing or adopting a Western name is the precursory step both Osama and Natasha have taken on their journey of assimilation; changing their names is part of the process of “forming and reforming” their new identities to camouflage within the British culture. Oz is a second-generation immigrant who is “born in Britain and so his expectations are based on that” (Aboulela, 2015, p. 285). He considers himself a British citizen who has all the rights that this citizenship might grant. Conscious of his being a Muslim from an African roots, Osama favors anglicizing his name. As Natasha narrates Osama’s mother “called him Ossie. His friends and teachers called him Oz. We were all eager to avoid his true name, Osama” (Aboulela, 2015, p. 4). According to Büyükgebiz (2021), the novel depicts moments where islamophobia not only affects non-Muslim cultures but also Muslims themselves and that the widespread “fear of Islam” has both external and internal bases. To be more specific, he argues that “the politicization of the religion” does not affect Islam as much as it does to its followers because it associates Muslims with terrorists (p. 227). Accordingly, it is natural for any person to fear a religion if they are harmed by its “politicized” doctrine that stigmatizes them as terrorists, which normally explains their avoidance of their “cultural identity”. Thus, Oz intends to shed his real name as a way of avoiding conjectures and suspicions in Scotland. Howbeit, his arrest and sequestration have verified the actual uselessness of swapping his name from Osama to Oz or Ossie.

Unlike Natasha or Jamaleldin, Oz never separates his British from his Muslim identity; he has never held that sense of being ashamed of his African heritage, or of his being the descendent of the Sufi jihadists legendary leader Imam Shamil. For him, Islam and jihad are parts and parcels of his Muslim culture. Oz perceives jihad as “not something we should be ashamed of.” Islam and jihad as well as “the types of weapons used in jihad” were milestones of his history research where “[his] thesis is that they reflect the technology of their time and are often the same as those used by the enemy” (Aboulela, 2015, p. 12). However, Oz’s studies are deemed as taboos in the Western culture which indorses a bigoted image of Islam and Muslims. Such research done by an Arab who is living in a Western society proves things to be more problematic than Oz has imagined. Few days after doing his online academic research on the types of weapons utilized by jihadists, Osama is arrested and dragged into prison under suspension of being vulnerable to radicalization. The way he is investigated and treated by the police in addition to the biased way the media reports his arrest brought him into identity crisis. As Awad (2018) remarks that:

Oz is demonised, tainted and otherised. His sense of citizenship is washed away by being pushed to the margins of the nation. Overall, this incident has made Oz re-think and re-position his identity as a British Muslim, and it even made him feel isolated and alienated from the greater society. As a young British Muslim, Oz has come to realise the liminality, precariousness, and tenuousness of the position he occupies within the nation. He is disgruntled because he is otherised in the very country in which he was born and grew up. In a way, Oz’s case parallels those of many young British Muslims who feel estranged in their own country because of their religious beliefs and outlooks. (p. 80)

After ten days of non-stop interrogation and relentless investigations, Oz has been released with no charges; howbeit, he finds himself completely “out of place”; perceiving himself as a social misfit. Besides, no single newspaper has reported his release or forecasts anything related to how he has been impudently investigated. Thereby, Oz alters into a shaken and a traumatized person who is impuissant to revive that “sense of self”. His incarceration and the way he has

been dragged and investigated alters him into a person who is “fragmented; composed, not of a single, but of several, sometimes contradictory or unresolved, identities” (Hall, 1996, p. 598).

Once he is released, Oz latches himself into his private room and withholds socializing with anyone. Though this is not the path that he envisions his life to take, he drops out of college and decides to leave Britain to South Africa where his father lives as if he attempts to recollect the shattered bits and pieces of his tumbledown self. Oz’s decision might be seen as an act of relocating his displaced self within its biological rather than its social roots. Undergoing such an excruciating experience has shaken Oz’s self-assurance and this triggers again Hall’s argument where he contends that:

This loss of a stable “sense of self” is sometimes called the dislocation or de-centering of the subject. This set of double displacements - de-centering individuals both from their place in the social and cultural world, and from themselves - constitutes a “crisis of identity” for the individual. As the cultural critic, Kobena Mercer, observes, “identity only becomes an issue when it is in crisis, when something assumed to be fixed, coherent and stable is displaced by the experience of doubt and uncertainty” (Mercer, 1990, p. 43). (Hall, 1996, p. 597)

Similar loss of a stable “sense of self” can be observed as well in Natasha’s character that endures the same sense of un-belonging and up-rootedness. As a Sudanese-Russian-Scottish immigrant, Natasha feels as an outsider who never fits in. She considers herself as having,

an unfortunate name; my surname. One that I nagged my mother and stepfather to change. It was good that I did that; had I waited for marriage, I would have waited in vain. ‘Imagine,’ I said, ‘arriving in London in the summer of 1990, fourteen years old, just as Saddam Hussein invaded Kuwait. Imagine an unfamiliar school, a teacher saying to the class, “We have a new student from Sudan. Her name is Natasha Hussein.”’ From the safe distance of the future, I joined my classmates in laughing out loud. (Aboulela, 2015, pp. 4-5).

In this respect, one can refer to Azman and Bahar’s (2020) article “Discerning Cultural Homegenisation: Crisis of Identity and Sense of Unbelonging in *The Kindness of Enemies* by Leila Aboulela” where they examine Aboulela’s novel in light of Hall’s concept of cultural homogenization. One of the central targets of Azman and Bahar (2020) is to scrutinize Aboulela’s portrayal of Natasha’s crisis of identity and that clamorous sense of unbelonging and uprootedness that drove her to not only to change her name, but also to change the whole course of her life and to abandon her ethics and morals when she agreed to inspect and report college students who might show signs of radicalization. Natasha, in her cultivation of the western culture, erases her sense of belonging to her inherited identity (Azman & Bahar, 2020, p. 584). To be more specific, she changes her name out of “fear” [of not belonging] and shame [of any possible association with] the former Iraqi leader Saddam Hussein (Azman & Bahar, 2020, p. 581). As if her name becomes the troubled border between what she is and what she aspires to become.

In “The Captivity Narrative and East-West Understanding in Aboulela’s *The Kindness of Enemies*”, Campbell (2019) provides an analysis of Aboulela’s novel as a narrative of captivity. Campbell (2019) contends that Natasha herself, along with the plot, suffers from “captivity”. He presumes that Natasha is incarceration to the British culture becomes evident when she decides to change her middle name as an attempt to conceal her Eastern origins. Her academic persona represents the paths she chooses towards “success” in Western society and her research becomes her solace to her past (p. 61).

Wholeheartedly, Natasha grows up as an aficionado scholar; a knowledge seeker who works day and night to establish herself as a dedicated and prolific researcher. It is thought-provoking to observe the way she strives to prove herself as “topical, relevant, and despite [her] research interest, inhabiting the present” (Aboulela, 2015, p. 6). As a teenager, Natasha chooses to leave Khartoum with her mother, who is a former Olympic gymnast from the Soviet Union, after her parent’s divorce heading to Britain where her mother marries a rich Scotsman. Willingly, Natasha detaches herself from all past connections; her roots, her Islamic religion, and above all her Hussein name and adopts her stepfather’s last name; to become Dr. Wilson who is not even “Muslim by name”. She washes away all ties to her past self and that previous precarious identity. Abiding to no ethical stand, Dr. Wilson succumbed to the British legislations and “volunteered to enroll on a course to inspect radicalization signs among students” (Awad, 2008, p. 82). She tends to assimilate to the culture and to the power politics by all means possible. Even so, within the British environment, the only thing that can jiggle her confidence is when anybody brings her skin color or her Hussein name during a conversation. To her, that Hussein name is a burden, a disfigurement, or in other words, an unpleasant reminder of the incongruity evident between her and her pure British peers. This might delineate her urge to assume a British persona that might aid her assimilation and blending into mainstream British society and culture. Natasha’s attempt to change her identity by swapping her surname from Hussein to Wilson brings us back to Hall’s discussion of diasporic people those who “are constantly producing and reproducing themselves anew, through transformation and difference” (Hall, 1993, p. 402).

Apparently, Natasha has a solid position as a scholar; nonetheless, when Oz is arrested, Natasha becomes a suspect too as the police confiscate her cellphone and laptop. Once she has left Malak’s house, she gets tormented by a mist of troubles; a bizarre intimidation charge threatens her academic career; a terrorism investigation queries her ethics. Her apartment is ransacked; her distanced father in Sudan falls ill, and her stepmother litigates her in court. Patently, neither Natasha’s anglicized surname nor her academic attainments have aided in securing that frangible space which she has been seeking to inhabit. As she expresses it:

Every step climbed, every achievement, every recognition – all that hard work – had not taken me far enough, not truly redeemed me, not landed me on the safest shore. The skin on my skull tensed so that I could not form a facial expression; even pushing my glasses up my nose felt strange, as if my skin was both numb and ultra-sensitive at the same time. To have your personal files examined, to reveal what is exceedingly intimate – a password and search engine history – felt a hundred times worse than having luggage examined at the airport. (Aboulela, 2015, p. 167)

That incident along with the process of being investigated has triggered Natasha's bygone sense of humiliation and marginalization. As she spells it distinctly:

Natasha Wilson denoted a person who was smeared by suspicion, tainted by crime. I might as well have stayed Natasha Hussein! Even though my laptop and mobile phone were returned to me, even though no formal charges were ever levelled at me, still, it now took conscious effort to walk with my head held high. My voice became softer, my opinions muted, my actions tentative. I thought before I spoke, became wary of my students and, often, bowed my head down. (Aboulela, 2015, p. 310)

No matter how remarkable her scholarly achievements have been, Natasha resorts back to her uprooted and de-centered self who has been fruitlessly struggling to fit in. What the reader gets from Natasha's efforts to wear the persona of a Western is the definite imperfection of "assimilation" (Campbell, 2019, p. 62). Thus, the only place where she experiences the essence of belonging is when she is back to Sudan among her mother's friend Grusha, her ex-boyfriend Yasha, and her brother Mikki. There, in her homeland, Natasha:

valued the sense of belonging they gave me, the certainty that I was not an isolated member of a species but simply one who had wandered far from the flock and still managed to survive, for better or for worse, in a different habitat. Chatting with them, we would skip from Russian to English to Arabic and I relaxed without the need to prove, explain, or distinguish myself. Nor squeeze to it in, nor watch out of the corner of my eye the threats that my very existence could provoke in the wrong place in the wrong time among the wrong crowd. (Aboulela, 2015, p. 310)

Back in Sudan, Natasha reunites with her biological roots as well as with her Hussain name; she has felt at ease with being called Natasha Hussein; even proud.

IV. JAMALELDIN: THE "TSAR'S GODSON"

Several binaries are at issue here; the struggle between "Western" and "Eastern" culture, Islam and Christianity, self and other, in addition to the identity crisis that has been communicated within the world of the novel, anguish not only Oz and Natasha, but also Jamaleldin, who, as a child, has been taken a captive to Russia and returned to Imam Shamil's mountains as a fully-fledged young man; nevertheless, spotted as a debilitated Caucasian who is incapable of fulfilling or meeting his tribe's or his father's great expectations. Named after "his father's teacher, Sheikh Jamal el-Din al Husayni, the gentle Sufi scholar who preferred books to war" (Aboulela, 2015, p.18), Jamaleldin never changes his name, but the only thing he shares with Sheikh Jamal el-Din is that they both believe in peace rather than war. His kidnapping and his diasporic experience in Russia carry him to a further distanced place that is isolated from the Avar's culture as well as from Sufism and its principles.

Decades before we get to know or to use the term "Stockholm syndrome"—that is a trope that has been first coined in 1973 after the name of the Norrmalmstrog robbery of Krefitbanken at Norrmalmstrog in Stockholm Sweden to "describe a pathological response on the part of individuals involved in kidnapping or hostage-taking situations" (Nair, 2015, p. 454) – Jamaleldin, in essence, experiences a bewildering feeling of compassion and emotional attachment towards his Russian captors, who abducted him not only physically, but also spiritually and mentally. Keeping the Stockholm Syndrome in mind while discussing Jamaleldin's identity crisis may help situating him as a sufferer of the syndrome. The Russians have treated him with as much kindness as his own cultures allow; he came to be known all over the world as the "Tsar's godson". Rather than developing an ingrained hatred for the imposed Christian Russian culture, Jamaleldin developed a kind of compassion and admiration for the culture and religion of his captors. This complements Nair's (2015) argument as he defines the Stockholm Syndrome as:

A psychological phenomenon in which hostages express empathy, sympathy, and positive feelings towards their captors sometimes to the point of defending and identifying with their captors. These feelings are generally considered in light of the danger or risk endured by the victims who essentially mistake a lack of abuse from their captors for an act of kindness. (Nair, 2015, p. 385).

As for Natasha, she has no sense of belonging to any land or culture; she defines herself as a:

Failed hybrid, made up of unalloyed selves. My Russian mother who regretted marrying my Sudanese father. My African father who came to hate his white wife. My atheist mother who blotted out my Muslim heritage. My Arab father who gave me up to Europe without a fight. I was the freak. I had been told so and I had been taught so and I had chewed on this verdict to the extent that, no matter what, I could never purge myself of it entirely. My intellect could rebel, and I was well-read on the historical roots and taboos against miscegenation (the word itself hardly ever used now), but revulsion and self-loathing still slithered through my body in minute doses. The disease was in me despite the counselling and knowing better. Natasha Hussein would

always be with me. I could glimpse her in the black-white contrast of a winter branch that was covered on one side with snow. (Aboulela, 2015, p. 46)

The same holds true for Jamaleldin, who ends up living almost his whole life among the Russians experiencing more kindness in hostage than he has ever expected. By the time he returns to his Chechen tribe, he has been feeling “like a crab... edging backwards to them” (Aboulela, 2015, p. 222). He has been completely displaced as he is floating between the Christian Russian culture that he has come to love and to adapt to its lifestyle and that clamorous sense of longing for; yet, not belonging to his Muslim origins. Jamaleldin grows up as a young man who has an alluring desire to join the dance for “really the very last time.” He has been battling with that ecstasy he would sense when he joins his tribe and that state dejection he might slump in after saying goodbye to the people he grows up as one of them. As Aboulela remarks, “He believes he was going backwards from so-phistication to a harsh mountain climate” (Interview with Daniel Musiitwa, 2011).

Spending fifteen years among the Russian is enough to assimilate Jamaleldin’s identity and ideas in accordance with the Russian Empire’s cultural mindset and social taste. Notably, his way of behaving and thinking along with his assimilation to the culture that surrounds him all have gathered to disconnect him from his roots. In fact, one can argue that Jamaleldin’s “sense of self” sways perfectly with Hall’s argument of identity as a:

“Moveable feast”: formed and transformed continuously in relation to the ways we are represented or addressed in the cultural systems which surround us” (Hall, 1987). It is historically, not biologically, defined. The subject assumes different identities at different times, identities which are not unified around a coherent “self.” Within us are contradictory identities pulling in different directions, so that our identifications are continuously being shifted about. (Hall, 1996, p. 598).

However, Jamaleldin’s persona renders an example not only of cultural acclimatization, but also of its limits. When he requests the Tsar’s permission to marry his Russian mistress—for political reasons—he is never permitted; yet, he has been officially obligated to marry “one of his own.” “Think of the future”, the Tsar warns Jamaleldin “you will be my mouthpiece in the Caucasus. You will bring enlightenment to your own people. For this I have fashioned you” (Aboulela, 2015, p. 65). Jamaleldin’s identity crisis reaches a crescendo when he has been released and brought back to his father. Before arriving to his homeland, he stopped for moments at a mountain to change his clothes; to take off his Russian clothes and to put on the Caucasian traditional dress. For a moment, he stands naked in the Caucasus freezing snowy weather thinking of himself as none of both “here he was between one dress and the other, neither Russian nor Chechen, just naked and human” (Aboulela, 2015, p. 240); howbeit, he ends up wearing that Chechenian dress but still not able to put on that new Caucasus identity. That proves true after his return to Chechen where he has never felt comfortable with the mountain’s life; his mind never attuned to the Avars’ traditions. He believes that “No living thing should walk backwards” (Aboulela, 2015, p. 222). While he is thinking of peace, the Avars are thinking of war; eventually, Jamaleldin - physically and spiritually- collapses and dies from tuberculosis.

V. CONCLUSION

Bearing in mind Hutcheon’s argument in her book *Other Solitudes: Canadian Multicultural Fictions*, where she states that “doubleness is the essence of migrant experience. Caught between two worlds, the immigrant negotiates a new social space; caught between two cultures” (Hutcheon, 1990, p.9), the paper has, in conclusion, tried to argue that Oz, Natasha, and Jamaleldin are diasporic characters who are caught in between, and who long for a more unified, stable existence and a place that is unambiguously home. They demonstrate strength and resourcefulness in their struggles to adapt, as though, the consolation for their outsider status is depth of insight and character. All took the “voyage in” to acclimate to the Western culture and to defeat that disturbing sense of un-belonging. Scattered and puzzled among two names, two cultures, and two identities, all have been haunted within representation flanked by who they really are and what they have become. Alienated from their true selves, Oz, Natasha, as well as Jamaleldin have experienced that exasperating struggle to create and maintain balance between their Arab Muslim identities and their Western ones, as they have been fully aware of their being part and parcel of both cultures.

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Gender Performativity of Characters in 2000s Indonesian Novels

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Abstract—This study aims to analyze the gender performativity of lesbian and gay characters in 2000s Indonesian novels. The research is based on Judith Butler's theory of gender performativity with a research design based on a literary sociology approach. Data in the form of quotations are collected by reading and note-taking techniques. The data were analyzed using a hermeneutic model to find out the gender performativity of the characters created by the author. The results showed that the performativity of lesbian and gay characters in the novel included physical and conversation, sexual activity, and homosexual talk. The performance of lesbian and gay figures as a form of gender identity cannot be separated from the coming out process. Lesbian and gay characters will hide their sexual disorders from other characters to maintain their relationship with their environment so that conflicts do not arise. Lesbian and gay characters perform performances as a form of their identity as lesbian and gay. The author created the gender performance of the lesbian and gay characters in the 2000s Indonesian novel to gain self-identity.

Index Terms—gender performativity, novel character, Indonesian novels

I. INTRODUCTION

Every society has role expectations depending on gender, culture, and social changes (Shahwan, 2022). Lesbian and gay is a minor community in society (Rokhmansyah et al., 2018). Apart from being a little community, issues related to LGBT are controversial issues in the global order (Fatinova et al., 2019). Its successful dissemination was achieved through a series of longstanding movements (Encarnación, 2014). Various sources document that LGBT people experience physical, psychological, and structural violence in many countries, one of which is Indonesia (Arivia & Gina, 2016). Violence is a feature of lesbian and gay life in high- and low-income countries (Badgett et al., 2019).

Many lesbian and gay people experience acts of violence, which is further exacerbated by laws that tend to discriminate against lesbian and gay people (Fatinova et al., 2019). Discrimination against lesbian and gay stems from stigmatizing those who choose to be 'different' from the surrounding community. This stigmatization is growing so thickly in the context of Indonesian society. It has finally led to homophobia in society, namely the fear of homosexuals—in the context of this research, lesbian and gay—which sometimes stems from religious beliefs (Yudah, 2013). Homophobia is also closely related to the emergence of hate crime. The word hate is not always about hate but also about bias and prejudice. Sometimes the things that cause hate crimes are dislike, fanaticism, irrational thoughts, and previous unpleasant experiences with objects that then become targets of hatred (Jacobs & Potter, 1997). In a homophobic society, there is no sense of security for the homosexuals. Even at home, they are misunderstood and ridiculed (Yu, 2022).

Since 2016, lesbian and gay groups have been under pressure through mass media coverage (Rokhmansyah et al., 2022). News in the mass media in 2016, especially online news, was filled with hate speech (media backlash) that hit lesbians and gays. Various things about lesbians and gays are discussed from multiple points of view and interests. Still, most of the news leads to one direction, namely cornering lesbians and gays. Its cornering is done by giving stigma, such as having deviant behavior; considered "sick" so it needs to be cured; violates religious morals and societal norms so that they need to be straightened out and fostered; as well as abnormal and sinful so that it is inappropriate to live in Indonesia and its development must be suppressed (Listiorini et al., 2019). The existence of lesbians and gays who are always discriminated against encourages Indonesian writers to raise the issue of lesbians and gay in their literary works,

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for example, in novels. The author also tries to offer information regarding the whereabouts of lesbians and gays and their lives.

Lesbian and gay are not only related to sexuality issues. However, talking about lesbians and gay cannot be separated from the issue of gender identity. Gender identity is an effect produced by individuals because it displays practices. Butler calls it a gendered act, which is socially agreed as a marker of identity as a man or woman. Identity is formed performatively through discourse. According to Butler, gender is not understood as a fixed identity and origin of all the action, but gender identity is shaped by time and institutionalized through repetitive actions. Therefore, identities can change because they are influenced by social conditions and occur repeatedly. For example, physically, someone is male, then this can change according to a performance carried out by each individual and then change their identity to be different (Butler, 2006).

Lesbian and gay issues, especially gender identity, are widely adopted to create literary works. Many Indonesian novels present lesbian and gay issues through stories of lesbian and gay life in society. So far, marginalized groups, especially lesbian and gay people, have not received heterosexual groups. In Indonesia itself, heteronormativity is the dominant ideology perpetuated by the ruling regime of truth, such as the state, religion, medicine, and even the family. The media also does not escape from the extension of the truth regime to shape lesbian and gay stereotypes. Most people perceive lesbian and gay issues and homosexuality as harmful and forbidden.

The lesbian and gay life described by the author in literary works is the same as real life. LGBT characters in the novel are depicted as having to cover their identities from society. They keep trying to show their identity by coming out. Lesbian and gay characters come out as a form of self-existence and show their existence. Lesbian and gay coming out is an attempt to understand themselves and their sexual orientation (Chirrey, 2003; Rokhmansyah, 2018b). Coming out is considered as the process of their life journey. Coming out is also a form of identity performativity as a lesbian and gay.

This study describes lesbian and gay performativity, mostly gay and lesbian ones, in Indonesian novels in the 2000s. The analysis is based on the theory of performativity developed by Butler (2006). The concept of performativity is a performative action that is repeated and then changes. Changes to each person's body who is changed are an imitation of the original. Butler questions and opposes gender identification by arguing that gender (masculine and feminine) and gender (male/female) is a social construct (Wu & Bai, 2021). Thus, gender is a category that is always changing.

Butler analyzes the way in which constructed gender categories are naturalized through repeated performance. As Butler points out, "gender is not a noun, but neither it is a set of free-floating attributes, for we have seen that the substantive effect of gender is performatively produced and compelled by regulatory practices of gender coherence" (Hu, 2021). Gender does not have to be understood as a stable (fixed) or agent-centered identity (locus of agency), the origin of all actions. Still, gender is an identity formed by time and institutionalized through repeated actions. Therefore, identity can change because it is influenced by its social and repeatedly occurs (Amuthavalli & Rajkumar, 2022; Butler, 2006). For example, outwardly a person is male, then this can change according to a performance that each individual performs and then change their identity to be different. Sex, gender, and sexual orientation are fluid, unnatural, and changing—and constructed by social conditions (Morrisan, 2014).

The notion of performativity might imply that people are free to do whatever they want (Godec, 2020). Butler (1993) has warned that performativity is not the only product of choice. Instead, they are produced through the forced citation of a norm, the complex history of which cannot be separated from the relationship of discipline, regulation, punishment (Butler, 1993). Simply put, one cannot simply choose how to be gendered without regard to their physical body or the expectations associated with a particular body (gender, racial), at least without the risk of being deemed 'fit' with dominant norms and expectations (Godec, 2020).

Butler actually states that they—the queers—are groups of people who are 'victims' of social construction. Identity, gender, gender can actually not only be changed according to the wishes of the individual himself but also shaped by certain social and cultural discourses that regulate their clarity (Francis & Paechter, 2015). The statement that a person's identity never stays describes the freedom of each person's body, more so how he is free to do anything with his body and is free to be anything (male or female) if they want to change it.

Butler's concept above can be exemplified through the transsexual phenomenon. A person who has been transsexual is assumed to have 'changed' his natural condition. For example, a man who feels his feminine identity changes his sex type to become a woman's body. Then automatically, after sex, as a biological fact is changed to the opposite, it will impact changes that determine the legitimacy of the individual to act by the fixed rules on sex, gender, and sexual orientation. Thus, if viewed from Butler's point of view, transgender and homosexuality are not social deviations but are variations in human identity based on performative actions (Butler, 1993, 2006).

Thus, it is emphasized that transgender people are not imitating the original but are inspiring that the original does not exist; there are only layers of performances to form an effect that is indeed considered natural. This practice also parodies traditional notions of so-called femininity and masculinity. The penis doesn't have to be masculine, and the vagina doesn't have to be feminine either. The idea of genuine or primary gender identity is parodied in cultural practices of drag, cross-dressing, and the sexual stylization of *butch/femme* identities (Butler, 2006). There is no gender identity behind gender expression because gender is a never-ending process of imitation, repetition, and performativity. Gender identity, therefore, is not a fixed thing.

Butler rejected the principle of identity, which has a beginning and an end. From this, it can be understood that Butler's view is that a person can have masculine and feminine identities at the same time or feminine and masculine at different times. Likewise with male feminine or female masculine. It is, of course, also affects the issue of sexual orientation. If a person's sexual identity is not final unstable, there should be no compulsion for a woman to like men and vice versa. But society certainly does not want that. As also mentioned above, the subject is shaped by culture and discourse, where a rule is propagated through repetition. This rule makes a phenomenon as if heterosexuality is a normative relationship between sex, gender, and sexual orientation. A person with a male body must behave masculinely and like women as the opposite sex, and vice versa. This rule has been ingrained from the beginning. Butler quotes from Freud's theory of melancholia that infants have rejected incest and homosexuality. Different from these natural obligations is considered deviant and not by the norm (Butler, 2006). From the context of 'normal gender' above, there is some acceptable and desirable gender performativity in a certain space. However, some may violate social norms and create negative social impacts (Godec, 2020).

Butler means performativity, which is a gender identity formed through roles, gestures, words, and desires, which includes a performance that is influenced by the environment of each individual, which is then realized in himself. According to him, the act of performativity does not stand alone because it is influenced by the public, making a personal change to a more appropriate and comfortable direction. In interpreting one's identity, it can be determined from three things: the performativity of conversation and physical activity, the performativity of a homosexual's conversation, and then the performativity of a homosexual's sexual activity. Your goal is to simulate the usual appearance of papers in a journal of the Academy Publication. We are requesting that you follow these guidelines as closely as possible.

II. METHOD

This study is a qualitative research (Hudiyono et al., 2021; Rokhmansyah et al., 2021) article using a queer approach. The queer approach is generally used as an approach to lesbian and gay studies, which focuses on natural and unnatural behavior related to homosexual behavior (Rokhmansyah, 2017). It is also an approach to studies that includes all types of sexual activity or identity divided into normative and deviant categories. This research's object is Indonesian novels with the theme of homosexuals, especially novels that address gay and lesbian issues. The novels used are Indonesian novels published after the 2000s, namely "Kembang Kertas" (2007) by Eni Martini and "The Sweet Sins" (2013) by Rangga Wirianto Putra. The note-taking technique was used as a data collection technique in this study. The first step in the research is carried out by applying heuristic reading, which is repeated reading of the object of research to obtain a complete picture of the novel's contents. The next stage, namely recording data in the form of quotations and allegedly supporting the research (based on the formulation of the problem), then recorded on the data card to facilitate sorting and tabulating the data (Saputri & Setyowati, 2022; Wibowo et al., 2021). This research is text research, so this research was conducted with a retroactive reading model to get an in-depth interpretation of the data that is thought to answer the problem formulation, and that has been previously collected (Rokhmansyah, 2018a). The close reading method is also used as a research analysis method to reveal the performativity of lesbian and gay characters.

III. RESULTS AND DISCUSSIONS

Performativity tends to be in the form of bold sentences like declarations. In this case, the binding action performed is not just shown. The power of performativity is very calculated in this case to show identity. Butler claims that to determine one's identity, a person has the right to choose the gender that is deemed appropriate. Gender is something that cannot be formed and determined but is thought to be repeated and believed. Performativity is a professional identity declaration (Purwani, 2019).

The self-identity of lesbian and gay characters in the novel is described as changing; this is based on the analysis results carried out on the three novels that are used as the object of research. The self-identity of lesbian and gay figures is a form of gender performativity possessed by these lesbian and gay figures. According to Butler, performativity is a gender identity that is formed through roles, gestures, words, and desires; it covers the performance that is influenced by the environment of each individual, then realized in himself. The act of performativity does not stand alone because it is influenced by the public, making a personal change in a more appropriate and comfortable direction (Butler, 2006).

In this study, the performativity of a character is seen from three aspects: the talk and physical performativity, the talk performativity of a homosexual, and the sexual activity performativity of a homosexual. Appearance and physical performativity are ways of knowing someone's identity. Sexual talk performativity refers to the way a homosexual person interacts and codes the interlocutor. It was done to justify that he was a homosexual. The performativity of sexual activity in a homosexual can be seen from how he treats his homosexual partner (Butler, 2006; Ritzer, 2003).

This performativity will show the identity of the homosexual characters in the novel, both as lesbian and as gay. The identity of a character as gay or lesbian can be influenced by parenting that affects sexual orientation. It can also be seen from sexual relations, use of aliases, body shape, way of appearance, how to speak and think, and behave.

A. *Performativity of Lesbian Character*

Juliet and Kartini characters are two lesbian characters in “Kembang Kertas” novel. The authors describe them as a lesbian couple. Juliet plays a *butche*, a lesbian who plays a boy. Meanwhile, Kartini acts as a female figure (*femme*). *Butche* and *femme* are lesbian couple relationship positions. It is related to the sexual performativity of the lesbian couple.

By nature, a lesbian is a woman who has prominent femininity, and it can be seen from the woman's appearance. Even though a lesbian is synonymous with someone who looks like a man, they still have a feminine side in terms of appearance, such as paying attention to their hair's neatness just like women in general. However, the masculinity of a lesbian will appear when a person is interacting with their lesbian partner. It is considered as a form of physical and sexual performativity of a lesbian.

Kartini characters are not described as male. Kartini figures are still depicted as women in general. Kartini is described as having characteristics like normal women who have an attraction to the opposite sex, even marry and have children. In the following quote, Kartini is described as a complete woman through the process of pregnancy—which is the nature of women (Armalina & Hayati, 2022).

Kartini kehilangan kata-kata, masih tak percaya oleh kenyataan yang diterima, dirinya hamil. Tuhan, benarkah semua itu? Air mata telah memenuhi mata Kartini, jatuh meleleh di pipinya. Dalam hidupnya baru kali ini Kartini mersa Tuhan demikian baik memberinya rasa sebagai perempuan yang sesungguhnya. Perasaan seorang perempuan hakiki. Dia seorang perempuan, lalu akankah setelah ini ia akan memiliki perasaan seorang perempuan yang normal? (Martini, 2007, p. 79)

[Kartini was at a loss for words, still unable to believe the accepted reality, she was pregnant. God, is all that true? Tears have filled Kartini's eyes, melting them down her cheeks. In her life, this is the first time Kartini says God is so kind as to give her a feeling as a real woman. The sense of an intrinsic woman. She was a woman, and would after this, she will feel like a normal woman?]

Kartini's character also identifies herself as a lesbian through the performativity of homosexual conversations. Kartini's character tries to give codes to show that she is not interested in men. Kartini's character did it at the beginning of her household life with her husband, namely during sexual intercourse.

Kartini menelan ludah getir. Menarik nafas panjang. Mungkinkah dia akan memberikan anak buat Romi, jika setiap berhubungan intim dia selalu mengakhiri tiba-tiba. Dia benar-benar merasa janggal dan aneh dicumbu oleh laki-laki yang kini menjadi suaminya. Sungguh! Walau berkali-kali dia coba untuk merasakannya dengan nikmat, seperti waktu melakukannya dengan Juliet (Martini, 2007, p. 70).

[Kartini swallowed bitterly. Take a deep breath. Is it possible that she will give a child to Romi, if every time she has sex, she always ends suddenly. She really felt strange and strange, being teased by the man who is now her husband. Really! She tried to taste it with pleasure many times, like the time to do it with Juliet.]

Kartini's character also performs conversation with Juliet and Nadia, who are both lesbians. Interaction with other lesbians is used as a tool to exchange ideas and have sexual relations. They build their community among lesbians. The community is used as a forum for self-actualization both in their environment and in the broader community. The lesbian community is an essential forum for expressing complaints about being a lesbian. They in their community can freely manifest their true identity (Kasnadi, 2017).

Besides that, Kartini's character also shows self-identification as a lesbian through the performativity of sexual activity. Kartini has a relationship with Nadia as a form of sexual outlet.

Oooh, desah Kartini. Bibirnya menangkap kedua belah bibir Nadia yang basah dan manis seperti kanak-kanak menghisap gula-gula, tak ingin dilepaskannya. Jemarinya berlari menyusuri sepasang payudara yang menunggunya. Ia meremasnya bagai anak kambing pada induknya, memutir-mutir hingga jeritan Nadia terbang bagai segerombolan balon sabun (Martini, 2007, p. 121).

[Oooh, sighed Kartini. Her lips cupped Nadia's lips, which were wet and sweet like a child sucked in candy, she didn't want to let go. Her fingers ran along the pair of breasts that were waiting for her. She squeezed it like a kid on his mother, twirling it until Nadia's scream flew like a bunch of soap balloons.]

Kartini is a woman. Kartini considered himself to be a man interested in women, as seen in the two quotes above. However, Kartini also had a relationship with her husband—a man—even though she was forced. Kartini considers that his attraction to women is normal, as men's normativity is attracted to women.

The activities carried out by Kartini and Nadia illustrate that what is called pleasure in sexual activity is not fixated on the anatomical binarity of the body, vagina-penis. The Kartini-Nadia relationship shows that pleasure in sexuality can occur even in the same two anatomical bodies, woman to woman, vagina to vagina. One of the essential things in sexual activity, namely orgasm, can occur without involving body anatomy differences (Setyorini, 2011).

In terms of sexuality, the relationship between men and women becomes a normative picture that appears in almost everyone's mind. The difference between men and women is a significant characteristic of heterosexual practice. Sexual practice between the two is defined as a person's identity in order to be considered normal. This idea explains that a "normal" state is seen when a person has a heterosexual partner, which refers to how heteronormativity is built in every social activity. Justification of normalcy seems to rule out other sexual orientations, such as homosexuality, as abnormal, especially those seen in men. The assumption that abnormal is one of the bullying attempts and the basis for

constructing homosexual characters as strange, including homosexual men. A series of heteronormative rules limit the space for homosexual men to relate to one another (Primiani et al., 2017).

B. Performativity of Gay Character

Performativity as a form of self-identification is also carried out by gay couples in "The Sweet Sins" novel. The characters Rei and Ardo are described by the author as a homosexual couple in the novel. Just like lesbians, gays also have a role in homosexual relationships. Rei plays a woman who is depicted as depending on her homosexual partner. Ardo plays a man who tries to protect Rei as his homosexual partner. It also relates to sexual performativity in the gay couple.

Just like lesbians, gays are also naturally men who still bring out their masculinity. However, gay men will bring out their femininity when with their homosexual partners. As a man, Rei, who plays a woman in a homosexual relationship, keeps his appearance as a man. It is a compromise between environmental demands and the interests of one's inner norms and inherent in human nature (Rokhmansyah & Asmarani, 2018). Also, the character Rei does this to get along with other people and form an adjustment to the environment.

The conversational and physical performance of Rei's character that shows his identity as a gay person is when he is with his homosexual partner. As a boyfriend, Rei must be able to give the impression that he understands the situation of his partner, Ardo. Rei always tries to understand Ardo's feelings, both happy and bad conditions. When Ardo experienced an inner conflict when his parents arranged marriage, Rei tried to understand Ardo's situation by showing an ordinary attitude.

"Oke...." Ia menghembuskan asap rokoknya. "Aku nggak tahu harus memulainya dari mana. Tapi, kamu tau Rezta Ardelia Kaselena?"

"Yang artis itu kan?"

"Ya. Aku dijodohkan dengannya oleh kedua orang tuaku."

...

Ketakutanku berwujud nyata akhirnya. Inilah alasan mengapa tiga hari belakangan aku selalu dihantui rasa cemas dan sangat-sangat tidak enak. Aku tidak hanya berusaha membuat Ardo tenang, tetapi juga mencoba meredakan gejolak yang ada di hatiku sendiri. Aku masih kaget (Putra, 2012, pp. 259–260).

["Okay..." He exhaled the smoke from his cigarette. "I don't know where to start. But do you know Rezta Ardelia Kaselena?"

"That artist, right?"

"Yes. I was betrothed to her by my parents."

...

My fears became real at last. This is the reason why for the past three days I have always been haunted by anxiety and am very, very uncomfortable. I'm not only trying to calm Ardo, but I'm also trying to reduce the turmoil in my own heart. I'm still shocked.]

Another form of conversation and physical performativity is when Rei tries to cover up his sexual identity so that other people do not know that he is gay. The process of coming out was only carried out by Rei to his close friends, namely Nyta, Maia, and Aby, while Rei was still closed to other people. Rei must always wear a mask when he is in a public area. Rei always tries to be expected and looks like a normal guy. Likewise, when he was with Ardo, Rei always looked natural to look like a normal man with his male best friend.

The coming out process carried out by Rei's character also includes the performance of homosexual conversations. The coming out that Rei did to Nyta, was not purely done on Rei's wish. However, this was done because he felt pressured by Nyta's insistence. As a close friend of Rei, Nyta tries to accept Rei's situation with her sexual disorder. Nyta's acceptance of Rei's condition is a form of support for Rei. In the novel, it is depicted that Nyta accepts Rei's condition as gay. As a feeling of support for Rei, Nyta asked to be introduced to Ardo (Putra, 2012, pp. 164, 193–195).

Homosexuality identification based on sexual activity can be seen when the character Rei and Ardo. Sexual activity between Rei and Ardo characters is a form of the performativity of homosexual sexual activity. It can be seen in Rei's desire to give the best to her partner manifested through sexual intercourse. For example, Rei tries to provide the best service by attracting Ardo's passion by bringing his body closer to Ardo's body. The activity was a form of Rei's affection for his partner, so that he wanted to have sexual relations with Ardo when Ardo's lust was at its peak (Putra, 2012, pp. 214, 262).

The characters' performativity in the two novels is a form of expression of their identity as lesbian or gay. A homosexual must make some compromises in order to maintain his identity. However, they still perform performativity, both in physical appearance, gesture, speech, desire, and role, which includes a performance influenced by each individual's environment, which is then realized in himself (Butler, 2006).

Generally, homosexual people will hide their sexual disorders from others. It is done to maintain a relationship with the surrounding environment so that there is no conflict between him and his environment. This closed attitude is done so that life continues to run in harmony. Disclosure of identity regarding his sexual identity as a homosexual is done when he is under pressure from others or when it is time to open up.

The performativity carried out by a homosexual as a form of gender identity cannot be separated from the coming out process. Coming out is the process of a person recognizing and personally accepting their sexual orientation and

opening up their sexual orientation to family, friends, and friends or the environment. Usually, coming out is done the first time against a close friend or fellow. When a homosexual feels comfortable with opening up to their immediate environment, they will try to open up to family members. With this coming out, people who already know the sexuality of a homosexual can accept or even reject it (Rokhmansyah, 2018b).

IV. CONCLUSION

Lesbian and gay characters hide their sexual abnormalities from other characters to maintain relationships with their environment so that conflicts do not arise. Whereas lesbian and gay figures need to show their performance in life. The performance of homosexual characters—gay and lesbian—is done to gain self-identity. Performativity carried out by homosexual characters includes physical and conversational conversations, sexual activities, and homosexual conversations. Performativity carried out by a homosexual as a form of gender identity cannot be separated from the coming out process. Coming out is done as an effort to show their identity to the community. It is what homosexual characters in Indonesian novels try to do. That's what the novelists do to create gendered appearances of lesbian and gay characters in post-reform Indonesian novels to gain self-identity.

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Readability Assessment of Advanced English Textbooks: A Corpus-Linguistic Study

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Abstract—As a quantitative index of the ease of reading text, readability has been used as an effective manner to assess the difficulty of reading textbooks. Based on a corpus consisting of 40 texts from two sets of advanced English textbooks published by two top-tier publishing houses in China in the same year, this paper employs three readability formulas (i.e. FRE, FKGL and LR) to examine their readability trends and differences in readability. The results show that: 1) the readability of both book sets is low, 2) no significant differences are found in three readability indices, 3) some of LR subindices, such as deep cohesion and connectivity, show an opposite tendency to the overall readability. It is claimed that: 1) both book sets are fairly difficult to read; 2) they are interchangeable in the teaching process without the absolute difference in authoritativeness; 3) the increasing trend of overall readability is moderated by controlling some subindices deliberately to keep the balance between text-reading difficulty and practical demands. This study not only benefits scholars but also teachers to evaluate and improve English textbooks.

Index Terms—readability assessment, advanced English textbooks, corpus

I. INTRODUCTION

Advanced English is one of the core courses for Chinese undergraduate English-major students. According to the *English Teaching Syllabus for English Majors* issued by the Ministry of Education, this course is designed to train students' comprehensive English skills, especially reading comprehension, grammar and rhetoric, and writing ability, through reading and analyzing a wide range of materials. Thus, as the main source of reading materials, textbooks used in this course play an important role in the teaching process. To some degree, the quality of textbooks, especially the hierarchy of readability, potentially influences the success or failure of teaching.

Readability refers to the ease of reading or understanding certain reading or written materials (Dale & Chall, 1948; Klare, 1963; McLaughlin, 1969; Richards et al., 2006). Assessing the extent to which vocabulary and sentence structure relate to the understanding of materials, readability is helpful for teachers to select proper reading materials for learners (Sheehan et al., 2014). So far, readability formula based on particular indices, especially word length and sentence length, is the popular way to evaluate the readability of texts. Since the first readability formula was devised by Lively and Pressey (1923), scholars have been working to renew formulas to evaluate readability more accurately. More and more readability formulas have been put forward. Some of them, such as Flesch Reading Ease Readability Formula (Flesch, 1948), Automated Readability (Smith & Senter, 1967), Smog (Mc Laughlin, 1969) and Flesch Kincaid Formula (Kincaid et al., 1975), has been more widely adopted for decades. In these formulas, word length, sentence length, and percentage of hard words serve as crucial subindices of readability. Although the above indices are directly related to text difficulty, they only reflect part of the superficial features of text, that is, part of text difficulty. Recent evidence suggests that the comprehension process involves multidimensional levels of understanding (Graesser & McNamara, 2011). To overcome the limitation of traditional readability formulas, Coh-Metrix L2 Readability Formula comes into the picture, which can describe a text in accordance with its syntax, vocabulary, morphology, semantics, etc. (Crossley et al., 2008). Data from several studies show that the accuracy of Coh-Metrix L2 Readability Formula is higher than that of the previous ones (Crossley et al., 2011).

In recent years, with the continuous promotion of English major reform in colleges and universities, new versions of English textbooks emerge in endlessly. As a result, how to select and evaluate textbook becomes a major area of interest within the field of teaching practice and research. However, compared with qualitative studies in this field, far too little attention has been paid to quantitative analysis (Zhao & Zheng, 2006; Yang & Chen, 2013). Among the few quantitative studies, it is the major focus to assess readability of college English textbooks for non-English-major students with traditional unidimensional formulas (Gu & Guan, 2003; Deng, 2013). Since readability of English major textbooks has not been explored fully yet, the present study is to investigate the readability trend in this unexplored field on the basis of two sets of advanced English textbooks. More specifically, we aim to solve the following two research questions: (1) Are there any significant differences in three readability indices between the identical numbered volumes within both book sets as well as between the different volumes within the same book set? (2) Are there any significant differences in eight subindices of Coh-Metrix L2 readability between the identical numbered volumes within both book sets as well as between the different volumes within the same book set?

II. METHODOLOGY

A. Data Collection

The reading materials were taken from two sets of advanced English textbooks (hereafter referred to as TA and TB respectively). Both of them were two-volume books published in 2013 by two top-tier publishing houses in China individually. Each volume had ten units, each containing two texts. There existed a hierarchical relation between vol. 1 and vol. 2: the former was used in the first semester of the junior year, and the latter in the second one. It implied, to some degree, that vol. 1 could theoretically be easier than vol. 2. According to the guide for faculty, we excluded texts whose types were self-learning materials after class. In other words, only the first text in each unit was included for the readability assessment. This resulted in a corpus of 40 texts (about 56,229 words in total). The number of words per volume is listed in Table 1 below.

TABLE 1
DESCRIPTIVE STATISTICS OF THE CORPUS

Vol.	TA-vol. 1	TA-vol. 2	TB-vol. 1	TB-vol. 2	Total
Number	12,980	17,312	11,371	14,566	56,229

B. Research Tool

In the experiment, we employed the automated tool Coh-Metrix version 3.0, developed by McNamara team at the University of Memphis (available at <http://141.225.61.35/cohmetrix2017>).

For the first research question, Coh-Metrix automatically calculated the readability scores of both book sets with three formulas: Flesch Reading Ease Readability (hereafter, FRE), Flesch-Kincaid Grade Level (hereafter, FKGL) and Coh-Metrix L2 Readability (hereafter, LR). The result of FRE ranges from 0 to 100, with a higher score implying easier reading. In general, the output of FKGL is a number from 1 to 18+. The lower the number, the easier it is to read to text. Both of them are based on the length of sentences and words within the text, and have their own corresponding difficult level list. In contrast, cohesive devices between sentences are considered in LR formula which does not have the corresponding difficult level list. Similar to FRE, the higher the LR score, the higher the readability, and the easier for readers to understand the text.

For the second research question, it computed scores on eight subindices of LR respectively. To be exact, they are narrativity, word concreteness, syntactic simplicity, referential cohesion, deep cohesion, verb cohesion, connectivity and temporality (McNamara et al., 2014).

C. Research Process

After the collection of the reading materials and the preparation of readability assessment, we began our analysis in three steps.

Step 1, three readability scores of the corpus were calculated to present the overall readability trend of TA and TB.

Step 2, the differences in three readability indices between the identical numbered volumes within both book sets as well as between the different volumes within the same book set were calculated via Independent-Sample T Test.

Step 3, the differences in eight subindices of LR between the identical numbered volumes within both book sets as well as between the different volumes within the same book set were calculated via Independent-Sample T Test.

III. DATA ANALYSIS AND DISCUSSION

A. Overall Readability Trend of TA and TB

In this section, we focus on presenting the overall readability trend of TA and TB from two perspectives: the unidimensional one (FRE, FKGL) and the multidimensional one (LR). We calculated FRE, FKGL and LR scores of each text in our corpus as well as the average scores of each volume within both book sets. Table 2 below displays the detailed descriptive statistics of the above scores.

As mentioned above, FRE and FKGL are both based on the length of sentences and words within the text. Thus, from Table 2, it is clear that FRE and FKGL scores echo each other. More specifically, for the same text or volume, the higher the FRE score, the lower the FKGL one, and vice versa. Measured by FRE, the average scores of each volume within TA are 58.26 and 53.76, within TB are 59.90 and 51.72, respectively. According to Flesch (1948), all these scores fall into the fairly difficult level (value ranging from 50 to 60), corresponding to the reading level of 10th-12th grade students in the US. Similarly, calculated by FKGL, the mean scores of each volume within TA are 10.68 and 12.26, within TB are 10.30 and 12.20, respectively. In accordance with Kincaid et al. (1975), FKGL scores ranging from 10 to 12 fall into the fairly difficult level, which is consistent with the FRE difficulty level above. Assessed by LR, the average scores of each volume are 15.84, 13.77, 15.83 and 12.28, respectively.

Taken together, these results demonstrate that both book sets are fairly difficult to read, aligning with the curriculum orientation of advanced English. In each volume, text difficulty is not constant or not keeping increasing from beginning to end, but complementary. The less readable texts and the more readable ones are essentially equal in number. Compared with the constant trend or that of rectilinear rise, the complementary distribution of readability is

more in line with the pace of teaching practice which should be adjusted in terms of the participants' learning needs rather than follows a specific model throughout.

Furthermore, in both book sets, the reading difficulty of vol. 2 is ranked above that of vol. 1. Ideally, it is expected that students' reading comprehension ability should increase linearly with school years. Correspondingly, the reading difficulty of the textbook should change accordingly. As mentioned earlier, according to the guide for faculty, vol. 1 and vol. 2 are used individually in the first and second semesters of the junior year. Thus, in a sense, the overall readability trend illustrates that both book sets have a scientific readability hierarchy and can achieve the course objective that gradually enhances reading comprehension ability.

TABLE 2
FRE, FKGL AND LR SCORES OF THE CORPUS

Readability	Vol.	Unit										Average
		1	2	3	4	5	6	7	8	9	10	
FRE	TA-vol. 1	52.49	67.84	46.21	36.29	56.15	57.40	60.97	55.78	91.55	57.91	58.26
	TA-vol. 2	49.73	17.60	69.14	57.75	66.40	56.67	63.16	52.36	44.06	60.75	53.76
	TB-vol. 1	58.18	65.37	68.34	39.14	59.69	69.16	56.08	67.93	61.62	53.51	59.90
	TB-vol. 2	56.02	18.29	48.82	58.77	51.24	61.33	22.57	43.05	88.04	69.03	51.72
FKGL	TA-vol. 1	12.67	7.48	12.56	19.44	10.75	11.62	9.96	9.84	2.87	9.66	10.68
	TA-vol. 2	13.86	24.16	7.04	10.39	8.64	13.35	10.29	12.15	13.20	9.50	12.26
	TB-vol. 1	10.90	8.84	8.80	16.15	10.70	9.44	9.93	7.78	8.38	12.08	10.30
	TB-vol. 2	12.17	17.91	12.26	9.91	11.29	8.68	25.43	12.82	3.43	8.10	12.20
LR	TA-vol. 1	14.14	16.43	11.65	9.77	15.08	16.46	23.42	7.54	24.97	18.93	15.84
	TA-vol. 2	17.15	8.36	9.39	13.32	10.93	19.13	16.83	12.09	11.68	18.77	13.77
	TB-vol. 1	19.24	11.76	15.65	10.00	14.84	19.26	17.16	23.71	13.58	13.15	15.83
	TB-vol. 2	13.96	8.23	9.71	10.34	7.83	17.32	11.85	10.17	17.90	15.48	12.28

B. Differences in Three Readability Indices

The first research question is answered in this section. Intuitively, according to the previous analysis, larger or smaller differences exist in three readability indices between the identical numbered volumes within both book sets as well as between the different volumes within the same book set. It is necessary for us to examine whether the differences are significant statistically. The statistical approach used in this study is Independent-Sample T Test. We calculated the significance of the differences in three readability indices between the identical numbered volumes within both book sets as well as between the different volumes within the same book set separately.

Table 3 reports the results of Independent-Sample T Test of differences in three readability indices between the identical numbered volumes within both book sets. In terms of three readability indices, no statistically significant differences are detected between the scores of TA-vol. 1 and that of TB-vol. 1 ($t = -0.304, 0.251, 0.002, p = 0.764, 0.805, 0.998$) as well as between the scores of TA-vol. 2 and that of TB-vol. 2 ($t = 0.255, 0.024, 0.875, p = 0.802, 0.981, 0.393$). This shows that both book sets can be used interchangeably in teaching practice according to pedagogical needs. In other words, the results from the unidimensional formulas and the multidimensional one both indicate that TA and TB do not differ from each other in terms of authoritativeness.

Table 4 shows the results of Independent-Sample T Test of differences in readability between the different volumes in the same sets. Similarly, in the three types of readability, significant differences are absent between the scores of TA-vol. 1 and that of TA-vol. 2 ($t = 0.687, -0.795, 0.964, p = 0.501, 0.442, 0.348$) and the scores of TB-vol. 1 and that of TB-vol. 2 ($t = 1.148, -0.933, 2.044, p = 0.266, 0.363, 0.56$). As mentioned previously, to achieve the course objective improving reading comprehension gradually, the texts in vol. 2 are deliberately designed to be more difficult to read than that in vol. 1. And intuitively, the decreasing trends of three types of readability seem to imply that both sets of advanced English textbooks have scientific readability hierarchy. However, the statistics reported in Table 4 showed the opposite result that there were no significant differences in readability between the different volumes in the same set of textbooks. This does not mean that the reading difficulty of the second volumes of both textbooks is far from the expected goal. Our previous analysis revealed that both TA and TB are fairly difficult to read. The reading materials on this difficulty level which corresponds to the reading level of 10th-12th grade students in the US meet the need of advanced English course. It is worth noting that the reading difficulty is not "the higher the better". As a result, the quest for high reading difficulty should not be pursued blindly, without an understanding of its relevance to the instructional objective and the

instructional needs.

TABLE 3
THE RESULTS OF INDEPENDENT-SAMPLE T TEST OF DIFFERENCES IN READABILITY BETWEEN THE IDENTICAL NUMBERED VOLUMES WITHIN BOTH BOOK SETS

Readability	Vol. 1					Vol. 2				
	TX	M	SD	t	p	TX	M	SD	t	p
FRE	TA	58.25	14.45	-0.304	0.764	TA	53.76	14.83	0.255	0.802
	TB	59.90	9.09			TB	51.72	20.63		
FKGL	TA	10.69	4.20	0.251	0.805	TA	12.26	4.73	0.024	0.981
	TB	10.30	2.43			TB	12.20	5.97		
LR	TA	15.84	5.56	0.002	0.998	TA	13.77	3.92	0.875	0.393
	TB	15.83	4.10			TB	12.28	3.67		

TABLE 4
THE RESULTS OF INDEPENDENT-SAMPLE T TEST OF DIFFERENCES IN READABILITY BETWEEN THE DIFFERENT VOLUMES WITHIN THE SAME BOOK SET

Readability	TA					TB				
	Vol.	M	SD	t	p	Vol.	M	SD	t	p
FRE	1	58.25	14.45	0.687	0.501	1	59.90	9.09	1.148	0.266
	2	53.76	14.83			2	51.72	20.63		
FKGL	1	10.69	4.20	-0.795	0.442	1	10.30	2.43	-0.933	0.363
	2	12.26	4.73			2	12.20	5.97		
LR	1	15.84	5.56	0.964	0.348	1	15.83	4.10	2.044	0.56
	2	13.77	3.92			2	12.28	3.67		

C. Differences in Eight Subindices of LR

In this section, we focus on answering the second research question. As shown earlier, we found no significant differences in three readability indices between the identical numbered volumes within both book sets as well as between the different volumes within the same book set. Distinguished from the unidimensional formulas based on the length of sentences and words, such as FRE and FKGL, eight additional subindices are considered in LR which enables a more in-depth and comprehensive assessment of readability. To investigate further the similarities and differences between TA and TB, Independent-Sample T Test was used to compare the eight subindices of LR.

Table 5 presents the results of Independent-Sample T Test of differences in the eight subindices between the identical numbered volumes within both book sets. As specified in the table, no statistically significant differences are found in the eight subindices of LR. Here the results confirm our previous analysis that TA and TB can be used interchangeably in the teaching process.

Table 6 displays the results of Independent-Sample T Test of differences in the eight subindices between the different volumes within the same book set. As shown in it, seven of the eight subindices of LR imply that there are no statistically significant differences, and the remaining one (verb cohesion) indicates a significant downward trend in TB ($t = 2.340$, $p = 0.031$). That is, in terms of verb cohesion which is considered as a mark of texts of lower grade levels (McNamara et al., 2012), TB-vol. 2 becomes more difficult to read than TB-vol. 1. In the same index, the downward trend is insignificant in TA ($M = 0.28$, 0.14 , $t = 0.500$, $p = 0.623$). However, the difference in the single index does not allow us to reach a firm conclusion about the pros and cons of the two book sets. Although vol. 2 should be more difficult to read than vol. 1 according to the original intention of the textbook design, it does not mean that reading difficulty is allowed to increase linearly without limit. As we have stated before, the blind pursuit of high reading difficulty is not desirable. The readability of textbooks should keep balance with students' reading comprehension ability and teachers' practical demands in the teaching process.

Moreover, there are some commonalities between TA and TB as seen in Table 6. In terms of syntactic simplicity, as the volume number rises, the scores somewhat decrease in both book sets. According to Biber (1988), the more complex the sentence structure is, the more words and concepts the reader needs to deal with. It follows from the above that the sentence structure in vol. 2 is relatively more difficult than that in vol. 1. In contrast, in other subindices, such as deep cohesion and connectivity both of which imply easier reading with a higher score, both book sets show the same trends that vol. 2 seems easier to read than vol. 1. These results appear to be contradictory not only to each other but also to our previous analysis. In fact, the overall change of readability does not mean that all the subindices have to change correspondingly. Moreover, as we have mentioned above, reading difficulty should be referenced to students' reading comprehension ability and teachers' practical demands in the teaching process. When necessary, overall readability can be adjusted by controlling some subindices.

TABLE 5
THE RESULTS OF INDEPENDENT-SAMPLE T TEST OF DIFFERENCE IN EIGHT SUBINDICES BETWEEN THE IDENTICAL NUMBERED VOLUMES WITH BOTH BOOK SETS

Indices	Vol. 1					Vol. 2				
	TX	M	SD	t	p	TX	M	SD	t	p
Narrativity	TA	0.03	0.83	-0.100	0.921	TA	0.25	0.55	0.780	0.445
	TB	0.06	0.32			TB	0.01	0.84		
Syntactic simplicity	TA	-0.35	0.94	0.060	0.953	TA	-0.76	0.83	-0.494	0.628
	TB	-0.37	0.50			TB	-0.56	1.03		
Word Concreteness	TA	-0.20	0.91	0.038	0.970	TA	-0.45	0.47	-1.089	0.291
	TB	-0.22	1.13			TB	-0.15	0.73		
Referential cohesion	TA	-0.43	0.61	1.244	0.229	TA	-0.42	0.72	2.101	0.050
	TB	-0.72	0.43			TB	-1.06	0.67		
Deep cohesion	TA	0.60	0.90	1.439	0.167	TA	0.67	0.51	1.362	0.190
	TB	0.13	0.52			TB	0.26	0.80		
Verb cohesion	TA	0.28	0.63	-1.176	0.255	TA	0.14	0.64	0.566	0.578
	TB	0.63	0.70			TB	-0.01	0.50		
Connectivity	TA	-2.57	1.20	0.174	0.864	TA	-2.41	0.62	-0.479	0.638
	TB	-2.64	0.68			TB	-2.26	0.78		
Temporality	TA	-0.10	0.57	0.358	0.725	TA	-0.44	0.48	-1.065	0.301
	TB	-0.19	0.50			TB	-0.23	0.37		

TABLE 6
THE RESULTS OF INDEPENDENT-SAMPLE T TEST OF DIFFERENCES IN EIGHT SUBINDICES BETWEEN THE DIFFERENT VOLUMES WITHIN THE SAME BOOK SET

Indices	TA					TB				
	Vol.	M	SD	t	p	Vol.	M	SD	t	p
Narrativity	1	0.03	0.83	-0.708	0.488	1	0.06	0.32	0.187	0.855
	2	0.25	0.55			2	0.01	0.84		
Syntactic simplicity	1	-0.35	0.94	1.028	0.317	1	-0.37	0.50	0.501	0.623
	2	-0.76	0.82			2	-0.56	1.03		
Word Concreteness	1	-0.20	0.91	0.787	0.445	1	-0.22	1.13	-0.147	0.884
	2	-0.45	0.47			2	-0.15	0.73		
Referential cohesion	1	-0.43	0.61	-0.043	0.966	1	-0.72	0.43	1.373	0.186
	2	-0.42	0.72			2	-1.06	0.67		
Deep cohesion	1	0.60	0.90	-0.206	0.839	1	0.13	0.52	-0.429	0.673
	2	0.67	0.51			2	0.26	0.80		
Verb cohesion	1	0.28	0.63	0.500	0.623	1	0.63	0.70	2.340	0.031
	2	0.14	0.64			2	-0.01	0.50		
Connectivity	1	-2.57	1.20	-0.366	0.718	1	-2.64	0.67	-1.167	0.259
	2	-2.41	0.62			2	-2.26	0.78		
Temporality	1	-0.10	0.57	1.441	0.167	1	-0.19	0.50	0.253	0.803
	2	-0.44	0.48			2	-0.23	0.37		

IV. CONCLUSION

This research provides a readability assessment of two sets of advanced English textbooks. Different from the previous studies measuring readability through only the unidimensional formulas, the present study examined the readability of the textbooks from two perspectives: the unidimensional one (i.e. FRE and FKGL) and the multidimensional one (i.e. LR). The results first confirm the fairly difficult nature of both book sets which aligns with the curriculum orientation of advanced English. With two research questions, we also examined whether there are significant differences in three readability indices as well as in eight subindices of LR between the identical numbered volumes within two book sets and also between the different volumes within the same book set. In terms of the first research question, the results reported no significant differences in three readability indices, indicating that both book sets could be used interchangeably. For the second one, our findings show that the increasing trend of overall readability could be moderated by controlling some subindices deliberately to achieve the balance between text-reading difficulty and practical demands in the teaching process. In addition to the above findings, this study also tries to provide a quantitative approach to evaluate English textbooks in terms of readability.

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The Problem of Gendered Emojis in Online Communication Platforms: A Study to Understand Digital Dependence on Using Emotions During Pandemic

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Abstract—Digitalization, affordable smart gadgets, and social distancing have turned virtual communication into a lived phenomenon. However, we should be aware of the fact that the virtual communication process is entangled with positive and negative consequences. On the one hand, it has enabled people to develop a feeling of togetherness and belonging, and on the other, it is steeped in conflict and dispute due to the extensive use of emojis that are context-sensitive and are subjected to multiple interpretations. The problem of emojis connected with sexual connotations has not been studied in an online conversation parameter. Hence, the current study examines the sexual connotations that are embedded in the usage of non-facial emojis such as eggplant, cherry, etc., in virtual communication and analyses sexual connotations that are generated in closed group interactions. The methodology undertaken in this study is a quantitative experimental research method to collect data. Participants (N=64) will determine how certain context-sensitive emojis are perceived by them in closed group online conversations. Results suggest that non-facial emojis possess sexual connotations which are highly context-specific and used extensively in interpersonal conversations. In this way, this paper will prepare the ground to study more hidden sexual connotations in emojis.

Index Terms—emojis, gender studies, electronic-mediated communication, interpersonal relationships, sexual connotations

I. THE HISTORY OF EMOJIS

In the current culture of online communication, emojis have turned into an integral component of teenagers' virtual conversations. The integration of Artificial Intelligence (AI), in almost every part of life, has enabled us to share feelings and promote empathy virtually via the use of emojis. The replacement of words such as OMG, and Ugh, with emojis makes it less time-consuming for digital natives to disseminate messages via virtual mode. Emotional words, emojis, and expressive punctuations are used in abundance in language practices, especially during a shared interpersonal conversation (Pérez-Sabater, 2021). The rapid spread of emojis has revolutionized the online platform thereby leading to more research on their communicative functions in interpersonal relationships.

A recent study by Rodrigues et al. (2022) unveiled the fact that the most commonly used emoji on the Twitter platform is not a face emoji but 'a heart emoji'. Emojitracker by Rothenberg tracks the usage of emojis on Twitter and it is surprising to know that among the top 10 emojis, only four were face emojis. Other emojis were objects that embody the underlying intention/motivation of the users. Various research has been conducted to find out the communication effect of face emojis but none to determine the effect of emojis (face and non-facial) that embody sexual connotations in them (also see Riordan, 2017a).

The popular emojis circulated on social media have sexual meanings hidden behind them. Studies have proved that non-facial emojis possess the quality of expressing emotions (such as expressing romantic interest or experiencing a sexual encounter) while messaging (Herring & Dainas, 2020). This phenomenon creates friction in intergenerational communication. For instance, when a 45-year-old sends an emoji that is interpreted as a sexual symbol by a 23-year-old, the latter would consider this message as a risky text (Ganster et al., 2012) which causes relationship conflicts. The primary question is whether the non-facial emoji user knows the meaning of the emojis before using them on an online platform. Although the usage of emojis can be appealing while sending them through social media, the multiple meanings they embody must be studied in order to understand the context-sensitive features.

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For example, the combination of a peach 🍑 and a clap 🖐️ emoji indicates the sexual performance of ‘booty smack’ which is used to avoid the usage of such words in online communication (Bond, 2016). In many instances, most users decide not to revert or even block the other user if 🍆 is sent in a chat. The sexual intention behind this emoji is clear to some users and they choose not to continue the conversation with the other person (Weissman, 2019; Rodrigues et al., 2022). There are many non-facial emojis that are to be explored in the light of the sexual context. The outcome of such a study will save interpersonal relationships from unnecessary and unintentional sexual approaches in online conversations.

Ideally, emojis are considered a mixture of pictograms and ideograms. Most of the standardized Unicode emojis fall into either one of the two categories. For example, the ‘camera’ 📷 and the ‘popcorn’ 🍿 are pictograms and represent what they show. Whereas the ‘face with tears of joy’ 😂 expresses emotion in order to convey the idea of being extremely happy or laughing too much. Some emojis have both qualities combined. For example, the ‘No mobile phone’ 🚫 has a mobile phone pictogram inside the red circle conveying the idea of not to use mobile phones in that particular region. Understandably, a red circle with a diagonal cross indicates ‘forbidden’.

It is often the case where most of the pictograms possess meanings beyond what it represents thereby working as ideograms (Seargeant, 2019). The pictogram, ‘camera’ 📷 stands simply for a camera and signifies the art of photography. Likewise, ‘popcorn’ 🍿 can simply signify popcorn and conveys the idea of someone eating popcorn while watching a movie. Therefore, it is considered to be the same with emojis representing ‘eggplant’, ‘peach’, and many more. An ‘eggplant’ 🍆 emoji stands for eggplant in the first place, but with significant changes in meaning over the years, it represents a ‘male sex organ’ in any conversation. In a specific context, an ‘eggplant emoji’ may convey the underlying sexual intention of the user. Likewise, a ‘peach’ 🍑 stands for the fruit peach and is interpreted as a ‘woman’s butt’ in an online conversation (Hernandez et al., 2016; Bhunjun, 2018).

Therefore, the current study aims to examine the gender dynamics and sexual connotations that are embedded in the usage of non-facial emojis such as eggplant, cherry, etc., in virtual communication and to bring out the pictographs’ underlying sexual connotations that are generated in closed group interactions. This study helps in understanding how people, irrespective of age, gender, or social class, perceive emojis in a gender-specific way. In addition to this, this paper will also delineate how teenagers use emojis as coded symbols to protect their interpersonal relationships and secure their privacy in online communications.

II. LITERATURE REVIEW

In the initial phase of online communication, emoticons were identified by the usage of punctuations which represent facial expressions to reduce misunderstandings in text messages (Miller, 2016). Gradually, the growing usage of emojis motivated the software engineers to extend the list by creating more desirable emoticons, :- (Hesitant face), and characters such as Santa Claus, *<:-). Later, the trend of emoticons spread far and wide and the users created objects such as <3 (Hearts), @}->-- (Rose) with keyboard characters (Riordan, 2017b).

As the use of keyboard characters was time-consuming, the introduction of pictorial icons i.e., Emojis helped a lot of people around the world in their computer-mediated conversations. Unicode is the standard coding language in technology that has enabled the creation of new pictorial representations of emojis. There are 3,664 emojis in total which can be used on online platforms. In the current version, Unicode 14.0, 37 new emojis were added to the former list (Unicode.org, 2021). The graphic designers and software developers created new emojis by taking emoticons as inspirations. These emojis had more detailing than the emoticons and the introduction of these demanded new creations from the developers. Unicode allows endless possibilities for creating new emojis from time to time and they introduced emojis representing food, activities, vehicles, flags, animals, weather, clothing and so on (Rodrigues et al., 2018).

A recent study focuses on identifying the gaps in the usage of emoticons and emojis in a cross-cultural context. It was conducted in 2021 and shows that emoticons like :- (Smiley face), :-((Frowny face), were predominantly used by East Asians to reimburse positive reactions than Americans in Computer-Mediated Communications (Togans et al., 2021). East Asians preferred to use CMC cues more in their conversation to retain the emotional value of the message and to impart reactions to their text. Another study indicates that Britain and America show strong similarities in emoji usage because their language is the same while no similarity was identified between Spain and Italy (Barbieri et al., 2016). In a similar vein, Vandergriff (2013) concluded that emojis rely on linguistic, textual, and cultural backgrounds because they were found to be context-sensitive. This context-sensitive nature of emojis builds a gap in cross-language conversations where one person’s interpretation is different from the other.

Lo (2008) experimented by showing his participants a message that had an ambiguous tone accompanied either by a smiley facial expression, or a frowning facial expression and had neither of the two expressions. The results suggested that adding a smiley face emoji made the message look positive and while using a frowning face emoji, the message seemed negative. The addition of emoticons had an impact on the message conveyed when compared to the text that had no emoticons included. Derks et al. (2008) concluded that the primary action of an emoticon or emoji is to nullify ambiguity in a verbal message. However, a recent study by Rodrigues et al. (2022) revealed that the usage of emojis is steeped in ambiguity. Text messages embedded with emojis have implied connotations influencing the motive of the sender’s and recipient’s interpretation by and large. From the interpretation of the data and real-time experiments in

online platforms, scholars (Hays, 2015; Sampietro, 2016) have concluded that comparatively, the messages shared on the Twitter platform top in sexual undertones.

Studies have shown that some face emojis such as 😊, 😏, and 😘 are considered playful and flirtatious and are known to increase intimacy in digital interaction with a positive tone (e.g., Kelly, 2015; Konrad et al., 2020; Rodrigues et al., 2022). Kavanagh (2016) suggested that Computer-Mediated Communication cues are mere substitutes for politeness markers and hence reduce the possibility of misinterpretation of the text message. As a conversational style, the kisses emoji 😘 is used as a pictorial representation of closing the conversation as well as appreciating someone for their victory or success. In addition to this, kisses emoji 😘 is used in much closer relationships to encourage affiliation, intimacy, and friendship (Hays, 2015; Sampietro, 2016; Perez-Sabater, 2019; Konrad et al., 2020). Nevertheless, non-facial emojis serve the digital natives with several meanings to be interpreted based on the context of the messages.

One of the experiments conducted by Walther and D'Addario (2001) revealed that pictographs turn out to be an effective way to communicate about hidden codes negotiated in a closed group. The emojis might have a different connotation for a reader not belonging to that particular group. For instance, if a person uses a 'sweat emoji' 💦 at the end of a sentence (Sakai, 2013), 'Let us sweat it out! 💦', the message conveyed here might be direct for one group but can mislead the other. Since the 'sweat emoji' has a sexual connotation of 'sexual fluids' hidden behind it, the receiver is presented with an ambiguous, confusing message. Emoji use tends to result in sending ambiguous messages or portraying negative attributions about the sender (Glikson et al., 2018). Therefore, it becomes clear that emojis have two main roles to serve: one is to reduce confusion in a message, and the other is to affect communication.

Combining one or two emojis like this tends to convey ideas sexually as every one of the emojis has evolved into something rather different from what they used to mean. Kelly and Watts (2015) suggest that emojis are used to maintain social relationships; enhance and terminate conversations as well as connections and create new secretive meanings. More than pictograms and ideograms, emojis are being contaminated with meanings that do not belong to them.

III. RATIONALE OF THE STUDY

A review of the literature has shown that non-facial emojis are being used as a substitute for words and constitute a large part of the sentence used in online conversations (e.g., Mittmann et al., 2021; Scott et al., 2021). This study will work on decoding the gradual conversion of emojis as a language system and the usage of non-facial emojis tainted with sexual connotations in a closed group conversation. The conversational norm followed by digital natives during the pandemic will be studied in order to examine how they use emojis to protect their privacy and to find out whether the users are aware of the intended meaning of certain emojis. The following were the hypotheses postulated from the mentioned research:

H1: Addition of non-facial emojis, like fruits and food items, will alter the meaning of the message in a sexual manner.

H2: With the influence of the Pandemic, the addition of non-facial emojis with sexual connotations has increased on social media due to less human contact.

H3: The normative notion of communication is significantly altered in the virtual platform because the normative notions of verbal and nonverbal cues are significantly compromised.

H1 will be discussed from the survey taken in light of how people perceive different emojis of food items and fruits concerning sexual meanings. The study draws on Diana Graber's article 'How teens misuse emojis in a sexual context' released in January 2021 in order to analyze the status of Hypothesis 2. The compromise of normative notions of communication will be reviewed from past literature to arrive at a significant conclusion.

IV. RESEARCH QUESTIONS

1. How are the denotative as well as the connotative meanings of the emojis problematized in the closed group interactions on virtual modes?

2. How are the gender performances played via emojis?

3. How emojis are used by teenagers to protect interpersonal relationship status and privacy during the pandemic when they are subjected to strict monitoring by the elders in the family?

V. SIGNIFICANCE OF THE STUDY

Online platforms are utilized to make new digital connections with strangers and maintain the existing relationship in equilibrium in order to avoid communication gaps (e.g., Brody et al., 2016; Van Ouytsel et al., 2016; Mittmann et al., 2021; Scott et al., 2021). Teens use certain emojis while communicating which symbolizes sexual performance assuming that adults will not know the meaning behind the emojis used. Some emojis are combined to convey sexual performances which many teens and adults use predominantly while having online conversations (Couch & Liamputtong, 2008; Sumter et al., 2017; Graber, 2021).

Emojis have replaced words by becoming a language of their own and many researchers are still examining the emerging emoji trends in linguistics (e.g., Thomson et al., 2018; Alpturam, 2019; Sampietro, 2019; Rodrigues et al., 2022). With its raising usage in online communication, it becomes necessary to understand the sexual connotations underlying emojis in order to protect oneself from unnecessary sexual conflicts. Emojis are known to reduce miscommunication by adding a tone to the message but engaging in sending emojis with sexual connotations corrupts the minds of online users which, ultimately, paves the way to body-shaming and objectifying opposite genders (Baron, 2004).

VI. METHOD

The methodology undertaken in this study is a quantitative experimental research method to collect data. 64 participants, irrespective of age, gender, or social class, completed the online survey using a questionnaire formulated by the researcher. The sample was restricted to one common quality of knowing how to use smartphones and the participant's experience of having closed group conversations. The age of the participants who participated in the survey is expected to be from 20 to 28 since exponential non-discriminative snowball sampling was used.

A. Materials Used

Thirteen questions were crafted for people who qualified for the requirement of being well-equipped with smartphones and having regular closed group conversations. Some non-facial emojis (🍑, 🌽, 🍆, 🍒, 🍌, 🍷, 🌹, 💦) were used to analyze the minds of the participants with respect to how they perceived them. Eight emojis were included with multiple choices given, for some questions, the participants were asked to generate meanings for the emojis specified.

For example, each question with an emoji is accompanied by options that have the direct meaning of that emoji and the hidden metaphor of sexual attributes. Participants were expected to choose from either of the options given to understand what most of them perceive about certain emojis. The questions were framed in such a way as to trigger stimuli in the participants specifically in the area of gender-based attributes of emojis.

B. Procedure

This study is an attempt to delineate the usage of non-facial emojis from the aspect of gender dynamics in closed group conversations. Participants were randomly selected and were asked to participate only if they were interested in answering the questions which were based on the sexual attributes of emojis. After agreeing to participate, the link was shared with them to access the questions. The first few questions were framed in such a way that confirm their usage of online mediums for communication and whether they were aware of emojis having sexual connotations in them.

By preparing them to understand what the survey was about, they were exposed to emojis with sexual connotations and were asked to interpret them. Also, participants were asked to indicate how comfortable they were with answering these questions. This is to identify the rate of people who were comfortable with talking about sensitive topics such as gendered emojis and gender roles inculcated in non-facial emojis. In this manner, it is identified that this psychological aspect of being able to talk about gendered emojis might provoke teens/adults to use them without feeling guilty while flirting online (e.g., Thompson, 2019; Maclean, 2022). The direct questioning on how they feel about certain emojis will help in bringing awareness among elders on how teenagers use coded emojis to safeguard their interpersonal relationships.

VII. RESULTS

H1: Addition of non-facial emojis, like fruits and food items, will alter the meaning of the message in a sexual manner.

It was expected that the addition of non-facial emojis might change the context of the message with ambiguity and the results pertained to this hypothesis. 60.9% ($N=40$) of the total participants were clearly aware of the fact that emojis have sexual connotations apart from what they represent.

Thirty-five participants, out of 64, identified the 'peach' 🍑 emoji as female buttocks and breasts. 31.3% ($N=20$) of them identified the 'corn on the cob' 🌽 as an object related to sex. 60.9% ($N=40$) of the participants identified the 'eggplant' 🍆 emoji as a male sex organ. 15 out of 64 identified the 'cherry' 🍒 emoji as a woman's butt, breasts, and male sex organ. 37.5% ($N=25$) of the participants identified the 'hotdog' 🍌 emoji as something related to male and female encounters. 42.2% ($N=30$) of them think that the 'sweat' 💦 emoji is related to sex. 23.4% ($N=17$) of them identified the 'tulip' 🌹 emoji as something related to the female sex organ.

The highest rate of 72.7% ($N=48$) participants were comfortable answering these questions implying sexual meanings in emojis. 56.1% ($N=37$) were already aware of what those emojis meant internally, 34.8% ($N=23$) claimed that they have not used those emojis, and 9.1% ($N=6$) were 100% clueless about what those emojis meant.

H2: With the influence of the Pandemic, the addition of non-facial emojis with sexual connotations has increased on social media due to less human contact.

Given the social situation related to online platforms, people were restricted from going out of their homes to avoid human contact. If the study conducted by Clive Thompson shows that 92% of online users use emojis to express their feelings, then the rate of using gendered emojis in the light of expressing feelings during the restriction of human contact will also be high. Diana Graber identified many teens casually using emojis to flirt on online platforms. Although she says whether the emojis shared by teens contained unsettling sexual connotations, she mentions that teens were interested to know about sex even before they were given mobile phones. As this survey was conducted with people, irrespective of their age, gender, and social class, the study prepares the ground to conduct research based on age, gender, and social class to identify the percentage of users who rely on gendered emojis while conversing with their partners or anybody for that matter.

H3: The normative notion of communication is significantly altered in the virtual platform because the normative notions of verbal and nonverbal cues are significantly compromised.

The outcome of this survey and a few past works of literature (Herring & Dainas, 2020; Rodrigues et al., 2022) support the statement that the normative notions of verbal and non-verbal cues are significantly compromised in an online environment. Most of the participants identified 🍒, 🍑, & 🍆 as sexual symbols since the questionnaire was an open-ended questions survey. This phenomenological permanence due to emoji usage in a closed conversation, especially in an interpersonal relationship, clearly reveals that digital natives are impacted by these gendered emojis and use them to sustain their bond which erases the normative use of emojis.

VIII. FINDINGS AND DISCUSSIONS

Since everything starts with a conversation, online natives began to impart meanings to emojis by adding them, either at the end or beginning of the sentence. The ability to enhance a chat is possible when one uses emojis to emphasize certain feelings. Individuals tend to use more emojis when they communicate with their close ones (e.g., Kaye et al., 2016; Jones et al., 2020) and it has been found that the usage of emojis with sexual partners has its implications (e.g., Troiano & Nante, 2018; Gesselman et al., 2019; Nexø & Strandell, 2020). Most online texters use particular emojis in order to objectify genders and impart sexual meanings to emojis. This develops fear and intimidates a few digital natives regarding emoji usage.

A famous online site named Match conducts an online survey every year regarding ‘Most used Emojis by Singles to attract partners.’ The survey shows that most of the users use wink, smile, and kiss emoji to act casual while impressing the opposite gender. The survey also found out that women in higher ranking/status resist using these emojis in normal online conversations to avoid getting trapped in the net of the flirting game. If one emoji can alter the intensity of a message, it is highly likely that one or two nonverbal cues together will have a lasting effect on the information intended to be shared (Stark & Crawford, 2015; Riordan, 2017b). This answers the first research question of how the denotative meaning of the emoji is problematized in close group conversations.

Emoji experimentation revealed that online users combine certain emojis to convey messages that would sound uncomfortable when encrypted into words. For example, the combination of a peach emoji 🍑 and an eye emoji 👁️ means that someone is checking out a female’s back. This presents the answer to the second research question of whether emojis are being bombarded with sexual performances. Through the lens of Butler’s study on gender performances, it can be deciphered that these practices are defined out of gendered notions due to which gendered meanings are gradually imparted to emojis. Even a simple ‘smirking face’ 😏 emoji is perceived as a man who is super confident about his manhood while approaching a female (Graham, 2019). The performative quality of emojis iterates subtle gender performativity. An increasing number of online users tend to apply many meanings according to the context of the conversation. For example, when a man uses a rocket emoji 🚀 or a horse 🐎 emoji while texting (see Roberts, 2017), it means he is trying to imply that he is highly potent as a man.

The importance of being conscious while sending emojis to a receiver is high as the selection of emojis might affect the relationship as well as how the message is perceived by the other person (Walther & D’Addario, 2001; Gangster et al., 2012; Butterworth et al., 2019). To maintain personal relationships, a study reveals that sending a message to a partner on a daily basis initiated a positive response in relationship satisfaction (Eckstein, 2001; Luo & Tuney, 2015). Therefore, during the times like pandemics, teenagers prefer smartphones to send codes (romantic cues, sexual encounters, encrypted messages) using emojis to their partners in order to maintain interpersonal relationships (Doering, 2002, p. 3). The feeling of connectedness is improved by being connected through text messages and sending coded emojis. This stance is supported by past literature where most people had something positive about texting, where texting allowed them to stay in contact with their romantic partners all the time and maintain autonomy (Pettigrew, 2009). However, when emojis are misinterpreted, ineffective communication may lead to disruption in discourse and terminate interpersonal relationships (Tigwell & Flatla, 2016).

The main aim of using emojis should be to avoid misinterpretation and send messages that are direct in conveying meanings. A study conducted in 2020 found that people above the age of 30 did not understand the functions of emojis while the younger generation of smartphone users interpreted emojis in a more conventional way. Thus, it is clear that teenagers use coded emojis to maintain their interpersonal relationships by sending sexually suggestive emojis (Thomson et al., 2018) which are less likely to be understood by elders (Herring & Dainas, 2020).

One of the studies conducted among college students revealed that being in contact through social media is directly related to the intimacy or closeness of the relationship. The most interesting observation was that the “casual environment can create a relaxed environment conducive to intimate exchanges” (Hu et al., 2004, p. 4). It is conceivable that a casual environment is a place where one can be without any distress and here, teenagers use gendered emojis as codes to communicate with their partners. In such a way, teenage couples expect to develop their personal secret codes with the help of emojis to maintain the integrity of their relationship without disclosing it to their parents (Alshenqeeti, 2016; Juhasz & Bradford, 2016).

IX. CONCLUSION

The evolution of the digital technological world promised the audience virtual communication to be made easy and reliable. As far as virtual communication is concerned, there are so many barriers and negative reactions to it. These digital barriers can get anyone in trouble due to the inability to convey in an intended way via email, chat, applications, social media, websites, and any online platform for that matter. Some of the barriers are inevitable because no matter how much the users try, they cannot achieve the satisfaction of virtual communication (Girardin, 2020). Physical barriers are unavoidable since the motive of virtual communication is that the users can stay remote and communicate with their friends and family. Apart from staying remote, physical barriers can induce emotional barriers side by side.

The importance of emotions in any online communication should be understood in order to overcome psychological barriers. The message perceived depends on the attitude and social position of the receiver. However, people can easily misinterpret digital communication which often fails to include tone of voice, facial expressions, body gestures or any other kind of verbal or nonverbal cues to understand the emotional dissemination from the sender. To modify the inability to convey a message emotionally, the users were presented with visual signs and symbols. This added more inaccuracies to the way people perceived emojis. The semantic problem of emojis being differently interpreted while communicating produced an adverse reaction to online communication.

Effective electronic communication cannot happen if the sender and receiver do not have the same understanding of the intended message. After examining the emojis with gender signifiers, it is clear that the issues run deeper than just a matter of miscommunication. As West and Zimmerman (2009) suggest ‘gender’ is created gradually in the process of interaction between two people who know how they are perceived. Basic emojis such as 🙌 are interpreted as high five by some and praising, giving blessings by others. Here, the problem of misinterpretation arises from the non-facial emojis where the users give different meanings to the same emoji. Emoji users are not expected to add words to the sentence, which is a phenomenal achievement in digital communication. Yet this development failed to aid the destruction of preconceived stereotypes in matters concerning gender.

Emoji renders different meanings on different platforms, so people may interpret emojis on one platform differently than the other. Psycholinguistic theory suggests that understanding of a text structure must be consistent between two people in order to avoid communication problems. The disagreements from the users of different platforms increase misinterpretations to the next level. Several researchers added cultural value to the context but failed to find out the cultural significance present in the emojis. This expands the scope of this paper for further research and identifies the cultural signifier present in the emojis. Since emojis were developed in Japan, the impact of cultural and societal norms can be applied to every other location as emojis are globally used. Exploring the problems of Emojis beyond the level of linguistics will help in providing a resolution to the hidden trouble lingering with gender. To determine how people of different ages, gender, and sociological background perform gender performativity and to consider all gendered emojis, it will be necessary to collect a wide range of data, categorise, and analyse them in the framework of gender performativity. In this endeavour, the analytical lenses of performative utterances and gender performativity can provide useful guidelines on how gendered lines in online communication can be understood from newer perspectives.

X. LIMITATIONS AND SCOPE OF THE STUDY

The limitations of this study include the small participant size of 64 anonymous subjects contributing answers to the gender-based questions on emojis. Every step in the study was made sure to be systematic; yet, obtaining other information such as gender-specific answers from the participants seemed inappropriate as they were survey-takers and some of them felt uncomfortable while attending the survey. The inability to know whether the participants were open-minded while responding to the questions is one of the limitations of the study as well. However, this first stage of limitation can be nullified by asking the participants to reveal their gender.

The results generated from this study had thirteen questions out of which only seven questions were emoji-related in order to trigger stimuli in the participants. While many of the same patterns were derived from the study, it would be unreasonable to suggest that this project is generalizable to all the other emojis that denote gender performativity. Other variables and constants such as gender fluidity, age, and social background remain untested in this study.

In this research, only a set of few gendered emojis has been assessed. The practice of emojis based on gender along with cultural differences leads to different perceptions and preferences regarding the usage of emojis (Wolf, 2000; Jack et al., 2009). As mentioned earlier, there are currently 3,664 anthropomorphic emojis to be assessed overall. Therefore,

analyzing how people of different age groups, gender, and sociological background perceive gendered emojis and considering all emojis within the framework of gender performativity can be a further scope of this research.

It would not be unreasonable to suggest that non-facial emojis have useful roles in communication, even when they employ sexual meanings in a message. The increasing rate of non-facial emoji usage combined with the increasing rate of their development, suggests their purpose is useful and universal in online conversations (Dresner & Herring, 2010; Riordan, 2017a). The denotative meaning of emojis is substantially compromised in a closed group conversation. Therefore, the connotative context in which these non-facial emojis are used, who is using them with whom, and what roles they might serve as questions for future research.

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Readability Assessment of Advanced English Textbooks: A Corpus-Linguistic Study <i>Tunan Hu</i>	251
The Problem of Gendered Emojis in Online Communication Platforms: A Study to Understand Digital Dependence on Using Emotions During Pandemic <i>Rohini Ravi and Manali Karmakar</i>	257

Perceptions of Postgraduates Majoring in English Education on Speaking Assessment Module for Online Distance Learning (ODL) <i>Syazwin Fahrughazi, Halizah Omar, and Maslawati Mohamad</i>	78
Computer-Assisted Interpreting Tools: Status Quo and Future Trends <i>Meng Guo, Lili Han, and Marta Teixeira Anacleto</i>	89
Utilizing Dogme Approach to Promote EFL Learners' Oral Skills at the Tertiary Level <i>Mohammed Abdalgane, Abdulrhman Musabal, and Rabea Ali</i>	100
The Representation of Animalism Issue in Sewell's <i>Black Beauty</i> <i>Madeline Yudith, Burhanuddin Arafah, Franco Gabriel Sunyoto, Fitriani, Rafidah Binti Rostan, and Fadilah Ekayanti Nurdin</i>	108
Cannibalism Translation Theory and Its Influence on Translation Studies in China <i>Xiaohua Jiang, Zhisheng (Edward) Wen, and Meng Yu</i>	117
Questioning Nature: A Study of Death and Isolation in Selected Nature Poems by Robert Frost <i>Amal S. AlKhrisheh, Emad A. Abuhammam, and Walaa R. Al-Rbehat</i>	127
Phonological Interference of Indonesian Consonants Into Korean <i>Rurani Adinda, Lukman, Ikhwan M. Said, and Gusnawaty</i>	137
Unawareness of Common Errors in English and Its Impact on Human vs. Machine Translation Into Arabic <i>Yasir Y. Al-Badrany</i>	145
An Analysis of Bourdieu's Habitus and Field Theory in Hamid's <i>The Reluctant Fundamentalist</i> <i>Kelle Taha, Hala Maani, Khawla Al Dwakiat, and Khulood Abu-Tayeh</i>	161
Cultural Relations Among Speakers of South Halmahera Languages <i>Burhanuddin Arafah, Kaharuddin, Munira Hasjim, Azhariah Nur B. Arafah, Takwa, and Karimuddin</i>	168
Error Analysis of Form Four KSSM Arabic Language Text Book in Malaysia <i>Mohamad Hussin, Zawawi Ismail, and Naimah</i>	175
A Critical Overview of the Implementation of Language-Immersion Through the Use of Mobile Apps <i>M. Kannan and S. Meenakshi</i>	186
Apology Speech Act in Indonesian and Japanese Language: A Comparative Method <i>Riza Lupi Ardiati</i>	192
Study on Narrative Skills in John Irving's Novels <i>Xue Zhao and Guanting Li</i>	202
A Cartographic Analysis of Subject Status in Root SV(O) and VS(O) Orders in Algerian Arabic <i>Meymouna Bourzeg and Ayman Yasin</i>	207
Code-Mixing and Second Language Acquisition on Social Media by Digital Native Indonesian Children <i>Edhy Rustan and Andi Muhammad Ajiegoena</i>	217
Manipulation of Female Stereotypes in Chinese Translations of Fragrance Product Descriptions <i>Li Zhu, Lay Hoon Ang, and Nor Shahila Mansor</i>	227
What Is a Name? Identity and Diaspora in Leila Aboulela's <i>The Kindness of Enemies</i> <i>Khawla M. Al Dwakiat and Hala T. Maani</i>	237
Gender Performativity of Characters in 2000s Indonesian Novels <i>Alfian Rokhmansyah, Agus Nuryatin, Teguh Supriyanto, and Nas Haryati Setyaningsih</i>	244
