Theory and Practice in Language Studies

Contents

The Reflection of Connotative Meanings of *Insan* in the Qur'an: A Translational and Semantic Perspective
Mohammad D. Ababneh, Bakri H. Al-Azzam, and Abdullah M. Al-Amar

525

The Role of Linguistic Structure in Sentence and Text Comprehension: A Comparative Analysis of Depth-First Versus Breadth-First Models

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Abstract—This study assumes that linguistic structure plays a significant role in comprehending sentences and texts. It also assumes that the process of learning requires inferences to make connections across and within the local and global discourse contexts. To establish these connections, there is a need of integrating information from prior content of discourse and knowledge or from the reader's schemata to build a coherent memory that represents the events and concepts which describe the texts. To that end, the paper reviews studies on depth-first versus breadth-first models, adopted by the parsers, which address the linguistic structure in sentence and text comprehension. It further examines how the readers' or listeners' long-term memory and mental models affect the sentence and text comprehension. The findings of the study show that vocabulary depth and breadth are two important constructs to consider while assessing higher-level processing of reading comprehension. It also shows that having a comprehensive understanding of the gradations of the meaning of a word in a variety of contexts will permit the readers to develop a better understanding of the text, and in turn, to better express themselves.

Index Terms—linguistic structure, text sentences, breadth-first model, depth-first model, linguistic comprehension skills

I. Introduction

Language is a mandatory tool to communicate with other people and is closely knitted to emotional and social functioning (Rogde et al., 2019). According to Clifton et al. (2019), information about linguistic structure helps to comprehend texts and sentences. However, there is a long debate about how structural knowledge may help comprehend texts and sentences. Scholars have answered this question by stating that linguistic structure has a significant role in understanding sentences and texts (Fodor et al., 1974).

Retrospectively, in the mid-1970s, the focus was on the way linguistic structure was formulated to comprehend texts and sentences. In turn, this led to an episode of theoretical suggestions proposed by linguists and computer scientists (Frazier, 1979; Frazier & Fodor, 1978; Kimball, 1973; Marcus, 1978), who elaborated on the algorithm of using phrasal structural rules and other grammatical tools in comprehending sentences. The intrigued interest was in how such a limited amount of information guides the process of comprehension that grows in the process of discourse, driven by the development of grammar stories, and how the listeners and readers use references anaphorically to connect sentences in speech (Mandler & Johnson, 1977; Van den Broek & Helder, 2017).

In the mid of '80s, interactive connectionist theories based on sentence comprehension became more popular. They described how the limitations of the frequent use of linguistic structure, plausibility, and context could be resolved (MacDonald et al., 1994; Tanenhaus et al., 1989).

In general, research on sentence comprehension declares that the listener or reader, while going through the content, initially, constructs its meaning based on grammatical grounds, instead of going towards semantic interpretation, which sometimes requires word-to-word revision (Frazier, 1979; Frazier & Rayner, 1982). According to Frazier (1987), the analysis of a sentence is made by the reader or listener to attach every new word syntactically after knowing the phrase structure as per the grammar rules, or what he calls the depth-first, or garden-path theory. Frazier and Clifton (1996) add that garden-path theory, predicts the difficulties in comprehending sentences.

This study assumes that linguistic structure can play a pivotal and significant role in comprehending sentences and texts. Therefore, it reviews studies on depth-first versus breadth-first models, which address the linguistic structure in sentence and text comprehension. It also examines the aspects of the text that go beyond the linguistic structure and consolidate the text comprehension. Finally, the readers' or listeners' long-term memory and mental models affect the sentence and text comprehension.

II. Literature Review

A. The Task of Sentence Comprehension

The gap that exists between the word and the message is bridged by sentence comprehension. The sentence meaning is extracted from the purpose of its words, channelled by grammatical relations between the words of a sentence (Clifton, 2015). The psychology of sentence comprehension is related to a cognitive process that allows the reader to understand the way the meaning of the words is combined to satisfy the writer's or the speaker's intention. Related to sentence structure, listeners and readers must be sensitive to the elusive pieces of information. Their task is confusing as they must be liable to the structural relations that randomly extend to long distances (Clifton, 1992). The problem faced by readers and listeners relates to the universal ambiguity of the language. This ambiguity can be in the speech stream, which is segmented at various points into different words. During the process of comprehension, listeners may make interpretations based on what they hear. The memory of a sentence may be linked to the prior knowledge of the event described, resulting in a more comprehensive mental image than the original statement. The inferred information may serve as a cue for the reconstruction of original encoding at retrieval. This encoding provides the rationale for some studies based on sentence memory (Barclay et al., 1974).

In fact, a word can have more than one lexical concept such as bank of a river, which versus the bank to deposit or withdraw money, or the word tender, which means loving or kind in one context, and easy to cut in another, or young in a third; or to give or offer in a fourth, and buy things in formal stated price in a fifth among other meanings. Readers and listeners are now aware of such uncertainties, but their cognitive process effectively resolves them in the course of sentence construction (Cutler et al., 1997). Previous studies on vocabulary in both first, and second languages indicate that knowledge of vocabulary is the best predictor to improve reading ability or increase the capability to gain new elements from the texts (Nation, 2001; Qian, 2002; Read, 2000; Tanenhaus et al., 2006). Likewise, Hu and Nation (2020) states that the amount of unfamiliar and familiar vocabulary is very important and is considered as one of the critical indicators in distinguishing the difficulties of reading a passage. Confirming the mutual relationship between vocabulary and reading comprehension, Stahl (2003) states that the knowledge of the vocabulary system of a language is the best indicator of text difficulty. This means that readers build on their previous knowledge or schema to facilitate the process of reading and writing texts.

According to Schema theory, comprehending a text is an interactive process that takes place "between the reader's background knowledge and the text" (An, 2013, p. 130). It is necessary to have the ability to relate to textual material with one's knowledge. Comprehending sentences, words or the whole text involves not just being dependent on one's linguistic knowledge, rather on one's knowledge about the world. Echoing this, Shen (2008) confirms that the more knowledge one has about the world, the better the comprehension of the text he develops.

B. Schema Theory in Reading and Writing

The term schema has been first used in psychology to refer to the dynamic organisation of past experiences or reactions. It concludes that written texts do not provide meaning by themselves, but they show directions to the readers about how they can extract or construct meaning based on previous knowledge. The theory can help guide the readers to comprehend texts from a global perspective. That is why the role of schema theory in understanding texts cannot be neglected (An, 2013). The schema theory states that comprehending texts is a collaborative process between the reader's prior knowledge and the text. Understanding texts efficiently requires the ability to make associations of textual material with one's knowledge.

According to An (2013) there are three models of reading that account for the comprehension process, "such as the bottom-up model, top-down model, and interactive model. It is the interactive model that fundamentally promotes the development of theories in reading, especially schema theory. In the schema-theoretical view, reading is an interactive process" (p. 134). She adds that "interaction happens at three levels: interaction between bottom-up and top-down processing; that between lower-level and high-level skills, and between the reader's background knowledge and the knowledge presupposed in the text" (p.134). Bottom-up processing is triggered by certain data inferred from the text, whereas top-down processing starts with general assumptions depending on schemata and then looks at the more specific information to validate these assumptions. However, both processes always occur interactively and simultaneously in reading, and readers use them two interchangeably for comprehension. Therefore, it can be said that "schema theory guides readers as they make sense of new experiences and also enables them to make predictions about what they might expect to experience in a given context" (p.134). It offers a cognitive ground for integrating reading and writing instructions. It argues that writers should develop a background and structural schemata to compose and comprehend texts. It also states that some instructional strategies may enhance the development of schemata. According to Smith (1982), both reading and writing convey language, and they deal with meaning, because readers extract meaning and writers produce it. Both of these activities involve a complementary transaction between a writer, a reader and a text. At this stage, readers mostly rely on alternating effects of breadth-first and depth-first strategies to achieve the purpose of understanding. This process of reading should be the process of thinking. To develop background knowledge, it is essential to get into extensive reading programs as background knowledge which determines the depth and breadth of reading comprehension. The readers can establish a connection between old knowledge and the new knowledge (Yan, 2020), which are linked with the readers' short-term and long-term memories as well as their reading ability. Different types of schemata have been suggested by An (2013), and this depends on the nature of content such as "formal schemata which relate to the rhetorical structure of the text; content schemata, relating

to the content of the text; and cultural schemata, which comprise general aspects of cultural knowledge shared by large sections of a cultural population" (p.130). Moreover, Carell and Wise (1998) added that linguistic schemata, which relate to the knowledge of vocabulary and grammar, play a rudimentary role in a comprehensive understanding of the text.

C. Psychological Models of Sentence Comprehension

Earlier theories of grammar state that the rules which form a linguistic theory are identified by language users and applied when learning them. This was not the situation with the directions given by the early transformational grammar. Their rules were functional on domains such as clauses, and soon it became clear that people did not wait to the end of the clause to understand a sentence. The comprehensive review of readability research by Chall (1958) in the first half of the 20th century divided the earlier work into "experimental and survey studies" and "quantitative associational studies".

Likewise, Buswell (1937) was at the University of Chicago, when he surveyed 1,000 adults with different educational backgrounds. To assess their reading levels, he used traditional tests of vocabulary and paragraphs and asked participants to read ads, and telephone directories. At the end, he found out that there was a correlation between reading skills, and the number of years of education and reading practices.

In the 1970s, grammar used more restrictive rules which led to the development of a new set of grammar-based theories. These theories stated that people use grammar rules among a wide range of alternative practices to analyze a sentence (Frazier, 1987; Frazier & Clifton, 1996; Mitchell, 1994). For example, readers join every new word to a sentence structure in the easiest and quickest possible way by using different grammatical links such as relative pronouns to increase the clarity of the sentences. Generally speaking, the study of sentence comprehension emphasizes on how the listeners and readers map words which construct the meaning of what they read. This task of mapping is guided by their familiarity with the grammar of their language (Safi et al., 2020). Despite the fact that what Safi et al., (2020) are saying is true, but one cannot forget the role of the level of proficiency of the students, and the amount of the vocabulary they know in the process of facilitation of mapping and their language.

Understanding the meaning of the sentence based on lexis has been extended by the lexicalist theories of sentence comprehension (MacDonald et al., 1994). They claim that lexical structure, context and frequency are natural effects which help the readers to comprehend sentences. They vary from depth-first to breadth-first processing (Clifton, 2000), and focus on the unique contributions of individual words rather than on the broad applicability of word combinations.

In the 1970s and '80s, linguistic theory moved away from suggesting the applicability of rules to making claims about the information contained in the individual lexical items, whereas, the contemporary theories of sentence comprehension differ in the range of information they claim that guide the analysis of the sentence. For example, Garden-path theories are based on modular learning. They state that a single analysis is, first, constructed, and later evaluated. This means that different modules or areas in the brain are responsible for specific processes which are thought to be competed with an interactive model (Fodor, 1978). Furthermore, they claim that only certain necessarily relevant types of information affect initial decisions about sentence structure. They explain more adequately how sentence structures are created and this is called a garden path sentence. According to Forrest and van Schijndel (2020), a garden-path sentence is the sentence which is confusing and ambiguous because it includes a group of words that could carry more than one meaning. It creates a momentarily vague interpretation as it includes a phrase or a word that can be understood in multiple ways, so readers would go for a seemingly familiar meaning, whereas the real meaning refers to something else. Inferring the actual meaning requires rereading the sentence, and a careful consideration of the allegorical interpretation.

Rahman and Iqbal (2019) have investigated the relationship between breadth and depth of vocabulary knowledge and reading comprehension. Their study sample consisted of 124 students enrolled in public sector secondary school 10th grade. The results of the data analysis showed a high correlation between depth of vocabulary knowledge and reading comprehension, but a moderate relationship was seen between breadth of vocabulary knowledge and reading comprehension. The regression test showed that vocabulary depth has high predictive power compared to vocabulary breadth.

More discussion of sentence comprehension models will be presented the following sections.

D. First-Pass Effects in Sentence Processing

The two dimensions that are depth-first versus breadth-first processing have focused on effects in sentence processing. Depth-first theories such as garden-path, which is the means of making early predictions about the initial stages of parsing that refers to the syntactic analysis of the language, indicate that a single analysis is initially created, evaluated, and then kept. Some garden-path theories used eye-tracking data to show some commotions of reading that appear quickly, on the first fixation in a region of text (Frazier & Rayner, 1982; Rayner et al., 1983).

Moreover, the researchers who use eye-tracking data to back-up depth-first parsing models, acknowledged that different measures could specify disruptions. Altmann et al. (1992) proposed that any effect which makes itself noticeable in the form of second-pass reading times cannot say to be having a first-pass parsing effect. The differences

that occur in the first-pass reading times could be related to the parsing effects. They were cautious while conceptually differentiating between first-pass parsing effects and first-pass reading times. If possible, to disseminate a methodological principle like the first-pass time effect is equal to initial-analysis effects. It is better to look at the eye-tracking record to settle the questions if the initial analysis is constructed after following the same principle as the final analyses.

The purpose of such research is to find if early information affects the initial investigation. Comprehending the text efficiently requires the ability to make associations of textual material to one's knowledge. It called for re-examining the eye-movement record for evidence if early information eradicates the initial disturbance that comes with disambiguation, or if it just speeds up the revision and reanalysis. For example, Clifton (1992,1993) confirmed Stowe's (1989) observation in the self-paced incremental grammaticality-judgment task that appeared in his eye-tracking data, but only in sentence regions that followed the ambiguity and in measures of total reading time.

First-pass time in the ambiguity region showed different effects, reflecting plausibility of structurally determined analysis and not thematic preferences observed by Stowe. Let's discuss both approaches separately.

E. Depth-First Approach

This approach is applied during top-down parsing, where parsing refers to the process of segmenting sentences into units so the meaning of the sentence can be understood. Top-down parsing is a kind of search technique that means that if there is more than one grammatical rule applicable at one point, the parser will explore only one possibility, and look at others when that one fails to serve the purpose. A top-down search is an example of a depth-first approach. Consider Figure 1

		State	Comments
1.	s	*mia loved vincent*	s ---> [np, vp]
2.	np vp	*mia loved vincent*	np ---> [pn]
3.	pn vp	*mia loved vincent*	lex(mia,pn)
			We've got a match
4.	vp	*loved vincent*	vp ---> [iv]
			We're doing depth first search. So we ignore the other vp rule for the moment.
5.	iv	*loved vincent*	No applicable rule. Backtrack to the state in which we last applied a rule. That's state 4.
4'.	vp	*loved vincent*	vp ---> [tv]
5'.	tv np	*loved vincent*	lex(loved,tv)
			Great, we've got match!
6'.	np	*vincent*	np ---> [pn]
7'.	pn	*vincent*	lex(vincent,pn)
			Another match. We're done.

Figure 1: Depth-First Approach (Raffaella, 2014).

By looking at the sentence, "Mia loved Vincent," we find that it starts from the abstract and then moves to the concrete part, and makes use of context-free grammar (CFG). Top-down search is an example of depth-first approach because when a parser (interpreter/compiler) is faced with a choice, he/she selects one and works out of its consequences. If the parsers' option turns out to be incorrect by any chance, he or she backtracks. For example, in figure 1, a choice was given through which the verb phrase (vp) was built- either by using the intransitive verb or the transitive one. In step 4, the parser used the intransitive verb, but as it did not work out (state 5), he/she backtracked and then tried transitive verb (state 4'), which eventually worked out (Raffaella, 2014).

F. Breadth-First Approach

This approach is applied during bottom-up parsing. The difference between the two approaches is that all possible choices are used at once, rather than selecting one at a time. It is like working with a big bag that contains all the possibilities to look at. Therefore, a set-theoretic brace indicates that this bag is used. When parsing starts, the bag has only one item. Consider Figure 2 (Raffaella, 2014).

	State	Comments
1.	{⟨ s, *mia loved vincent*⟩}	s ---> [np, vp]
2.	{⟨ np vp, *mia loved vincent*⟩}	np ---> [pn]
3.	{⟨ pn vp, *mia loved vincent*⟩}	Match!
4.	{⟨ vp, *loved vincent*⟩}	vp ---> [iv], vp ---> [tv, np]
5.	{⟨ iv, *loved vincent*⟩,	No applicable rule for iv analysis.
	⟨ t v np, *loved vincent*⟩}	lex(loved,tv)
6.	{⟨ np, *vincent*⟩}	np ---> [pn]
7.	{⟨ pn, *vincent*⟩}	We're done!

Figure 2: Breadth-First Approach (Raffaella, 2014).

In Figure 2, the breadth-first approach is considered, looking at stage (five); this is when a crucial difference occurs. This is because both the ways of building verb phrases (VP) are applied at once. In the next step, the intransitive analysis is discarded, whereas the transitive analysis is kept in the bag, and finally, the outcome is achieved in the seventh step (Raffaella, 2014). For a better understanding, a comparison of both approaches was necessary.

G. Empirical Evidence of Depth and Breadth-First Approaches

There are numerous studies about the relationship between vocabulary size, and reading comprehension, and the connection between the two. The number of studies related to reading comprehension, and vocabulary depth and breadth is limited, conversely. Rashidi and Khosravi (2010) found in their study of Iranian EFL learners that there is a high positive correlation between vocabulary breadth, depth and reading comprehension. Another study conducted by Li and Kirby (2015) found out that there is a moderate correlation between breadth and depth of vocabulary, "but the relationship of these two constructs to reading comprehension showed intriguing results, as vocabulary breadth correlated more strongly with a multiple-choice task, whereas depth of vocabulary correlated more strongly with a more demanding summary task" (p. 1081).

Qian (1999) is considered one of the first researchers who has recognised the significance of the depth and the size of vocabulary knowledge in reading comprehension. In his study, he measured vocabulary breadth, vocabulary depth and reading comprehension in four tests. As a result he established a high positive correlation between the scores obtained in the four tests.

Furthermore, the prediction of reading proficiency benefited significantly from both the breadth and depth of vocabulary. What is remarkable in this case is that, in addition to the prediction offered by vocabulary breadth alone, vocabulary depth also added 11 percentage points of explained variation to reading test scores. The research unequivocally demonstrates the value of extensive vocabulary in reading comprehension (Qian, 1999). The usefulness of vocabulary depth as a predictor of reading comprehension is further supported by Qian's 2002 study, which found out that vocabulary depth scores alone explained about 59% of the variation of the findings whereas vocabulary breadth scores alone explained about 54% of the same variance (Harkio & Pietila, 2016, p.1081).

Harkio and Pietilä (2016) echoed the results of Qian's (2002) study. They found out that both vocabulary breadth and depth appear to be the best indicators of reading comprehension in competence levels lower than the advanced level. However, advanced students are likely to possess a wide variety of other language skills, such as the application of linguistic knowledge or reading methods, which may be applied when facing reading difficulties. On the other hand, at the developing and beginning stages of competence, both vocabulary size and depth are good predictive and explanative factors of reading comprehension (p.1085).

Similarly, Binder et al. (2017) investigated the association between vocabulary breadth; vocabulary depth; reading comprehension and reading rate among college students. Their study focused on the role of vocabulary depth on the literacy measures in the selected sample of skilled readers. It was found that vocabulary depth and breadth both were significantly associated with reading comprehension as well as reading rate. Moreover, when both types of vocabulary knowledge clarified the unique variance in reading comprehension, only the vocabulary breadth was able to explain the unique variance in reading rate. Lastly, their study found out that although vocabulary breadth was significantly associated with vocabulary depth measures, the two depth measures were not significantly associated with each other.

Likewise, Ouellette's (2006) study on the vocabulary topic of grade 4 students also showed that there are different effects of the breadth and depth of several literacy skills like recognition of words, reading rate, and reading comprehension. He further stated that the breadth-first approach described the differences in decoding skills. This finding's interpretation suggests that having more words in one's vocabulary could expose a reader to phonemic units more frequently, which might improve decoding speed. Additionally, he discovered that reading comprehension skills could only be uniquely predicted by depth-first and that both depth and breadth reflected variation in word recognition.

In addition, other researchers (Roth et al., 2002; Snow et al., 1995; Nation & Snowling, 2004) discovered a strong correlation between vocabulary depth and reading comprehension for developing readers.

H. Comparing Depth-First and Breadth-First Approaches

The breadth-first approach has an advantage over the depth-first method as it does not consider one choice only that might turn out to be incorrect. Considering depth first and breadth-first vocabulary knowledge, they both explained the unique variance in reading comprehension, but only breadth explained the unique variance in reading rate (Binder et al., 2017). The results suggest that breadth and depth approaches make substantial independent contributions to comprehension, whereas only the breadth-first approach makes an essential contribution to the reading rate.

Supporting the breadth-first approach, Roberts (2008) indicates that the structure matters as any paper should be developed progressively and logically in technical writing, just like placing brick by brick. Writers also need to identify their readers' level of interest and technical knowledge. In short, the information should be presented in a sequence of increasing difficulty. People tend to continue reading only when the helpful information is presented initially. The study suggests that to communicate effectively with the audience, the authors should write to read breadth-first and not read depth-first as seen in Figure 3:
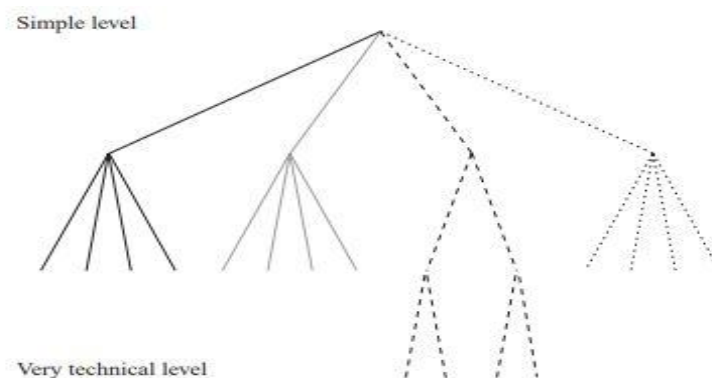
Figure 3: Simplistic Schematic Diagram of the Tree of Knowledge, (Tony,2008).

The problem is that readers can get muddled up if the author writes using the depth-first approach, and because of technical language, they can get confused as they have little or no idea where the discourse is leading. As a result, they face difficulty in understanding the document and, therefore, quit reading (Roberts, 2008). Therefore, writers should use the breadth-first approach because the information is provided in technicality (Figure 4). Roberts (2008) urges researchers to take up a breadth-first approach to writing because, at any stage of the document, the reader will have an overview, and will be allowed to place the technical material upon the framework which has already been built for them by the writer. Furthermore, the breadth-first approach enables the reader to keep their interest intact in the writer's efforts in the form of a document. Consider Figure 4:
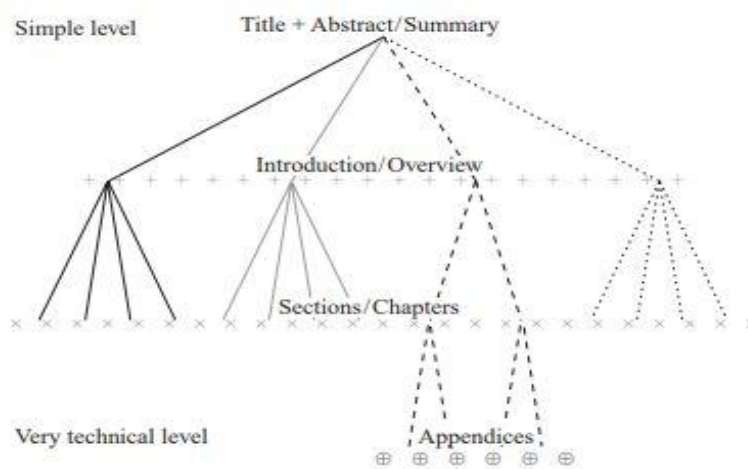
Figure 4: Allocation of Various Parts of a Document to the Tree of Knowledge (Tony, 2008).

In context of the above, another study conducted by Bear (1983) suggested a breadth-first parsing model over depth-first for processing natural language. The study came up with a breadth-first parser model for context-free languages. The model works with alternatives that are consistent with the information that appears first. On the other hand, certain

studies suggest that a blend of depth-first and breadth-first would give a more desirable outcome. For example, Uszkoreit (1991) declares that strategies combine both different types of constraints in declarative grammar and a layer of controlled information of detachable layer. The controlled information becomes the basis for the parameterised managed linguistic deduction, a form of linguistic processing that permits the creation of acceptable models of language performance without offering a clear definition of linguistic competence. Thus, the language processor can employ this information to organize the sequence of conjuncts and disjuncts being developed in order to combine breadth-first and depth-first techniques, reducing unwanted derivations and constraint-relaxation.

On the same line, Kintsch (2005) argues that the construction-integration model (CI) gives an insight into the relationship between the depth-first and breadth-first approach in processing comprehension. In every step of the analysis, ranging from basic linguistic processing to knowledge integration stage, both approaches, depth-first and breadth-first, combine to determine the nature of the mental depictions formed in comprehension.

A study conducted by Andrews and Bond (2009) shows that readers, who have a good quality of lexical representations, signified by effective spelling depends less on top-down context than poor spellers. This comparison shows that vocabulary depth and breadth are two important constructs to take into account while assessing higher-level processing like reading comprehension. Knowing a lot of words is necessary for both reading and the speed of the reading (reading rate). Having an inclusive understanding of the gradations of the meanings of words in a variety of milieus, will permit the reader to develop a better understanding of the text, and an ability to express himself or herself in an effective way.

III. CONCLUSION AND RECOMMENDATIONS

The objective of this review is to investigate the role of linguistic structure in sentence and text comprehension. It further points out to the theoretical debate areas, which include depth-first and breadth-first approaches adopted by the parsers. Moreover, one needs to go beyond the linguistic structure to understand how to comprehend sentences and texts. The findings of this study indicate that linguistic comprehension instruction can improve the readers' and listeners' linguistic comprehension skills, and vocabulary development plays a pivotal role in this process. Even though linguistic awareness plays a vital role in comprehending texts and sentences, only few intervention studies have been conducted on reading comprehension's generalized outcomes.

A successful comprehension follows a resultant discourse, a representation that can be retrieved, updated, manipulated, and applied to answer the questions and solve them. Moreover, to carry out a comparative analysis of the two models, the review has included studies conducted on these two parsing models, such as; the depth-first and breadth-first models. Even so, not many studies have been conducted revealing which approach supersedes the other, however, some studies suggest that a blend or mixture of both approaches can help the parsers build a better understanding of grammar concepts to comprehend texts and sentences. Nonetheless, other studies urge researchers to take-up the breadth-first approach as it gives more room for readers to consider more than one choice at once, and explain the unique variance in reading rate.

In general, it can be said that this area of research is still in need of further elaboration and investigation for better understanding of how these different components develop the vocabulary depth, and properly assess it.

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Exploring the Use of Language Learning Strategies in the Albanian Context

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Abstract—**In contrast to the plethora of studies exploring language learning strategies, the Albanian foreign language learning context has been little investigated since the focus has been generally placed on the approaches and methods that teachers use in the classroom. Therefore, this paper intends to identify the learning strategies among Albanian students who study English as a foreign language and find out whether the introduction of a fully informed or overt strategy instruction in the learning context can make a difference.**
The aim of the research is twofold: (1) to investigate the use of learning strategies and discover variation in terms of grade level and gender, and (2) to include research results in the modules of professional development training and foreign language methodology units so that pre-service and in-service teachers are introduced to the learning strategies that students are most likely to employ when learning a foreign language. The data analysis in this study is carried out using the six categories classification by Rebecca Oxford (1990), and the Strategy Inventory for Language Learning (SILL) questionnaire is employed for data collection. However, the study not only intends to make some claims concerning learning strategies, but it also aims to ultimately use its results to update the teacher training materials and the relevant modules.

Index Terms—**language learning strategies, overt instruction, self-directed learning, foreign language learning strategies**

I. INTRODUCTION

The study of language learning strategies in the Albanian context is relatively new and an area with very little research the focus of which has been mostly put on the strategies that teachers use in the classroom. Thus, the aim of this article is to explore the Language Learning Strategies (LLS) that Albanian students employ in the process of learning a foreign language and at what scale they are being used to promote learners' autonomy, self-regulation, and self-direction. The overarching goal of this research is to use its findings as the basis for the training of pre-service teachers, with the hope that some interventions will be introduced and implemented within the Albanian education system. LLS are ways to make the learning of language easier and more effective (Alhaisoni, 2012) and the effective use of LLS helps students become successful learners of a foreign language (Radwan, 2011). It is of great importance to focus on how students process the received knowledge or information, and what kind of strategies they employ to understand, learn, or remember the information (Bessai, 2018).

The Albanian students rely heavily on the teacher as the source of information and learning and they struggle with self-directed or self-regulated learning. Therefore, one of the objectives of this study is to investigate whether there is a pattern of fully informed or overt strategy instruction in the Albanian context, and if it can make a difference. Oxford & Gkonou (2018) state that the overt or informed strategy instruction involves several steps, such as finding out what are the current learning strategies, choosing new or several strategies that students may need for current tasks, demonstrating and naming the strategy for the students and explaining why it is helpful, asking the students to try the strategy on an authentic task and show how useful it was while reminding them to use it again or transfer that strategy to a new task. However, it should be noted that learning strategies are not equally effective in all contexts of learning or throughout the learning strategies (Bessai, 2018). The informed strategy instruction would make students own the learning process and self-regulate or self-direct their learning according to their own level of proficiency or needs, in addition to making their learning easier, faster, and more enjoyable (Oxford, 1990).

However, learning strategies do not apply for any cultural context, or for all the language learners and learning contexts equally the same. Learning strategies may also vary depending on whether the target language skill is writing,

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reading, grammar or speaking. Hence, in an attempt to place the students at the centre of the learning process with the ultimate aim of making them autonomous learners and owners of their learning, this paper seeks to identify the learning strategies that students employ while they are learning a foreign language; ascertain whether there is a variation in strategic learning between the additional languages they might be studying (e.g. L2, L3), or in age group and gender; explore whether students are aware of the language learning strategies, and how we can direct their learning towards the use of the desired strategies to enable them to be responsible for their learning process (Khan, 2011). Our 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. RESEARCH CONTENT

A. Research Questions

The research questions aimed at being answered in this study are as follows:
1. Is there a general pattern of language learning strategy use among Albanian EFL learners?
2. Is there a variation in the use of the learning strategies due to grade level or gender?
3. Does a fully informed or overt strategy instruction in the learning context facilitate the least used strategies?

The research will also focus on the degree that these strategies are used or explored and whether there is a variation due to gender or age.

B. Literature Review

The research on learning strategies has expanded to include other essential issues such as the use of strategies for learning culture in a second or foreign language, the employment of LLS in technology-mediated language learning, the link among strategies, self-directed learning, self-regulation, and autonomy. The current and future research aims to address concerns arising from the use of the data collection tools, such as Oxford's Strategy Inventory of Language Learning (SILL) and whether other variables, including willingness to communicate, learning styles, motivation, aptitude etc., are also taken into consideration during any research on learning strategies (Pawlak & Oxford, 2018).

Pawlak & Oxford (2018) state that research in LLS has grown significantly over the decades, and, as a result, this "special issue has become a respectable volume in its own right, a publication which surely complements and extends the state-of-the art overviews of the field that have appeared over the last decade or so (e.g., Amerstorfer & Oxford, 2018; Cohen, 2012, 2014; Cohen & Griffiths, 2015; Cohen & Macaro, 2007; Grenfell & Harris, 2017; Griffiths, 2013, 2018; Griffiths & Oxford, 2014; Oxford, 2011, 2017; Oxford & Amerstorfer, 2018; Pawlak, 2011)" (p. 526).

In contrast to this growing body of research that deals with the learning strategies from a general perspective, we would like to focus more on that part that addresses the issue of learning strategies from a specific point of view, more relevant and closer to the Albanian cultural and learning context, where students show a lack of initiative and teachers are in control of the learning process. Further, the lack of research within the Albanian context makes it even more difficult for both learners and teachers to be aware of the strategies, not to mention teaching and demonstrating them. Knowing about the learning strategies is not sufficient. Teachers and students should develop the competence of this knowledge. Language learning strategies direct and inform the methods and approaches that teachers should use in the classroom (Khansir et al., 2021).

On the other hand, learning strategies are regarded as conscious, teachable, intentional, self-chosen, self-regulated thoughts and actions for learning the target culture and language (Oxford & Gkonou, 2018). They:

a) have several interlocking purposes: improving performance on immediate tasks, developing specific skills, and improving autonomy and long-term proficiency.

b) support cognitive, emotional (affective), social, motivation and meta strategic regulation of learning.

c) are flexible and creatively combined into strategy clusters (strategies used simultaneously) and strategy chains (strategies used in sequence) to meet the learner's needs and fit the context of the task.

In addition to the specific cultural context, it would also be of interest to explore gender differences in foreign language learning, which may be related to cognitive differences between male and female students, as well as the role that culture plays on the perceived differences.

The plethora of studies to establish whether gender does influence the degree of use of learning strategies is as numerous in quantity as it is inconclusive in the results and findings. Aljuaid (2015) in the dissertation thesis provides an extensive overview of the research conclusions on the role that gender plays in the choice and frequency of the use of LLS. The research over the years has approached the issue from the biological and cognitive perspective. Earlier research, as cited by Rua (2006) and Aljuaid (2015), had mainly focused on the neurological and cognitive factors with contributions made by Gardner and Lambert (1972), Krashen (1988), Springer and Deutsch, (1989), Stern (1990), concluding that "although both males and females have the same linguistic potential as human beings (aptitude in a general sense), females' linguistic skills somehow seem more prone to be stimulated in order to reach higher levels of linguistic competence" (Rua, 2006, p. 103). Further, Rua (2006) takes into consideration the above factors as well as the social, cultural, and educational contexts. The study concludes that "girls' achievement in foreign language learning is enhanced by the interaction of neurological, cognitive, affective, social, and educational factors. Each factor is activated

in a different way for boys and for girls, with the result that girls are equipped with a combined network of variables whose mutual influence is eventually responsible for their success in foreign language learning" (p. 112).

On the other hand, Aljuaid (2015) following a thorough analysis of previous research with a focus on gender differences concludes that "such a variable as gender has to be treated with caution in regard to making conclusions about contributors to effective L2 learning. Additional socio-demographic and individual characteristics have to be taken into account in order to understand the full set of LLS use determinants" (p. 79). Similarly, Prihantoro, et. al. (2018) establish that gender does not play a role or influence learning strategies and motivation, thus, the focus should rather be on creating educational environments which stimulate motivation and learning rather than promoting prejudice or stereotypes in learning or job profiles.

C. Methodology of Research

The study sample consisted of two classes of lower secondary school students, 8th and 9th grade, in total 46 students. It is important to note that English is their second foreign language, with French being the first one. They started studying English in the 6th grade. The language level of the English books, Hotspot 2, A1-A2 level, was used by 8th graders and the book Hotspot 3, A2 level, was used by 9th graders. However, they claimed that their English language knowledge was better than that of the French language and both grades were sitting at an A2 level. The students had two concurrent classes of English once a week.

The research method used for this paper involves a mixed-method study as the dynamic nature of LLS can be best examined by using the combination between the qualitative and quantitative methods. Similarly, when arguing about mixed-method research as feasible and desirable Bryman (2018) notes, "what seems to happen is that researchers find a wider range of outcomes resulting from combining quantitative and qualitative research than they initially envisaged" (p. 94). The mixing of research methods allows us to tackle complex and challenging questions, and to expand the boundaries of foundational assumptions regarding how knowledge is constructed (Hesse-Biber, 2010). The combination of these elements, quantitative and qualitative, is made to describe the same phenomenon from different perspectives by extending the scope of the research and to provide more details and data than either of the methods does alone. The analysis that results from these two distinct data collecting tools is complimentary, where the qualitative data are often used to illustrate the quantitative results, or they help to establish more convincing quantitative data collected from the surveys or the questionnaires.

Although Oxford's *Strategy Inventory for Language Learning* (SILL) was published almost 30 years ago (1990) it has achieved significant fame and it has become the most popular tool in LLS research (Amerstofer, 2018). Oxford's questionnaire Version 7.0 (ESL/EFL)[1] was also used in this study as a data collection tool, which yielded the quantitative data of the research. The SILL questionnaire is used to a considerable extent by similar research (Green & Oxford, 1995; Ruba et al., 2014; Aljuaid, 2015; Rua, 2016; Bessai, 2018; Amerstofer, 2018; Rianto, 2020) and by all the other studies researched for the purpose of this paper and cited in the references section. Therefore, it was decided that it be used even for this study in combination with the observation as part of the qualitative method to support the quantitative data. The observation for the research in question is not always a consistent method as learning strategies are mental processes and they are difficult to be observed as it has also been noted by Bessai (2018). However, for the purpose of this study the observation was conducted during a six-week period and for the same activity repeatedly, with a view of eliciting reliable data. The mixed-method research was utilized with the aim of identifying a possible pattern of language learning strategies among Albanian students, learners' awareness and whether there is a variation in terms of age, gender and learning two foreign languages simultaneously.

The SILL is organized into six strategy groups as originally identified and classified by Oxford (1990), where each group includes a list of strategy items:

Memory strategies are also known as *direct strategies* and are used to store, remember, and retrieve information from the memory. These strategies "reflect very simple principles, such as arranging things in order, making associations, and reviewing. These principles all involve meaning" (Oxford, 1990, p. 8). Within this group, there are four subsets, which include 9 memory strategy items such as relying on what they already know and making relationships with the new things, using the new language so that they can remember the words, making mental associations or reviewing.

Cognitive strategies are also direct strategies, and they are employed when learners try to understand, analyse the new language, and create, manipulate, or transform the language. There are 14 items within this group covering strategies related to practising, imitating, using the new language, initiating the production of language, analysing the structure of words, and making summaries of the information received in the new language.

Compensation strategies, another group of direct strategies, are used by learners as part of their attempts to use the new language regardless of gaps in comprehension, production or in knowledge. There are 6 strategy items within this group and in summary they include: guessing the meaning from the context either when reading or listening, making use of gestures when speaking or using synonyms when writing.

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[1] The Strategy Inventory for Language Learning (SILL) Version 7.0 (ESL/EFL) © R. Oxford. 1989 was retrieved from https://richarddpetty.files.wordpress.com/2010/03/sill-english.pdf

Direct strategies can be distinguished from indirect strategies as the latter group are not directly involved when learning the new language, instead they support and manage language learning (Oxford, 1990).

Indirect strategies include metacognitive strategies which are mainly used to organize and evaluate the learning process. Learners go beyond their cognition and start making plans for studying the new language, seek opportunities to use the new language, think about their current level of language skills, and pay attention to mistakes to improve and to progress.

Affective strategies as the word suggests help the learners control and regulate emotions, as well as address motivation and attitude. Some common strategies that learners employ include the reduction of stress and anxiety, encouraging oneself for speaking regardless of mistakes, and giving rewards or treats when one performs well in the new language.

Social strategies emphasize the fact that language is a social product and communication involves interacting and learning with other people. The promotion of social strategies is crucial for any learner where they should be encouraged to ask others to slow down or repeat what they have just said, asking for help in the new language, learning about the culture and asking for help from other people who either speak the language or are native speakers.

SILL is easy to be used for both researchers and teachers as the interpretation of data does not require a computer software and the data collected from the questionnaires were analysed by using a statistical descriptive analysis and it mainly consisted of the learning strategies that are used by the sample with the differences that able to be identified in terms of grade and gender. The other advantage of SILL is that the scoring and the feedback is immediate, and the researcher gains summative information that they may correlate with previous research. This makes drawing conclusions on the major research variables affecting the research participants possible. The time spent during the research is, therefore, minimal and this is effective in conducting worldwide research (Aljuaid, 2015).

Due to the learner's language level, SILL was adapted and translated from English into Albanian as "one form of adaptation for pragmatic advantages" (Amerstofer, 2018, p. 505) and he also claims that "it is likely that the number [of translations] has gone up in the 2000s, but no updated count is available in the literature" (p. 505). Moreover, Green & Oxford (1995) state that the reliability of various forms of the SILL for the EFL/ESL is .93-.98 depending on whether the SILL instrument is administered in the learners' own language or in L2. No other changes were made to the questionnaire regarding the statements; the only thing that was added was the gender checkbox on top of the page.

On the other hand, observation as part of the qualitative research method was used to establish whether a *fully informed or overt strategy instruction* in the learning context will make a difference. The focus was on the less used strategies, which were the compensation, affective, and the social ones, but some notes on the other strategies were also made. However, it is worth noting that the strategies were not specifically taught but rather explained to the students: what they are and how the students could use them during the activities they would carry out.

D. Limitations of the Study

This study sample was comprised of 46 student participants: 23 females and 23 males of the age 13-15 years old. 22 of the respondents were in the eighth grade and 24 were in the ninth grade. They are all Albanian nationals, but they belong to different communities because of internal migration and there were also students who belonged to the Roma community. English is their second foreign language, which was introduced to the curriculum in the 6th grade. Their first foreign language was French, which had been introduced to the curriculum since the third grade of the elementary school. The language level of the English books they were studying was A2.

Another limitation could be related to the specific learning context, which was part of the study, as a result it might produce typical or specific data that may or may not be generalized to other groups with other characteristics. Another limitation would be that during the observation period, the learning strategies were explained and used only for a repetitive activity. If the explanation and the activities were to have happened during a longer time span and across a range of activities, the results would have been more accurate.

Further, the sample of the study had almost the same level of English proficiency and the results when comparing the differences between LLS use by grade reveal almost the same data. Similarly, the gender difference would be difficult to establish in such a small sample, in addition to the insufficient information regarding the reasons for differences in the use of strategies due to gender.

Finally, studies and research in the field of language learning strategies, to the best knowledge of the researchers is missing in the Albanian context. Consequently, there was not any previous research for reference or to compare the findings.

E. Data Analysis

The results are interpreted to answer these questions:
1. Is there a general pattern of language learning strategy use among Albanian EFL learners?
2. Is there a variation in the use of the learning strategies due to grade level or gender?
3. Does a fully informed or overt strategy instruction in the learning context promote the less used strategies?

The quantitative research method, mainly the SILL questionnaire was used to answer the first and second research questions and a qualitative research method was used to answer the third question.

Figure 1 below shows the results of the SILL questionnaire, which revealed that the most used strategies by both classes were the cognitive ones, and the less used ones were the affective strategies. This could be related the higher number of items included in this category, and they all involve processes which are directly related to the production and understanding of the language, or one can also argue that it could also be related to the strategies that are encouraged more by the activities or the strategies that the teachers are using in the classroom.
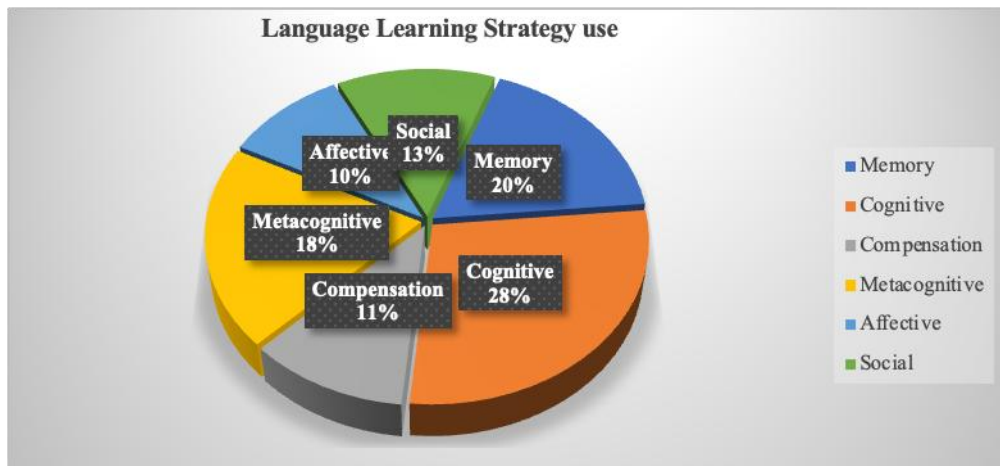
Figure 1 Language Learning Strategy Use

The other most used strategy is the memory one, which is also a direct strategy. It appears that students are relying on their own resources and efforts to coordinate their learning process.

In addition to the identification of the pattern of learning strategies among Albanian students, the other research question was to see if there was any difference in LLS due to grade level, which would coincide with their age and not their English proficiency level, as no test was conducted to determine their language proficiency level. The 8th and 9th grade students share almost the same level of English language where 8th graders use the book Hot spot 2 with an A1-A2 English level, and the 9th graders use Hot spot 3 with an A2 English level.
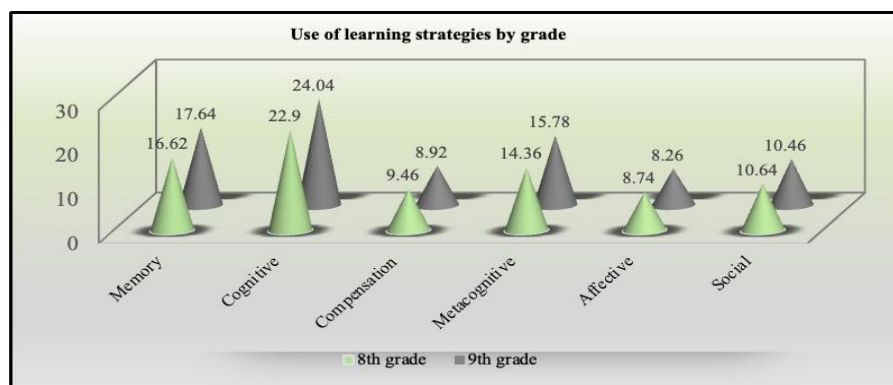
Figure 2 Language Learning Strategies Use for Each Grade

The results of the SILL scores for this category reveal no significant difference in strategy use by the students. Compared to the overall results about LLS use, 9th graders show higher use in the most used strategies mentioned above. According to the results, 9th graders use memory, cognitive, and metacognitive strategies more than the others. On the other hand, 8th graders as compared to the use of strategies with the 9th graders show a higher use of the strategies, respectively, social, compensation and affective strategies, which are still considered to be less used in the overall analysis. It could be stated that 8th graders are prone to use indirect strategies more than 9th graders. However, for the strategies that 8th graders use more, respectively, the compensation, affective, and social strategy, there is not any discernible difference. The strategy with the most significant difference in use is the cognitive one with a mean of 24.04 by 9th graders and a mean of 22.9 by 8th graders.
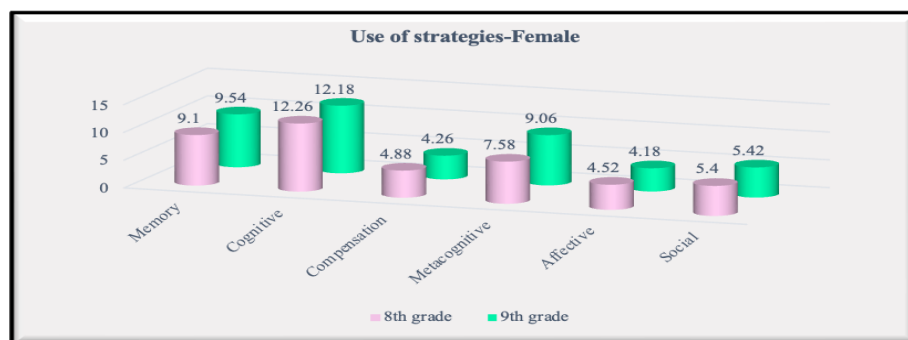
Figure 3 Language Learning Strategy Use by Females in Different Grade Levels

The analysis of SILL scores for each grade further specified for females show that 9th grade females use language learning strategies slightly more than 8th grade females. The chart above shows an irregular pattern of LLS use where there is a minor difference between the compensation, affective and social strategies and with a considerable difference in the use of metacognitive strategies with a mean of 9.06 for 9th grader and 7.58 for 8th graders. Both 8th and 9th grades females compared to the respective chart for males show a higher use of LLS in cognitive, memory and metacognitive.

Alike the results on Figures 3 and 2 above, Figure 4 below also presents an irregular pattern of LLS use among males of different grade levels. In contrast to 8th grade females having a higher use of the overall strategies, males do not share the same results. 9th grade males show higher use of LLS respectively the cognitive and memory, whereas the other strategies do not display any significant difference between the grades. The most significant difference in LLS use by males is found in the cognitive strategies, with a mean difference of 1.22.
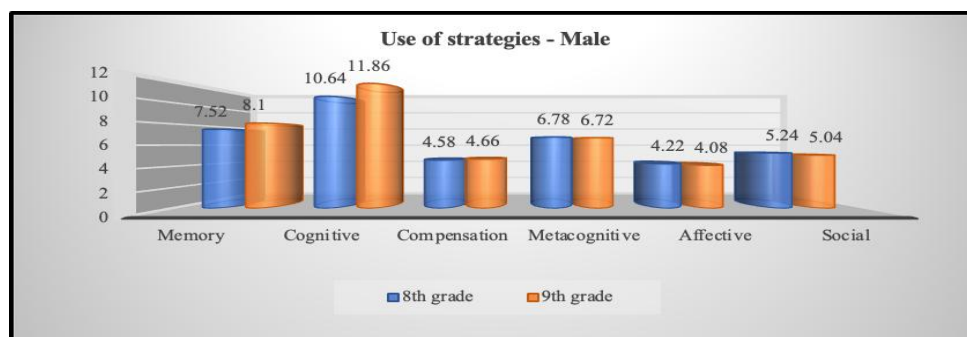
Figure 4 Language Learning Strategy Use by Males in Different Grade Level

One of the research questions of this study was if there is any difference in strategy use due to gender. The charts above made a more specific distinction to point out if there are any differences due to their grade level and then due to gender. On the other hand, the chart below (Figure 5) reveals the use of LLS with a global variation between females and males.
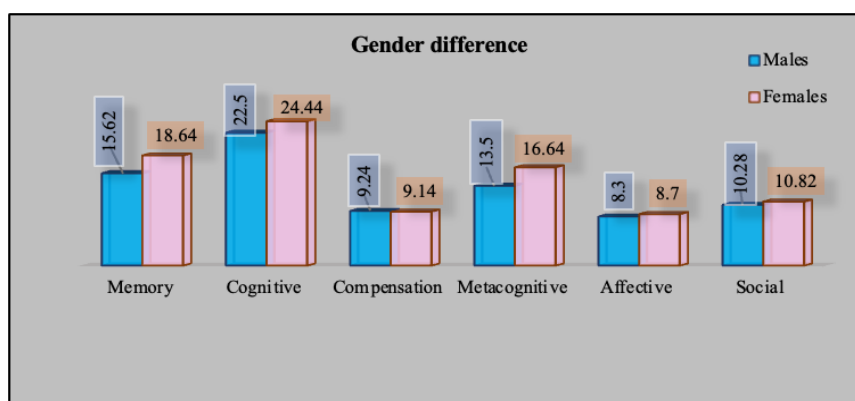
Figure 5 Language Learning Strategy According to Gender

It is important to bring attention to the fact again that there was an equal number of males and females who participated in this study, and their most significant variation was comprising in the use of cognitive and metacognitive factors with a mean difference respectively of 3.02 and 3.1.

Overall, the graph reveals that the strategy usage by females is higher except for one strategy with a minor difference. Specifically, with a mean difference of 0.10, males use compensation strategies more often than females.

The data was further organized in a table as shown below, so that more information could be extracted in relation to this variation, where the gender distinction could be analysed and interpreted whilst taking in account of the grade level.

TABLE 1
LANGUAGE LEARNING STRATEGIES GENDER VARIATION

	Female	Male	Mean difference	Female	Male	Mean difference
	8th grade	8th grade		9th grade	9th grade	
Cognitive	12.26	10.64	1.62	12.18	11.86	0.32
Memory	9.1	7.52	1.58	9.54	8.1	1.44
Metacognitive	7.58	6.78	0.8	9.06	6.72	2.34
Social	5.4	5.24	0.16	5.42	5.04	0.38
Compensation	4.88	4.58	0.3	4.26	4.66	-0.4
Affective	4.52	4.22	0.3	4.18	4.08	0.1

Table 1 provides a clear picture of the mean difference between males and females from one category to the other where it can be confirmed that females have a higher frequency of use of language learning strategy with a slight difference in the compensation category where males have a higher score of 0.4.

The results of the questionnaire consistently revealed that the social, compensation and affective strategies are used less by the Albanian students during the process of language learning. Hence, it can be concluded that students are either unaware of the use of these strategies, subsequently they were not reported, or the use of these strategies should be promoted through overt or formal instruction.

The qualitative research method of observation was used to answer the other research question:

Does a fully informed or overt strategy instruction in the learning context will promote the less used strategies?

During the observation weeks, there were carried out some activities incorporating some sub-strategies from the less used strategies, based on the SILL results. The goal was to make students aware of the strategies that they have been using unconsciously and help them make better use of the strategies discussed so far.

TABLE 2
THE SUB-STRATEGIES INCORPORATED WHILE CONDUCTING THE LESSON

Language learning strategies		Main strategies	Sub-strategies incorporated during the lesson hour
	Direct	Compensation	Guessing intelligently, overcoming limitations in writing, and speaking
	Indirect	Affective	Making positive statements, rewarding yourself, lowering anxiety
		Social	Cooperating with peers, asking questions, empathizing with others

Following the explanation of the strategies by using simple instructions and sometimes even switching to native language (Albanian), with the aim of ensuring a clear understanding of the instructions, students were then invited to use the social strategy of cooperation by being paired up, with the person right next to them and read their homework to each other. Whenever they gave the correct answer, they were appraising each other as part of the affective strategies, and when their answer was wrong, the other student would repeat it. The integration of the compensation strategies during this activity took place, particularly, when they encountered problems related to vocabulary or collocations. It was noticed that they would switch to Albanian and did not try to find the word in English. Yet, when the teacher would stand near their desk and listened to them working together for a while; they would ask for teacher's help. With the completion of this activity, the teacher would continue with the explanation of the new lesson whereas students would take down notes of the new words, switching back to the most common used strategies, mainly from the cognitive and memory categories.

Further, observation was used during this stage of the research which was deemed as necessary to elicit the data that were indispensable for answering the research question of whether informed and overt strategy instruction would promote those strategies that were used less by the learners.

During the first two weeks, there was little positive feedback. Learners were introduced to these new strategies while the researcher was incorporating them into the lesson. The use of the strategies was increasing with the passing of the weeks, until the end of week six when learners felt more comfortable using them naturally.

III. FINDINGS AND DISCUSSION OF THE RESULTS

A. *Discussion of the Results*

The findings of this study were elicited from the primary data which were collected statistically from the SILL questionnaire and a set of secondary data collected qualitatively during the observation weeks as complementary to the

statistical data. Firstly, the data was used for the macro level purpose of revealing the big picture about the use of strategies, whereas the observation took place to complement and personalize the data collected in the questionnaire to emphasize the answers drawn from it and to record the changes that took place in the LLS usage.

The quantitative data revealed that learners are using more the cognitive, memory and metacognitive strategies as compared to the compensation, social and affective strategies. The above categories can be seen as memory strategies for remembering and retrieving new and existing information. Cognitive strategies are used for producing and understanding the language, while compensation strategies enhance the use of the language despite the lack of knowledge. Coordinating the learning process is enhanced by metacognitive strategies while emotions are kept in check and regulated by affective strategies. Lastly, social strategies enable cooperation and promote the ability of learning with others.

It could be concluded that cognitive strategies scored the highest amongst the other categories due to Albanian learners' intrinsic motivation of learning English for international immigration either for education or employment purposes. Subsequently, they tend to sound like native speakers; they are exposed to English language on internet while using social media applications and watching movies.

Whereas the use of memory strategies could be related to rote learning and memorisation which is applied at a considerable degree by teachers in the Albanian education context. It seems that that students lack initiative and are reluctant to use the compensation strategies, another directive strategy, or they are using the language only when they feel comfortable with it. This could also be explained with their low level of English proficiency or with a general Albanian learners' profile who *are reluctant to indulge into deep, analytical, and independent learning* (Alhasani, 2015). Even though, they claimed that their English level is better than French, which could be related to a more increased motivation and more opportunities to be exposed to English rather than French.

An increased motivation and language learning experience lead to the use of strategies, which require planning and evaluation of learning (Bessai, 2018) and this can explain the fact that the metacognitive strategies are the next category scored high among Albanian learners. Metacognitive strategies are favoured by the majority of EFL students because they help them gain control over emotions and motivations related to L2 learning (Aljuaid, 2015). Moreover, it can be stated that such a result is also consistent with the study of Rianto (2020), where the findings indicated that in learning English as a foreign language, the male and female students prefer strategies that allow for centralizing learning, organizing, and planning learning and evaluating learning.

This is also in conformity with the trend widely promoted among instructors and students in non-Western countries, who are gradually moving away from rote memorization, towards deeper approaches to learning which call for higher levels of skills, including analysis, synthesis, and evaluation of instructional material (Foster, 2012).

The analysis of the variation in language learning strategy use by gender was focused on the overall strategy use (Figure 5) and differences in the strategy use between males and females by their grades (Table 1). Overall, the female learners used more language learning strategies than the male learners.

Even though the study of a foreign language is traditionally seen as primarily a female subject, which may diminish the motivation and rigor of male students (Rua, 2006), in the Albanian context, the situation is slightly different with both males and females being equally encouraged to learn a foreign language. However, an explanation of this finding could be explained by taking into consideration some cultural factors where females are expected to be role models and promote positive learning environments.

With reference to the less used strategies identified by the quantitative data, respectively, the social, compensation and affective strategies, it could be stated that learners are either less reluctant to use them due to their low proficiency level or have never been encouraged to use them in the educational context. We believe that both assumptions apply in this respect as when students were instructed on and encouraged to use these strategies, the frequency of employing them increased progressively from week one to week six.

The qualitative findings reveal that the same routine with a combination of the above strategies took place for six weeks where the contexts of using any of the strategies varied from the use of compensation strategies such as "guessing intelligently" the meaning of new words prior to translation to the use of affective strategies whenever the students were giving the right answers, which was motivating even for the reluctant students. It was deduced that positive reinforcement had a positive impact on the students, particularly when it came from their peers. Students often enjoyed the use of social strategies such as asking their classmates questions about the topic or asking for the opinions of each other, which in turn promoted more class involvement.

B.. Conclusions and Recommendations

There have been many types of research concerning language learning strategies, as mentioned in the previous sections. All the results have helped in the understanding of the categories and patterns in strategy use and how they aid in acquiring different language skills. However, no research had been dedicated to the use of language learning strategies by Albanian learners to the researchers' best knowledge.

As a result, the research questions of this study were mainly focused on general issues, which have been the subject of an extensive research in other learning contexts over the years. The research questions intended to explore the pattern of use of learning strategies, variation in the use by gender and grade and whether formal instruction of the strategies would increase the degree of use.

Even though Albanian learners were able to identify some of the learning strategies that they were using while learning, it should be noted that they were mainly employing at a higher degree strategies falling under three categories, cognitive, memory and metacognitive strategies. These results are related to the prior educational experiences, where those learners who are used to studying with the help of rote memorization strategies may have developed strong memory strategies but may have weak skills for compensation and problem-solving strategies.

On the other hand, the use of metacognitive strategies should further be promoted among Albanian learners as the three elements that comprise this category, mainly, planning, monitoring, and evaluating contribute to their proficiency level and make learners more self-regulated. Learners who have high meta-cognition know better their strengths and weaknesses, the nature of the task they are performing, and the available skills or tools needed to attain their goals (Sun, 2013). In his literature review on language learning strategies, Wang (2020) mentions various studies, which have found that metacognitive strategies are highly correlated with autonomous learning and improving the level of metacognitive strategies is an effective way to improve students' autonomous learning ability (Wang, 2020).

In learning a foreign language, the role of teachers is vital as they can use learning strategies to teach their students in the classroom. There is a need to teach learning strategies systematically with the help of the course book so that learners can explore different ways in which they can improve their learning. While formally instructing the learners to incorporate the three learning strategies such as the compensation, social and affective ones, it was observed that learners felt more comfortable using them by the final stage of the study. They were aware of their use and interested in using them during the learning process. In this way, learners are taught how to proceed when studying and identify the best strategies to use when tackling the everyday demands of learning (Bessai, 2018).

Teachers should be encouraged to promote the inclusion of any of the strategies during certain tasks, for example, social and affective strategies can be safely used during class discussion and project works where students cooperate with each other, ask questions, or express their feelings. Compensation strategies should be used in other activities that promote opportunities of authentic contexts such as using the internet for online communication with native speakers or the use of online forums to promote interaction and encourage students to ask questions.

Another area, which deserves further exploration, would be the impact of the gender on LLS since this research provides only statistical data, and the factors that may affect this impact are just touched upon.

Moreover, the investigation of learning strategies among learners, who are learning two foreign languages simultaneously has drawn the attention of researchers in order to shed light on how learning different languages can in fact shape the use of language learning strategies and whether there is a variation in strategic learning between the additional languages they might be studying (e.g., L2, L3). This will inform the teaching process rather than merely conclude that the knowledge of multiple languages can give a boost to strategic learning (Pawlak & Oxford, 2018), since learners can transfer their learning strategies between L1 and L2.

In conclusion, this research provides raw materials and allows for generalizations about the language learning strategies employed by lower secondary learners with English as a second foreign language and with French being the first one. It also presents statistical information about variation in LLS use due to gender and grade.

Nevertheless, if teachers during their professional trainings are not reminded of the importance of language learning strategies and their incorporation during their teaching approaches and strategies, the results and data of similar studies will have little or no relevance at all. Only through explicit strategy instruction will the teachers be able to raise students' awareness about their learning strategies. In this way they help students develop autonomy in learning and take some responsibility for themselves, self-direct and self-regulate the whole learning process.

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The Use of Visual Metonymy in English Textbooks for Young Learners: Evidence From Croatia

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Abstract—**Multimodal communication is found in modern discourse types, including textbooks, influencing the attitude and motivation in message interpretation. The paper will explore instances of visual metonymy in English textbooks for young learners (grades 1-4) approved by the Ministry of Science and Education in the Republic of Croatia. Metonymy is qualitatively simpler than conceptual metaphor (Rundblad & Annaz, 2010), requires less cognitive effort to process and is, therefore, more salient in textbooks for children. Previous studies (Guijarro, 2015; Littlemore, 2009) indicated its important role in both these fields of authors' interest. The occurrences of visual metonymy in the approved textbooks will be collected, analysed and grouped according to the metonymic target (actions, emotions, occupations, etc.). The results will show which concepts appear most commonly as metonymic targets in the visual form in the textbooks and attempt to determine their appropriateness for the chronological, mental and cognitive age of children. Also, the functions of visual metonymies will be identified.**

Index Terms—**conceptual metonymy, young learners, multimodality, cognitive development**

I. INTRODUCTION

The significance of visual communication has dramatically increased in the last two decades. Statistics indicate its increase of 400% in literature over the previous twenty years and 9900% on the Internet since 2007[1]. Rarely do people nowadays come across plain texts that do not integrate visual aids. Newspaper articles, gossip columns, and, particularly, the expanding manner of social network communication are abundant with different multimodal items, from photographs to emoticons and video clips. Visual imaging helps people understand the message of a text more easily, as well as transfer their own messages more effectively. We may not be aware of it, but multimodality has become our way of life, communication and expression.

Conceptual metonymy has proved to be a particularly fruitful mechanism used in multimodal communication. Its feature as being conceptually simpler than metaphor, as well as its ability to highlight the relevant features of the message, has contributed to metonymy becoming a prevalent cognitive mechanism in multimodal communication in various media. Additionally, a speaker, author or communicator, who uses metonymy in multimodal communication, can select the vehicle and the target of their own preference and, thereby, transmit the message exactly as they intended.

As for children and metonymy, the research has shown that metonymy is a helpful strategy for understanding and motivation. Visual metonymies can offer additional as well as essential information in, for example, picture books or textbooks and, therefore, add dynamic and coherence to the narrative. Text only is not as interesting and attractive to children as when it is combined with visual representations. Visual metonymy, moreover, is by all means appropriate for use in the media and materials intended for children since, alongside the aforementioned, it requires less cognitive effort to decode than conceptual metaphor, and it is acquired earlier in life than metaphor (Rundbland & Annaz, 2010).

However, there are some issues when it comes to visual metonymy and second language learning and acquisition due to, for instance, cross-linguistic variations, even though the research (Piquier Piriz, 2008) has shown that Spanish children did not have trouble with comprehension of frequent English metonymies that are based on some universal metonymic relations, such as PART FOR WHOLE or ACTION FOR RESULT. On the other hand, visual metonymy can help second language learners understand the functioning of the second language, along with learning how to express different discourse and contextual functions.

The paper aims to present instances of multimodal conceptual metonymy in English language textbooks for Croatian young learners (grades 1 to 4, age 7 to 10) of English as a second language and to establish which of the visual metonymy patterns are most frequently used in the mentioned textbooks. Also, the authors will try to determine to what extent visual metonymies in the textbooks are appropriate for children aged 7 to 10, taking into consideration Piaget's

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[1] https://neomam.com/interactive/13reasons/

(1952) and Tomasello's (2003) stages of cognitive development, as well as single out a few examples of visual metonymies that appeared particularly interesting and that, for certain reasons, stand out. Additionally, remarks on the different functions of multimodal and visual metonymies in English textbooks for young learners will be made.

II. THEORETICAL BACKGROUND

A. Multimodality and Visual Images

According to Kress and van Leeuwen (2001, p. 20), multimodality is defined as using multiple semiotic modes and their combinations in a socio-cultural domain, resulting in a semiotic product or event. Visual images, as elements of multimodal reality, serve the function of representing the experiential world, of interacting with readers or audience and of arranging visual resources; in other words, all the functions a plain text used to serve (Sobrino, 2017, p. 20) and still does on some occasions.

Even though we like to think that old-school communication, exclusively textual or verbal, still exists, according to Sobrino (2017, p. 24), it is an exception rather than a rule. However, no matter to what extent the middle and elderly generation might regret this communication change, both cognitive linguists and marketing experts give evidence of more positive effects of integrated multimodal representations when compared to exclusively verbal language – they motivate more positive attitudes and arouse interest to interpret the message (Sobrino, 2017, p. 25). All walks of communication, including mass media, magazines, comics, documents issued by corporations, universities, government departments and alike, contain illustrations accompanied by modern design and imaging.

Consequently, the concept of literacy has changed its meaning and scope. Technological advance has affected contemporary text, particularly by image insertion, and therefore has been changing the ways in which people read and write. Rojo (in press, p. 7) emphasises that "reading written verbal texts is no longer enough – it is necessary for it to be placed before a set of signs from other language modalities (a static image, a moving image, sound, speech) that surround it, or intersperse or impregnate it" (in Da Costa & De Barros, 2012, p. 39). In other words, meanings can be and are conveyed in different modes. Contemporary literacy has also, therefore, been heading in the direction of multimodality, where images can encode emotion (Kress & van Leeuwen, 2001), and they certainly do, on an everyday basis (e.g. emoticons). As stated, "we see multimodal texts as making meaning in multiple articulations" (p. 4).

Accepting the fact that modern children have been growing up in a technologically advanced and, therefore, increasingly multimodal world of communication, textbook authors have adapted and incorporated different modes apart from text into textbooks, workbooks and other teaching materials with clear pedagogical purposes (Da Costa & De Barros, 2012), turning them into multimodal media.

B. Metonymy

The theories of conceptual metaphor and metonymy have been around in modern linguistic science for more than four decades, since Lakoff and Johnson's *Metaphors We Live By* (1980). Both these phenomena have been accepted by contemporary linguistic society. However, conceptual metaphor has been more extensively explored than metonymy. Both metaphor and metonymy are cognitive operations or mechanisms. Ruiz de Mendoza (2011, p.104) defines the cognitive operation as a mechanism whose purpose is to derive full semantic representation out of a symbolic device (such as text or drawings) in order to make it fully meaningful in the context in which it is to be interpreted (Sobrino, 2017, p. 55).

Not only cognitive scientists but also advertising experts and other professionals working in and with the media have taken the importance of conceptual metaphor and metonymy as undeniable and inevitable in their walk of work. The present paper examines metonymy, a cognitive mechanism which employs one entity to stand for another, whereby both entities belong to the same conceptual domain or ICM (Idealized Cognitive Model) (Lakoff, 1987). What it does, is, basically, move the focus from the target to the vehicle, for example:

(1) *The pen is mightier than the sword.*

where the vehicles are *pen* and *sword*, and the targets are *words* and *fighting*. This feature enables conceptual metonymy to be frequently used to highlight the relevant features of the message in all sorts of communication: news reports, political speeches, everyday conversations, and even in children's speech.

When it comes to multimodal metonymy, the mappings most commonly occur across text and images, at least in picture books and textbooks. In other words, one concept can be accessed by mentioning another concept, involving a mode shift in the case of multimodality (Sobrino, 2017). The tendency in multimodal media and materials is to represent source domains visually and target domains in images and words, as in Figure 1, where we can observe the instance of the conceptual metonymy UNIFORM FOR OCCUPATION. The UNIFORM, as a vehicle in the visual mode, directs the viewer's attention to the person's occupation, i.e. to the target, in this case A PHYSICIAN.

Figure 1. Multimodal Metonymy UNIFORM FOR OCCUPATION (Ban & Blažić 2013, p. 96)

Interestingly, the research conducted by Rios and Alonso (2017, p. 359) suggests that metaphors, metonymies and image schemas are more frequently used in the visual than in the verbal mode (in the discourse on terrorist affairs).

Hereby the questions arise: why would people use metonyms and conceptual metonymy in general in all types of communication to such a great extent? Moreover, for what reason and how do they select the metonyms and the modes they use? The reasons are numerous and, when carefully considered, quite obvious. Conceptual metonymy allows the addressee to infer the meaning of the target concept, thereby making the metonymic source salient, perspectivizing it and evaluating target aspects. Also, the form and the mode of the metonymy influence its interpretation and can intensify the connotations (Forceville, 2009, pp. 69, 70). So, relevance and communicative intentions are the key factors in using a certain metonym (Sperber & Wilson, 1985). Metonymy leads the reader's or addressee's attention to specific meaning extensions and inferences (Barcelona, 2002, p. 226).

Metonymy, unlike conceptual metaphor, demonstrates a tendency to exploit existing relationships rather than to create new ones. Therefore, it is usually a constituent of 'playful' communication in all modes of expression, particularly involving humour and creation (Littlemore, 2015), which makes it particularly appropriate for use in the media intended for children, as well as in textbooks and teaching materials. In other words, metonymy uses well-known relationships, ready for children and easily and simply accessed and understood by them.

There are two kinds of metonymy: referential, which relates one entity to another, as in:

(29) *The suit got off his bike and picked up the bottle.*

'*the suit*' here standing for '*the person wearing a suit*'. A referential metonym (*suit*) serves the function of being a shortcut to a more complex expression or concept (*the person wearing a suit*), and its main feature is a quick and easy identification of the referent (Lakoff & Johnson, 1980; Nunberg, 1979; Papafragou, 1996). Figure 1 is an example of referential metonymy in the visual mode from one of the textbooks analysed, metonymy being UNIFORM FOR OCCUPATION, where the UNIFORM provides quick identification of the referent's occupation.

Propositional metonymy relates two propositions, as in:

(2) *It won't happen while I still breathe.*

'*breathe*' here standing for '*while I still liv*e' (Warren, 2006). Figure 2 below is an example of a propositional multimodal conceptual metonymy PART OF THE SCENARIO FOR THE WHOLE SCENARIO, where a moment captured represents the entire event or activity.
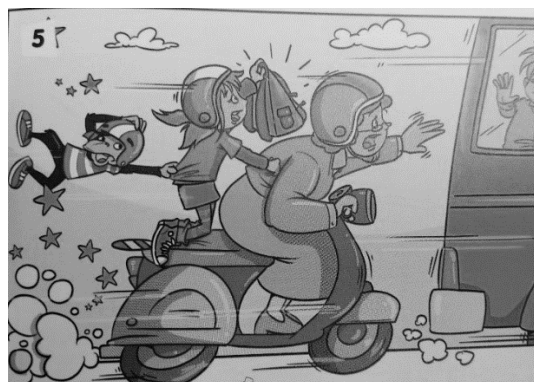
Figure 2. Propositional Visual Metonymy PART OF THE SCENARIO FOR THE WHOLE SCENARIO (Dooley, 2019, p. 9)

In conclusion, metonymy is not just a rhetorical decoration but "reaches beyond the confines of language and constitutes an interesting case of interconnections between language and other domains of human experience" (Panther, 2005, p. 5). Radden and K ö vecses (1999, p. 24) go as far as to claim that "since we have no other means of expressing and communicating our concepts than by using forms, language as well as other communication systems are of necessity metonymic."

C. Children and Metonymy

Children do not only have to learn behaviour and language but also the set of signs and referents of their communication system, culture and society. "...human beings cannot be born with any specific set of communicative behaviours. Young children must learn during their individual ontogenies the set of linguistic conventions used by those around them, which for any given language consists of tens of thousands, or perhaps even hundreds of thousands, of individual words, expressions, and constructions" (Tomasello, 2003, p. 1). The process, of course, involves a considerable length of time and a considerable number of communication units, both linguistic and non-linguistic, including the elements of conceptual metonymy.

Studies have shown that metonymy, both visual and verbal, is acquired earlier than metaphor in the process of language acquisition (Rundblad & Annaz, 2010), since it requires less cognitive effort and processing time (Klepousnitou & Baum, 2007, in Sobrino, 2017, p. 172).

When it comes to children, the first observed thing related to metonymy acquisition and production are metonymical overextensions, in other words, the instances when children use a referent (word) for a broader range of concepts than it is originally intended for, for example, when *dog* refers to all animals. Later on, creative metonymical shrinking appears, which is a phenomenon where children use metonyms with the aim of communicating something with minimum effort. A commonly quoted example is "I really like being a sandwich", in translation, "I like being one of the children who bring sandwiches to school". Adults use metonymy to achieve cost-effective communication (Nerlich & Clarke, 1999), which is precisely what children try to do in the later stages of metonymy acquisition.

Tomasello (2003, p. 4) listed skills that begin to emerge early in human development, even before the beginning of language acquisition and involve the following: the ability to recognise perceptual and conceptual categories of analogous things and events, the ability to create schemas from repeating perception patterns (e.g., Conway & Christiansen, 2001; Piaget, 1952; Schneider, 1999), the ability to "create analogies (structure mappings) across two or more complex units, based on the similar functional roles of some elements in these different wholes" (Gentner & Markman, 1997, in Tomasello, 2003, p. 4). All of the mentioned early-development abilities involve skills needed for the identification and production of metonymy, first visual, then verbal.

Köder and Falkum (2020, p. 2) conducted research using gaze data, and the results suggest that children are sensitive to metonymy as early as the age of three, with a continuous tendency of improvement with age. Numerous authors claim that children can identify and use associative relations, i.e. metonymy, in their communication from a very young age, such as smacking lips for 'food' (Acredolo & Goodwyn, 1988), which is an example of multimodal propositional metonymy. There are also many examples where a sound represents an object; for example, *bow-wow* stands for 'dog' (Laing, 2014, in Köder & Falkum, 2020, p. 3). In the study by Nerlich et al. (1999) that used short stories containing instances of metonymy, children were presented with two pictures, one bearing literal and the other metonymic interpretation. They were supposed to pick one showing the events of the story. Four- and five-year-old children performed better than younger ones (two- and three-year-olds). The interpretation for both groups of children was better when the accompanying text directly mentioned the metonymy-based relation (Köder & Falkum, 2020, p. 3). A recent study by Falkum et al. (2017) also supports the fact that children by the age of 3 can understand some novel metonymies in the context and that metonymy interpretation improves with age. However, the authors also found out that four- and five-year-old children had the inclination to interpret metonymies literally. This phenomenon was explained by the development of some other communicative abilities at that age, meaning that they might start analysing literal uses of language, i.e. their metalinguistic awareness gets more advanced, and they tend to overemphasise literal meanings (Falkum et al., 2017; Köder & Falkum, 2020, p. 2).

Authors and illustrators of picture books and textbooks for children have recognised the importance and appropriateness of conceptual metonymy and have used it extensively. Moya (2011) examined the discourse functions of metonymy in children's picture books. It turned out to be a valuable strategy in understanding, as well as an element of motivation and attracting children's attention to the plot (Sobrino, 2017, p. 96). Furthermore, when it comes to visual metonymies in discourse intended for children, they provide pieces of information that have not been offered in verbal or textual modes and, simultaneously, add dynamic to the plot. Young children, those who are not fully competent in reading, therefore, can find it easier to follow the plot and understand the message expressed, at least in part, by metonymy. Picture books, as well as English textbooks for children or young learners (aged 7 to 10), are composed both of text and images or illustrations, and if we omitted one of those modes, they would not function properly, i.e. children's understanding of the plot and the message would be lacking relevant aspects. Not to mention, it is far more interesting and attractive for children to 'read' such composite picture books or textbooks. However, images and illustrations must be created by experts, in other words, images and illustrations involving conceptual metaphor and metonymy must convey the meaning unambiguously and be appropriate for children's cognitive and chronological age.

Metonymy comprehension reaches its ceiling around the age of 12 (Littlemore, 2015). Also, it has been suggested that the impairments in understanding metaphors and metonymies can lead to serious difficulties in conceptual learning and social communication (Van Herwegen et al., 2013, p. 1302).

D. Metonymy and SL Learners

The most commonly represented research methods in metonymy comprehension are eye tracking, brain scanning, reaction-time studies and straightforward metonymy comprehension tasks. Across different age groups, by using the eye tracking method, results suggest that processing conventional metonymies functions in the same way both in second and first language as literal language uses (Frisson & Pickering, 1999, in Littlemore, 2015, p. 147). Brain-imaging techniques indicate the same results when it comes to processing conventional metonymies. Still, in the case of novel ones, the processing is different because it involves integrating world knowledge (Littlemore, 2015).

Some issues may arise when it comes to second language learners and metonymy comprehension. For example, the way of presentation of metonymical items might present a problem to second language learners. They are frequently "delicately presented" and occasionally deciphered with difficulty (Littlemore, 2015, p. 116).

Also, metonymic variations across languages must be mentioned in the context of metonymy comprehension in second language learners. In her research with young Spanish learners of English, Piquier Piriz (2008) found that typical metonymies for the English language did not present a problem for Spanish children. Metonymic multi-word expressions, such as 'give me a hand' and 'I didn't open my mouth' were easily comprehended by Spanish young learners of English, due to the fact that the metonymies are based on well-established metonymic relations PART FOR WHOLE and ACTION FOR RESULT (Littlemore, 2015, p. 174).

As mentioned earlier in the text, the use of conceptual metonymies in different types of children's discourse has many advantages. Even though cross-linguistic influence cannot be ignored, metonymy in education possesses an ability to help learners develop a clearer image of how a foreign language works. When the learners reach a more fluent stage, metonymy can help them express persuasion, relationships, humour, irony and other rhetorical intentions.

However, Littlemore and Low (2006, p. 61) claim that it is still not certain if metonymies truly present issues for non-native speakers to the same extent as metaphors. Native speakers are often incapable of noticing metonymies, even though they know their meanings.

Littlemore (2009, pp. 180ff) gives two reasons for the relevance of metonymy in second language acquisition:

-     they serve "a variety of different functions in language", e.g. achievement of reference, managing discourse communities, creation of euphemism, expression of attitudes, humour, vagueness and pragmatic inferencing

-     the way metonymy is used varies significantly across languages (Barcelona, 2010), thereby adding to the diversity and complexity of second language knowledge.

E. Genre and Context

In order to fully understand the theory of conceptual metonymy, it is highly important to analyse its occurrence and meaning creation in various genres and contexts. The context is crucial for understanding metonymy.

When it comes to children's literature, it is evident that visual conceptual metonymies are of extreme importance to convey the meaning of the plot or the message as well as to keep children interested and motivated. The most common metonymical patterns occurring in visual mode in picture books are, for example: FACIAL EXPRESSION OR GESTURE FOR EMOTION, PART FOR WHOLE…

The processing of both metaphor and metonymy is highly dependent on the context since it provides the readers with the information on whether the text is to be understood literally or non-literally (Giora, 2002). Context, therefore, is also the one affecting the choice of the vehicle and the target (Van Herwegen et al., 2013, p. 1301). Conceptual metonymy relies heavily not only on the context but also on shared experience. Thereby it can function as a cohesive mechanism across a whole text or a book (Littlemore, 2015, p. 194). So, it helps the readers follow the intended referents throughout the text or book, as Barcelona (2010, p. 144) labels it – "achieving *referential coherence*".

The results of Moya-Guijarro's (2019) research suggest that visual metonymies used in Browne's picture books mainly "highlight or minimise a character's status over another fictional actor, …ascribe negative qualities or attitudes to the main characters and…foreshadow what is yet to come in the story" (p. 1).

The context of textbooks is in many ways similar to that of picture books since the target audience are children, in many cases of the same age. Analysing the textbooks for Croatian young learners of English as a second language, metonymies appear to be shortcuts to understanding, motivation and cohesion elements. They also help teachers by providing them with more time and less explaining some concepts that metonymies make obvious, like in Figure 1, where the metonymy instantly implies that the person is a physician; it does not have to be explicitly uttered.

III. CORPUS

The present analysis considers the cognitive linguistic framework, especially the previous studies on conceptual metonymy (Lakoff & Johnson, 1980; Radden & Kövecses, 1999), as well as available research results on metonymy acquisition in young children and young second language learners.

The textbooks used for the research were the ones approved by the Ministry of Science and Education of the Republic of Croatia for the school year 2019/2020[2]. The textbooks are intended for grades 1 to 4 of primary school, i.e., children from 7 to 10 years of age. The textbooks are:

Grade 1

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[2] A few new textbook titles have been introduced since, due to the introduction of the new National Curriculum in 2020/2021.

Let's Explore 1. Oxford: Oxford University Press
New Building Blocks 1. Zagreb: Profil Klett
Dip in 1. Zagreb: Školska knjiga
Smiles 1 New Edition. Newbury: Alfa
Tiptoes 1. Zagreb: Školska knjiga
Grade 2
Let's Explore 2. Oxford: Oxford University Press
New Building Blocks 2. Zagreb: Profil Klett
Smiles 2 New Edition. Newbury: Alfa
Dip in 2. Zagreb: Školska knjiga
Tiptoes 2. Zagreb: Školska knjiga
Grade 3
New Building Blocks 3. Zagreb: Profil Klett
Smiles 3. Newbury: Alfa
Let's Explore 3. Oxford: Oxford University Press
Dip in 4. Zagreb: Školska knjiga
Tiptoes 3. Zagreb: Školska Knjiga
Grade 4
Dip in 4. Zagreb: Školska knjiga
New Building Blocks 4. Zagreb: Profil Klett
Smileys 4. Newbury: Alfa

The examples of visual metonymy were extracted and collected manually, as well as analysed using descriptive methodology.

IV. REPRESENTATION AND DISTRIBUTION OF VISUAL METONYMIES IN ENGLISH TEXTBOOKS FOR YOUNG LEARNERS

In this section, the most frequently employed metonymic targets will be listed, and examples for those conceptual metonymies will be given.

A. Facial Expression for Emotion

The most frequent visual metonymy occurring in previously listed textbooks is FACIAL EXPRESSION/GESTURE/REACTION FOR EMOTION. This is an entailment of the high-level metonymy EFFECT FOR CAUSE. In Figure 3 the expression on the princess' face obviously reflects fear, her FACIAL EXPRESSION stands for FEAR.

Figure 3. Visual Conceptual Metonymy FACIAL EXPRESSION FOR EMOTION (Dooley & Evans 2103, p. 20).

The facial expression of fear often involves some of the following: widened eyes, dilated pupils, raised upper lip, raised eyebrows, horizontally stretched lips (Ding, 2012), almost all of which the girl in the picture demonstrates. They all stand for her emotion of fear, and, apart from that, they help the pupils understand and follow the plot of the comic. It does not have to be written that the princess is scared, young readers can see that immediately and draw conclusions regarding her personality, character, and other features of the story conveyed in the comic.

The function of visual metonymy in this instance is directing young readers towards a correct interpretation of the comic plot, adding connotation and detail to the story, emphasising the emotions. It might be unusual or awkward to express feelings verbally in a comic. Therefore, conceptual metonymy in the visual form as an aid to understanding and comprehension in general is of great significance and importance.

Figure 4. Visual Conceptual Metonymy FACIAL EXPRESSION FOR EMOTION (Gustović Ljubić et al., 2019, p. 36)

The girl's facial expression in Figure 4 stands for her confusion. Pupils will easily recognise the characteristics, such as widened eyes, open mouth, and, seeing the complete image, it will instantly be clear to them that the girl is confused. Obviously, this girl's emotion is important for the message of the image. Her appearance and behaviour were put in perspective by her facial expressions. It also shows us that she is surprised, confused, and probably about to learn something new and unexpected, which also goes for the pupils since they get directly involved. Therefore, visual metonymy, where the girl's facial expression stands for her feeling of confusion, draws attention to the relations in the picture, putting them in perspective and thus, indirectly, helping young learners to grasp the situation.

Figure 5. Visual Conceptual Metonymy FACIAL EXPRESSION FOR EMOTION (Dooley, 2020, p. 24)

Smiling stands for the emotion of happiness, satisfaction. The emotion of the characters will instantly be available to 9-year-old pupils, everybody knows what is behind a smile, even considerably younger children. Also, it is the most common instance of FACIAL EXPRESSION FOR EMOTION metonymy in the analysed textbooks.

Visual conceptual metonymy FACIAL EXPRESSION FOR EMOTION is very common in both static and moving images in the textbooks studied. Facial expression or gestures can stand for emotions, states of mind or behavioural reactions. These are important to be expressed visually, in this case metonymically, since they construe emotive meanings, and emotions are abstract concepts. Furthermore, they add to the plot and support the narrative of the textbooks. In addition, readers can draw inferences about the narrative spontaneously and quickly by simply seeing the image containing multimodal/visual metonymy.

B. Moment of Action for Action

The second most commonly used visual metonymy is MOMENT OF ACTION FOR ACTION, more generally PART OF A SCENARIO FOR THE WHOLE SCENARIO, or, using a common high-level metonymy, PART FOR WHOLE.

Figure 6. Visual Conceptual Metonymy MOMENT OF ACTION FOR ACTION (Dooley, 2020, p. 10)

When it comes to static images, visual representations provide a snapshot of movement to represent the whole action or activity, like clapping or dancing on the stage in Figure 6. This can be illustrated by using the representation of gesture, touch and facial expression. Motion lines are frequently used in illustrations to represent the moment of action. Using visual conceptual metonymy is, possibly, the most efficient way to illustrate a moment of action. It is a shortcut to a much more complex situation, and in a very short time, via visual metonymy, pupils can infer numerous diverse information about the situation. Figure 6, 7 and 8 are examples of the same conceptual metonymy.
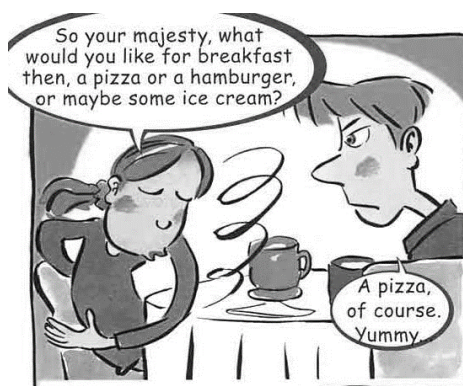
Figure 7. Visual Metonymy A MOMENT OF ACTION FOR ACTION (Ban & Blažić, 2013, p. 65).

In Figure 7 it is evident that the spiral motion lines, i.e. the moment of taking a bow, stand for the complete activity of taking a bow, and children can recognise it, even if it is a static image. Again, the general atmosphere is illustrated using a combination of visual metonymies in this image: the girl's action and emotion, the boy's emotion and consequently, their current relation.

Motion lines in Figure 8 represent the whole event of playing a drum.

Figure 8. Visual Metonymy A MOMENT OF ACTION FOR ACTION (Dooley, 2020, p. 64)

This visual metonymy, where a moment of action represents the whole action is of extreme importance in visual representations, not only in printed materials, but also in video materials, since it greatly helps in the construction of characters' attributes, in the categorisation of characters (hero, villain…). Actions, and their representations, are fundamental origins of the characteristics crucial for a narrative (Smith, 1995, p. 121).

C. Gesture for Emotion (Action for Attribute)

Gestures are an essential source of the traits we assign to a character's attributes in narratives. When it comes to metonymy ACTION FOR ATTRIBUTE, or, more specifically, GESTURE FOR EMOTION, children have to activate their world knowledge and social standards to be able to understand the metonymy. Gestures, or outer physical attributes, refer to conceptual attributes of a character based on shared cultural knowledge. Similarly to the metonymies in the previous section, gestures reflect emotions and general atmosphere. Also, interpreting this conceptual metonymy involves cultural or world knowledge, i.e. pupils are expected to have encountered situations involving these gestures.

Figures 9, 10 and 11 illustrate the conceptual metonymy GESTURE FOR EMOTION, namely HANDS ON HIPS FOR BEING ANGRY, HAND ON MOUTH FOR BEING SURPRISED and STRETCHED ARMS FOR BEING RELAXED, respectively.
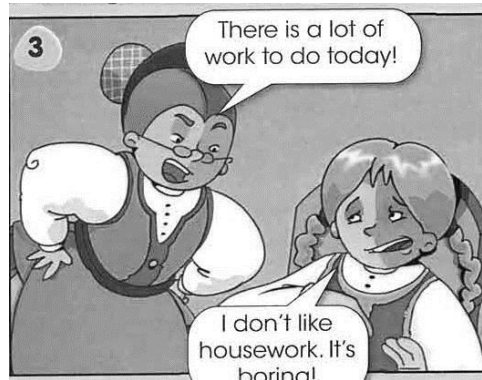
Figure 9. Conceptual Metonymy GESTURE FOR EMOTION (ACTION FOR ATTRIBUTE) (Dooley, 2020, p. 84)

Figure 10. Conceptual Metonymy GESTURE FOR EMOTION (ACTION FOR ATTRIBUTE) (Ban & Blažić, 2013, p. 32)

Figure 11. Conceptual Metonymy GESTURE FOR EMOTION (ACTION FOR ATTRIBUTE) (Charrington & Shipton, 2019, p. 28)

D. Identity for Stereotypical Attribute (Category)

"A member or subcategory can stand metonymically for the whole category" (Lakoff, 1987, p. 79). There are numerous examples of the common overarching conceptual metonymy IDENTITY FOR STEREOTYPICAL ATTRIBUTE (CATEGORY) in the analysed textbooks. Some of them are in Figures 12, 13 and 14.

Figure 12. Conceptual Metonymy IDENTITY FOR STEREOTYPICAL ATTRIBUTE OR CATEGORY (Dooley, 2020, p. 24)
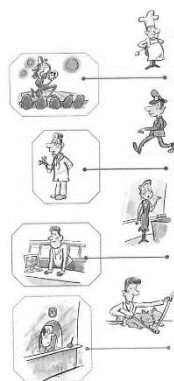
Figure 13. Conceptual Metonymy IDENTITY FOR STEREOTYPICAL ATTRIBUTE OR CATEGORY (Ban & Blažić, 2013, p. 50)

Figure 14. Conceptual Metonymy IDENTITY FOR STEREOTYPICAL ATTRIBUTE OR CATEGORY (Dooley, 2020, p. 42)

As Lakoff (1987, p. 79) put it, this is a common metonymy, but he also adds to the previous quotation: "for the purpose of making inferences or judgments". Unfortunately, this is, to a great extent, present in the analysed textbooks. For instance, uniform often represents pupils or students, and older adults are almost always depicted with grey hair, glasses and walking sticks. There is an instance when a female opera singer has a bun and is overweight. These are examples of stereotyping or making judgements. Images like this draw upon pupils' previous knowledge and experience, but they can also be interpreted as raising judgement and prejudice, and illustrations like this should be used very carefully with young learners.

The textbooks also contain numerous other visual conceptual metonymies, and some of them are:

NOTES FOR SINGING/MUSIC

SUN FOR SUNNY WEATHER

QUESTION MARK AND EXCLAMATION MARK FOR CONFUSION

HEAR FOR LIKING/LOVE

THUMB UP FOR POSITIVE/GOOD

SUN FOR SUMMER

LIGHTNING FOR BAD WEATHER

SNOWMAN FOR WINTER

RED FOR HOT

RAIN FOR AUTUMN

RAIN FOR THE UK

SNOW FOR RUSSIA
BLUE FOR COLD/WINTER
SNOWFLAKES/SNOW FOR WINTER
ICE-CREAM FOR SUMMER
GLASSES FOR STUDYING/NERD/CLEVER PERSON
PART FOR WHOLE
GRADE BOOK FOR TEACHER

and many others appropriate to be presented visually.

V. DISCUSSION

If we refer to Piaget's (1952) stages of cognitive development, the textbooks studied for the purpose of this research are intended for children in the concrete operational stage, aged 7 to approximately 11. According to his theory, during this stage, children participate actively in the learning process, which consists of performing experiments and observing, and, in such interaction, children acquire new knowledge, upgrade the existing knowledge and thereby, by gaining experience, change their viewpoints using the new knowledge.

The concrete operational stage is the third stage in Piaget's theory of cognitive development, characterised by the development of logical thought and concrete thinking enriched by more sophisticated thinking. This is a transitional stage between the earlier stages of development – sensorimotor and preoperational stages - and the stages of abstract and hypothetical thought. Therefore, children are not entirely comfortable with abstract ideas during the concrete operational stage, which, when it comes to metonymy, implies that they can process and understand metonymies based on previously acquired relations. Inductive reasoning is their strong side in this period, which means they can infer a general principle from a specific experience; in other words, if they have come across instances of a single metonymy, they will be able to identify and possibly even use it. Deductive logic, on the other hand, is rather difficult for them; in other words, applying a general principle to a specific situation might cause them issues.

However, 7- to 11-year-olds understand the reversibility of actions, for example, the order of different relationships, making them capable of understanding the relationships between the vehicle and the target with little effort. Furthermore, children in this stage can concentrate on more than one part of the problem, in other words, "decentrate", which helps them understand, for example, a conversation, but also follow and link mappings within a multimodal piece of discourse, the one containing both images and texts, such as English textbooks.

Metaphor and metonymy comprehension depends greatly on mental and chronological age, metaphor being the one to develop at a slower pace. However, there is a limited number of data on metonymy comprehension in children compared to those on metaphor comprehension. The participants of the Rundblad and Annaz's (2010, p. 547, 548) study across all ages (45 participants aged 5 to 37) demonstrated a better interpretation of metonymy by 21%. Furthermore, it has also been proved that figurative expressions do not require a longer processing time in comparison with literal expressions (McElree & Nordlie, 1999; Gibbs, 1984, 1990, 2002; Turner and Katz, 1997). This can also be due to the fact that metaphor links two different domains, as opposed to metonymy, which functions within a single domain, thereby requiring less cognitive effort for understanding (Van Herweegen et al., 2013, p. 1303). This might be why Moya-Guijarro (2015, p. 2) found no metaphors in picture books for children under nine years of age, possibly due to children's still developing cognitive abilities and maturity. Moreover, the author found out that the audience under 9 is capable of comprehending the meanings of visual metonymies, and the occurrence of those in picture books is significantly higher.

Conceptual metonymy possesses great pedagogical and teaching potential and can be used not only in language teaching but also in other school subjects, thereby creating shortcuts and making it easier both for teachers and students to understand concepts without the need to explain them verbally. In teaching English as a second language to young learners, in the textbooks currently used, visual metonymy is used to emphasise attributes, put stories and situations in perspective, evaluate concepts, interpret gestures and expressions, intensify or minimise emotions, direct attention to certain concepts not mentioned in the accompanying text, and for humour.

VI. CONCLUDING REMARKS

"Conceptual metonymy is an *all-purpose inferencing device*, a general more-or-less conscious cognitive mechanism used productively inside and outside language" (Panther 2005). English textbooks for young learners aged 7 to 11, approved by the Ministry of Education and Science of the Republic of Croatia, can be observed as items both inside and outside language since they contain traditional text and multiple visual and multimodal forms. The importance of multimodality in the modern world has grown significantly, and it is present in all walks of everyday communication. Conceptual metonymy, particularly in its visual form, has fit perfectly into the modern way of communication.

Since it requires less cognitive effort for processing, it is not surprising that conceptual metonymy is omnipresent in children's media, including English language textbooks. The paper has presented selected most frequent instances of visual metonymy in English language textbooks for young learners (aged 7-11) approved by the Ministry of Science

and Education of the Republic of Croatia. Taking into account the number of visual metonymies found, it can be concluded that they also contribute to the change of the concept of modern literacy.

The functions of visual instances of conceptual metonymy in the analysed corpus are diverse, for example, putting emphasis on certain features and attributes, putting concepts and situations in perspective, evaluating, interpreting, intensification or minimisation of the same, as well as highlighting, drawing attention, providing missing information and humour. Therefore, after analysing the mentioned corpus, it is evident that conceptual metonymy in visual form can be of great help in teaching and education.

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Heinrich Heine in Albanian Literature

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Abstract—Those who wrote about and introduced Heinrich Heine into Albanian literature and culture are the following distinguished Albanian intellectuals, researches and scholars: Javer Malo, Nexhip Gami, Vehbi Bala, Perikli Jorgoni, Pertef Kruja, Robert Shvarc, Petraq Kolevica, etc. However, no all-embracing articles or papers in English or German were written about Heinrich Heine's presence, popularity and influence on Albanian literature. Therefore, through qualitative and comparative literature methods this article attempts to illuminate the presence, popularity and impact of Heine's poetry on the poems of some of the most popular Albanian writers and poets, such as: Çajupi, Konica, Noli and Poradeci by focusing on the main similarities and differences of Heine's poems with those of the aforementioned Albanian poets. The paper demonstrates and proves that it is beyond doubt that the poems of the aforesaid Albanian poets share strange and interesting similarities and a kind of concordance with the topics, motifs, messages and style of Heine's poems and that he influenced those poets in different ways and to various degrees. The themes and motifs of politics, patriotism, social injustice, longing for motherland, freedom, brotherhood, nature, enthusiasm, love, hate, pain, sadness, disbelief, tradition, anticipation of future, dreams, etc. best connect the poems of Albanian poets to Heine's.

Index Terms—German and Albanian literature, Heinrich Heine, reception, influence

I. INTRODUCTION

Albanian-German literary relations and ties, in all likelihood, have not yet been properly studied, although so far a number of works and masterpieces of famous German writers, such as: Goethe, Schiller, Heine, Nietzsche, Mann, Remarque, Zweig, Kafka, Brecht, Rilke, etc**.,** were translated into Albanian. Beyond doubt, among them, one of the most translated and most famous in Albanian literature and culture is Heinrich Heine. However, the life and work of the great German poet Heinrich Heine, and in particular his echo in Albanian literature and culture, have not been studied to the desired and deserved extent. Furthermore, there are no articles or papers written in German or English so far on Heine's popularity and impact in Albanian literature. Therefore, the purpose of this paper is to shed light on the presence, reception and impact of Heinrich Heine on some prominent poets and writers of Albanian literature**.** For this purpose, we have collected, studied and analyzed essential information and facts from histories of literature, studies, monographs, critical articles, reviews, and papers that highlight the importance of this outstanding writer and poet, the role of his influence on the cultures and literatures of other countries and, in particular, the echo that he had and continues to have on Albanian literature with an impact he exerted and continues to exercise on Albanian literature.

Referring to the bibliographic data, the first Heine's poems were translated into Albanian a hundred or so years ago, that is, in the third phase of the Albanian National Revival, which began in the 30s and 40s of the 19th century and reaching its climax in 1912 with the proclamation of the Independence of Albania. The Declaration of Independence of Albania strengthened the economic ties between its various provinces, resulting in the strengthening of convergent linguistic tendencies, rapprochement of provincial dialects, their fusion in the literary language, and the creation of conditions for the development of a new national literature and culture. During the period following the Declaration of Independence, the patriotic spirit of National Revivalist literature developed further, while in the 20s and 30s of the 20th century it became more realistic, democratic and social in content.

Heinrich Heine's poems were translated into Albanian by some of the most renown and outstanding Albanian literary translators, poets and writers, such as: Faik Konica, Hilё Mosi, Lazёr Shantoja, Lasgush Poradeci, etc. During the period after World War II many translations of his various poems were often published in Albanian newspapers and magazines along with essays, articles, comments and reviews about Heine's poems. Moreover, for the first time, selected parts and passages of Heine's works and poems appeared in anthologies and school and university textbooks in Albanian.

Hence, the paper examines in a chronological order articles, essays and reviews written on Heine in Albanian literature. To this end, this paper employs methods used in comparative literature. According to Stallknecht and Frenz: "The seed of literary influence must fall on fallow land. The author and the tradition must be ready to accept, transmute

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and react to the influence" (Stallknecht & Frenz, 1973, p.91). Moreover, they suggest that: "Literary influence appears to be the most frequent and most fruitful at the times of emergence of national literatures and radical change of direction of a particular literary tradition in a given literature" (Stallknecht & Frenz, 1973, p.92). Namely, this is exactly how and when German literature and Heinrich Heine influenced Albanian literature, in general and certain Albanian poets and writers, in particular given that Heinrich Heine's poems and other literary works were translated, discussed, commented, appreciated and analyzed mainly during the period of Albanian National Revival, when Albanian language was still not standardized and when Albania and Albanians were still striving to emancipate, enrich, modernize and westernize their national literature and culture.

However, in comparative literature there are differences between popularity, reception, fame and influence. Corstius was clear and precise enough when he explained the influence of an author or literature by another: "A comparative literature student should, in keeping track of the vicissitudes of a work outside its country of origin, recognize the necessity of distinguishing between reception, success, fame, and influence. As far as the last mentioned concept is concerned, he will have to base his conclusions about it on verifiable connections and on their equally verifiable formal and ideational consequences for the new text (Corstius, p. 189). Hence, given that Heine is one of the most popular German poets in Albanian literature and has influenced many Albanian poets and writers, this article attempts to address and fill in a gap that existed so far not only about Heinrich Heine's popularity and reception but about his influnece on Albanian literature, as well.

II. ANALYSIS AND DISCUSSION

A. Heinrich Heine in Albanian Literature - Popularity and Reception

Albanian journals, magazines and school and university textbooks published several articles, essays and reviews about Heinrich Heine's life and works, popularity, reception, influence, etc. Therefore, to illuminate the reception and influence of Heine's translated poems and other works in the Albanian literature and culture, we will turn our primary focus not only on the most popular and the most authoritative opinions of distinguished and outstanding Albanian literary translators, scholars and researchers about Heinrich Heine but also on the ways and degrees to which he influenced certain Albanian poets and writers.

Well-known translator, publicist and diplomat Javer Malo published a long article in the newspaper *Zeri i Popullit* on the occasion of the 100th anniversary of the death of Heinrich Heine. Regarding the life and the wide and rich literary works of the great German democratic poet, the author of this article calls Heine a lyrical poet with a rare sense for aestheticism, an outstanding poet, who put his talent in the service of the people and their liberation. Heinrich Heine is a first-rate poet and one of Germany's greatest poets. Touching upon the life and work of the German poet, Javer Maloja says: "With his literary and journalistic works, Heinrich Heine, the great German patriot, played a prominent role in the recognition and understanding between peoples. He unmasked the instigators of predatory wars. It is because of this that he was persecuted while he was alive by the then German reactionary politics and after his death also by German fascism, which banned and burned his works. However Heinrich Heine remains one of Germany's greatest and outstanding writers and poets after Goethe. His work is part of the common treasure of world culture" (Malo, 1956, p.3).

On the occasion of the 175th anniversary of the birth of Heinrich Heine, the newspaper *Drita* published an article, which, among other things, reads: "Heinrich Heine, one of the greatest poets of the world, was born 175 years ago. He became a distinguished representative of his era because he perpetuated the history of the time and made it immortal through his poetry. Poet of subtle human feelings of nature and environments, the great romantic poet, rose to such heights, from where he poured and expressed love for the homeland and the people and hatred and debunking for the feudal lords and the obscurantists. Heine, a happy freedom poet, portrayed profoundly the situation and actuality of the era. He heightened poetry and related it to deep feelings of society. The work of this great poet and humanist is permeated by joys and sorrows, and from them springs the love of freedom and the fight against oppression and exploitation" (*Heinrich Heine's 175th Anniversary*, 1972, p.15). At the end of this article are published a passage from the poem "Germany. A Winter Tale" and some other poems by Heine, translated in Albanian by Lasgush Poradeci.

Lecturer of foreign literature at the University of Tirana, Prof. dr. Nexhip Gami, published in *Ylli* magazine a long article on the occasion of the 175th anniversary of the birth of Heinrich Heine. At the top of the first page of the article is the following Heine's saying about himself: "I do not know if I deserve to have a laurel wreath placed on my grave. But the sword of the freedom fighter must be placed on my grave ... " Among other things, the author of the article writes: "Despite the spiritual suffering, the poet clings tightly to life, ready to fight for it even if in this fierce battle he is thrown to the ground several times. He therefore poetizes the figure of the oak standing face to face with the storm and overturning, at a time when the thirsty reed manages to survive ending up like a cane in the hand of a Philistine. In this way, the love of the lyrical poet begins to take on a broader meaning, beginning to be conceived by the reader as an organic part of the poet's clash with the stifling environment of Germany of the time. Heine draws a sharp line between himself and the complacent, bloated, "happy" Philistine. Alongside the dreamy poet who plunges in despair, emerges as a contemplating poet who analyses life trying to determine his place in it. In Heine's verses, nature merges with man's inner life, with his work, his thoughts and life" (Gami, 1972, p. 12).

In the preface to Heine's poetry collection entitled *Poetry*, translated into Albanian by Lasgush Poradeci, the poet Vehbi Bala, also a lecturer and researcher of Albanian literature, writes, among other things, that Heinrich Heine, the

great poet of love, nature and freedom, has been a distinguished representative of his homeland and of his era. From his works *The Book of Songs, The Pictures of Travel, and Germany. A Winter Tale, Lutetia*, etc., from his humanism and optimism, the world literature inherited a very valuable literary and cultural treasure. He has remained as one of the most prominent poets not only in the history of German literature, but also in the history of world literature. Therefore, his works enjoy a rare popularity and have been translated and adapted into many languages of the world (Bala, 1981).

On the occasion of the 185th anniversary of the birth of Heinrich Heine, the newspaper *Zëri i Rinisë*, in the section "Outstanding personalities of world literature, art and world", ran an article written by Perikli Jorgoni, a talented literary translator, who, among others, says: "The best part of Heine's poetic and journalistic works have become part of the precious treasure of progressive and prominent world literature and culture. His works are known for their deep lyricism and humanism, for the whipping power of biting satire and for the rare and volcanic reflection of his life and time, with all the problems and events that characterized and troubled it, being also famous for unveiling the reactionary philosophy of fanaticism. That was why Hitler burned his works, pronouncing and proclaiming them forbidden and dangerous. Heinrich Heine's work is therefore valuable to all freedom-loving people who fight for liberation and social justice" (Jorgoni, 1982, p.3).

A long research article by the well-known translator and publicist Pertef Kruja was published in the magazine "November" under the title "Works in prose of Heinrich Heine". In this study it is emphasized, first of all, that Heinrich Heine, as a writer and as a humanist, is one of the most interesting and famous personalities of the 19th century. Heine adored everything good and positive in his homeland: He held high regards for the most prominent representatives of German culture, for its tradition, for the wonderful songs and poems of the German people which, as he admitted, he used as sources to write many of his poems. When outside Germany, he felt a deep yearning for his homeland. He expected better days to come for Germany and believed that such days would come. With his literary criticism, his aesthetic ideas, especially his artistic creativity, he became the founder of the new and original German literature. Pertef Kruja emphasizes at the end of this study that the eminent poet Heinrich Heine, the great thinker, critic, writer and pamphleteer, passed away amid great physical misery. The sting of his satire and humor badly pierced his opponents, and they spared nothing to strike him back. But the brightest minds of mankind of that time comforted him with love and profound respect (Kruja, 1986).

In the textbook entitled: *Historia e letërsisë botërore* (*History of World Literature*) for high schools in Kosovo, a separate chapter is dedicated to the prominent German poet Heinrich Heine. Among other things, the chapter states: "Heine was one of the greatest masters of the German language. He was one of the most popular and creative poets, inheriting and imitating the intonation of the German folk song, as he learned it from the lyric poet Wilhelm Muller (1794-1827). Numerous poems by Heine were put to music by various composers. He enriched the inherited popular folk intonation and gave it an original form through the expansion of it in his lyrical poems. In German lyrical poetry Heine marked a turning point which is compared to that of Baudelaire in French and world poetry in the second half of the nineteenth century. Heine gained the conscious simplicity of his lyrical poems through the popular folk intonation and the fine linguistic refinement of the text. But Heine prevailed and excelled just as strongly with the stylistic expression of his meditative, political, satirical and philosophical lyrics. The sharpness of his satire, which easily uses the most varied stylistic tools, pervades both his works in verse and his works in prose, which gives them a great artistic power and profoundness. Even many of Heine's contemporaries saw in his work the most perfect artistic embodiment of their era" (*History of World Literature*, 1989, p. 158).

The textbook entitled *History of Foreign Literature of the 19th Century* for high schools, compiled by Prof. Dr. Nexhip Gami, contains a long chapter about the life and literary works of the famous German poet, Heinrich Heine. This chapter deals with the main aspects of the life of this poet and the analysis and evaluations of his literary works, both poems and prose works. As follows is one of the interesting parts of this chapter: "Heine can rightly be called a great lyrical poet, a poet of love and nature. With his creative imagination he portrays the seasons of the year; the enchanting beauty of spring, of fields, of green meadows and of the nightingale chorus is replaced by the intoxicating heat of summer, by the gilded cover of beautiful autumn and by the almost flying whiteness of pure and proud winter. Heine was not only a poet of nature, but also a philosophical motivator of its phenomena. Nature in his verses becomes one with man's creative life, his work, his hardships and his feelings." Regarding the prose works of Heinrich Heine, the author of this chapter notes that: "The dissatisfaction with the backwardness of Germany at that time, the disappointment that began to penetrate Heine's lyricism from an early age, took on a fuller and more concrete expression in his works in prose. Heine is one of the most prominent representatives of German Romanticism. He is known as a poet, aesthete, prose writer and publicist. During a period of backwardness of German social and political life, he heavily criticized and satirized the vices and despotism of state authorities and the inspirers of obscurantism. However, Heine is mostly known and popular as a great poet. His poetic works mark the most complete expression of the process of transition of German poetry from the "aesthetic period" to the romantic period, with independent and well-defined features and motifs. In this field, his name is listed alongside the classics of German lyric poetry, Goethe and Schiller" (Gami, 2004, p. 145).

B. Some Influences of Heinrich Heine on Albanian Poets

The translation of Heinrich Heine's poems has been accompanied in Albania, as in many other countries, with direct, indirect or spontaneous influences on various poets. From our research we have found that Heine has influenced to different extents the following Albanian poets: Andon Zako Çajupi, Faik Konica, Fan S. Noli and Lasgush Poradeci.

In the poem entitled "Homeland and Love" by Andon Zako Çajupi we find directly the motif that the German poet explores in his poem entitled *Two Brothers*, which is included in his poetry collection *Book of Songs*. In both Heine and Çajup's poems, the two brothers wage a sword fight for a girl of rare beauty, a beauty that in Heine's poetry, translated into Albanian by Lasgush Poradeci, is depicted as follows:

The Two Brothers **by Heinrich Heine**

By the eyes of Countess Laura
Were they thus in strife array'd;
Both with glowing love adore her,—
Her, the noble, beauteous maid. (The Poems of Heine. Complete. 1908, p. 44 [Translated by Edgar Alfred Bowring])

And here is how Çajup gives this description of the beauty of the girl, with whom the two brothers fall madly in love:

Homeland and Love **by A. Z. Çajupi**

Vita, a great lady,
beautiful and young girl,
indeed the most beautiful of all,
and all the brave men love her. (Çajupi, 1983, p. 50 [Our translation]).

The duel between the two brothers is depicted like this in Heine's poem *The Two Brothers*:

Brothers 'tis, who in fierce duel
Fight, with wrath to fury fann'd;
Tell me why these brothers cruel
Strive thus madly, sword in hand? (The Poems of Heine. Complete. 1908, p. 44 [Translated by Edgar Alfred Bowring])

Meanwhile, Çajupi portrays in this way the fierce match between two heroes, who do not know that they are brothers, but find out by chance during the duel, whereas in Heine's poem they are aware of the fact that they are brothers:

With a knife in hand
you attack the Turk fearlessly.
The brave one snatched the broadsword
and was fighting fiercely. (Çajupi, 1983,p. 53 [Our translation]).

Unlike what happens in Heine's poem, where two brothers kill each other, in Çajup's they hug each other after finding out from the exact same talismans that they hang around their necks, that they are brothers and after that they call each other to go up the mountain to fight for the freedom of the motherland and forget the beautiful girl for now.

We find a direct influence of Heine on Çajup's poetry entitled *I am Yearning and Burning*, which is included in his poetic cycle *Love*. Here the Albanian poet was inspired from the collection of poems of the German poet entitled *Lyrical Interlude*, which was translated into Albanian by Lasgush Poradeci.

Below we are giving the complete lyrical poems, which, in both Heine and Çajup's poems, consist of four stanzas:

I am Yearning and Burning **by A. Z. Çajupi**

I am yearning and burning
because I love you so much,
during the day I think about you all the time
at night I stay awake.

If flowers knew
my lovely, how much I love you,
they would come
to cry with me.

If the birds listened
they would stand beside me
and they would sing
to help me forget my passion.

No one in this life
Can heal my wound
except my darling herself
who instead comes and hurts me! (Çajupi, 1983, pp. 64-65 [Our translation]).

Lyrical Interlude by Heinrich Heine

O if the tiny flowers
But knew of my wounded heart,
Their tears, like mine, in showers
Would fall, to cure the smart.
If knew the nightingales only
That I'm so mournful and sad,
They would cheer my misery lonely
With their notes so tuneful and glad.

If the golden stars high o'er us
But knew of my bitter woe,
They would speak words of comfort in chorus,
Descending hither below.

Not one of these can allay it,
One only knows of my smart;
'Tis she, I grieve to say it,
Who thus hath wounded my heart (The Poems of Heine. Complete. 1908, p. 72 [Translated by Edgar Alfred
Bowring])

With the exception of the first stanza of Çajup's and the third stanza of Heine's poem, all the other stanzas in both poems are completely similar and the only small and insignificant difference is that Heine's "nightingale" has been replaced by "birds" in Çajup's poetry.

Heine's influence is also significant in Çajup's poem *The Garden of Love*, the motif of which the Albanian poet took from the collection of poems of the German poet entitled *Lyrical Interlude*. This Heine's poem has five stanzas, while Çajup's poem has eight stanzas, the last three of which do not harmonize at all with the motif of Heine's poem, where the poet says: "And love and repose while drinking Of blissful visions we'll dream ", while the son in Çajupi's poetry promises the lover to feed her with meat, milk, honey, etc. In this case we are dealing more with an adaptation of Heine's poem by Çajupi. For comparison, we are giving here these two poems next to each other, of course without the last three stanzas of Çajup's poem:

The Garden of Love by A. Z. Çajupi

O beautiful dove
I will take you in my arms,
and singing
will lead you elsewhere:

In a blessed
and a blossoming place
in clear and clean water
and under the shadow.

Near a river
where there are many flowers
to fall on our knees,
under the moon to illuminate us.

The stars gaze at us,
birds sing to us
to wake us up
when the day (time) comes.

Without eating or drinking
we are not left, my Mir ë,
as before dawn
I will send for food. (Çajupi, 1983, p. 78 [Our translation]).

Lyrical Interlude **by Heinrich Heine**

On song's exulting pinion
I'll bear thee, my sweetheart fair,
Where Ganges holds his dominion,—
The sweetest of spots know I there.
There a red blooming garden is lying
In the moonlight silent and clear;
The lotus flowers are sighing
For their sister so pretty and dear

The violets prattle and titter,
And gaze on the stars high above
The roses mysteriously twitter
Their fragrant stories of love.

The gazelles so gentle and clever
Skip lightly in frolicsome mood
And in the distance roars ever
The holy river's loud flood.
And there, while joyously sinking
Beneath the palm by the stream,
And love and repose while drinking
Of blissful visions we'll dream. (The Poems of Heine. Complete. 1908, p. 68 [Translated by Edgar Alfred Bowring])

Clearly, the differences between these two poems, leaving aside the last three stanzas of Çajup's poetry, are few and irrelevant, as the motif in both is quite the same. In Çajupi's poem, the poet takes his girlfriend "in his arms", while in Heine's poem he takes her "On song's exulting pinion"; to Çajupi it leads him "to a blessed place", while to Heine's it leads him to "Where Ganges holds his dominion"; depicting in both poems flowers, stars, moon, river, trees leaving their shadows, etc.

Faik Konica wrote two of his poems entitled "Lamentation on the Captivity of Albanians" and "Call to Arms or Albanian Marseille", inspired and influenced by two following Heine's political poems: "Silesian Weavers" and "Tendency". As follows are some lines taken from two poems by Faik Konica that illustrate and testify to his influence and inspiration from the above two Heine's poems:

Lamentation on the Captivity of Albanians **by Faik Konica:**

Enemies shall rise up and cast you down
and oppress you until they exhaust you.
Till they got tired and till they got enough
Till they exhausted and starved you,
They left you neither bread nor panties,
you work, they eat! (Konica, p. 2001, p. 70 [Our translation]).

Silesian Wavers **by Heinrich Heine**

"A curse on the King of the wealthy, whom often
"Our misery vainly attempted to soften;
"Who takes away e'en the last penny we've got,
"And lets us like dogs in the highway be shot,—
"We're weaving, we're weaving! (The Poems of Heine. Complete. 1908, p. 395 [Translated by Edgar Alfred Bowring])

Call to Arms or the Albanian Marseillaise **by Faik Konica**

Cannonballs, rifles howl,
wound, bullet, death and fire,
the trumpets sound and blow,
your destiny is at stake, Albanian nation! (Konica, 2001, p. 7 [Our translation]).

The Tendency by Heinrich Heine

Gentle flutes no more resemble,
Be not so idyllic, pray!
Fire the mortars, beat to quarters,
Crash, kill, thunder, make them tremble (The Poems of Heine. Complete. 1908, p. 172 [Translated by Edgar Alfred Bowring])

We have also encountered influences of Heinrich Heine's poems on Fan Noli's poems, but in this case these are partial influences, sometimes direct and sometimes indirect and have to do mainly with political and patriotic motifs, especially with the unveiling of oppression and exploitation. and with the sympathy of these two poets for the people suffering from social injustices. Thus, we see such influences in Noli in various stanzas of some of his poems, such as, for example, *Run, o Marathon Omak!*, *Across the Rivers*, *The March of Barabbas* and *Christ with the Whip*, which remind us and resemble to some motifs and verses of some of Heine's poems, such as: T*o the Young, Tendency* and *Silesian Weavers.* As follows are some examples of Heine's poems which influenced Fan Noli's poems:

Run, o Marathon Omak! by Fan S. Noli

Mother, sister, bride come out,
raise your arms to stop you.
Nay, they are but Najada,
witchcraft and Driada. (Noli, 2003, p. 69 [Our translation]).

To the Young by Heinrich Heine

Heed not the confusion, resist the illusion
Of golden apples that lie in thy way!
The swords are clashing, the arrows are flashing,
But they cannot long the hero delay. (The Poems of Heine. Complete. 1908, p. 449 [Translated by Edgar Alfred Bowring])

Barabbas March by Fan S. Noli

Traitor, you embarrassed and ruined us, left us stateless,
you tore us apart, you wiped us out, you destroyed all our religions,
poverty, meanness, bondage you give us,
betrayer, wolf and pig: Hosanna, Barabbas! (Noli, 2003, p. 54 [Our translation]).

Silesian Wavers by Heinrich Heine

"A curse on the King of the wealthy, whom often
"Our misery vainly attempted to soften;
"Who takes away e'en the last penny we've got,
"And lets us like dogs in the highway be shot,—
"We're weaving, we're weaving! (The Poems of Heine. Complete. 1908, p. 395 [Translated by Edgar Alfred Bowring])

Christ with the Whip by Fan S. Noli

They distort the canons, they take them in their hands,
and shine in the church and on the crown,
the poor to be sacrificed and killed
so that the bloodsucking parasites to grow. (Noli, 2003, p. 49 [Our translation]).

Silesian Wavers by Heinrich Heine

"A curse on our fatherland false and contriving,
"Where shame and disgrace alone are seen thriving,
"Where flowers are plucked before they unfold,
"Where batten the worms on corruption and mould,—
"We're weaving, we're weaving! (The Poems of Heine. Complete. 1908, p. 395 [Translated by Edgar Alfred Bowring])

The last stanza of Fan S. Noli's poem *Run, o Marathon Omak!*

Run everywhere, by shouting
proudly through centuries,
that the weak and the poor will topple the rich and the mighty
and the oppressed the tyrant,
either alone or together,
together, o Marathon Omak! (Noli, 2003, p. 70 [Our translation]).

***The Tendency* by Heinrich Heine**

Crash, kill, thunder like a devil
Till the last foe flies away;
To this cause devote thy singing,
Thy poetic efforts bringing
To the common public's level. (The Poems of Heine. Complete. 1908, p. 172 [Translated by Edgar Alfred Bowring])

Heine has significantly influenced, especially through the motif of love the prominent Albanian poet Lasgush Poradeci, who is also the translator of a number of Heine's poems in Albanian. Thus, in Poradeci's poems we come across, almost the same themes and motifs as in Heine's poems, such as: longing for the girlfriend, yearning and love for life, suffering for the lost love, eternal love, craving for the childhood girlfriend, the first kiss, the star of love that shines in the poet's soul, the emigrant's suffering for lost love, the pain for denied love, the joy from love, the grief for first love or for early loves, the renewal of love, the resurrection of the son from the love of the girl, the sunset, the beauty of autumn, the sadness that winter brings, the wailing song of the nightingale, etc.

Meanwhile, during our research we have come across some Heine's poems in the *Book of Songs*, translated into Albanian by Lasgush Poradeci, which have influenced some of Lasgush Poradeci's poems. To illustrate these influences, we have selected three poems by Poradeci and three poems by Heine, which we will not give here in full, but only those stanzas or lines where the direct, indirect or spontaneous influence is most strongly felt by the German poet. Poradeci's poems that were influenced by Heine's poems are the following: *Bird of the Heavens, As a Cheerful Rose* and *Letter Exchange,* while Heine's poems which influenced the aforementioned Poradeci's poems are: *Book of Songs* and *Lyrical Interlude.*

***A Heavenly Bird* by Lasgush Poradeci**

I liked the ancient song of poetry so little ...
I will take it from now on as an early nightingale,
from the bottom' of myself I will sing in a new fashion.
Inside the bunch of wild olive tree that shaded me so magnificently,
when I look at a nightingale with the sound crying on the leaves.
His song seems to me as pure as the song of God Himself.
And so when started, he rises his head up
And it lifts it up-and-over until it breaks his neck.
At the same time, I feel it tremble with a voice without an image,
then-I feel like he spoke: I am sorry, - my Lord!
....
You sing, O pure bird, you sing, you sing forever,
the cry of the wretched sound comes out of the heart without ceasing;
you weep with a hidden voice, as the fire burns understands in your heart:
to the land, ah to the land renewed today you pray for it again!
....
Because of the longing that breaks you through its sights,
precisely at the bottom of your heart grows hidden love.
....

Then it falls and struggles like a slain butterfly.
And so you weep incessantly for the beauty of love,
from the teary eyelid drips a lean drop.
....
Then your song goes out with a sigh;
you begin to torment your mind, and growl with the soul of a child:
What a joy of eternity! What a longing! And what wishes
love had forgiven you in the tears of a make-up! (Poradeci, 1990, pp. 45-46 [Our translation]).

Book of Songs by Heinrich Heine

This is the olden fairy wood!
The linden blossoms smell sweetly,
The strange mysterious light of the moon
Enchants my senses completely.

I onward went, and as I went,
A voice above me was ringing;—
'Tis surely the nightingale's notes that I hear
Of love and love's sorrows she's singing.

She sings of love and love's sorrows as well,
She sings of smiling and aching,
She sadly exults, she joyfully sobs,
Forgotten visions awaking. (The Poems of Heine. Complete. 1908, p. 23 [Translated by Edgar Alfred Bowring])

As a Cheerful Rose by Lasgush Poradeci

As a bud of the rose that blossomed-hidden near us,
your juvenile lips opened and laughed at them for a moment;
then the sharpened curve divided it into two parts ...
and I will taste it with sweetness and insatiable thirst.

Now the lip bud regenerated the glands again ...
She squeezed strawberry juice and fried it with firewood.
She bumped and got waves, she burned, she scorched.
And you are forgiving and wishing me a mountain without a husband.

It starts to hurt me ah love, I feel both pain and calmness.
The pain of my burning lip moves towards my chest.
The pain gone after enjoying your soul,
After your kiss I feel your soul. (Poradeci, 1990, p. 114 [Our translation]).

Book of Songs by Heinrich Heine

A woman fair! her white eyes spoke
Of yearnings wild but tender;
Her lips, all mute, were closely arch'd,
And smiled a silent surrender.

The nightingale so sweetly sang,
I found it in vain to resist it—
I kiss'd the beauteous face, and, ah!
Was ruined as soon as I kissed it.

The marble figure with life was fill'd,
The stone began sighing and groaning;
She drank my kisses' tremulous glow
With thirsty and eager moaning.

She well nigh drank my breath away,
And then, with sensual ardour,
Embraced me, while her lion's paws press'd
My body harder and harder.

O blissful torment and rapturous woe!
The pain, like the pleasure, unbounded!
For while the mouth's kisses filled me with joy,
The paws most fearfully wounded. (The Poems of Heine. Complete. 1908, p. 24 [Translated by Edgar Alfred Bowring])

Letter Exchange by Lasgush Poradeci

Do you cry from afar because you love?
It's gone, and even its shadow left,
did it leave us behind the mourning and compassion?

Black-compassion! That takes my mind away!
Misery, you cannot take away my secret!

And a star did not stop me from being extinguished,
the lightning that struck me did not stop me,
not even those eyes that went away and do not come back to me.

You cannot stop me, ah, the trembling pain
Even if you become a fire and- a flame as- white as- light! (Poradeci, 1990, p. 75 [Our translation]).

Lyrical Interlude by Heinrich Heine

Since my darling one has left me,
Power of laughing is bereft me;
Blockheads fain would raise a joke,
But no laughter can provoke.
Since I've lost my darling one,
Power of weeping, too, is gone;
Though my heart with sorrow deep
Well-nigh breaks, I cannot weep.

My little songs do I utter
From out of my great, great sorrow;
Some tinkling pinions they borrow,
And toward her bosom they flutter.
They found it, and over it hovered,
But soon returned they, complaining,
And yet to tell me disdaining
What they in her bosom discovered. (The Poems of Heine. Complete. 1908, p. 77 [Translated by Edgar Alfred Bowring])

III. CONCLUSION

In this comparative literature article we have tried to elaborate, illuminate and survey the fate, reception, success, popularity and influence of Heine's poetry in Albanian literature.

First the echo of some articles, reviews, essays, journalistic and literary criticisms about Heine in the Albanian written by the well-known Albanian scholars, was discussed and analyzed, focusing on and highlighting the increase of the popularity of Heine's work in Albanian literature. Next, on the second part of the article, attempts were made to look into and shed light on some of Heine's direct and indirect influences on certain Albanian poets.

We have realized that almost all Heine's poems were translated into Albanian by many talented Albanian literary translators and thus he was warmly received by Albanian readers, intellectuals, researchers and scholars. As evidenced the translation of Heinrich Heine's poems has been accompanied in Albania with direct, indirect or spontaneous influences on the Albanian poets. Therefore, Heine's impact on Albanian literature and culture derives not only from his

popularity in Europe, but from his great fame among Albanians. Many Albanian poets, who were influenced by him, tried to imitate especially the themes, motifs and style of his poems. However, Heine influenced different Albanian poets and writers in different ways and to various degrees, not only through themes, motives and ideas, but also through style, figures of speech, poetic moods, etc.

We have found similarities between Heine's poems and Andon Zako Çajupi's when it comes to the following themes and motifs: love, fight, freedom and brotherhood. Heine also influenced partially two Albanian outstanding poets, writers, diplomats and statesman, Faik Konica and Fan S. Noli, with his certain poems which explore political and patriotic motifs, especially those unveiling oppression and exploitation and showing sympathy and solidarity with the people suffering from social injustices. Finally, in Lasgush Poradeci's poems we have encountered similar and same themes and motifs with Heine's, such as: longing for the girlfriend, yearning and love for life, suffering for the lost love, eternal love, craving for the childhood girlfriend, the first kiss, the star of love that shines in the poet's soul, the emigrant's suffering for lost love, the pain for denied love, the joy from love, the grief for first love or for early loves, the renewal of love, the sunset, the beauty of autumn, the sadness that winter brings, the wailing song of the nightingale, etc..

Last but not least, Heine's works and poems have accompanied and inspired the growth of Albanian poetry itself and public interest in his poems and literary works has been steadily growing. Indeed Heine has become one of the most popular poets and writers among Albanian readers. Hence, by examining papers, articles, essays and reviews on Heine's translated poems and by comparing, discovering and proving direct and indirect influences of Heine's poems on the following Albanian poets: Andon Zako Çajupi, Faik Konica, Fan S. Noli and Lasgush Poradeci, this paper fills a lacuna and illuminates Heine's presence, popularity, reception and impact on Albanian literature and culture as a whole. Moreover, Heine did not only exercise a huge influence in introducing new themes, motifs, poetic style but also in emancipating, advancing and westernizing Albanian poetry, literature and culture.

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The Computer Game as an Alternative Artistic Discourse

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Abstract—**The article aimed to determine the specificity of computer game discourse, its features, key linguistic characteristics, and communicative features. The methodology included the analysis of computer game discourse materials, in particular, dictionary articles, texts of electronic messages, and computer conferences, as well as recordings of fragments of the spoken language of users and users of computer games. The specific feature of computer discourse is the selective combination of features, typical for other types and forms of communication. Computer discourse has some communicative features: electronic communication channel; mediated communication; distance communication; emotionality transmission through emoji symbols; genre heterogeneity; discourse participants' creativity. Computer discourse is characterized by the dominance of English-language lexical bases (barbarisms and semantic translations) and a tendency to unify the norms and rules of communication. Despite such specificity, computer jargon in its functioning and especially word formation is subject to the laws of the Ukrainian language. In particular, affixal, non-affixal, and lexico-semantic are the most widespread modes of word formation in the computer lexicon. At the same time, lexico-semantic can be combined with other known ways. Computer vocabulary is characterized by the use of speech games and means of speech expression. The key tendency in the formation of computer discourse is to reduce the ways of information transmission as much as possible.**

Index Terms—**computer discourse, computer game discourse, computer game artistic discourse, communicative features of computer discourse**

I. INTRODUCTION

In modern society, where international contacts are expanding at different levels and in different economic spheres, the role of the use of computers and the global Internet system is growing. Our research is devoted to the study of the peculiarities of computer discourse. Computer and computer games discourse emerged simultaneously with the appearance of electronic computers in the United States in 1946. With the development of computer technology in Ukraine a specific language was also formed in which the ICT professionals communicated. The spread of personal computers and the creation of the Internet attracted the general public to this sphere, which adopted and enriched computer vocabulary. The relatively young age of professionals engaged in this area of professional activity, as well as the popularity of computers among young people prone to the use of slang expressions, determine the fashion for them among users.

The article aims to define the specificity of computer game discourse, its features, major linguistic characteristics, and communicative features.

II. LITERATURE REVIEW

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The conceptual range of the term 'discourse' is now quite comprehensive (Merchant, 2001; Baron, 2003; Herring, 2008; Eisenstein, 2013). Discourse is seen as a functional style, a type of speech (spoken, written, scientific, artistic, business) (Flammia & Saunders, 2007). Discourse is also seen as a complex communicative phenomenon that not only involves the act of creating a certain message but also reflects its dependence on many factors: knowledge of the world, attitudes, opinions, goals, status characteristics of participants in communicative interaction, etc (Crystal, 2011). Discourse is described as a multidimensional cognitive, communicative gestalt system defined by a set of three aspects: the formation of ideas and beliefs (cognitive aspect), the interaction of communicants in specific socio-cultural contexts/situations (socio-pragmatic aspect), and the use of means, verbal and non-verbal (linguistic aspect) (Dudeney, 2000; Hao, 2021). It is thus essential to argue that discourse is interactive, that it is seen as an interaction, a joint construction of meanings (Beggs, 2012). This construction of meanings has a purposeful, regulatory, i.e. strategic nature. In any act of verbal communication, communicants have certain extra-verbal goals that govern their activities, and the instrument of achieving such goals or the instrument of regulation is a discursive strategy (Friedman, 1995). Discourse is classified according to various criteria and principles (Wang et al., 2016). According to genre specificity, a distinction is made between scientific discourse, artistic discourse, journalistic discourse, and business documentation discourse (Reinhardt & Thorne, 2016). The notion of discourse is based on the fact that speech encompasses structures that reflect expressions of people in different spheres of life (Maggiore et al., 2012). Technical discourse is an integral part of scientific discourse. Computer discourse is part of technical discourse respectively, as discourse is a particular way of communicating and understanding the environment (or its certain aspect) (Derakhshan & Khatir, 2015; Vasileiadou & Makrina, 2017). Communication and understanding of specialists in the field under study will be an aspect of technical discourse (Mayer, 2019; Marchiori et al., 2011).

A computer game is the interaction of a person (group of people) with a computer or several people with each other using a computer for entertainment, education, or training (Deterding, 2014). Thus, a computer game as an alternative discourse reflects a multidimensional cognitive, communicative system where people interact with a specific purpose. Artistic discourse in the context of computer games is a discourse in the interaction of a group of people with the computer for a specific purpose, fictitiously depicting actual reality. It is an image created by the authors of the computer game, actually, those who interact in the game (game participants), which by fictional representation reflects the author's worldview, world understanding, and experience.

Computer games have attracted the attention of many researchers. It is impossible to analyze, even at a glance, the numerous publications devoted to the mentioned topic. However, there are several trends in the scientific literature, which allow making some generalizations. The first category of works deals with the coverage of the history, evolution, and perspectives of video games. (Vasileiadou & Makrina, 2017). The second urge to emphasize the role of computer games in different areas of our lives: politics (here often combined with the discourse of consciousness manipulation and social stereotyping) (Deterding, 2014), education (games as a powerful motivator for learning, criteria for choosing learning, subjects for which they seem to be most effective), immersive journalism (Wang et al., 2016), etc. Numerous publications are devoted to the negative psychological effects associated with immersion in virtual gaming space, leading to addiction, manifestations of unmotivated aggression, and depression. Far less common are studies that demonstrate the positive effects of computer games, although some researchers report certain cognitive, motivational, emotional, and social benefits of gamers. Summarizing the current state of research on video games, it can be concluded that they are usually considered in three aspects: who plays, how they play, and what they play. However, an interdisciplinary approach including anthropology, philosophy, economics, etc. would seem productive (Reinhardt & Thorne, 2016). Such an interdisciplinary approach could be the cultural approach, but unfortunately, despite the great attention to this subject, there is a lack of integrative research here and now. At the same time, it cannot be said that there are none at all: there are already attempts to combine the analysis of technical and cultural components when looking at video games. For example, Mayer (2019) uses the example of a game to demonstrate a possible method of video game analysis, including hardware, software code, functionality (purpose), gameplay, meaning, referentiality, and the socio-cultural aspect, with semiotics being the key methodology. This is one of the rare attempts to combine the technical and the aesthetic-sociocultural components. However, from our perspective, it seems more important to speak not so much of the technical requirements of gameplay, but rather of games as a text that requires reading through a system of numerous archetypes, symbols, imagery, allusions, and reminiscences encoded in them.

Computer discourse produces its genres. In electronic communication, the boundaries between genres are softer and more varied than in the real world. This is due to the incomplete formation of such genres; a similar situation indicates that the Internet has its laws of communication. Therefore, the language of the Internet is not subject to codification. The phenomenon of the transformation of common speech genres in virtual communication presents a huge linguistic material. Crystal (2002) "Language and the Internet", and Crystal (2011) "Internet linguistics" consider this issue.

For the linguistic analysis of electronic communication, D. Crystal's classification, which is based on situational and style-forming attributes, is suitable. In "Language and the Internet", Crystal identifies some genres, calling them broad Internet-using situations (Crystal, 2002):
  - email;
  - synchronous and asynchronous chats, including BBS;
  - virtual worlds (MOOs, MUDs, MUCKs, MUSEs, etc);

- Web texts, which include electronic texts with a hyper- and linear structure (e.g. PDF texts).

III. Methodology

Language as a means of communication has a distinctive social character, where social functions actively influence its structure and largely determine its development. In this respect, the communicative status and the essence of the language of computer game users are of theoretical and practical interest. This study is devoted to the consideration of this exact matter. The material for the research was dictionaries, texts of electronic messages and conferences, as well as recordings of fragments of the spoken language of users and computer game users.

IV. Results

The ancient emergence and continuous presence of the game in culture, and its problems in philosophical, cultural, pedagogical, and psychological scientific research are undeniable processes. In different historical epochs, the phenomenon of the game has been interpreted from different positions, and its role and place in culture have been defined differently. Any transformation of the socio-cultural place was marked by the configuration of game problematics in humanitarian knowledge.

To consider computer communication from the linguistic point of view, it is necessary to establish the place of computer discourse in the communicative environment, to identify the leading features of computer communication and its main types. Discourse is viewed as a cultural-behavioral unit of speech activity. Specifically, D. Crystal defines it as a set of sentences constituting a recognizable speech event. In subject-linguistic terms, he understands discourse as any logically coherent piece of speech (mostly verbal) that exceeds one sentence in size.

Computer-based communication opens up a new dimension in human communication, allowing large volumes of information to be stored and quickly transferred, using audio and video communication channels, and communicating online, i.e. in direct linear contact with the respondent. Computer-based communication implies, in addition to face-to-face, communication in a virtual environment, and this is its most important distinguishing feature.

Computer discourse is defined by the authors of the study as the communication of computer game users directly or in computer networks. At the same time, computer communication can be both individual-oriented (correspondence by email) and status-oriented (communication in various conferences). Computer discourse has many points of contact with mass communication but does not coincide with it completely, since computer communication, unlike mass communication, is mutually directed and many texts have a personal character.

Computer communication is multifaceted. It has features inherent to other types of communication. In terms of scope, computer communication includes features of mass communication (communication with the whole world), interpersonal communication (communication between the user and the computer), and group communication. Considering the time factor - the duration of the communication process - computer communication can be both brief (receiving email) and long in time (participation in conferences). According to its form, computerized communication is divided into verbal communication (direct communication or with a voice modem) and written communication (text and graphics, i.e. pictures, schemes, etc. but not letters). According to the channel of transmission and perception of information, computer communication is divided into actual and virtual.

Computer discourse, being a multi-genre functional variety of monologic and dialogic speech, is characterized by some specific communicative means. The peculiarity of speech communication of the participants of computer communication lies not only in the use of professionalism but also in the combination of lexical units belonging to different styles and registers, formed following the pragmatic instructions and goals of communication.

The lexical design of computer discourse texts is primarily characterized by the saturation of speech with terms of all types. This study identifies three groups of computer terminology usage:

1) specific computer terms used only by people relating to computers (server, modem, bit, byte);

2) words borrowed by computer terminology from other disciplines that have acquired a different meaning in computer discourse (domain in mathematics is a realm or interval, in physics a domain, in computer discourse it is the final part of an Internet address);

3) common literary words that have taken on a terminological meaning in computer communication (flame - fire, bright light, passion, in computer discourse - "an argument gradually shifting from the subject of discussion to personalities").

The following abbreviations are common among the terms used in computer discourse: PC - personal computer; IRC (Internet Relay Chat) - real-time communication; WAN (Wide Area Network) - any network covering more than one house; WWW (World Wide Web) - worldwide information environment, etc. Most commonly abbreviated names of institutions, organizations, countries, etc.

A distinctive feature of abbreviations in computer texts is the abbreviation not only of terms but also of colloquial phrases and whole sentences that are frequently used. For example AAMOF = As A Matter Of Fact; GON = God Only Knows; TTYL = Talk To You Later; TYVM = Thank You Very Much; IMHO = In My Humble Opinion, etc.

As participants in computer-based communication are often people familiar with mathematics, they transfer the use of formulas and a variety of symbols to computer-based discourse, thus compressing it as much as possible. For

example, PMJI = Pardon My Jumping In, PGY = Post Graduate year, PGY-1, PGY-2, etc.

Since communication on a computer network is predominantly in written form, unusual forms of expressive reinforcement are used alongside the usual ones. For instance: U instead of you (in the examples BSU=Be Seeing You, SU=Seeing You); 2 instead of too; B instead of be; 4 instead of for; 2B instead of to be; B4 instead of before.

Limitability is a social function, the content of which is to limit the circle of participants in communication. In our opinion, abbreviations in computer texts can be called "code", since they are known only to the participants of communication in the computer environment and for the inexperienced, they become a secret language.

Computer discourse is characterized by a variety of topics, a mixture of words belonging to different lexical layers, a combination of scientific terms and colloquial words, and lofty and crude vocabulary, which undoubtedly gives specificity to computer communication. Depending on the topic of computer conferences a variety of terminology can be found in the discourse - scientific, philosophical, political, medical, etc. For instance, radio waves, electrons, protein molecules, biofield, dermatome, acupuncture points, photon, sensorics, relativism, orthogonal, kingdom of god, ontogenesis, neutrino, opposition, etc.

Computer communication is characterized by several features at the lexical level: 1) active invasion (incrustation) of English terms, expressions in Latin spelling (Привіт All! (Hello All!); Прийшли мені file, plz (Send me a file, plz)); 2) 2) use of transliteration and transcription to convey English words (мануал – from English manual, спам – from English spam; гейт – from English gate, сабж – subj; 3) the use of word-formation and semantic derogations (залізо – hardware); 4) playing around with English words (most often to create a humorous effect (бебеска – BBS – Bulletin Board System; яга – EGA – Enhanced Graphics Adapter); 5) inventory - the composition of words, the emergence of words on foreign soil (зафіксити – from English to fix; юзати – from English to use).

Hybrid formations at the morphological level, where the root is given in English letters and the ending in Ukrainian, are noteworthy, e.g.: screw dimm'и, subj'и; dialup'a, html'ки, analog getweb'a, send via MIME'ом, e-mail'ом, getweb'ом, fill with refid'ами, MID'ами, etc. This mixing of English and Ukrainian scripts within a single text, combining seemingly incongruous elements, gives an ironic mocking tone to the analyzed message, often characteristic of young people.

The vocabulary that makes up computer jargon is divided into the following thematic groups:

1. Names of parts and components of computers (батон – mouse button, key; гриб – computer case).

2. Names of software products (including games), individual programs, commands, and files (дося – disk operating system DOS; презерватив – antivirus program Aidstest).

3. Names of operations and individual actions related to the computer (hang, die (about the computer) - refuse to respond to any external influences; take a chord - restart the computer using three keys).

4. System messages to the use (гамовер – game over – the end of the game).

5. Names of equipment and software manufacturers (Сантехніка – equipment from Sun Microsystems Computer Corporation; Дрібний м'якуш – Microsoft company).

6. Designations of people who work with computers: Professional computer programmers (безсистемник – system programmer, програмер – a computer professional who knows how to create his or her programs) and users (юзер – a novice user with a modem, ламер – an aggressive or completely incompetent user).

7. Non-specific concepts related to evaluative content (broken, crooked, rotten - not working).

Ukrainian computer slang derived from computer terms and slang words of the English language is characterized by a great variety of forms, developed synonym and word-formation rows, and incomparably higher emotional expressive coloring than English. At the same time, the majority of words contain ironic, negative evaluations.

English computer slang is dominated by metaphorical and metonymic transfer, not usually related to word-formation actions, and the very expressiveness of words is much lower. Many slang expressions do not go beyond the literary norm ("Trojan horse" - hidden commands introduced into an already existing program, which by a certain point works fine).

Sound associations play an influential role in Ukrainian jargonisms (клавіатура (keyboard) – клава, мило – e-mail і ін.). There is an element of the game in the appearance of such words, which is so attractive to young people. They play around with the sound of the word, searching for the most expressive, playful, and ironic version.

A specific characteristic of Ukrainian computer discourse is the use of slang words, including computer jargon. Such characteristics of computer discourse as a large number of loanwords in a foreign language with the use of Latin graphics attract attention (e-mail, password, MS-DOS), loanwords in Cyrillic script (хост – від англ. host; регістрити – від англ. to register), slang-type loanwords (згідно з рулезом – from English rules; мессага – from English message), as well as hybrid words, when a Ukrainian case ending is appended to a foreign base in the Latin alphabet via an apostrophe (html'ки; e-mail'ом; у pwl'i, etc.).

A comparative analysis of the graphics of computer discourse in Internet conferences has revealed that along with traditional graphical means, specific ones have developed in computer communication: multiple repetitions of exclamation marks and questions; multiple duplications of the same letter; use of emojis; highlighting whole sentences in capital letters; asterisks replacing an aggressive word. These phenomena reflect, first, the increased emotionality and expressiveness of computer-based communication and, second, the observance of a certain etiquette of communication (internal and external censorship). Despite some differences, in general, the inventory of used graphic tools and their

functions coincide in English, Russian, and Ukrainian computer discourses, which allows us to consider these tools to be peculiar to computer communication.

V. DISCUSSION

In contemporary discourse, the game is interpreted as a normative regulator of social life. The creation of shows in the format of infotainment is becoming a new trend in the twentieth century. Another sphere of deployment of gamification is the Internet. A computer game is characterized by the presence of "developmental elements". That is, the program assumes that the game character, whose role is assumed by the player, has some properties usually inherent in living beings (strength, agility, flexibility, tolerance for uncertainty, intelligence, etc.), which must be developed by performing certain acts in the virtual space of the game. The specifics of the virtual world of such games lie in the fact that, more often than not, the main goal of the player's game activity is not the achievement of virtual goals determined by the plot of the game, but the development of the character himself. (Vasileiadou & Makrina, 2017).

To characterize game discourse, recent scientific literature has used the notion of "the scale of a simulated virtual world" (Crystal, 2002). Its interpretation implies the definition of two important parameters - quality and breadth of freedom of a virtual space character. The scale and realism of virtual reality are directly proportional to the strength of the "presence" effect within it. Highlighting these characteristics allows one to identify certain types of computer games due to different configurations of the above parameters (Deterding, 2014):
- games that do not have a virtual world;
- games that create a virtual world with a low degree of character freedom and no character development;
- games that create a virtual world with a high degree of character freedom and no character development;
- games that create a virtual world with a high degree of character freedom and foresee character development.

It should be noted that games of each of these types may include games of different types in the genre classification. However, it is games of the fourth type that are most often role-playing. (РПГ from English RPG – Role Playing Game) (Wang et al., 2016).

The rich virtual world creates a strong sense of presence, and the element of character development gives the game subjectively significant meaning. In modern computer games, the development of the virtual character can be enabled by their "defabulation" (Mayer, 2019). For example, in the game "The Sims", there is no plot at all, and the player tries to construct it himself by choosing a certain character action. There is no plot in the traditional sense of the game, there is only the "virtual life" of the characters, carried out through the actions of the player. It is also possible to highlight the phenomenon of "shared defabulation", in which meaning is only present at certain stages of the development of the story in virtual reality. Yes, in the computer game "Corsairs III" the development of the plot becomes possible only when the player gains the necessary level and earns enough points in the game, and until then he can perform various minor tasks and quests, but the main storyline for him remains closed.

Thus, the content characteristics of modern computer game discourse include the scale of the simulated virtual world, the presence in the game of elements of virtual character development, and the phenomenon of defabulation.

VI. CONCLUSION

The specifics of computer discourse consist of a selective combination of features characteristic of other types and forms of communication. Computer discourse is shaped by some communicative features: the presence of an electronic transmission channel; indirectness; remoteness; emotion transmission through emoji symbols; genre heterogeneity; the creativity of discourse participants.

Computer discourse is characterized by the dominance of English-language lexical bases (barbarisms and semantic translations) and a tendency to unify the norms and rules of communication. Despite such specificity, computer jargon in its functioning and especially word formation is subject to the laws of the Ukrainian language. In particular, affixal, non-affixal, and lexico-semantic are the most widespread modes of word formation in the computer lexicon. At the same time, lexico-semantic can be combined with other known ways. Computer vocabulary is characterized by the use of speech play and means of speech expression. The primary trend in the formation of computer discourse is the maximum reduction in the ways of transmitting the information. The prospects of studying computer discourse lie in highlighting the specifics of different genres of this type of communication, in studying the functioning of the two most important types of discourse - mass information and every day - in all other areas of communication, in establishing expressive characteristics of computer discourse arising from it and the use of multimedia in highlighting intercultural features of using English as a means of international communication in virtual space.

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Systematic Literature Review of Conversational Code-Switching in Multilingual Society From a Sociolinguistic Perspective

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Abstract—Code-switching (CS) is widely used across the globe despite the unclear research trends and gaps in CS studies due to under-researched reviews on it. The current study is a systematic literature review (SLR) of conversational CS from a sociolinguistic perspective from 2010 to 2022 using the PRISMA 2020 framework. Keywords query was performed at Oct 31, 2022 on Scopus and Web of Science databases. As a result, a total of 117 articles were included for further analysis. It is found that the number of CS studies was continuously increasing before encountering declines from 2019. Previously, scholars preferred empirical studies, qualitative designs, and data collection methods including discourse analysis, observation, interview and questionnaire. Regarding research objectives, a majority of studies examined the factor of CS, mainly from the micro levels. Besides that, many studies had explored attitude and identity towards CS in the past five years. As for research contexts, Asia became the research centre of previous CS studies. However, there was a lack of CS studies worldwide, especially among Oceania, South America and Africa. Multilingual societies in the Expanding Circle require more discussion.

Index Terms—code-switching, multilingual society, PRISMA, sociolinguistics, systematic literature review

I. INTRODUCTION

Multilingualism is a common linguistic phenomenon where different language speakers are brought together within the same political entity (Hoffmann, 2014). Due to globalization, the effects of multilingualism not only can be found in multilingual countries, such as the United States, Canada and India, but also monolingual countries, such as Germany, Japan and France (Grosjean, 1982).

Code-switching (CS), as a common consequence of multilingualism, refers to a linguistic phenomenon where elements of two or more language varieties occur in the same place (Myers-Scotton, 2002). It has been widely studied in multilingual regions, such as Africa, North America and Asia, with diverse language combinations, including English, Spanish, French, Arabic, Indian and Filipino (Chui et al., 2016; Habyarimana et al., 2017; Hout, 2018; Kathpalia, 2018; Sánchez & Pérez-García, 2020). With the spread of English as a lingua franca (ELF) globally, all countries are moving out from being strictly monolingual, and have begun code-switching (Kyuchukov, 2019; Lee, 2019; Wang & Curdt-Christiansen, 2019).

In the past two decades, CS has drawn much interests from the academia (Auer, 2013) where it has been studied from various perspectives including syntactic, sociolinguistic, psycholinguistic, neurolinguistic and interdisciplinary (combinations with health care and technology) perspectives (Chen et al., 2020; Daniel et al., 2019; Goral et al., 2019). The two major research perspectives to study CS are micro-linguistic and macro-sociolinguistic perspectives. Scholars from the micro perspective mainly examine the grammatical structure of CS (Muldner et al., 2019; Shen et al., 2020). They attempt to find universal grammatical constraints of CS, such as the Matrix Language Frame Model (Myers-Scotton, 1993, 2002) and the Minimalist Program (MacSwan, 2014), that can be applied to all kinds of CS practices (Khan & Khalid, 2018). Meanwhile, studies from a macro perspective aim to determine the potential functions and motivations of CS than can explain for the specific structures of CS in diverse contexts (Bader Alghasab, 2017; Habyarimana et al., 2017; Nasseh, 2020; Shay, 2015). The current study aims to review previous CS studies from a macro-sociolinguistic perspective.

Only four review articles were retrieved due to a lack of literature review on previous CS studies from a sociolinguistic perspective. Of the four, El-saghir (2010) reviewed the sociolinguistic studies of CS and particularly argued the definitions of CS, code-mixing and diglossia. Lim and Lim (2020) emphasised on the sentiment analysis for further application in English-Chinese CS study. Lin (2013) discussed the problems and difficulties encountered in the

process of studying classroom CS. Lastly, Smith and Thayasivam (2019) reviewed the data collection process of CS among social media.

However, none of the above reviewed previous CS studies systematically and comprehensively. Research trends and gaps of previous CS studies, such as in methodologies, objectives and contexts, were ignored. It indicates there are needs for a holistic and systematic review towards past CS studies in recent years. Hence, the current study aims to address two research questions as follows.

1. What are the research trends of conversational CS in multilingual society?

2. What are the gaps that require further research?

To answer the two questions, a systematic literature reviews (SLR) was conducted to assess previous CS studies. It aims to identify the research trends and gaps in methodologies, objectives and contexts in a comprehensive way. SLR is a type of literature review adhering closely to a set of scientific methods that explicitly aim to limit systematic error by identifying, appraising and synthesising all relevant studies to answer a particular question. In traditional narrative literature review, the identification and selection of papers to review are based on researcher's own judgment. However, in SLR, articles can be selected automatically through electronic literature retrieval systems based on pre-tested keywords query. Moreover, researcher is independent of the review whereas the criteria designed in advance are used for literature selection. Methods applied to identify and select literature are explicit and reproducible in SLR, without a priori assumption on the relevance of literature selection. In short, SLR can minimize biases, increase reliability and potentially improve the communication of the findings. Hence, all the features of SLR can accommodate the needs for a comprehensive and systematic review of conversational CS studies in multilingual society from a sociolinguistic perspective.

II. METHODS

In this study, an SLR was conducted to summarise the research trends and gaps in conversational CS studies in the past 13 years (January 1, 2010 to December 31, 2022). Pre-set criteria for inclusion and exclusion were used for article selection by screening the titles, keywords and abstracts. However, if the selection is uncertain based on the titles, keywords and abstracts, full-text reading is performed for further assessment.

A. Database

Scopus and Web of Science (WoS), the two main databases for citation analysis (Singh et al., 2021), were chosen as the databases for literature retrieval in this study. Scopus is the largest abstract and citation database of peer-reviewed literature: scientific journals, books and conference proceedings (What is Scopus about?, n.d.). It can provide a comprehensive overview and various selections to refine the research output from the globe. WoS has dominated the field of academic reference (Falagas et al., 2008). Before 2004, it was the only source around the globe due to its comprehensive coverage. All the records retrieved from Scopus and WoS can be directly exported and linked to software, such as Microsoft Excel Spreadsheet, Mendeley and Endnote, at once.

Following several attempts, the keywords used for literature retrieval in title, abstract and keywords on Scopus included 'TITLE-ABS-KEY ((code AND switch* OR code AND mix*) AND (multilingual* OR bilingual*))'. The retrieval was performed on Oct 31, 2022. After refining the time span, document type, subject area, source type and language, a total of 354 pieces of literature were retrieved from Scopus.

Keywords used for literature retrieval on WoS were '(TS= ((code switch* OR code mix*) AND (multilingual* OR bilingual*)))'. The date of retrieval was also Oct 31, 2022. A total of 722 articles were retrieved after refining the document type, WoS categories and language. However, since books and book chapters cannot be excluded automatically from the WoS refinement, 50 pieces of literature were manually deleted to ensure consistency with the selection criteria across databases. Therefore, a total of 672 articles were retrieved from WoS for further analysis.

B. Inclusion and Exclusion Eligibility Criteria

A series of inclusion and exclusion criteria were designed based on the document type, keywords query, time frame, research field, research questions and research objectives.

The inclusion criteria are:

1. Publications must contain "code switch*" or "code mix*" and "multilingual*" or "bilingual*" in its title, abstract or keywords;

2. Publications must be within the time range of January 1, 2010 to December 31, 2022;

3. Publications must be journal papers, conference papers or conference proceedings;

The exclusion criteria are:

1. Publications are not written in English;

2. The full text is not available online;

3. Publications do not focus on CS or code-mixing (CM);

4. Publications are not in the scope of sociolinguistics;

5. Publications are not about conversational CS or CM.

C. PRISMA Framework

Figure 1 is the revised PRISMA 2020 (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework (Page et al., 2021) based on the criteria of this study. It includes four phases: identification, screening, eligibility and inclusion.

During the identification phase, a total 1026 articles from Scopus and WoS had been retrieved and extracted through keywords query. Of these, 177 duplicates were automatically or manually excluded based on the extracted information, such as title and DOI number. Upon screening the titles and abstracts, another 683 articles were excluded. Meanwhile, 166 articles were subjected to full-text review. Following the eligibility assessment, a total of 117 articles were included for further analysis by excluding 49 irrelevant articles.
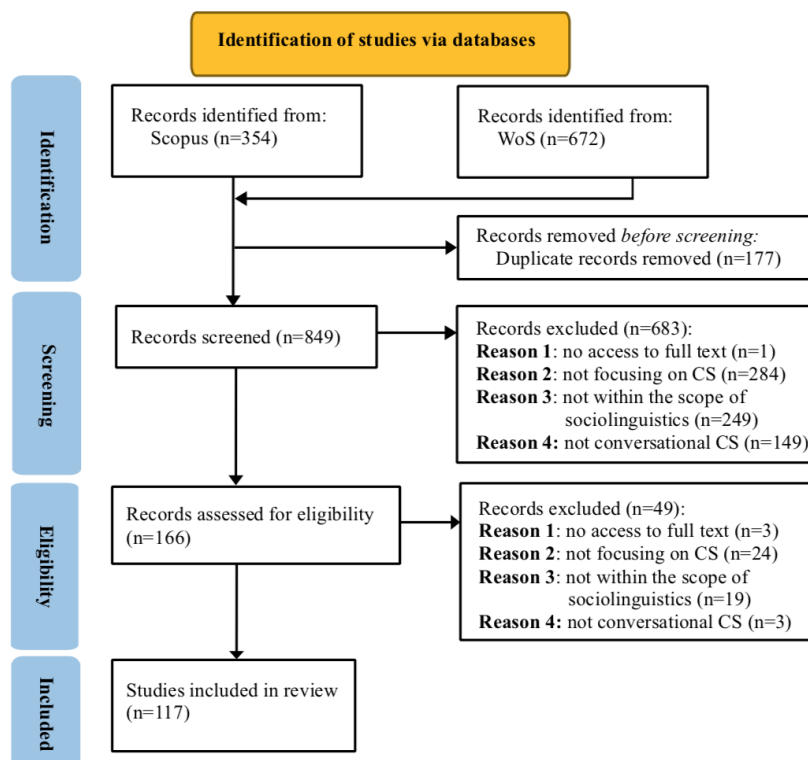
Figure 1 PRISMA 2020 Flow Diagram for SLR (Page et al., 2021)

D. Research Instrument

Microsoft Excel (ME) is a piece of software developed by Microsoft for spreadsheet with basic features. The arithmetic operations of all spreadsheets can be displayed as line graphs, histograms, and charts. It is timesaving when exporting the articles directly from databases, managing the relevance of information among articles, and directly outputting exquisite graphs based on the managed data. ME sheet can be applied for literature review as it can record researcher's notes after careful reading of articles. Hence, the features of ME sheet enables it to automatically generate tables and figures used in the presentation of results and interpretation.

In this study, information, of all the retrieved 1026 articles, available on Scopus and WoS had been extracted and accumulated into one ME sheet first. The second step was the deletion of duplicates. Most duplicates were deleted through the 'Remove Duplicates' option under the 'Data' option in the toolbar of the ME sheet. Other duplicates were manually excluded by checking the titles and DOI numbers.

After all duplicates were deleted, abstracts were initially screened by following the pre-set criteria. However, full text was assessed if information in abstracts were insufficient. In addition, some other information were added to the same ME sheet in the screening and eligibility phases so as to answer the research questions, namely the research trends and gaps in methodologies, objectives and contexts. All information displayed in Figure 2, from Column I to T, were newly recorded information in the same ME sheet. Whereby, Column I and J refer to the results of inclusion and exclusion at the screening and eligibility phases respectively. Of which 0 indicates that the article did not meet the pre-set selection criteria, 1 implies it did meet the pre-set selection criteria, and 2 means uncertainty. Other information, like RO (research objectives), country, continent and methodology shown in Column L, M, O and R respectively, of the included 117 articles were recorded in the ME sheet. As a result, all the recorded information can be easily assessed as the first row of the sheet was 'Filtered' and 'Frozen' through the ME functions.

screening (1/0/2)(Y/N/U)	eligibility (1/0/2)(Y/N/U)	RO details	RO	country	language	continent	research types (empirical/theoretical)	paper type (quanti-/quali-/mixed)	methodology	sample type/size	research subject
0		written									
1			attitude & identity	China	Cantonese & English & Putonghua	Asia	empirical	mixed	questionnaire	60 university students who were studying in a large public university in Hong Kong,	school: U/S
2	1		identity & feature	the United States	Spanish & English	North America	empirical	qualitative	discourse analysis	four speeches given by Senator Tim Kaine during the 2016 presidential campaign	ordinary
0		micro									

Figure 2 The Filter Procedure in Microsoft Excel Spreadsheet

Following screening and eligibility processes, all the included articles and their information were copied to a new ME sheet to produce figures and tables. The graphs were automatically produced by using the 'Pivotchat' function in the ME sheet through dragging the required data to the 'Axis', 'Legend' or 'Values' tabs. The generated graphs can be reached in results and interpretations section.

III. RESULTS AND INTERPRETATIONS

After analysing all the included 117 articles, detailed information on research methodologies, objectives and contexts were recorded in the ME sheet and were transformed into figures and tables to explain the research trends.

A. Trends in Research Methodologies

Figure 3 depicts an overview towards the distribution of yearly trends and research types from 2010 to 2022. Two sets of findings were generated based on the 117 articles.
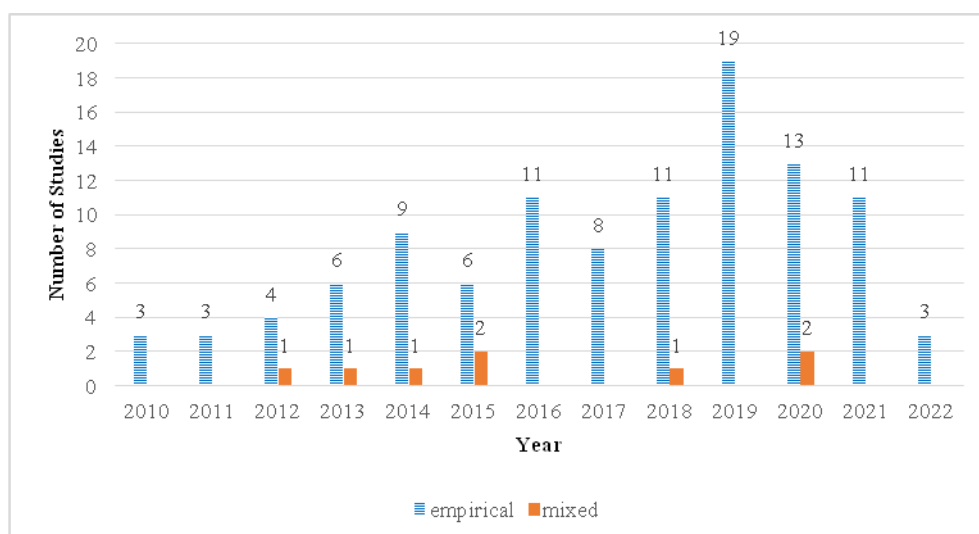
Figure 3 Distribution of Yearly Trends and Research Types (2010-2022)

Firstly, it reveals that the number of articles on conversational CS from a sociolinguistic perspective showcased a steady increase in the first 10 years (2010-2019) with mild setbacks in 2015 and 2017. While after 2019, the number of studies gradually decreased over three years. Secondly, results indicated that a majority of previous studies were empirical (n=107), with eight mixed-type studies, while the two review and overview studies towards CS were not included in Figure 3.

The current research divided the previous studies into three categories, namely empirical, theoretical and mixed types of studies. An empirical study is based on observed and measured phenomena, where it derives knowledge from experience instead of theory or belief, whereas a theoretical study uses a review of archival documents or ethnography to understand the subjective meaning. Meanwhile, a mixed type of study comprises both the empirical and theoretical types of studies.
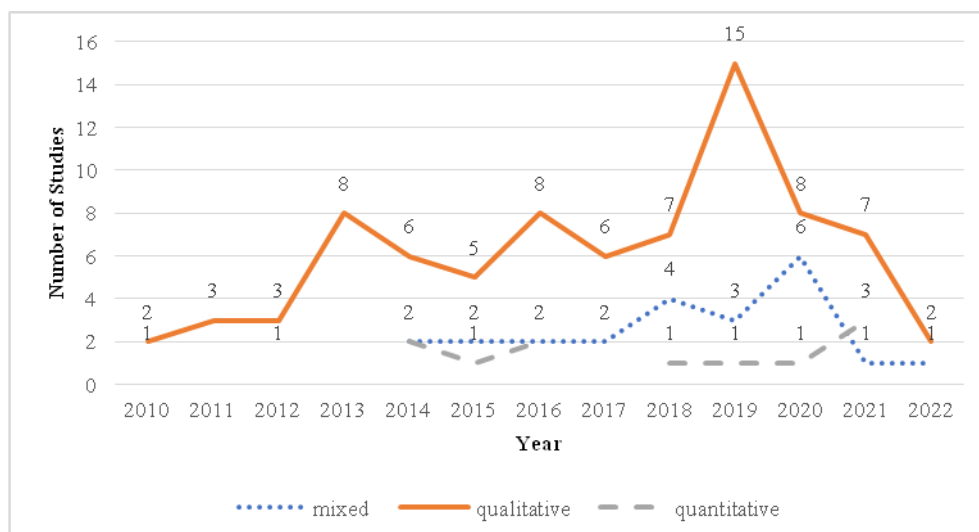
Figure 4 Distribution of Research Designs (2010-2022, n=117)

The next analysis determined the research designs applied in the 117 articles (Figure 4). It is found that previous CS studies used quantitative, qualitative or mixed research design. According to Creswell and Guetterman (2021), quantitative research design draws statistically significant conclusions that can be generalized through experimental and descriptive methods. It validates a theory by conducting an experiment and analysing the results numerically. Qualitative research explains a current situation in its natural setting for a specific group using anthropology and ethnographic methods. It arrives at a theory that explains the observed behaviour. Mixed research design refers to a combination of both qualitative and quantitative research designs (Denscombe, 2014). Based on the results observed in this study, more than three-quarters of the studies (n=80) utilised qualitative approaches to assess conversational CS from a sociolinguistic perspective. While only 25 articles used quantitative research design, and 12 applied mixed design. Comparatively, scholars preferred qualitative research design to examine conversational CS.

TABLE 1
DATA COLLECTION METHODS (2010-2022, N=117)

Data Collection Methods	Number of Studies
Corpus	3
Discourse analysis	16
Discourse analysis & self-report	1
Discourse analysis & experiment	1
Interview	1
Interview & discourse analysis	9
Interview & discourse analysis & self-report	1
Interview & observation	8
Interview & observation & discourse analysis	13
Interview & observation & questionnaire	3
Interview & questionnaire	9
Data Collection Methods	Number of Studies
Interview & questionnaire & discourse analysis	5
Observation	5
Observation & diary	2
Observation & diary & discourse analysis	1
Observation & discourse analysis	13
Observation & discourse analysis & corpus	1
Observation & questionnaire	1
Observation & questionnaire & discourse analysis	5
Questionnaire	12
Questionnaire & corpus	1
Questionnaire & discourse analysis	3
Questionnaire & experiment	1
Meta-analysis	2
Total	117

Following the full-text reading, the top four data collection methods (Table 1) implemented in the previous studies were discourse analysis (n=69), observation (n=52), interview (n=49) and questionnaire (n=40). Apart from these four preferred methods, corpus (n=5), diary (n=3), experiment (n=2) and self-report (n=2) were the four rare methods used to collect data (Chan, 2018; Klapicová, 2017; Klar et al., 2020; Kremin et al., 2022; Lipski, 2014; Meng & Miyamoto, 2012; Ng, 2018; Quirk, 2021; Raichlin et al., 2019; Stell, 2010; Vaughan, 2021; Wu et al., 2022), which can be explored in the future.

B. Trends in Research Objectives

This section discusses the trends of research objectives in general and specific ways separately in the following two subsections.

(a). General Trends in Research Objectives

The number of publications with different research objectives is listed in Table 2. A majority of CS studies in the past 13 years focused on the first category of research objective, namely the factor/function/purpose of CS (n=74). More than a third of the studies were from the second category (practice/pattern/form/feature of CS) (n=38). While merely 33 articles were on the third (attitude towards CS) and 23 on the fourth (identity/ideology affected by CS) categories respectively.

TABLE 2
THE NUMBER OF PUBLICATIONS WITH DIFFERENT RESEARCH OBJECTIVES (2010-2022)

	Research Objectives	Total Number of Studies	Number/ percentage of studies in the recent 5 years (2018-2022)	Number/ percentage of studies in the recent 3 years (2020-2022)
1	Factor/function/purpose of CS	74	39/53%	20/27%
2	Practice/pattern/form/feature of CS	38	17/45%	11/29%
3	Attitude towards CS	33	23/70%	14/42%
4	Identity/ideology affected by CS	23	13/57%	4/17%

Additionally, Table 2 displays the number of studies in two timelines, that is, five (2018-2022) and three (2020-2022) years. For the five-year timeline, the number of publications comprised 39 articles with the first category of research objective (factor of CS), followed by 23 from the third (attitude towards CS), 17 from the second (practice of CS) and 13 from the fourth (identity affected by CS) categories. Meanwhile, in the recent three-year timeline, the number of articles in the first category of research objective was 20, with 14 from the third, 11 from the second and 4 from the fourth categories.

Moreover, the percentage of studies shown in Table 2 refers to the percentage of the number of studies in each timeline taken in the total numbers of studies. For instance, in the first category of research objective, 53% of studies were published in the recent five (2018-2022) years, 27% was in the recent three (2020-2022) years.

By analysing the percentages, there were some noteworthy observations. Firstly, the increasing rate of the third category (attitude towards CS) was the most dramatic in both timelines, although the total number of studies focused on it was ranked as the second lowest. Most studies exploring people's attitudes towards CS (p=70%) were published in the latest five years. Moreover, in the latest three years, the publication percentage of the third category (p=42%) superseded that of the other categories. All the figures proved an exponential growth of analysing the attitude towards CS in recent years.

Secondly, in the recent five years, the publication rate of the fourth category (p=57%) was the second highest although the total number of publications of it (n=23) was the lowest. The statistics implied that more than half of studies exploring the identity or ideology affected by CS were published in the recent five years.

In brief, the figures revealed researchers' preferences to study the factor of CS in the recent 13 years with minor alternations. A majority of studies focused on the attitude towards CS and identity construction in CS were published in the recent five years.

(b). Details in Research Objectives

Based on Table 3, each category of general research objective can be further divided into specific research objectives in a detailed way.

Researches in the factor/function/purpose of CS were further classified into four types, namely pragmatic functions, pedagogical functions, comprehensive factors and motivations of CS. Approximately a third of studies examining the factor of CS were discussed from the pragmatic perspective. Frequently applied frameworks contained, firstly, Appel and Muyksen's (2005) framework including referential, directive, expressive, phatic, metalinguistic and poetic functions. Meanwhile, pragmatic functions proposed by Gumperz (1982) were the second most applied framework including quotation, addressee specification, interjection, reiteration, message qualification and personalization versus objectivization. The number of studies discussing the pedagogical functions of CS, which were mainly for communicative, interpersonal and classroom management purposes, was nearly same to that of the pragmatic functions. The comprehensive factors of CS, referring to the factors of CS from both the macro and micro levels, mainly applied Ritchie and Bhatia's (2013) and Mysl ń and Levy's (2015) frameworks. Whereas the rest studies mostly extracted the motivations based on empirical cases.

TABLE 3
DETAILS IN RESEARCH OBJECTIVES (2010-2022)

	Research Objectives	Details	Number of Studies	Total
1	Factor of CS	Pragmatic functions	28	74
		Pedagogical functions	24	
		Comprehensive factors	14	
		Motivations	8	
2	Practice of CS	Muysken's typology	11	38
		Poplack's model	6	
		Grosjean's typology	1	
		MacSwan's framework	1	
		Empirical studies	19	
		Theoretical studies	2	
3	Attitude towards CS	Positive attitude	18	33
		Negative attitude	4	
		Mixed/neutral attitude	11	
4	Identity affected by CS	Bicultural/flexible/hybrid/mixed/ multiple identities	23	23

Studies about the practice/pattern/form/feature of CS mainly conducted empirical analyses in a general way without utilising specific model. While several oft-cited typologies, which include Muysken's (2000, 2013) typology, Poplack's (1980) model, Grosjean's (1982) typology and MacSwan's (2012) framework, were used to classify the patterns of CS. Muysken's (2000, 2013) typology, as the most frequently used model, further classifies CS into four patterns, namely, insertion, alternation, congruent lexicalization and backflagging. While Poplack's (1980) model, Grosjean's (1982) typology and MacSwan's (2012) framework share similar divisions to the patterns of CS, whereby CS is divided into inter-sentential CS, intra-sentential CS and tag-switching or extra-sentential switching.

Comparatively, two of the remaining research objectives were simply discussed, where they summarised the positive, negative or mixed attitude towards CS and identified multiple identities constructed in the process of CS.

C. Trends in Research Contexts

This section is divided into two parts, firstly, describing the trends in research countries and continents, and secondly, trends in research domains.

(a). Trends in Research Countries and Continents

Table 4 displays the countries and continents distribution of previous CS studies from a sociolinguistic perspective in the last 13 years.

Comparatively, the United States topped the list with 24 CS studies, followed by China (n=10), Singapore (n=6), South Africa (n=6), the Kingdom of Saudi Arabia (KSA) (n=5) and Malaysia (n=5). A majority of studies in the United States explored the Spanish-English CS practices, while studies in China mainly discussed the Cantonese-English CS practices. Meanwhile, studies from other countries displayed diverse emphases on linguistic mixing.

In terms of continent, Asia was the preferred research centre for the past 13 years (n=49), followed by North America (n=25), Europe (n=17), Africa (n=13), South America (n=2) and Oceania (n=2). Among the Asian countries, 10 studies were conducted within the territory of China, while 20 focused on Southeast Asian regions. In North America, more than four-fifths of studies concentrated on the United States. As for Europe, most studies were conducted in the UK (n=4) as other countries were mostly ignored. Besides that, Africa, South America and Oceania were under-explored compared to the other continents.

Moreover, as 42 out of the total 49 Asian studies were published in the latest seven years (2016-2022), 33 were published in the latest five years (2018-2022), it further proved that studying CS among Asian countries had become the research trend.

TABLE 4
DISTRIBUTION OF COUNTRIES AND CONTINENTS (2010-2022, N=117)

Country	Number of Studies	Continent	Total Number of Studies
China	10		
Singapore	6		
KSA	5		
Malaysia	5		
India	4		
Indonesia	3		
Lebanon	3		
Pakistan	3	Asia	49
Vietnam	3		
Israel	2		
Arab	1		
Iraq	1		
Korea	1		
The Philippines	1		
Sri Lanka	1		
USA	20		
Canada	4	North America	25
USA and Canada	1		
UK	4		
Spain	3		
Germany	2		
Italy	2		
Albania	1	Europe	17
France	1		
Ireland	1		
Luxembourg	1		
Malta	1		
The Netherlands	1		
Country	Number of Studies	Continent	Total Number of Studies
South Africa	6		
Algeria	1		
Botswana	1		
Nigeria	1		
Rwanda	1	Africa	13
Tanzania	1		
Tunisia	1		
Zimbabwe	1		
Belize	1	South America	2
Colombia	1		
Australia	1	Oceania	2
Vanuatu	1		
USA and UK	2		
USA and Iran	1	Complex	6
Multiple countries	3		
Unknown	3		
Total	117		

(b). Trends in Research Domains

Table 5 explored the number of publications in diverse research domains from 2010 to 2022, ranging from school, daily setting, family, court, hospital and media domains.

According to Table 5, schools (n=53) were the most preferred domains among previous studies, followed by daily settings (n=40), family (n=11), media (n=10), court (n=2) and hospital (n=1). Daily settings refer to articles did not specify the research setting or may collect data from various sites. For instance, Carstens and Ang (2019) collected CS data from daily interactions before dividing them according to the locations of conversations for further analysis.

Moreover, among 53 studies in school domains, 25 were from universities, 11 secondary schools, 10 primary schools, one from kindergarten, another two K-12 (from kindergarten to 12th grade) schools and the remaining four were unknown. Based on these statistics, we can conclude that a majority of previous CS studies preferred schools, especially universities, as research sites. However, emphasis should also give to kindergartens, primary and secondary schools.

On the other hand, the preference in the choice of research domains was apparent based on the 74 studies aimed to explore the factor of CS. A total of 36 studies were performed within school domains, 20 natural settings, 10 collected data among families, two from court domains, five used media materials and one from a hospital.

TABLE 5
THE NUMBER OF PUBLICATIONS IN DIVERSE RESEARCH DOMAINS (2010-2022)

Research Objectives		Domains					
		School	Daily setting	Family	Court	Hospital	Media
Factor	74	36	20	10	2	1	5
Practice	38	11	18	4	1	0	4
Attitude	33	21	9	0	0	1	3
Identity	23	8	10	2	0	0	3
Total		53*	40*	11*	2*	1*	10*

Note: *The total number of studies in one domain might not be consistent with the calculation of the number of studies in one domain from each research objective, since one article may include more than one research objectives.

However, articles exploring the practice of CS and identity construction in CS altered their preferences of research domains to the daily settings. For instance, almost half studies explored the identity affected by CS were conducted among daily settings (n=10), whereas eight focused on schools, two within families and three used media materials. The 10 studies on daily settings consisted of five studies on local people, four on immigrants and one on migrant. Since the proof was insufficient, more studies are required to examine the identity affected by CS in all kinds of research contexts.

IV. DISCUSSIONS AND FUTURE AGENDA

Although CS was studied worldwide, gaps were observed in research methodologies, objectives and contexts. Hence, future agendas are suggested to fill the gaps.

A. Gaps in Research Methodologies

The results of SLR reveal that the number of conversational CS studies in multilingual society was steady increasing in the past 13 years, reached its peak in 2019 and the declines afterwards.

Scholars around the globe had mainly conducted empirical studies and preferred to use qualitative approaches. Non-empirical studies and studies applied quantitative and mixed research designs, were insufficient, which may result from the nature of sociolinguistic studies emphasising on the interaction of society and language. However, less frequently-used research types and designs were still applied in few studies (Alkhudair, 2019; Cramer, 2015; Klar et al., 2020; Kremin et al., 2022; Lipski, 2014; Mad'arová, 2020; Myslín & Levy, 2015; Rahimi & Dabaghi, 2013; Sridhar & Sridhar, 2018; Stell & Couto, 2012), which indicates that it is possible for future studies to explore.

Results also indicate a highly repetitive rate of data collection methods including discourse analysis, observation, interview and questionnaire. Besides these four major methods, other possibilities to collect CS data include diary, experiment, self-report and corpus (Chan, 2018; Klapicová, 2017; Klar et al., 2020; Kremin et al., 2022; Lipski, 2014; Meng & Miyamoto, 2012; Ng, 2018; Quirk, 2021; Raichlin et al., 2019; Stell, 2010; Wu et al., 2022).

As for future agenda, more studies are recommended to employ non-empirical studies and non-qualitative approaches as the possibility to utilise them was confirmed by previous studies. Although the included 117 studies applied various kinds of data collection methods to obtain CS data, several underused methods, such as diary, experiment, self-report and corpus, had not been studied extensively. Hence, future studies could explore more potentials in the analysis of CS by using these rarely-used methods.

B. Gaps in Research Objectives

Based on the aforementioned information, previous sociolinguists were prone to explore the factor of CS, followed by other objectives including the practice of CS, attitude towards CS and identity construction in CS. Comparatively, a majority of researchers investigated the factor of CS in the last 13 years. Whereas most studies exploring the language attitude towards CS and identity in CS were published in the recent five years.

In terms of limitations, there were some in the research objectives of the previous studies. Firstly, most studies examined the factor of CS from the pragmatic and pedagogical micro perspectives, compared to the macro-social or both the macro and micro perspectives. Secondly, all studies on identity construction in CS concentrated on the hybrid identities among mature multilingual regions, other regions had been neglected.

Exploring the factor of CS is a tradition of studying conversational CS from a sociolinguistic perspective, hence, future studies could follow the norm to conduct such studies in the less-discussed regions and perspectives. Secondly, future studies could pay more attention to the impact of CS on people's attitude and cultural or ethnic identity transformation, to meet the research trends, especially among regions in the Expanding circle of World Englishes, as these regions may reveal emergent CS patterns and factors.

C. Gaps in Research Contexts

Based on the assessed research contexts, the United States was the most frequently investigated country, while Asia was the continent with the largest number of studies. Among all the research domains, schools, especially universities, were the most preferred research centre, followed by daily settings, family and media.

However, CS study in certain research contexts and domains was still inadequate. According to Table 3 above, more than 40 countries were utilised as research contexts in the past 13 years, while multilingual countries like Burma, Japan,

Thailand, and Turkey were neglected or not included in previous literatures. Meanwhile, continents including Africa, South America and Oceania were under-explored.

Secondly, previous studies did not consider CS practices among countries in the Expanding Circle of World Englishes (Kachru, 1990), instead focusing on the proficient or mature bilingual regions. Among all the 117 articles, only 22 studies were concerned in countries within the Expanding Circle, which manifested new forms of CS.

Although the number of CS studies in China was the largest among all the Asian countries, CS in China had not been fully explored. Seven out of the total 10 studies in China were conducted in mature bilingual regions including Hong Kong, Macao and Taiwan, while only three focused on a majority of the Chinese population, that is Han ethnic majority in China mainland (Botha, 2017; Meng & Miyamoto, 2012; Sun & Lu, 2016). Of the three studies in China mainland, one studied the CS practices of a cross-border, who spend her whole life in China mainland and attend tertiary education in Hong Kong or Macao (Botha, 2017). One examined the CS practices of a bilingual infant with Chinese and Japanese parents (Meng & Miyamoto, 2012). Another study concerned on the CS practices among China mainland people comprising the majority of Chinese population by analysing film conversations (Sun & Lu, 2016). None of the above studies purely focused on the daily interactions among the majority of population.

Lastly, other domains, including family, media, court and hospitals were under-explored because most studies chose schools and daily settings as research contexts. Other unmentioned domains, like churches, offices, restaurants and supermarkets were overlooked. In addition, studies in school domains mainly gathered within universities, CS practices in other education levels, including kindergartens, primary and secondary schools, were less discussed.

In the future, worldwide CS studies are encouraged. Secondly, CS among countries in the Expanding Circle should be discussed more. Next, CS data could be collected in a wide range rather than some specific regions. Lastly, more studies among non-university and non-school contexts can be examined to enrich the CS studies.

V. CONCLUSION

This study performed an SLR of conversational CS in multilingual society from a sociolinguistic perspective within the last 13 years (2010-2022). The study aims to gain a comprehensive and less-biased overview to the research trends and gaps in research methodologies, objectives and contexts. Such study has become a necessity before launching further studies by providing an SLR in CS studies.

The results revealed the research trends and gaps in the research methodologies, objectives and contexts. Major findings include 1) the number of studies on conversational CS from a sociolinguistic perspective constantly increased until 2019 and met its setbacks later on; 2) scholars preferred to conduct empirical studies, use qualitative research designs, and apply data collection methods including discourse analysis, observation, interview and questionnaire. Non-empirical studies, non-qualitative designs and other data collection methods such as diary, experiment, self-report and corpus were neglected in the studies published from 2010 to 2022, hence, can be examined in future studies; 3) there is still a dearth of CS studies worldwide, especially among the continents of Oceania, South America and Africa; 4) Asia had become the research centre of CS studies in the past 13 years, with China becoming the most studied Asian country. Whereas more studies are encouraged in the future to cover a majority of Chinese-speaking people and also other Asian countries, such as Burma, Japan, Thailand and Turkey; 5) there is a lack of comparative studies among distinct research contexts; 6) examining the factor of CS is a tradition of studying conversational CS from a sociolinguistic perspective, while of which mostly discussed the micro factors, less about the macro-social factors. Besides that, more studies exploring the impacts of CS on language attitude and identity were published in recent five years. Additionally, multilingual societies in the Expanding Circle were under-examined, hence, require more attention.

As for the limitations of the SLR, only articles from the past 13 years were reviewed in this study. Abundant classic articles from the past that were not included. Secondly, literatures were only retrieved from Scopus and WoS databases, hence, those from other databases such as Google Scholar, ProQuest and CNKI could be added to enrich its coverage. Thirdly, the current research only examined articles published in English. Therefore, articles written in other languages were excluded and could provide more supplementary in the future. The fourth limitation is that this study was restricted to the scope of sociolinguistics. Moreover, CS can be studied from other perspectives, including syntactic, psycholinguistic, neurolinguistic perspectives and some interdisciplinary perspectives in the future.

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Effects of Teaching Communication Through Reading, Roleplaying, and Storytelling (TCRS) on English Instruction of High Secondary School Learners

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Abstract—The purposes of this study were to 1) study the effects of TCRS innovation on English instruction of high secondary school learners on English communication; 2) enhance the ability of English speaking for communication of high secondary school learners; and 3) create a model of teaching English communication through reading, role-playing, and storytelling (TCRS) focusing on English communication. The population in this study consisted of 70 high secondary school learners who took the English course during the second semester of the academic year 2018. Purposive sampling was used to select 35 high secondary school students who took the English course during the 2018 academic year. This was an experimental research design for eight weeks. The research instruments were (1) the questionnaire related to students' problems with English instruction, (2) classroom observation, (3) semi-structured interview, and (4) English speaking ability test (pretest and posttest). A comparison of mean scores from both the pretest and posttest of English- speaking ability was analyzed by using mean (x), standard deviation (S.D.), and t-test for the dependent. The results of the study showed that (1) the ability of English speaking for communication of learners who had studied English through the TCRS was significantly higher than before the experiment; (2) the posttest scores of learners' speaking ability were significantly higher than the criterion of 60%; and (3) a model of teaching English communication through reading, role-playing, and storytelling (TCRS) to develop the ability of English speaking for communication of learners was created.

Index Terms—TCRS innovation, AEC, English instruction, EFL Thai students

I. INTRODUCTION

There are many different languages in the world. English is the most widely spoken and used foreign language for communication among people from all over the world, as well as a tool for seeking knowledge in all fields. Furthermore, it is commonly used and communicated internationally and globally as a means of communication between people who speak different native languages. It is also taught in Thai schools as a foreign language. It has also been taught as a foreign language in Thai schools (Lisa, 2008, p.59).

According to the curriculum expectations, students are expected to communicate effectively with native or non-native speakers. English instruction in Thai schools, on the other hand, appears to be ineffective in improving English proficiency for communication. Only a few students are able to communicate in English effectively and fluently, while the majority of students lack the confidence to do so. The lack of English communication competency appears to be due to a lack of proper English instruction, which is claimed to be essential language proficiency. There are four skills: listening, speaking, reading, and writing. However, speaking is considered the most essential skill to be mastered for communicating because it is a foundational skill for language development. The English language is a compulsory subject for every Thai citizen. However, many Thai people, no matter whether they complete a Master's degree or a Doctorate degree, cannot communicate with foreigners in English effectively in spite of spending more than ten years studying English. Communication is the ability of speakers to convey their ideas and information through the creation of visual representations. The ability of communication consists of discussion, speeches, presentations, interpersonal communication, and many other varieties. It is true that in order to make face-to-face communication more effective and efficient, speakers use both body language and voice tonality to make their communication understood. It can be said that both factors play a vital role in making communication comprehensively understood by capturing the attention of the listeners (Harmer, 2007). Thus, communication is a skill or ability by which meaning is assigned and conveyed in an attempt to create shared understanding. The ability also requires a vast repertoire of skills for a comprehensive understanding of collaboration and cooperation, such as interpersonal processing, listening, observing, speaking, questioning, analyzing, gesturing, and evaluating, leading to the avoidance of barriers to successful communication.

However, communication comprehensively in English is Thai people's a big problem, including high secondary school learners (Dechsubha, 2014, p.89; Kenneth, 2015, p. 45).

The abovementioned problem of high secondary school learners' speaking ability motivated the researcher to find a very effective approach to develop their speaking skills regularly in the context of their interests. This should be meaningful and be adapted effectively to their daily lives. The researcher is interested in applying the TCRS innovation to develop learners' natural process of speaking ability in a real setting. The TCRS innovation created by Dechsubha (2014) can help the learners not only practice speaking in class but also adapt the language to their daily life. The learners will be involved in the steps of speaking training and lessons, which are provided and prepared in a contextual way to guide them in practicing speaking based on language development. As a result of the findings from my own teaching practices, I draw on my practical and theoretical experiences to try to solve the problem of teaching conversational English to higher secondary school students at Boonluawithayanusorn higher secondary school using the TCRS approach adapted from two approaches, CLT (Communicative language teaching) and TPRS (Teaching Proficiency through Reading and Storytelling). This approach has been developed to encourage learners to improve their speaking skills according to the real situations in their daily lives.

II. RESEARCH METHODOLOGY

The purpose of this study was to look into the basic English-speaking abilities of 35 high secondary school students who took an English course during the 2018 academic year at Boonluawithayanusorn high secondary school. They were chosen at random using purposive sampling. The TCRS approach to speaking skills training lasted eight weeks. This study also attempted to ascertain learners' attitudes toward learning English using the TCRS approach. The following was the outline of the research methodology:

A. Population

The population in this study consisted of 70 high secondary school learners who took an English course during the second semester of the academic year 2018.

B. Sample

The samples consisted of 35 high secondary school learners who took an English course in the 2018 academic year through simple random sampling. This research used a one-group pretest and posttest design.

C. Variables

The independent variable was taught through the TCRS innovation. The dependent variables were the ability of higher secondary school students to speak English and their attitudes toward the TCRS innovation. This study aimed to examine the effects of developing learners' English- speaking ability by applying the TCRS approach to higher secondary school learners as shown in Figure1.

The process of teaching learners' speaking ability is based on TCRS (Teaching communication, reading, and roleplaying through storytelling). The TCRS approach is an integration between the approaches of CLT (Communicative Language Teaching) and TPRS (Teaching Proficiency through Reading and Storytelling) created in 2014 (Dechsubha). It is the process of teacher-students and student-students through turn-taking, giving feedback to speakers, asking for clarification, starting and ending conversations that will be provided. Through the TCRS approach, learners learn how to communicate verbally and nonverbally as their language stores and language skills develop. Consequently, the give-and-take exchanges of messages will enable them to create a discourse that conveys their intentions in real-life communication. Based on the TCRS approach, the researcher designed to apply the five-step instruction (1. teacher/student-oriented communication; 2. a story reading and a story retelling process; 3. teacher-student communication; 4. student-student communication; and 5. complete communication) through the whole process of doing the research.

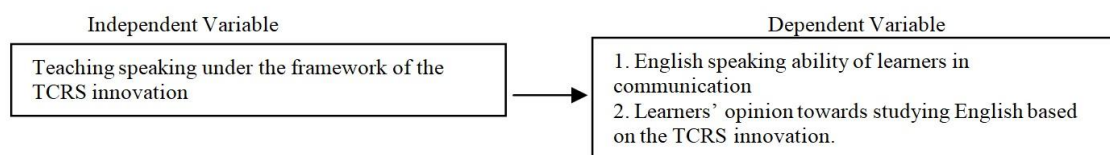Figure 1 Conceptual Framework of the Study

D. Research Hypothesis

1. Learners who have studied English via the TCRS innovation will achieve significantly higher average scores on the speaking portion of the posttest than on the pretest.

2. The average scores of the English- speaking posttest of learners who have studied English via the TCRS innovation is significantly higher than the criterion of 60%.

3. The TCRS innovation will enable students to improve their English speaking ability.

E. Definitions of Terms

1. Learners refer to high secondary school learners who studied English in 2018 academic year.

2. Speaking ability refers to learners' ability to speak English in varieties of situations such as interviewing, narrating, presenting, summarizing, persuading, and briefing.

3. Learners' opinion refers to the score of the questionnaire for asking the opinion of the learners towards the English instruction through the TCRS approach.

4. TCRS innovation refers to a language teaching approach for communication with meaningful speech in the target language under the process of teacher-students and student-students through turn-taking, giving feedback to speakers, asking for clarification, and starting and ending conversations with a five-step practice as follows:

      1) Teacher/student-oriented communication

      2) A story reading and a story retelling process

      3) Teacher-students communication

      4) Student-students communication

      5) Complete communication

The TCRS innovation was created by Dechsubha (2014) based on the concepts of Kramsch (1986); Nunan (1991); Shumin (1997); Savignon and Berns (2007); Murray (2000); Harmer, (2007); and Deerlittle (2008).

F. Research Design

This study aimed to develop 35 high secondary school learners' speaking abilities. This study was a one- group pretest and posttest design. It aimed to investigate the effects of learning through the TCRS innovation on students' English-speaking ability and explore students' opinions towards learning English-speaking ability. The independent variable was the content of 8 lesson plans. The dependent variable was the learners' English- speaking ability. At the end of the complete process, the samples did the posttest. They also answered a questionnaire to explore their attitudes towards this approach. The researcher's design was as follows:

O_1	X	O_2

O_1 represents the pretest of learners' English speaking ability before the treatment.

X   represents the instructional plans based on the TCRS approach

O_2 represents the posttest of learners' English speaking ability after the treatment.

Figure 2 Research Design

G. Research Instruments

This study was pre-experimental, quantitative research that used one experimental group and treatment of eight lesson plans that were created over eight weeks. A pretest of speaking ability was administered to the samples before the treatment. In contrast, the posttest of speaking ability was administered to the samples after the treatment. A questionnaire was given to the samples at the end of 8 weeks. Moreover, the samples were interviewed one by one at the end of the treatment to check their attitudes. There were two categories of research instruments: those used in research procedures and those used in data collection.

1. Instruments used in research procedure

1.1 A lesson plan

Eight lesson plans based on the TCRS innovation, which covered eight communication competencies, were designed. Each lesson plan, lasting approximately three hours, was carried out over a period of 8 weeks. The contents of eight lesson plans were related to communication competency, as shown the Table 1.

TABLE 1
LESSON PLANS

Lesson	Topic	Tasks	Goal statements
1	English communication	Communication, discussion, reading, role play and story telling	Able to discuss and explain steps of planting lime in cement ponds
2	Spirits of Thailand	Communication, discussion, reading, role play and story telling	Able to explain and discuss given topics
3	Special Report: Thai education reform for communication	Communication, discussion, reading, role play and story telling	Able to discuss the benefits of English communication
4	Lake of merit	Communication, discussion, reading, role play and story telling	Able to communicate fluently
5	Rare focus on little-known Laos as it hosts major summit	Communication, discussion, reading, role play and story telling	Able to explain and compare Thai education system
6	The 50th anniversary of ASEAN and aspirations for the future	Communication, discussion, reading, role play and story telling	Able to demonstrate how to earn benefits from joining AEC
7	The Buddha Utthayan Forest Park	Communication, discussion, reading, role play and story telling	Able to demonstrate how to plan marrow
8	Public cloud lifting lives across Asia	Communication, discussion, reading, role play and story telling	Able to explain and demonstrate both bad and good results of joining AEC

1.2 Lesson plan construction procedure

The steps of lesson plan construction were outlined as follows:

1.2.1 The researcher constructed the lesson plans based on 8 stories related to communication competency and the TCRS approach.

1.2.2 The researcher submitted the lesson plans to three experts for having a review of validity and reliability.

1.2.3 After the lessons were proved by three experts, the researcher checked, modified, and revised for validity and reliability based on the suggestions from the experts who graduated with at least a master's degree in English or related fields to check the appropriateness of the language, accuracy of the topics, objectives, contents, procedures to use with teaching, materials, worksheets, activities, and assessments. Moreover, the index of item-objective congruence (IOC) was calculated.

1.2.4 Tried out the lesson plans. Two lesson plans were applied to another class of Boonluawithayanusorn high secondary school learners who were not the samples.

1.2.5 After the try out, the researcher made some adjustments to the lesson plans and the worksheets. The time for each lesson plan, time allocation for each stage of each lesson plan, and worksheets correction were also checked and adjusted.

2. Instruments for data collection

The scores from both the pretest and posttest of speaking ability, the questionnaire and the interview based on learners' attitudes towards 8 lesson plans of communication competency and the TCRS approach were collected.

2.1 English speaking ability test (pretest and posttest).

The English-speaking ability test was used as a pretest and was constructed by the researcher to evaluate learners' speaking ability before and after the treatment through the process of the TCRS approach. The following was how the English-speaking ability test was built:

2.1.1 The researcher studied the related research and documents about constructing the English- speaking ability test.

2.1.2 The researcher constructed an English-speaking ability test and submitted it to three research experts who graduated with at least a master's degree in English, TEFL, or related fields to check the appropriateness of the language, accuracy of the topics, objectives, contents, and procedures to use with teaching materials, worksheets, activities, and assessments.

2.1.3 The researcher checked, and revised the English-speaking ability test for validity and reliability based on the suggestions from three experts. Then, the index of item-objective congruence (IOC) was calculated. The item-objective congruence index was as follows:

+1   the test is valid in relation to the content (congruent)
O   the test validity is not ensured in relation to the content (questionable)
-1   the test is invalid in relation to the content (incongruent)

The IOC index ranges from -1 to 1. The item of an index lower than 0.5 was unacceptable (Wongsothorn, 2001, p.59). The item score from 0.6 to 1.0 or higher 0.5 of IOC was acceptable.

2.1.4 The researcher tried out the English-speaking ability test with another class of Boonluawithayanusorn higher secondary school learners who were not samples.

2.2 English speaking ability rubric

TABLE 2
ENGLISH SPEAKING RUBIRC

Rating	Criteria
	Clarity
5	Use of thought expression is virtually that of a native speaker.
4	Sometimes uses inappropriate words
3	Answer is clear and comprehensible.
2	Answer is awkward at times but always understandable.
1	Answer is awkward and incomprehensible to understand at times.
	Comprehension
5	Understand everything without difficulty.
4	Understand nearly everything at normal speed, although occasional repetition may be necessary.
3	Understood the questions asked and answered correctly.
2	Understood most of what is asked.
1	Showed little comprehension of the question. Questions had to be repeated
0	No any sign of comprehension
	Grammar
5	Makes few (if any) noticeable errors of grammar or work order.
4	Occasionally makes grammatical and / or work- order errors which do not, however, obscure meaning.
3	Responded to the question with good grammar.
2	Answered the question with limited answers and responses limited grammar.
1	Answered the question with limited answers.
0	No response to the question.

2.3 Questionnaire

The questionnaire was an instrument for the collection of data, usually in a written form, consisting of open and/or closed questions requiring a response from students. The satisfaction questionnaire in this study aimed to explore students' satisfaction with their speaking ability through the TCRS approach. The students were asked questions relating to their satisfaction. The satisfactions were divided into two parts as bellows:

Part 1: General information about the students; first name, family name, gender, age, program of study, etc.

Part 2: Rating scale questions to explore students' satisfaction towards the English speaking training. The Likert was used for evaluation. The rating scales of the satisfactions' questionnaire were interpreted as follows:

Strong agree   = 5 points
Agree   = 4 points
Undecided   = 3 points
Disagree   = 2 points
Strongly disagree = 1 points

The open-ended questions in the second part were the opinion on any other problems that were not mentioned in the questionnaires and suggestions for improving students' English speaking skills.

The criteria for interpretation of the mean were defined as follows:

4.51-50   means most agree
3.51-4.50 means very agree
2.51-3.50 means neutrally agree
1.51-2.50 means a little agree
1.00-1.50 means the least agree

The questionnaires were given to the three experts both before and after the test. Then, they were distributed and collected on the same day. The data were checked and analyzed by the computer process.

TABLE 3
RATING SCORES OF QUESTIONNAIRE

Rating score	Degree of agreement
1	Strongly disagree
2	Disagree
3	Neither agree nor disagree
4	Agree
5	Strongly agree

The questionnaire items were created and submitted to three experts to check for their validity and reliability. Each item was analyzed separately or item responses were summed up to create a score for a group of items. The total scores of the questionnaire were calculated statistically and then interpreted as follows:

TABLE 4
AVERAGE SCORE

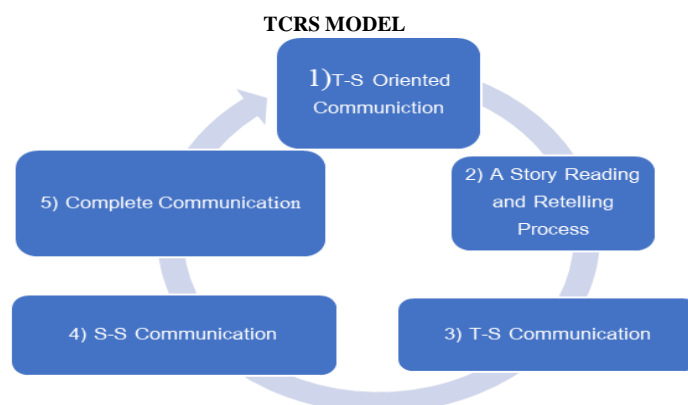| Average score	Degree of agreement
1.50	Strongly disagree
2.50	Disagree
3.50	Neither agree nor disagree
4.50	Agree
5.00	Strongly agree

H. Data Collection

TCRS MODEL

Figure 3 Showed the Process of the TCRS Innovation
Source: Based on CLT and TPRS (Dechsubha, 2014)

The TCRS Model consisted of 5 steps of teaching students to be fluent in English speaking.

1. Teacher/student-oriented communication. Students are oriented in English one by one and by groups. They are also encouraged to practice the target language with their teacher as a conversational partner.

2. A story reading and a story retelling process. Students are assigned to brief the story. A group of students with the same number of people characters as in the story is formed.

3. Teacher-student communication. Learners practice the target language with their teacher as a conversational partner. The story from the text is retold by the teacher, and students in each group.

4. Student-student communication. Some of the wiser students take the teacher's role as narrator, and the acting process is repeated. Learners learn to negotiate meaning with their partners in the classroom as well as how to generate meaning. They also practice ways to communicate with their peers, resulting in coming up with natural conversations.

5. Complete communication. Opportunities to initiate oral communication are given to students. Small groups of two or three students are formed to create a new story and practice telling it in the small group. Each student from the group takes turns retelling the story to the other group members (adapted from Nunan, 1991; Savignon & Berns, 2007; Murray, 2000; Harmer, 2007; Alley & Denise, 2008).

The TCRS model was evaluated by experts as a very effective structure ($\bar{x}$ =4.83, S.D=0.53), and as a positive model to improve students' speaking ability, resulting in English fluency ($\bar{x}$ =4.77, S.D=0.49). The speaking test was evaluated by three experts. It was evaluated as 3.78, 3.84, and 3.89, respectively. The overall score from the three experts was 3.84, which considered the speaking test excellent. The interview questions were also evaluated by three experts. The IOC score from three experts was 1, which meant that the interview questions were acceptable. The data were collected in two phases: before and after the treatment. The English- speaking ability pretest was administered to the samples before the treatment. In contrast, the English- speaking ability posttest was conducted after the eight-week lessons had been taught. The learners' English- speaking ability was scored by two assessors. The experiment was conducted for over eight weeks starting from March 3, 2018, to May 10, 2018. After the treatment, the learners were surveyed with a questionnaire and an interview to gather their opinions on the contents and study the process of the TCRS innovation. At the end of the process, the posttest of English-speaking ability was tested and scored.

I. Data Analysis

1. Assessing the English-speaking ability test

A comparison of mean scores from both the pretest and posttest of English-speaking ability was analyzed by using mean ($\bar{x}$), standard deviation (S.D.) and t-test for dependent.

2. Assessing the questionnaire

The questionnaire data was analyzed using mean (x) and standard deviation (S.D.). The results from the data were descriptively analyzed to indicate learners' opinions about learning English through the TCRS approach.

III. RESULTS

This study was done with 35 samples. This was a pre-experimental, quantitative study with one experimental group and treatment of eight contents related to 1) English and AEC, 2) Thai Spirits, 3) AEC Special Report: Thai Education Reform, 4) The Lake of Merit, 5) A rare focus on little-known Laos as it hosts a major summit, 6) ASEAN's 50th anniversary and future ambitions, 7) The Buddha Utthayan Forest Park, and 8) Public cloud lifting lives across Asia. A pretest of speaking ability was administered to the samples before the treatment. In contrast, the posttest of speaking ability was administered to the samples after the treatment. The English-speaking ability scores of 35 learners in the samples before the treatment were approximately lower than the posttest scores. They could give basic information and be able to express their opinions. However, the majority of them were able to speak long sentences. Their vocabulary was also problematic because they had long pauses with a limited vocabulary for giving expressions of ideas. Their pronunciation was also unclear when they spoke very quickly. At the end of treatment for over eight weeks, the majority of learners' posttest scores were higher than their pretest scores. These results suggested that the data supported the hypothesis that "Learners who have studied English via the TCRS innovation will achieve significantly higher average scores on the speaking in the posttest than in the pretest." They were able to answer questions, express ideas, and give basic questions more fluently than before the treatment. The mean scores of the pretest and posttest were 22.6286 and 36.1714, respectively, as shown in Table 5.

TABLE 5
THE PRETEST AND POSTTEST

English speaking ability	N	Mean	Mean Difference	S.D	T
Pretest	35	22.6286	29.40000	3.07825	31.034
Posttest	35	36.1714		4.85971	

The English-speaking ability of 35 learners was tested and scored both in the pretest and posttest. There was a comparison between the results of the pretest and posttest, including the mean score, standard deviations, and mean difference. As illustrated in table 5, it was found that learners' English- speaking test scores were higher than their pre-test scores. The learners' mean scores (36.17) and standard deviation scores (4.86) were higher than the mean scores and standard deviation scores of the pre-test scores (22.63 and 3.08). Next, Table 6 showed the reliability of learners' scores by the alpha coefficients.

TABLE 6
LEARNERS' OPINIONS TOWARDS LEARNING ENGLISH THROUGH THE PROCESS OF TCRS

Item	$\bar{x}$	S.D	Interpretation	Rank
1.Learning to speak English through the TCRS process makes me speak English easier than in the past	4.59	0.67	Strongly agree	1
2.I like to practice speaking English through the process of the TCRS	4.45	0.60	agree	2
3.The TCRS process helps me improve my speaking skill	4.45	0.60	agree	2
4. I feel that my English speaking ability has improved after studying English through the process of the TCRS	4.41	0.59	agree	3
5.The teacher encourages students to speak freely.	4.41	0.59	agree	3
6.The TCRS process makes me want to learn more English	4.41	0.59	agree	3
7.Teaching 8 occupations through the process of TCRS interests me the learning activities a lot.	4.36	0.56	agree	4
8.The TCRS process encourages me to speak English all the time	4.36	0.58	Agree	4
9.I feel more confident to speak English after learning about the occupations through the TCRS process	4.23	0.61	agree	5
10.I enjoy participating in this course.	4.23	0.63	agree	5
11.I want to have longer time to study	4.14	0.71	agree	6
12.Be confident in speaking English	4.14	0.71	agree	6
Table 7 showed learners' opinions towards learning English through the process of the TCRS				
13. I have more confidence to speak English with native speakers.	4.14	0.71	agree	6
14. Studying English related to the linguistic competence encourages to speak English.	4.00	0.62	agree	7
15. Studying English enables my life to be better because of communicative competence.	4.00	0.62	agree	7
16. I feel happy every time I speak English.	4.00	0.62	agree	7
17. Practicing English through the TCRS process encourages me to speak more and more.	4.00	0.62	agree	7
18. Studying English through the TCRS process creates my idea.	4.00	0.62	agree	7
19. English speaking ability enables to have a good job in the future.	4.00	0.62	agree	7
20. I want to study English more and more through the TCRS process.	4.00	0.62	agree	7
Total	4.00	.18	agree	

From the results of a questionnaire to examine learners' opinions towards studying English through the TCRS innovation, it was found that all learners strongly agreed with item 1. Learners agreed with items 2, 3, 4, 5, 6,7, 8,9,10,11,12,13,14,15,16,17,18,19, and 20. The results of the total of 20 items showed learners' agreement with a statistical rating of x = 4.00 and S.D. = 0.61. It could be concluded that the majority of learners had a positive attitude towards studying English speaking through the TCRS innovation.

IV. Discussion

The findings of the analyzed data were discussed in each research question. The results showed that the learners improved their English-speaking ability after being taught by the TCRS process.

Hypothesis 1: Students who have studied English via the TCRS innovation of English- speaking training will achieve significantly higher average scores on the speaking posttest than on the pretest. According to the experimental group, the results in table 5 showed that the mean scores of the posttest were higher than the mean scores of the pretest. Based on the results of the pretest, the learners had difficulty speaking English in front of the class. Most of them were shy and lacked self-confidence and fluency. When they created the dialogue, most of them used simple vocabulary and short sentences. After completing the posttest, the majority of them improved their English-speaking ability. They were skillful and spoke more fluently without worrying about mistakes. They also felt more comfortable expressing their ideas and interacting with their friends in English.

Hypothesis 2 The TCRS approach will enable students to improve their English-speaking ability.

The posttest score of higher secondary school learners improved English-speaking ability by studying eight topics in English through the TCRS process. Moreover, based on the score of alpha coefficients, 0.83 was closer to number 1 and the item discrimination was between 0.302 and 0.803, which was accepted because higher secondary school learners' post-test scores had reliability. According to the score of alpha coefficients, 0.83, which was closer to 1. It was approved that learners' post-test scores had reliability. The item discrimination was between 0.302 and 0.803, which was accepted.

The results of the study in Table 6 indicated that the samples improved their English-speaking ability from learning English through the TCRS process activities. The posttest of the samples showed that the majority of learners spoke English with more confidence and fluency. Additionally, they could use longer sentences with more new words and more fluency. Even though they made some grammatical mistakes, they could communicate their ideas fluently. Furthermore, the scores of the posttest showed that a few learners had low or similar scores. This might be because they were very shy and did not like to speak. The result of this study was in accordance with Abe (1994), who said that the communicative activities would enable learners to practice speaking and also help speakers and listeners become productive partners in EFL or ESL classrooms. It meant that learners had an opportunity to share ideas and information before beginning the communicative activities. Furthermore, Johnson (1995, p.89) found that the communicative activities not only help learners improve their speaking and pronunciation ability but also enable them to develop the pronunciation skills in the activities. Since, according to the TCRS process, the pronunciation skills were taught in their English class. Learners enjoyed expressing their concepts in English by ignoring pronunciation errors. Additionally, the CLT activities helped promote learners' careful planning and thinking of the speech patterns. Based on the data results, it supported the first objective (study the effects of TCRS innovation on English instruction of high secondary school learners on English communication), which studied basic English- speaking ability for communication purposes of higher secondary school learners. The English-speaking ability scores of 35 learners from the samples before the treatment were approximately lower than the posttest scores, which meant that they could not give basic information and were not able to express their opinions. In contrast, the second objective of the study (enhancing the ability of English speaking for communication of high secondary school learners in English communication) was met. Based on the data from the end of eight lessons, the majority of learners' posttest scores were higher than their pretest scores. They were able to answer questions, express ideas and, give basic questions fluently. It happened because a step of teaching English speaking through the TCRS process consisted of a five-step practice as follows:

     1) Teacher/student-oriented communication.
     2) A story reading and a story retelling process.
     3) Teacher-students communication,
     4) Student-student communication
     5) Complete communication

In addition, the activity of the TCRS process in each stage also provided a chance for learners to develop not only their speaking ability but also fluency and accuracy. The classroom activities encouraged learners to speak or express their ideas all the time because the classroom atmosphere related to the interaction between the teacher and learners, and between learners and learners resulting in improvement of English- speaking ability. The findings from the questionnaire also supported the atmosphere of improving English-speaking skills because the majority of them agreed by checking "agree" for nearly every item. To sum up, the results of this study emphasized the beneficial effects of studying English through the process of the TCRS innovation because their English-speaking ability was improved. Thus, it may be very useful for teachers of English to apply the TCRS approach to encourage learners from every level of education to improve their speaking ability (Dechsubha, 2020).

V. CONCLUSION

The objectives of this study were to (1) study the effects of TCRS innovation on the English instruction of high secondary school learners in English communication, (2) enhance ability of English speaking for communication of high secondary school learners on English communication, and (3) create a model of teaching English communication through reading, role- playing and story-telling (TCRS model) focusing on English communication. The samples consisted of 35 high secondary school learners who took English course in the academic year 2018 through the simple random sampling. The research instruments used in this study were an English- speaking ability test and a questionnaire. It was a one group pretest and posttest design. There were three steps of the study: before, during, and after. Before the treatment, 35 samples were given a pretest to assess their prior English-speaking ability. Next, they were treated how to speak English by studying eight topics in English through the TCRS process for over eight weeks. Afterwards, they were treated by the posttest related to eight topics. They were tested one by one about the eight topics. They also had to answer a questionnaire to explore their concepts about studying eight topics through the TCRS process. The data were statistically analyzed using the mean ($\bar{x}$), standardization (S.D), and t- test. The results of this study revealed that the post-test mean score of English-speaking ability of high secondary school learners who studied eight topics through the TCRS process was significantly higher than the pretest mean score. More importantly, they had a positive attitude towards studying eight topics in English through the TCRS process. The conclusion from the data can say that studying English speaking through the TCRS process will enhance learners to speak English easily. The results of the study can be concluded that (1) high secondary school learners' English-peaking ability was significantly improved after studying eight topics through the TCRS process, and (2) learners had a positive attitude towards studying eight topics in English over eight weeks through the TCRS process.

VI. LIMITATIONS OF THE STUDY

There were some limitations in this study as follows:

1. The TCRS approach was very new to both teachers of English and learners. Thus, there was no enough evidence to approve learners' English -speaking skill ability.

2. Based on the TCRS approach, teachers had to be skillful in speaking in English so that they were able to set up the classroom atmosphere by encouraging the teacher and learners and between learners and learners to communicate in English. Thus, the teachers had to devote their time setting up the class activities and lessons.

3. A basic English-speaking skill of learners was quite unsatisfied. More time should be spent to improve their English- speaking ability.

4. The allotted time for collecting data was limited because of limitation of the research project. Thus, longer time for training the learners was required so that that they could practice speaking more.

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1994: Awarded one of the best oversea students who passed the IELTS test with a score of **8**, Australia.

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- Advisor to the NIA Entrepreneur Project with the Thai SMEs Confederation, 2017

- Advisor of the NIA Entrepreneur Project with the Thai SMEs Confederation, 2018

- Entrepreneur Capacity Development Program In order to drive the business to be a Smart SMEs by the Nonthaburi Provincial Industry Office on 12-13 Feb - 2019 at The Rich Hotel, Nonthaburi Province

- Business Administration Course using Business and Financial Accounting Models in the 4.0 Era, by the Industrial Promotion Center sector 8, Mar 2019, at the Nonthaburi City Hall

Consultant for SME entrepreneurs to fact finding in-depth together with DIProm.on 4 April, 22

- Instructors training to educate SMEs about Business Model Canvas together with Government Savings Bank in accessing capital sources on 21-22 March,25-26 Jul,22-23 Aug 2022.

He also got many awards such as

- Chairman of the SME Confederation of Nonthaburi, excellent in supporting SMEs in the area

- Individuals with outstanding benefits For Rajamangala Institute of Technology Suvarnabhumi 2018

- Angel Fund for Startup 2018, receiving 1st prize in product: industrial wastewater treatment system with electric field: Cmart

A Study on Enhancement of Language Competence Through Pragmatic Practices

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Abstract—**English is unquestionably an international tongue, and it is now more significant than ever due to its widespread use. Students must communicate in English both for academic and professional purposes. To meet the diverse learning demands of Indian students from various age groups, social backgrounds, and cultural backgrounds, a variety of teaching strategies are observed and used. The Grammar Translation method, used up until the 1970s, was teaching linguistic forms and structures with the goal of enhancing grammatical proficiency through memorization of rules, to comprehend the syntax of the second language. However, it disregards the significance of linguistic and socio-cultural factors. Direct utterances hardly ever have room for concealed or suggested meanings when learning linguistic competence, like grammar. However, in normal conversation, speakers typically convey the majority of communicational material through inference rather than explicit language. Having a conversation without using implicit meaning is actually impossible. As a result, it is important to examine an utterance's pragmatic potential or any context-specific latent meanings. In other words, pragmatics is the study of communicative behavior in a socio-cultural context since every utterance is not isolated and has socio-cultural implications based on the goal and manner of speaking. Conversation, debate, and many forms of discourses are examples of communication actions whereas speech acts are requesting, addressing, inviting, apologizing etc. This paper focuses on students' self-learning abilities and various methods that enhance their pragma- linguistics.**

Index Terms—**pragma linguistics, socio-cultural context, self-learning, communication and syntax**

I. Introduction

English has developed into a universal language that predominates in all interactions, whether they be social or professional. One cannot fathom the world without it because of its essential significance. One and a half billion people use English as a spoken or written language, with 350 million of those individuals using it as their mother tongue and the remaining 1.2 billion using it as a foreign or second language. Braj Kachru illustrates the categorization of English dialects in the diagram below using three circles.
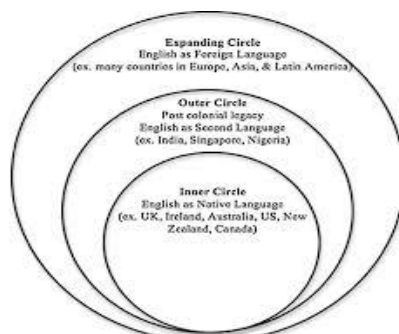

Figure 1 The 'three circler' of the English Family

II. Pragmatics

Crystal (1997) defines - "Pragmatics is the study of language from the point of view of users, especially of the choices they make, the constraints they encounter while using language in social interaction and the effects their use of language has on other participants in the act of communication" (p.240). Pragma-linguistics refers to the tools used to transmit relational or interpersonal meanings as well as communicative behaviors. These tools include routines, a wide variety of linguistic forms, pragmatic tactics including directness and indirectness, and pragmatic techniques that can enhance or soften communication acts. For instance, the contrast in softness between the phrases "Pen, please!" and "Would you mind lending your pen?" clearly demonstrates the difference in attitudes and social interactions.

The pragmatic capacity of non-native speakers is one crucial component that cannot be overlooked easily, and without it, one's language appears to be nothing more than a linguistic utterance. "In Bachman's model, 'language competence' has two components - 'organizational competence' and 'pragmatic competence'. Knowing how to organize language elements into sense groups at the levels of sentences (also known as "grammatical competence") and discourse (also known as "textual competence") is known as organizational competence. Illocutionary competence and sociolinguistic competence are subcategories of pragmatic competence. Illocutionary competence is the understanding of how to attain communication goals through nonverbal or silent means. The ability to utilize language effectively in relation to the situation is referred to as sociolinguistic competence. As a result, it entails the capacity to decide which communicative acts to use and how best to carry them out based on the 'conversational contract's' state at the time" (Fraser, 1990, p.221).

In the Indian context, no research has been conducted in this area and the understanding of the practicality of the branch of linguistics has to be taken up seriously. A linguistic structure may fit in a situation whereas its presence is not when the receiver's intention or culture don't match. In India, much of the language learning is just focused on communication skills such as listening, speaking, reading and writing.

III. ORIGIN OF THE PROBLEM

The need for this kind of study became apparent when the researcher encountered multiple instances when the speaker thought the response was appropriate but not pragmatically. One such instance is when a colleague was questioned about certain information and he simply said, "I don't know." Though it accomplished the objective of a question and response, the answer would be highly appropriate linguistically for the question, but it falls short of the standards for courteous exchanges. The response is appropriate and polite in the speaker's mother tongue. Nevertheless, the speaker's pragmatic English competence has to be focused on, as can be seen in the undergrad classrooms where the researcher works. Nevertheless, they only read the required texts, and in a classroom where the teacher speaks most of the time, pupils only have a passive role. Graduating from a variety of fields, a large number of students are pursuing further study or looking for work. Thus, graduating is crucial to a person's profession. Therefore, having effective communication skills that work in both formal and informal settings is essential for success in the competitive world. The task is made simple by a good communicator. For the study, 250 students were chosen as a sample. They are chosen at random, and participating is at their own discretion.

Soft skills training programmes are offered in many engineering and under graduate colleges to prepare students for on-campus hiring. It is clear from this that academicians recognised the students' lack of competency. However, because the level of students' proficiency is only assessed by final exams, teachers are constrained to the approved texts and focus mostly on teaching grammar and vocabulary. There is language study laboratories set up, as well as activity sessions with relatively little conversation practise and expressions, like role plays or scenario dialogues, group discussions, debates, mock interviews, etc.

Even though extensive research in this area has been done widely, there is still plenty to learn and explore in our own country. Various regions are engaged in promising research projects, but literature and communication skills have received the majority of attention. Even though teaching pragmatics is necessary but isn't being done, students today need to communicate effectively.

IV. RESEARCH DESIGN

The instruments used in the research methodology for designing the study include a questionnaire, a task requiring students to complete a discourse, discussions with students at different points, assessments of students' pragmatic competence in relation to particular speech acts, the strategies they use to learn language, along with their identification of it. The objective of this descriptive research study was to examine the pragmatic learning practises of undergraduate students. Quantitative data was collected and categorised for the study's evaluation. This study creates new avenues of research in the discipline of applied linguistics. Data were gathered at a variety of engineering colleges, as well as arts and science degree institutions that were chosen at random, with the assistance of the faculty on the premise of not interfering with class work. Prior to meeting, they provided a thorough explanation of the questionnaire. Two autonomous engineering colleges and two non-autonomous engineering colleges that adhere to the curriculum and syllabus provided sample students for this study. Since they had already completed their English studies in their prior years, the students were in their final year of the programme. This made it possible for them to learn enough English so that they could engage in the study and contribute to the analysis of their English language competency levels.

Participants willingly agreed to participate in the study, and they were made aware of the purpose of the test. No student personal information was gathered throughout this procedure. There were 258 students who participated in the questionnaire and discourse completion tasks. Of those, 247 questionnaires were used for the study, and the other 11 were discarded because the data was insufficient.

The quantitative data in the paper were acquired via closed-ended Likert scale questions and responses, while the qualitative data came from Discourse Completion Tasks (DCTs), conversations the researcher had with other teachers of other disciplines as well as with students in general. The study was carried out outside regular business hours. The Statistical Package for the Social Sciences (SPSS) Version 17 was used to code the obtained data, assign numbers, and conduct analysis.

To achieve the study's objectives, the obtained data was coded in accordance with two themes, from which the following two emerged:

1. The function of curriculum and instructors in helping students understand pragmatics

2. Knowledge of the methods used in English language instruction.

In the questionnaire, the first section provided demographic information about the students. The raw data were grouped and statistically transformed into a table reporting frequency and percentages. In the second section, 14 closed ended questions used Likert rating scale. The third section comprises 6 objective type questions to check the students' level of pragmatic competence. The questions were framed based on the real time situations. The answers were selected based on the level of appropriateness students consider for the given question. A mean score equal or above 3.50 means strong degree of impact ($3.50 \leq M \leq 5.00$ = strong); a mean score equal or above 2.50 but below 3.50 was interpreted as having a moderate impact ($2.50 \leq M < 3.50$ = moderate), and a mean score below 2.50 was considered as having a weak degree of impact ($M < 2.50$ = weak). Percentages, means, and standard deviations were used to analyze these statements. Results were presented in tables and figures, as well as described in words.

In the fourth section, the Discourse Completion Tasks (DCTs) in written form were employed in an aim to collect data about students' pragmatic knowledge and the level of pragmatic competence as well as their practices. They don't require interaction which indirectly reveals a participant's accumulated experience within a given situation (Thus, WDCTs represent highly constrained instruments of data collection. The 8 situations were adapted from the real life examples which were the models studied from other works. The three selected speech acts of refusal, compliment response, and apology were applied in DCTs.

V. EVALUATION OF THE DATA

Using SPSS version 17, the information gathered from 247 students from various colleges in the form of questionnaires was thoroughly coded and examined. The method of random sampling was used to choose the students. Two themes were described in research methodology and were found in the questionnaire. The questionnaire was divided depending on the questions. The demographic information for the first portion, represented in table 1, was gathered from several colleges. The selection of the questions took into account the needs of the research. Items including the student's gender, their preferred teaching method, the number of English courses they took before graduating, if they have access to the internet at home, and how frequently they watch English programs on television.

TABLE 1
DEMOGRAPHIC DATA

Items	Frequency	Percentage
Gender		
Male	111	44.9%
Female	136	55.1%
Medium of Instruction		
English	226	91.5%
Telugu	21	8.5%
Course in Graduation		
Engineering	160	64.8%
Arts and Sciences	87	35.2%
Number of Completed English Courses		
One	24	9.7%
Two	153	61.9%
Three	26	10.5%
More than 3	44	17.8%
Availability of Internet at home		
Yes	207	83.8%
No	40	16.2%
English Channels or Programmes		
Yes	219	88.7%
No	28	11.3%

Male participants (N=111) and female participants (N=136), or 44.9% and 55.1% respectively, of the student body, supplied their personal demographic information. The bulk of the participants (91.5%) had English as their primary language of instruction since they were young. Graduates in engineering, the arts, and the sciences participated at rates of 160 and 87, respectively. The following query concerns the number of English courses taken as part of the graduating degree, with 61.9% of the students having taken two courses and 17.8% having taken more than three. There are advantages to having access to more resources and content on the World Wide Web at home, and more students (N=207) than ever before watch English-language programs or channels 88.7%, while the rest do not.

Responses from students to Closed-Ended Questions

The following component of the survey consists of 14 questions using a Likert-Scale format to evaluate students' judgments of language usage and pragmatic skills. The themes drawn from the study were used to group the questions.

The questions in this table attempt to glean information regarding how students view language learning both within and outside of the classroom, as well as the role that teachers play in it. The theme of this table is "Role of Courses and Teachers in Learning Pragmatics."

The researcher's preparation of the generic and straightforward questions was aided by the conversations she had with teachers and students both within and outside of the classroom.

These issues are covered by the aforementioned theme.

• What exactly do you do in an English class?

• What is it that you wish to learn about English the most?

• How do you learn languages outside of the classroom?

TABLE 2
ROLE OF COURSES AND TEACHERS IN LEARNING PRAGMATICS

Question	SD	D	N	A	SA	Mean	Standard Deviation
Q11 Frequency	8	6	13	106	114	4.2632	.91486
Percentage	3.2%	2.4%	5.3%	42.9%	46.2%		
Q13 Frequency	2	6	47	110	82	4.0688	.83088
Percentage	0.8%	2.4%	19.0%	44.5%	33.2%		
Q14 Frequency	–	10	47	115	75	4.0324	.81085
Percentage	0%	4%	19%	46.6%	30.4%		
Q15 Frequency	4	7	58	106	71	4.0526	1.87876
Percentage	1.6%	2.8%	23.5%	42.9%	28.7%		
Q16 Frequency	3	7	47	123	67	3.9879	.82876
Percentage	1.2%	2.8%	19.0%	49.8%	27.1%		
Q18 Frequency	17	31	68	87	44	3.4453	1.12801
Percentage	6.9%	12.6%	27.5%	35.2%	17.8%		
Q20 Frequency	73	48	34	46	46	2.7733	1.50515
Percentage	29.6%	19.4%	13.8%	18.6%	18.6%		

Note: SD= Strongly Disagree, D = Disagree, N= Neutral, A= Agree, SA= Strongly Agree

According to the results of question 11, 114 students (46.2%) strongly agreed that having a voice in the class discussion will be to their advantage, and 42.9% of students agreed. The reported impact level was higher (Mean=4.2632). Students think that participating in classroom activities rather than simply listening to the teacher is detrimental. Teachers should act as facilitators and encourage active participation from students in all learning activities.

With a mean score of 4.0688 from the agreement of 110 students and 82 students strongly agreeing to it, Question 13 reported a larger degree of influence; the corresponding percentages are 44.5% and 33.2%. A significant portion of students think that teachers should teach them interpersonal communication skills in the classroom and their belief in the teachers' responsibility is larger and should be taken into account. Therefore, the position also includes assigning assignments and leading activities that aid in their realization of their linguistic shortcomings and aid in their undoing of ingrained habits.

With a mean of 4.0324 and a percentage of 46.6% agreeing and 30.4% strongly agreeing, students were asked to rate the impact of teaching difficult language structures in the mother tongue. This was the emphasis of question 14, and the results showed a larger degree of impact. When dealing with issues that pupils perceive to be extremely challenging to understand, the importance of the mother tongue cannot be overlooked. But doing this for an extended period of time in a classroom is not advised. Students frequently rely on mother tongue intervention since it is a much more comfortable instrument to use. For instance, a teacher reading a notification that is also in English can be considered a language-learning opportunity.

In response to statement question number 15, 42.9% of students agreed, and 28.7% strongly agreed, that classroom activities assist students improve their language skills. However, 23.5% of students, or 58 students, disagreed. With a mean score of 4.0526, it has a greater degree of influence. This shows that pupils are content with their assignments in the classroom, but the opinions of the neutral group of 58 students should also be taken carefully because education is not intended for just one group of students.

A proportion of 49.8%, or 123 out of the total participants, agreed that the priority of the English classroom should be on teaching and practicing communicative language, while 67 students (or 27.1%) strongly agreed. The effect level is higher here, at 3.9879 (Mean), yet 47 (19%) students chose to remain neutral. Therefore, we can conclude that simply teaching grammar won't help people learn languages; they require additional practice with exercises based on real-world scenarios.

In the past, employees, students, and housewives crowded traditional spoken English sessions in an attempt to acquire the language quickly—which is virtually impossible—where they were primarily taught stock phrases to be used in specific contexts. However, the sharp drop in their company recently indicates that they were unsuccessful in doing so, and there are plenty of free resources and colleges that have made communicative competence a priority. However, when such a question was posed, a moderate influence of 3.4453 Mean values was noted. A Smaller amount of pupils, 35.2%, agreed to it, and 17.8% strongly agreed, which is less than the percentage of students who couldn't explain it. Students who strongly disagreed with the statement are 17 (6.9%) and 31 (12.6%) respectively.

According to the results of question 20, 73 students (29.6%) strongly disagreed with the statement that the English course required for graduation serves as an exam preparation tool, while 19.4% of students agreed. They therefore believe that the English course must offer more than what their textbook recommended. The moderate influence of a mean value of 2.7733 is felt closer to the lower interval. A sizable portion of the 92 total students agreed and strongly agreed with the statement, while 13.8% of the students were undecided.

The researcher attempts to determine the students' understanding of the language learning practices they encountered during the course of language learning in this table 3, which addresses the theme Understanding of the practices in English language learning. This table provides data for questions that connect to the theme, and the questions from the conversations are also included below.

• What suggestions do you have for learning English?
• When learning English, what skills do you hope to hone the most?

TABLE 3
UNDERSTANDING OF THE PRACTICES IN ENGLISH LANGUAGE LEARNING

Question	SD	D	N	A	SA	Mean	Standard Deviation
Q7 Frequency	6	17	59	115	50	3.7530	.93690
Percentage	2.4%	6.9%	23.9%	46.6%	20.2%		
Q8 Frequency	1	5	24	86	131	4.3806	.77624
Percentage	0.4%	2.0%	9.7%	34.8%	53.0%		
Q9 Frequency	4	17	69	115	42	3.7045	.88672
Percentage	1.6%	6.9%	27.9%	46.6%	17.0%		
Q10 Frequency	4	18	57	111	57	3.8057	.92980
Percentage	1.6%	7.3%	23.1%	44.9%	23.1%		
Q12 Frequency	5	19	68	97	58	3.7449	.96889
Percentage	2.0%	7.7%	27.5%	39.3%	23.5%		
Q17 Frequency	2	11	34	122	78	4.0648	.83851
Percentage	0.8%	4.5%	13.8%	49.4%	31.6%		
Q19 Frequency	20	29	77	92	29	3.3279	1.08657
Percentage	8.1%	11.7%	31.2%	37.2%	11.7%		

Note: SD= Strongly Disagree, D= Disagree, N= Neutral, A= Agree, SA= Strongly Agree

The majority of the students, 115 (46.6%), agreed with the statement that practicing grammar, vocabulary, and pronunciation is equivalent to learning a language, according to question 7, but 23.9% of the students (N=50) disagreed, which is slightly higher than the percentage of students (20.2%) who agreed. The data's Mean = 3.7530 influence is more pronounced. The data reveals that students' understanding of the importance of pragmatic competence, which is equally vital to linguistic knowledge and is heavily stressed in lectures and subsequent exams, is lacking. In fact, the majority of hiring organizations and businesses continue to require students to take linguistic proficiency exams such as grammar test, vocabulary test, etc. However, pragmatic competence makes them understand the exact context.

More than half of the students, or 53.0% (N=131), strongly agreed that pragmatic knowledge is very essential and is good for their professional growth and higher studies as well, according to the report from the eighth question. It also

boosts their self-confidence. While 9.7% of the students disagreed with the statement, 34.8 students agreed with it. It was conceived that 4.38.16 members had a greater impact. They thought that interacting with others was crucial. When students were asked whether they could identify their lack of practical knowledge in any situation in question number 9, 46.6% of students (N=115) agreed, and 17.0% (N=42) strongly agreed. However, a sizeable portion of students (27.9%) remained neutral, possibly because they did not want to share the information. According to a report, language proficiency alone will not result in communicative competence. It is impossible to persuade someone with feeling if the words used do not fit the social situation.

In response to question number 10, 44.9% of students agreed, and 23.1% strongly agreed, that the courses required for graduation offered opportunities to advance communication skills. However, 23.1% of the students had no opinion on the matter. With a mean of 3.8057, it has a greater influence. However, the larger classes, strict deadlines for finishing the curriculum, and final exams make it impossible for teachers to give much authentic content in the classrooms. The majority of the activities are carried out in lab sessions, where it does not happen very often for each student to receive a turn.

When asked (no. 12) if they were aware of the resources available to learn English independently, 39.3% of the students agreed, and 23.5% of the students strongly agreed. However, 27.5% of students didn't reply, indicating that they either didn't know them or don't seek it online. With a mean that is little higher than the lower interval taken into account, 3.7449, the influence is stronger.

When asked whether reading literary works and picking up language can help students become more pragmatically competent, the majority of students—49.4% (N=122)—agreed, and 78 students (31.6%) strongly agreed. It reports a higher impact level of 4.0648. The question was included because most professors advise their pupils to study well-known works of literature so they can access and absorb language in a variety of contexts.

According to the data from question 19, 37.2% of students and 11.7% of students strongly agreed that they first consider the issue in their native tongue before translating it into spoken English. Twenty students strongly disagreed with it, and the same number of students (N=29) did as well. A moderate level of influence, with a mean value of 3.3279, was identified. 31.2% of the kids were in the middle of the spectrum. These statistics demonstrated that a sizable portion of pupils were influenced by their mother tongue, which led to grammatical errors and cultural influences on their language, which obviate the need for pragmatic errors to occur.

Students' pragmatic competence was examined in this area of the questions by having to respond to situations that were posed, such as saying you're sorry for the error, thanking someone, asking for directions, responding to an inquiry, responding to a request, and responding to a reason. Students' only responsibility was to choose one of the four options to determine whether the question's response was appropriate. This is how the alternatives were presented.

1. Very Appropriate 2. Appropriate 3. Inappropriate 4. Completely inappropriate

The results of this test, which was designed to ascertain their level of communicative proficiency, are shown in table 4 below. For the questions, see appendix II.

TABLE 4
RESPONSE QUESTIONS

Responses	1	2	3	4	Mean	Standard Deviation
Apology	14	53	126	24	2.8907	.80660
	5.7%	21.5%	51.0%	21.9%		
Thankful	16	84	111	36	2.6761	.80165
	6.5%	34.0%	44.9%	14.6%		
Direction	14	96	115	22	2.5870	.73218
	5.7%	38.9%	46.6%	8.9%		
Inquiry	12	51	160	24	2.7935	.67616
	4.9%	20.6%	64.8%	9.7%		
Request	8	91	118	30	2.6883	.72414
	3.2%	36.8%	47.8%	12.1%		
Reason	24	89	106	28	2.5587	.81873
	9.7%	36.0%	42.9%	11.3%		

In response to an apology

A passenger was injured when Chaitanya's large bag, which was resting on the bus shelf, fell on them.

The passenger exclaimed: Oh my gosh! And what is that?

Chaitanya: It is my bag. It's all right.

126 students chose the choice for the aforementioned question as improper, and 24 students thought it was really inappropriate, yet 21.5% (N=53) of students identified the option as appropriate. The mean value was 2.8097, which was moderate.
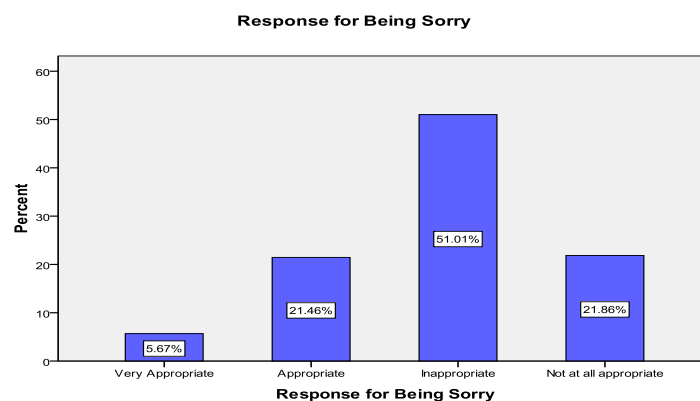
Figure 2 Bar Graph Representing Students' Response for Apology

Response to a thank-you

B. Your friend thanked you for lending him your pen.

Friend: Thank you very much.

You: Sure.

In response to this question, the majority of students (44.9%) chose improper, while 14.6% chose not at all acceptable. However, 6.5% of students chose extremely appropriate, while 34.0% chose appropriate. A value of 2.6761 indicated a significant degree of influence.
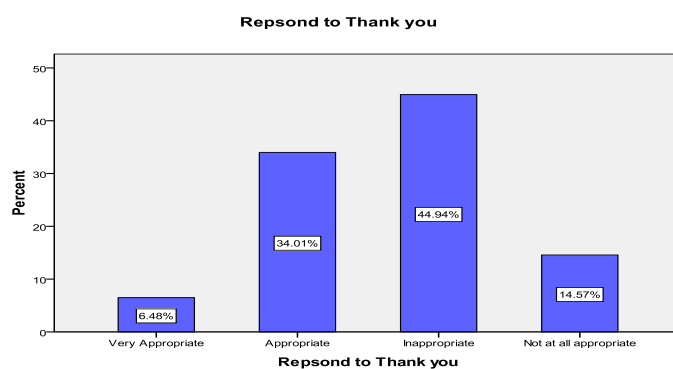
Figure 3 Bar Graph Representing Students' Response to Thank You

Response to direction

C. An elderly woman reached you and enquired an address which you were not aware of.

Elderly Woman: Excuse me. Where would I find this address?

You: Sorry, I don't know.

Most of the students, i.e., 46.6% opted inappropriate, 38.9% answered appropriate, and 8.9% chose not at all appropriate. The mean was reported with a moderate degree of impact.
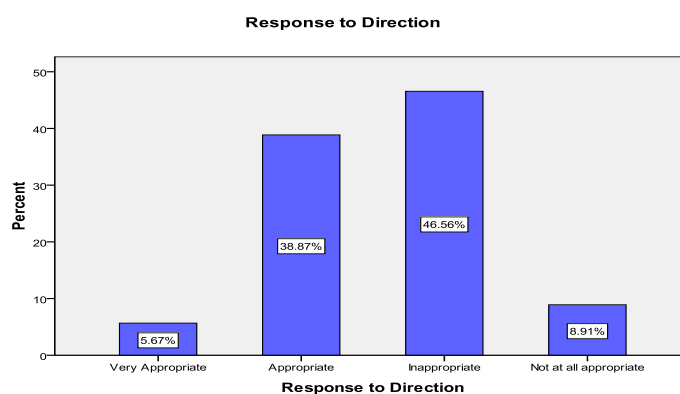
Figure 4 Bar Graph Representing Students' Response to Direction

Response to inquiry

Your teacher met you in the corridor of the college and asked the whereabouts of one of your classmates.

Teacher: Chaitanya. Did Ravi come to college today?

You: He skips college every day.

The answers recorded for this question were like 160 students responded as inappropriate and only 9.7% (N=24) as not at all appropriate whereas 20.6% of students answered as appropriate. The mean reported a moderate degree of impact at 2.7935.
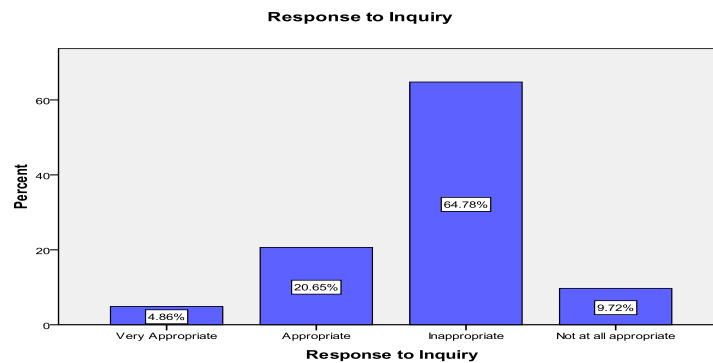
Figure 5 Bar Graph Representing Students' Response to Inquiry

Response to request

b. You, with your colleagues went to a hotel for lunch. Kumar who sat next to you could not reach the salt and requested it from you.

Kumar: Could you just pass the salt, please?

You just passed the salt without responding.

The answers were that a significant share of students i.e., 47.8% answered it as inappropriate, but a considerable number 36.8% opted appropriate. A moderate degree of impact was reported, Mean = 2.6883.
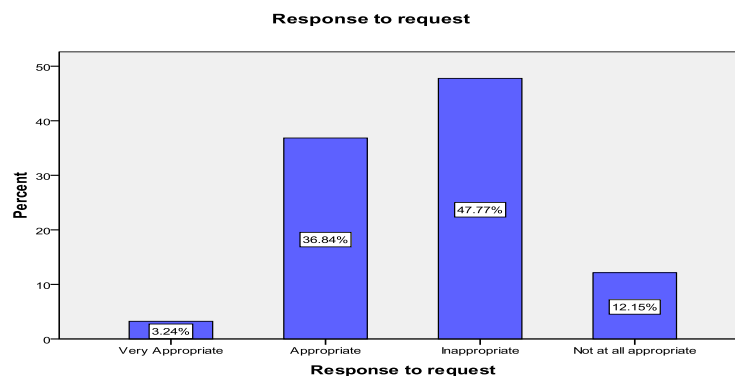
Figure 6 Bar Graph Representing Students' Response to a Request

Response to a question at work place

D. Your boss asked you for the urgent work he assigned to you on the previous day

Boss: Chaitanya, did you finish the report?

You: I am afraid that the computer got crashed and it got delayed.

Students responded to this question were 42.9% opted inappropriate and 36.0% opted appropriate and the mean value was 2.5587, moderate degree of impact.

Response to work question
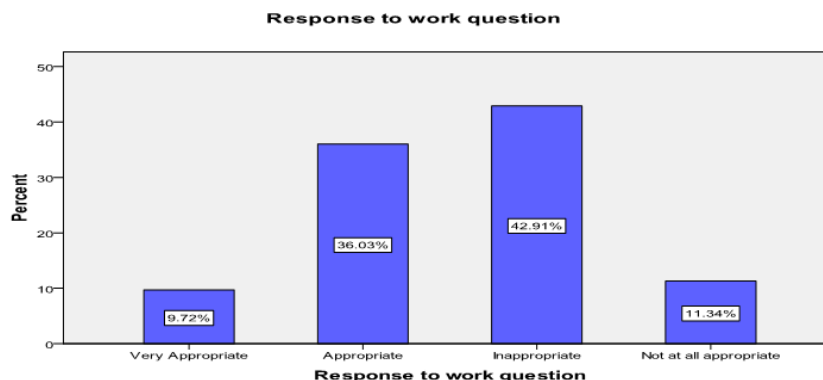
Figure 7 Bar Graph Representing Students' Response to Question at Workplace

Discourse Completion Tasks

Students had to read a written description of a circumstance in the DCTs utilized in the study and then write comments. The responses were taken into account as the practical knowledge that the pupils had acquired while learning the language. These responses were analyzed, appraised, and summarized. The most frequent regular expressions used by the students were also offered, along with more possibilities that were suitable for the social context. See the appendix for the questions.

There were 8 speech actions in total developed for various scenarios that we encounter frequently.

Acts of Refusal

You are at your home and preparing for your examinations and your friend called you on your mobile and invited you to the party. You have exam on the next day and you are unable to attend.

Friend: Hello, Chaitanya.

You: Hi, Rajesh. How are you?

Friend: I am fine. Hey, we are having party on Friday at my home. I am inviting you.

You invited your colleague for coffee and refused, as he had already had.

You: Would you come for coffee?

Colleague: No thanks. I have just had. We will go some other time.

For the first situation of act of refusal, some of the responses chosen were listed below based on the common usage.

- "I'm sorry."
- "Oh, Sorry. I am busy."
- "I am very busy on that day. I have an exam tomorrow. I am really sorry."

They look very usual and don't show much warmth. Instead of simpler answers, it would be rather good if they convey the same in much well organized and polite way. Possible answers can be

- I'd like to, but…
- Thanks / Thank you for inviting.
- I'd love to/glad to/want to come, but…
- It sounds good, but…
- That's great/wow. But…..

For the second situation, they chose

- It's ok.
- No problem.
- Sure. We will go some other time.
- Okay. No problem. Have a nice day.
- Fine.
- It's alright.
- Okay sure.

Above answers report how students gave refusals and respond to a refusal. They can give extended responses that are much more courteous to be friendlier and we care for them.

- Fine. Bye.
- How is it going?
- Fine catch up later.
- Good. Is everything fine?

Acts of Compliment

You did very well in the exams. One of your friends come to you and congratulated you.

Friend: Hey, congrats. You stood first in the class.

You attended an even at your relatives' house. One of your uncles complimented you of the shirt you have worn.

Uncle: That's a nice shirt! You look so great.
You gave a presentation in the class and your teacher came to you at the end of the class.
Teacher: That was a very good presentation. I really enjoyed it. You have got good ease.
The generalized answered were listed below.

- Thanks.
- Thank you.
- Thank you very much.
- Thank you so much.
- I worked hard and I got it.
- I toiled hard.
- It is all you support.
- Hey, if I got first, I am not special or something.
- It is nothing. You can also do well.
- Thank you. Congrats. You too did well.
- So nice of you. Thank you.
- Thank you and your shirt is also good.
- Thank you. It is new one. Bought it yesterday.

Many students were unable to make extended responses in this act of compliment response. Much of them were what they learn usually.

Acts of Apology
- You borrowed a novel from one of your teachers. You ripped a few pages by accident at the time of returning
- Teacher: Oh, what happened to the novel? It is very expensive.
- Your boss is telling something about an important work and you got confused of the details.
- Boss: Have you got it?
- You were asked about an address which you have got no idea.
- Stranger: Excuse me. Would you please help in finding the address?

Apology Act I
- Sorry ma'am. It happened by mistake.
- I'm very sorry.
- I am so sorry. Can I replace with a new one?
- Please forgive me.
- It is my mistake.
- Excuse me.
- I Apologize
- Please forgive my mistake.
- It was an accident.

Apology Act II
- Please repeat it.
- Sorry sir, come again.
- Sorry. I couldn't get it.
- I am unable to get it.
- No sir. I am confused.

Apology Act III
- Sorry. I don't know the address.
- I don't know. Please ask someone.
- I have no idea.
- No idea.
- I'm sorry sir.
- Oh sure / Yeah, why not? (seemed didn't read the question well)

This is for examining and understanding students' knowledge of pragmatics, their levels of pragmatic competence as well as the practice of language learning strategies in selected situations. Many students used repetitive responses and used stock responses in the speech acts.

VI. CONCLUSION

The study's findings demonstrate the importance of classrooms in the process of developing pragmatic competence. Students are aware of their responsibility for encouraging pragmatic behaviors, but they lacked the necessary skill. The majority of students think that teachers play a crucial role in introducing them to the opportunities that lie ahead, and

that language classes should not only aim to improve students' test scores, which only test their memorization, but also to help students identify their language weaknesses and lead them in their exploration of the resources that are available. Furthermore, because of the tight academic timetables and value placed on grades, overcrowded Indian classrooms are unable to provide personalized instruction for each individual learner. However, the outside world anticipates that its employees will be well-equipped to satisfy the demands of both their profession and of society as a whole.

Rather than only imparting knowledge, a teacher's responsibility should also include facilitation. By leaving a vacuum in the information, their instinct should be aroused. By grading the subject, teachers can expand their roles, become more objective, and make the most of their skills. Students must be made aware of their lack of pragmatic knowledge and educated on the socio-cultural diversity that each language possesses. According to the report, teachers need to be aware of the problems with the current system of teaching and learning; they must make an effort to understand the needs of their students in terms of acquiring communicative competence, and they must conduct English language instruction more successfully to suit those needs.

According to the data gathered from the response questions, it was found that more students in India lacked pragmatic competence because a sizable proportion of them chose responses that were inappropriate for the circumstance. Understanding language structures is only a small part of being able to communicate effectively. A language student cannot become proficient in a language without becoming proficient in pragmatics. There will be significant expansion in trade, commerce, industry, and other sectors develops in Andhra Pradesh. It requires proficient English speakers to support a variety of businesses and professions.

A good example of how to raise awareness of the rising demand for communication skills is through job advertisements. Therefore, it is essential to emphasize the value of pragmatics in undergraduate English classes. Students, however, are unable to acquire the pragmatic knowledge they need for communication since neither classroom instruction nor textbooks give them access to enough pragmatic knowledge. Students' perceptions of pragmatic knowledge are constrained because they have little opportunities to use their English in real-world situations. Although they are aware of the value of gaining pragmatic competence, they are not well-versed in the tools that can help. If they aren't given structures that facilitate learning, they'll unavoidably revert to earlier paradigm. If they do not receive structure facilitation, they will unavoidably revert to previous paradigms where they believe that English classes are solely for exam preparation.

We can infer from the study that educators and students concentrated on learning language structures because great emphasis has been placed on practicing grammar and vocabulary from an early age. Textbooks and classroom instruction could not impart enough information about various civilizations. They must acquire them because the majority of students who intend to pursue higher education overseas struggle to communicate in a variety of social settings. A wider variety of media, including podcasts, apps for mobile devices, conversations from movies, short tales by English authors, and videos, can be presented to the learners in the classroom.

Computer-Aided Language Labs are tremendously helpful to students, but until recently, only engineering colleges and a very small number of independent degree-granting institutions employed them extensively. Additionally, the software created for the pupils placed a lot of emphasis on linguistic proficiency and mock interviews. Grading them in accordance with the needs enables the provision of more authentic and current content. The researcher would advise teachers to take advantage of possibilities to give pupils access to such information as an addition to their textbooks.

Because the city can still be put in a semi-urban setting, a pupil cannot practice much in an outdoor setting. There are therefore no possibilities for the students to check, develop, or apply the knowledge they have learned in a classroom. Additionally, languages are frequently overlooked in institutions where disciplines always receive the proper credit. But to close the gap, schools and other organizations that recognized the necessity for communication skills provide more additional classes. Only engineering institutions use pragmatic tasks like role playing, group discussions, and debates; conventional degree-granting universities do not. Learning pragmatic competence in the classroom may be hampered by linguistic attention. The study showed that although most students were proficient in grammar, undergraduates are not proficient language users. Students lacked sufficient understanding about how to acquire pragmatic knowledge on their own. Therefore, classroom instruction should be more encouraging so that kids can develop their independence and learn to use language outside of the classroom. Academics and text book authors should concentrate on adding more real-world tasks to teaching and learning resources.

While linguistic proficiency and pragmatics cannot be taught separately, they can be used in tandem to assist students succeed in competitive exams for graduate school, government employment, and corporate job selection. Therefore, it is imperative to acknowledge the urgency of emphasizing pragmatic skill.

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Hate Speech in Bumper Stickers in Jordan

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Abstract—This study investigates hate speech in bumper stickers in Jordan. A random corpus of 220 bumper stickers has been collected by the researchers themselves over the period of a year during which they have been commuting from their place of living to the Hashemite University. Graphics and images of any kind and shape are excluded. The findings show that 120 stickers out of 220 exhibit hate speech at the thematic level, and 50 stickers show structural hate speech since they restrictively use imperatives. Stickers displaying thematic hate speech are divided into five categories: stickers with direct threats to others' souls and properties; stickers with challenges to others; stickers displaying driver's disappointment, despair, and misery; stickers displaying indifference to others' feelings, ideas, and properties; and stickers with implicit hate speech. Finally, the findings show that although the targeted stickers show hate speech, they do not carry any indication of blasphemy or disloyalty, and they do not gear addressees towards vandalism.

Index Terms—bumper stickers, hate speech, thematic hate speech, structural hate speech

I. INTRODUCTION

Bumper stickers have recently caught much attention from linguists, sociolinguists, educationalists, and behaviorists at the same time. Bumper stickers have become a new type of discourse through which drivers express their opinions, feelings, beliefs, and sums of their experiences in life. Sometimes, drivers may write mottos they take as their principle in life. By definition, bumper stickers are pithy statements written in a very large font size to be visible and readable by other drivers and pedestrians as well. Jaradat (2016) says that bumper stickers are characterized by the following features: brevity which is due to the lack of space available; the huge size of the font in order to be visible and readable, and simplicity in order to be read and understood by all readers.

Quite a large number of studies have tackled bumper stickers from various perspectives including Belk (1988), Stern and Solomon (1992), Bloch (2000), Norton-Meier (2004), Szlemko et al. (2008), Chiluwa (2008), Nordlinger (2015), Burt and Simes (2015), and Haynsworth (2008), to mention a few.

Recently, the term 'hate speech' has appeared repeatedly in public media, in social media and in academic publications. A dictionary definition for the term is hard to find for two reasons. First, the term is a noun phrase that contains two nouns; each of which can be defined separately. Second, the term is more a legal term than a linguistic one. According to *Hate Speech Explained: A Toolkit* (2015), hate speech is defined as "any expression of discriminatory hate towards people." (p. 10). No study has so far explored hate speech in pithy expressions like proverbs, conventional sayings and bumper stickers.

II. OBJECTIVES OF THE STUDY

The study is an investigation of hate speech in bumper stickers in Jordan. Specifically, it aims at arriving at the features, components, and sources of hate speech in bumpers stickers. As such, the present study attempts to answer the following research questions:

1. What are the components and sources of hate speech in bumper stickers in Jordan?

2.   What are the types of hate speech in bumper stickers in Jordan?

III. SIGNIFICANCE OF THE STUDY

Generally speaking, the study of bumper stickers is significant since it reveals very important aspects about a large group of people i.e. drivers as well as their societies and cultures. In other words, we can learn a lot about a certain group of people i.e. owners of vehicles with stickers, the society they live in, and their culture in general. Stickers should not be ignored since they reflect drivers' beliefs, needs, problems, orientations, opinions, feelings, and stories of life. Moreover, the study is significant since it is, at the level of Jordan, unprecedented; it is the first to study hate speech in bumper stickers. In addition, such a study helps us understand the views and the attitudes of a sub-group of the Jordanian community towards various personal, political, educational, and social issues. The study will supposedly help in identifying sources, features and components of hate speech in Jordan as reflected in bumper stickers.

IV. LITERATURE REVIEW

The review of literature will be divided into two sections; the first explores studies that focus on bumper stickers in general, while the second focuses on hate speech in general and hate speech in bumper stickers and similar short expressions in specific.

A. Bumper Stickers

Kenyatti (2002) studies gender differences in graffiti written on Kenyan public minibuses. The results of the study reveal that stickers depict women as weak, cheap and sexually available. Allo (2006) has studied the stickers written or attached to vehicles in 1970s in Nigeria. He says that the themes of the stickers are majorly about anti-speeding. However, later on the stickers have become markers of social stratification i.e. newer cars could carry more prestigious statements than old vehicles. Allo argues that new themes, political, social and economic are now detected.

Chiluwa (2008) studies how vehicle stickers participate in constructing individual and group religious identities. The data of his study consists of 73 stickers. Chiluwa has found out that through stickers, drivers construct and publicize their individual and group identities. Moreover, the stickers are viewed as a means of group identification through which drivers can gain social security and some privileges. The idea of using stickers to express membership to a certain cultural community is also proposed by Bloch (2000) who has studied political bumper stickers in Israel applying an ethnographic approach. Bloch (2000) states that stickers in Israel have first appeared as a 'spontaneous protest medium' to certain political events and have been repeatedly used throughout the year. Bloch presents some of the merits of stickers including: minimal cost, time and effort; however, they offer wide exposure since they keep moving.

This phenomenon has been frequently studied by Arab scholars, a fact which reflects the wide spread of bumper stickers in Arab countries. Hazaymeh (2007) has conducted a sociolinguistic study of written expressions on vehicles in Jordan in order to determine the influence of social factors, such as gender, age, level of education and place of living on the use of bumper stickers. The data of the study consists of two groups. The first is 800 phrases the researcher herself has gathered from various governorates in Jordan. The second group consists of 400 phrases the researcher has gathered through a questionnaire.

Jaradat (2016) studies the content of bumper stickers in Jordan. The data of the study consists of 218 bumper stickers the researcher himself has collected over the period of one year. Jardat reveals that "the purpose of most of stickers is fun and humor' and that 'most of them are not serious and do not carry biting messages." (p. 253). Jaradat has found that politics is a taboo in Jordan; it is not acceptable to discuss it in stickers of any kind, and that the stickers have not contained 'any criticism to the most dominant problems at level of society including racism, nepotism, anti-feminism, inflation, high-taxes and refugees"(p.253).

Barhoumah (2016) studies the phrases written on vehicle structures in Jordan. The data consists of 1000 phrases the researcher himself has collected. The researcher classifies the stickers into four macro-categories: traditional sayings which includes proverbs; religious phrases which may include verses from the Holy Quran and Hadith of Prophet Mohammad (peace be upon him); love and flirtation phrases; and phrases that are assumed to protect the vehicles from envy which, as said before, is believed to cause harm to the vehicle.

Al-Momani et al. (2017) have studied bumper stickers in Jordan from a structural perspective. The data consists of 227 stickers. Al-Momani et al. have found that 90 percent of the stickers are sentences in the present tense. They further explain that "the combination of the three elements i.e. sentence, declarative, and simple is what facilitates the job for the drivers to write their opinions" (p. 91). Al-Momani et al. further say that imperatives and interrogatives are quite common since stickers are addressed to other drivers.

Izz al-Din (2018) says that stickers in the past were mostly directive i.e. they direct drivers to avoid speeding and to drive carefully. However, nowadays, stickers have become less conservative and their topics have diversified. Moreover, the researcher observes that most stickers appear on old cars; a comment which is valid to most studies.

Darwish and Al Rousan (2019) have studied the content of car inscriptions in Jordan. They state that car inscriptions are one kind of graffiti. The data of the study consist of 322 items collected by the researchers themselves. The

researchers have found that stickers in Jordan could belong to one or another of the following categories: religion 36 %; philosophy 15%; advertisement 14 %; tagging 12%; futility and fun 6%; patriotism 5%; alliance 3%; brands 3%; romance 2%; instructions 2%; politics 1%; and greetings 1%.

B. Hate Speech

Hate Speech Explained: A toolkit (2015) says "there is no universally accepted definition of it in international human rights law" (p.9). The same idea is stated by the Council of Europe website which says 'hate speech has no particular definition in international human rights; it is a term used to describe broad discourse that is extremely negative and constitutes a threat to social peace.' The lack of definition is due to the fact that the term in new and the fact the phenomenon is so wide and includes so many factors and perspectives that are not universally agreed upon to be as sources and causers of hate speech. *Hate Speech Explained: A toolkit* (2015) explains that much of the confusion about the term rises from the fact that "international and regional human rights instruments imply varying standards for defining and limiting hate speech' and that 'these variations are reflected in differences in domestic legislations" (p. 9).

The Council of Europe's website attempts to define hate speech saying that 'According to the Committee of Ministers, hate speech covers all forms of expressions that spread, incite, promote or justify racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance.' In YouTube community guidelines, hate speech is defined as 'content that promotes violence or hatred against individuals or groups based on certain attributes, such as: race, or ethnic origin, religion, disability, gender, age, veteran status or sexual orientation/ gender identity.'

V. METHODS

One notice that should be said before going to data collection and analysis is that the researchers intentionally use the singular male pronoun 'he' to refer to the drivers who attach bumper stickers to their vehicles since drivers or owners of cars with bumpers stickers are unanimously men; the number of women owning cars with stickers is very limited, and they are hard to find. Generally speaking, women do not like to smear their cars with stickers, no matter how beautiful or expressive the stickers are; they like to keep their cars clean and beautiful. Moreover, stickers, particularly those under study, will give readers the implication that drivers are aggressive and offensive, and females do not like to give such an impression.

A. Data Collection

The data for the study have been collected by the researchers themselves over a period of a year during which they have been on the road- parking, driving, and walking- looking for vehicles with bumper stickers or any statement written on rear bumpers, trunks, or rear windshields. The researchers have been helped by friends and students. A total number of 220 stickers have been collected. The researchers and the aides have used their cell phones to take images of the stickers on the vehicles. The supporting team has used WhatsApp application to send the images to the researchers who have collected all the images in one file. Another method the researchers as well as the supporting team have followed is notetaking and memorizing. The supporting team members have been asked to write down the stickers they see if they are not able to photograph the cars. The least authentic way is memorizing the stickers since the researchers tend to forget the stickers if they have not documented them. However, the researchers have not divided the stickers into groups according to the means of collection since all the means serve the same purpose i.e. to provide a sufficient corpus for the study.

B. Data Analysis

Thematic analysis has been applied to classify stickers into two groups: stickers containing hate speech and stickers lacking hate speech. The stickers with hate speech have been further divided into smaller categories according to the sources of hate speech whether it is structural or lexical or both. The stickers with lexical hate speech are further divided into five categories according to their topics.

VI. FINDINGS AND DISCUSSION

This section presents the various sources of hate speech in bumper stickers in Jordan. It also provides the exact numbers and percentages of each group. As mentioned before, the exact number of the stickers is 220. All types of images for people or for symbols such as the crown, which indicates loyalty to the ruling regime in Jordan, the pirate flag or the scorpion have been ignored for two reasons. First: there is no room in the study to provide images; the focus of the study is verbal bumper stickers. Second: images have been ignored to protect the privacy of the drivers. Moreover, it has not occurred to the researcher that symbols could exhibit hate speech in a way that is more powerful and more visible than sentences and phrases.

Prior to talking about the micro-groups, some remarks that apply to most if not all stickers should be given. First, the stickers are voluntarily exhibited; the drivers have not been asked nor urged or forced by another party to exhibit such inscriptions. In other words, such stickers exhibit voluntary hate speech. The drivers have volunteered willingly to exhibit the negativity, the animosity, the antagonism, and the grudge they have towards others and the community through bumper stickers.

Second, the hate speech in some of the stickers is implicit. For example, when the driver writes the phrase 'the powerful/ big one has arrived', he implicitly describes the addressee, the reader or the other driver as smaller or weaker. In the same manners, when the driver writes the phrase 'the eagle has arrived', he implicitly means that the others are 'weak, helpless birds.'

Third, not a single bumper sticker contains any marker or indication of blasphemy, which is considered the extremist exemplar of hate speech. This is largely due to the fact that the Jordanian society is a conservative one which does not bear any sign of blasphemy. The driver cannot account on his rage to protect him from others' rage in case he has attached some blasphemy stickers.

Finally, hate speech witnessed in the stickers is individual i.e. the driver against the others. The stickers do not exhibit any clues of discrimination against a certain individual or a specific group of people on the basis of gender, ethnicity, religion, or color. The stickers do not target a particular addressee or subject. The stickers are simply viewed as containing hate speech since they contain aggressive language.

Hate speech in the stickers could be divided into two macro-groups: thematic and structural. Out of the 220 stickers forming the corpus of the study, 120 stickers exhibit thematic hate speech constituting 54.5 percent of the total number, whereas the number of the stickers in the second macro-group is 50 forming about 23 percent. Needless to say that the two groups may overlap. In other words, some structural stickers may also have a hate speech content. The two macro-functions will be explained in the following two sections. Table 1 below presents the types, the frequencies, and the percentages of hate speech in bumper stickers in Jordan

TABLE 1
TYPES, FREQUENCY AND PERCENTAGES OF HATE SPEECH IN BUMPER STICKERS IN JORDAN

	Types of Thematic Hate Speech	Frequency	% out of stickers with hate speech (120)	% out of total Num. (220)
Thematic Hate Speech	Stickers with threats to others	21	17.5	9.5
	Stickers with challenges to others	7	6	3
	Stickers exhibiting disappointment	47	39	21
	Stickers exhibiting indifference	20	16.5	9
	Implicit hate speech	21	17.5	9.5
Structural Hate Speech		50		22.5

A. Thematic Hate Speech

As mentioned before, this group of stickers involves stickers that have a hate speech content. The number of the stickers in this group is 120 forming 54.5 % of the total number. However, these stickers can be divided into five micro-groups according to their themes. These micro-groups are listed below.
1. Stickers containing direct threats to others' souls or properties
2. Stickers containing challenges to others
3. Stickers containing the driver's disappointment, despair and misery
4. Stickers containing the driver's indifference towards others' feelings, beliefs, and properties
5. Stickers containing implicit or indirect hate speech.

(a.) Type1: Stickers Containing Direct Threats to Others' Souls and Properties

These stickers contain direct threats to others; hence the existence of expressions such as kill, death, scorpion, and hit. The number of the stickers in this group is 21 constituting 9.5 % of total number of stickers and 17.5 % of the number of stickers with thematic hate speech. Consider the following examples:
1. By Allah, I'll make him a lesson (for others)
2. I can hit everybody, but mom told me not to do so.
3. (written on a small car) When I grow up, I'll show you.
4. The driver is inflammable
5. If your father taught you how to raise your nose high, I was taught how to break it.

In (1), the driver is swearing by Allah that he would teach the targeted anonymous addressee a lesson. The driver is threatening the anonymous targeted person to do him bad deeds that nobody would forget. In (2), the driver is bragging that he has the ability to hit anybody, but he declines to do so because of his mother who has told him not to do so. Although the sticker is perceived by some as humorous, it shows negative language due to the existence of word hit. The sticker in (3) is a personification since the car itself is threatening other cars as well as the drivers that it will teach them a lesson when it grows up or when it becomes bigger. The sticker has a humorous aspect; however, it is viewed by the researchers as expressing hate speech since it contains a threat.

The driver in (4) is warning other drivers that he is inflammable i.e. can lose his temper easily and that his anger is devastating. The driver is warning other drivers to be cautious when dealing with him. In (5), the driver is threatening other drivers that he is reared on breaking noses so other drivers should not think of raising their noses i.e. do not be proud of yourself and family even if you are accustomed to do so. Other stickers in this group are:
6. A tank project
7. The scorpion

(b). Type 2: Stickers Containing Challenges to Other Drivers

This group of stickers includes seven stickers only. They make up 3 percent of the total number of stickers and almost 6 percent of the number of stickers with hate speech. In these stickers, the driver presents challenges to other drivers since he is uncomfortable with their presence on the road. The driver is challenging other drivers to outspeed or overtake his car. Some stickers ask other drivers to come in front of or behind the vehicle that exhibits the sticker. Consider the following examples

8. Outspeed it and take it!
9. Do not overtake my car; you're not equal to me!
10. When driving slowly, do not think I'm not skillful; challenge me and you'll see!
11. If you're clever, come from behind (on a sewage tank)!
12. If you're clever, come from the front (on a road roller!

In (8), the driver challenges other drivers to outspeed his car, and he offers them his car if they can outspeed it. In other words, the driver is sure that they cannot outspeed his car; a fact that explains why he has offered his as a reward. In (9), the driver warns other drivers not to try to overtake his car since they are not equal to him, or they do not have the skills he has. The sticker in (10) warns other drivers not to assume that he lacks the skill to drive fast, and he urges them to race him to see how skillful he is.

The driver attaching the sticker in (11) is challenging other drivers to come from behind or to keep driving from behind since he is driving a sewage tank. Nobody likes to drive behind a sewage tank; it smells bad, and it looks bad. Of course, this sticker is humorous; however, it contains a negative attitude towards others. In the last sticker, the driver is challenging other drivers to drive in front of his vehicle since he is driving a road roller.

(c). Type 3: Sticker Exhibiting Driver's Disappointment, Despair and Misery

This group of stickers is the largest group; it includes 47 stickers forming more than 21 percent of the total number of stickers and more than 39 percent of number of stickers with hate speech. Some may ask why this type of stickers has been considered as examples of hate speech. A reasonable explanation is that stickers are voluntarily exhibited by the drivers without being asked or requested to do so. By doing so, drivers transmit deliberately or undeliberately their negative ideas and attitudes to others. Moreover, by doing so they intrude or transgress on others' privacy. In addition, by writing negative statements that show disappointment, despair, and misery, drivers help spreading negative ideas and values which could be infectious thus enhancing readers' depression, disappointment, misery and despair and may encourage others to commit misdemeanors, such as crimes and committing suicide in the extreme form.

Following are some examples of the stickers in this type.
13. The sea is salty and people run after benefits.
14. I loved travelling because of people's treachery.
15. There's no hope.
16. Forget about such life.
17. When I finished building the ship, the sea has become dry.
18. The sea has never been worried about the ship.
19. Mother taught me love and kindness; life taught me not to trust anybody.

As evident in all the stickers above, the writer/driver is disappointed, miserable, and hopeless because the majority of people's deeds and views are characterized with treachery, dishonesty, exploitation, nepotism, and materialism.

The sticker in (13) has two parts joined to each other with the conjunction 'and' which is usually used to join two equal elements. The first part expresses a universal fact that the sea is salty. The second part is joined to first part to indicate that it is also a fact: that people are exploiters i.e. they are geared by their benefits. In (14), the driver- mostly of a lorry- expresses his mistrust of people. He states that he has loved travelling because of people's treachery and nepotism. Stickers (15) and (16), show clearly the driver's mistrust of people that he has got fed up with such a life and that he has lost all hope in achieving peace of mind.

Obviously, some of these stickers are not realistic as in (17) above; the driver has never been involved in building a ship, but this common saying is also widespread among people to indicate one's utmost misery and hopelessness. In (18), the sea has been personified and represented as a stone-hearted person who has never been worried about ships. Besides disappointment, misery, and hopelessness, the sticker indicates pessimism as well. The sticker may also be interpreted as a metaphor. In the same manner as the sea which is not worried about ships so is the driver who is not worried about other drivers. The driver's mistrust or lack of trust in anybody is obvious in sticker (19), in which the driver expresses his gratitude and appreciation for his mother who has taught him love and kindness and disparagement of life which has taught him to mistrust any person.

(d). Type 4: The Driver's Indifference Towards Others' Feelings, Privacy, and Freedom

This group includes those stickers that exhibit the driver's indifference towards others' feelings, privacy, freedom and properties, their vehicles to be specific. Moving with the belief that he is free to behave in the way he likes, and that the road is his own property, the driver attaches stickers to express these ideas. The total number of these stickers is 20 which makes up to 9 percent of the total number of stickers and 16.6 of the number of stickers with hate speech. Following are some of the stickers attached.

20. The Mercedes talks while the others are in pain.
21. You can drive either faster or slower; I drive the way I like.
22. By Allah, we'll start our honks.
23. If you're not happy, pluck your eyebrows.
24. Oh mountain, the wind will not affect you.

In (20), the driver is proud that he has a Mercedes car which is not only respected and powerful, but also expensive. The driver assumes that the others are in pain since they do not have a Mercedes car. Clearly, the driver does not care for others whether they have a Mercedes car or not. The driver in (21) is unashamedly telling the other drivers that he drives his car the way he likes; they can drive their cars faster or slower; he simply does not care. Driving a car faster than is required by traffic regulations may cause harm to other drivers, while driving slower may hinder others from reaching their destinations on time and in good mood. Speaking blatantly of his intentions of driving the way he likes is one manifestation of hate speech since he is not following regulations or respecting others' privacy.

In (22), the driver does not care for others' feelings; he insists that he will honk his horn regardless whether other people like it or not. Moreover, his insistence is strengthened by swearing by Allah; a swear that is considered the most sacred among Muslims. In (23), the driver is telling others whether they are drivers or pedestrians that if they do not like what is he doing, they can pluck their eyebrows. This statement is very common in daily life and is used by speakers who do not care for others' opinions of what they are doing. Of course there is not logical connection between liking what the driver is doing and plucking one's eyebrows. Eyebrows is simply used since it rhymes with 'you like' in Jordanian Arabic. Finally, in (23), the driver considers himself a mountain which is not affected by the strongest wind at all. In the same manner, the driver says that he will not be affected by others' opinions, attitudes, or deeds.

(e). Type 5: Stickers not Addressed to Others; They Have Negative Themes

The stickers in this group are less offensive, less negative and less hateful than the stickers in the previous groups. Some of them cannot be interpreted as negative at all at the explicit level; however, they are negative at the implicit level. The number of the stickers in this group is 21 which makes up 9.5% of total number of stickers and 17.5% of the number of stickers with hate speech. Consider the following examples

25. Oh Allah, give me twice what they wish for me.
26. Blood bank (gasoline tank)
27. A family without a bad guy will lose its rights.
28. The fire of separation is killing.

In (25), the driver is praying to Allah to give the others whether they are friends or foes twice what they wish for him. The driver through this sticker warns others to wish him good things in order to receive twice the good things they have wished him. No need to say that bad wishers will receive twice what they have wished him. The driver in (26) refers to the gasoline tank as the blood bank since it consumes much of his money to keep the car running properly on the road. The driver is simply saying that when he fills the car with gas; he feels as if he is putting his blood in the tank, and when the car consumes the gas, he feels he is losing his blood. The sticker is negative since it contains the word blood.

In (27), the driver expresses his personal belief that a family which does not contain a malefactor will lose its rights completely. This belief is against the community's values that malefactors are unfavorable in society. The sticker in (28) is full of negative expressions like fire, separation and killing. Although the sticker describes the state of a loving man towards his beloved, it is, however, loaded with negative expressions with negative meanings.

B. Structural Hate Speech

This group includes 50 stickers that are imperative in structure. This number makes up 22.7 % of the total number of stickers. It is well-known that imperatives are very common between friends and between superiors and inferiors. However, drivers on the road are neither of these; they are not friends nor superiors. Drivers on the road are equal; they are users of the same road and have the same rights. Moreover, drivers on the road are strangers, and it is unacceptable and even offensive to use imperatives with strangers, be they drivers or pedestrians. Stickers with imperatives are considered examples of hate speech since they are patriarchal; they show drivers with stickers are higher in status and more powerful.

Following are examples of stickers with imperatives followed with some comments.
29. Make room for the big
30. Avoid me, (it is) better for you
31. Be watchful, the driver is an inflammable Jordanian.
32. Don't argue with the falcon, oh pigeon.
33. Keep mentioning Allah

In (29), the driver is commanding others drivers to make room for him and his car since the car is one of the biggest; it is either a truck or an SUV. The sticker contains an implicit message that the others are small in comparison to him. In (30), the driver is warning other drivers that it is better for them to avoid talking, arguing, challenging or dealing with him in general. The sticker contains an unsaid message that other drivers will receive fatal consequences if they have not avoided him. The sticker in (31) also contains a warning that drivers and pedestrians as well should avoid dealing with the driver since he is inflammable like other Jordanians.

In (32), the driver is again warning other drivers whom he describes as pigeons to avoid dealing with him with intransigence or stubbornness since he is a falcon, and pigeons can only hide when falcons hover around.

Unlike all the other examples of imperative stickers, sticker (33) is inoffensive at all; the driver is requesting other drivers to keep mentioning Allah all the time. However, the sticker has a hidden message which says 'when you see my car, mention Allah;' all this in order to avoid envy which according to religious and social beliefs may cause harm to the car. Whether the driver's intent is the first meaning or the second meaning, the sticker remains an imperative that is uncommon among strangers. Nevertheless, the sticker is more acceptable among people since it religious.

One cannot conclude this section without providing general account for this widespread phenomenon. The abundance of the stickers that express the drivers' misery, disappointment, and despair is due to the miserable social, economic, and political conditions people live in and going through nowadays. The owners of the cars with stickers, generally speaking, receive low incomes which do not enable them to live humbly and honorably. They barely manage- and some of them suffer- to provide their families with basic needs. Most of their cars are bought via loans taken from the banks. The difficult economic conditions make it difficult for them to live humbly and respectfully at the social level. The difficult economic situations enhance the feeling of animosity towards others, not to mention the corruption that penetrates every aspect of their lives pushing them to believe that they suffer from injustice and nepotism. Furthermore, at the political level, Jordanians live in a region full of political crises. It is full of conflicts: Palestine to the west; Syria to the north; and Iraq to the east. Let alone, the individual problems the drivers have in their families, neighborhoods, and occupations. All these conditions make people's lives more complex, more tense, and less smooth.

VII. CONCLUSIONS

The primary objective of this study is to explore hate speech in bumper stickers in Jordan. The analysis of 220 bumper stickers collected reveals that 54 % of total number of stickers exhibit hate speech at the thematic level and 22% of the total number exhibit hate speech at the structural level since they include imperatives targeting strangers. Stickers with thematic hate speech can be divided into five micro-categories: stickers with direct threats to others' souls and properties; stickers with challenges to others; stickers expressing the driver's disappointment and despair; stickers expressing the driver's indifference towards others' feelings; and stickers with implicit hate speech.

One cannot exit the study without saying that most of the stickers cannot be interpreted literally; most of them have an affective function rather than a referential one. The supreme purpose of the stickers is fun and humor although they may look as having a serious content. The researchers assume that most of the drivers have attached these stickers because they like them either because they are funny or because they are poetic or because they rhyme. The purpose of attaching a sticker can only be investigated through a sociolinguistic study through which the drivers may be interviewed in order to arrive at the real purpose or motive for attaching such stickers.

A similar study may be conducted by other researchers to investigate symbols attached to rear windshields and bumpers. Furthermore, a study of gender variation in the use of car stickers might reveal more insights about concerns, interests, attitudes and ways of thinking of both men and women in Jordan. A Sociolinguistic study can be conducted to investigate the influence of a variety of social factors such as gender, age, level of education, place of accommodation, and job on the distribution and the kinds of bumper stickers attached.

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L1 Transfer in Chinese EFL Learners' Use of Thematic Progression in English Argumentative Writing

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Abstract—**This study addresses L1 transfer in Chinese EFL learners' use of thematic progression in English argumentative writing. Through a series of statistical analyses of the data collected from argumentative essays written by Chinese and American university students, the study finds that the overuse of thematic progression patterns in English writing is under the influence of Chinese EFL learners' native language both linguistically and conceptually. Tests of potential effects of intra-group homogeneity and intra-L1-group congruity provide convincing evidence for the identification of L1 transfer. In addition, the study further explores the underlying causes of L1 transfer both at linguistic and conceptual levels.**

Index Terms—**L1 transfer, thematic progression, Chinese EFL learners, argumentative writing**

I. INTRODUCTION

First language (L1) transfer plays an inevitable and crucial part in the process of second language (L2) learning, especially in writing. Many scholars, including Lado (1957), consider L1 transfer to be a major cause of lack of success in second language learning. Thus, studies on L1 transfer are essential for both second language theory and pedagogy. L1 transfer has been mainly studied from the approaches of contrastive analysis, error analysis, interlanguage analysis, and contrastive rhetoric. Though L1 transfer has been extensively studied, there are still some limitations among previous studies, such as more focus on deviation between a learner's native language and target language than the influence of L1 transfer, the lack of a methodological basis to identify L1 transfer, or more general explanations for the causes of L1 transfer. In light of this, the present study has conducted an empirical study on L1 transfer in Chinese EFL students' use of thematic progression in English argumentative writing, aiming to provide statistical evidence for L1 transfer and present an in-depth explanation for the underlying causes of L1 transfer.

II. LITERATURE REVIEW

A. Theme and Thematic Progression

The "Theme" is the starting point of a message "which the clause is about" (Halliday, 2000, p. 37). The Theme is followed by the "Rheme," which is "part of the assembly of the new information that the text offers" (Cummings, 2003, p. 133). As the text unfolds, each new Theme connects to the Themes and Rhemes of preceding clauses in various ways, gathering or repeating the important concepts and developing them further. These connections form patterns of thematic progression (TP) which make a significant contribution to the cohesion and coherence of a text. TP is viewed by Danes (1974) as "the skeleton of the plot" (p. 114).

Scholars have postulated different patterns of TP (Danes, 1974; Huang, 1985; McCabe, 1999; Zhu, 1995); a number of these patterns refer to the same types of Theme-Rheme connection but use different terms. Based on previous studies, and for the purposes of the current research, five TP patterns which have, so far, been recognized by most scholars are summarized and presented in Table 1 below. These five TP patterns include linear progression, constant progression, summative progression, split progression, and sprung progression.

TABLE 1
FIVE THEMATIC PROGRESSION PATTERNS

TP type	Description	Diagram
Linear progression	The Rheme of each clause becomes the Theme of the subsequent clause.	$T1 - R1$ $\downarrow$ $T2(=R1) - R2$ $\downarrow$ $T3(=R2) - R3$
Constant progression	Successive clauses share the same Theme.	$T1 - R1$ $\downarrow$ $T2(=T1) - R2$ $\downarrow$ $T3(=T1) - R3$
Summative progression	The Theme of the subsequent clause is a summary of the preceding content.	$T1 - R1$ $\downarrow$ $T2(=T1+R1) - R2$
Split progression	A Theme/Rheme contains more than one idea, and these ideas are developed in different subsequent clauses.	$T1 \ (=T2 + T3) - R1$ $\downarrow \quad \downarrow$ $T2 - R2 \ T3 - R3$ $T1 - R1(=R2 + R3)$ $\downarrow \quad \downarrow$ $T2 - R2 \ T3 - R3$
Sprung progression	The connection between Themes or Rhemes is interrupted. One or more main links are omitted in the progression process, which need to be supplemented in context or situation.	$T1 - R1$ $\vdots \qquad \downarrow$ $T2 - R2$

B. TP in EFL Learners' Writing

According to Hyland (2004), learners of English as a foreign language are yet to learn what kind of information to place in the Theme position. These learners are unaware of how to continually grasp the information which is already in the text and repeat it in a way to ensure that the reader is consistently aware of the key concepts and how these concepts are being developed. Studies have shown that appropriate use of Theme and TP contributes to coherence in learners' English writing. Ma (2001) found that coherent English writing which used different types of thematic progression tended to provide learners with higher scores. Wang (2010) also pointed out that the use of effective thematic progression patterns could make English writing more coherent. According to Cheng (2002), the major reasons for the lack of coherence in Chinese students' English writing involve inappropriate thematic choices, Themes that were not connected either to preceding Themes or succeeding Themes, and unidentified thematic progression.

One important research line of studies on TP focuses on the investigation of TP deviation between EFL learners and English native speakers in writing. EFL learners that were investigated came from a number of different native language backgrounds, such as Chinese, Dutch, Finnish, German, Iranian, Norwegian, Polish, and Swedish (Jing, 2014). Research findings showed that the thematic patterns adopted by EFL learners in their writing were not typical of English texts (Ventola, 1994). Statistically significant differences were found in the use of thematic progression patterns between English learners and native-speakers (Ebrahimi & Ebrahimi, 2012; Medve & Takac, 2013; Rørvik, 2012). Yang and Wang (2017) noted that the sprung type and the constant type prevailed in Chinese learners' writing, while the linear type was dominant in British native speakers' writing.

C. L1 Transfer in Chinese EFL Learners' Writing

Selinker (1983) proposed two major types of language transfer: positive and negative transfer. Positive transfer refers to the processes whereby L1 knowledge facilitates the acquisition of a L2. Negative transfer is the processes through which L1 knowledge interferes with and, thus, negatively impacts L2 acquisition. According to Odlin (1989), negative transfer may occur when the L1 language forms used in L2 production is not a part of the L2 norm.

Language transfer is also categorized into linguistic transfer and conceptual transfer. Linguistic transfer refers to the transfer influence at the level of language, such as pronunciation, lexis, grammar, and discourse etc. Conceptual transfer is "characterized as the hypothesis that certain instances of crosslinguistic influence in a person's use of one language originate from the conceptual knowledge and patterns of thought that the person has acquired as a speaker of another language" (Jarvis, 2007, p. 44).

Previous studies have explored the influence of L1 transfer in Chinese EFL learners' writing. Cai (1998) investigated the language errors in English essays written by Chinese college students in a quantitative approach and found that more than 20% of the errors resulted from L1 transfer. Scholars also attempted to further reveal the underlying causes of L1 transfer. Wang and Wen (2004) focused on the effects of L1 literacy levels on the L2 writing ability of Chinese EFL learners and found that the three L1 literacy variables of Chinese vocabulary, Chinese writing, and Chinese discourse could account for about 71.8% of the variance of L2 writing. Yang and Wang (2017) attributed the deviation of TP patterns to conceptual transfer and attempted to account for the deviation from the different ways of thinking and dissecting the world between the Chinese and English languages. They proposed that such deviation as the transfer of spatiality of the Chinese language onto the temporality in the English language. However, their study includes no statistical analysis or empirical data to support their claims.

III. RESEARCH QUESTIONS

To conduct a transfer study of TP patterns in EFL learners' writing, the present research aims to (i) identify and test

L1 transfer of TP on a methodological basis; (ii) describe and explain the process of L1 transfer of TP; and (iii) explore the underlying causes of L1 transfer of TP.

To achieve the three research objectives above, the study is concerned with the following three research questions:

1. How much of Chinese EFL learners' use of TP patterns can be attributed to L1 influence?
2. What type of L1 transfer can be discerned?
3. What are the underlying causes of the L1 transfer?

IV. RESEARCH METHOD

A. Methodological Basis

Jarvis (2000) proposed a unified framework for L1 transfer studies: "L1 influence refers to any instance of learner data where a statistically significant correlation (or probability-based relation) is shown to exist between some features of learners' interlanguage (IL) performance and their L1 background" (p. 252). As for necessary and sufficient evidence for L1 influence, Jarvis (2000) held that the presence of two effects of L1 influence was convincing and the presence of three effects was more convincing.

Three potential effects of L1 influence put forward by Jarvis include the following: intra-L1-group homogeneity in learners' IL performance, inter-L1-group heterogeneity in learners' IL performance, and intra-L1-group congruity between learner's L1 and IL performance. The first effect shows that learners who speak the same L1 behave as a group with respect to a specific L2 feature. The second effect shows comparable learners of a common L2 who speak different L1s diverge in their IL performance. The third effect demonstrates that learners' use of some L2 features can be shown to parallel their use of corresponding L1 features.

Jarvis (2000) also listed nine outside variables to control, including age; personality, motivation, and language aptitude; social, educational, and cultural background; language background (all previous L1s and L2s); type and amount of target language exposure; target language proficiency; language distance between the L1 and target language; task type and area of language use; prototypicality and markedness of the linguistic feature.

B. Participants

The study involves 28 Chinese second-year non-English-major students from a Chinese university located in South China. These student participants have an intermediate level of English proficiency. Variables such as age and background are controlled. The participants are of similar ages, ranging from 17 years old to 18 years old. They are from the same social, educational, cultural, and linguistic backgrounds. They have received the same type and amount of English language exposure, which is about ten years' English learning experience at school.

C. Data Collection

The research consists of two sets of data, which include the argumentative essays of Chinese EFL learners and English native speakers. The first set of data contains 28 English argumentative essays and 28 Chinese argumentative essays, which were both written by the Chinese participants. The second set of data includes 28 English argumentative essays written by American university students within the age range from 18 to 21. These writings were collected from the LOCNESS corpus.

To collect the first set of writing data, the 28 participants were asked to write an English argumentative essay of at least 250 words within 40 minutes on the following topic: "Some people believe the aim of university education is to help graduates get better jobs, while others believe there are much wider benefits of university education for both individuals and society." One month later, the participants were required to write a Chinese argumentative essay of at least 250 characters within 40 minutes on the same topic.

D. Data Coding and Analysis Procedures

The data coding and analysis procedures involved three steps. Step one was to identify TP patterns and L1 transfer influence. The analysis of TP patterns was based on T-units (Wang & Feng, 2017). Relative frequencies of TP patterns were calculated. Native speakers' writing was used as the research baseline. Step two was to test transfer effects on Chinese EFL learners' use of TP. An independent samples T-test was adopted to test the effect of intra-L1-group similarities, and a paired-samples T-test was used to test the effect of L1-IL performance similarities. Step three was to discern the L1 linguistic transfer and conceptual transfer in Chinese EFL learners' use of TP.

V. RESEARCH RESULTS AND ANALYSIS

A. TP in Chinese EFL Learners' English and Chinese Writing

The distribution of TP patterns in Chinese EFL learners' English and Chinese writing is presented in Figure 1. Figure 1 reveals that the five TP patterns, namely linear progression, constant progression, summative progression, split progression, and sprung progression, were all used in both the learners' English and Chinese writing with different relative frequencies for each TP pattern. A one-way ANOVA was applied to further test whether these differences were statistically significant.
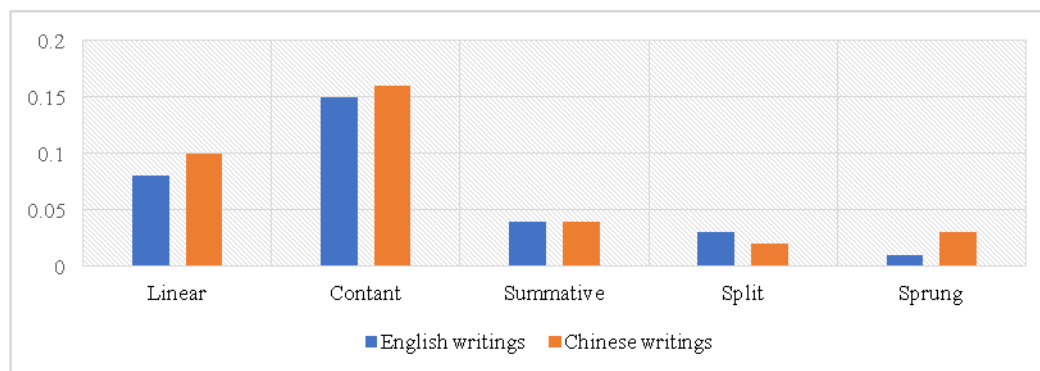
Figure 1. TP Patterns in EFL learners' English and Chinese Argumentative Writing

The one-way ANOVA test and Post Hoc test results among TP patterns in Chinese EFL learners' English and Chinese writing are shown in Table 2 and Table 3. Statistical analysis results show that there were substantial differences among the uses of the five TP patterns in EFL learners' English and Chinese writing. Linear progression and constant progression patterns were dominant patterns adopted by Chinese EFL learners in both their Chinese and English argumentative writing. The constant progression pattern was used substantially more frequently than the linear progression pattern by Chinese EFL learners in their Chinese and English argumentative writing. Since linear progression and constant progression patterns account for the majority of TP patterns used by EFL learners, we compared the differences of TP in writing between EFL learners and American native speakers in terms of these two progression patterns.

TABLE 2
ONE-WAY ANAOVA TEST AND POST HOC TESTS OF TP PATTERNS IN CHINESE EFL LEARNERS' ENGLISH WRITING

ANOVA		Post Hoc Tests (Dunnett T3)			
F	Sig.	(I) TP types	(J) TP types	Mean Difference (I-J)	Sig.
32.782	.000	Linear	Constant	-.05929*	.040
			Summative	.04723*	.041
			Split	.05893*	.004
			Sprung	.07893*	.000
		Constant	Linear	.05929*	.040
			Summative	.10651*	.000
			Split	.11821*	.000
			Sprung	.13821*	.000

Notes: N = 28   * The mean difference is significant at the 0.05 level.

TABLE 3
ONE-WAY ANAOVA TEST AND POST HOC TESTS OF TP PATTERNS IN CHINESE EFL LEARNERS' CHINESE WRITING

ANOVA		Post Hoc Tests (Dunnett T3)			
F	Sig.	(I) TP types	(J) TP types	Mean Difference (I-J)	Sig.
32.782	.000	Linear	Constant	-.06750*	.036
			Summative	.05929*	.003
			Split	.08607*	.000
			Sprung	.07893*	.000
		Constant	Linear	.06750*	.036
			Summative	.12679*	.000
			Split	.15357*	.000
			Sprung	.14643*	.000

Notes: N = 28   * The mean difference is significant at the 0.05 level.

B. Contrast of TP Between Chinese EFL Learners' and American Native Speakers' Writing

Figure 2 shows the descriptive data analysis results of linear progression and constant progression patterns in the English writing of Chinese EFL learners and American native speakers. Figure 2 reveals that Chinese EFL learners demonstrated different preferences than native English speakers for the use of linear progression and constant progression patterns.

A closer look at the ratios of linear progression to constant progression patterns reveals that the ratio in Chinese EFL learner's writing (53.33%) was far less than that in the American native speakers' writing (200%). According to argumentative essay writing norms, the bigger the ratio of linear progression to constant progression, the better the essay (Danes, 1974; McCabe, 1999; North, 2005). Therefore, the comparison of the ratios of linear progression to constant progression patterns reveals the discrepancy in quality of writing between Chinese EFL learners and American native speakers.
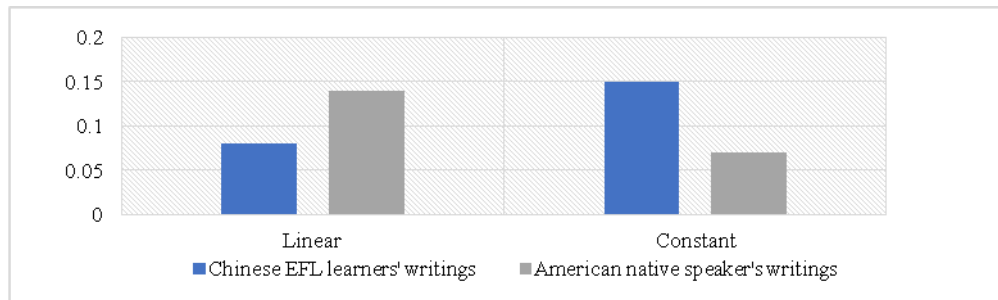
Figure 2. Linear Progression and Constant Progression Patterns in EFL learners' and American Native Speakers' Writing

The independent samples T-test results in Table 4 show that no significant difference was found in terms of linear progression patterns between the Chinese EFL learners and American native speakers, whereas the constant progression pattern was used more frequently by the Chinese EFL learners than their American native speaker counterparts. The paired samples T-test results in Table 5 show that American native speakers used the linear progression pattern more frequently than the constant progression pattern, while Chinese EFL learners used the constant progression pattern more frequently than the linear progression pattern. Furthermore, the results show that constant progression was overused by Chinese EFL learners.

TABLE 4
INDEPENDENT SAMPLES T-TEST RESULTS

		Levene's Test for Equality of Variances		t-test for Equality of Means		
		F	Sig.	t	df	sig.(2-tailed)
Linear	Equal variances assumed	.001	.973	-3.541	54	.001
	Equal variances not assumed			-3.541	53.687	.001
Constant	Equal variances assumed	5.311*	.025	4.244	54	.000
	Equal variances not assumed			4.244	45.056	.000

Notes: N = 28   Group 1: EFL learners, Group 2: Native speakers * The mean difference is significant at the 0.05 level.

TABLE 5
PAIRED SAMPLES T-TEST RESULTS

		Mean	Std. Deviation	t	df	sig.(2-tailed)
Pair 1	EFL_Linear - EFL_Constant	-.06071	.11972	-2.684	27	.012
Pair 2	NS_Linear - NS_Constant	.06786*	.07052	45.092	27	.000

Notes: N = 28 * The mean difference is significant at the 0.05 level.

C. Evidence for L1 Transfer in Chinese EFL Learners' Use of TP

In order to identify the L1 transfer, we tested the effects of intra-L1-group homogeneity in Chinese EFL learners' IL performance and intra-L1-group congruity between Chinese EFL learner's L1 and IL performance. Table 6 lists the results of the independent samples T-test between the linear progression pattern and the constant progression pattern in EFL learners' English writing. No significant difference in linear progression and constant progression between EFL learners' English writing was shown. Thus, intra-group homogeneity in learners' interlanguage performance has been tested. Paired samples T-tests between EFL learners' English and Chinese writing on the use of linear progression and constant progression were conducted. Results listed in Table 7 show that there was no significant difference in linear progression and constant progression between L1 and IL. Therefore, intra-L1-group congruity has also been tested. Both test results provide sufficient evidence on the L1 transfer in Chinese EFL learners' use of TP in their English writing.

TABLE 6
TEST RESULTS OF INTRA-L1-GROUP HOMOGENEITY IN LEARNERS' IL PERFORMANCE

		Levene's Test for Equality of Variances		t-test for Equality of Means		
		F	Sig.	t	df	sig.(2-tailed)
EFL_Linear	Equal variances assumed	.141	.710	-.373	26	.712
	Equal variances not assumed			-.375	24.108	.711
EFL_Constant	Equal variances assumed	1.706	.203	-.539	26	.594
	Equal variances not assumed			-.529	21.964	.602

Notes: N1 = 16, N2 = 12

TABLE 7
TEST RESULTS OF INTRA-L1-GROUP CONGRUITY BETWEEN LEARNER'S L1 AND IL PERFORMANCE

		Mean	Std. Deviation	t	df	sig.(2-tailed)
Pair 1	EFL_Linear_C – EFL_Linear_E	.01929	.09080	-2.684	27	.271
Pair 2	EFL_Consant_C - EFL_Consant_E	.02179	.11649	45.092	27	.331

Notes: N = 28

D. Underlying Reasons of L1 Transfer in Chinese EFL Learners' Use of TP

It has been identified that the L1 influence on Chinese EFL learners' writing is the overuse of the constant progression pattern, which can be regarded as a negative transfer, since the ratio of linear progression to constant progression affects the quality of their English writing. Subsequently, the influence of linguistic transfer and conceptual transfer will be explored.

With respect to linguistic transfer, this study has found that constant progression patterns in Chinese EFL learners' English writing corresponded to constant progression patterns in their Chinese writing. As shown in the following three examples of their Chinese and English writing, Chinese EFL learners resorted particularly to the rhetorical device of parallel construction in their native language and expressed similar constructions in English. In this sense, transfer was considered by the EFL learners as a strategy or as a means to convey their meaning in the target language.

Example 1

你会发现，这个世界竟是如此。/ 你的视野扩宽了，/ 你的见识多了，/ 你对世界的认知也加深了。(*Ni hui fa xian, zhe ge shi jie jing shi ru ci. / Ni de shi ye kuo kuan le, /ni de jian shi duo le, /ni dui shi jie de ren zhi ye jia shen le*.)

In university, **you** have more opportunities to perceive the world. / **You** can know what happened, what is happening and what will happen. / So **university** can broaden our horizon, / and thus **it** can deepen our understanding of the world. /

Example 2

大学后，**你**会遇到来自五湖四海、天南地北的人。/ **你**会发现，你们的想法、价值观也许截然不同。/ 你们来自不同的家庭，成长于不同地区，接受不同的教育。/ **有些人**的家族地位显赫，/ **有些人**来自边远闭塞贫困地区。
(*Da xue hou, ni hui yu dao lai zi wu hu si hai, tian nan di bei de ren. /Ni hui fa xian, ni men de xiang fa, jia zhi guan ye xu jie ran bu tong. / Ni men lai zi bu tong de jia ting, cheng zhang yu bu tong di qu, jie shou bu tong de jiao yu. / You xie ren de jia zu di wei xian he, / you xie ren lai zi pian yuan bi se pin kun di qu.*)

After **you** enter into university, you will meet many people from different places. /**You** will have totally different values and beliefs, because you were born in different families, you grow up in different places, and you received education in different schools. / Maybe **someone** is from a rich family, / but **someone** is from a remote village. / Maybe **someone** studies hard /but **someone** skips classes.

Example 3

大学提供了我们锻炼自我能力的好机会，/ **大学**也培养和确立了我们的人生三观。/ (*Da xue ti gong le wo men duan lian zi wo neng li de hao ji hui, / da xue pei yang he que li le wo men de ren sheng san guan.*)

University education benefits us a lot. / **It** not only gives us the chance to find a better job, but makes us more cultivated and competitive as well. /

Interviews with the participants found that when they wrote in English or Chinese, they paid high attention to cohesive devices by using signal words such as "first," "second," "however," and "moreover," but they had no awareness of thematic progression in texts. They regarded parallel construction as more expressive and more forceful and thought parallel construction would contribute to the coherence of discourse both in the Chinese and English languages.

As for conceptual transfer, the overuse of constant progression in Chinese EFL learners' argumentative writing can be attributed to different thinking modes between Chinese and English cultures, which are reflected in the two different languages. According to Wang (2013, 2016, 2017), the English language is temporality-prominent, whereas the Chinese language is spatiality-prominent. As the English language focuses on temporality, it encodes elements from a temporal perspective when organizing language structure, and it focuses on observing temporal characteristics from the movement and change of elements. Continuity, connectedness and irreversibility are featured in the English language. In contrast, the Chinese language focuses on spatiality; therefore, it prioritizes images. It expresses and describes spatial entities with chunky and discrete language units. On this basis, the Chinese language is characterized by discreteness, chunkiness and reversibility. As shown in Table 1, the diagram of linear progression demonstrates the characteristics of temporality, continuity, connectedness, and irreversibility, whereas the diagram of constant progression shows the features of spatiality, discreteness, chunkiness, and reversibility. This can explain why constant progression is preferred by the Chinese EFL learners in both their English and Chinese writing.

VI. CONCLUSION

The present study has explored the L1 transfer of TP patterns in Chinese EFL learners' argumentative writing. After a series of statistical analyses and discussions, the three research questions have been answered to achieve the three research objectives. First, the tests of two potential effects of L1 transfer have provided convincing evidence to identify the L1 transfer in Chinese EFL learners' use of TP patterns in their English writing. Second, comparative statistical analysis results have revealed that the overuse of constant progression patterns is an influence of L1 transfer on Chinese EFL learner's English writing, which can be considered as a negative transfer as the high ratio of linear progression to constant progression makes their writing inferior in quality to those of American native speakers. At a linguistic level, L1 transfer is regarded by the EFL learners as a strategy or as a means to convey their meaning in the target language. At a conceptual level, the overuse of constant progression patterns demonstrates the transfer of discrete and chunky characteristics from the Chinese language onto the English language due to the different preferences for spatiality and temporality held by Chinese and English people in their ways of thinking.

Research results of the present study may provide some implications for EFL writing instruction. Chinese EFL teachers should note that L1 transfer caused by different ways of thinking between English and Chinese cultures, besides lexis choices, syntactic patterns, and generic structures, is an important factor to be considered when facilitating learners to produce effective writing.

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Readiness for Computer-Based English Tests Among College Students in Regional Thailand

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Abstract—This survey research was conducted to assess Thai regional college students' readiness for taking high-stakes computer-based English tests, which are offered more widely and regularly in the country. The data were collected from 572 university students in five regions. The questionnaire solicited their opinion regarding readiness in terms of computer skills and English language skills. The computer skills included online registration, using a mouse, typing in English, and operating audio equipment. The English skills consisted of reading, writing, listening, and speaking. It was found that although students were less confident in typing, they possessed high computer skills and could operate the testing equipment with ease. However, their readiness in English language skills was only moderate. Consequently, more intensive English language teaching must be organized for students in regional colleges and universities so that they are ready for computer-based English tests.

Index Terms—computer-based test, English language assessment, Thai students, regional areas

I. INTRODUCTION

In the last decade, computer technology has been seen as playing a significant role in administering and delivering high-stakes English tests in Thailand. Many universities have created the electronic versions of their in-house English tests. For example, Chulalongkorn University launched the Chulalongkorn University Test of English Proficiency (CU-TEP) e-testing. Mahidol University provides its homemade MU GRAD TEST (Computer-based). Chiang Mai University has also offered the Chiang Mai University Electronic Test of English for Graduate Studies (CMU eTEGS). King Mongkut University of Technology, Thonburi has announced the TETET standing for Test of English for Thai Engineers and Technologists, which is completely computer based. In January 2019, Language Institute, Thammasat University (LITU) launched its computer-based TU-GET (Thammasat University Graduate English Test) which is claimed to be equated with the TOEFL iBT. These are just some examples of high-stakes English proficiency tests, in addition to the TOEFL iBT and the recently offered IELTS (Computer-delivered). The computer-based English tests and assessment have also been developed at a basic educational level where the National Institute of Educational Testing Service (NIETS) is working to create the e-testing systems for primary-school pupils and high-school students. These phenomena clearly denote that paper-based test versions of many national admission tests and higher-education placement tests may become superseded in the near future. Yet, according to the National Statistics Organization of Thailand, the number of Thai computer users in 2016 was only approximately 20 million out of 67 million (NSOT, 2017). This means that some of the population may not be prepared to use computers to take the English tests. While computers may offer advantages in facilitating test delivery and scoring, they may reduce access to the test and chance of success among those who are not familiar with computers. Therefore, this research aimed to study computer-based testing readiness among Thai university students. The results from this study should contribute ideas and insights into the field of language testing and English as a foreign language.

The purposes of this research were two-fold. First, the researcher examined students' opinion on their readiness to take a computer-based test in terms of computer skills and English language skills. Second, the researcher compared their readiness based on class standings (freshman, sophomore, junior, and senior). The researcher focused especially on stakeholders who lived in regional areas because they might be far from where the computer-based tests are located, which are mainly in big cities only.

II. LITERATURE REVIEW

According to Mishra (2020), computer-based assessment offers copious advantages. In addition to better security than the paper-based, computer-based tests add efficiency and convenience in scalable distribution, accurate grading, stress-free analysis, speedy reporting, and extensive accessibility. The practicality of computer-based tests is substantiated by several testing agencies. Meissner (2017), Vice President for Solutions Services of Prometric, stated that the arrival of CBT and specially-equipped testing labs made more frequent test administrations practical, while preserving the integrity and security of the exam. In March 2018, a webinar on the potential benefits of computer-based assessment (CBA) was conducted in Bangkok by the Network on Education Quality Monitoring in the Asia-Pacific (NEGMAP). This agency is under the administration of the United Nation on Education, Scientific, and Culture Organization (UNESCO). Several prominent scholars discussed current use of CBT around the world. They accentuated

the capacities of CBT in recording, analyzing, and using the detailed data to improve education quality. Moreover, CBT can integrate features that evaluate various learners' skills, like spatio-visual skills and the much-hyped 21st century skills (UNESCO Bangkok Asia and Pacific Bureau of Education, 2018).

As indicated by several research studies, Thai schools and colleges have not had sufficient resources to equip young generations of the digital literacy. In 2017, the Digital Economy Promotion Agency (DEPA) surveyed the usage of digital technology in education. The survey covered 923 schools under the Office of Basic Education in both Bangkok and regional areas. The results showed that although 99% of the schools could get access to high-speed Internet, more than half of those schools lacked technicians to support the implementation. While most teachers and students possessed a smart phone, allowing them to enter online communication, there were inadequate computers. This finding revealed that some students might have been deprived of computer skills (Marketing Oops, 2017). Furthermore, according to a survey conducted by Dhurakij Pundit University in collaboration with the Quality Learning Foundation (Mala, 2017), Thai university graduates had skills gaps in many areas, especially foreign language skills and computer skills. According to Puriwat and Tripopsakul (2020), Thailand 4.0 policy has been introduced to transform the country into a high-income nation through the development with an emphasis on R&D, science and technology, creative thinking, and innovation. Foreign language skills and computer skills gaps can result in slow transitions of the economy. The problem of deficient computer skills is further reported by a survey of a career agency that examined the confidence of 10,000 Thai university students concerning jobs and professions. The agency found that 37 per cent of the students lacked confidence in their language skills, and about 16 per cent showed no confidence in basic computer skills, such as using spreadsheets and word processing (The Nation, 2016). These findings showed knowledge and skill gaps among the Thai millennial generation who are supposed to have capabilities and expertise for high business competitions in the national level, continental markets, and global economies. It could also be inferred from these research studies that since their computer access and skills seemed limited, Thai students might be less experienced with CBT or iBT. When they take an exam to obtain the score for job application, they could possibly end up failing to achieve a passing point in high-stakes English examinations; consequently, this research sought to confirm whether Thai college students in regional areas possess enough computer skills and language proficiency ready for computer-based English tests.

In the case of Thailand, computer skills or computer literacy has been studied by many researchers for several decades (Skulkhu 1989; Niyomkar, 2012; Techataweewan & Prasertsin, 2018). Ngampornchai and Adams (2016) conducted a survey to determine students' acceptance and readiness for e-learning in a northeastern Thai university. The data were collected from 84 students on a rural college campus. It was found that most students owned smartphones and notebook computers, but only 23 % owned a desktop computer. Moreover, smartphones were mostly used to connect to the Internet. They were more familiar with social media (Facebook, Twitter), search engines, web-video (e.g., YouTube), text chat, and word processors. They were less familiar with tools such as wiki, forum, video chat, and blog. Chompoochart (2017) explored Thai university students' attitudes toward Internet use in learning English as a second language (ESL). She also investigated students' frequency of Internet use in learning English, perceived computer skills, and factors affecting their Internet use. The participants were 480 Thai English majors and non-English majors enrolled as full-time students at eight large-sized universities both in Bangkok and other regions. Sixteen students were later selected for in-depth interviews. The quantitative results showed that they frequently accessed the Internet at home and encountered limitations due to a large volume of users on the Internet and limited server capacity. They perceived themselves as good at basic Internet applications. Among the Internet using skills, they were most acquainted with searching for information, using instant messaging, and using emails. The interviewed participants reported that computer skills were one of the three factors affecting their Internet use in learning English. Ramsin and Mayhall (2019) conducted a survey to examine whether ESL students in Thailand felt comfortable and confident using online course management tools. The participants consisted of 856 undergraduate ESL students at a public university in Bangkok. The respondents were requested to complete the questionnaire which featured the the Online Technology Self-Efficacy Scale (OTSES). The results revealed that ESL student participants seemed to have a relatively high level of self-efficacy regarding online learning environments and felt they would be able to positively and suitably operate online learning tools. The results of this survey correspond to the one conducted by Promsri (2019) who examined digital literacy awareness among Thai students. The researcher also compared differences in digital literacy awareness in terms of gender and place of origin (Bangkok VS. Regional areas). The data were collected from sixty undergraduate students at a public university in Bangkok. The survey results showed that students had a high level of digital literacy awareness. Those from Bangkok had similar level of digital literacy awareness to ones from regional areas. However, in another study by Haruehansapong (2019), digital literacy skills of students in a regional university seems only average. The data from the sample group of 1,220 first-year students showed that students had digital literacy scores between 50 to 60%. Digital knowledge of the learners had moderately positive correlation with their average grade. Students in the field of science and technology appeared to have higher scores than those in humanities. They proposed organizing supplementary digital literacy training, providing online learning systems, and improving internet efficiency and unavailability.

In terms of the English language skills for computer-based testing, there have been yearly score reports on the TOEFL iBT and the IELTS. In Thailand, the average TOEFL iBT score in 2018 was 78 (Educational Testing Service (ETS), 2019). Although the average score of Thai test takers was not too low, it was still far less than that of several

countries such as Singapore, which scored 98, Malaysia which scored 90, and the Philippines which scored 88. As for the IELTS, a test taker performance report for 2017 showed an average of 5.78 while those from Malaysia scored 6.89; takers from the Philippines scored 6.84, and sitters from Indonesia scored an average of 6.38 (IELTS.org, 2019). This report shows that Thai test takers appeared generally to have insufficient English language skills for a standardized test. Thus, it is reasonable to assess students' readiness by examining the outcome of this survey.

III. RESEARCH METHODOLOGY

A. Methods

A survey research method was utilized in this case to examine insights into Thai students' perception of their readiness in taking computer-based English tests. The respondents were enrolled in Thai regional universities. To obtain data from similar numbers of students in each of the five regions, an attempt was made to stratify the samples. Even though they were recruited by convenience sampling, they were proportionately representing their peers in the areas, namely the North, the Northeast, the East, the Central, and the South. Either the researcher or research assistants visited nine higher education institutions in five regions to distribute questionnaires and collected them back. The data were collected from two universities in the Northeast, two universities in the East, one university in the North, two universities in the South, and two universities in the Central region.

B. Participants

Respondents represent college students in five regional areas. Each region had approximately 20% of the total 572. This proportion, although not exactly the same, could aptly embody the targeted population of Thai university students who were enrolled in provincial areas of the country. The researcher purposively obtained the equivalent data from participants in each territory (113 from the North, 123 from the Northeast, 117 from the East, 102 from the Central, and 117 from the South).

Table 1 presents the number of respondents in different college years. It was found that the quantities are quite different. For example, there were twice as many juniors as freshmen. Moreover, the number of sophomores was almost 5% less than that of the seniors. These rates were a result of random sampling. The researcher and the assistants did not specify the identical number of respondents in each year; therefore, it was clear that these dissimilar proportions were uncontrollable. This percentage data was used to compare readiness among the participants' years.

TABLE 1
CLASS STANDINGS OF RESPONDENTS

Years of Study	N	%
1. Freshmen	100	17.5
2. Sophomore	125	21.9
3. Junior	190	33.2
4. Senior	157	27.4
Total	572	100

C. Data Collection

The data collection was done during the second half of the academic year 2018. The participants were requested to fill out the questionnaire while they were on campus. Although the number of college students enrolled in regional colleges and universities were in the millions, the researcher had obtained 572 valid questionnaire copies. The questionnaire used in this research was constructed based on previous research and theories mentioned in the literature review section. The items were derived from the functions such as typing, clicking, drag and drop, etch which are required in taking a computer-based test. The reliability was measured by using the Cronbach alpha coefficient with a statistical package. There are three parts of the questionnaire: demographic data, perception of their computer skills, and perception of their English skills. For the computer skills section, they were requested to indicate whether they considered having sufficient computer skills to register for the test, read articles, and answer questions on a screen, use a mouse, and use a keyboard, especially for typing. In the last section of the questionnaire, the researcher examined language skills related to high-stakes computer-based test content. The respondents indicated whether they thought their reading, writing, listening, and speaking skills were up to international standards.

D. Data Analysis

The statistical analyses used were mean, standard deviation, analysis of variance, Student's t-test, and a Pearson product-moment correlation coefficient. Respondents' perceptions on readiness in computer skills and English skills were measured on a Likert sale of 1 to 4. One meant low, and four meant very high. For the data interpretation, mean scores between one and 1.50 indicated low level of readiness, 1.51 and 2.50 showed moderate level. 2.51 and 3.50 meant high level, and 3.51 to 4.00 meant very high level.

IV. RESULTS

The results are reported in two main groups of data. The first part is the descriptive data on readiness in using computer for an English test and readiness in English language skills. The second part presents inferential statistics deriving from using the analysis of variance (ANOVA) to compare readiness in using computer among class standings, and readiness in English among class standings. Finally, a correlation analysis between computer skills and English skills was conducted and reported.

TABLE 2
SELF-PERCEIVED LEVELS OF COMPUTER SKILLS

Readiness in Computer Skills	M	S.D.	Meaning
1. Filling in personal data and register online for the CBT.	2.98	.559	High
2. Using a headphone and adjust audio level on computer.	3.14	.657	High
3. Listening and responding to questions on a computer.	2.82	.652	High
4. Reading and do the test on a computer for 2 to 4 hours.	2.65	.743	High
5. Using a microphone to record voice on a computer.	2.70	.720	High
6. Use a mouse to click and drag words or graphic.	3.16	.670	High
7. Using a keyboard to cut, paste, delete, enter, etc.	3.16	.685	High
8. Typing speedily in English	2.76	.701	High

In Table 2, the result concerning computer skills is displayed. It was found that college students in the regional areas were confident about their computer skills. They appeared highly skilled in using a keyboard, a mouse, and a headphone set. When these skills were compared however, it was found that they were less skillful in reading on screen, using a microphone to record voice, and typing in English.

TABLE 3
SELF-PERCEIVED LEVELS OF ENGLISH LANGUAGE SKILLS

English Language Skills	M	S.D.	Meaning
1. My English-reading skills are at the international level.	2.13	.673	Moderate
2. My English-listening skills are at the international level.	2.14	.660	Moderate
3. My English-speaking skills are at the international level.	2.09	.640	Moderate
4. My English-writing skills are at the international level.	2.12	.656	Moderate
5. I'm ready for highstakes English tests on a computer.	2.26	.739	Moderate

The self-perception regarding readiness in terms of language skills is shown in Table 3. It was apparent that students did not feel ready for high-stakes computer-based tests. They had the least confidence in speaking. Although listening seemed higher than other skills, the difference was not distinct. Thus, it might be reasonable to conclude that English language skills of students in regional areas are still short, as the means show.

TABLE 4
COMPARISONS OF THE READINESS IN COMPUTER SKILLS BY YEARS OF STUDY

	Df	SS	MS	F	P
Between groups	3	9.795	3.265	17.532*	.000
Within group	568	105.778	.186		

* p < .05.

A between subjects one-way ANOVA was conducted to compare the respondents' readiness in using computers based on class standings. There was a significant difference in the opinion at the p<.05 level for the four groups [F(3, 568) = 17.532, p=.000].

When the computer skills of college students in regional areas of Thailand were compared according to class standings by using One-way ANOVA, it was found that students in different years had significantly different levels of computer skills as shown in Table 4. The longer students studied in college, the more skills they had.

TABLE 5
POST HOC ANALYSIS OF READINESS IN COMPUTER SKILLS COMPARED BY CLASS STANDING

Class Standing	M	Freshmen	Sophomore	Junior	Senior
Freshmen	2.75	-	.0579	.187*	.350*
Sophomore	2.80		-	.136	.298*
Junior	2.93			-	.163*
Senior	3.10				-

Table 5 shows the post hoc analysis of the computer skills by class standing. Senior students felt the most confident, and their computer skills were significantly higher than all other classes.

TABLE 6
COMPARISONS OF THE READINESS IN ENGLISH SKILLS BY CLASS STANDING

	Df	SS	MS	F	P
Between groups	3	.828	.276	.849	.468
Within group	567	184.459	.325		

* p <.05.

A between-subjects one-way ANOVA was conducted to compare the readiness in English language skills among class standings. There was no significant difference in the readiness for the four groups [F(3, 567) = .849, p=.468]. This indicates that the English proficiency of Thai college students in regional areas might remain the same even after spending four years studying at their university.

TABLE 7
RELATIONSHIP BETWEEN COMPUTER SKILLS AND ENGLISH LANGUAGE SKILLS

	Computer skill
English skill	.31**

** p <.01.

A Pearson product-moment correlation coefficient was computed to assess the relationship between the readiness in computer skills and English language skills. It was found, as shown in Table 7, that there was a positive correlation between the two variables, r = 0.31, n = 564, p = 0.000.

V. DISCUSSION

The statistics related to computer skills uncovered the fact that technology has remarkably penetrated the Thai society, which corresponds to that of Chompoochart (2017). The digital divide seems to have been narrowed in the regions. Therefore, students should be able to use computers for testing without fear. However, when it comes to using a microphone to record their voice and typing in English, the lower mean scores of these two skills implied that students lacked experience in voice recording and English typing. Participants' readiness in terms of English language proficiency was found to be moderate. This result is parallel with a survey published in The Nation (2016), which found that 37 per cent of the students lacked confidence in their language skills. Whether it was reading, listening, speaking, or writing, university students in the countryside appeared to immediately require advanced English coaching. Their mean scores on this issue were only around midpoint. However, the tests usually feature difficult content knowledge and measure authentic fluency. One solution is to use textbooks and materials in university courses that match with the substance in the IELTS and the TOEFL iBT, for example; otherwise, students might never be ready by the time they graduate.

In the comparison of computer skills, it was clear that the longer they studied in college, the more skillful in computers they became, in line with Ramsin and Mayhall's finding (2019). This might be due to the result of having access to computers at the university. It could also possible that there are assignments, tasks, and experience familiarizing them with computers. While computer skills differed among the class standings, there was no significant difference in English skills. This perhaps suggests that four-year education in a university did not profoundly increase their English use, which was a surprising finding. If freshmen and seniors do not feel ready for a computer-based international English test, the curricula that they study might lack sufficient courses, so students have not had necessary exposure to English. Thus, administrators and teachers in regional universities must reconsider or revise their curricula as well as the teaching and learning pedagogy. A better syllabus must ensure that undergraduates gain substantial English development as they are proceeding to graduation. The final point to be discussed is the correlation found between computer skills and English skills. This was consistent with the finding discovered by Jin and Yan (2017) who found that the higher the computer familiarity level, the higher the scores in the computer-based writing. Therefore, if a test taker in rural Thailand wants to score highly on a computer-based test, such as the TOEFL and the IELTS, they need to master both skills. If their English skills are brought to the same or higher level, it will certainly lead to test achievement.

VI. CONCLUSIONS AND RECOMMENDATIONS

In conclusion, this research has revealed some perspectives for implications and further studies. Despite the limitations in the nature of survey research soliciting opinion, it can be concluded that students in the far-flung regions seemed to have developed computer skills, access, and familiarity; however, they might lack English language proficiency which is central and critical in the success of a world-standard assessment. Thus, teachers and educators should consider supplying advanced-level English materials and courses. It will be advantageous if the universities have English testing software or programs installed on computers and provide them to students. They can practice using headphone, mouse, and keyboard to take the test and increase a chance to get a better score. Many commercial textbooks provide companion web sites, so teachers should lead students to use the online resources. Finally, future investigations by requesting students to trial a computer-based English test could satisfactorily corroborate the results.

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The Linguistic Personality of Abish Kekilbayev in the Context of Political Discourse (Based on the Material of Public Speeches)

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Abstract—The article examines the communicative strategies and communicative tactics of political discourse based on the material of public speeches by Abish Kekilbayev during the meeting of the commission "A" of the Geneva OSCE Meeting on National Minorities in June 1991, at the closing of the II session of the Supreme Council of the Republic of Kazakhstan of the XIII convocation on December 27, 1994, as well as an interview given to journalist V. Paramonov and published in the magazine "Thought", No. 12 in 1994 under the title "This hard parliamentary bread". The article provides a brief overview of the research of Kazakh and foreign linguists in the field of the study of discourse, political discourse, communicative strategies and tactics, as well as their various classifications. Political discourse is considered in its broadest sense as a discourse in which any speech formations, subject, addressee or their content belong to the sphere of politics, according to the definition of E.A. Sheigal. Communicative strategies are understood as a set of verbal and nonverbal actions aimed at achieving communicative goals, and communicative tactics are one or more actions that contribute to the implementation of the strategy (according to O.S. Issers). The analysis of communicative strategies and communicative tactics demonstrates the possibility of using this approach in the study of political discourse, as it allows to identify both explicit and implicit intentions of the author.

Index Terms—political communication, linguistic personality, communicative strategies, communicative tactics

I. INTRODUCTION

The anthropocentric paradigm of the modern science of language, which should be considered as "a natural starting point" for all humanities (Maslova, 2001), presupposes an all-sided study of linguistic phenomena taking into account the "human factor", and, accordingly, the study of the text as a result of human activity, reflecting individual characteristics and a specific picture of the world. This approach requires researchers to consider the text as one of the functional manifestations of its creator, aimed at self-realization as a "linguistic personality" and making contact with others (Sternin, 1989). The phenomenon of "the linguistic personality" is multifaceted. Studies of linguistic personality contribute to the solution of such fundamental problems as language and speech activity, language and personality, language and consciousness, language and society, language and culture. As a result, the concept of "linguistic personality" becomes one of the central concepts in linguistics of the beginning of the XXI century. Having been introduced into linguistic science by J. L. Weisgerber and V.V. Vinogradov, this concept still remains in the circle of research interests of modern scientists and causes scientific disputes, including regarding the definition. In our article, we adhere to the point of view of Karaulov (2010, p. 38), who considers a "linguistic personality" as a personality expressed in language (texts) and through language, a personality reconstructed in its main features on the basis of linguistic means.

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Based on the position that the choice of the object of research of a real linguistic personality from a historical retrospective is determined by its scale and significance (Ivantsova, 2008), the object of our research is the linguistic personality of the outstanding writer and public figure Abish Kekilbayev in the context of political discourse.

II. RESEARCH METHODS AND MATERIALS

The main method of research in this scientific work is the analysis of the discursive space of Abish Kekilbayev in order to identify the linguistic and pragmatic features of the writer's linguistic personality. Along with the main method, methods of reconstruction of political discourse in written texts, an inductive method, including analysis, comparison, as well as description and interpretation of linguistic phenomena, are used.

The research material was the texts of public speeches by Abish Kekilbayev (1996) presented in the book by A. Kekilbayev "Zamanmen sukhbat oi tolgamdar" (Conversation with time: thoughts, reflections - translated by IK (the author of the article)), as well as in the media.

III. RESULTS AND THEIR DISCUSSIONS

The study of the problems of the linguistic personality is considered incomplete without analyzing the discourse in which the linguistic personality is immersed and which is a complex structure, the components of which, among other things, are knowledge about the world, knowledge of the attitudes and specific goals of the speaker (Luchinskaya, 2002).

Currently, scientists are paying close attention to the issues of discourse in general, and political discourse in particular. The ideas of the cognitive-discursive direction in linguistics were developed in the studies of S.E. Isabekov, A.V. Karlinsky, M.R. Sabitova, Zh.G. Musataeva, Zh.G. Amirova, L.V. Eshkimbayeva, K.K. Sadirov, N.D. Arutyunova, E.S. Kubryakova, V.A. Maslova, etc. As an object of research, political discourse is included in the circle of scientific interests of both politicians and political scientists themselves, as well as specialists in other fields of activity: historians, journalists, sociologists, philosophers, as well as linguists. The latter, due to the versatility of the object, explore political discourse from the standpoint of: as a form of expression of linguistic consciousness (Akhatova, 2006), the realization of the linguistic personality of an American politician (Arataeva, 2010), from the point of view of gender-specific communicative behavior of a female politician (Nurseitova, 2007), pragmatic features of newspaper dialogic genres in political and creative discourses (Omarov, 2009), etc. Linguists analyze political discourse in a culturological aspect. For example, they study the forms of the realization of irony in political discourse, as well as the feuilleton, caricature as genres of political discourse (Veselova, 2003; Istomina, 2008; Artemova, 2002), categorization in signs of political discourse (Sheigal, 2000), the image of a politician and his role embodiment in political discourse (Bakumova, 2002), a linguocognitive analysis of political discourse is undertaken (Gavrilova, 2005), the phenomenon of political correctness in modern political discourse is investigated (Kuznetsova, 2017), a comparative study of dysphemia in modern Russian and American political discourse (Shishova, 2017), means of modeling power relations (Sattarova, 2019), issues of metaphorics in political speech (Trichik, 2014), Lakoff (1993), Cienki (2005, 2008), features of the impact of the new political logic on both the vocabulary of political discourse and its rhetoric, based on examples from the texts of the European Commission are considered in the study Corinne Gobin (2011) and many other works. Such a wide range of research supports the thesis that political discourse and the realization of a linguistic personality in it remains at the center of research interests of scientists to this day.

As mentioned above, the object of our research is the linguistic personality of the writer, public and political figure Abish Kekilbayev. First of all, A. Kekilbayev is known to the world as a writer, a master of artistic expression. His works are rightfully included in the golden fund of literature of Kazakhstan. In different years, the writer, in addition to his main creative activity, was engaged in active political activity and made an invaluable contribution to the formation of sovereign Kazakhstan. As a political figure, Abish Kekilbayev was chairman of the Presidium of the Central Council of the Kazakh Society for the Protection of Historical and Cultural Monuments, and headed the Department of Interethnic Relations of the Central Committee of the Communist Party of Kazakhstan. After being elected in 1991 as a People's Deputy of the 12th convocation of the Supreme Soviet of the Kazakh SSR, he headed the Committee on National Policy, Culture and Language Development. With his direct participation, the Laws of the Republic of Kazakhstan "On the Press and other mass media", "On the protection and use of historical and cultural heritage", "On Freedom of religion and religious associations" and others were prepared and adopted. While serving as the State Adviser of the Republic of Kazakhstan and at the same time being the Deputy Chairman of the National Council for State Policy under the President of the Republic of Kazakhstan, Abish Kekilbayev carried out a lot of work for the formation and development of Kazakhstan as a sovereign, independent state, for the ideological consolidation of multinational Kazakhstan. In different years, he was elected Chairman of the Supreme Council of the Republic of Kazakhstan, headed the Committee of the Majilis of the Parliament of the Republic of Kazakhstan on International Affairs, Defense and Security, worked as Secretary of State of the Republic of Kazakhstan (Kazakhstan Encyclopedia, 2020). Throughout his career, the writer successfully combined government activities with creative work.

Within the framework of this article, we analyze the features of Abish Kekilbayev's public speech as a political figure in the context of political discourse, identify the main features of the politician's speech behavior.

Political discourse in the broadest sense is a discourse in which any speech formations, subject, addressee or their content belong to the sphere of politics (Sheigal, 2004, p. 28). Researcher E.A. Repina, after analyzing the scientific literature on the problems of political text/discourse, notes the following features:

1. The political text functions in the field of politics;

2. The political text has a certain theme related to various political issues;

3. A political text is created by a person engaged in political activity;

4. A political text has, as a rule, a collective author and a multiple addressee;

5. The political text is aimed, first of all, at influencing to obtain a very specific result (Repina, 2017).

If we talk about the spheres of speech interaction of politicians, in which all aspects of political communication are implemented, then, according to scientist Yudina (2001, p. 8), the following stand out: parliamentary speeches, party congresses and meetings, election campaigns, international meetings, conferences and forums.

The peculiarity of political communication is its high pragmatic orientation. First of all, it is a means of fighting for power, aimed at promoting certain ideas, views, emotionally affects the recipient of communication in order to encourage action or influence political beliefs. That is why, as researcher Tsutsieva (2014) notes,

> the language of a politician should, in accordance with the chosen communicative strategies and tactics, be bright and pragmatically significant: a modern politician must masterfully master the system of visual and expressive means in order to influence the audience, influence it; assessing events, be able to count on a response in the assessment (p. 140).

The scientist identifies universal signs that distinguish the speech activity of a politician from the speech activity of other linguistic personalities, as well as individual signs, their own strategies and tactics (Tsutsieva, 2013).

The material of this study, as mentioned above, was the public speeches of Abish Kekilbayev: the closing speech delivered at the closing of the II session of the Supreme Council of the Republic of Kazakhstan of the XIII convocation - December 27, 1994; an interview given to journalist V. Paramonov and published in the magazine "Thought", No. 12, 1994, entitled "This hard parliamentary bread"; speech at the meeting of the commission "A" of the Geneva OSCE Meeting on National Minorities in June 1991.

As a result of the analysis of the text material, we have identified a number of speech strategies and tactics, characteristic linguistic techniques that allow us to have a strong emotional impact on the addressee.

In this article, we adhere to the definition of communicative strategies proposed by O.S. Issers, who considers them as a set of verbal and nonverbal actions aimed at achieving communicative goals, including planning the process of speech communication depending on the specific conditions of communication and personalities of communicants, as well as the implementation of this plan. The scientist defines communicative tactics as one or more actions that contribute to the implementation of the strategy (Issers, 2008).

The range of studies devoted to communication strategies and tactics includes questions and their classifications. For example, the linguist Charles Yu. Larson (1995), in his book "Persuasion: Perception and Responsibility", which, by the way, has been reprinted many times with additions, identifies two main strategies: intensification/strengthening, which means focusing on other people's shortcomings and highlighting their merits, and downplaying/lowering, i.e. softened representation of their shortcomings and belittling other people's merits. Dutch linguist, one of the pioneers of text theory, speech act theory and discourse analysis, Ten van Dijk (2013, pp. 238-246) similarly identifies two strategies: positive self-presentation and negative opponent presentation. Linguist O.L. Mikhaleva points out that politicians generally adhere to three types of strategies: to increase, to decrease, and a strategy of theatricality. Each strategy is carried out with the help of certain tactics (Mikhaleva, 2009, p. 57).

TABLE 1
CLASSIFICATION OF COMMUNICATIVE STRATEGIES AND TACTICS OF POLITICAL DISCOURSE BY O.L. MIKHALEVA

№	Strategy of Political discourse	Pragmatic goal	Tactics
1	Downgrade strategy	Discrediting a political opponent in order to form a negative opinion about the subject of communication and destabilize a competitor	Tactics of "analysis-"minus" Tactics of accusation Impersonal accusation tactics Denunciation tactics Offensive tactics Threat tactics
2	Strategy to increase	The desire to elevate yourself with the goal of giving more importance to your status	Tactics analysis-"plus" Presentation tactics Tactic of implicit self-presentation Self-justification tactics Tactics of deflecting criticism.
3	The strategy of theatricality	In order to attract a larger audience and capture the attention of the audience (the addressee-observer)	Tactics of warning Tactics of inducement Tactics of cooperation Disengagement tactics Tactics of informing Tactics of promise Tactics of forecasting Tactics of irony Tactics of provocation

It should be noted that the division into these strategies and tactics is very conditional, other variants of names and distributions by groups are possible.

Let's consider the application of the strategies and tactics mentioned above on the example of the political discourse of Abish Kekilbayev (based on the classification of O.L. Mikhaleva).

In June 1991, Abish Kekilbayev, while serving as Chairman of the Committee of the Supreme Soviet of the Kazakh SSR on National Policy, Language and Culture Development, took part in the meeting of Commission "A" of the Geneva Meeting of the Organization for Security and Co-operation in Europe (OSCE), made a report. Touching upon important issues of national policy, the use of the tactics of "we- forms" (and the deictic forms of the pronoun "we" - us, our) is particularly highlighted. Through the use of this tactic, A. Kekilbayev demonstrates the desire for unity with the world community, encourages joint efforts for peaceful coexistence, for "harmonization of interethnic relations" (from the speech).

Все мы быстрее достигли бы этого, если бы исходили из того, что не только благородностью побуждений, но и трезвостью и соразмерностью предпринимаемых шагов с реальными возможностями смягчили, а не усугубляли не всегда легкоквалифицируемые коллизии в этой деликатной сфере.

(All of us would have achieved this faster if we had proceeded from the fact that not only by the nobility of motives, but also by the sobriety and proportionality of the steps taken with real possibilities, we mitigated, rather than aggravated, not always easily qualified collisions in this delicate area. - Here and below is the translation made by the author of the article)

The speaker uses the form "our" when representing the country of Kazakhstan, on behalf of which he speaks, thereby demonstrating ideas, visions not of his own personal, but of the whole republic.

В целях поддержания предпринимательства населения часть приватизируемого имущества раздается без денежного возмещения всем, независимо от этнической принадлежности. Этим, на наш взгляд, можно сократить различие стартовых возможностей людей при переходе на рыночные отношения...

В решении проблем национальных меньшинств вступаем в контакты со всеми союзными республиками, зарубежными государствами, чьи диаспоры имеются в Казахстане.

(In order to support the entrepreneurship of the population, part of the privatized property is distributed without monetary compensation to everyone, regardless of ethnicity. This, in our opinion, can reduce the difference in the starting capabilities of people in the transition to market relations ...

In solving the problems of national minorities, we enter into contacts with all the Union republics, foreign states whose diasporas exist in Kazakhstan.).

The same trend is observed in the Final Speech delivered on December 27, 1994, at the closing of the II session of the Supreme Council of the Republic of Kazakhstan of the XIII convocation. At that time, the young independent state of Kazakhstan was just building its legislative system. Standing at the origins of the formation of the first professional parliament of the state, as Chairman of the Supreme Council, A. Kekilbayev emphasizes the high importance of the ongoing processes, fully identifying himself with the audience, with representatives of the legislative body of the country, and sharing with them the common responsibility for the activities of the parliament to society.

Итак, наша многомесячная сессия подошла к концу. Это почти совпадает с завершением текущего 1994 года. Как помните, мы его встречали, вступив в трудный предвыборный марафон, а провожаем, все глубже погружаясь во всеусложняющиеся парламентские заботы. Тем самым, уходящий год, в основном, знаменует собой рождение первого профессионального парламента Казахстана. Это составляет содержательную страницу в биографии и нашего молодого независимого государства, и каждого из нас.

Мы все свидетели того, что выборы в Верховный Совет нового типа резко активизировали переосмысление обществом происходящих процессов, настойчиво актуализировали их рационализацию.

И нам не раз приходилось выслушивать нарекания...

А у нас, не говоря об общественности, даже сам парламент лишен такой возможности.

Однако у нас есть уже все основания для констатации того, что наш депутатский корпус в достаточной мере располагает не только политическим задором, но и гражданским благоразумием и выдержкой...

Только максимально рационализируя свою деятельность, мы сможем повысить качество и действенность принимаемых законов.

(So, our multi-month session has come to an end. This almost coincides with the end of the current 1994year. As you remember, we met him, having entered a difficult election marathon, and we are seeing him off, plunging deeper and deeper into the increasingly complicated parliamentary concerns. Thus, the outgoing year basically marks the birth of the first professional parliament of Kazakhstan. This makes up a meaningful page in the biography of our young independent state and each of us.

We are all witnesses of the fact that the elections to the Supreme Council of a new type dramatically intensified the rethinking of the processes taking place by society, persistently updated their rationalization.

And we have had to listen to complaints more than once...

And in our country, not to mention the public, even the parliament itself is deprived of such an opportunity.

However, we already have every reason to state that our deputy corps has sufficient not only political enthusiasm, but also civil prudence and self-control...

Only by rationalizing our activities as much as possible, we will be able to improve the quality and effectiveness of the laws adopted.).

In an interview with journalist V. Paramonov, published in the magazine "Thought" in No. 12 of 1994, Abish Kekilbayev, as Chairman of the Supreme Council of the Republic of Kazakhstan, shares his ideas, views on how the legislative power should function in the country. What difficulties had to be overcome and what problems have yet to be solved. What successes have already been achieved and what we should strive for. Using the same tactics, A. Kekilbayev emphasizes that this is not his personal merits, but the result of the joint work of a large team.

Конечно, в преодолении кризиса многое зависит и от нас, парламентариев.

Прежде всего, совершенствуем процесс разработки законов...

Мы вынуждены спешить, наверстывать упущенное, ибо реформы пошли вперед без серьезного законодательного обоснования.

... мы до сих пор вынуждены действовать по временному регламенту.

Рассчитываем, что с учетом всего этого, а также при условии взаимодействия с правительством, парламент в течении двух-трех месяцев сможет значительно ускорить рассмотрение пакета законов...

Сверяем свою работу и с соседями...

Налаживаем методическую, юридическую помощь.

Существенно укрепляем информационный центр.

(Of course, a lot depends on us, parliamentarians, in overcoming the crisis.

First of all, we are improving the process of developing laws...

We are forced to hurry, to catch up, because the reforms have gone ahead without serious legislative justification.

... we are still forced to act according to temporary regulations.

We hope that with all this in mind, and also subject to interaction with the government, the parliament will be able to significantly speed up the consideration of the package of laws within two to three months...

We compare our work with our neighbors...

We are establishing methodological and legal assistance.

We are significantly strengthening the information center.).

In some cases, the use of the "we - form" tactic to emphasize the unity of the participants in the conversation, the politician seems to count on his full understanding of the stated provisions.

Нам с вами ясно, о чем идет речь.

Мы с вами пониманием насколько важны эти процессы для развития общества.

(It is clear to us what it is about.

We understand how important these processes are for the development of society.).

Moreover, the tactic of "I - form" is present more in conversation than in public speeches. Conversation as a genre involves a more intimate form of thought exchange, where the interlocutors more openly express their personal position, their personal experiences, personal assessment. Based on the definition of E.A. Sheigal, given above, that any discourse "in which any speech formations, subject, addressee or their content belong to the sphere of politics" can be considered within the framework of political discourse, we also consider this conversation in our study.

Верю, что консолидация внутри парламента по мере углубления своей деятельности будет нарастать, и это будет способствовать его результативности.

Я бы не стал излишне драматизировать обстановку.

...меня подчас обвиняют в пропрезидентских позициях.

...убежден, не надо ударяться из крайности в крайность.

Моя семья претерпела все коллизии нашего века.

Мальчишкой мечтал стать геологом.

Кредо? А почему бы и нет? Хотя я и не люблю подобных громких слов.

Мне сейчас очень сложно. Литературную работу пришлось отложить. Характер мой требует отдаваться делу всецело

(I believe that consolidation within the parliament will increase as it deepens its activities, and this will contribute to its effectiveness.

I wouldn't overly dramatize the situation.

...I am sometimes accused of pro-presidential positions.

...I am convinced that it is not necessary to go from extreme to extreme.

My family has undergone all the collisions of our century.

As a boy, I dreamed of becoming a geologist.

Credo? And why not? Although I don't like such big words.

It's very difficult for me right now. Literary work had to be postponed. My character demands that I give myself completely to the cause).

Along with the above tactics, K. Kelbayev uses the tactics of "accusation" in his speech, implementing a strategy for lowering in order to cause a negative attitude from the audience (or the interlocutor in the case of an interview or conversation). The politician in these examples blames his predecessors, pointing out their mistakes, emphasizing this by using expressions such as "little work experience", "lack of culture of discussion", "who would lose", using words with a negative connotation.

…есть взаимопонимание, но есть и трудности. Они не в последнюю очередь вязаны с тем, что правительство (я говорю здесь о прошлом его составе, поскольку отношения с новым только складываются) имеет мало опыта работы с оппозицией, а кое-кому из оппозиционно настроенных депутатов недостает культуры дискуссий.

Спрашивается, кто бы проиграл, если бы этот опыт был взят на вооружение нашим правительством? Был бы только выигрыш.

(…there is mutual understanding, but there are also difficulties. They are not least connected with the fact that the government (I am talking here about its past composition, since relations with the new one are just taking shape) has little experience working with the opposition, and some of the opposition-minded deputies lack a culture of discussion.

The question is, who would have lost if this experience had been adopted by our government? There would only be a win.).

The tactics of "analysis-plus", which contributes to the implementation of the strategy for improvement, involves analyzing the situation with the expression of the speaker's positive attitude to the described situation. In this example, A. Kekilbayev emphasizes the high importance of holding the meeting in Europe and the high status of the OSCE and its role in the world community.

И глубоко закономерно то, что мы на такой разговор собрались именно здесь, в сердце Европы, где в разные времена разрабатывались самые разные гуманистические концепции гармонизации мирового порядка.

(And it is deeply natural that we have gathered for such a conversation right here, in the heart of Europe, where at different times a variety of humanistic concepts of the harmonization of the world order were developed.).

The tactic of deflecting criticism is used by the speaker to prevent possible criticism of the country he represents, referring to its experience in resolving national issues. Obviously, Kazakhstan has its own experience, and it is not indisputable, but it deserves attention.

И тут я не могу не сослаться на, возможно, не совсем бесспорный во всем, но заслуживающий внимание своей проблематикой, конкретный опыт Казахстана.

(And here I cannot but refer to, perhaps not entirely indisputable in everything, but deserving attention for its problems, the specific experience of Kazakhstan.).

Reporting on the activities of the Parliament for a certain period A. Kekilbayev emphasizes that this is not easy work, and there are some shortcomings that deserve objective criticism, but which at times was clearly undeserved. And then, resorting to the tactics of inducement, he calls for consolidating efforts to improve work efficiency.

Оттого и парламент с первых же дней своей деятельности стремился к оправданию ожиданий электората. Но достичь желаемого никогда не было легким делом. Тем более в наше сложное переходное время. И нам не раз приходилось выслушивать нарекания. Нередко справедливые и объективные. Подчас явно тенденциозные и неприкрыто злобствующие. Порою даже явствовало намерение воспользоваться неискушенностью неокрепшего еще парламента.

Однако у нас есть уже все основания для констатации того, что наш депутатский корпус в достаточной мере располагает не только политическим задором, но и гражданским благоразумием и выдержкой, чтобы энергию парламентаризма, в основном направить в конструктивное русло, работать с еще большей отдачей для самореформирующегося общества.

(That is why, from the very first days of its activity, the parliament sought to justify the expectations of the electorate. But achieving what you want has never been easy. Especially in our difficult time of transition. And we have had to listen to complaints more than once. Often fair and objective. Sometimes they are clearly tendentious and openly malicious. At times, there was even an intention to take advantage of the inexperience of the still weak parliament.

However, we already have every reason to state that our deputy corps has sufficient not only political enthusiasm, but also civil prudence and self-control to direct the energy of parliamentarism, mainly in a constructive direction, to work with even greater impact for a self-reforming society.).

Using the tactics of presentation, followed by the tactics of "cooperation", the politician represents the country of Kazakhstan and cites Kazakh proverbs, which clearly decorates his speech, adding theatricality, attractiveness to it, and thereby counting on universal acceptance and approval with a call for mutual understanding and agreement in achieving peace.

Я в составе делегации СССР представляю Казахстан, республику, расположенную на стыке двух материков – Европы и Азии. И у нас говорят, что нет в мире горы, какой бы высокой она ни была, чтобы защитила от всех ветров, что нет реки, какой бы глубокой и полноводной она ни была, чтобы надежно преградила путь всем врагам, что поэтому следует рассчитывать во всем только на людское взаимопонимание, ибо мало кто не хотел бы жить в мире и согласии с другими.

(I am a member of the USSR delegation representing Kazakhstan, a republic located at the junction of two continents - Europe and Asia. And we say that there is no mountain in the world, no matter how high it may be, to protect it from all winds, that there is no river, no matter how deep and full-flowing it may be, to reliably block the path of all enemies, that therefore one should count on human understanding in everything, because few people would not like to live in peace and harmony with others.).

For objective presentation of information about the country represented by a politician at an international meeting, the speaker, using the tactics of informing, provides data presented in figures. Thus, A. Kekilbayev confirms his words about the multinational composition of our state.

Казахстан – это миллионов мужчин и женщин, представляющих почти 130 народов Советского Союза. Из них казахи составляют 40%, русские – около 38%, немцы – около 6%, украинцы – 5 с лишним %, узбеки – 2%, татары – 2%, уйгуры – 1%, белорусы – 1%, корейцы – 0,6%. Остальные меньшинства исчисляются от десятков тысяч до сотен людей.

(Kazakhstan is made up of millions of men and women representing almost 130 peoples of the Soviet Union. Of these, Kazakhs make up 40%, Russians - about 38%, Germans - about 6%, Ukrainians - more than 5%, Uzbeks - 2%, Tatars - 2%, Uighurs - 1%, Belarusians - 1%, Koreans - 0.6%. The remaining minorities number from tens of thousands to hundreds of people.).

Implementing a strategy of theatricality in order to impress and attract attention, the politician uses tactics of prevention and tactics of cooperation. The politician emphasizes that universal peace cannot be achieved if we do not unite in its creation.

И здесь, как нигде, легче нам осознавать, что никакой континент сам по себе не может стать всеобщим мирным домом для своего населения, если таковым не станет вся наша планета.

Все мы быстрее достигли бы этого, если бы исходили из того, что не только благородностью побуждений, но и трезвостью и соразмерностью предпринимаемых шагов с реальными возможностями смягчили, а не усугубляли не всегда легкоквалифицируемые коллизии в этой деликатной сфере.

(And here, more than anywhere else, it is easier for us to realize that no continent by itself can become a universal peaceful home for its population if our entire planet does not become such.

All of us would have achieved this faster if we had proceeded from the fact that not only by the nobility of motives, but also by the sobriety and proportionality of the steps taken with real possibilities, we mitigated, rather than aggravated, not always easily qualified collisions in this delicate area.).

As the analysis of the political discourse of the linguistic personality of A. Kekilbayev shows, the politician skillfully combines various communicative tactics and strategies in order to convey information, arouse the interest of the audience and attract it "to his side".

It should be noted that the definition of an expression for a certain type of strategy or tactics is very conditional. It is possible to consider them from a different point of view. It depends on the context and some extralinguistic factors, such as the communication situation, the level of training of the communication participants themselves, etc., as well as on the interpretation of speech phenomena of political discourse by the researcher himself.

From the point of view of vocabulary, lexically, the political discourse of Abish Kekilbayev is as close as possible to the official speech. The politician easily operates with special terminology (*political maximalism, collisions, demographic proportion, the principle of balanced interests, state-legal and socio-economic rationalization of relationships, the electorate, the legislative process, investment policy, democratization, etc.*). Being at the same time a writer, a master of the artistic word, he widely uses metaphors, proverbs, various stylistic constructions (*The situation in the economy is too difficult, she does a lot of zigzags; entering a new role; The Speaker is ... not a coach, not a goalkeeper, not a defender, but a referee on the field who runs freely with all the players and fixes all the moments of the game, helping to ensure that it goes flawlessly; it is not necessary to go from extreme to extreme; Parliament is the tuning fork of many phenomena in life; To me, our multinational society resembles a mosaic picture, and it is only necessary to knock out one stone from it, as the whole mosaic can crumble, etc.*). The study of political discourse demonstrates the presence of precedent textual units in it (*... this is the Achilles heel of the previous parliament; the Charter of Paris and the Copenhagen Document; the works of Aristotle and Plato, Montesquieu and Locke; to mitigate the effect of an undesirable phenomenon under similar circumstances, called by F. Nietzsche no other than ressentiment – "envious bitterness" and others*).

IV. Conclusion

Summing up, we note that the study of the political discourse of the linguistic personality of Abish Kekilbayev vividly demonstrates a wide range of communicative techniques.

Political discourse is considered in its broadest sense as a discourse in which any speech formations, subject, addressee or their content belong to the sphere of politics, according to the definition of E.A. Sheigal. Communicative strategies are understood as a set of verbal and nonverbal actions aimed at achieving communicative goals, and communicative tactics are one or more actions that contribute to the implementation of the strategy (according to O.S.Issers). Based on the classification of O.L. Mikhaleva, we have established that as a politician, he uses strategies to reduce, to increase, and a strategy of theatricality, which are implemented by a number of tactics. Abish Kekilbayev, being a master of the artistic word, skillfully combines them, thereby achieving his goals. The analysis of communicative techniques and communicative tactics demonstrates the possibility of using this approach in the study of political discourse, as it allows to identify both explicit and implicit intentions of the author.

In the future, special attention should be paid to the study of metaphors in the political discourse of A. Kekilbayeva, which will complement the picture when describing the writer's linguistic personality.

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The Translation of Some Misunderstood Qur'anic Words Into English

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Abstract—This paper aims to investigate some cases where misunderstanding of Qur'anic words takes place on the part of Qur'an translators. In these cases, misunderstanding leads to mistranslation of the Qur'anic verses. Having analyzed nine translations of seventeen Qur'anic sample verses, relying on two well-known Qur'anic interpretations, considerable misunderstanding was detected, leading to mistranslation of the Qur'anic verses. The analysis of the translations shows that mistranslation results from misconception, misreference, homonymy confusion, and inflection confusion. The paper concludes that translators, besides having a good grasp of Arabic source language (SL) in general and Qur'anic language in particular, have to rely on Qur'anic interpretation, *Tafseer*, to overcome any misunderstanding, thus mistranslation might not happen.

Index Terms—translation, Qur'an, misunderstanding, mistranslation

I. INTRODUCTION

There is a unanimous agreement, in the Islamic world, on the fact that the Noble Qur'an cannot be rewritten in the same language, Arabic, with the same accuracy retained. Each inflection mark, letter, word, phrase, etc. has its own unique position which is set through divine precision. This fact explicitly leads to the impossibility of having the Noble Qur'an translated into other languages, conveying its original meanings and keeping the same accuracy. This has led to many shortcomings in the translated versions of the Noble Qur'an, one of which is due to misunderstanding its words properly. Al-Ni'mah (1997) states that there is no translation, whatever, capable of delivering the original meanings of the Noble Qur'an, which are based on Arabic language. Al-Timsimani (2002) describes translating the Noble Qur'an as one of the hardest undertakings in the field of translation.

We can talk about any text using the simple dichotomy of *form* and *content*. The translator has to deal with both. As far as the content, which represents the message of the text, is concerned, the translator tries to do his/her best in comprehending the SL text while reading it, so that he/she can convey the message into the target language (TL) properly. Otherwise, this message will be distorted, as Ali (2007) argues that a communication breakdown takes place between SL and TL when the translator misinterprets the SL text thus distorts the SL message. The translator cannot do the translation without first dealing with the form of the SL text. What frequently constitutes the most difficult part in the process of translation is turning the form of the SL into a new form in the TL, with keeping the same SL content, i.e. the message. The form of the Qur'anic language is a difficult one by nature for native Arabs themselves, so how about non-natives! What increases its difficulty is its sacredness and matchlessness. Since translation competence and performance are two criteria which are relative in degree from one translator to another, based on the translator's experience in both SL and TL, then translation errors may result due to lack of such experience. This lack affects either the translator's ability to understand the message of the SL text or his ability to convey it into the TL. Both could be the case as well. It is worth mentioning that, according to the researcher's readings, the great majority of Quran translators are not originally specialized in translation! This does not mean depreciating their considerable efforts, yet stressing the fact that a specialized translator is, supposedly, more competent than a non-specialized one. Checking their biographies[1], the translators under study, except Dawood, are found to have different professions other than translation. Hilali was a scholar of jurisprudence, Khan was a surgeon, Muhammad Ali was a writer and a researcher, Pickthall was a novelist, a journalist, and a political and religious leader, Khalifa was a biochemist, Sarwar was an Islamic theologist and a philosopher, Shakir was a judge, Sherali was an Islamic thinker, and Yusuf Ali was a lawyer. As for Dawood, although he was an academician, specialized in translation, yet he wasn't successful in translating almost all of the verses under study!

II. LITERATURE REVIEW

The present study sheds some light on one of the important issues that translators in general, and translators of the Noble Qur'an in particular, might face. This issue is *misunderstanding* the SL. The main goal of translation is to bridge the gap between languages and cultures and remove any misunderstanding that might occur due to the inevitable differences between the world's languages in their different levels, let alone differences in cultures. This goes in line with Glaser (2010, as cited in Thomas et al., 2010), who argues that languages play a significant role in facilitating

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[1] See for instance Mustafa (2019). Available at: https://www.goodreads.com/book/show/47497128-1649-2019--

human communication, through having two contradictory attributes which are creating misunderstanding and then clarifying it. Investigating the phenomenon of misunderstanding in social life, House et al. (2003) present a nice definition of misunderstanding, stating that "Misunderstanding is a form of understanding which is *partially or totally deviant* from what the speaker intended to communicate" (p. 5). They argue that misunderstandings offer occasions for learning and that they constitute a driving force in learning processes. In discussing some maneuvering strategies in translating legal texts, Akhtar et al. (2019) state that misunderstanding of the ST is one of the main problems that face translators. In their paper that investigates the problems of equivalence in the performance of student translators, Rosa et al. (2020) conclude that one of the causes of misunderstanding of ST is knowledge insufficiency of the SL structure, besides the different features of SL and TL. Trying to design a rubric for translation quality assessment, Samir and Yazdi (2020) state that correct spelling helps in avoiding confusion and misunderstanding, and that mistranslation yields when the translator does not understand or interpret the ST.

Since the Qur'anic text has a special status that is governed by its uniqueness and sacredness, translators of the Qur'an have to pay more attention when dealing with it. The researcher believes that almost all Qur'an translation problems revolve, in principle, around some misunderstanding taking place here and there. This misunderstanding happens for two general reasons: first, incompetent or non-specialized translators, and second, the difficulty of the text being translated. The first can be overcome through making more practice and the second through gaining more knowledge about the Qur'an, Sunnah, Qur'anic interpretations, and Qur'anic sciences. Another source, which is of great importance for Qur'an translators, is the considerable literature written with the aim of investigating the problems of translating the Noble Qur'an. This includes books, PhD dissertations, MA theses, research papers, and articles. To mention just few, following are some recent books that tackle issues pertinent to the Qur'anic text and its translation.

Al-Ghazi (2012) considers translating the Qur'an an attracting fertile research area for academicians and scholars around the world whose desire is how to achieve an accurate translation of it. Jeet (2015) investigates the semantic and pragmatic implications of irony in the Qur'an with reference to English. Shahpari (2017) studies the cohesive devises in the English translations of the Qur'an in a descriptive-oriented approach. Through using an analytical comparative approach, Fouad (2017) discusses the difficulties that might face translators of the Qur'an when dealing with synonyms. Discussing the reasons behind misunderstanding the Noble Quran, with the issue of puns in focus, Al Aqad and Abu-Alhaj (2018) mention that mistranslation occurs when the Qur'an translator is non-native Arab, having no familiarity in dealing with religious texts, Qur'anic interpretations, and Qur'anic sciences, in addition to the fact that the majority of Qur'an translations are made through individual attempts, a matter that increases the probability of committing translation mistakes. Al-Tarawneh (2019) suggests a new hybrid approach for translating the meaning of the Noble Quran, which he describes as being more communicative for English readers. Alhaj (2019) investigates the translation of metaphoric words in the Qur'an into English. Ahmad (2020) tackles the religion-specific Qur'anic terminology and vocabulary, arguing that about 300 words in the Qur'an make up over 70% of it. Alhaj (2020) dedicates his book for students of linguistics and translation, through bringing together theory and practice and offering strategies for translating the meanings of the Qur'an into different languages. Al-Qazzaz (2020) presents some papers tackling different linguistic and stylistic Qur'anic topics through analyzing the difficulties that face Qur'an translators. Al-Badrany (2020) investigates, in a sociolinguistic study, the existence of old Arabic dialectal words in the Noble Qur'an and analyzes their translation into English. Al-Badrany (2021) tackles the phenomenon of recurring verses in the Noble Qur'an and the translation of such verses into English. Atef (2021) investigates the issue of conceptualization in the Noble Quran with reference to its English translation from a cognitive linguistic perspective.

III. METHODOLOGY

The corpus of the study is the Noble Qur'an. Seventeen sample Qur'anic verses, containing misunderstood words, were selected. Al-Sonaid (2018) talks about 300 Qur'anic words that might be misunderstood by Arabic readers. However, according to a pilot study done by the researcher, it is found that not all of them constitute misunderstanding problems, as far as translation into English is concerned. For space limitations, the present study analyzes and discusses seventeen samples only. After listing the translations of each Qur'an verse, a separate section is dedicated for explaining the misunderstood words under investigation and analyzing their translations. Nine translations are presented for analysis.[2] The translators are: Dawood, Hilali & Khan, Muhammad Ali, Pickthall, Khalifa, Sarwar, Shakir, Sherali, and Yusuf Ali. The analysis is supported by consulting two well-known Qur'anic interpretations, viz. Ibn Katheer (1999) and Al-Tabari (2000). The resulting 153 translations were analyzed aiming to answer the following research questions:

1- What is the rate of mistranslating the misunderstood Qur'anic words?
2- What is the reason(s) behind misunderstanding?
3- Which translation is the most accurate?

IV. DATA ANALYSIS

SL Text (1): Chapter of Al-Baqarah, Verse No. 285

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[2] The Qur'an translations, except for that of Dawood (2006), are taken from Clay Chip Smith's *Parallel English Qur'an*, available at: http://www.claychipsmith.com/Parallel_Quran.htm

"آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللّهِ وَمَلآئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ <u>لاَ نُفَرِّقُ</u> بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُواْ سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ"

Misunderstood Word(s): لاَ نُفَرِّقُ

TL Texts:

1- Dawood: "We discriminate against none of His apostles".
2- Hilali & Khan: "We make no distinction between one another of His Messengers".
3- Muhammad Ali: "We make no difference between any of His messengers".
4- Pickthall: "We make no distinction between any of His messengers".
5- Khalifa: "We make no distinction among any of His messengers".
6- Sarwar: "We find no difference among the Messengers of God".
7- Shakir: "We make no difference between any of His messengers".
8- Sherali: "We make no distinction between any of HIS Messengers".
9- Yusuf Ali: "We make no distinction (they say) between one and another of His messengers".

Discussion and Analysis:

The denotation of not making distinctions between one messenger of God and another, which is mentioned in verse no. 285, was misunderstood by all translators under study due to misconception, since differentiation among messengers of God does exist. God distinguishes five messengers, according to Al-Tabari (2000), describing them as having *strong determination*; namely: Noah, Abraham, Moses, Jesus, and Muhammad, peace be upon them all. This is mentioned in the chapter of Al-Ahqaf, verse no. 35: "...فَاصْبِرْ كَمَا صَبَرَ أُوْلُوا الْعَزْمِ مِنَ الرُّسُلِ".

According to Ibn Katheer (1999) and Al-Tabari (2000), the meaning of the Quranic verse is that differentiation among the messengers of God should not be made on the basis of belief in them, since all messengers have brought one message from God, which is to believe in Him, yet on the basis of what God Himself has told us about them, i.e. *having strong determination*.

Thus, the translation has to be revised to be: "We make no distinction between one another of His Messengers (in belief)".

SL Text (2): Chapter of Al-Imran, Verse No. 55

"إِذْ قَالَ اللّهُ يَا عِيسَى إِنِّي <u>مُتَوَفِّيكَ</u> وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُواْ وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُواْ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ"

Misunderstood Word: مُتَوَفِّيكَ

TL Texts:

1- Dawood: "God said: Jesus, I am about to claim you back".
2- Hilali & Khan: "And (remember) when Allah said: "O 'Isa (Jesus)! I will take you".
3- Muhammad Ali: "When Allah said: O Jesus, I will cause thee to die".
4- Pickthall: "(And remember) when Allah said: O Jesus! Lo! I am gathering thee".
5- Khalifa: "Thus, GOD said, "O Jesus, I am terminating your life".
6- Sarwar: "He told Jesus, "I will save you from your enemies".
7- Shakir: "And when Allah said: O Isa, I am going to terminate the period of your stay (on earth)".
8- Sherali: "Remember the time when ALLAH said' `O Jesus, I will cause thee to die a natural death".
9- Yusuf Ali: "Behold! Allah said: "O Jesus! I will take thee".

Discussion and Analysis:

According to the Islamic doctrine, there is a unanimous agreement that Jesus was not killed or crucified. According to Ibn Katheer (1999) and Al-Tabari (2000), Jesus was lifted by God to the heavens.

Having a look at the translations, we can find that Muhammad Ali, Khalifa, and Sherali misunderstood the word مُتَوَفِّيكَ due to their misconception. Consequently, they mistranslated it in a way which shows that Jesus's life was terminated by God. As for the rest of the translators, they translated the word in different ways, all of which give an impression for the reader that Jesus was not killed.

SL Text (3): Chapter of Al-Nisaa, Verse No. 17

"إِنَّمَا التَّوْبَةُ عَلَى اللّهِ لِلَّذِينَ يَعْمَلُونَ السُّوَءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ <u>مِن قَرِيبٍ</u> فَأُوْلَئِكَ يَتُوبُ اللّهُ عَلَيْهِمْ وَكَانَ اللّهُ عَلِيماً حَكِيماً"

Misunderstood Word(s): مِن قَرِيبٍ

TL Texts:

1- Dawood: "quickly turn to Him in penitence".
2- Khan: "repent soon afterwards".
3- Muhammad Ali: "turn (to Allah) soon".
4- Pickthall: "turn quickly (in repentance) to Allah".
5- Khalifa: "repent immediately thereafter".
6- Sarwar: "repent immediately".
7- Shakir: "turn (to Allah) soon".
8- Sherali: "repent soon after".
9- Yusuf Ali: "repent soon afterwards".

Discussion and Analysis:

According to the Islamic doctrine, God keeps forgiving people's sins as they keep repenting. Thus, forgiveness is a continuous act by God and not restricted to be granted only within short periods, after which people, committing sins, have to repent. There are two moments in life time at which God's forgiveness ceases. The first moment is when one reaches his final stage shortly before death, when the soul leaves the body. The second one is when the sun rises from the west at the end of the world. The first one is relative and individual, whereas the second one is absolute and collective.

According to Ibn Katheer (1999) and Al-Tabari (2000), the phrase مِن قَريبٍ does not mean *soon* or *shortly afterwards*, yet it refers to a period that lasts till shortly before one's final moments towards death. This is supported by the prophetic hadith (Al-Asbahani, 1999).

All translators misunderstood the phrase مِن قَريبٍ due to misconception, hence, mistranslated it. It is suggested to translate it as "repent afterwards (before death or sunrise from the west)"

SL Text (4): Chapter of Al-Maeda,   Verse No. 15

"يَا أَهْلَ الْكِتَابِ قَدْ جَاءكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَن كَثِيرٍ قَدْ جَاءكُم مِّنَ اللهِ نُورٌ وَكِتَابٌ مُّبِينٌ"

Misunderstood Word: يَعْفُو

TL Texts:

1- Dawood: "and to forgive you much".
2- Hilali & Khan: "and pass over (i.e. leaving out without explaining) much".
3- Muhammad Ali: "and passing over much".
4- Pickthall: "and forgiving much".
5- Khalifa: "pardon many other transgressions you have committed".
6- Sarwar: "and forgives you much".
7- Shakir: "and passing over much".
8- Sherali: "and forgives many of your faults".
9- Yusuf Ali: "and passing *over* much (that is now unnecessary)".

Discussion and Analysis:

According to Ibn Katheer (1999) and Al-Tabari (2000), the word يَعْفُو means "not mentioning and passing over" and not "forgive". Looking at the translations we find that Hilali & Khan, Muhammad Ali, Shakir, and Yusuf Ali translated it properly, while the other four mistranslated it. It is believed that the reason behind this mistranslation is that the word is homonymically confused with the one that carries the meaning of "forgiveness".

SL Text (5): Chapter of Al-Araf, Verse No. 133

"فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُّفَصَّلَاتٍ فَاسْتَكْبَرُواْ وَكَانُواْ قَوْمًا مُّجْرِمِينَ"

Misunderstood Word: الْقُمَّلَ

TL Texts:

1- Dawood: "plagued them … with lice".
2- Khan: "the lice".
3- Muhammad Ali: "the lice".
4- Pickthall: "the vermin".
5- Khalifa: "the lice".
6- Sarwar: "lice".
7- Shakir: "the lice".
8- Sherali: "the lice".
9- Yusuf Ali: "Lice".

Discussion and Analysis:

According to Ibn Katheer (1999) the word الْقُمَّلَ refers to the vermin which infects the grains of wheat. As for Al-Tabari (2000), it refers to fleas, small locusts, or small black pests. In both cases the word الْقُمَّلَ has nothing to do with "lice". This word was misunderstood by seven translators who then mistranslated it into "lice". The reason behind this misunderstanding is that the translators mistook the word قَمْل , with the inflection mark *fatha* فتحة on the first letter and *sukoon* سكون on the second letter, for قُمَّل , with *dhamma* ضمة on the first letter and *shadda+fatha* شدة+فتحة on the second letter. This is related to the phenomenon of inflection, which is regarded as one of the attributes that characterizes Arabic language. Inflection marks in Arabic change the meaning of words in a way similar to the one in English where changing one sound in a word leads to changing it meaning, e.g. sit = /sit/ and seat = /si:t/. Pickthall alone used the word "vermin" which is closer to the meaning given by Al-Tabari and Ibn Katheer.

SL Text (6): Chapter of Al-Tawba, Verse No. 67

"الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُم مِّن بَعْضٍ يَأْمُرُونَ بِالْمُنكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُواْ اللهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ"

Misunderstood Word: فَنَسِيَهُمْ

TL Texts:

1. Dawood: "so God forgot them".
2. Hilali & Khan: "so He has forgotten them".
3. Muhammad Ali: "so He has forsaken them".
4. Pickthall: "so He hath forgotten them".

5. Khalifa: "so He forgot them".
6. Sarwar: "who also has ignored them".
7. Shakir: "so He has forsaken them".
8. Sherali: "So HE has forgotten them".
9. Yusuf Ali: "so He hath forgotten them".

Discussion and Analysis:

God does not forget! This is an unquestionable fact. Ibn Katheer (1999) states that nothing could escape God's knowledge and nothing could be forgotten by Him, and that the meaning is that since hypocrites, who are the ones referred to in this verse, forgot about God, then He abandoned them as if He forgot about them in the same way they did. Al-Tabari (2000) states that the word نَسِيَهُمْ means "left them".

This word was misunderstood by six translators who then mistranslated it into "forgot" and "forgotten". The reason behind this misunderstanding is due to misconception. Muhammad Ali, Sarwar and Shakir translated the word نَسِيَهُمْ properly into "forsaken", "ignored", and "forsaken" respectively.

SL Text (7): Chapter of Hud, Verse No. 17

"أَفَمَن كَانَ عَلَى بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ"

Misunderstood Word: يَتْلُوهُ
TL Texts:
1. Dawood: "recited by".
2. Hilali & Khan: "recites (follows) it".
3. Muhammad Ali: "recites it".
4. Pickthall: "reciteth it".
5. Khalifa: "reported by".
6. Sarwar: "testified by".
7. Shakir: "recites it".
8. Sherali: "follow him".
9. Yusuf Ali: "teach".

Discussion and Analysis:

Ibn Katheer (1999) states that the meaning of the word يَتْلُو is "to come". Al-Tabari (2000) states that its meaning is "to follow". This word was misunderstood by Dawood, Muhammad Ali, Pickthall and Shakir who then mistranslated it into "recited", "recites", "reciteth" and "recites" respectively. Khalifa, Sarwar and Yusuf Ali mistranslated the word too into "reported", "testified" and "teach" respectively. The reason behind this misunderstanding is due to homonymic confusion with the other meaning of the word يَتْلُو, which is "recite". Sherali alone translated the word properly into "follow". As for Hilali & Khan, they used "recites" followed by "(follows)" as an explanation!

SL Text (8): Chapter of Hud, Verse No. 77

"وَلَمَّا جَاءتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا ..."

Misunderstood Word: بِهِمْ ... بِهِمْ (the second بِهِمْ)
TL Texts:
1. Dawood: "And when Our messengers came to Lot, he grew anxious about them, for he was powerless to offer them protection".
2. Hilali & Khan: "And when Our Messengers came to Lut (Lot), he was grieved on account of them and felt himself straitened for *them* (lest the town people should approach them to commit sodomy with them)".
3. Muhammad Ali: "And when our messengers came to Lot, he was grieved for *them*, and he was unable to protect *them*".
4. Pickthall: "And when Our messengers came unto Lot, he was distressed and knew not how to protect *them*".
5. Khalifa: "When our messengers went to Lot, *they* were mistreated, and he was embarrassed by *their* presence".
6. Sarwar: "When Our Messengers came to Lot, he became sorrowful and felt totally helpless".
7. Shakir: "And when Our messengers came to Lut, he was grieved for *them*, and he lacked strength to protect *them*".
8. Sherali: "And when Our Messengers came to Lot, he was grieved on *their account* and felt helpless for *them*".
9. Yusuf Ali: "When Our messengers came to Lut, he was grieved on *their account* and felt himself powerless (to protect) *them*".

Discussion and Analysis:

In this verse the word under discussion is the separate pronoun هُمْ preceded by the preposition بِـ. We have two occurrences of the pronoun in بِهِمْ, each of which has a different referent. According to Al-Tabari (2000), the first pronoun refers to the people of Lot and the second one to Lot's guests, i.e. the angel messengers who were sent by God to punish Lot's bad people. As for Ibn Katheer (1999), he states that Lot was worried about his guests lest his people should try to commit pederasty with them.

It seems that all translators failed to understand that the second pronoun has a different referent. They regarded them as referring to one same referent, i.e. the messengers. As for Sarwar, he didn't even use pronouns in his translation of this chunk of the verse. The reason behind mistranslation in this verse is misreference.

It is suggested to translate the verse as follows: "And when Our messengers came to Lot, he was distressed (for his people) and experienced hardship (with the messengers)".

SL Text (9): Chapter of Al-Anfal, Verse No. 61

"وَإِن جَنَحُواْ لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ"

Misunderstood Word: السَّلْمِ
TL Texts:
1. Dawood: "peace".
2. Hilali & Khan: "peace".
3. Muhammad Ali: "peace".
4. Pickthall: "peace".
5. Khalifa: "peace".
6. Sarwar: "peace".
7. Shakir: "peace".
8. Sherali: "peace".
9. Yusuf Ali: "peace".

Discussion and Analysis:

According to Ibn Katheer (1999) and Al-Tabari (2000), the word السَّلْمِ means "reconciliation". This word was misunderstood by all translators who then mistranslated it into "peace". The reason behind this misunderstanding is that the translators have mistaken the word السَّلْمِ with السِّلْمِ, the first with the inflection marks *shadda+fatha* شدة+فتحة on the first letter after the definite article and the second with *shadda+kasra* شدة+كسرة. This is related to the different uses of inflection marks.

SL Text (10): Chapter of Taha, Verse No. 96

"قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي"

Misunderstood Word: الرَّسُولِ
TL Texts:
1. Dawood: "the Messenger".
2. Hilali & Khan: "the messenger [Jibrael's (Gabriel) horse]".
3. Muhammad Ali: "the messenger".
4. Pickthall: "the messenger".
5. Khalifa: "the messenger".
6. Sarwar: "the Messengers' (Moses) tradition".
7. Shakir: "the messenger".
8. Sherali: "the Messenger (Moses)".
9. Yusuf Ali: "the Messenger".

Discussion and Analysis:

In this verse the word الرَّسُولِ is the one to be investigated. This word, which means "messenger", is not misunderstood in its denotation, yet in its referent. According to Ibn Katheer (1999) and Al-Tabari (2000), it refers to the angel Gabriel. Sarwar and Sherali mistakenly referred to Moses in their translation. Hilali & Khan properly referred to Gabriel. The other translators all used "messenger", keeping the SL text ambiguity as to whom the word الرَّسُولِ is referring.

SL Text (11): Chapter of Al-Shu'ara, Verses No. 224 & 225

"وَالشُّعَرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ" # "أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ"

Misunderstood Word: وَادٍ
TL Texts:
1. Dawood: "valley".
2. Hilali & Khan: "they speak about every subject (praising people - right or wrong) in their poetry"?
3. Muhammad Ali: "valley".
4. Pickthall: "valley".
5. Khalifa: "their loyalty shifts according to the situation"?
6. Sarwar: "valley".
7. Shakir: "valley"?
8. Sherali: "valley".
9. Yusuf Ali: "valley"?

Discussion and Analysis:

The misunderstood word in this verse is وَادٍ, which does not literally refer to the physical "valley". According to Ibn Katheer (1999) and Al-Tabari (2000), the word refers to the different subjects and speech arts which poets employ in their writings, including "absurdity" and "nonsense". Through these subjects, poets praise or defame people. Hilali & Khan alone translated this word properly into "subject". Khalifa gave one of the bad attributes of poets who seek rewards as he wrote: "their loyalty shifts according to the situation". The reason behind this misunderstanding is misreference, through taking the meaning of the word وَادٍ literally.

SL Text (12): Chapter of Al-Qasas,   Verse No. 51

"وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ"

Misunderstood Word: وَصَّلْنَا

TL Texts:

1. Dawood: "We have caused the Word to reach them".
2. Hilali & Khan: "We have *conveyed* the Word (this Qur'an in which is the news of everything) to them".
3. Muhammad Ali: "And certainly We have made the Word to have many *connections* for their sake".
4. Pickthall: "And now verily We have caused the Word to *reach* them".
5. Khalifa: "We have *delivered* the message to them".
6. Sarwar: "We *sent* Our guidance to them".
7. Shakir: "And certainly We have made the word to *reach* them".
8. Sherali: "And WE have, indeed, *sent* revelation to them *continuously*".
9. Yusuf Ali: "Now have We caused the Word to *reach* them themselves".

Discussion and Analysis:

According to Ibn Katheer (1999) and Al-Tabari (2000), the word وَصَّلْنَا refers to "connecting things", not "delivering things". In this verse, God is addressing prophet Muhammad, peace be upon him, telling him that He has connected the events which happened to the ancient people, who disbelieved in Him, with those happening to the current ones, so that they may take heed of the consequences of not believing in Him.

Looking at the translations of the word وَصَّلْنَا we find that Dawood, Hilali & Khan, Pickthall, Khalifa, Sarwar, Shakir, and Yusuf Ali all mistranslated it, using "reach", "conveyed", "reach", "delivered", "sent", "reach", and "reach" respectively. Sherali also used "sent" yet he added "continuously", showing the issue of connectedness, which is the main point here. As for Muhammad Ali, he translated it as: "We have made the Word to have many connections", which diverted from the correct meaning.

The reason behind mistranslating the word وَصَّلْنَا is its homonymic confusion with the one that carries the meaning of "delivering".

SL Text (13): Chapter of Al-Sajda, Verse No. 10

"وَقَالُوا أَئِذَا ضَلَلْنَا فِي الْأَرْضِ أَئِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُم بِلِقَاء رَبِّهِمْ كَافِرُونَ"

Misunderstood Word: ضَلَلْنَا

TL Texts:

1. Dawood: "They say: Once lost into the earth".
2. Hilali & Khan: "we are (dead and become) lost in the earth".
3. Muhammad Ali: "we are lost in the earth".
4. Pickthall: "we are lost in the earth".
5. Khalifa: "After we vanish into the earth".
6. Sarwar: "we have been lost in the earth".
7. Shakir: "we have become lost in the earth".
8. Sherali: "we are lost in the earth".
9. Yusuf Ali: "we lie, hidden and lost, in the earth".

Discussion and Analysis:

According to Ibn Katheer (1999) and Al-Tabari (2000), the word ضَلَلْنَا refers to vanishing in earth after death. Six translators misunderstood the word, and then mistranslated it as *being lost*. Hilali & Khan properly referred to *being lost in the earth after death*. Khalifa referred to *vanishing* in his in his translation.

The reason behind mistranslating the word ضَلَلْنَا is its homonymic confusion with the one that carries the meaning of being lost.

SL Text (14): Chapter of Al-Safaat,   Verse No. 22

"احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ"

Misunderstood Word: أَزْوَاجَهُمْ

TL Texts:

1. Dawood: "their spouses".
2. Hilali & Khan: "their companions (from the devils)".
3. Muhammad Ali: "their associates".
4. Pickthall: "their wives".
5. Khalifa: "their spouses".
6. Sarwar: "their spouses".
7. Shakir: "their associates".
8. Sherali: "their companions".
9. Yusuf Ali: "their wives".

Discussion and Analysis:

According to Ibn Katheer (1999) and Al-Tabari (2000), the word أَزْوَاجَهُمْ means "their counterparts". About half of the translators misunderstood this word, and then mistranslated it into "wives" or "spouses". The other half properly translated it into "companions" or "associates".

The reason behind mistranslating the word أَزْوَاجَهُمْ is its homonymic confusion with the one that carries the meaning of *wives*.

SL Text (15): Chapter of Ghafir, Verse No. 55

"فَاصْبِرْ إِنَّ وَعْدَ اللهِ حَقٌّ وَاسْتَغْفِرْ لِذَنبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ"

Misunderstood Word: الْعَشِيِّ

TL Texts:
1. Dawood: "evening".
2. Hilali & Khan: "the Ashi (i.e. the time period after the midnoon till sunset)".
3. Muhammad Ali: "the evening".
4. Pickthall: "at fall of night".
5. Khalifa: "night".
6. Sarwar: "the evenings".
7. Shakir: "the evening".
8. Sherali: "the evening".
9. Yusuf Ali: "the evening".

Discussion and Analysis:

The word الْعَشِيِّ was misunderstood as العشاء . According to Ibn Katheer (1999) and Al-Tabari (2000), the word الْعَشِيِّ refers to the period of time from midday to nightfall.

Having a look at the translations, we find that all translators, except Hilali & Khan, misunderstood this word. They consequently mistranslated it into "evening", "night", or "fall of night". As for Hilali & Khan, they transliterated it into "Ashi" and explained it into two brackets as "the time period after the midnoon till sunset". The reason behind this misunderstanding is misreference.

SL Text (16): Chapter of Al-Takweer, Verse No. 21

"مُطَاعٍ ثَمَّ أَمِينٍ"

Misunderstood Word: ثَمَّ

TL Texts:
1. Dawood: "in heaven".
2. Hilali & Khan: "(by the angels in the heavens)".
3. Muhammad Ali: "and".
4. Pickthall: "and".
5. Khalifa: "and".
6. Sarwar: "and".
7. Shakir: "and".
8. Sherali: "and".
9. Yusuf Ali: "and".

Discussion and Analysis:

According to Ibn Katheer (1999) and Al-Tabari (2000), the word ثَمَّ means "their" and not "and". This word was misunderstood by all translators except Dawood and Hilali & Khan. The translators mistranslated it into "and". As for Dawood and Hilali & Khan, they referred in their translations to the heaven(s), as the place where Gabriel is obeyed by the angels.

The reason behind this misunderstanding is that the translators mistook the word ثَمَّ with ثُمَّ, the first with *fathah* فتحة on the first letter and the second with *dhammah* ضمة . This is related to the different uses of inflection marks.

SL Text (17): Chapter of Al-Furqan, Verse No. 54

"وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا"

Misunderstood Word: الْمَاء

TL Texts:
1. Dawood: "water".
2. Hilali & Khan: "water".
3. Muhammad Ali: "water".
4. Pickthall: "water".
5. Khalifa: "water".
6. Sarwar "water".
7. Shakir: "the water".
8. Sherali: "water".
9. Yusuf Ali: "water".

Discussion and Analysis:

According to Ibn Katheer (1999) and Al-Tabari (2000), the word الْمَاء refers to man's semen. All translators misunderstood the word, and then mistranslated it into "water".

The reason behind mistranslating this word is its homonymic confusion with the one that carries the meaning of "water".

V. FINDINGS AND DISCUSSION

After analyzing 9 translations of 17 Qur'anic sample verses, through relying on two well-known Qur'anic interpretations, it is found that, apart from the translation of Hilali & Khan, there are big rates of mistranslation, ranging from 76% to 94%. Compared to the other translators, Hilali & Khan were more accurate in their translation, despite scoring a mistranslation rate of 47%! The following table shows the mistranslation frequency:

TABLE 1
MISTRANSLATION FREQUENCY OF THE MISUNDERSTOOD QUR'ANIC WORDS

Translators	Mistranslation Frequency
Dawood	15
Hilali & Khan	8
Muhammad Ali	14
Pickthall	15
Khalifa	16
Sarwar	15
Shakir	13
Sherali	14
Yusuf Ali	14

The table is graphically represented as follows:
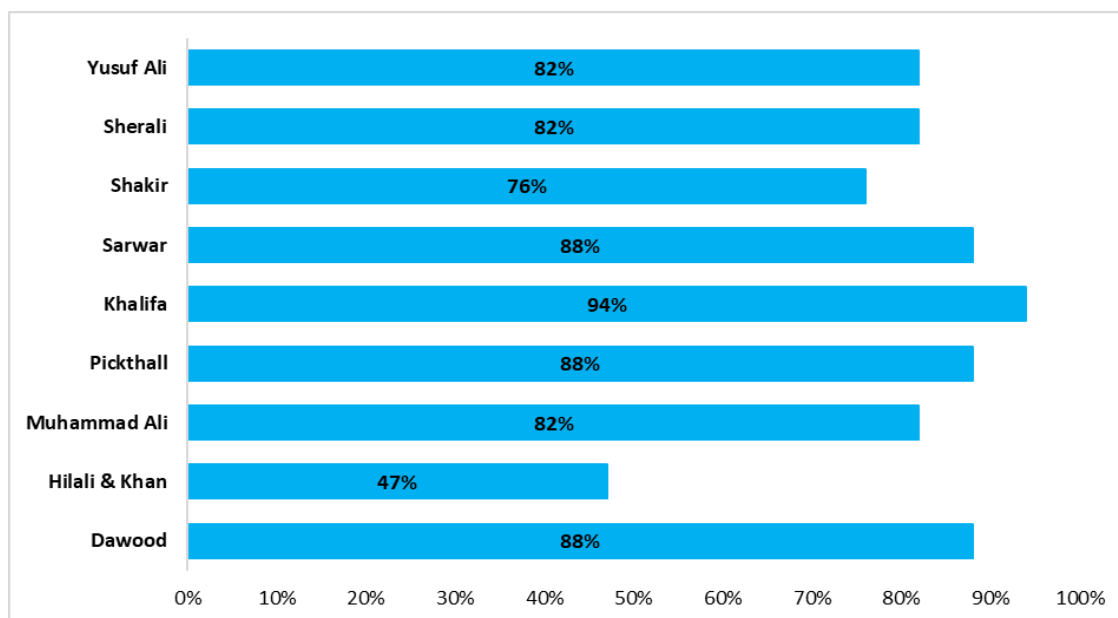
Figure 1. Mistranslation Rates of the Misunderstood Qur'anic Words

As for the reasons behind mistranslation, it is found that homonym confusion, inflection confusion, misreference, and misconception may seriously cause mistranslation of the Qur'anic verses. Homonym confusion comes first. This is shown in the following table:

TABLE 2
MISTRANSLATION REASONS AND THEIR FREQUENCIES

Mistranslation Reason	Frequency
Homonymy Confusion	6
Inflection Confusion	3
Misreference	4
Misconception	4
Total	17

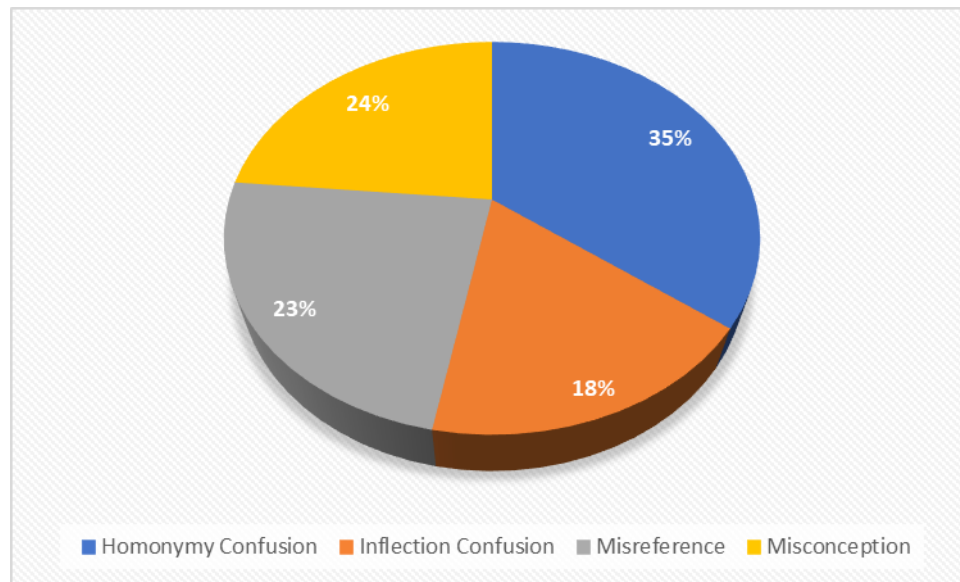The table is graphically represented as follows:

Figure 2. Mistranslation Reasons Rates of the Misunderstood Qur'anic Words

The paper concludes that translators of the Qur'an, besides requiring a good grasp of the Arabic SL, need a good account of familiarity with the Qur'anic language, moreover, they have to rely on the Qur'anic interpretations in order to overcome any misunderstanding, thus mistranslation might not happen.

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ESP Teachers: Insights, Challenges and Needs in the EFL Context

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Abstract—**This research investigated ESP teachers' perceptions of the underlying concepts, challenges, and needs of ESP teaching in Thailand. A six-Likert questionnaire and checklist were given to 63 ESP teachers at a Thai government university. An interview was also used to further explore 12 teacher participants' issues, challenges, and needs in ESP practices. The results indicated that Thai university teachers had a piecemeal understanding of ESP concepts, and they also agreed that ESP practice is a complex and challenging task. Moreover, the current findings indicate that language teachers must work in tandem with the content teachers. Indeed, the results strongly suggest that teachers require professional training in ESP teaching. Overall, ESP teachers must embody the five essential elements of ESP, including a language teacher, a content teacher, a researcher, a course planner and material provider, and a course evaluator.**

Index Terms—**ESP, ESP teachers, ESP elements, task, ESP in the EFL context**

I. INTRODUCTION

Recent progress in science and technology in the digital era has highlighted that traditional language teaching models with a teacher-centred approach might not be sufficient to prepare English language learners to meet current language demands. Indeed, the demand for English communication is growing in many occupational contexts, including business, engineering, medicine, hospitality, and education (Hyland, 2007). As such, extensive attention has been focused on English for Specific Purposes (ESP). ESP involves teaching and learning English as a second or foreign language where the learners' primary purpose is to use English in a particular domain (e.g., Ahmed, 2014; Otilia, 2015). Therefore, ESP can be described as an approach to language teaching where all decisions about content and methods are based on the learners' reasons for learning (Hutchinson & Waters, 1987). The awareness of teachers' perceptions of ESP principles and practices may shed some light on the roles of ESP in contexts and didactic implications among researchers and pedagogues.

II. LITERATURE REVIEW

A. Overview of English for Specific Purpose (ESP)

English for Specific Purposes (ESP) emerged in the 1960s as a rudimentary principle in the disciplines of Applied Linguistics and English Language Teaching (ELT). It is concerned with teaching and learning the English language to serve communicative needs in either academic or occupational domains. The contents developed for ESP courses, including English language knowledge and subject content in a specific field of studies, need to be aligned with learners' authentic needs in using a language in their academic studies and career (Paltridge & Starfield, 2013). The core focus of ESP courses provided at a tertiary level of education is on English language skills, including linguistic structures and genres that learners are likely to encounter in their future employment. ESP education is thus developed to equip learners to effectively use the English language for their specific employment-related communicative purposes (Basturkmen, 2010; Bruce, 2011). ESP has been divided into two main branches: English for Academic Purposes (EAP) and English for Occupational Purposes (EOP) (Hutchinson & Waters, 1987; Basturkmen, 2010). EAP is associated with the use of the English language to serve academic purposes in learners' fields of study (Hyland & Shaw, 2016). That is, EAP principles lie in the use of English "for the purposes of academic study and scholarly exchange" (p. 1). By contrast, EOP relates to the use of the English language to effectively serve professional purposes, including the development of interpersonal skills that allow learners to communicate with colleagues in daily life (Cummins, 2008).

Given the focus on serving specific learners' needs, a needs analysis needs to be conducted prior to developing an ESP course. ESP course design typically includes a stage during which the course developers identify the specific language skills the learners will need. Identifying these language skills is used to shape and refine the content for the

ESP course (Warters, 1987; Hyland, 2006). Needs analysis can also be used to assess learners at the end of the course (Warters, 1987). Indeed, needs analysis is an umbrella term that holds many aspects; that is, the term *needs* incorporates the learners' goals and backgrounds, language proficiencies, reasons for taking the course, teaching and learning preferences, and the situations in which learners will need to communicate. Overall, a needs analysis is a well-organised and ongoing process that requires teachers to adjust their teaching as they come to learn more about their students.

B. Needs Analysis

Needs analysis is the first stage in ESP course development, followed by curriculum design, selection of materials, methodology, assessment, and evaluation. Importantly, these steps are not linear but, rather, the phases of ESP course development are interdependent, overlapping phases in a cyclical process (Dudley-Evans & St John, 1998). Figure 1 shows the ongoing processes involved in needs analysis and the feedback that occurs throughout the various stages (Dudley-Evans & St John, 1998, p. 121). At present, the application of needs analysis in ESP curriculum development is common. Indeed, the development stages of ESP courses usually involve a need analysis related to course design, selection of materials, pedagogical approaches, assessment, and evaluation. When determining the overall needs for a course, practitioners can decide on the learning objectives, selection or production of materials, teaching guidelines and evaluations (Jin et al., 2014). Many ESP practitioners agree that needs analysis is fundamental to any language course (Hutchinson & Waters, 1987; Kavaliauskienė & Užpalienė, 2003).
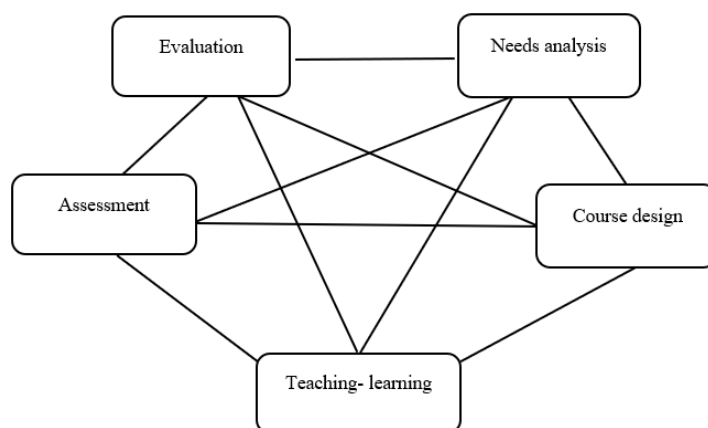

Figure 1 Stages in the ESP Process (Dudley-Evans & St. John, 1998, p. 121)

Several studies have been conducted on ESP. Indeed, Liu and Hu (2021) recently conducted a co-citation analysis of ESP studies from 1980 to 2018 and categorised the studies into eleven clusters. All clusters involved "ESP issues and directions, academic genres and scholarly publishing, learning to write academically, academic vocabulary and formulaic language, English as an academic lingual franca, disciplinary academic discourse, needs analysis, L1-L2 differences and English as an L2, voice and stance in academic discourse, metadiscourse in English academic writing, and citation and illegitimate source use" (Liu & Hu, 2021, p. 102). The authors also recommended areas that require more empirical literature vis-à-vis ESP education. Those so-called "less well trodden and new ESP territories" (p. 113) include (1) local grammar (e.g., Parkinson & Musgrave, 2014), (2) intradisciplinary variation (e.g., Hu & Gao, 2015), (3) multimodal discourse, academic speech and under-researched genres (e.g., Hu & Liu, 2018; O'Halloran et al., 2016; Zou & Hyland, 2020), (4) ESP teacher development (e.g., Margic & Vodopija-Krstanovic, 2018), (5) improvement on research methodologies (e.g., Simpson-Vlach & Ellis, 2010), (6) contextualised research methodologies (e.g., Paltridge et al., 2016), (7) reception studies of ESP research (e.g., Swale & Leeder, 2012). As such, the current study aimed to provide an in-depth investigation into EFL teachers' understanding of ESP teaching.

C. ESP Teaching Situations

To date, ESP has grown widely popular in Southeast Asia due to the ASEAN Economic Community (AEC) setting. Moreover, with the increase in skilled labour mobility from different countries, investors, business people and tourists in the region, ESP becomes necessary for their people to be equipped with real-life language skills to compete in regional and global markets. Consequently, many governments have reformed English teaching and established educational standards proposing that higher educational institutes are required to teach general English and EAP or EOP. It is believed that this proposal would improve their citizens' English proficiency. Thailand has no exclusion.

In the Thai context, ESP courses at a tertiary level remain unsatisfactory and do not provide significant English language learning benefits. This is due to multiple reasons. First, language teachers still focus on traditional, teacher-centred approaches (Fitzpatrick, 2011; Kulsiri, 2006; Nonthisong, 2015; Thongsri, 2005). A grammar-translation method relying on in-class instruction of English is also often used. The grammar-translation method aims to enhance learners' ability to remember linguistic traits and provide a target language system. By contrast, ESP instruction methods, such as the Communicative Language Teaching (CLT) method, have not been widely adopted by ESP

teachers. ESP courses run by educational institutes provide short English courses or training courses for workplace contexts (e.g., nursing, business, engineering, or medicine). These short training courses are often aligned with the core concepts of ESP to capture the needs of learners in different disciplines. Several empirical studies have evaluated the needs of learners for their future professional careers (Chamnankit, 2015; Chankasikub, 2014; Chatsungnoen, 2015; Chetsadanuwat, 2018; Chumtong, 2014; Sompuing, 2014; Hiranburana, 2017; Jamshidnejad, 2010; Theeartsana, 2018; Tongvivat, 2008; Waidarp, 2011; Wong, 2004) and designed appropriate courses and materials for these occupations (Chetsadanuwat, 2018, Nor Puteh & Nor Mohammad, 2017; Onkao, 2019; Pandey & Sinhaneti, 2013). However, despite many empirical studies supporting ESP short courses, effective ESP instruction seems to be an ongoing issue. Indeed, English language teaching remains unsuitable for students' needs and disconnected from their specific disciplines. For example, Anuyato (2015) surveyed diploma students' perceptions in one vocational college in Bangkok. Overall, the students' perceptions were favourable to the extent that ESP provides some benefits for future occupations after graduation and develops English language competence and creativity in language use. However, some students found ESP instruction difficult and demanding and, thus, felt demotivated.

ESP teachers often assume that they must teach subject areas by using English rather than teaching the English language. Patiyasevee and Kijjabancha (2010) evaluated the use of English for General Purposes (EGP) method and ESP in first-year undergraduate students at a public university in Thailand. Overall, the findings suggest that the students lacked communication skills in English, and a majority of students reported that the EGP curriculum needed to be revised. Moreover, an emphasis was also needed on using a language to communicate, which should be an essential foundation in ESP courses.

Previously, transfer-and test-oriented assessments of factual knowledge were emphasised (Fitzpatrick, 2011; Kulsiri, 2006; Nonthisong, 2015; Thongsri, 2005) rather than an assessment of critical thinking and analytical skills. Using traditional teaching methods, Thai English teachers conduct their instruction to prepare students to pass required tests or high-stakes examinations (e.g., Ordinal National Examination Test and General Aptitude Test). This results in the inability to answer questions critically and apply the linguistic features and systems of the target language in various social situations, which is heightened by limited exposure to the target language. Within a Thai EFL context, the opportunities to use English outside the classroom are somewhat limited (Frederickson, 2002; Sanpatchayapong, 2017). English learners typically remember linguistic rules in class but have few opportunities to use them for communicative purposes outside of class. This results in a lack of oral practice for Thai learners in authentic settings. Therefore, the failure of ESP in Thai contexts may have resulted from insufficient exposure to the target language.

In addition, ESP teachers may find they have far less knowledge or experience in the subject areas than their students (Ruang & Chuenchaichon, 2016). Ruankam and Chuenchaichon (2016) conducted a survey of ESP and general English perceptions of ESP instructors and students at a university in Thailand. The findings showed that both ESP teachers and students had positive attitudes towards ESP instruction. The students agreed that ESP instruction could enhance their preparedness for work-related competitiveness among ASEAN countries. The study further noted that ESP instructors found the lack of opportunities to use English in daily life and the workplace problematic. Moreover, students require the ESP instructors to equip themselves with ESP content. As such, the instructors should focus on practising language skills integrated with the ESP content addressed in the curriculum.

With the growing demand for ESP in professional workplaces, many educational institutes in Thailand are offering ESP courses to meet the learners' future occupational needs and market trends. Universities and colleges also believe that learners will be motivated by, and benefit from, a programme that is geared to their needs and directly relevant to their fields of study. Such a programme would, therefore, result in better learning. However, given the issues outlined above, before implementing ESP instruction, some preparation is required. Specifically, a needs analysis should be conducted to identify learners' needs and expectations. In addition, many factors, including teachers' qualifications, teaching materials, course designs, teaching hours, class sizes, and teaching methodology, should be considered. Moreover, teachers' insights into ESP require closer examination as they are directly involved in the course and can determine the course outcome. As such, the teacher's understanding of ESP can provide valuable information for curriculum planners, course designs and evaluators, and other stakeholders. The current study attempted to explore Thai university teachers' ESP principles and their pedagogical challenges and needs in the context of a government university in the northeast of Thailand. Specifically, this study investigates how prepared ESP teachers are for meeting the specific challenges of this teaching method. Two research questions were formulated to guide the study: To what extent do Thai university teachers understand the principles of ESP teaching? What challenges and needs are related to ESP teaching among Thai university teachers?

III. Research Methodology

A. Participants

A total of 63 (25 males and 38 females) university teachers who teach ESP courses at a government university in the northeast of Thailand agreed to participate in the current study. The convenient sampling technique was employed. Eighteen participants were English language teachers, while 45 participants were content teachers. All participants were Thai nationals with an average of four years of overseas experience. Only eight of the participants had never lived overseas. Most participants had advanced or effective operational proficiency with the CEFR (C1). Half of the teacher

participants had received ESP training, while the remaining half had not. Thirty-three out of 63 participants were holders of master's degrees, and the rest had doctorate degrees. The surveyed teachers included five associate professors, 15 assistant professors, and 43 lecturers aged between 25 and 49. Regarding teaching experience in their subject domain, including ESP courses, approximately one-third of participants had more than ten years of teaching experience, and around 36% had five or fewer years of teaching practice. However, all content teachers had less than five years of ESP teaching experience since the ESP Programme at the university had run for only five years. The remaining teachers had between six to ten years of teaching experience. Table 1 presents additional demographic information for the participants.

TABLE 1
DEMOGRAPHIC INFORMATION OF PARTICIPANTS

Categories		Frequency	Percentage (%)
Gender	Male	25	39.7%
	Female	38	60.3%
Age	25-30	7	11.1%
	31-35	17	27.0%
	36-40	19	28.6%
	41-45	19	30.2%
	Above	2	3.2%
Teaching experience	1-5 years	23	36.4%
	6-10 years	19	30.2%
	11-15 years	19	30.2%
	More than 15 years	2	3.2%
Overseas experience	Never	8	12.7%
	1-5	37	58.8%
	6-10	16	25.4%
	More than ten years	2	3.2%
Education	Master's degree	33	52.4%
	Doctoral degree	30	47.6%
Proficiency Test	B1	4	6.3%
	B2	16	25.4%
	C1	39	61.9%
	C2	4	6.3%
ESP Training	Yes	31	49.2%
	No	32	50.8%
Total (N)		63	100%

B. Research Instruments

The current study employed two main research instruments – a questionnaire and a semi-structured interview. A questionnaire and checklist entitled "English for Specific Purposes (ESP) Questionnaire" was developed to address the research questions. The questionnaire and checklist were written in English, as all participants were proficient in English. The development of the questionnaire was based on Tsao (2011) and Dudley-Evans and St. John (2013), who investigated the perceptions of all stakeholders involved in ESP instruction. The questionnaire consisted of two sections – 12 general information questions and 17 six-point Likert scale ESP-related questions. The survey had been piloted with ten university English teachers in the Department of English and Linguistics at a university in the northeast of Thailand before it was finalised into its current form. None of the participants in the pilot study was involved in the main study. Cronbach's alpha coefficient was used to examine the accuracy of the scales used, and the statistical analysis (via SPSS) revealed that the alpha coefficient of the piloted survey was 0.78. Another research instrument, a semi-structured interview, was used as it allows participants to "answer the question in any way they want and encourages them to do so in a relatively extended manner" (Borg, 2015, p. 496). Moreover, semi-structured interviews have been predominantly employed in educational research and are regarded as an effective instrument for scrutinising the in-depth phenomenon being studied (Miles et al., 2014).

C. Procedures

The six-point Likert questionnaire and survey checklists were administered to all participants in person or via email during the semester. A total of 69 were distributed, and 63 were returned. All teachers agreed to participate in the study prior to data collection. After completing the questionnaire, the participants were invited to attend the interview, which was conducted in English. The interview for qualitative data collection was semi-structured to assess the teachers' understanding of the principles, challenges, and needs of ESP.

D. Data Analysis

For the quantitative data analysis, IBM SPSS Statistics 23 was used to analyse the piloted survey's results to examine the validity of the scales. SPSS was also used to perform descriptive statistics, including frequency, mean, and standard deviation. To analyse the qualitative data from the semi-structured interviews, thematic analysis and syntactic coding patterns were adopted. Specifically, according to Creswell's (2014) suggestions, qualitative data analysis was conducted. The interviews were first transcribed into English by the Centre for Translation at the university. Then, the

transcribed data were reread to generate codes based on their values and importance. The coded data were then grouped into different themes. The participants' statements were added to accompany and illustrate the emerging themes. A member-checking technique was administered by returning the transcripts to all research participants to check their accuracy before data analysis (Creswell, 2014). An inter-rater analysis was also performed by comparing the interpretations of the three researchers (Rose et al., 2020). That is, three rounds of data analysis were completed due to the number of interviews, and data triangulation was conducted at the end to assess all emerging themes. For ethical considerations, participants were also given pseudonyms before the data analysis.

IV. RESULTS AND DISCUSSION

A. Thai University Teachers' Insights of ESP

The data obtained from six-point Likert questionnaires were analysed to reveal Thai university teachers' knowledge of ESP practice. The scoring for all adverse questions was reversed before the analysis of the data. Table 2 shows the teachers' agreement ratings towards ESP practice, indicating a moderate understanding of ESP teaching. Thai university teachers' overall awareness of ESP teaching scored an average of 3.74 (62.33%). That is, Thai university participants have partial knowledge of ESP practice. More specifically, the top five statements of ESP are items 14, 2, 12, 4, and 15, respectively, suggesting these concepts of ESP are coherent and comprehensible among Thai university teachers. In contrast, the degree of agreement on items 16, 13, 17, 5, and 7 appears to be low, indicating these ESP conceptual principles remain problematic among Thai university participants. These findings provide empirical evidence to support previous studies that ESP teaching is a complex and challenging task (Dudley-Evans & St. John, 1998; Fitzpatrick, 2011; Javid, 2015; Jones, 1990; Nonthisong, 2015; Patiyasevee & Kijjabancha, 2010; Ruangkam & Chuenchaichon, 2016).

TABLE 2
TEACHERS' SELF-RATING AGREEMENT OF ESP TEACHING

Item	Statement	$\bar{x}$	S.D.
1	ESP is to teach English skills beneficial for students from all academic disciplines.	4.05	1.51
2	ESP is different from EAP (English for Academic Purposes).	4.86	1.24
3	ESP instruction is considered a learner-centred approach.	4.33	1.27
4	ESP and General English instructions are not similar.	4.48	1.38
5	Listening, speaking, reading, and writing needs to be taught in an ESP course.	3.51	1.37
6	ESP instructions involve the combination of English language teaching and content-specific knowledge.	3.79	1.22
7	It is necessary to collaborate between a language teacher and a content-specific teacher.	3.65	1.38
8	ESP teachers need to analyse future situations in which students might encounter and use the target language in an ESP course.	3.81	1.28
9	Before actual instruction, a needs analysis should be conducted to assess learners' needs in terms of language in a particular field of study.	3.81	1.23
10	ESP tends to be designed for adult learners, either at a tertiary level institution or in a professional work situation.	4.11	0.86
11	The learning and teaching objectives, materials, and approaches used in ESP instructions need to be different from EGP (English for General Purposes) courses.	4.24	1.13
12	The primary focus of ESP instruction is to strive for effective communication in one discipline.	4.51	0.69
13	English grammar needs to be taught in ESP classes.	3.17	1.13
14	Vocabulary in an ESP course or teaching material is derived from a specific field of study	5.02	1.04
15	Text structures and language are of focus in an ESP course.	4.40	1.20
16	Assessments in an ESP course often respond to students' needs and course objectives.	2.77	1.36
17	Conversational activities are planned and designed in response to the course syllabus.	3.48	1.22
	Average	3.74	0.48

The analysis suggests that ESP is a multifaceted and challenging task for Thai university teachers. This can be accounted for by the ESP principle *per se*. That is, ESP pedagogy combines language teaching with vocational skills. It has been argued that ESP teachers are language teachers teaching English for specific careers but not specialists or experts in the subject areas related to those careers (e.g., business, medicine, hospitality, and engineering). In this regard, ESP teachers carry additional workloads in the content area of the learners. ESP teachers may, therefore, feel that they are not in the position of being the primary knowledge resource of the carrier content. Indeed, it may be the case that learners know more about the subject content than the teachers. ESP teachers are also faced with the formidable and challenging task of designing specific courses and providing relevant materials. Teachers must survey what resources are readily available, select some units from a number of course books, adapt materials if necessary, and write their own teaching materials to suit the students' learning objectives. These tasks can be challenging because ESP teachers find themselves in situations where they are assumed to produce a course that exactly matches the needs of a specific cluster of learners. However, ESP teachers have limited time to prepare and create targeted course materials. Overall, the current results provide evidence to support previous findings showing that ESP teaching is demanding and challenging (Dudley-Evans & St. John, 1998; Javid, 2015; Jones, 1990).

Selecting the appropriate methodology and evaluation materials is another essential element that makes ESP teaching more arduous and challenging. The current findings showed that ESP teachers placed more emphasis on teaching grammar and vocabulary than preparing students for chosen communicative environments. Many ESP teachers focus more on forms or accuracy than meaning or fluency in communication or speaking activities. These results remind

practitioners, including teachers and educators, that ESP places emphasis on language use in authentic contexts than on teaching grammar and language structures. It has been argued that ESP teaching requires diverse teaching methods and tasks to address the various yet particular needs of specific learners. As such, ESP teachers' teaching techniques should match their students' learning styles since the learners' characteristics and the learning contexts will affect their teaching performance (Hutchison, 1988; Rao, 2001; Javid, 2010, 2015). This study illustrates that ESP requires efficiently planned activities and tasks and the selection of matching pedagogical methodologies. Indeed, the current findings strongly suggest a demand for thorough, all-inclusive training for the ESP teachers' professionalisms and teaching careers, at least for Thai university settings.

B. Challenges of ESP Practice Identified by Thai University Teachers

Table 3 reveals Thai university teachers' concerns about the issues or challenges of ESP practice. These challenges include teaching materials, course design, course evaluation, needs analysis, subject content, and even English. Indeed, a large number of ESP teachers are concerned about teaching materials and course design, followed by course evaluation (see Table 3).

As illustrated in Table 3, among the various factors that pose a challenge to ESP practice in the Thai tertiary context, the teachers underscored ESP pedagogy itself, placing teaching materials (74.6%) and course design (74.6%) as the top concern, followed by course evaluation (54%), needs analysis (47.6%), subject content (46%) and the English language (14.3%). These findings may provide several stakeholders with valuable information about ESP practice and assist practitioners in designing ESP courses.

TABLE 3
CHALLENGES IN ESP PERCEIVED BY THAI UNIVERSITY TEACHERS ($N = 63$)

Teachers' challenges	Frequency	Percentage (%)
English language	9	14.30%
Subject content	29	46.00%
Needs analysis	30	47.60%
Course evaluation	34	54.00%
Teaching materials	47	74.60%
Course design	47	74.60%

The analysis of the current findings indicates that Thai ESP teachers are facing several practical challenges. Many of these challenges are directly associated with the characteristic attributes of ESP. For instance, ESP teachers are often instructors teaching English and, as such, they are not in the position of being the primary knowledge source of the material. Indeed, the students may know more about the content than the teachers, especially when the course is primarily oriented toward the subject studied by the students. In this case, the teachers may draw on the learners' subject knowledge to facilitate communication in a language classroom. In some situations, ESP teachers need to have substantial flexibility; that is, teachers must be willing to become learners who take an interest in the professional activities in which the learners are engaged. The following excerpts provide support for this finding.

"I have to bear the extra burdens or workloads of the subject content of the students because I'm not familiar with the vocabulary used in the area." (Kan)

"I have learned some new words of business conducts from my business English class." (Meow)

As shown in the excerpts below, the analysis also revealed that some content teachers are still struggling with the English language. These teachers may not be able to facilitate communication in their language classes.

"I am not confident to teach. This is mainly because I am not an English teacher. In terms of English teaching, I don't really know what to teach. So, I end up teaching vocabulary and grammar to my students in ESP class." (Jenny)

"I think I know the subject content quite well. It's my major, and I've got a degree in it. However, I barely use English in class. Even worse, I am not quite sure about the methodology of teaching English because I have never learned how to teach English. Say, I considered myself a subject teacher teaching English to Engineering students." (Pee)

In addition:

"I don't really focus on speaking activities or tasks because I am not a real English teacher. So, it's better to have a language teacher co-teach my ESP class." (Joe)

Consistent with previous studies (Basturkmen, 2006; Todd, 2003), the analysis of the current study suggests that team teaching or cooperation between language teachers and content teachers may be necessary for ESP classes. This is partly due to the characteristic features of the ESP methodology. That is, tasks and activities used in ESP reflect the learners' specialist domains (Dudley-Evans & St. John, 1998). In this regard, these language teachers need to work in collaboration with the content teachers to integrate specialist activities and English language learning. These findings indicate that a complete collaboration is required for successful ESP teaching in which a language teacher and a subject expert co-teach ESP classes.

The most daunting concern regarding ESP practice among Thai university teachers lies in designing and teaching course materials. The current findings suggest that it is difficult, even impossible, to find textbooks that suit the learners' target needs. Therefore, ESP teachers are expected to plan and design their own courses and provide their

students with goal-oriented materials. ESP teachers may also have to adapt available materials, given that commercial textbooks may be unsuitable. One university teacher participant remarked:

"We are using a commercial book for business students. However, I don't think the book suits the students' level of language competence. Indeed, some parts are rather difficult and irrelevant to the course objectives, but some do." (Yu)

Another interviewee stated:

"We chose the published book for the disciplinary field of science, technology, and engineering. Later, we found out that some chapters of the book are suitable and good for our engineering students, but some chapters are not really relevant to engineering disciplines. This seems to bore our students." (Pee)

One teacher from the faculty of Humanities and Social Science said:

"We developed our teaching materials for social science students. However, the materials lacked authenticity and did not include all language skills. Basically, the materials included linguistic features, vocabulary, and reading passages. They did not include speaking tasks or activities, though." (Nan)

With regard to these extracts, given the lack of suitable materials for ESP courses, teachers often have to provide the course materials, which increases their teaching burden. Previous studies have also indicated that much of the work done by ESP teachers rests in designing appropriate courses for various cohorts of learners (Hutchinson & Waters, 1987; Tsao, 2011). The current study reveals that ESP course designing and planning are fundamental mechanisms for syllabus design, material writing, classroom teaching methodology, and evaluation.

Another ongoing concern is the course evaluation. The current study showed a majority of participants found assessment challenging in an ESP course. This is mainly because ESP teachers must consider various principles of assessment, including test reliability, validity, and washback. ESP teachers must consider the purpose of the test, examinee characteristics, and context of language use. Assessment tests are instruments frequently used to gauge whether students have the necessary language and skills to undertake a particular academic course or occupation. ESP teachers also need to assess their students' achievement (i.e., what students have gained from the course). For example, it is generally known that university students in engineering use language differently from students in business, engineers use language differently from chefs, and football players use language differently on the pitch than boxing fighters in the ring. In addition, doctors use English differently when talking with medical practitioners than when conversing with patients, although these two contextual environments would be categorised under the heading of medical English. Therefore, various principles of assessment are needed in an ESP context (Douglas, 2013). The below excerpts from the qualitative data provide clear evidence for this contextual variation:

"We, ESP teachers, made tests for university students in the cluster of Health Science. I think the in-house tests lacked test validity because the test comprised only a multiple-choice format. Moreover, the test only measured students' reading comprehension, grammar, and vocabulary." (Yu)

"I don't really know how to design speaking tasks for my ESP class even though I know subject content very well. Apart from that, I have no idea how to assess my students' speaking abilities because I am not an English teacher myself. Moreover, I have never been trained on how to write a test." (Nhong)

The final issue identified in the qualitative data was a needs analysis. Although needs analyses were regarded as a fundamental component in designing an ESP course for specific learners and the demands of specific situations, the current study indicated that conducting a needs analysis was a time-consuming and tedious process. This is because the needs analysis incorporated different tasks, which included collecting information about the learners and defining the target situations and contexts of learning ESP. This is in line with previous studies suggesting that needs analysis consists of multiple tasks, including "necessities", "lacks and "wants" (Duddley-Evans & St. John, 2011). "Necessities" is defined as understanding the knowledge required by learners to be able to communicate effectively in a target situation. "Lacks" refers to the gap between learners' existing knowledge and the language competence required to meet the students' specific needs. "Wants" involves the learners' subjective perspectives, which may vary from one student to another in the same target situation. These tasks pose an extra burden to ESP teachers in Thailand. This issue was highlighted in the following excerpts:

"In needs analysis, I have to do a lot of things. These include my students' language proficiency levels, background, and motivation. Moreover, ESP is a learning-centred approach; therefore, I have to learn more about the facilities, the teaching methodology, etc. I also spend lots of time preparing course syllabus and materials for my students' needs." (Kung)

"I realised that my students want English for their future workplace. As a result, I have to prepare speaking activities and tasks that suit their interests and needs. In practice, I don't have time to prepare for speaking activities." (Som)

"In my ESP class, my students' English language proficiency levels are widely different. Some students' language levels may be at C1, according to CEFR. But many of them are at A2, and some are at B1, I think. This made it more difficult for me to prepare my lessons for my class." (Yu)

The current results highlight the challenges of ESP practice among university teachers. Each of the ESP tasks poses a different challenge to ESP teachers. Moreover, the findings suggest ESP teachers' growing need for targeted professional development in ESP-related tasks.

C. University Teachers' Needs for ESP

The quantitative and qualitative data analysis revealed that Thai university teachers require extensive training for ESP practice. Table 4 illustrates the participants' perceptions of the training needed for teaching using the ESP method. The results indicated that a large number of teachers believed that training was required in various fields, including teaching materials (60.3%), course design (58.7%), needs analysis (58.7%), teaching methodology (57.1%), course evaluation (47.6%) and subject content (42.9%). Training for the English language (20.6%) was reported to be the least required, suggesting that most university teachers do not seem to have difficulty with the English language. These findings are consistent with previous studies that ESP teachers are English teachers but not specialists in the discipline (Ahmed, 2014; Bojovic, 2006).

TABLE 4
ESP TRAINNG REQUIREMENTS AS PERCEIVED BY THAI UNIVERSITY TEACHERS ($N = 63$)

ESP Training required	Frequency	Percentage (%)
English language	13	20.60%
Subject content	27	42.90%
Course evaluation	30	47.60%
Teaching methodology	36	57.10%
Course design	37	58.70%
Needs analysis	37	58.70%
Teaching materials	38	60.30%

ESP teachers clearly need to be provided with the necessary knowledge and skills to deal with their students' knowledge in a specific domain. Note that ESP teachers are not experts in the field but in teaching English. That is, their subject is English for the occupation, but not the occupation in English. ESP teachers are faced with students who know the subject content better than them, yet they must help advance the students' skills in understanding, using, and/or bestowing authentic information in their career. The inherent attributes of ESP may also explain why specific training in this practice is required. To illustrate, ESP is a learner-centred approach where all teaching practices are administered according to the specific needs of specific learners. As such, the process of ESP incorporates a variety of components, which include conducting a needs analysis, course planning and material design, course implementation, and related evaluation procedures. ESP courses, which are academic and occupational, are specially designed for learners who wish to use English in their future careers after graduation. Therefore, through substantive training, ESP teachers are equipped with the necessary knowledge and geared to deal with their own learners' knowledge and specialisations.

The analysis of qualitative findings reveals that teachers' knowledge of the underlying principles of ESP is piecemeal. Content teachers are concerned about being unable to teach ESP classes effectively, and they perceive an ESP course as similar to a General English (GE) course. As such, some teach subject content by using English rather than teaching English *per se*. Similarly, language teachers in ESP classes often simply teach GE, although the class materials used in class may be relevant to learners' area subjects. The following excerpts highlight these concerns:

"I assume ESP is similar to general English language courses taught at a university. I ended up with the grammar-translation approach in my ESP class." (Fon)

"We chose the published textbook for our ESP class. Still, we taught general English using our mother tongue. Given this is the case, we do need training."

"I think I have to teach subject content in English rather than teaching English, or something similar to English program." (Dow)

The qualitative data analysis underlined the importance of professional training for ESP teachers. Such training is regarded as the necessary starting point in preparing ESP teachers for the growing demand and trends for authentic language use in workplaces. Indeed, the qualitative findings are consistent with the quantitative results showing the strong need for comprehensive and thorough professional training for ESP teachers and their career advancement.

V. CONCLUSIONS AND IMPLICATIONS

The current study results provide practitioners and educators with valuable information regarding ESP teaching. First, the findings showed that Thai university teachers had a moderate understanding of ESP. The results also indicated that ESP pedagogy is not simply teaching but involves a number of essential elements, including a language teacher, a content teacher or expert, a researcher, a course planner and material provider, and a course evaluator. Together, these elements pose a challenge for ESP teachers since they must bear the extra load of teaching both language and specific subjects, and they are not adequately trained for it. Hence, ESP teachers, especially those working in Thai tertiary education, require a high level of professional training in both language and content teaching. Above all, the findings of the current study show that language teachers need to work in conjunction with content teachers to solve this daunting obstacle. This is critical for the successful use of the ESP approach, given that this method relies not only on the language but also on subject knowledge.

The findings of the current study also provide some pedagogical implications. First, ESP language teachers do not have to be specialists or experts in the area but must remain flexible and undergo professional development for ESP teaching. Second, the current study provides educators and researchers with five essential ESP elements: a language teacher, a content teacher or expert, a researcher, a course planner and material provider, and a course evaluator. However, ESP teachers need to be sufficiently equipped with each of these elements to deal with teaching obstacles. Finally, ESP courses ought, to begin with, an analysis of learners' specific needs. The learners' needs and their future language use determine which language skills are required, influencing the course planning and design. It should be noted that participants in the current study were drawn from one government university in the northeast of Thailand. Therefore, the current findings may not be generalised to other educational contexts or other populations with different demographic backgrounds. Future studies involving a larger sample across more countries could help validate the findings of the current study. Another limitation lies in the methodological design of this study. Specifically, the list of questionnaire items in the study is by no means all-inclusive and, as such, it is subject to further confirmation and possible amelioration in future studies.

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A Cognitive Analysis of White Colour Metaphorization in Algerian Arabic

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Abstract—**This study explores the use of white verbal colour metaphors in the Algerian context. It seeks to unravel how the use of conceptual metaphors symbolises white colour. Data informants were eight native speakers of the dialect under scrutiny, and the corpus of the study consisted of 14 verbal metaphors. The researcher adopted Lakoff and Johnsons's Conceptual Metaphor Theory (1980) and Charteris Black's Critical Metaphor Analysis (2004) to analyse data. The findings revealed that a very high proportion of the examples are mapped onto positive domains in the Algerian culture, such as spiritual purity. Negative connotations of white in Algeria included drugs, anger, and poison. Some findings of this study assimilated previously obtained conclusions in the field. The researchers linked this to shared factors such as culture, language, economy, and history. About differences, they emanate from the Algerian community's various cultural, historical, and social backgrounds, including the long colonial history of both France and Turkey in Algeria. However, the differences in conceptualising concepts in the east and west of Algeria can be traced back to the vast distance that separates the two (over 1.800 km).**

Index Terms—**white colour, Algerian culture, cognitive analysis, conceptual metaphor**

I. INTRODUCTION

Metaphor is an essential part of human language. It is a figure of speech directly tied up to thought and action. Language users employ metaphors to render vague ideas and concepts more concrete and feasible. Hence, the essence of metaphor is to understand and experience one thing in terms of another (Lakoff & Johnson, 1980).

With the advent of cognitive perspectives on metaphors in the 1980s, studying metaphors has inspired research in different areas. Colours, for instance, are regarded as a highly productive metaphorical field. Colour terminology has gained growing attention and has recently become the focus of many studies. This is because colours are an inseparable and indispensable part of human life and language. They play a significant and undeniable role in constructing encyclopedic knowledge, shaping experience, and modeling the environment (Chatii, 2016, p.165). Rasekh and Ghafel (2011) further claimed that colours in different languages and cultures might convey different associative meanings. The Algerian dialect, too, is a clear instance of how colours are loaded with extra attributive meanings.

Algerian Arabic, also known as '*daardʒah*', is typically adopted in everyday communication. The high presence of French terminology in this variety makes it informal, thus, inappropriate in academic settings. It has some typical pronunciation and a set of words that makes it distinguishable from other dialects in the Arab world, resulting from the prolonged presence of French in Algeria. Although Algerian Arabic is an outstanding example of how colours can be used metaphorically, a review of existing literature shows that no research exists in the Algerian context.

Therefore, the present study investigates white verbal colour metaphors in the Algerian context. Particularly comparing colour metaphorization across the eastern and the western regions of Algeria. Furthermore, this study aims to explore in detail the metaphorization process, highlight how this basic colour acquires extra meanings and depict any differences. This investigation will be couched within the contemporary theory of metaphor known as the Conceptual Metaphor Theory (CMT) (Lakoff & Johnson, 1980). Geeraerts (2010) states that "Conceptual Metaphor Theory tends to discern metaphors by comparing figurative readings with the basic meaning of a word" (p. 209). Thus, metaphor is primarily conceptual, conventional, and part of the ordinary system of thought and language. Analysis of the connotations of verbal colour metaphorization is of paramount significance in that it will reveal how the Algerian culture envisages thought as each culture has its unique way of conceptualizing experience.

A. Metaphor

According to Saeed (2016), "a metaphor results in a transference of a quality from one entity to another" (p.370). A metaphor, thus, is a figure of speech where one thing is compared to another by saying that one is the other. In the example (*he is a lion*), the word *lion* is used metaphorically to signal that both (the person and animal) have something in common, namely bravery and strength (Kovecses, 2010),

There has been a remarkable increase in metaphor and figurative language studies since 1980 (Geeraerts, 2010). This rise resulted from the publication of Lakoff and Johnson's *Metaphors We Live By* (1980), which is regarded as an eye-opener for a new generation of linguistic studies. Lakoff and Johnson (1980) viewed metaphorical language as an indispensable part of human life, involving language, thought, and action.

B. Conceptual Metaphor Theory

George Lakoff and Mark Johnson first proposed this theory in their 1980 book Metaphors We Live By, which was developed later in several subsequent publications (Evans & Green, 2006). It rests on three essential pillars. They viewed metaphors as a "cognitive phenomenon, rather than a purely lexical one" (Geeraerts, 2010, p.205). That is cognitivist view metaphor as not simply a rhetorical trope used to embellish and decorate speech. Instead, they perceived 'thought' as metaphorical. The second premise of CMT is that metaphor is the conceptual mapping from one source domain onto a clearer different target one. It is important to note at this stage that it is customary for Conceptual Metaphor Theory to represent metaphoric patterns by small patterns.

Further, it is known that all conceptual metaphors have a simplified formula based on the principle "A is B" (A is the target domain, and B is the source domain). As a third argument for their theory, Lakoff and Johnson (1980) argue that metaphors are deeply rooted in our daily interaction with the world. That is, conceptual metaphor has an experiential basis (the notion of embodiment). This inspiration came due to the directionality of metaphors. Put differently, we usually do not only understand one concept in terms of another, but we also structure vague concepts in terms of more concrete ones (Lakoff & Johnson, 1980, p. 112).

II. Review of Literature

The relevant literature shows that metaphors have been investigated in a plethora of discourse types, including business, media, legal, classroom, talk in the workplace, institutional discourse, and so many other domains. As for the notion of colour metaphors, recent research reveals a growing interest in this area in multiple contexts dealing with chromatic and achromatic colours.

Philip (2006) investigated connotative meaning in English and Italian color-word metaphors. Her study revealed the frequencies of the basic colour terms in English and Italian. Philip further showed that the universality of colour metaphorization does not exist and that each culture has its own visualisations of different meanings. As another finding of her investigation, Philip asserted that "the activation of connotative meaning is entirely dependent on deviations from the habitual usage of the expressions and their cotext" (p. 324).

Another significant work was done by Al-Adaileh (2012); he explored the connotations of Arabic colour terms with special reference to Jordanian Arabic. In his study, he explored the figurative uses of the six most common colour terms in Jordanian community, namely, black, white, yellow, red, green, and blue. The researcher gathered data from multiple sources like newspapers, TV shows, books, and the Dictionary of Colours and Names Associated with Them. He also tended to informally ask his informants about the common connotative meanings of colour expressions and whether they consider them as positive or negative. Al-Adaileh looked into colours differently, adopting Allan's (2009) approach. Following this approach, he classified the obtained data x-phemistically into orthophemistic, euphemistic, and dysphemistic. Results of his study revealed that the green colour can imply both euphemistic and dysphemistic connotations. Clear examples of euphemistic connotations are growth and health.

A dysphemistic example would be a 'green-wood', which stands for someone immature or inexperienced. On the other hand, blue and yellow were found to have only dysphemistic connotations. In contrast with these colors, white colour in Jordanian Arabic has only positive connotations: it is used euphemistically to refer to purity and evil-free issues, such as 'white heart'. Black symbolises negative and dysphemistic connotations more than all the other examples do. It is considered a sign of bad luck and a bad end.

Rasekh and Ghafel (2011) attempted to show how well colour metaphors can be different across English and Persian and examine the metaphorical mappings in both languages. They highlighted that the subsequent conceptual metaphors exist in English for the colour green, ENVY IS GREEN and ILNESS IS GREEN. However, in Persian they identified the yellow conceptual metaphors ILNESS IS YELLOW and FRIGHT IS YELLOW. Regarding the red colour, they found that in English SHAME / EMBARRASMENT / ANGER IS RED. In Persian, however, red connotes both shame and embarrassment but not anger. They concluded that the relation between language and culture greatly affects connotations of colour words. Colours may have similar connotative meanings in both English and Persian, but this does not mean that they employ identical expressions. Continuing with the notion of colour metaphors which is the basic concern of this work, the following passage will highlight the methodology used by the researcher.

The related literature review demonstrated a gap in the studies conducted within the framework of cognitive linguistics on colour terms in Arabic, precisely Algerian Spoken Arabic (ASA), daardʒah. Consequently, the researcher aims to fill this gap through the current study. Relatedly, The study seeks answers to the following research questions:
1. What are the white verbal conceptual metaphors found in the Algerian context?
2. What are their underlying conceptual mappings?
3. Are there any regional differences between the east and the west of Algeria in metaphorising white colour?

III. METHODOLOGY

A. Sample

The present study sample consists of 14 white verbal colour metaphors currently employed in daily communications in Algerian society. In order to proceed with the present research, informants of the data were primarily eight native speakers of the variety under scrutiny who also have a working knowledge of Modern Standard Arabic (MSA). They were randomly selected to participate in the study. Four of them were from the eastern part of Algeria. The first participant is a female from Constantine. She is 35 years old and holds a master's degree in Arabic from the University of Mentouri. She works as a primary school teacher and has eleven years of teaching experience. The second informant is 56 years old; she is an illiterate housewife from Skikda. Another informant is a male aged 62 years from Mila. He has a bachelor's degree in Mathematics from University of Ferhat Abbas, Setif. He used to be a teacher at middle school. The last informant from the eastern regions is a female from Annaba city. She is 42 years old. She currently holds a PhD in Management and teaches at the University of Badji Mokhtar, Annaba.

The remaining four informants were from the western part of Algeria. The first participant is a 53 years old housewife from Oran, who completed her secondary education. The second informant is a female from Mascara; she is a Mathematician that holds a Ph.D. in Mathematics from the University of Jordan and is currently teaching at Mustapha Stambouli University (Mascara). She is 32 years old with two-years of teaching experience. The other participant is a female from Saida. She is 44 years old; she has been an employee at the post office for over ten years and holds a bachelor's degree in economics from the University of Saida. The fourth informant is a female who is a housewife. Her age is 58 years; she left primary school in the fifth grade and is from Tlemcen. Table 1 below will summarise the sample.

TABLE 1
SUMMARY OF THE SAMPLE

Details	Informants from the East	Informants from the West	All data informants
Age range	35-62	32-58	32-62
Mean	48.75	46.75	47.75
Median	49	48.5	48.5

A glance at table (01) above shows that it represents the mean difference in informants' age. This notion stands for the general average of the population. The median, on the other hand, stands for the middle number in the data set.

B. Data Collection Procedure

As colour metaphors exist widely and commonly in almost all discourses of everyday life in the Algerian community, the researcher opted for the free-to-speak listening method to interview the informants. This method is beneficial in providing vivid and valid data that precisely describe the informant's conception of social reality. In support of this argument, Gomm (2004) points out that interviews are naturalistic since they resemble conversations or chats and that the relationship that holds the interviewer and the interviewee is almost built on a friendship basis.

Following similar lines of inquiry, the researcher involved intuitive knowledge as a native Algerian. She also relied on famous Algerian TV series, sitcoms, and movies. Further, she used to informally ask colleagues, friends, and people from the surroundings whom she knows very well in informal settings about the common connotative meanings of colour terms and their evaluation of the extended meanings of colour terms as being positive or negative.

Furthermore, the researcher consulted three native speaker respondents of the dialect under scrutiny. They were asked to provide aid in adjusting the data transcription and rectifying possible errors. The participants are Ph.D. students at the University of Jordan. They have been studying English for over nine years at university. Their ages range from 28 to 30. They are two females from the eastern part of Algeria (Constantine and Ouargla), and a male student from the very western part (Mascara).

It is crucial to highlight that the data collection activity occurred in 2021 (from January to August). The researcher interviewed the eight respondents in their houses in face-to-face settings in Algeria. Besides, to enrich her understanding of the multiple connotative meanings and check for commonalities and discrepancies, she consulted in her house in Algeria and Jordan with seven friends and nine relatives.

C. Theoretical Framework

To reach the previously stated objectives, the researcher adopted the theoretical framework of the CMT to classify the verbal colour metaphors present in the Algerian Arabic into concepts of thought. Further, Charteris-Black's (2004) Critical Metaphor Analysis (CMA) framework was employed to capture the conceptual metaphors and fully understand colour metaphorization. This framework is a product approach resulting from the amalgamation of corpus linguistics with cognitive linguistics and CDA (Critical Discourse Analysis) Charteris Black (2004). It involves three main stages,
   a) Metaphor identification deals with the ideational meaning
   b) Metaphor interpretation discusses the interpersonal meaning
   c) Metaphor explanation, however, is concerned with the textual meaning

IV. RESULTS

The word white is classified as an adjective referring to something having the colour of new snow or milk. Algerians tend to pronounce it as بْيَض (bya?ð). Generally speaking, the colour white denotes serenity and purity. It is directly linked to peace, cleanliness, bridal dress, light, and many other positive figurative meanings; thus, it stands for what is good. However, such white colour associations are not necessarily universal; their connotations vary over cultures. Table 2 below will demonstrate the cognitive analysis (conceptual metaphors) of the most frequent verbal white colour metaphors in the Algerian context.

TABLE 2
CONCEPTUAL METAPHORS OF WHITE COLOUR IN ALGERIAN SPOKEN ARABIC

Expression	Translation	Conceptual Metaphor
قلبو بيض	White-hearted	MORAL PURITY IS WHITE
بيضي قلبك/بيَض قلبك	To advise someone to let go and forgive	FORGIVENESS IS WHITE
كذبة بيضا	A white lie	HARMLESSNESS IS WHITE
الله يبيضلك وجهك	May Allah make you proud	PRIDE IS WHITE
هزيت الدرابو لبيض/الراية البيضة	I held the white flag	SURRENDER IS WHITE
ضارب البيضا	He is high	BEING HIGH IS WHITE
حطيتها بيضاء	I voted for no-one	NEUTRALITY IS WHITE
كي اليوم تلبسيلنا لبيض	I hope you get married soon	MARRIAGE IS WHITE
بيض عينه	To widely open the eyes	ANGER IS WHITE
شعرو كامل بياض	His hair turned grey	WISDOM IS WHITE
ليلة بيضا	A sleepless night	SLEEPLEENESS IS WHITE
خليتها بيضا	I left unanswered questions	UNKNOWING IS WHITE
سنة بيضاء/عام بْيَض	A barren year/a year off, a lost year	NOTHINGNESS IS WHITE
السم لبيض	The white poison	POISON IS WHITE

In the following, the researcher presents examples of the metaphorical mappings used in conceptualizing white colour in Algerian Arabic.

A. Moral Purity

In Algeria it is very common to hear the expression below,

a.قلبو بْيَض
     (galbu byað)
     Lit. Heart-his white
     Trans. White-hearted

It is used to describe someone who has a white heart. *Yacin galbu bya*ð means he is kind-hearted, honest, and gives himself to aid the others. Further, it refers to the person who has reached the highest degrees of forgiving and harmlessness where the heart is filled with good and loveable humanitarian characteristics. In essence, the literal meaning of this utterance demonstrates that *Yacin's heart* is white-coloured. So, قلبو بْيَض is a colour metaphor.

Since the white colour is directly linked to purity and innocence, in contrast to black which stands for darkness and nothingness, this metaphorical expression equates the purity of the heart and innocence of thoughts of an individual with the white colour. It further demonstrates people's positive perception of white. Thus, according to the frameworks of both Lakoff and Johnson (1980), and Charteris Black (2004), it underlies the following conceptual metaphor MORAL PURITY IS WHITE, whereby the target domain MORAL PURITY (being kind) is mapped and linked to the source domain WHITE. It could be said that white is used positively in this expression, and Algerians feel happy and flattered to be addressed as such.

B. Forgiveness

The primary definition of expression below بَيْضِي قلبك/بيَض قلبك (for masculine and feminine respectively)is to order someone to turn his heart to the white colour. On the other hand, and concerning the previously mentioned colour metaphor, Algerian speakers tend to use it to advise someone to let go of a problem and/or to forgive the one responsible for that flow or mistake. It may be used to ask someone to stop wishing to punish the one who caused him/her embarrassment or offense and no longer feel angry about him/her. In brief, this expression seeks for purification of the heart and the opening of a new page between enemies. So, the colour white in this respect has a positive connotation.

a. بَيْضِي قلبك/بيَض قلبك
     (bayaað galbk/bayð galbk)
     Lit. Whiten your heart
     Trans. To advise someone to let go and forgive

Dealing with both definitions shows that this expression is a metaphor as there exists a mapping from the ETHICS domain onto the COLOURS domain. The common aspect between both domains lies in purity. Since the purity of the heart is envisaged through white, forgiveness is a quality of people having a pure heart. The resulting conceptual metaphor from combining these two domains is FORGIVENESS IS WHITE. Notably, embracing forgiveness does not

necessarily denote forgetting and excusing the harm. Instead, it can only lessen its effect on the person and pushes the soul and heart toward positive feelings, empathy, and compassion. Further, it brings inner peace that helps proceed successfully in life with less stress and hostility. Thereby, FORGIVENESS is conceptualised as WHITE in the Algerian culture.

C. Harmlessness

The expression كذبة بيضة (a white lie) indicates a lie that is colored in white which is semantically odd. This collocation is often heard in daily conversations in the Algerian community. It is a minor or unimportant detail that people adhere to hide their true intentions towards something not to hurt someone's feelings and obtain favorable results. A clear instance is when someone pretends to be busy or have some critical issues instead of going to a friend's party. Of course, this lie, or white lie, will not have any awful consequences; instead, it will protect the listener from the absolute truth.

    a.كذبة بيضا

        (Kaðba biða)

        Lit. Lie white

        Trans. White lie

Linking the two meanings of this collocation denotes the existence of a verbal colour metaphor. The domain of ETHICS is, thus, mapped into the domain of colours. In Algeria, كذبة بيضة (a white lie) is a metaphorical expression that denotes honesty and harmlessness in the sense that when the word lie (regarded as a pejorative word as being Muslims) is attached to the word white which illustrates purity, eternal peace, evil repellant, and harmlessness it took its criteria and turned to be having a positive connotation. Contrary to black, when attached to a word, it generally gives it a negative value. As such, the conceptual metaphor for the expression (a white lie) according to the frameworks of Lakoff and Johnson (1980) and Charteris Black (2004) is undoubtedly HARMLESSNESS IS WHITE, wherein the target domain HARMLESSNESS is explained through the source domain WHITE.

D. Pride

Wishing pleasure, fulfillment, satisfaction, and fortune to someone in the Algerian culture is expressed by saying,

    a.الله يبيضلك وجهك

        (Allah ybayyadlk wadʒhak)

        Lit. God whiten-your face-you

        Trans. May Allah makes you proud

Literally, الله يبيضلك وجهك is translated to wishing someone that God whitens his/her face. In essence, the link between the two denotations of the same expression reflects on the existence of a metaphor.

Older people usually utter such an expression toward younger ones to transmit their optimistic hopes for them to face a good destiny. To put it more precisely, one reason for paleness might be fear, being shocked, and fuzzy from the inside under particular stress. In contrast, being successful, rewarded, and worthy in the eyes of others will inherit and maintain pride, dignity, and prestige. This will boost one's self-esteem and make him/her white-faced.

Concerning the underlying conceptual mapping for the colour metaphor Allah ybayyadlk wadʒhak, it can be seen that the domain of EMOTIONS is expressed through COLOURS. So, considering the points mentioned previously, the conceptual metaphor can be depicted as PRIDE IS WHITE, whereby the tenor is PRIDE, and the vehicle is WHITE.

E. Surrender

Metaphorically, showing or raising the white flag signifies peace, cease-fire, and surrender in battles and wars. In Algeria, this idiomatic expression is expressed as follows,

    a.   هزيت الدرابو لَبْيض/الراية البَيضـة

        (Haziit ?ra?jaa lbiiða?/ ?drapo labjað)

        Lit. I hold Flag white

        Trans. I held the white flag

Notably, for an Algerian to say that you show the white flag (الراية البيضة-الدرابو لبيض) it means that you are enough or done with a topic or a problem that weakened you for a long time. Further, it can be said that you stopped worrying and gave up about something/somebody you kept in mind for quite a while.

Drawing lines of comparison between the first and second provided meanings, it can be concluded that we are dealing with a metaphor. Evidence for this comes from mapping the GIVING UP domain to the COLOURS domain. This latter can be equated to SURRENDER IS WHITE as a conceptual metaphor. Whereby the tenor SURRENDER stands for letting go of what disturbs you, and the vehicle WHITE denotes peace of mind as white is a signifier of it.

F. Being High

The act of taking illegal drugs like cocaine, heroin, and so; results in feelings of immediate relaxation, happiness, and cheerfulness. As such, the one who takes these narcotics turns amused in his/her own thoughts and thrilled. Usually, they label these sorts of feelings as being euphoric and high. Algerian people generally refer to this feeling as,

    a.   ضارب البيضا

(da?rab ?albii ða?/ ?alba?y ða?)

Lit. He hit the white

Trans. He is high

The primary denotation of the utterance under scrutiny highlights that someone is hitting the colour white. However, as previously mentioned, this utterance has another different meaning in the Algerian territory. Thereby, we can understand the word DRUGS in terms of COLOURS. Thus, we conclude that this expression is metaphorical.

Concerning the colour metaphor ضارب البيضا, denoting the feelings of highness and dope, it is asserted that it results from taking white substances (illegal drugs) either pulled (smelled), injected, or swallowed. For this reason, the researcher depicted the conceptual metaphor BEING HIGH IS WHITE, whereby BEING HIGH is the target domain, and WHITE is the source domain.

It is worth mentioning at this stage that all white illegal drugs found in the Algerian territory are referred to as البيضا (?albii ða?/ ?alba?y ða?). These include powder that comes in cocaine and heroin, sold in black markets and is relatively high in price. Also, it comes in the form of pills, which are medications like Rivotril, Lexomil, and Dolica destined for psychological and mental diseases. They are available and lower in price, yet, their effect is relatively low compared to the first type. Addicts in more advanced levels usually head into using medicaments for cancer and more severe diseases such as morphine and its variants to feel as high as needed.

G. Neutrality

The basic denotation for the expression حطيتها بيضاء is to put or to place something down which is white-colored.

b. حطيتها بيضاء

(hatitha bay ða?)

Lit. I put it white

Trans. I voted for no-one

In the Algerian dialect, the utterance above could be an answer for someone who wanted to know your vote went for whom in elections. By saying, حطيتها بيضاء, the speaker is referring to an envelope containing the name of potential electoral candidates to be elected. Nevertheless, he expressed his neutrality and convictions by putting an empty envelope.

Given the meaning of both explanations, the analysis provided above, and following the frameworks of Lakoff and Johnson (1980) and Charteris Black (2004), the target domain NEUTRALITY is understood by perceiving the source domain COLOURS, mainly WHITE. The domain of ELECTIONS is, hence, mapped onto the domain of COLOURS. So, we are dealing with a verbal colour metaphor for which the conceptual metaphor is NEUTRALITY IS WHITE. In the same setting, Hasturkoglu (2017) mentioned that abstention for voting in Turkish is referred to metaphorically as "*çekimser davranıldığını gösteren oy*". This expression stands for "a green vote," which shows that abstention or being neutral in voting is green in Turkish.

H. Marriage

At first sight, the expression below كي اليوم تلبسيلنا لبيض denotes demanding a female to wear white clothes. Though, in Algeria it is used to express a sincere wish for a single lady to get married soon that they celebrate her. This one is motivated by a physical feature of the bridal dress, which can be directly perceived via the white colour. As such, the conceptual metaphor here is MARRIAGE IS WHITE.

c. كي اليوم تلبسيلنا لبيض

(Ki lyum telbsilna? la?bya ð)

Lit. The white wearing you us today like

Trans. I hope you get married soon

As the explanation of this colour metaphor shows, the root metaphor is MARRIAGE IS WHITE. This conceptual metaphor thus represents a link between the source domain WHITE and the target domain MARRIAGE. Marriage is mapped to the white colour as it represents the colour brides wear on wedding days symbolizing beauty, sexual purity, and innocence.

I. Anger

The expression بيض عينيه stands for someone who made his eyes whiter; however, in the Algerian colloquial conversations, instead of saying that someone is angry, bad-tempered, or furious, they tend to say the expression بيض عينيه. For instance, Sameer *bay ð ʕinik fih*, means show him that you are angry.

d. بيض عينيه

(baya? ð ʕinih)

Lit. Whitened eyes his

Trans. To widely open the eyes

In this context, يبيض عينه means that Sameer will open widely and forcefully his eyes in reaction to something provoking that the sclera (the white part of the eye) is all out and visible. Through reviewing the provided explanation of both the contextual and the basic meaning of this phrase, it seems that we can understand the domain of ANGER

concerning the domain of COLOURS, typically white colour. As a result, something in here implies that the expression بيض عينيه contains a colour metaphor. For which the conceptual metaphor is ANGER IS WHITE.

Given our analysis provided above and following the frameworks of both Lakoff and Johnson (1980) and Charteris Black (2004), the target domain ANGER is understood by perceiving the source domain WHITE. The domain of COLOURS is, hence, mapped onto the domain of ANGER.

J. Wisdom

When a person's hair turns grey, this denotes that he is growing older. As such, this person will have wrinkles, difficulty in sight, or hearing problems; perhaps he will even suffer from forgetfulness. Of course, these symptoms occur with varying degrees to people depending on their genes. In the Algerian community, they use the expression mentioned below,

> e. شعرو كامل بياض
>
> (ʃaʕru kaʔml byaʔð)
>
> Lit. Hair his all white
>
> Trans. His hair turned gray

Although this expression denotes negative associations like powerlessness, in the Algerian community شعرو كامل بياض refers to having white hair, mustache, and beard. Besides, it does not stand only for someone who is growing older. Instead, it is used to talk about a sheikh (شيخ /ʃejx), meaning someone who is experienced, knowledgeable and wise.

Naturally, older people tend to be more mature as they face more ups and downs than youngsters in their lives. In the Algerian culture, such people (white-haired) are considered to be wise. Therefore they are good advisers and solution providers for youth in matters of life.

Drawing comparisons between both meanings of the expression شعرو كامل بياض, indicates the existence of a metaphor where there is a link between the domain of WISDOM and The domain of COLOURS, specifically white. The underlying conceptual metaphor for it is WISDOM IS WHITE, wherein WISDOM is the target domain is explained through the source domain WHITE.

K. Sleeplessness

As it turns out to be a common thread among students, it is very usual to hear among Algerian students and learners who utter the expression jawazt Lila biiða, fatet lila biiða here there at the day of examination. Precisely, this sentence designates a white-colored night though this terminology seems to be somehow invalid. In Algeria, this expression is transferred or borrowed from the French *nuit blanche* (a white night). It is when one stays awake for the whole night restlessly doing the last minutes work or revising lectures in the case of students.

> f. ليلة بيضا
>
> (Lila biiða)
>
> Lit. Night white
>
> Trans. A sleepless night

To explain this, asleep at night means closing the eyes and seeing the dark. Yet, remaining awake denotes a night that is never properly dark (awake means viewing light). Thus, we deduce that the domain of SLEEPLESSNESS is expressed using the domain of colours (WHITE) which is a direct indication of light. Thus, the conceptual metaphor for a sleepless night is SLEEPLESSNESS IS WHITE.

L. Unknowing

So far, the present study shows a strong alliance between white colour metaphors and positive connotations in the Algerian culture. Nevertheless, it is not the case for the present one.

> g. خليتها بَيضا
>
> (xalitha baʔyða?)
>
> Lit. I left it white
>
> Trans. I left unanswered questions

The expression above signifies leaving something white behind. Nevertheless, similar to the pre-stated verbal colour metaphor (in 4.1.12), the current one is also becoming a common thread among Algerian students. Also, it is frequently articulated by candidates in contests and job applications involving written and online tests.

Notably, خليتها بيضا can be a negative answer for a student who just had an examination and asked whether he did well in it. This metaphor stands for the exam/test sheet (generally white-colored), which is left blank when the candidate/student leaves the questions unanswered. As the explanation denotes, the deduced conceptual metaphor for خليتها بيضا is UNKNOWING IS WHITE. The tenor NOT KNOWING TO ANSWER is explained through the vehicle demonstrated in WHITE COLOUR.

M. Nothingness

Among the dysphemistic metaphoric uses of the white colour in the Algerian culture are when one says

> h. عام بْيَض
>
> (ʕaam byaað)

>   Lit. Year white
>   Trans. A barren year

The contextual meaning of the phrase عام بيض stands for an arid, desertic, infertile, and unproductive land. A barren year is when the land is sterile and unable to give fruitful plants, seeds, crops, and none of the agricultural yields. However, the basic meaning of the expression عام بيض(a white year) is a literal translation from the French expression (annǽe blanche) referring to the year where French people are free from paying certain taxes. With a glance at both provided meanings, it appears that we can understand a sterile land in terms of the colour white, which is a clear indication that the expression عام بيض is metaphorical. For which the underlying conceptual metaphor is NOTHINGNESS IS WHITE.

Another verbal color metaphor that can be mapped onto the same pre-stated conceptual metaphor is سنة بيضاء (the literal meaning of this expression is mentioned so far).

>   i.   سنة بيضاء
>   (sa?naa baya?ð)
>   Lit. Year white
>   Trans. A year off, a lost year

About the contextual meaning, this idiomatic expression denotes an exceptional academic year during which the prescribed courses and the learning objectives are partly reached resulting from long vacations. Thus, it must be repeated for all students without any exceptions. Besides, it may mean the possibility of repeating the school year with a health certificate, i.e., when a student is suffering from a long-term sickness, he/she may apply for سنة بيضاءa and takes a year off from school. It is a school year whereby students achieve nothing. Consequently, a lost or an off-school year is explained metaphorically in terms of the white colour.

Given our analysis provided above and following the framework of Lakoff and Johnson (1980) and Charteris Blacks' (2004), the target domain NOTHINGNESS is understood by perceiving the source domain WHITE in both colour metaphors عام بْيَض,سنة بيضاء . The domain of COLOURS is hence mapped onto the domain of NOTHINGNESS.

N. Poison

Since both salt and sugar come in a white colour, they are labelled in Arabic as الابيضين. However, in Algeria, they tend to use the expression السم لبيض (highlighted below), which is a metaphorical construct.

>   j.   السم لبيض
>   (?assa?m labya ð)
>   Lit. The white the poison
>   Trans. The white poison

Putting this construct under the lens shows that, like any other nutrient, salt and sugar can be either helpful or harmful if taken in varying degrees. Too much salt can cause osteoporosis and increased blood pressure, leading to heart failure and strokes in the worst situations. Moreover, too much sugar may cause obesity and diabetes as it raises fats. Also, it is regarded as a direct reason for having cancer. We deduce a link between BEING SICK OR POISONED and THE WHITE COLOUR. In a nutshell, the pre-stated verbal colour metaphor is visualized in the following conceptual metaphor POISON IS WHITE. The target domain POISON is explained as the source domain WHITE.

Notably, this conceptual metaphor comprises so many meanings underneath as it generates multiple negative verbal colour metaphors at a time. Yet, the widely known among Algerians are the ones about both sugar and salt as it is popular to refer to them consistently in a metaphorical dysphemistic way as السم لبيض typically by elders since they are primarily exposed to such diseases.

Question 3: Are there any regional differences between the east and the west of Algeria in metaphorising white colour?

Concerning the third question, which seeks to reveal potential regional differences in conceptualizing white colour among the east and west of Algeria, it was found that almost all verbal white colour metaphors are shared among both territories with slight differences in naming and pronunciation of subjects. For instance, for the expression ضارب البيضا denoting the conceptual metaphor BEING HIGH IS WHITE, in the western regions like Oran and Mascara they refer to drugs as الغبرة (?lɣa?bra) or الفرينة (?lfareena), this latter which stands for plain flour. As such, they tend to employ the expression ضارب الفرينةin place of ضارب البيضا. Again, this metaphor is mapped onto the same conceptual metaphor: plain flour is white-coloured. Besides, for the conceptual metaphor ANGER IS WHITE, it was found that it is used only by the western territory's inhabitants and not the eastern parts. The conceptual keys SURRENDER, POISON, and UNKNOWING existed only in the eastern part of Algeria.

V. DISCUSSION

The main aim of the current study is to do a thorough cognitive analysis of the white verbal colour metaphors currently applied in the Algerian territory and unveil their conceptual metaphors by relying on the frameworks of both Lakoff and Johnson (1980) and Charteris Black (2004). Further, this study aimed to find regional differences in conceptualizing colours in Algeria.

The results showed that unlike the connotations of white in Asia, which stands for sadness and mourning (Li, 2020; Trim, 2007), a very high proportion of the examples showed that the white color is mainly mapped onto positive domains in the Algerian culture. This result conforms to several previous Arabic studies (Al Adaileh, 2012), suggesting that the colour white has more euphemistic than dysphemistic associations in Arabic. Clear instances for this finding are moral or spiritual purity, which concurs with the findings of Al Adaileh (2012) on JSA, wherein he stated that the white colour is used in Jordanian Arabic and Egyptian as well to refer to purity and evil-free issues. Also, the same connotation of white on wisdom was established in Turkish, too (Hasturkoglu, 2017). The similarities here can be linked to many shared factors such as culture, language, economy, and history.

Negative connotations in Algeria included drugs, anger, and poison typical for Algerians. Such differences emanate from the various cultural, historical, and social backgrounds of the Algerian community, including the long colonial history of France and Turkey in Algeria. To mark such a point, the verbal colour metaphors année blanche and nuit blanche are the best examples in this case which were identified as purely French-oriented.

Moreover, this study is regarded as proof of the existence of what is labeled as universal metaphors. To exemplify this finding, one can mention 'a white-lie' and 'a white-flag' as these metaphors were found to operate in several languages like English and Kurdish (Gharib & Ghareb, 2018), Arabic (Ibrahim, 2017; Al Adaileh, 2012), Turkish (Hasturkoglu, 2017), and Indonesian (Wijana, 2015) among others. The existence of such similarities or precisely universal metaphors is probably traced back to the process of globalization, enculturation, and translational studies among other factors.

Differences in conceptualising concepts exist by saying that Algeria is a vast country with a space of over two million (2.381.741 km²) and a long history of colonization, including the Spanish and the French ones, which left their traces. A clear example in here is the conceptual metaphor NOTHINGNESS IS WHITE, which is depicted from the French nuit blanche (ليلة بيضاء). This latter is first known in Paris as this city hosts an annual Nuit Blanche event during which Paris remains alive all night.

VI. CONCLUSION

This study has attempted to investigate the issue of verbal colour metaphorization in the Algerian dialect. The cognitive analysis of the white colour showed that its connotations are primarily positive as this colour is predominantly used euphemistically in the Algerian territory and the Arabic language in general. These include moral purity, forgiveness, harmlessness, pride, neutrality, weddings, fascinating beauty, wisdom, trust, truthfulness, and many other positive target domains. For the negative connotations, it was observed that the white colour was dysphemistically coined to refer to Surrender, drugs, anger, unknowing to answer questions on exam days and to stand for poison.

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A Review of Research on Learner Corpora —Taking Overseas Core Journals in Linguistics From 2007 to 2021 as an Example

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Abstract—To gain an in-depth understanding of the development status and trend of research on learner corpora, the study, employing the Web of Science (WoB) as a data source, conducts a statistical analysis of research on learner corpora published in internationally renowned academic journals from 2007 to 2021, focusing on the respects of research trends, disciplines, journals, language, and content, and others. Results showed that the international research on learner corpora is characterized by an interdisciplinary tendency, diverse topics, single language, and uneven distribution. Based on these features, relevant suggestions are made for both learners and teachers.

Index Terms—corpus, corpus linguistics, learner corpora, research on learner corpora, foreign language teaching

I. RESEARCH BACKGROUND

Learner corpus, a branch of corpus linguistics, is an emerging field in second language acquisition research (Granger, 2004). Unlike general corpora, learner corpora refer to the computerized electronic collections of the language output produced by foreign language learners, known as interlanguage (Leech & Garside, 1998). Learner corpora, employing the main principles, tools, and methods of corpus linguistics, provide the basis for analyzing the output of learners' language. This aids the analysis of learners' error characteristics and overall language characteristics (Li, 1999), which opens up research ideas and methods for the field of second language acquisition. Pravec (2002) pointed out in his "Survey of Learner Corpora" that the establishment of learner corpora can collect objective data to describe learners' language. Analyzing these data will enable researchers to focus on the issues of language theory and teaching practice and teachers to focus on the real needs of learners. In addition, this study provides detailed information on numerous existing and easily accessible learner corpora, which is very convenient for researchers to use in language study, teaching, and learning.

Previous research on second language acquisition mainly relies on introspective methods or other methods like questionnaires, which obtain the required data by induction. However, such data provided by participants could be artificial and susceptible to subjective factors, which may limit the generality of the data. Accordingly, the representativeness of the obtained data might affect the conclusion of these studies. Callies (2015) stated: "compared to other types of data traditionally used in second language acquisition research, learner corpora provide the authentic, continuous, and contextualized systematic collection of the language of foreign language learners, which is stored in an electronic format" (p. 35). Obviously, learner corpora provide a large and objective database platform for second language acquisition research, which effectively reinforces the lack of data sources in traditional research on second language acquisition. As a research method, learner corpora, in addition to being used to test research hypotheses, could also be used to generate new hypotheses. Therefore, instead of proposing research topics in a preconceived way, researchers could use software to evaluate and analyze data to determine what patterns and problems may exist in learners' language, which helps to generate new and valuable topics for further research. Therefore, learner corpora could provide an unprecedentedly accurate description of the second language learners' data, which can help teachers discover more linguistic facts, provide feedback, and guide teaching.

Learner corpora could address linguistic issues of a particular learner population (Mukherjee & Rohrbach, 2006; Seidlhofer, 2002). Flowerdew (2001) promoted instructors to implement "insights gleaned from learner corpora... to complement those from expert corpora for syllabus and materials design" (p. 364), and Granger (2004) emphasized the necessity for more publications calling for the use of learner corpora to inform pedagogical practice. Thus far, with the development of more than one hundred learner corpora, the interest in using them has steadily increased (Cotos, 2014). Numerous learner corpus findings have emerged from contrastive analyses of lexical, grammatical, phraseological, pragmatic, and stylistic features of learner language (Granger, 1996). Previous research demonstrated that English language learners manifest problems with frequency, semantics, phraseology, register, and positioning (Gilquin et al., 2007). Although some of the findings are still at the level of implications (Granger, 2009), learner corpus insights are undoubtedly making their way toward successful learning and teaching.

As mentioned above, considering the importance of learner corpora for second language acquisition, second language teaching, and other fields, this paper aims to examine the deficiency and the potential of research on learner corpora. Put another way, with the help of the relevant citation index database, this study reviews the papers published in internationally renowned journals in the field of foreign learner corpus research from 2007 to 2021 and conducts a statistical analysis of research trends, research content, discipline, and language distribution, whose aim is to analyze and evaluate the development and impact of international research on learner corpora. The paper expects to inspire the development of and research on domestic learner corpora to improve the efficiency of foreign language teaching by evaluating and analyzing the research status and development trend of overseas learner corpora.

II. RESEARCH DESIGN

A. Research Methods

This paper employed the WoS database as the source of literature, "learner corpus" and "learner corpora" as keywords, and the time from 2007 to 2021 as a period, initially 782 articles were searched. Following this, it used "Linguistics" further as the research orientation and category, and "Article" and "Review" as the document types, finally 615 related papers were retrieved as valid data for statistics and analysis. Then, literature was categorized and analyzed based on an overall trend, research content, subject, language distribution, and source journals to determine the research characteristics and prospects for future researchers at home and abroad.

B. Research Questions

Based on the statistical analysis of the retrieved literature, this study intends to answer the following questions:
(1) What is the general trend of overseas research on learner corpora in the past 15 years?
(2) Which countries and languages feature the most in overseas research on learner corpora?
(3) What is the main content of overseas research on learner corpora?

C. Research Tools: The Built-In Function of WoS for Analysis of Results

D. Results and Analysis

(a). The Overall Trend of Foreign Learner Corpora Research

Figure 1 The trend of overseas research on learner corpora from 2007-2021

Figure 1 shows the statistical results of the literature related to the research on learner corpora from 2007 to 2021

As seen in Figure 1, the research on learner corpora from 2007 to 2021 could divide into two stages.

The first stage refers to the period from 2007 to 2015. The articles published annually show an increasing trend from 11 in 2007 to 51 in 2015, peaking in 2016 with a total of 67 papers. There are three reasons for the increase in the overseas research on learner corpora: the development of corpora such as the large-scale web-based corpora, general-purpose corpora, and personalized, specialized, and industrialized small corpora (Li, 2010; Zhang & Chen, 2016); the diversified research on learner corpora, including psychology, neuropathology, literature, among others; and an increase in the number of journals that issue papers related to research on learner corpora. The top ten journals include System (39), CALL (33), Academic English (32), Language Learning (31), International Corpus Linguistics (28), Language Learning Technology (27), English for Special Purposes (25), Modern Languages (25), RECALL (23).

The second phase is from 2016 to 2021. The research shows a steady downward trend from 67 in 2016 to 53 articles in 2021. One explanation for this could be the difficulty in researching learners' language, such as the challenge of systematically testing it. Such reasons may affect research in this field. Researchers, teachers, and students should thus pay attention to this decline for two reasons. One reason is that learners' language and relevant research is one of the core topics in second language acquisition. The other is that learners' language features particularity and dynamics stemming from many factors such as the learner and their learning and social environments. In sum, there is a lack of

attention to learner corpora. However, such a situation also provides ample opportunities for further research in this field.
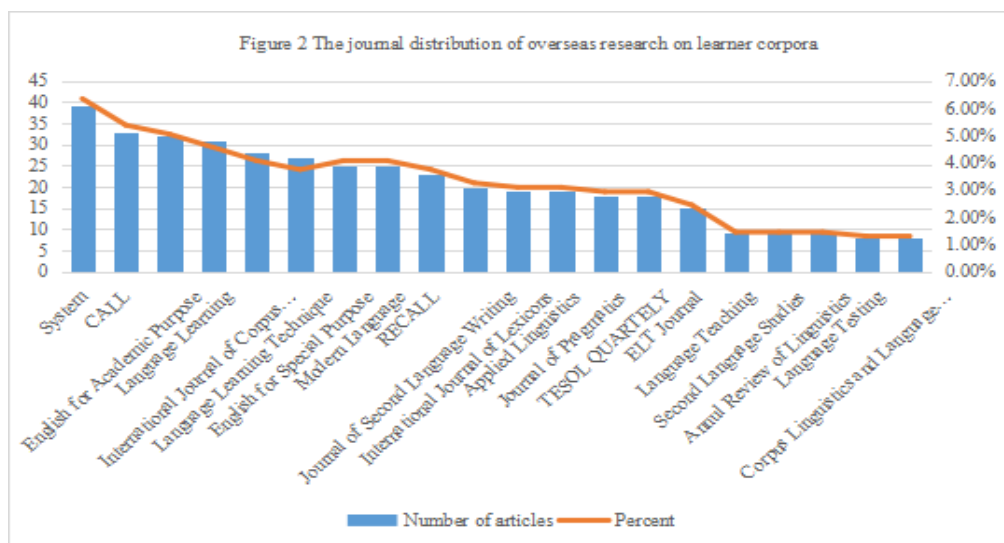
(b). The Distribution of Journals

Figure 2 displays the distribution of journals for overseas research on learner corpora and their percentage from 2007-2021

As shown in Figure 2, overseas research on learner corpora appears wide in distribution and mainly in 20 internationally renowned journals. The top ten journals include System, CALL, English for Academic Purposes, Language Learning, International Journal of Corpus Linguistics, Language Learning Technology, English for Special Purposes, Modern Languages, and RECALL. However, journals like Second Language Writing, International Journal of Lexicography, Applied Linguistics, Language Teaching, Second Language Research, Language Teaching, and Language Testing published less. This distribution indicates that research on learner corpora needs to be concerned with relevant interdisciplinary research.

(c). Which Countries Feature the Most in Overseas Research on Learner Corpora
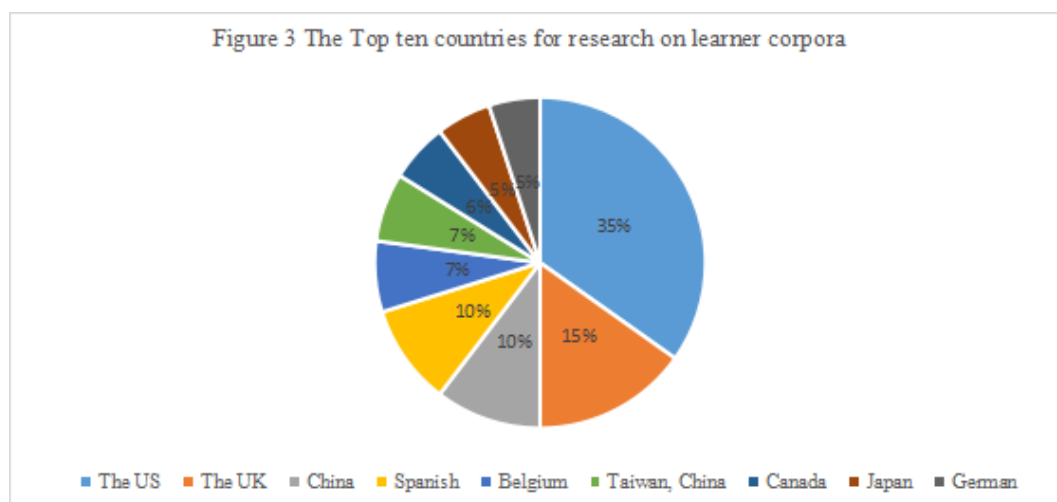

Figure 3 represents the top ten countries for research on learner corpora

Figure 3 shows that, among the top ten countries conducting and publishing research on learner corpora, there was an imbalance in the number of papers published, the US was the most prolific with 181 papers during the last 15 years, accounting for about 34.8% of all papers published in the same period. The country published approximately 2.3 times the number of the second-ranked UK, which published 79 articles (15.19%). Following these two countries, China issued 54 articles (10.38%), then Spain, Belgium, Taiwan, Canada, Japan, and Germany, publishing 51, 36, 35, 30, 28, and 26 papers, respectively. Worth mentioning is that although ranking third in the world, China had a considerable international influence on learner corpora research. Despite ranking third, it was still far behind the US and has only published twice as much as Germany which ranks last. The gap between China and other countries (or regions) was insignificant (within five percentage points). Therefore, the above evidence demonstrates that there was far enough

research on learner corpora given the number of multiple foreign language learners in China.

(d). Which Languages Feature the Most in Overseas Research on Learner Corpora
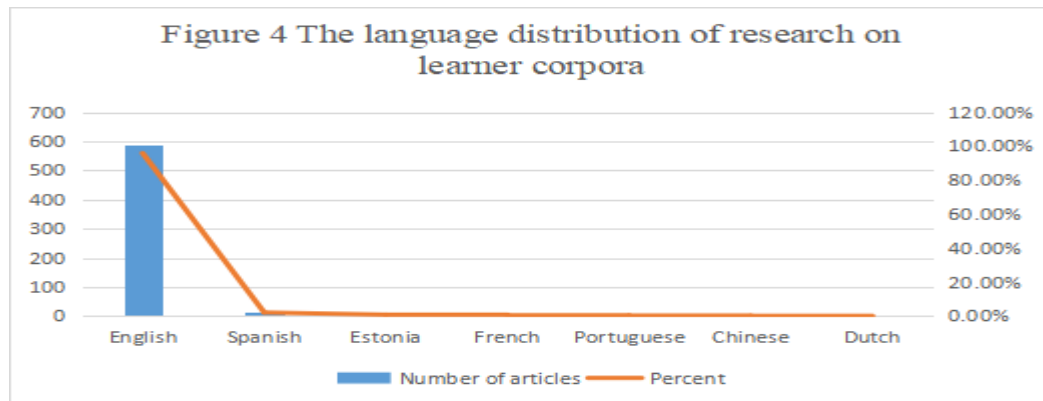

Figure 4 The language distribution of research on learner corpora

Known from the distribution of language shown in Figure 4, the overseas research on learner corpora was dominated by English, with 590 papers published in the language, accounting for 99.5% of the relevant research in the last 15 years. In contrast, fewer papers were published in other languages. Studies published in Spanish ranked second with only 13 articles, accounting for 0.22%, and those in other languages were even less. In particular, there was only one study based on Chinese learner corpora, accounting for only 0.17%. Under these circumstances, it is necessary to improve and strengthen the awareness of and ability to research learner corpora in China.

(e). The Discipline Distribution of Research on Learner Corpora
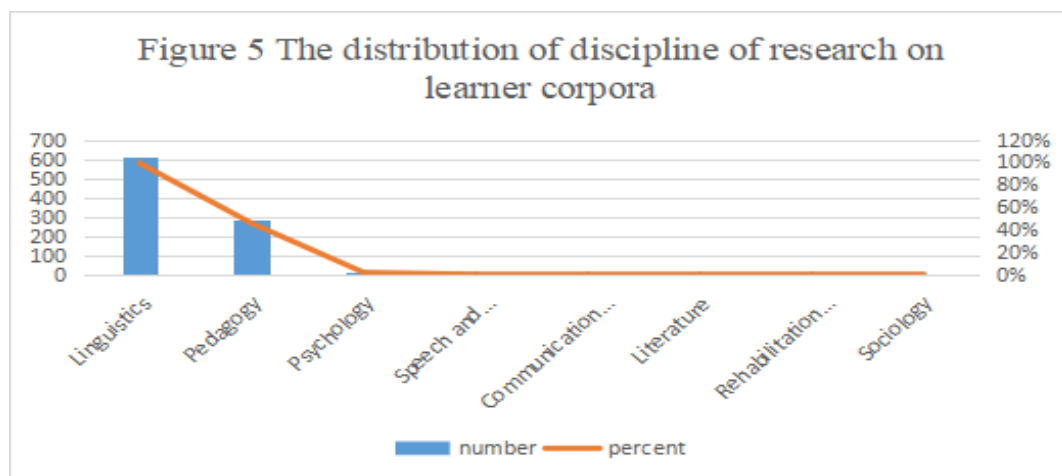

Figure 5 The distribution of discipline of research on learner corpora

As shown in Figure 5, the disciplines involved in research on learner corpora were not widely distributed, covering Linguistics, Education and Teaching, Psychology, Literature, and Sociology. Transparently, as one of the core topics in second language acquisition, research on learner corpora does not involve second language acquisition as an independent discipline. Of course, it might be categorized into linguistics research by default. However, when the research on learner corpora was extensive enough, the emerging discipline of second language acquisition might also be counted as an independent discipline by default in the statistics of the distribution of disciplines.

(f). The Content of Research on Learner Corpora

TABLE 1
THE CONTENT DISTRIBUTION OF OVERSEAS RESEARCH ON LEARNER CORPORA

Broad categories	Sub-categories
Introduction and Reviews (96 articles) (16%)	learner corpora (including introduction, building, and retrieval of and research on learner corpora, 59 papers, 9.7%)
	learner corpora and lexicography: (30 articles, 3.8%)
	learner corpora and translation: (7 articles, 1.7 %)
Research on Learner language (384 articles) (63%)	vocabulary: (including words, collocations, phrases, bundles, and the like): (157 articles, 4.1%)
	writing: (63 articles,1.6%)
	grammar: (53 articles,1.4%)
	speech: (46 articles, 1.2%)
	pragmatics: (18 articles, 0.5 %)
	testing: (17 articles, 0.4%)
	reading: (5 articles, 0.2%)
	listening: (3 articles, 0.1%)
	comprehensive category, including literature, style, textbooks, and phonetics, among others (22 articles, 0.6%)
Teaching (research)	82 papers (13%)
Linguistics (research)	53 articles (8%)

In terms of the research content of learner corpora, Table 1 shows that 96 (16%) papers were introductory, of which 59 (9.7%) are relevant to learner corpora (including part-of-speech tagging, syntax tagging, retrieval skills, etc.), 30 (3.8%) were dictionary-related, and 7, translation-related. In contrast, research on language accounts for the vast majority of research in this field, with a total of 384 papers published, accounting for 63%. Specifically, the language research mainly covers the four basic skills of foreign language learning (i.e., listening, speaking, reading, writing), vocabulary, grammar, and pragmatics. Additionally, learner corpora are used for research on teaching, with 82 related papers accounting for 13% of the total. The number of linguistics research is also considerable, with a total of 53 papers.

Overall, there are many studies on vocabulary acquisition based on learner corpora, less research on grammatical items and discourses, and almost no research on learners' phonology. In addition, although some studies have investigated the use of connectives in learners' compositions (e.g., Altenberg & Tapper, 1998; Pan & Feng, 2004), only a few have addressed thinking patterns and discourse structures (Deng, 2006). The vocabulary research only focused on the acquisition of words and some collocations, while that of multi-word units was not been widely studied. This is more or less consistent with Culpeper et al.'s (2018) findings that research on pragmatics based on learner corpora is heavily biased towards patterns that are immediately detectable in corpora. The LCR's Bibliographic Index currently lists 1144 studies based on learner corpora over the past 30 years, of which only 111 (9.7%) examined discourses or spoken languages, and only 16 focused primarily on pragmatics. By contrast, at least 85 (7.4%) papers focused on grammatical features, while 148 articles (12.9%) explored issues related to vocabulary or lexicography.

III. CONCLUSION

This study, employing the WoS database, conducted a statistical analysis of the status and trend of international research on learner corpora in the past 15 years. The results showed a mixed trend in international research on learner corpora from 2007 to 2021, with an increase in the first stage (2007-2015) and a slow decline in the second (2016-2021). The countries which featured the most in research on learner corpora were mainly Europe and the United States, among which the latter ranks first. In addition, previous research was dominated by English, with other languages being less involved, which is consistent with the general trend of research on the international corpus by Zhang et al. (2016). The journals publishing papers on learner corpora are widely distributed, mainly in 20 internationally renowned journals such as System, Journal of English for Academic Purpose, Language Learning, International Journal of Corpus Linguistics, Second Language Writing, Applied Linguistics, Language Teaching, and Second Language Research. Further, the research content is diverse, covering vocabulary, grammar, pragmatics, lexical chunks, teaching, translation, and others. However, most studies still focused on vocabulary acquisition, few studies on discourse pattern acquisition, and almost no studies on learners' phonology.

Despite the advantages of learner corpora and some findings achieved, we should never ignore their shortcomings and problems as manifested in the following six aspects: First, research on learner corpora has its problems. As pointed out by Wang et al. (2007), learner corpora could only provide static data in either written or spoken forms, they could not provide dynamic information about learning processes; they could only be employed to describe learners' ability to produce language (speaking and writing), but could not deeply examine learners' ability to comprehend language (listening and reading); learners' differences such as learning strategies and motivation could not be supported by learner corpora, either. This is consistent with Deng's (2007) study that, although learner corpora provide much evidence for language acquisition, it is only suitable for examining linguistic items present in corpora but not for those absent from there. Second, due to the scarcity of longitudinal learner corpora, there's no balance between sectional and longitudinal research. Most previous research is to discover the characteristics of learners' language at a particular stage

by comparing learners' corpora and L1 corpora. Studies on the development of learners' language based on longitudinal corpora need to be more focused. Third, most of the research on learner corpora is dominated by English, with other languages being less involved. As demonstrated above, many problems in research on learner corpora seem almost impossible to be solved, such as the development of learners' language proficiency (since there are no open longitudinal corpora available). Fourth, as mentioned above, research on learner corpora is not diverse enough, most of them are about introductions or reviews, but research on the development and construction of corpora is relatively insufficient, and research on some linguistic levels is even blank. Most papers with a high proportion published in this period are not diversified, focusing on language teaching. According to Sinclair (2004), studies on language based on learner corpora should focus more on spoken language. However, there's a small proportion of relevant studies published.

As this study has shown, learner corpora are a powerful resource for exploring learners' use of a foreign language. Over the last 15 years there has been an increasing focus on learner corpus research, with attention paid to how learner corpora could inform materials and approaches for L2 teaching (e.g., Granger et al., 2015). Although learner corpus research is still a very young field, more studies are called for to generate some interesting results. Learner corpora have become increasingly prominent in language learning and teaching, enhancing data-driven learning pedagogy, and learner corpus research has made remarkable development over the last 15 years, providing valuable scholarly insights (Charles, 2018). As Nesselhauf (2004) pointed out: "For language teaching... it is not only essential to know what native speakers typically say, but also what the typical difficulties of the learners of a certain language, or rather of certain groups of learners of this language, are" (p. 125). Learner corpora could help to reveal such difficulties and the differences between learners' language production and those features characterizing native-like language use.

Despite findings from learner corpus research, some areas are still largely underexplored. For example, there is a need for more investigations into learners' spoken language which is not only interesting in its own right but also allows for comparisons with learners' written language (Paquot & Granger, 2012). Additionally, more longitudinal studies are called for to identify features of learners' language development, being spoken or written language. Further, more studies following the lines of Nesselhauf (2009), Gilquin and Granger (2011), and Gotz and Schilk (2011) are needed to conduct comparisons of phrasicon in L1 and L2 varieties of English. A better knowledge of learner corpus research might profoundly benefit language teaching and learning since the field of learner corpus research is vast and has numerous potential applications. We hope to have demonstrated in this study that learner corpora provide a versatile resource to this end.

To sum up, this study is significant in understanding the overall trend of the development and characteristics, problems, and deficiencies of international research on learner corpora and in promoting relevant research.

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Trends in Teaching Critical Reading in the Thai Context

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Abstract—This study identifies and reviews recent research on trends in teaching methods and teaching levels for teaching critical reading skills in Thailand. Thirteen relevant studies were analyzed, including academic documents and research published between 2011 and 2022. The data were organized into two categories including the teaching methods and teaching levels. The results revealed eight popular teaching methods for teaching critical reading skills, including literature-based instruction, the group reading strategy (GRS), the QUEST analysis method, the multimodal tasks method, the content and language integrated learning (CLIL) model, the program for international student assessment (PISA) reading literacy assessment method, the applied linguistic-based method, and the survey, question, read, recite, record, react, and review (SQ5R) method. Moreover, critical reading is taught at three levels in Thailand: the university level, secondary school level, and elementary school level. This study is for those interested in finding an appropriate method for teaching critical reading in the Thai context.

Index Terms—critical reading, English Language Teaching (ELT), teaching levels

I. INTRODUCTION

In the 21st century, the world is constantly changing and developing new innovations and technologies, especially in the educational field. A 21st-century education focuses on providing students with the skills and abilities that they need to succeed in this new and advanced world (Chiruguru, 2020). In 2019, Hugh Delaney, the chief of education for UNICEF Thailand, stated that education policymakers and educators must equip the younger generations with "the kinds of skills that prepare them to live in and shape the society of the future" (p.1). In the educational field, the teaching of 21st-century skills is a popular topic. The US Ministry of Education, Apple, Microsoft, and 20 other organizations and education experts proposed "the 4Cs" to be essential skills for the 21st century (Halvorsen, 2016). The 4Cs are critical thinking, creativity, collaboration, and communication (Chiruguru, 2020). According to Stauffer (2021), critical thinking focuses on solving problems, creativity focuses on thinking outside the box, collaboration focuses on working together to achieve a common goal, and communication focuses on conveying ideas quickly and clearly. These four skills are essential for modern students to succeed in school and the workplace. Therefore, critical thinking skills must be integrated into the classroom, especially in the English language classroom.

According to Halvorsen (2018), promoting the 4Cs is a challenge for English language teachers. In English language teaching (ELT), one important learning skill is critical thinking. Critical thinking skills are fundamental skills for 21st-century learners (Changwong et al., 2018) as students will learn how to think critically about an issue or problem and analyze it from many perspectives with an open mind. Critical thinking skills will also be beneficial for students in learning English in critical reading class. According to Taglieber (2003), critical reading and critical thinking can be differentiated in the following way: critical thinking is a technique for evaluating information and ideas and for deciding what to accept and believe, while critical reading is a strategy for discovering new knowledge and ideas within a text. Thus, critical thinking skills go hand in hand with critical reading skills (Ratanaruamkarn, 2022).

Critical reading abilities have gained significance as an important skill in English language learning. Schnell (1987) describes critical reading skills as reading abilities that rely on the learner's past experiences, the principles for assessment, and the drawing of conclusions. Moreover, Huijie (2010) describes critical reading abilities as "a high-level reading process which entails the ability to read with analysis and judgment" (p.1). According to Kurland (2000), critical reading enables one to discover information and ideas within a text, and it is careful, active, reflective, and analytic reading. This skill provides students with the ability to think about and analyze information critically. That is, it enables learners to consider and evaluate the context with an improved perspective and a critical understanding (Talebi

& Marzban, 2015). Therefore, critical reading can be considered an advanced reading method that encompasses learners' ability to understand, evaluate, analyze, interpret, and question what they have read.

However, students in Thailand continue to struggle with English reading, especially critical reading (Chawwang, 2008). In 1999, Longsombun conducted a study to investigate the English reading difficulties experienced by students in Chonburi, Nonthaburi, Samutprakarn, Samutsakorn, and Prathomtani provinces; they found that the students' critical reading abilities were below the minimum criteria. Best methods for teaching critical reading in Thailand is a crucial issue in ELT because this will determine the knowledge that learners receive and how they develop themselves to become better readers. Consequently, teachers must find appropriate and suitable teaching methods to teach 21st-century students.

Therefore, the researcher aims to identify and review recent studies of the new trends in teaching critical reading in Thailand. The researcher primarily hopes to provide essential information regarding these studies, including the teaching methods used and the teaching levels in teaching critical reading classes. The teaching methods will be one of the most important instruments to develop and enhance students' critical reading skills effectively and sustainably in Thailand. Thus, the research objectives are to identify and review recent studies of the trends in teaching methods used in teaching critical reading skills in Thailand and studies of the teaching levels in teaching critical reading skills in the Thai context.

II. RESEARCH METHODOLOGY

This chapter outlines the selection criteria for the studies included in this research. The research papers were obtained from three databases: Education Resources Information Center (ERIC), Scopus, and the Thai Journal Citation Index (TCI). In addition, the selected studies were published between 2011 and 2022 in both national and international papers, including academic papers, conference proceedings, and journals.

In the ERIC, Scopus, and TCI databases, the following key terms were used to search for studies aligned with the focus of this review:

- "Critical Reading" + "Thailand";
- "Critical Reading" + "Thailand" + "English Language Teaching (ELT)";
- "Critical Reading" + "Thailand" + "English Language Teaching (ELT)" + "Teaching Methods"

The first search terms of "critical reading" and "Thailand" generated 446 studies in the ERIC, Scopus, and TCI database. The second search terms – "critical reading," "Thailand," and "English language teaching (ELT)" – appeared in 130 papers in the three databases. Finally, the search terms "critical reading," "Thailand," "English language teaching (ELT)," and "teaching methods" resulted in only 35 papers, some of which were more than 15 years old. After careful examination and elimination of studies that were published over ten years ago, the final selected research papers consisted of 13 studies. Consequently, the following 13 selected papers were categorized and summarized.

III. RESEARCH RESULTS

This study identifies and reviews recent studies on the newest trends in teaching critical reading skills in Thailand. Teachers and researchers have used various teaching methods to enhance Thai students' critical reading abilities at different levels. Generally, the data gathered on teaching critical reading can be divided into two main categories: the teaching methods and the teaching levels.

A. Teaching Methods

In Thailand, teaching critical reading in ELT is an important subject. Many English teachers seek popular teaching methods to teach critical reading. The teaching methods must be suitable for 21st-century learners. The analysis of the 13 selected research papers is presented in Table 1.

TABLE 1
TEACHING METHODS

Teaching Methods	Kaowiwattanakul (2021)	Tae Hyun Kwon (2020)	Sangkaew & Buasomboon (2020)	Tangpinijkarn & Modehiran (2018)	Namsaeng & Sukying (2021)	Suaysee & Thienpermpool (2018)	Varaporn & Sitthitikul (2019)	Namsaeng (2022)	Khamkhong (2018)	Sriwantaneeyakul (2018)	Pantito (2020)	Phaengyopha & Jongkonklang (2020)	Doungwilai (2022)	Frequency	Percentage	Rank
Literature-Based Instruction	/	/	/	/										4	30.77	1
Group Reading Strategy (GRS)					/									1	7.69	3
QUEST Analysis Method						/								1	7.69	3
Multimodal Tasks Method							/							1	7.69	3
Content and Language Integrated Learning (CLIL) Model								/						1	7.69	3
PISA Reading Literacy Assessment Method									/					1	7.69	3
Applied Linguistic-Based Method										/	/			2	15.39	2
SQ5R Method												/	/	2	15.39	2
Total														**13**	**100.00**	

As depicted in Table 1, eight teaching methods were employed in different studies. The most frequent was literature-based instruction ($f = 4$, 30.77%), followed by the applied linguistic-based method ($f = 2$, 15.39%) and the SQ5R method ($f = 2$, 15.39%). Moreover, group reading strategy (GRS), QUEST analysis method, multimodal tasks method, PISA reading literacy assessment method, and content and language integrated learning (CLIL) model are at the same level ($f = 1$, 7.69%).

(a). Literature-Based Instruction

In four studies, the researchers investigated the use of literature-based instruction in teaching critical reading. Kaowiwattanakul (2021) used literature-based instruction to improve the critical reading and thinking skills of students of English as a foreign language (EFL) to achieve C1 of the Common European Framework of Reference for Languages (CEFR) level. Furthermore, she examined students' attitudes to using literature activities in developing critical reading and thinking skills. Her results revealed that the EFL students' critical reading and thinking skills improved significantly based on their participation in reader-response theory and that students had positive attitudes toward these activities. Similarly, Kwon (2020) analyzed the effect of literature in intercultural language teaching and learning (ILTL) on Thai students' critical reading skills and cultural awareness, using classroom activities such as comparison and group discussions with guided questions. The data were collected from critical reading quizzes, pretests, posttests, and journals. The results of the research demonstrated that using literature in ILTL develops students' critical reading skills and cultural awareness. Sangkaew and Buasomboon (2020) developed the Analysis, Condition, Data, Eureka, and Apply (ACDEA) literature instructional model to enhance the critical reading skills of Thai students. Tools used in this model include lesson plans, a critical reading skill test, and a questionnaire asking for students' opinions. The results demonstrated that the ACDEA literature instructional model was effective for Thai students, resulting in higher scores; students' opinions of the model were also positive. Another aspect of using literature-based instruction was analyzed by Tangpinijkarn and Modehiran (2018), who investigated the effect of using literature for critical reading instruction on Thai students' critical reading ability. They also studied students' opinions of critical reading instruction using literature. The results revealed that the students' posttest scores in critical reading were higher than their pretest scores and that students had a positive attitude toward critical reading instruction using literature.

*(b). Group Reading Strategy **(GRS)** Method*

GRS is another critical reading teaching method. It is a collaborative reading activity and offers individual student contributions to a shared goal in an active learning approach. Namsaeng and Sukying (2021) investigated the influence of GRS on Thai EFL students' critical thinking and examined learners' perceptions of the GRS process. This research used a critical thinking self-assessment questionnaire, a logbook, and semistructured interviews to collect data. The

results revealed that GRS improved the Thai EFL students' critical thinking skills and some of the fundamental characteristics of critical thinking were achieved before others. Therefore, the study demonstrated the increased development of critical thinking skills through the GRS learning process.

(c). QUEST Analysis Method

QUEST analysis is another method of teaching critical reading. According to Barkhuizen (2002), a lecturer from the department of Applied Language Studies and Linguistics at the University of Auckland in New Zealand, QUEST analysis is a teaching method that helps students read texts critically. It helps students read and write critically based on asking questions as follows:

        Q = What <u>questions</u> do you have after reading the article?

        U = What in the article are you <u>unhappy</u> about?

        E = Are there any <u>excellent</u> points that got you <u>excited</u>?

        S = What are the <u>strengths</u> of the article?

        T = What are the most important <u>themes</u> in the article?

These questions move students forward along the path of successful reading and writing. They also foster collaborative instruction in which the teacher provides students with support or solutions to problems. In 2018, Suaysee and Thienpermpool conducted research on using QUEST analysis for developing Thai students' critical reading abilities. The researchers investigated Thai students' critical reading skills before and after using QUEST analysis and surveyed the students' opinions of learning using QUEST analysis. The research instruments consisted of nine lesson plans, questionnaires, and a reflective learning log used to obtain more information about the students' opinions. The study revealed that both the students' critical reading ability and their opinions of QUEST analysis were higher after using the method than before.

(d). Multimodal Tasks Method

According to the New London Group, the term "multimodal" refers to the use of two or more modes of communication (1996). Modes are linguistic, visual, aural, gestural, and spatial (Jewitt, 2008). In short, multimodal learning in education means teaching concepts using multiple modes. Varaporn and Sitthitikul (2019) examined the effects of multimodal tasks on the critical reading ability and perceptions of Thai students. The researchers used reflective journals and semistructured interviews to gain in-depth information about students' perceptions of the multimodal tasks. Students were randomly assigned to experimental and control groups and were assessed with precritical and postcritical reading tests. The results revealed that the experimental group using multimodal tasks outperformed the control group in critical reading test scores. Furthermore, the reflective journals and semistructured interviews evidenced that students generally had a positive perception of the multimodal tasks.

(e). Content and Language Integrated Learning (CLIL) Model

In Thailand, many English teachers develop reading instructional models to enhance students' critical reading skills. These models should be appropriate for the Thai context. The CLIL model promotes critical thinking skills through different custom-made teaching approaches using the CLIL framework. In 2022, Namsaeng reviewed studies using the CLIL model to improve Thai students' critical reading skills. Moreover, she explained the CLIL teaching model's integration with the 4Cs, especially critical thinking theory. The CLIL teaching model comprises three stages: input (content and culture), process (cognition), and output (communication). Teachers should develop CLIL lesson plans embedded with critical thinking skills to improve Thai students' critical skills.

(f). PISA Reading Literacy Assessment Method

The PISA reading literacy assessment method is another teaching method for improving Thai learners' critical reading abilities. Khamkhong (2018) examined Thai EFL students' skill development when using the PISA reading literacy assessment method in his classroom. He used the PISA reading literacy assessment framework (PRF) to enhance students' critical reading and thinking skills. The researcher also used PRF-based reading lessons, PRF-based reading tests for pretest and posttest, and questionnaires. He found that students who were taught using the PISA reading literacy assessment method had improved critical reading scores and were satisfied with the lessons and the instructions.

(g). Applied Linguistic-Based Method

The nature of teaching languages should be based on linguistic knowledge, and many instructors use the applied linguistic-based method in their teaching. Teaching critical reading can help students read and think logically and systematically, and the applied linguistic-based method helps them understand the nature of language and communication. Moreover, it focuses on the accuracy of the language. Sriwantaneeyakul (2018) examined Thai students' critical reading and translation abilities by using the applied linguistic method, including pragmatic, syntactic, and semantics to have a better understanding of the text. This research employed a mixed-methods sequential explanatory design to investigate the differences in Thai-English translation ability between students with a high level of critical reading and students with a low level of critical reading. It also examined the relationship between translation

ability and critical reading skills. The study found a significant difference between the Thai-English translation ability of students with strong critical reading skills and students with poor critical reading skills. A significant correlation between translation ability and critical reading skills was also found. Similarly, Pantito (2020) reviewed studies of the development of teaching critical reading through reading strategies based on the applied linguistic method. The researcher recommended various strategies, teaching techniques, technical terms, terminology, and reading improvement for Thai language teachers.

(h). SQ5R Method

In recent years, the SQ5R method has been used in English classes in Thailand, especially in critical reading classes. It developed from SQ4R to become the SQ5R method. According to Khummasorn, SQ5R is a reading method designed to help students gain more knowledge from what they read. It consists of seven stages: survey, question, read, recite, reflect, record, and review (2015). Phaengsopha and Jongkonklang (2020) investigated the use of the SQ5R method in teaching critical reading to Thai students. The research tools were eight lesson plans and a test to measure students' critical reading abilities. The results demonstrated that Thai students taught using the SQ5R method had higher average scores. Similarly, Doungwilai (2022) examined the effects of using the SQ5R reading process on Thai students' critical reading skills. In this research, the researcher used critical reading lesson plans using the SQ5R model, reading practices, and questionnaires. The results found that students' critical reading abilities were significantly higher than before and students were satisfied with the critical reading learning management using the SQ5R model with reading practices.

B. Teaching Levels

In Thailand, critical reading is one of the required compulsory subjects at both school and university level. The 13 selected research papers indicate that many researchers have conducted studies on teaching critical reading at three levels: university level, secondary school level, and elementary school level (see Table 2).

TABLE 2
TEACHING LEVELS

Teaching Levels	Kaowiwattanakul (2021)	Tae Hyun Kwon (2020)	Sangkaew & Buasomboon (2020)	Tangpinijkarn & Modehiran (2018)	Namsaeng & Sukying (2021)	Suaysee & Thienpermpool (2018)	Varaporn & Sitthitikul (2019)	Namsaeng (2022)	Khamkhong (2018)	Sriwantaneeyakul (2018)	Pantito (2020)	Phaengsopha & Jongkonklang (2020)	Doungwilai (2022)	Frequency	Percentage	Rank
University Level	/		/	/	/	/	/	/	/	/				9	69.24	1
Secondary School Level		/	/											2	15.38	2
Elementary School Level											/	/		2	15.38	2
Total														**13**	**100.00**	

As presented in Table 2, critical reading was taught to Thai EFL students at three levels in these studies. Most were concerned with teaching critical reading skills at the university level (*f* = 9, 69.24%). An equal number of studies examined teaching at the secondary school level and elementary school level (*f* = 2, 15.38%).

(a). University Level

Notably, many recent studies concern teaching critical reading at the university level. Most universities in Thailand teach critical reading courses, and it is one of the compulsory subjects, especially for English major students, which is aligned with the research conducted by Sriwantaneeyakul (2018). She studied 60 English major students enrolled in Thai-English translation and critical reading courses at a Thai university. Similarly, Khamkhong (2018) investigated 36 third-year English-major students enrolled in the English Literature for Children course in the second semester of the 2016 academic year at a university in northeastern Thailand. Namsaeng and Sukying (2021) also examined 61 English major students, aged 18–22, enrolled in the compulsory English reading course English for Academic Reading at one Thai university. Furthermore, Kaowiwattanakul (2021) used literature-based instruction with 47 second-year English major university students, who were enrolled in the Introduction to Literature Course. However, critical reading can also be taught in fundamental reading classes at the university level. Varaporn and Sitthitikul (2019) conducted research with 63 students from different years of study and faculties who enrolled in the Fundamental English Reading course.

Similarly, Sangkaew and Buasomboon (2020) developed the ACDEA literature instructional model to enhance the critical reading skill of 38 third-year Thai major students.

(b). Secondary School Level

In Thailand, some studies investigate the teaching of critical reading at the secondary school level. Tangpinijkarn and Modehiran (2018) investigated the effect of using literature on the critical reading instruction of 55 upper secondary school students (Mathayom 6) who were enrolled in the Thematic English course in Bangkok, Thailand. Similarly, Tae Hyun Kwon (2020) analyzed the use of literature in intercultural language teaching and learning (ILTL) on teaching critical reading skills and cultural awareness through classroom activities. The activities included comparison and group discussions with guided questions with 20 high school students (Mathayom 5) in Chiang Mai, Thailand.

(c). Elementary School Level

Two studies analyzed teaching critical reading at the Thai elementary school level. Phaengsopha and Jongkonklang (2020) investigated critical reading using the SQ5R method with 34 elementary school students (Grade 5) in Chaiyaphum, Thailand. Similarly, Doungwilai (2022) also examined the effect of learning management using the SQ5R reading process to improve critical reading skills and reading behavior. Participants were 52 elementary school students (Grade 5) in Maha Sarakham, Thailand.

IV. DISCUSSION

Critical reading is challenging for Thai students (Kaowiwattanakul, 2021). Thai students must develop their critical reading abilities to analyze what they are reading (Tangpinijkarn & Modehiran, 2018). It's not only Thai students who face challenges but also teachers and educators; they must find the appropriate teaching method for sufficient and successful learning acquisition (Kwon, 2020). This section discusses the research results regarding recent trends in teaching critical reading to determine the most appropriate teaching methods and the teaching level for teaching critical reading skills to Thai students. In Thailand, there are eight popular teaching methods for enhancing students' critical reading abilities:

1. Literature-based instruction
2. Group reading strategy (GRS)
3. QUEST analysis method
4. Multimodal tasks method
5. Content and language integrated learning (CLIL) model
6. PISA Reading Literacy Assessment Method
7. Applied linguistic-based method
8. SQ5R method

The analysis table revealed that the most frequently used teaching instruction in Thailand is literature-based instruction, as used in the research by Kaowiwattanakul (2021), Kwon (2020), Sangkaew and Buasomboon (2020), Tangpinijkarn and Modehiran (2018). This is a popular approach for teaching critical reading skills among Thai teachers or educators in English classrooms. It focuses on improving learners' understanding of the text by using literature in the reading classroom. According to Rashid et al. (2010), this approach uses literary texts to help students improve their language proficiency, vocabulary, and reading. Maley and Duff (1990) insist that the main purpose of this approach is to use literary texts as a resource for motivating language activities.

There are three levels at which critical reading is taught in Thailand:

1. University level
2. Secondary school level
3. Elementary school level

The study revealed that the most common teaching level at which critical reading skills are taught is university level, aligned with research by Sangkaew and Buasomboon (2020), Namsaeng and Sukying (2021), Namsaeng (2022), Suaysee and Thienpermpool (2018), Varaporn and Sitthitikul (2019), Khamkhong (2018), Sriwantaneeyakul (2018), Pantito (2020), and Kaowiwattanakul (2021). In Thailand, teaching critical reading will increase critical abilities to university students because students will have a better understanding of the text. Moreover, university level is identified as the most useful level for teaching critical reading because students can think more critically at this level (Sutherland & Incera, 2021).

These teaching methods and levels of teaching are extremely important information for modern-day teachers and instructors used in teaching 21st-century students. Twenty-first-century learners require 21st-century teachers for beneficial learning; these teachers should be relevant, collaborative, actively engaging, student-centered, using technology, and forward-thinking (Jan, 2017). These new characteristics of 21st-century teachers are applied all around the world, especially in Thailand. All teachers and educators must consider and develop these 21st-century traits. Thai English teachers must find suitable and appropriate teaching methods that will help improve student's critical reading skills with up-to-date instruction. Teachers must cultivate and promote reading skills in their students and improve the students' reading behavior.

V. Recommendations

This study sought to provide an overview of the popular teaching methods in teaching critical reading skills to Thai students in the ELT classroom. As discussed above, there are many crucial issues that teachers, educators, and researchers must consider when teaching critical reading skills, including choosing suitable teaching methods for the teaching level. Different teaching methods might be more appropriate for students at different levels. The researcher hopes that this study provides insight into teaching methods for teaching critical reading at different levels. Moreover, this study will be useful for all the English teachers in Thailand. Teachers or educators can use this paper to find or develop a suitable teaching method for their context to enhance their students' critical reading abilities.

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Beginnings in Jonathan Foer's *Extremely Loud & Incredibly Close* and Alia Yunis' *The Night Counter*

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Abstract—**Drawing on Edward Said's "Beginnings theory," which is the central thesis in his book *Beginnings: Intention and Method* (1975), several post- 9/11 narratives reflect means for perceiving how these various accounts foreshadow a new era in both literature and political discourse. These accounts constitute a "beginning," to use a Saidian term, heralding a new vision of the Islamic (Arab)/Western representation; a shift from a "historical pattern." In this study, the tension created by turning a "historical aboriginality" into personal representations is reevaluated from a Saidian perspective. Such post- 9/11 narratives lend themselves to manifesting how the interrelation between an "obligation" for narration and a "sympathetic imagination" create beginnings. To achieve this end, the study will examine two narratives: Jonathan Foer's *Extremely Loud & Incredibly Close* (2005) and Alia Yunis' *The Counter Night* (2009). By advancing and investigating these narratives, the study aims at reaching new ideas about the representation of a major event in political history, namely: 9/11.**

Index Terms—**9/11, post- 9/11 narratives, Edward Said, beginning theory**

I. INTRODUCTION

The current study examines the implications of 9/11 on literature. More specifically, it examines how this event has impacted literary writing by focusing on two narratives written at the wake of 9/11. What is proposed in this study is that post- 9/11 literary writing is a scene for capturing the new consciousness that emerged after the attacks. This also includes a specific language that was coined to feature that consciousness. This claimed consciousness is highly political, and is not noticeably familiar in the period that precedes the terrorist attack of 2001. In his *Infinite Thought*, Badiou (2003) claims that 9/11 has customized a particular meaning for terrorism that justified the "war on terrorism" as well as its "infinite" scope (p. 153). As a result of these changes, a body of writing was formed in reaction creating what has come to be known as "post- 9/11 narratives." This change invites a reading of 9/11 as a "beginning" in literary thought whereby literature introduces and comments on certain historical and political reflections. Edward Said's (1975) "Beginnings theory," which is the central thesis in his Beginnings: Intention and Method, provides the basis needed to support and understand the hypothesis of this study.

I shall argue that Said's theory facilitates a thoughtful linkage between 9/11 as a historical event and its implications in literature and narration, and enables a revision of "[l]iterature as an order of repetition" (p. 12). In doing so, I seek to assert that 9/11 has initiated a new consciousness about the encounter between "Islam" and the "West" that can be elucidated in the literary production of the period. Specifically, I trace the elements that help us see how post- 9/11 narratives are cases of "aboriginality" (Said, 1975, p. 349).

Before moving further, it is important to reflect on Said's Beginnings and its reception. A beginning, as Said (1975) defines it, is "the first step in the intentional production of meaning" (p. 5). It is a human act of "inaugurating" through writing, and then "maintaining another order of meaning from previous or already existing writing" (Said, 1975, p. 357). From this definition, Said (1975) introduces another concept: "point of departure." A point of departure for Said (1975) is "a new direction or one continuing from old ones" (p. 6).

To problematize his theory, Said (1975) assigns certain features to beginnings. Firstly, a beginning "establishes relationships with works already existing, relationships of either continuity or antagonism or some mixture of both" (p. 3). This means that a beginning is never divorced from the milieu that precedes it. Even when beginnings are "deformations," they inevitably establish a relation with what they deform (Said, 1975, p. 8). Secondly, a beginning "authorizes; it constitutes an authorization for what follows from it. With regard to what precedes it, [it is a] discontinuity" (Said, 1975, 34). Hence, what sequences from a particular beginning bears an authority in writing. Thirdly, Said (1975) believes that the intention to begin is also associated with an effort of deriving "diverse range of

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originating circumstances (circumstances that give rise to an entire world)" (p. 96). Finally, to assume a beginning entails creating – or recreating – a community of language since the intention to begin is necessarily attached to "verbal constructions" (Said, 1975, p. 4). A text, Said (1975) proclaims, "can speak once the writer's subjectivity has fully appropriated to itself an entire textual language in which the 'I' of the writer/speaker designates an ego functioning in a reality created by that language" (p. 257).

Beginning, succinctly, is an act that entails designating a specific "moment in time, a place, a principle or an action" (Said, 1975, p. 4). 9/11, from such perspective, lends itself as a beginning initiating a new consciousness and countless accounts in the community of language and history. These accounts constitute a "departure" in literature, to use a Saidian term, heralding a new vision of post- 9/11 representations; a shift from a "historical pattern" (Said, 1975, p. 350).

In this study, the tension created by turning a "historical aboriginality" into personal representations is reevaluated (Said, 1975, p. 349). To designate and examine a beginning, Said (1975) believes, is not an easy task, neither in writing nor in criticism. Said (1975) asserts that this requires "the writer [and the critic] to maintain an un-straying obligation to practical reality and sympathetic imagination in equally strong parts" (p. 349). Post- 9/11 narratives lend themselves to manifesting how the interrelation between an "obligation" for narration and a "sympathetic imagination" create beginnings (Said, 1975, p. 349). To explain this point, Said writes:

> By obligation I mean here the precision with which the concrete circumstances of any undertaking oblige the mind to take them into account [...] by learning, first, that there is no schematic method that makes all things simple, the second, whatever with reference to one's circumstances is necessary in order to begin, given one's field of study. And by referring to sympathetic imagination I mean that to begin to write is to "know" what at the outset cannot be known except by inventing it, exactly, intentionally, auto-didactically. It is the interrelation between this obligation and the sympathetic imagination, however that is crucial (Said, 1975, p. 349).

To reexamine post- 9/11 narratives in light of Said's beginning theory is not only an act of revision; it is also an act of reviving. Said's book, though hailed when first introduced into the Academy, was recognized in limited forms of practice and application. For this reason, I believe it would be useful to review some of the critical reception related to *Beginnings*. Mark Taylor, in his study "Edward W. Said: Resistance, Knowledge, Criticism", introduces the fact that *Beginnings: Intention and Method* was awarded the Lionel Trilling Memorial Award by Said's own university, Columbia (2016, p. 126). He adds that *Diacritics*, the main journal of the poststructuralist movement in America, devoted an entire extended issue to the book and its composer (Taylor, 2016, p. 126). Taylor says that in spite of the fact that this theory "has not been the subject of a great deal of scholarly analysis, [… it] represented a major critical event" (2016, p. 119). Nevertheless, Taylor states that Said's book has not achieved wide circulation amid scholarly communities. Still, its publication marked "a major critical event," Taylor admits (2016, p. 119). In *Beginnings*, Said's philosophical interest was in connecting forms of human articulations, first to each other, and then to the historical and political world. "Without these connections," Taylor asserts, "criticism risked becoming little more than a technical pastime, unable or unwilling to examine the political issues to which Said was committed" (2016, p. 123). Taylor claims that Said's theory is meant to negotiate modes of rational thought, eschew maze of theoretical "absurdities" and link "the social, political, and critical spheres" (2016, p. 128).

Alexander Gelley writes in his review of *Beginnings* that Said's book touches upon crucial issues at the heart of literary theory while creating "striking and novel" associations between them (1977, p. 214). He believes that it characterizes a daring effort to bring the recent philosophy to bear on the critical scene at large (Gelley, 1977, p. 214). However, Gelley considers the book "disappointing" at times that there are many issues and questions Said leaves "unresolved" (1977, p. 219).

Two years later, in another review, David Halliburton (1979) examines Said's critical work. He begins his review by showing his concerns about Said's oscillations from Freudianism to "the semiology of Roland Barthes, to the psychoanalysis of Jacques Lacan, to certain types of linguistics and Marxist analysis, to the scienza nouva of Vico, to Valery, and above all to cultural 'archeology of Michel Foucault" (Halliburton, 1979, p. 117). Halliburton proceeds to explore the discontinuity and non-linear progression of the book's chapters, thus proposing that the book is the practical illustration of one of the implications of Said's theory; discontinuity. Nevertheless, he admits that this is an "excellent book" (Halliburton, 1979, p. 120). In his opinion, the book incites critical dialogue, and asserts that Said's book does not only "talk" about beginnings, it indeed becomes one (Halliburton, 1979, p. 120).

In *A Said Dictionary*, R. Radhakrishnan (2012) elicits the word "Beginnings" as one of Said's noteworthy concepts and provides a comprehensive definition for it. He states that the book registers Said's "arrival as a brilliant, original, major voice in critical theory" and praises the "long meditation on the concept of Beginnings" (Radhakrishnan, 2012, p. 9). He captures the gist of Said's theory by declaring that beginnings "are meant to be made and unmade, in the course of history and in the course of narrative development" (Radhakrishnan, 2012, p. 10). Vincenzo Salvatore (2014) shows similar interest in his "A Meditation on Said's *Beginning*: Reconsidering Text and Career as Sites of Power and Resistance." Salvatore argues that *Beginnings* established Said's political path "with a pressing urgency for a reform of criticism and humanism, both in a general and a specific sense" (2014, p. 55). Said's theory, Salvatore states, is "a humanly historical and psychological literary event" (2014, p. 61).

The previous synopsis of Said's theory and its reception makes the claim about 9/11 as a beginning more plausible. It is a historical event where intention, being human, becomes the starting point for producing meaning. "To identify a beginning," Said asserts, is a human "act of historical understanding" (1975, p. 32). Post- 9/11 narratives, indeed, share a consciousness of a historical responsibility, a notion that Said features as part and parcel of a beginning. They are commemorative texts that broaden the dialogue about the durable influences of 9/11, while integrating the personal with the collective in a semi-historical account. This means that the narratives tend to historicize and politicize in an endeavor to comprehend a shattered scene. By beginning, authors of those narratives become the *aboriginals* of post- 9/11 writing where they assume a historical and literary responsibility of initiation.

In light of beginnings theory, post- 9/11 narratives manifest themselves as venues of expression trying to sketch an event that was hard to represent. Politically speaking, the event was not absorbed by Americans – Westerners by extension – who are the victims, and who found themselves, whether they like it or not, part of a war against terrorism. On the other hand, Muslims – Arabs as well – were also unable to comprehend their depiction and stereotyping as responsible for terrorism, and found themselves in many occasions on the defense. On a psychological level, the shock of the attack and the subsequent trauma made it difficult for people to think straight. 9/11 was described by some as an "incommensurable event" (Keniston & Quin, 2008, p. 16). In the introduction to the book *Reflecting 9/11: New Narratives in Literature, Television, Film and Theatre*, Pope and Bryan (2016) state that 9/11 "still remained lodged within the realm of hyperreality — a place marked by simulacra without any real referents" (p. 5-6). Hence, post- 9/11's narration is particularly characterized by an "obligation" to narrate a new consciousness where fiction, or Said's "sympathetic imagination," is needed to aid meaning. The current study explores the narratives of Jonathan Foer and Alia Yunis as alternative readings of 9/11. It investigates diverse realities pertaining to post- 9/11 worlds, difficulties with narrating the pain and trauma of this event, as well as difficulties with responding to islamophobic discourse which aroused in the wake of 9/11.

II. AN ANALYSIS OF THE NARRATIVES IN LIGHT OF SAID'S BEGINNINGS THEORY

A. Beginning in Jonathan Foer's Extremely Loud & Incredibly Close

Extremely Loud & Incredibly Close is a work of fiction by American author Jonathan Safran Foer (2005). It is a post- 9/11 narrative that acquired wide recognition as one representation of the aftermath of 9/11. Foer's narrative encapsulates the story of a traumatized child, where in narration models of what is real and surreal collide. Memories and elements of magic, entangled with imagination, become the space that enables narration in *Extremely Loud & Incredibly Close*. Indeed, Foer's work is featured by incorporating magical realism within historical narration as one way of producing meaning out of a tragic day.

Oskar, Foer's traumatized child-narrator, is an imaginative nine-year-old boy who suffers great anxiety after 9/11. He loses his father in the tragic attacks. This makes him continuously in pursuit of answers pertaining to his location in the world and his family. The worst thing in Oskar's case is that he feels extremely guilty for not picking up the phone to reply to his father's last call from the World Trade Center on 9/11. This maximized his trauma since he had a conviction that he failed to support his father when he needed his son most.

In order to cope with the loss of his father, Oskar creates his self-defense mechanisms. He initiates rules such as avoiding heights. He also resorts to imagining fanciful inventions throughout the narrative, for example, the birdseed shirt. This way, Oskar designs scenarios that could ensure his security and safety in what he believed to be a dangerous post- 9/11 world. Strikingly, Oskar also resorts to science in an endeavor to comprehend the world better. Science, obviously, gives Oskar the concreteness he needed in the midst of the post- 9/11 chaos. Oskar's self-defense mechanisms stand as an act of beginning that also introduces Foer's "intention" to authorize his narrative. To establish "authority" in this way, Said (1975) argues, is to inaugurate "explicit law and guiding force," thus initiating a "community of language" which belongs to the meaning that the author is constructing (p. 16). Based on this, language of inventing becomes an additional dimension of Foer's beginning.

From the very beginning, Foer's authority is traced in the full agency of his child-narrator. In an attempt to recover some memories of his father, Oskar decides to search inside his father's cupboard, and accidentally he finds an envelope with the name "Black" on it. It also encloses a bizarre key. This key triggers mostly all the events in the narrative as Oskar resolves to find answers, and visit each and every person with the last name "Black" in the city of New York to unlock the secret behind his father's key. Oskar's decision takes him into a journey throughout the city. It is a beginning into opening the locks of post- 9/11 New York:

> That was my great plan. I would spend my Saturdays and Sundays finding all of the people named Black and learning what they knew about the key in the vase in Dad's closet. In a year and a half I would know everything. Or at least know that I had to come up with a new plan. (Foer, 2005, p. 65)

Planning is a skill that Oskar values, especially in a world where all is shattered. Besides, coming up with a new plan suggests the significance of empirical thinking in a pursuit of meaning. Planning and re-planning, indeed, harps on Said's (1975) conception of a crucial "interplay between beginning and repetition, or between beginning and beginning again" in a process of meaning production (p. 357). Oskar keeps wandering in Manhattan, visiting some people, socializing with them and exploring more about their locked lives. In fact, the people whom Oskar meets share their predicaments and traumas with him. While they uncover their stories, New Yorkers provide "molestations" of the truth

about a collective trauma produced by 9/11. Abe Black, Ada Black, Ira Black, and many others who have the last name "Black," are New Yorkers who unlock stories that were shut by the shock of 9/11. This adds to the task of Oskar, as a narrator, where he becomes a perpetuator of other narratives as well. By unlocking these stories, a new consciousness is revealed.

Revising history with Mr. Black accentuates 9/11's distinct identity in comparison to other historical events. It manifests the event as a beginning in history and in language. Commenting on this, and based on Vichian historical analysis, Said (1975) uses the word "autochthonous" to describe a kind of narration that "is set in a specific history and language," hence, creates its distinct aboriginal identity (p. 356). As evident in his *Beginnings*, Said is aware of the importance of aligning the historicity of a beginning with already existing histories. A beginning history is always in conversation with other overlapping histories, in order to revise, continue or discontinue narratives. Related to this, Mitchum Huehls (2008), in "Foer, Spiegelman, and 9/11's Timely Traumas," suggests that the conversations that take place in the narrative "deploy history to mitigate the forward- march of what many fear […;] a war without end" (p. 58). Foer's narrative, henceforth, revises history in order to relocate 9/11, while the event remains, to use Said's (1975) epithet, "autochthonous" (p. 356). At the same time, Said (1975) argues that such historical revision is an "interest in human collectivity," thus marking a beginning both in history and in narration (p. 357).

"Stuff that Happened to Me" is another involvement in human collectivity. In this scrapbook, Oskar creates his own historical record. It includes various news reports, a picture of a falling man and many other images that seemingly do not correlate to each other. Foer introduces this book as one way for re-accumulating events by emphasizing pictures rather than words. The inclusion of visual illustrations in Oskar's book creates notions of authority. Foer seems to propose that in post- 9/11 narratives this method of narrating through images is more relevant than words, where visual reflections of 9/11 authenticates incomprehensibility, and restructures meaning. Oskar's scrapbook becomes one resource that documents chaos in the wake of 9/11. Drawing on Said's (1975) analysis, Foer's work "involve[s] rethought forms of continuity, permanence, appropriation, vision, and revision" (p. 343). According to this, Foer's beginning is a self-conscious act of revising and appropriating history. In his endeavors to approach history and documents, Foer creates a beginning that is, as Said (1975) defines it, an intentional act of producing meaning (5). As Oskar rewrites his world in this scrapbook, a post- 9/11 beginning is introduced as well.

As a traumatized child, Oskar begins thinking negatively about the most ordinary scenes of New York:

> There was a lot of stuff that made me panicky, like suspension bridges, germs, airplanes, fireworks, Arab people on the subway (even though I'm not racist), Arab people in restaurants and coffee shops and other public places, scaffolding, sewers and subway grates, bags without owners, shoes, people with mustaches, smoke, knots, tall buildings, turbans. (Foer, 2005, p. 50)

This representation portrays symptoms of trauma, most notably, fear and ambivalence, which featured U.S. societies and the "West" in the wake of 9/11. The previous quotation includes a generalization about Arab people mitigated by the contradictory statement: "I'm not racist." In this quotation, we see that ordinary scenes lose their ordinary implications in the wake of 9/11, and acquired new ones. It is a reference to could-be terrorists, where the words "Arab people" are repeated, and "turban" connotes Muslim people. In fact, at a certain moment in the narrative, Oskar declares that "Mohammed is the most common name on earth" (Foer, 2005, p. 171). The description also reiterates stereotypical portrayal that prevailed within post- 9/11 representations, thus, in Saidian terms, makes Foer's beginning largely a "continuity." However, the islamophobic sentiment expressed by Oskar is eliminated by him being a child. It seems that Foer's strategic choice of a child-narrator makes the confessions above less racist. At the same time, Foer's choice operates effectively in reflecting a larger political scene, yet from a child's perspective. In a beginning, Said (1975) argues, a "political history" can be "reduced" and appropriated to fit the demands of "a condition of mind, an inner state" (p. 110). Again, traumatized Oskar is reiterating a stereotypical "condition" about the historical and political image of Arabs and Muslims in the West.

Actually, in reaction to their trauma, Oskar and his grandfather resort to writing letters. Oskar frequently writes to well-known persons such as Stephen Hawking and Ringo Starr when he expresses his thoughts and feelings. Thomas's letters to his son, similarly, are manifestations of his true feelings. They also disclose a personal chapter in the history of Dresden. In the two cases, writing letters enables the writer to get more freedom to express, many times, confess, document and, perhaps, understand. Consequently, letters in Foer's work secure a space for testimonies. They also lend themselves as means of initiating connections with others. Based on Said's theory, writing is an "intentional act" of rendering inexpressible trauma through language of letters.

These letters, as well, entail self-reflexive associations to writing as well as reading after 9/11. Drawing on Said's theory, using letters:

> testifies to an active search […] for a nonnarrative way of dealing with nonnarratable units of knowledge. […] the very acts of apprehending knowledge, whether as that which is written or as that which is read, are filled with combinations of uncertainty and invention. (Said, 1975, p. 282)

Based on Said's analysis, Foer endorses letters, a "nonnarrative" tool, to highlight both acts, writing and reading, in a pursuit to capture an evasive meaning, i.e. knowledge, whereby invention is part of that pursuit. Letters and books inside Foer's text, in fact, provide a space to express the repressed and inexpressible, and satisfy a desire to transcend, or perhaps, repudiate reality by re-beginning a new one.

Oskar himself is notably interested in beginnings. After reading Hawking's book, Oskar declares that one of his "favorite parts is the beginning of the first chapter, where Stephen Hawking tells about a famous scientist who was giving a lecture about how the earth orbits the sun, and the sun orbits the solar system, and whatever" (Foer, 2005, p. 25). Indeed, he resorts to science to create and recreate beginnings. Oskar on many occasions imagines creative devices that would keep people safe in case of another terrorist threat. He is trying to soothe his anxiety by creating solutions, thus using what Said (1975) calls "Archemidian instruments" (p. 50). Many of those inventions are informed by ideas that could have saved his father's life. Oskar is traumatized by the fact that he does not know anything about how his father was killed in the 9/11 attacks. In other words, through inventing, Oskar creates "empirical, verifiable, concrete – beginning" (Foer, 2005, p. 25). Science becomes Oskar's point of departure from which he initiates beginnings and finds answers to questions that his anxiety poses.

However, when Oskar's pursuit leads to nothing, he becomes skeptical about inventing. In one of his letters to Stephen Hawking, Oskar raises the question "*What if I never stop inventing?*" To this question Hawking replies: "*What's real? What isn't real? Maybe those aren't the right questions to be asking. What does life depend on? I wish I had made things for life to depend on. What if you never stop inventing? Maybe you're not inventing at all*" (Foer, 2005, p. 318-319). This response of Hawking proposes a possibility that Oskar is creating truths without even knowing it. In a post- 9/11 world, inventing/narrating becomes a life-saving indulgence where coping with a mysterious world depends on the created, the invented. In Said's (1975) view, inventing is necessarily linked to a beginning, where he asserts that "[o]nly by imagining (divining = inventing) a force anterior to our origin […] we can begin to intend to be human" (p. 349).

In this way, the narrative embraces elements of magical realism. Oskar, for example, describes some of the pictures included in his scrapbook: "a shark attacking a girl, someone walking on a tightrope between the Twin Towers, […] a soldier getting his head cut off in Iraq, the place on the wall where a famous stolen painting used to hang" (Foer, 2005, p. 56).

Oskar chooses particular pictures where he freezes time in them and documents his visual experiences. Perhaps Foer is suggesting that post- 9/11 meaning demands more than words to be produced efficiently. Visual devices are created in this narrative to rupture incomprehensible reality and compensate for an absence that the tragic attack forces. By interrupting narration this way, magical elements help supplement the narrative and enable meaning construction. This kind of documenting also underscores 9/11 as a "historical aboriginality."

Foer's narrative, in reality, addresses predicaments and problematic strategies of expression that emerged in a post-9/11 world. Foer is actually suggesting that the persistent effect of trauma is inevitably reflected in language where traumatized narrators are testifying and experimenting with language simultaneously. Oskar, for instance, keeps using the two adverbs "extremely" and "incredibly" repeatedly and interchangeably. The title of the narrative, evidently inaugurates this intensity. Oskar describes himself as being "EXTREMELY DEPRESSED" (184) and "INCREDIBLY ALONE" (Foer, 2005, p. 185).

Employing euphemisms to deviate reality is an additional element in Foer's "community of language." For example, Oskar uses the expression "heavy boots" to eschew adhering to unpleasant truths. Related to this, Sien Uytterschout (2008) argues in "Visualised Incomprehensibility of Trauma in Jonathan Safran Foer's *Extremely Loud and Incredibly Close"* Uytterschout asserts that Foer's work adapts to the new "task" of literature in post- 9/11 (p. 68). It reflects "(physical as well as mental) trauma scars" of traumatized narrators, where "the (fluency of the) narrative is 'scarred' with visual effects" (Uytterschout, 2008, p. 68). Appropriating language in this manner lends itself to the Saidian notion of language in a beginning that "provides us with a word whose meaning must be made" (Said, 1975, p. 76).

At the end of his pursuit, Oskar is offered no satisfying answers. However, he becomes able to confront the truth and returns to his dad's grave admitting that the secret behind his father's death will remain unsolved. Rewinding time while using the "flip book," though, satisfies Oskar's desire to reverse tragic events. In "Trauma, Ethics and Myth-Oriented Literary Tradition in Jonathan Safran Foer's '*Extremely Loud and Incredibly Close*'," Francisco Collado-Rodrigues (2008) explains this particular case as he claims that American people refrained from "assimilating" and acceptance, and wanted to go back in memory "to a moment where they still had the opportunity to avoid the terrorist attacks" (p. 51). Another analysis is proposed by Earl G. Ingersoll (2009), in the essay "One Boy's Passage, and His Nation's: Jonathan Safran Foer's '*Extremely Loud and Incredibly Close*'." Ingersoll (2009) asserts that Oskar, through the "flip book," endeavors "to set the film projector in reverse" (p. 65). In Saidian words, yet, this creates a "circular" ending for the narrative, where a new "continuity" is introduced; a "reversibility" that is established on "a set of experiments in changing directions" (Said, 1975, p. 30). *Extremely Loud and Incredibly Close* thus becomes one derivation by a "Western" writer of a historical aboriginality; namely 9/11. In writing it, Foer "hopes to begin a restoration" of a post-9/11 world (Said, 1975, p. 187).

B. Beginning in Alia Yunis' The Night Counter

Alia Yunis' (2009) *The Night Counter* is the account of an Arab Muslim immigrant in the U.S. The narrative is a riff on The Arabian Nights and its magical world. It comments on the Arab-Muslim situation in a post- 9/11 U.S. In "Identity and Representational Dilemmas: Attempts to De-Orientalize the Arab," Jameel Alghaberi (2020) asserts that 9/11 "brought Arab Americans to a position that they could not have imagined. It marked the beginning of a new era that brought about unbearable changes and resulted in some Arab Americans becoming the victims of a popular

backlash" (p. 142). Specifically, Alghaberi (2020) asserts that 9/11is a "turning point" for Muslim and Arab writing (p.156).

To cope with post- 9/11 challenges, Yunis' narrative brings back Scheherazade to magically enable a post- 9/11 Arab-Muslim narrative in a Saidian beginning that conjoins an "obligation" for narration and "sympathetic imagination." Through promoting storytelling as an Arab art, Yunis' text incorporates a number of Arab-Muslim experiences to counter stereotypical, many times distorted representations of Arabs and Muslims as rendered by an angry "West." In this way, Yunis' "beginning" accentuates different "molestations" of the 9/11's grand narrative endeavoring to make sense of a political scene that has forced itself against the lives of Arabs and Muslims at the wake of 9/11. In *The Night Counter*, we meet Fatima, an Arab-Muslim immigrant, who lived in a pre- and a post- 9/11 U.S., thus witnessing the radical shift that impacted Arabs and Muslims living there. Yet, what she saw in those long years was never narrated until the arrival of Scheherazade.

"This woman, Scheherazade, of whom rawis—bards in villages from Iran to India—had spun tales since the time of the Caliph Rashid Al- Harun, was herself the greatest storyteller of all time" (Yunis, 2009, p. 12). By inviting Scheherazade into her text, Yunis (2009) underscores her intent to begin a counter testimony that could potentially stand against post- 9/11islamophobic discourse, thus introduce her text as a political and historical record. Said (1975) says that a:

> beginning as first point in a given continuity has exemplary strength equally in history, in politics, and in intellectual discipline – and perhaps each of these domains preserves the myth of a beginning utopia of some kind as a sign of its distinct identity. To have begun means to be the first to have done something. (p. 32)

For sure, Yunis is "the first" for many reasons. First, she invites Scheherazade into her narrative and transforms her into a listener that can stimulate an Arab-Muslim past which is silenced by the distorting narrative of 9/11. In *The Night Counter*, Fatima narrates and Scheherazade listens. Drawing on Said's theory, Yunis' beginning in this way is a "reversal" (Said, 1975, p. 30). Said (1975) explains this by emphasizing that a "thought can reverse itself, proceed to claim that the order of things can also be summarily reversed," while such reversibility is actually intended "in order to make a point or move in a new direction" (p. 30). Scheherazade becomes the perpetuator of Fatima by listening to the episodes of her past, and returns every night, wanting to hear more of Fatima's stories. A second layer of Yunis' being "the first" is her method of deploying Scheherazade's magical powers to augment Fatima's narration. Fatima can know more of the daily lives of her children through Scheherazade's journeys on her flying carpet around the U.S. Third, by introducing a plethora of stories about her children, the old matriarch begins a new history.

In Scheherazade, Fatima finds an opportunity to articulate untold stories of the past and sustain her life. Accordingly, Scheherazade's narration, in a Saidian sense, becomes a "point of departure" for Yunis' text as Fatima's narrative begins as a modern version of The Arabian Nights. To choose Scheherazade in particular is to "ascertain an actual point of historical departure (called today the search for roots)" (Said, 1975, p. 350). This "historical departure" is valorized as it augments the "aboriginality" of 9/11. In Yunis' narrative, Scheherazade prompts Fatima's inexhaustible history, and this becomes an act of "historical understanding." Additionally, Scheherazade initiated magical stories for 1,001 nights to save her own life. Similarly, Fatima in the narrative spends each night telling Scheherazade her life stories while she is fully aware that the 1,001st night is the end of her narrating. Until that day comes, *The Night Counter* becomes Fatima's Arabian Nights. By resorting to the figure of Scheherazade, Yunis pushes Fatima out from the margins, and provides her with an opportunity to enter history through narrating. In reality, Scheherazade teaches Fatima the art of narrating, and guides her into discovering how her memory enables an Arab-Muslim history, hence, creates a beginning. Such discovery, based on Said's theory, is "to write in and as an act of discovery rather than out of respectful obedience to established 'truth'" (Said, 1975, p. 379).

In fact, Yunis' narrative encompasses an Arab-Muslim diversity over the course of around a century. In a Scheherazadian manner, Fatima's musings about her children bring about a collection of mini stories. Whether they are doctors, runaways, peace activists, shoplifters, war veterans or even housewives, Fatima's children are mostly hiding their real identities in a post-9/11 U.S., floundering in traditions, and, in some rare cases, struggling to embrace their real identities.

Although these stories that Fatima narrates about members in her family initiate new possibilities for reconfiguring Arab's heritage in the U.S., they are chaotically dispersed in the narrative, where one beginning abruptly leads to another. Vinson (2014), in "Re-Encountering Scheherazade": Gender, Cultural Mobility, and Narrative Transformations in Alia Yunis's *The Night Counter*," claims that it is the presence of both Scheherazade and Fatima which "triggers a series of astonishing coincidences and tragicomic misunderstandings that provide the occasion for comedic re-evaluations of both Arab American history" (p. 61).To use Said's terminology, this web of intricate accounts makes Yunis' narrative a "hysterically deliberate" beginning as it is always "postponed with a kind of encyclopedic meaningfulness" (Said, 1975, p. 43-44). Amir, for instance, is an aspiring actor who deploys stereotypes of Arabs and Muslims. Randa, on the other hand, leads a kind of American-style life, "doing all the right things for maximum public viewing" (Yunis, 2009, p. 161). However, Fatima's great granddaughter, Decimal, is an exception. Decimal does not subscribe to coping mechanisms, and strives to know more of her history.

Fatima details these stories and many others, aided by Scheherazade eavesdropping. Further, confessions of her children in the narrative, offer the "meaningfulness" needed to reflect the chaotic situation of Arabs and Muslims at the

wake of 9/11. Most of their confessions feature their desire to assimilate. Yet, this desire is countered by ramifications of prejudice that ripple through the days of the Abdullah family. Mistakenly, their dramas are considered a source for national-security concerns, thus eliciting the FBI spying. Firstly, Amir is the primary subject of the FBI investigation. Then, a comprehensive investigation of the entire Abdullah family begins, where minor incidents in their lives become a cause of concern. Commenting on this, Hilal (2020), in "Mirroring Hybridity: The use of Arab Folk Tradition in Laila Halaby's *Once in a Promised Land* and Alia Yunis's *The Night Counter*," states that the FBI investigation of Amir and his family is stimulated by the idea that Arabs and Muslims are a "threatening Other, where occurrences are extracted from their context and woven together as part of an incriminating narrative" (p. 265).

Remarkably, while many post- 9/11 narratives take this issue seriously, and many times dramatically, Yunis decides to tackle it sarcastically. Mistaken identities, cross-cultural misunderstandings and even conflating role playing with real behavior are some of the many chaotic episodes throughout the narrative. The best illustration of this is when the agents closely watch Amir through a window as he is rehearsing for a movie role as a terrorist. This chaos is intentionally captured by Yunis. In his book, Said (1975) explains that in a "hysterically deliberate" a beginning there is "a large number of repetitive phenomena that are continuously appearing with such disconcerting randomness as to seem chaotic. In the mindlessness of their repetition [...] they cannot – and perhaps should not – correspond to or fulfill preestablished laws, or desires" (p. 311). In total "meaningfulness," Yunis (2009) mocks systems of stereotyping Arabs and Muslims after the 9/11 attacks. In such way, the issue of victimhood is reconfigured as the family's efforts to assimilate are countered by "preestablished" ideas about them. In precise words, Yunis challenges such systems by employing a "disconcerting randomness" where the so called U.S.'s "Multiculturalism" is countered by real practices of its authorities. Hilal (2020) emphasizes that Yunis invests in "the malleability of the 1001 framework," not to mention the "multiple timeframes and spaces" which actually destabilizes the official narrative that "excludes" Arabs and Muslims (p. 270).

Still, Yunis' method of defusing stereotypes assigned to Scheherazade is, indeed, the most essential part of her beginning. Vinson (2014) calls this the "endless Orientalist permutations of Scheherazade's image in America" (p. 61). As a post- 9/11 beginning, Yunis' narrative indulges in a historical and political act of revision and re-writing. In reality, Yunis "attempts to reshape and reframe the degenerative Orientalist images of Arabs from within the American society itself. The Night Counter [...] investigates the various alterations of Scheherazade's image that continually reappear in the United States" (Alghaberi, 2016, p. 154). To achieve this, Yunis gives Scheherazade a contemporary personality, so that she can gain access to the mainstream American culture. Throughout the narrative, Yunis deconstructs the orientalist depiction of Scheherazade, and "the image of the silenced Arab and Muslim woman by tracing the historical trajectory of Arab Americans who have been part of the American landscape and disrupting one dimensional and politically charged narratives, thus weaving them into inclusive frame stories" (Hilal, 264). As a result, Scheherazade enables a multi-dimensional narrative, and resumes an Arab-Muslim history. Before Fatima dies, Scheherazade asks her: "It was your collection of your greatest stories. May I share them with others?" "Inshallah," Fatima said. "Inshallah," Scheherazade replied" (Yunis, 2009, p. 369). With these words, Fatima's narrative is launched by Scheherazade. Consequently, The Night Counter becomes part of a larger Arab-Islamic structure. Through the invocation of Shahrazad, Yunis' text acquires what Said (1975) describes as "the volume to authorize statements, or utterances, or further writing" (p. 258). Said (1975) explains that a "volume" in a particular beginning text:

> is a sort of historical a priori fact permitting the formulation of new statements. It is a rule-bound order that does not, however, deny the writer the power to innovate. The writer's role, paradoxically, is to use the subtle constraints of his [/her] discourse (the text's volume) to expand their reach, to make his [/her] discourse capable of repeating its present and its rules in new ways. (p. 258)

To mention discourse invites considering the language that *The Counter Night* creates. Generally, *The Night Counter* targets stereotypes related to Arabs and Muslims after the 9/11 attacks, and defuses them through a humorous language. Particularly, the narrative revises certain vocabulary that gained attention after 9/11. For example, Yunis (2009) employs the words "covering," "misleading" or "masquerading," while many times punning on the headscarf of Muslim women. Evidently, Yunis (2009) subverts the islamophobic discourse that emerged after the attacks by deploying the elasticity of certain vocabulary. By doing so, Yunis creates a counter discourse that revises fear of "covering," both as a reaction against Muslims who are covered in "Islamic" clothes, and as a reaction by Muslims themselves wanting to cover their identities.

Yunis (2009) also deploys elements of the Arabic folklore narration in order to counter islamophobic and anti-Arab rhetoric, for instance, the "*kan ma kan*" narration (Yunis, 2009, p. 369), and the "*Oh, child, do not marry a stranger you meet. Our chaff is better than foreign wheat,*" notorious pleading of old Arab grandmothers (Yunis, 2009, p. 234). Yunis (2009) does additionally affirm an Arab-Muslim identity through introducing words from Arabic within English framework, i.e., transliteration: "*Allah Yustar,*" "*nushkar rabna,*" "*Inshallah,*" "*ibni,*" "*Khallas.*" Hence, Yunis creates her beginning language, immerses it within an American context and re-writes the dominant narrative. The two previous forms of immersion, rendered through language, emphasize Yunis' idea about a need for assimilation rather than exclusion of Arabs and Muslims in a post- 9/11 U.S. To create a "community of language," Said (1975) argues, is to "formulate concepts, by exploiting the ability of language to indicate (actually, to assert) the existence of continuity

and concept alongside dispersion and particularity" (p. 38). In her narrative, Yunis (2009) enables a silenced narrative, and accords Arabic the right to be heard, though within a context of English letters.

In actuality, the narrative focuses on beginning vocabulary (*kan ma kan*), and diminishes endings. After Scheherazade appears to her, Fatima knows that that she has begun a new era of her days. Although Fatima wishes that Scheherazade will tell her how her death will eventually be, Fatima reaches the conclusion that life is not about how we end, rather it is about how we begin and sustain our experiences through narrating. This vocabulary of beginnings challenges endings that resemble 9/11 and any fixed meaning pertaining to that day. Based on Said's perception, to begin is in reality to indulge in a circular activity where one word will create another and one beginning will "breed" continuities, but never endings (Said, 1975, p. 202). Fatima's encounters with Scheherazade reveal that narrating is a beginning act that keeps begetting more stories. In effect, Yunis' narrative is an illustration of what Said (1975) describes as "a form of perpetual writing, always at the beginning" (p. 261).

We can see that "Fatima's story becomes the frame story from which her children's stories stem. For both Scheherazade and Fatima, storytelling is an act of agency. They control the construction of their narratives" (Vinson, 2014, p. 264). In such "encyclopedic" narration, Yunis' beginning produces more beginnings. This also means that the art of narrating, for Arabs and Muslims, is not only an act of survival, but also an act of "control." To dwell on this idea is also to recall Said's identification of the "new-gained and constantly experienced authority" in a beginning (Said, 1975, p. 92). Fatima's narration is empowered by Scheherazade's, and both narrators change and "control" the course of events in a transactional authority.

At the end of the narrative, we reach a conclusion that all forms of storytelling make "fables" of our lives. Scheherazade closes with the assertion that "everyone's story begins *kan ma kan*, once upon time. When your story starts with that, your life becomes a fable to those with only a trace of your blood" (Yunis, 2009, p. 369). For Said, a "fable" is a text that "strictly speaking not a historical narrative, nor an entirely fanciful invention, nor an unimportant embellishment of morals […]. The fable is a figured language, it is communal, it has a kind of repeatable originality" (1975, p. 356). Through Yunis' narrative, a counter narrative begins, in literature, in history and in politics, with an immortal Arab-Muslim storyteller, whose "heart eternally beating" (Yunis, 2009, p. 369).

III. CONCLUSION

Although both narratives differ in form and theme, generally, they share an urge to begin in producing meaning. As a result, both Foer (2005) and Yunis (2009) resorted to magical/ surreal worlds to compensate a void that 9/11 introduced. They also indulged in a self-reflexive act of historical and political revision, rewriting and inscribing a different history. Foer's narrative expressed a remarkable case of trauma that included an unrelenting collective memory and islamophobic sentiment. His language, additionally, reflected a shattered sense of security. Through the invocation of Shcehrazade, Yunis (2009) ambivalently situated herself as a mediator between an angry "West" and a misrepresented "Islam." She resorted to a humanistic rhetoric that could counter post- 9/11 hostility and hatred discourse towards Arabs and Muslims. Such rhetoric seemed useful in eschewing a defensive discourse. Both narratives, eventually, reflected the post- 9/11 new consciousness and introduced their texts as "beginnings."

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Achieving Environmental Harmony: An Analysis Based on the Narratives From Mahabharata

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Abstract—**The amplified development in science and technology has made the lifestyle of human beings fast-paced but much easier at the same time when compared to the previous eras. It is also notable that man has turned the impossible into possible with such advanced technology in various fields such as medicine, education, commerce, and so on. Human beings find it hard to communicate with their family members, friends, and peers because of their hurried mechanical life. Under such circumstances, it is obvious that man does not find time to harmonize with nature. The ancient Hindu writings portray nature as God and emphasize the fact that the worship of nature by humans and treating other living beings with respect maintained the ecological balance. Climate change and the proliferation of numerous pathogens are currently the greatest worries. Such threat-posing viruses not only place human lives in peril but also upset the ecosystem's balance. This paper analyses the select text Mahabharata which is both an ancient literary text and a religious book to highlight the fact that the current ecological imbalance is the result of human indifference to nature. The study throws light on the narratives found in the select text to argue the same and puts forth the measures to attain environmental harmony.**

Index Terms—**humans, ecosystem, imbalance, interaction, COVID-19**

I. INTRODUCTION

Krishna-Dwaipayana Ved Vyasa is credited with creating the original text of the Mahabharata. While composing it in poetry form for the world to learn from and advance our nation's culture, Vyasa made sure not to leave anything out. So, he went in search of an intellectual who could match his narrating speed in writing and came across Lord Ganesha. Lord Ganesha wrote it when Vyasa narrated the story because he felt it would be challenging to write and mentally compose the verse at the same time. Notably, Vyasa himself was a character in the select text. It was initially written in Sanskrit, one of the oldest languages of the Indian subcontinent. Remarkably, the book has been translated, interpolated, and also retold by various authors in different forms depending on the eras they were from. It was translated into almost fifteen other Indian languages. The book is adapted into movies, performed as plays, made into soap operas, and so on. However, Ved Vyasa's version of the Mahabharata remains the standard version. Mahabharata is an epic with several characters and narratives. The characters are both human and non-human i.e., celestial beings. The incarnations were either born to establish 'dharma' (which can be loosely translated to 'righteousness' in English) to eradicate 'adharma' (which can be termed as 'sin' according to western philosophy) or to be relieved from the curse they received in the past due to their actions from saints or other celestial beings. The narratives play a significant part in carrying the story since they give historical precedents and bring clarity to the viewer by providing ties to the epic's current events. The select text is well structured as an epic as the plot, sub-plots, characters, and other factors that make an artifact an epic such as narration in verse, vast setting, etc are justified. It is also prominent as the longest epic in the world containing more than two hundred thousand verses and one million eight hundred thousand words. Thus, Mahabharata is one of the greatest literary works belonging to India since ancient times. When the Indian sub-continent was invaded by the British people, they were surprised by the rich literary works the country possessed as a country they colonized had much literary works than their own. It is remarkable that authors, academicians, and scholars from all over the world cite Mahabharata, make distinctions between virtues and vices, and, most significantly, adopt it as a lifestyle.

It is also a religiously valued literature. It is a Hindu religious and cultural text that offers guidelines for people to keep them from becoming sinful wretches. The select text is therefore a rich literary masterpiece that highlights Indian culture and offers answers to all the topics that the modern world is still debating. The twenty-first century witnessed people following the culture and principles mentioned in the text globally in large numbers than in any other century. Even modern science looks up to Mahabharata for solutions concerning astrology, astrophysics, and much more as the narrations about the lifestyle of the people from the period of the select text provide enough shreds of evidence that they were way ahead of their time such as the use of flying vehicles which was called as the 'vimana' that which can be compared to the airplanes and helicopters in the contemporary. They are compared and contrasted to the so-called alien vehicles – Unidentified Flying Objects in many conspiracy theories about the existence of aliens. The weapons used by

these people are also remarkable. Modern scientists are theorizing, researching, and using the findings to create weapons relevant to the contemporary era to protect their nations in case wars break out. As the text possesses both natural and supernatural beings as a part of its characters and narratives, it is obvious that there was not the same level of conflict between humans and nature then as there is now. In the past, people revered nature. Although nature was revered as being as sacred as God, there were still ruins left in its wake. People who violated nature were annihilated as a result of their actions. This study provides insights into narratives that discuss how worshipping nature has maintained equilibrium within the ecosystem and highlights the consequences of harm done to nature by referring to various instances from the select text. It also discusses measures for achieving environmental harmony in the modern world, as climate change and its consequences have been a major concern in recent years due to the depletion of the human-to-nature ratio.

II. REVIEW OF LITERATURE

The research paper titled 'Mahabharat and Environment' by Dileep Jhaveri reports that the text enquires about the relationship between human beings and nature by emphasizing the relationship of the Universe and God on exploring the environmental concerns expressed in it (Jhaveri, 2006). A renowned researcher, Nigamananda Das discusses the eco-scams happening in the current era with instances from Mahabharata by exploring various types of ecological concepts such as deep ecology and shallow ecology in his paper (Das, 2008). Malvika Ranjan emphasizes that human beings should not exercise power over other creatures and behave as if they are God-chosen beings. She says with references from ancient Hindu texts, one of which is Mahabharata, that all creations should be valued to create desired positive and stable effects (Ranjan, 2010). Sayan Bhattacharya reports that several ancient Hindu texts, including Mahabharata and the Bhagavat Gita, elucidate the importance of forest and community ecology and concludes that the modern world must follow the policies that our ancestors followed to preserve the environment, emphasizing the fact that many nations have already begun to conserve our environment by developing policies based on the traditional knowledge provided by our ancestors (Bhattacharya, 2014). Shashi Motilal states that sustainable development cannot be attained by a static state of being. He remarks that sustainable development is an evolving process that can be attained only when the well-being of every creature evolves to a higher level rather than being unchanged (Motilal, 2015).

Bhavana Trivedi argues that developing the practice of conserving natural resources will promote environmental justice by analyzing select texts, one of which is Mahabharata's Anusasana Parva, in her article 'Ethics and Values of Environmental Conservation – A Study' (Trivedi, 2019). Fabio Zagonari opines that science and religion can act together to preserve nature as the former contains a modern framework and the latter contains ethics by analyzing Hindu, Christian, and Islam religions in his paper (Zagonari, 2020). Narayan Magar explores the rich flora and fauna descriptions mentioned in Mahabharata by Kisari Mohan Ganguli and opines that it is the actions of human beings towards nature that is responsible for the degradation of the environment in recent times. The researcher emphasizes that Mahabharat advocates following dharma which is to respect the existence of all the living and non-living creatures inside the ecosystem (Magar, 2020). Atindra Dahal emphasizes that modifications in the lifestyle of human beings have to be made as prescribed by the Hindu Civilization and the Vedic philosophy rather than relying on medicine and vaccine to prevent pandemics in her paper (Dahal, 2020). K Patel and H Binjola report in their paper that the epics Ramayana and Mahabharata are the cultural heritage of India and the telecast of such epics on Television during the lockdown has reconnected people with spirituality and culture (Patel & Binjola, 2021). Dr. Honnegowda C. S. opines in his research that the COVID pandemic has gripped the globe and warned people to appreciate life for what it is by not harming other living things in the environment (Honnegowda, 2021).

III. RESEARCH GAP AND RESEARCH QUESTIONS

The review of the literature conducted represents that research has been focused on the characteristics of diverse flora and fauna discussed in the select text. It is also noteworthy that only a few examples from the select text have been used to support claims relating to contemporary environmental challenges in research from many disciplines. The select text from the perspective of eco-spirituality is yet to be explored. This investigation of the select text on the plane of eco-spirituality highlights the connection between ecology and spirituality.

The research questions in this study are as follows: (1) If Mahabharata advocates intrinsic value? (2) Whether environmental harmony could be achieved if human beings refrained from being anthropocentric and worshipped nature by staying in their territories?

IV. METHODOLOGY

Researchers use qualitative research methodology for the current study. Exploratory research technique is applied by the researchers as it is the approach used when exploring and answering research questions that were not studied previously. It is well-known that Mahabharata is a canonical text that has been translated into several languages globally. Precisely, a variety of translations and retellings are conveniently available at the moment, thus the researchers refer to different versions throughout the research. However, the select version that would serve as the primary source

for this study is the one narrated by Purnaprajna Dasa entitled '*Mahabharata: An Authentic Presentation*' with supporting arguments from secondary sources obtained from various resources. The select text is explored, inquired, and interpreted through the lens of eco-spirituality to investigate the causes of the contemporary environmental issues that disrupted the balance of our ecosystem and also suggests measures to attain and maintain environmental harmony.

V. Discussion

The school of eco-spirituality was inspired by and stemmed from "deep ecology," whose beliefs contend that it is crucial to acknowledge the intrinsic value of every living and non-living thing to develop better environmental regulations that will aid in forming a balanced ecosystem. However, the aspect of spirituality is what distinguishes eco-spirituality or spiritual ecology from deep ecology. Eco-spirituality expresses the spiritual connection that binds human beings with the environment (Ecospirituality - Wikipedia, n.d.). The Universe consists of varieties of species both living and non-living. Human beings are only a part of them. Everything and everyone in God's creation is equal and subject to the laws of nature. The nature of law works in a way that all living and non-living entities interact and interdepend on one another for balanced and harmonious survival. Interpersonal interaction is not entirely missing in the contemporary era, it has instead evolved into a toxic state. Bhisma says to Maharaja Yudhisthira in Anusasanaparva when asked about compassion: "A person's compassion becomes especially aroused upon seeing the distressed condition of others…It is by good conduct that one acquires longevity. Similarly, it is by performing sinful acts that a person reduces his duration of life." (Dasa, 2014 p.1085) Contemporary people are slowly losing their sense of empathy and goodwill. Selfishness and brutality are on the rise. According to Bhishma's response to Yudhisthira's question on compassion from the select text, one will die relatively soon if he is not compassionate and does not assist others who are weak and vulnerable. Modern humans are perishing through cruel ways wherein the COVID-19 pandemic is one illustration of such cruel ways.

Although there is a persistent argument that God does not exist and that science is the cause of the universe as it is, we inevitably find answers to all of mankind's issues in spiritual writings. The advancement of humankind with the help of technology has made him feel superior. On theoretical plane, human beings have forgotten the principles of biocentrism due to their steadfast adherence to anthropocentrism. We now have an ecology that is out of balance as a result of human arrogance. Humans exploit flora for sustenance and shelter while they kill wildlife for sport, food, clothing, and many other purposes. Human beings dare to exploit even their kind for their luxury and necessities. A familiar example is organ trafficking and sex trafficking. This demonstrates that humans do not hesitate to exploit other living and non-living organisms within the ecosystem for their needs. The extent of human brutality towards nature has led to contemporary environmental issues such as various kinds of pollution, global warming, reduction in wildlife and vegetation, and depletion of natural resources. This study does not indicate that environmental problems did not exist in the past. It enunciates that the severity of environmental destruction has increased to a point where human survival itself is in jeopardy in recent years. This terrible predicament is the result of the growing disparity between the human population and other species inside the ecosystem. However, there are still ways to reverse this imbalance which this study suggests with references from the select text. There are numerous instances where nature was worshipped within the select text. Worshipping nature not only provided all the creatures inside the ecosystem with their basic needs but also protected them from several kinds of danger. Notably, many significant events in the select text occur within the forest setting such as hiding of powerful weapons of Pandavas during their incognito, their rendezvous while serving at the Virata kingdom, etc. A special Parva or section dedicated to the time Pandavas spent in the forest is titled 'Vana Parva', wherein 'Vana' means 'forest' in Hindi. It is the third Parva of the total eighteen Parvas.

Because people have become more materialistic, there is an upsurge in environmental threats. An anecdote from the select text illustrated the notion that achieving peace requires acting based on pure thinking, which means letting go of greed, anxiety, despair, envy, and other wicked emotions. Since the industrial revolution, mankind has placed a premium on material possessions and ostentation. The generation following the millennials has likewise grown more inclined to feel vindictive. They lack the courage to endure bereavement and minor setbacks. A snake bite caused the death of Gautami's son in the select text. Since the woman was stricken with grief, Arjunaka, a bird hunter who sought to win her favor, caught the snake and assured her to kill it in retaliation for her loss. Despite being a third party to the deceased youngster, the hunter was obstinate in slaying the snake disregarding Gautami's objection. She stated that killing the snake would not offer her peace but would simply cause her profound sadness. This may cause readers to wonder how it relates to achieving environmental harmony. This tale is a great illustration to support that whatever happens is the result of one's karma. However, people often overlook this notion and place the blame for their pain and loss on someone else. In their quest to gain a reputation and live in luxury, people take advantage of the resources that nature provides us. Animals and birds are butchered for their skin, bones, and other parts which are used to design and produce several items that mankind uses, and they are often used to test cosmetic and pharmaceutical products. The ratio of wildlife has been altered by slaughtering animals for personal necessities such as clothes, food, cosmetics, etc. while the ratio of vegetation has been disturbed by exploiting flora for industrial and residential uses. The reduction in biological diversity has detrimental effects on the environment, which include deterioration of the air and soil quality and disruption of the food cycle. The scenario described above emphasizes that a righteous man or woman would not harm another creature, even if they could be justified in doing so. However, the contemporary era witnessed mankind

destroy nature for their necessities. The damage and destruction caused to biodiversity in turn roots havoc in humankind. For instance, due to global warming, increasing air pollution, a lack of sufficient flora, and several other factors, people are more likely to develop skin cancer from ultraviolet radiation, respiratory issues, and other ailments. This anecdote from the select text underscores that one should not be overshadowed by negative feelings such as grief, greed, envy, etc, and harm other creatures. In addition to harming something or offending someone, it will also cause the offender to lose serenity. One will eventually be accountable for their actions as the elderly woman Gautami in the select text states that she and her son had to endure loss and pain respectively due to their past deeds and harming the snake in an attempt to avenge will not undo it.

Another narrative from the select text which accentuates that destroying nature would wreak havoc is the devouring of Khandava Forest. Arjuna and Lord Krishna help Agni to devour the Khandava forest for the latter to recoup his charm and energy by shedding the fat he accumulated due to ghee offerings in pooja. This shows how even celestial beings will go to the extent of killing or harming other entities to keep themselves from danger: "but when they found that the fire blazed on all sides and that Krishna and Arjuna were ready to kill them if they attempted to escape, they simply stood motionless and wailed aloud as if bereft of reason" (Dasa, 2014, p.144). Despite being incarnations of celestial creatures, Arjuna and Krishna's deeds did not exempt them from enduring pain. Arjuna endured several hardships which include alienating his mother for thirteen years to live in the forest, fighting and subsequently killing his race, etc. The fact that Krishna met his end with a hunter's arrow is evident that nature will retaliate and restore itself regardless of who caused the harm. This illustrates that even celestial beings must bear the consequences of their immoral misdeeds against nature. The Pandavas decided to settle at a place where there will be abundant flora and fauna in the initial stage of their exile and so they settled near the lake at Dvaitavana. This particular area of the forest which was filled with beautiful flora and fauna was shelter to several sages. This explains how the environment would be in harmony if humans interacted with both nature and spirituality. The atmosphere was filled with positivity from the chanting of rishis and sages while the flora and fauna supplied the necessary food and water. A harmonic environment can be produced when humans and nature can coexist in interdependence, as they should, without taking advantage of any living thing. Furthermore, it will provide peace and tranquillity which the majority of people lack currently due to the exceeding stress of a mechanical lifestyle.

The culture that our ancestors believed to be righteous and peaceful is valuing the intrinsic value of all other beings, including their own in the ecosystem. Human beings in the contemporary era with the advancement of technology assume themselves to be superior to every other creature and so exploit them to satisfy their own needs. The brutality of human beings has progressed to the point where nature is retaliating back in several ways to imply that human beings are not superior but rather a component of the ecosystem. The retaliation of nature also signifies that nature can heal on its own. The exploitation of natural resources by mankind results in various natural disasters as well as the origin and spread of life-threatening diseases. Pathogens are necessary to maintain ecological balance. Interdependence and the food chain perform the same function. The balance of ecology is disturbed only when a creature tries to overpower others or even the rest. Mankind has accelerated into Anthropocene in the recent centuries. The cruelty towards wildlife, vegetation, and livestock to make clothing, shelter, cosmetics, and food has increased substantially in recent times despite the alternatives available. Manipulation, deception, pessimism, and vitriol is abound in the world. It is surprising to find integrity and goodwill. Santi Parva in the select text comments that "The bull of religion stands upon four legs and the last remaining leg in Kali-yuga is truthfulness, but that also is disappearing day by day" (Dasa, 2014, p.997). The lack of integrity, empathy, and love is causing chaos and imbalance in the lives of human beings and the environment as well. There is turmoil and panic among wildlife, vegetation, and other creatures inside the ecosystem due to the brutality caused to them by mankind. This led them to develop a defense mechanism to attack people for the fear of being slaughtered or tormented whenever they encounter one. The select text advocates that a man should not slay an animal for any reason. It was evident during the COVID-19 pandemic that any creature will retaliate back when human beings try to exercise their power and/or abuse them for their selfish motives. The COVID virus is believed to be spread by a bat from the meat markets in China. Killing animals for building muscles and shaping bodies has put the lives of the entire human race in jeopardy. When everyone began to believe that the epidemic was almost over and the lockdown would instantly be lifted, a new and far more dangerous variant kept surfacing and locked them indoors. Therefore, human beings should not kill other creatures for self-centered motives as every creature inside the ecosystem possesses an intrinsic value. According to Mahabharata, if one is resolute about eating animal flesh by slaughtering them, he would die enduring a similar torment that the animal underwent: "The Sanskrit word for meat is mamsa. Mam means "me" and sa means 'he". Therefore mamsa "me, he will eat." In other words, those that eat the flesh of animals will themselves be eaten by those same animals" (Dasa, 2014, p.1089) .

In the earlier yugas, mankind did not have a monarch to govern the country yet they lived in peace, but in modern times where people are governed by people in the name of democracy and are subjected to numerous regulations, they experience chaos and destruction as an outcome of their avarice. As the human need for material goods got more intense over time, even rulers grew corrupt and started taking advantage of their kind and other creatures in the environment. The select text underscores this by emphasizing that even demigods became fearful due to the intense greed of human beings and approached God to save the Universe from them: "…during initial Satya-yuga there was no government, no king, no chastiser, and no chastised. Everyone lived righteously and protected one another so that there

was no need for institutionalized government. Then, with time, conditions deteriorated as men's perceptions and understanding became clouded" (Dasa, 2014, pp.1015-1016). The pandemic is the outcome of human audacity to experiment and enquire about everything created by God to prove that science and mankind created everything and disapprove of the fact that God exists and He created everything including us. Humans' attempts to prove they are superior creatures will only lead to grave repercussions, such as the near extinction of their race witnessed during the epidemic. Everything stopped during the epidemic, and people were required to stay inside their homes, exactly like the zoo animals and caged birds. This is yet another indication that anthropocentric human behavior will cause adverse consequences which include experiencing the same level of torment that they imposed on other creatures in the ecosystem as identified in this discussion.

VI. LIMITATIONS AND FURTHER SCOPE FOR THE STUDY

The limitations of the study are as follows: Only tales from Adiparva, Vanaparva, and Anusasanaparva are explored; only the narrated version of the Mahabharata by Purnaprajna Dasa is examined; only the theory of eco-spirituality is employed to represent the unbalanced state of the ecosystem.

Further scope for research includes: Exploring other concepts from the plane of eco-spirituality such as sustainability, and eco-justice; Research can be carried out using theories that are not relevant to ecology, such as psychoanalysis and feminism, as well as on theories linked to ecology, such as queer ecology; other versions, retellings, and even translations of the select text can be investigated; a comparison of the ecological themes and depictions of the interaction between nature and humans in Ramayana and Mahabharata concerning current ecological challenges might be studied.

VII. RESULTS AND CONCLUSIONS

Before beginning any activity, people in ancient times would pray to the natural forces such as the sun, moon, wind, and sea to protect themselves from peril. According to the narratives discussed in this study, worshipping nature and allowing it to exist in peace would assist to achieve environmental harmony since every living thing has inherent value. Achieving environmental harmony would gradually counteract the repercussions of the harm done to nature by the self-centered actions of humans such as pollution, global warming, increased sea level, etc. Human lives will be less wretched if they spend time in nature and engage in spiritual practices. Continued commitment to the state of nature will not only aid in the environment's recovery from the damage humans have inflicted on it but will also assist people in regaining the tranquillity they have lost as a result of the rushed, overworked, and stressful lifestyle they lead. Whether we revere nature as our predecessors did or not, we must repair the harm the current generation has caused to it through reforestation, reducing the use of gases that produce pollution, abstaining from discharging pollutants into water bodies, and so on. Precisely, switching to organic alternatives whenever feasible and placing less importance on material needs will aid in achieving ecological balance. This study asserts that ecological balance can be restored and environmental harmony can be achieved only if humans stay in their territory. In other words, mankind should cease to exploit natural resources, that is, take only the required sum of resource from nature and respect the inherent worth of every creature inside the ecosystem.

This study also concludes that the pandemic is an outcome of human brutality towards nature. The Hindu religion and its Vedic philosophies contain several accounts on how to lead a righteous and harmonious life. Contemporary people renounce the tradition, culture, and practices that our ancestors preached and adopted. The pandemic is one of nature's admonitions to mankind to not dominate other creatures and live in harmony with the ecology. Natural calamities like earthquakes, tsunamis, volcanic eruptions, and other disasters have provided several warnings in the past. However, mankind ignores them because they are considered natural phenomena. They overlook the fact that, although being naturally occurring phenomena, they occur more frequently than in the past as a consequence of human actions that have an impact on nature. Mankind had time to reflect on their actions and assess the repercussions of them during the pandemic. However, humans frequently fail to acknowledge the gravity of such a humanitarian crisis and proceed to their routines. The select text and several other Vedic writings offer solutions to undo the environmental harm that mankind has inflicted upon the environment as emphasized in this study. Studying our cultural and religious texts would enlighten and awaken the blinded sense of mankind regarding inherent worth and interdependence which will prompt them to amend their previous misdeeds.

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What's in a Name? An Ethnosemantic Study of Muslim Mosque Names in Southern Thailand

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Abstract—Religious faith tends to vacillate in multicultural societies where religion influences social behavior and culture. However, this study has found a vividly different experience in Thailand's four multicultural southern border provinces of Pattani, Yala, Narathiwat, and Songkla. These areas are notable for their high level of political and religious violence. This study is conducted via an ethnosemantic approach to find out how the Islamic faith culture echoed from their mosque names remains stable in those four provinces where religious and ethnic conflict is a daily experience. The sample comprises 1,637 Muslim mosque names of Pattani, Yala, Narathiwat, and Songkla. Muslim mosque names used in those four provinces were collected and analyzed. It was found that Muslim mosques in the four multicultural provinces are named through varied naming strategies with Arabic, Malay dialect, and Thai, respectively and four syllabic names are mostly found. In terms of meaning, the mosque names are directly related to God (called Allah in Arabic) as well as Allah's last savant, Prophet Muhammad. Those names are also related to good deeds, virtue, and harmony. The meanings of the names show Muslims remain faithful to Allah and his last savant despite the surrounding turmoil. However, some Thai names which are not Muslim names were also found in the study. This variant is probably due to the language contact phenomenon occurring in these four provinces.

Index Terms—mosque names, ethnosemantics, southern Thailand

I. INTRODUCTION

By pedagogical definition, "ethnosemantics" or "ethnolinguistics" are the linguistic concepts concerning a significant role of a language or a term in portraying or reflecting the worldview or conceptual system of people speaking a language (Frake, 1962). Ethnosemanticists have been able to figure out what the speaker's worldview looks like by analyzing his terms through Componential Analysis (CA). The term is analyzed in terms of its semantic features with either the positive or the negative value called a binary feature.

On the basis of these elements, ethnosemantic study then requires analyzing every term in a language and revealing its true cognitive or conceptual system or worldview of a speaker of that language. This extends to the names of people in a society where their underlying truth can be explored, especially their ways of thinking or mindset (Prasithrathsint, 1986). For example, Parnthip (2002) studied the family names royally provided by King Rama VI of Thailand and found that those family names were auspicious ones related to happiness, prosperity, qualification, and wealth.

This reflects that the Thais cherish happiness, prosperity, and wealth, and they put the emphasis on the patrilineality. In the study on the first names of the Thai people in the four regions of Thailand, Somchai (2002) found that most of their first names were heavily concerned with virtue, progress, wealth, knowledge, honor, and power. Also, it was found that people in the later generations tended to use the auspicious names more than those in the past. In addition, in a study of color terms and color concepts in the Sukhothai and Rattanakosin eras, Engchuan (2000) found that some color terms have now been changed to include less color space when compared with some in the Sukhothai period, thus resulting in greater number of color terms at the present time.

Names, especially the place names are of the main interest of researchers in the ethnosemantic study as they provide the true cognitive or conceptual system of the owners—for example, providing their ways of thinking or worldview, providing their worldview conducive working environments, practicing democratic leadership, and practicing compromise and practicing multidirectional communication. According to Nida (1979), the ethnosemantic study is truly eligible through Componential Analysis (CA) that the underlying belief can be demonstrated clearly via the analysis of the terms.

Regarding previous investigations into names of religious places, certain aspects have been considerably examined ethnosemantically. First and foremost, a study conducted by Muhr (2016) offered a view toward the relation between an aspect of paganism and names of places and elements. The investigation findings suggested that names of places are under great influence of the pagan religion of Ireland, thereby holding a specific characteristic reflecting both the religion and local convention toward naming. Another captivating ethnosemantic study was conducted by Yulianti et al. (2020). In the study, toponyms or names of places in particular geographical area were investigated ethnosemantically. The results indicated that names of places in the Kalimantan region was related to rivers, the highest venerated matter of people. Most of the names held parts of the rivers in them: upstream or downstream, for example. This highly reflected

that Kalimantan people revered rivers so much that their sacredness in the belief system of Kalimantan locals was reflected in the region.

Research into names and objects in daily life has been considerably explored. However, as Muhr (2016) implied, the importance of the names and objects varies from an influence of one religion to another and connotes different revered matters and sacredness. Such an influence is reflected through terms or names and naming patterns assigned to places and objects in different cultures. A great number of studies have discussed and suggested toward specifications of such an issue in terms of people's names (Alvard, 2011; Nakilawi, 2016), Hindu religious places (Benjasri, 2015; Wafa, 2018), names of places (Yulianti et al., 2020), among the others. Yet, religious places especially Muslim mosques in southern border of Thailand – unlike in other regions – have been less explored. With the great aim to comprehend underlying beliefs of people in the Thai regions mentioned, this present research study has been hence of great importance.

The objectives of this research are threefold. This study first and foremost approached the naming strategies of the mosques. In addition, their meanings as well as the cultural characteristics reflected from those mosque names, specifically the culture of Muslim disciples reflected through the names of their mosques situated in Songkla, Pattani, Yala, and Narathiwat provinces of Thailand, were to be explored.

II. LITERATURE REVIEW

Speaking about ethnosemantics, this term derives from the study on ethnolinguistic study, the study to find out the cultural systems of an ethnic group via the analysis of their terms used. Ethnosemantics is the way to explore a cultural system or a worldview of an ethic group through the semantic analysis of their terms used. Componential Analysis was proposed by Goodenough (1956) as the approach used in analysing the meanings of the terms. This approach acts as the vital tool in helping reveal the worldview or the cultural dimensions or systems of the speakers. Kinship terms and color terms were significantly studied in the early stage of the approach development. Nowadays, ethnosemantic study has been well-known in the field of semantic study in order to explore worldview or cultural system of speakers of an ethnic group. Variety of terms used in languages have been studied in the ethnosemantic way including sound terms, ghost terms, taste terms, cooking terms, plant terms, among the others.

Engchuan (2020) ethnosemantically investigated the Malay Muslim men names and the internal conflict in the southern provinces of Thailand and found that 70% of the Malay Muslim men's names were rendered in a Malay dialect and 20% in Arabic due to the former influence of Arabic language in those areas. However, some Thai names were found but in a few number when compared with those Arabic names. Ethnosemantically, 70% of the names were directly related to Allah and 20% to Prophet Muhammad. Examples of the names pertaining to Allah were Abdullorh, Abdulhakeem, Abdulkareem, Abdulrormarn, Abdulsamud, Abdulwahub, and Abdulhafeet. The prefix Abdul means "servant of." Examples of the names pertaining to the Prophet were Muhammad, Ibrorheem, Yousoub, Daawood, Arbuubucks, Hamid, Ahmed, and Sullaman. The person bearing the name Muhammad or its variants is thought to be praiseworthy and possess fine qualities. The reasons why Muslim men were named after Allah were that they believed that they would be closer to God and would feel happier and more secure and protected especially during suffering times.

Alhussaini et al. (2016) conducted the ethnosemantic study of affinal kinship terms in Arabic and Arab cultures and found that "the domain of affinal kinship relations is very important in the Arab and Islamic culture because it establishes a kind of relatedness or alliance between two families or tribes. Generally, the act of marriage is regarded as a sacred contract between a man and a woman for the purpose of procreation and supporting kinship relations in all civilised societies. Due to its important role within the Islamic and Arab societies, the lexical term الضواج *al-zawaaj* (marriage), which denotes an act of marriage in Arabic language, has been denoted by different synonymous terms that are slightly different from one Arab culture to another. In order to avoid cultural misunderstanding in the Arab societies, anthropologists, stakeholders and translators who are interested in the Arab cultures may find this study interesting as it explained many terms that refer to marriage relations. These terms include القشاى *al-Qiran* (marriage, but literally means conjugated or coupled with), النِّكَاحْ *al-Nika'ḥ'* (marriage), الْوَهِيلاً *al-Emla'ak* (marriage, literally make him/her owner), النْضْغ al-Buḍa' (means an act of marriage and a sexual relationship), النطء al-Waṭa'a (means marriage, but literally sleep with or sexual relationship), and الثِّ أُء *al-Bina'a* (to consummate the marriage, literally house or building a home). Generally, the use of these terms depends on the setting and the context of an utterance." (Alhussaini et al., 2016, pp. 244-245).

Agyekum (2017) carried out the ethnosemantic study on Proverbs of *ohia*, ''poverty'' in Akan. The findings demonstrated that the concept of 'poverty" in Akan is best viewed from Akan language ideology and proverbs. It is also interesting to note that in spite of the negativity of poverty, some proverbs console the poor, and stress that poverty is not the only adversity as other conditions in life are more stressful than poverty.

In 2019, Sopheak tra Hien conducted the ethnosemantic study on euphemism in Khmer and found out that the meaning of euphemisms used in Khmer primarily concern with body organs, followed by physical appearance, animal, waste and drainage system, sexual activity, sickness, career, psychological state, intelligence, ethnicity, and death respectively. The three worldviews reflected from the semantic analysis were world of nature, world of merit and sin, and world of equality.

Hasmawati et al. (2020) carried out the ethnosemntic study of the lexicon "KUBURAN" in the Toraja people and from the findings, it was found that "there are nine lexemes of *kuburan* known by the Toraja people, such as *liangsilli, liangerong, liangtoke, liangpak, tangdan, patani, lamunan,* and *pasillirankayu.* These nine lexemes can be classified based on their social stratification level, age category, and any shapes or positions of the grave. Generally, each lexeme has differences in their function and features. The Toraja culture considers death as the orientation in life. Hence, they relate many things to death, and one of them is grave" (Hasmawati et al., 2020, p. 368).

III. Methods

The qualitative research approach – Componential Analysis –was utilized. The instrument used in this study was the recording of the mosque names. 1,637 mosque names in the four provinces in the borderline of the country were collected, and these names were elicited from all those mosques situated in the four studied areas. Data were analysed and displayed with the aids of descriptive statistics: frequency and percentage. The statistical analysis representations in diagrams further contribute to discussions toward underlying beliefs of locals in the region.

IV. Results and Discussion

From all 1,637 mosque names collected in the four studied provinces, the results indicate that in terms of the strategy used in naming, 84% of the names are in either whole Arabic name, whole Malay dialect name, or whole Thai name, while 16% in the combinations of Arabic, Malay dialect, or Thai (as shown in Figure 1 below).

□ Names in whole Arabic, Malay dialect, or Thai   □ Names in combinations of Arabic, Malay dialect, or Thai

Figure 1. Strategies Used in Mosque Naming
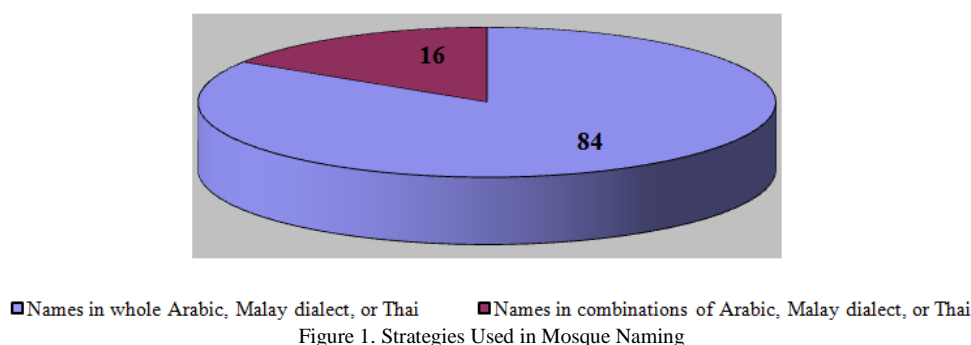
Regarding the naming strategies, 49.6% of the mosque names are in whole Arabic, 22.2% are in whole Malay dialect, and 12.2% are in whole Thai, respectively (as shown in Figure 2 below). Noteworthy is the naming patterns. That is, though all places in this study are situated in Thailand where Buddhism appears to influence almost all aspects of naming patterns, mosques that are entirely named in languages other than Thai account for more than two-thirds underline the influence of such languages. To be more specific, both Malay and Arabic are usual languages spoken in Muslim communities across the globe.

□ whole Arabic   □ whole Malay dialect

Figure 2. Proportion of Mosques Named in One Language
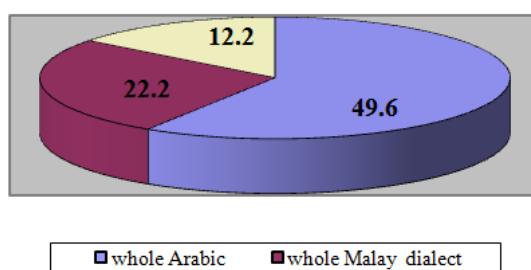
In terms of the combination, it is found that 16% of the mosques are named using 6 strategies via two languages: 1) ARABIC NAME + MALAY DIALECT NAME (12.7%); 2) MALAY DIALECT NAME + ARABIC NAME (1.5%); 3) MALAY DIALECT NAME + MALAY DIALECT NAME (0.91%); 4) ARABIC NAME + ARABIC NAME (0.30%); 5) MALAY DIALECT NAME + THAI NAME (0.12%); and 6) ARABIC NAME + THAI NAME (0.12%), and 4 strategies through three languages; 1) MALAY DIALECT NAME + MALAY DIALECT NAME + MALAY DIALECT NAME (0.12%); 2) MALAY DIALECT NAME + MALAY DIALECT NAME + ARABIC NAME (0.12%); 3) ARABIC NAME + MALAY DIALECT NAME + MALAY DIALECT NAME (0.06%); AND 4) ARABIC NAME + MALAY DIALECT NAME + THAI NAME (0.06%) (as shown in Figure 3 below). It is worth noting that most combinations rarely underline Thai language influence on the mosque naming combinations.
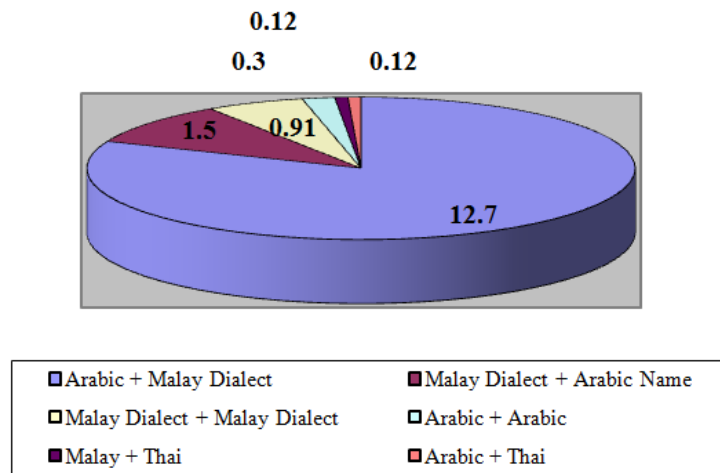
Figure 3. Proportion of Mosque Names in Combination of Languages

In terms of the syllables of the studied mosque names, it is found that 80% of the names are four-syllabic names, followed by the five syllabic names (10%), the six syllabic names (5%), the seven syllabic names (4%), and the ten syllabic names (1%) (as shown in Figure 4 below), while it is interesting to note that the disyllabic names were rarely found.
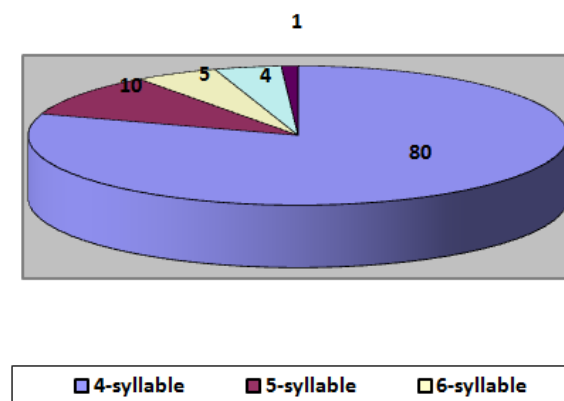

Figure 4. Proportion of Mosque Name Syllable

Prior to further discussion, mosque naming in Thailand as studied in this project revealed the influence of Muslim culture – through the uses of Arabic and Malay languages – rather higher than Thai language. When considered in terms of religion-based angle, this phenomenon is beyond the boundary of language along, but rather the impact of religions which are found to be behind naming in most naming studies (Muhr, 2016; Nakhilawi, 2016).

When further compared with the ethnosemantic research studies exploring first names and family names especially those of Muslim people in the border provinces of Thailand, it can be obviously seen that no studies have found any names whose structure or the syllable were in the five, seven, or even ten syllabic form. This could be due to the strong faith of the Muslims in the four southern border provinces of Thailand, and the fact that they try to heavily rely on the Arabic names, which signify the origin of the Islamic faith in Islam. Hence, their mosque names are long and complicated, thus helping maintain the wider space of meanings.

For the names' meaning signified by the semantic feature analysis through Componential Analysis (CA), it is revealed that most mosque names' meanings are directly related to Almighty God (called Allah in Arabic) (70%), followed by those concerned with Allah's last savant, Prophet Muhammad (10%), and other Prophets apart from Prophet Muhammad (10%). Apart from these principal meanings, most of the mosques in these four areas are also named as great and good deed of Islam, great ray of virtue, great harmony, great kindness, and great faith in Islam (10%), respectively (as shown in Figure 5 below). This obviously suggests that the Muslim people in the four southern border provinces of Thailand be faithful to their Almighty God (Allah in Arabic) as even the place name is also signified by His name. In addition, it is more interesting to note that even though the Muslims in the studied areas have their names in Thai as found in the study on Muslim Men Names by Engchuan (2020), the meanings of their religious names still focus on their Almighty God (Allah in Arabic) as well as the great good deeds he contributed to his Islam people, thus signifying that their faith is still strong, not swinging to the opposite direction.
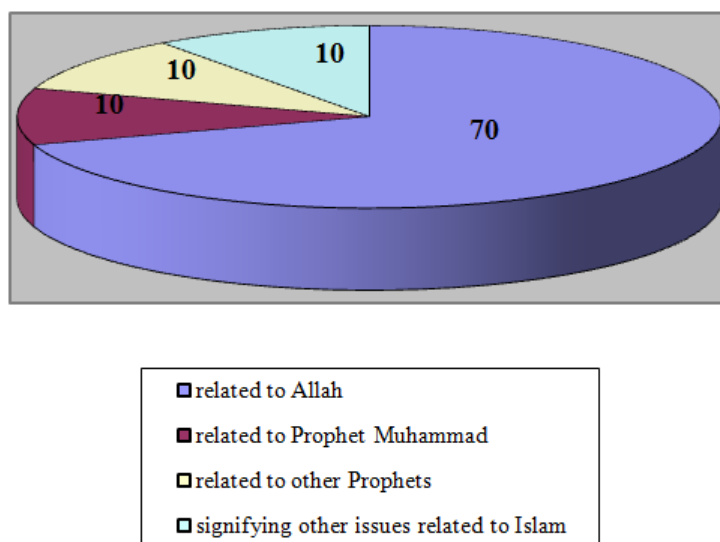
Figure 5. Meanings of Mosque Names in Studied Provinces

The analysis on the meanings of the mosque names found in the study shows that most meanings of the names were related to Almighty God (Allah in Arabic), while some meanings were concerned with Allah's last savant, Prophet Muhammad and other Prophets. In addition, still some meanings relate to great good deed Muslim people must rely on, great harmony they search for eventually, great virtuous ray of light that will lead them to their Almighty God (Allah in Arabic). For the Prophet Muhammad related meaning, the Muslim people in the studied areas name their mosques as the Prophet Muhammad's savants, or the place where the prophet stays. Apart from these, the Muslims in the four southern border provinces of Thailand name their mosques as they name themselves with the names, whose meanings are related to the famous public figures in Islam, virtue, desire, peace and security, power, integrity, unity, wisdom, rank, and knowledge among the others. This considerably underlines the phenomenon that is beyond the influence of languages alone.

In terms of language contact phenomenon, this study finds that as the Muslims in these areas are bilingual or some are trilingual, they can immediately use two or three languages interchangeably at one time. For this issue, it is very interesting to note that the Thai name is used to name the mosques in Pattani, Yala, and Narathiwat except Songkhla province. 25 Thai names are found in Pattani while 11 Thai names are found in Yala and Narathiwat provinces. Also, they borrow some Thai names to use as their mosque names as mentioned above. When asked why they used the Thai names, their answers are that they use Thai names because they are easy for them to look for or think of the names and they just utilize the village names to name their mosques in the areas. Sometimes, they translate the Thai names into Arabic names and use the Arabic names for the mosques. Most of the time, they name their mosques in Thai names in both Thai meaning and pronunciation. With this issue, it is also interesting to note that some Muslim village heads said that although some mosques are named in Thai names, they still prefer to use either the Arabic or the Malay dialect names as this signifies their faith to their Almighty God (Allah in Arabic). They once used to name themselves in the Thai names, but they had them changed afterwards because they saw that it was rather insecure to use the Thai names in the studied areas. According to the study on the Muslim male names of Engchuan (2020), for the male Muslims in the three southern border provinces of Thailand studied, most of them said that they preferred to use the Arabic names rather than the Malay dialect names, and they said that the Arabic names truly signified the Islamic faith when compared to the Dialect Malay names. When they recall their names, they will be always close to their Almighty God (Allah in Arabic). Nevertheless, the language contact phenomenon in using the Thai name to name the mosques in the studied areas is increasingly popular.

The analysis, in terms of the cultural implication echoed from the componential analysis of the names, obviously demonstrate that the most significant worldview of those Muslims in the four southern border provinces of Thailand is faith conveyed to their Almighty God (Allah in Arabic). This worldview is strikingly shown amidst the chaotic situations in the areas where they were usually blamed for the terrorisms or the chaos taken place all the time. The chaotic situation cannot swing them back and forth. They still have faith in their Almighty God for their security and happiness in their life. They believe that if they have their strong faith in their God, He will always help and protect them, especially in the suffering times. The talking with the Muslims in the areas, particularly with the young generations of them shows that if they are asked to change their mosque names to Thai names, they will firmly reject to do so with no reason. This can clearly prove that the faith and culture of the Muslims in the four southern border provinces of Thailand is still strong and firm amidst the chaos in the areas.

Apart from the cultural inference signifying the strong faith in the Almighty God, the Muslims in the areas, in terms of naming their mosques, always have the mosque names linked to the savants or the prophets of their Almighty God. This show that they, especially the village heads or the head of a community, will feel safe and secure even though

some of the mosque names in his community cannot be named with the ones related to their Almighty God. They believe that Almighty God's savants can also help save and protect them from sufferings. Moreover, if they cannot name their mosques with the ones related to their Almighty God and his savants or prophets, they will think of things concerned with good value and beauty, and they will name themselves with those names accordingly. As aforementioned, the Muslims in the areas name their mosques with the names related to ray of great virtuous light, peace and security, virtue, and knowledge among the others. This way of thinking exhibits that they try to please their Almighty God, and even when the time has elapsed, they still have faith in the Almighty God, feel safe and secured. The names signifying power and peace might also indicate that their Almighty God is eternally powerful and always provides them peace and security.

Furthermore, delicacy, virtue, desire, and integrity all signify that the Muslims in the areas have to behave and lead their life in the delicate way with virtue and integrity once they have their faith in their Almighty God. They also desire to do only good deeds at all times. From the interviews, it is found that some of them eventually have their desire to be with their Almighty God, serving him as faithful savants.

Culturally speaking, it still indicates that although living amidst multiculturalism, the Muslims in the areas can live together in harmony with the other people from different religions and beliefs. They said that every religion teaches its disciples to do only good deeds as their religion does. They understand multiculturalism well and do not discriminate or isolate themselves. Multiculturalism and terrorism in the areas cannot swing them back and forth as said. Their faith is still strong and will be like this forever. Due to this strong faith in their Almighty God, they can lead their life in the good and prosperous ways. The strong faith acts as the key driving in making them peaceful and feel secured in the areas.

The results discussed in this report might serve as a guide for the Thai Ministry of Culture as well as Ministry of Education in implementing more appropriate cultural and religious management policies and measures to decrease the prejudiced or discriminated behaviours when dealing with the Muslim people in the four southern border provinces of Thailand. Cooperation and understanding definitely help drive the ways of living of all peoples in the areas to higher levels of well-being and integration. There is a need to understand the cultural contexts as well as their implications influencing performances and outcomes when coping with the four southern border provinces of Thailand.

V. CONCLUSION

From the study, it can be concluded that most meanings of the mosque names found are related to Almighty God (Allah in Arabic), while some meanings are concerned with Allah's last savant, Prophet Muhammad and other Prophets. Moreover, some mosque meanings relate to great good deed Muslim people must rely on, great harmony they search for eventually, great virtuous ray of light that will lead them to their Almighty God (Allah in Arabic). For the Prophet Muhammad related meaning, the Muslim people in the studied areas name their mosques as the Prophet Muhammad's savants, or the place where the prophet stays. Apart from these, the Muslims in the four southern border provinces of Thailand name their mosques as they name themselves with the names, whose meanings are related to the famous public figures in Islam, virtue, desire, peace and security, power, integrity, unity, wisdom, rank, and knowledge among the others. This considerably underlines the phenomenon that is beyond the influence of languages alone.

Nonetheless, as this study studied only the four southern provinces situated in the southern border of Thailand that might be regarded as the study's limitation, it still provides the clearer picture of the Muslim world as well as their faith there amidst the politically chaotic situation. From this study, it could be recommended that further studies on Muslim mosques in other areas in Thailand as well as those in the world should be conducted when compared with these four studied areas. Moreover, further studies on Muslim in other dimensions should be also carried out.

ACKNOWLEDGMENTS

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Virtue and Progressive Ideology: Destabilizing Social Class in Richardson's *Pamela* and Fielding's *Joseph Andrews*

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Abstract—This essay investigates Richardson and Fielding's projection of social mobility and the intrinsic conditionality of virtue and honor that is essential for social transformation. Maintaining a virtuous status among morally corrupt people destabilizes the established stereotypical view of social hierarchy and incites some aristocratic people's passion for their servants, violating the consolidation of social class boundaries. Pursuant to the principles of the progressive ideology, some members of the upper class authoritatively thwart endeavors for upward mobility, except for social progression coupled with moral standing and good reputation that is propitiously received with communal acceptance and approbation. Therefore, the novels entail that values of good ethics, chastity, and piety become fundamental requirements for maintaining and enhancing social standing regardless of any prospective deterioration in the material situation. Both novels resist the ideology that honor as virtue is an inherited value that is vested in a certain class by ancestry and heredity. Contrary to this supposition, both contexts associate moral corruption with social degradation and document it historically to reform sinful practices and immodesty. Finally, the authors aspire for ideal societies where the holders of virtue and honor should be rewarded for resisting moral corruption, the allure of materialism, and the greed of capitalism.

Index Terms—temptation, chastity, transformation, stratification, hypocrisy

I. INTRODUCTION

Some eighteenth-century literature addresses issues of social mobility and class inequality that dominated the writings during that period, which Michael McKeon exclusively labels as "absolutism." This epoch distinctly indicates the transformation from late feudalism to early capitalism and the emergence of the middle class as a prominent incident that documents the spirit of the age. In *The Origins of the English Novel, 1600-1740* (1987), McKeon investigates some discourses of social change that respond to the gray period between feudalism and capitalism and that destabilize social categorization and elude the dogmatism of stereotypes. He classifies the aspects of this transition under three indicative categories, which are "aristocratic ideology," "progressive ideology," and "conservative ideology" (McKeon, 1987, p. 21) that refer to disparate social stances on that change. This essay extends the discussion to include the relationship between socioeconomic transformation and the question of virtue and chastity as essential factors for social change, societal acceptance, and class resentment and resistance. It also investigates social mobility as a distinctive feature of the age that controversially distinguishes the English novel on its first inception, and it reflects on virtue, intact honor, and stigma avoidance as principal causes for changing social or professional status. The essay targets Samuel Richardson's *Pamela; or, Virtue Rewarded* (1740) and Henry Fielding's *Joseph Andrews* (1742) as incentive subjects of the study and sheds light on the major characters who manage to find their way into other social levels, whether upward or downward mobility. The effects of the transformation in the economic system and changing powers are reflected in some social practices that synchronize with the disruption of social positions and relative ranks. The perceptions of this destabilization and the evolution of social systems heavily rely on new standards and criteria essential for organizing facts in this epistemological revolution that enable people to keep pace with the spirit of the age. Some of these perspectives are marked with indulgence and approbation regarding climbing the social ladder contingent on the availability of the required causes and conditions for this change, such as maintaining virtue and honor during confronting the depraved forces of evil and resisting the allure of materialism.

The eighteenth century was a critical period that witnessed a major shift in the development of the novel as a genre, where both Richardson and Fielding added remarkable contributions to the origin of the English novel through engaging in sensitive topics that deal with the provisional social mobility for instance. Although both authors did not create the long fiction form, they renovated the form, motivating some genre key devices, such as the combination of satire and ridicule follies, the incorporation of psychological realism, and the abundance of concrete details. As for the subject of virtue and piety and their relevance to sociological evolution, McKeon suggests three possible ideologies that debate the social situation prevailing in the eighteenth century and try to frame the attempts of enhancing the standard of living. The first concept for social distinctions is the "aristocratic ideology" in which "birth equals worth," and sometimes there is a closely related correlation, dislocation, or absence of equilibrium between them (McKeon, 1987, p.

21). As stated in this ideology, "honor as virtue is an inherited characteristic" (McKeon, 1987, p. 131) and refers to a moral distinction among social classes. Based on this conception, if someone is wellborn, then this person is supposed to be virtuous by ancestry and heredity, so the entanglement of this proposition manifests in its presupposition that aristocracy is predetermined and is not possibly acquired.

Then, pursuant to "progressive ideology" (McKeon, 1987, p. 21), certain members of the upper class usually resist and thwart any endeavor and aspiration for switching social class upwardly. According to Caesar (2010), when Goldoni adapted *Pamela* for theatrical staging in Italy in 1750, he changed Pamela's class and background to present the audience with less radical inflection (p. 25), whereas Feilla (2002) documents jailing the author Neufchâteau and the theatrical staff after a spectator confused a monologue on virtue and religious tolerance for political moderatism when staging the novel in France in 1793 (p. 286). Despite everything, both novels show how crossing the frontier of social stratification has become approachable but immensely conditional. This newly emerging ideology responds to the dynamics and complexity of the new socioeconomic system but undermines the cohesive principles of the aristocratic ideology. It also indicates a self-determined act that is not predestined on human beings, where the virtuous person gets rewarded for maintaining virtue and honor in confronting morally corrupt powers and licentious people. While the aristocratic ideology focuses on birth and inheriting gentility and its superiority, the progressive ideology targets proper conduct and merits that become more substantial than the value of high birth. McKeon (1987) also debates stories of the successful "younger son" (p. 218) who disinherits legally but can claim an inheritance from his corrupted elder brother after death, or he can earn wealth in his own way and regain his aristocracy such as Orlando in Shakespeare's *As You Like It* (1623). Finally, the expression "conservative ideology" (McKeon, 1987, p. 21) responds to the aristocratic ideology but operates the same as the progressive ideology in terms of separating birth from worth. It states that elevated birth usually achieves or gets better education, companionability, and chances that are hardly possible for lowered birth. This ideology acknowledges that people from different classes are similar, but various circumstances and variables create a multiplicity of stratification; based on the ideal principles of the economic system, it is equal for all, so people should have equal chances.

II. DISCUSSION

According to the premises of the progressive ideology, both Richardson and Fielding address issues of social mobility, emphasizing the values of virtue and chastity as vital sources for social progression that is practically received with communal recognition and admiration. Gooding (1995) concludes that "there are signs that Richardson fears that he may have established a new model for the socially ambitious" (p. 113). However, Fielding's work is a counter-narrative that reproduces and cynically complements *Pamela*, which emphasizes virtue as a single source for social advancement amid a social circle that hardly ever acknowledges or appreciates the virtues of lower class members. Thus, *Joseph Andrews* is a satirical completion but also a negation of *Pamela*. Richardson's idealization of the virtuous Pamela Andrews burdens her with many immaculate merits that implicate elements of fairy tales, while Fielding's narrative seems more realistic that addresses the issue of virtue moderately in accordance with people's religiosity and public decency. Holm thinks that Fielding's parody responds to Richardson's enthusiastic attempts of reconstructing modernistic moral categories; therefore, "Fielding sees Richardson's Pamela as just such an idealized person, and little more than the animated projection of the author's own prejudice falsely legitimated with claims of authenticity" (Holm, 2010, p. 273). Fielding satirizes *Pamela* for the excessive virtues that would suggest sociopathic roguery and insinuate Machiavellian chicanery; he proposes that a human being may err and repent but to remain virtuous is preferable and generally desired.

Both writers endeavor to "tell the truth in narrative" (McKeon, 1987, p. 20) and reflect a realistic image of a new open-minded society that accepts change and keeps in line with the spirit of the age but with varied epistemological and technical strategies. Sorlin (2020) investigates Fielding's courteous treatment of readers as a soft communicative strategy and affirms that the narrator in *Joseph Andrews* tries to convince the reader with the narrative and ethical themes and assessments (p. 64). Telling the truth in narrative manifests when both novels tend to incorporate realistic images that contradict the involvement of romance and fairy tale elements when engaging in issues about destabilizing social classes. Richardson utilizes the epistolary style as dialogic that alters the mood of the novel and reveals the sincere intentions of the characters, so the narration flows directly without external intervention or omniscient agenda-setter. In contrast, Fielding employs the satirical technique to draw readers' attention to follies and faults, and much of his criticism and satire focuses mainly on the vices of the aristocrats who are constricted to some pseudo ideals. Eagleton (2005) evaluates Fielding's realistic narrative, clarifying, "When he assures the reader of *Joseph Andrews* that 'everything is copied from the Book of Nature', he means that his story is realistic precisely because it conveys general truths about men and women" (p. 57). Telling about a true history is an anti-romance feature that the eighteenth-century novel adopted, and it distinguishes the novel from the previous romance genre. Nevertheless, during the transformation process, some features still persist and indicate elements of romances as history since, generally, when a new genre emerges, it conditionally adopts some characteristics of the previous one even if temporally.

The procedures of acquiring and sustaining a virtuous status constitute one of the major authentic causes for social transformation in these novels, and what promotes virtue is maintaining noble morality after resisting ethical corruption, particularly withstanding sexual advances, lascivious attention, and sexual gratification. McKeon (1987) states that "the

novel emerged in early modern England as a new literary fiction designed to engage the social and ethical problems the established literary fictions could no longer mediate" (p. 133). Therefore, *Pamela* and *Joseph Andrews* give prominence to chastity and modesty but from different perspectives despite the similar ending that emphasizes the nobility of the virtuous people. Holm converses about the question of morality in Fielding's works that renders them moral doctrines essential for the eighteenth-century reader. She thinks, "Questions of morality and understanding are familiar territory to Fielding scholarship, yet they are frequently approached with a view to articulating how Fielding attempts to indoctrinate his reader into specific moral doctrines" (Holm, 2010, p. 264). The conception of progressive ideology as a gate for socioeconomic prosperity is exemplified in the social mobility of the characters based on comprehending and embracing the codes of virtue, honor, and public decency as well as the ideals of the higher class. However, the novels reflect the persistence of status distinction alongside those of class, but sometimes the focus is not on the distinction itself, it is on the vices that engender or endanger it. Ultimately, the holder of virtue is usually rewarded for maintaining it in facing the greed of capitalism, the allure of materialism, and the corruption of morals, which are usually coexistent and compatible in these texts.

In confronting the moral turpitude of masters and ladies, both Pamela and Joseph Andrews analogously affirm a strict adherence to virtue and honor regardless of the wretched consequences. For example, Pamela assures her father, "I never will do any thing that shall bring your grey hairs with sorrow to the grave. I will die a thousand deaths, rather than be dishonest" (Richardson, 1740/2021, p. 7). On the other hand, Joseph says that "he would never imagine the least wicked thing against [his lady], and that he had rather die a thousand deaths than give her any reason to suspect him" (Fielding, 1742/2001, p. 71). As a contradiction to the moral hypocrisy that Fielding senses in *Pamela*, Joseph emulates Pamela's insistence on chastity through the emphasis on his ascetic premarital sexual orientation against the seduction of his lady, Lady Booby, and other sexually voracious women such as Mrs. Slipslop and Betty. Lady Booby's attempts of checking Joseph's sexual inclinations are analogous to Mr. B.'s efforts with Pamela, in which Joseph's reluctance stems from religious tendencies while Pamela's repudiation emanates from "virtuous education" (Richardson, 1740/2021, p. 19). In an advising letter with moral teachings from her parents, Pamela feels vulnerable to their suspicions regarding commitment to virtue and chastity, so she vows to die rather than sacrifice honor and become a victim of lust or commit any ethical vice. Harol (2004) associates exaggeration with hypocrisy, so she states that "Fielding and other satirists deem Pamela's own account of her virtue an unreliable body of evidence" (p. 199). Ideas about protecting honor do not come holistically from her parents; she acknowledges, "[M]y lady's goodness had put me to write and cast accounts, and made me a little expert at my needle, and otherwise qualified above my degree" (Richardson, 1740/2021, p. 3). In fact, Mr. Andrews cultivates Pamela's honor, she nurtures it, Lady B. patronizes it, and Mr. B. tries to abuse it.

Pamela and Joseph's similar ideological vein of thinking across different social and moral orientations exemplifies the first convergence between Richardson and Fielding regarding representing good manners in truthful narratives. The authors try to dissociate their narratives from the recursive elements of romances by engaging topics that consolidate the authentic truth in narration. Richardson's work tends to refute romance idealism and responds to absolutism, which is the transformation stage. McKeon (1987) thinks, "We are wrong to indict Richardson for naively depending on the fictions of romance. But just as he generally shares with Pamela a primary commitment to the truth of documentary historicity, so he inevitably participates … toward extreme skepticism" (p. 363). By "extreme skepticism," McKeon means rejecting the ideal romance elements in narrative even though some of these elements unintentionally slip into novels' structures. Hershinow (2014) attributes *Pamela*'s narrative and its major subject to "credulity," and wonders if readers can believe Pamela's account due to its 'naive virtue' subject when a reformed rake becomes the most suitable husband (pp. 370-371). On another level, both authors insist on maintaining virtue in the face of capitalism through narratives, which began to slip gradually to dominate people's minds and shape their thinking and behavior accordingly. Moreover, they expose the follies and corruption that exist among upper class members and the remnants of the squires' authoritative attitudes toward servants.

Pamela and Joseph's adherence to virtue and good manners is one of the principal reasons that incites the love of the master or mistress, and they perform this commitment by breaking what Soni (2015) calls, "the confines of domesticity" (p. 162). McKeon evaluates the relationship between the existence of love stories in the new genre and how the power of name signifies lineage: "Like 'romance love,' the striking importance of naming in romance may be associated with 'telling the truth' by means that are rooted in the empirical but empowered by an essentialist authority" (McKeon, 1987, p. 38). Richardson and Fielding comply with the standards of the new genre but also by utilizing some elements of romance love. Therefore, Mr. B. and Lady Booby violate the stereotypical gentry practices and cling more to their servants when they notice their increasing ethics and adherence to integrity, especially when the spiritual aesthetic is accompanied by physical beauty. Mr. B. confirms to Mr. Brooks, "[H]er person made me her lover, but her mind made her my wife" (Richardson, 1740/2021, p. 325). Furthermore, the four ladies, Lady Arthur, Lady Brooks, Lady Towers, and the one with a hard name for Pamela to remember (Richardson, 1740/2021, p. 41), who only decide to visit Pamela after hearing of her beauty, acknowledge Pamela's excessive beauty and associate it with a genteel background and the suitability for social and economic uplift. Indeed, physical and spiritual beauties supplement each other in an idealized way, and this amalgamation renders Mr. B. and Lady Booby oblivious to the origins and legacy of their servants. This

purposive harmony destabilizes social hierarchy and inherited traditions related to miscegenation and the incentives of intermarriage.

Lady Booby professes her deep passion for Joseph but remains quite nonchalant about the social or moral consequences of establishing an illegal relationship. In fact, "she loved him much more than she suspected" (Fielding, 1742/2001, p. 360), and her inclination exacerbates after "she viewed him in the dress and character of a gentleman" (Fielding, 1742/2001, p. 360). She postulates that Joseph's loyal relationship with Fanny Goodwill is the fundamental cause behind his refrain from indulging in a new affiliated love affair; therefore, she conducts a plan to separate them, using her social power and threatening that she will not gentrify the Andrews family. Toise (1996) believes that Joseph's rejection of his mistress's manipulation results from his commitment to Fanny, not to chastity (p. 411). Indeed, Mr. B. and Lady Booby exemplify the traditional flaw of the aristocrats in that they have a lack of restraint and are full of ignominious snobbery and excessive egoism. Progressive ideology targets the rapprochement between members of different stratification and the possibility of their convergence and marriage that entails social mobility when someone elevates his or her social class and demands inclusion in the new social circle.

Roxburgh (2012) supposes that Pamela's comportment of rejecting Mr. B.'s gifts and resisting his seduction is a shrewd technique to avoid involving in an illicit affair as a favorite mistress (p. 412), in which the prospect of establishing a sexual liaison can consolidate her low status permanently. Thus, suspecting her virtue insinuates the enterprise that "Mr B was duped into marrying beneath him by a woman only pretending virtue in order to achieve social mobility" (Roxburgh, 2012, p. 412). In contrast, Booker (2014) confirms that "Pamela's … marriage to Mr. B is (pointedly) the direct result of her refusal to attempt to transcend her station—in other words, what makes her worthy of social elevation is her 'virtuous' contentment with her place" (p. 42). Booker correlates Pamela's refrain from indulging in materialistic thinking and worldly matters with the entitlement to a leading social status as compensation for self-restraint and sacrifice of lustful desires. Nevertheless, Pamela uncovers her dark side of thinking when she reveals: "[I]f I was the lady of birth, … I don't know whether I would have him" (Richardson, 1740/2021, p. 36); therefore, accepting him as a life partner despite his debauchery traits becomes associated with social-climbing intentions. The Richardsonian ideology in the novel calls for the abolition of the stratification that is contingent on economic conditions and inheritance. Instead, Richardson proposes institutionalizing new divisions based on the moral state of a community accompanying the good material conditions as if the morals of the lower class have become a rare commodity. Preserving morality while confronting lascivious attentions and sexual hankerings idealizes servants in the eyes of their masters and becomes a new standard for the emergence of multiethnic marriage that shakes the foundations of customary stratification.

Fielding diverges from Richardson regarding intersectional marriage among different classes when he prevents the virtuous working class members from entering the corruptive realm of the aristocrats. Pamela's social and economic success constitutes a great and sudden change for her status and even for her family, and this advancement represents an example of the "progressive narrative" that invests her personality with discrete moral traits. She is a maidservant who finds her way into the upper class and becomes a source of endowment for the servants whom she firsthand feels their suffering and perceives their needs. Notably, "[b]y the end, Pamela comes to see her whole life justified by the final end of family continuance and beneficence" (Flint, 1989, p. 489). Moreover, as a drastic change that represents intragenerational mobility resulting from the beneficial repercussions of Pamela's marriage, Mr. B. appoints Mr. Andrews as an estate administrator in Kent after discharging his debts, so such a decision would establish his gentry status. This elevation in social rank becomes a model source of threat to the stability of the master-servant relationship since it involves the possibility of disobedience as a revolutionary act that would undermine the western metaphysics of hierarchy. Parkes (2007) argues that "Lady Booby's estate is indeed a confused space where social roles are muddled and the classes not properly distinguished" (p. 22). However, Fielding deliberately thwarts intermarriage and never grants Lady Booby an opportunity to marry Joseph since such marriage implicates degradation and blurs social boundaries. Instead, he designates Joseph to marry Fanny who is believed to be an orphan before discovering her real origins. Interclass marriage poses a major obstacle to inheritance and legacy, where if Mr. B. and Lady Booby supposedly get children from servants, their progeny will need legal recognition to inherit their parents' estates and properties. Mr. B.'s fears about his offspring's disinheritance dispel thinking about indulging in a sham marriage, and this concern frames his relationship with Sally Godfrey, his renounced mistress. Lady Booby wantonly makes sexual overtures to Joseph that set her an example of aristocratic moral corruption. Anyways, Joseph fails to reform her as Pamela does to Mr. B. when she succeeds in ceasing all his rakish tendencies by resistance and sexual advances through marriage.

The early death of Sir Thomas Booby and Lady B. provides free space for Lady Booby and Mr. B. to escape the legitimacy of familial or custodial authority and project their amorous intentions freely without censorship on morality. Yet, Lady Booby remains more sexually wicked and libidinous than Mr. B. as she sought gratification while her husband was still alive. Promptly after Sir Thomas's death, she "trusted [herself] with a man alone, naked in bed" (Fielding, 1742/2001, p. 71), but she can dissemble her lustful motives through manipulation and accusation. As a sarcastic turning point, his death also terminates her publicly "agreeable walks" (Fielding, 1742/2001, p. 70) with Joseph in Hyde Park, and it provides her with spatial freedom to make flirtation limited to the private sphere and render it secretive except for the servants. Her motives are purely sexual, which is an issue that Fielding dares to raise more

openly than Richardson does, who is "essentially conservative, despite the upward mobility of his heroine" (Folkenflik, 1972, p. 585). Eagleton (2005) notices that "Fielding is renowned for his broad-mindedness: he can joke about sex as Richardson cannot" (p. 58). Fielding's narrative is characterized by honesty and frankness, and he exposes the corruption of the gentry when Lady Booby at some point does not intend to marry Joseph; unlike Mr. B. who expeditiously declares his marriage publicly after being attracted to Pamela's morality and beauty. Differently, Lady Booby's carnal love for Joseph reduces him to an object and indicates her concupiscence, dissimilar to Mr. B.'s real love that elevates Pamela on a human level as well. Fielding satires the vices of the upper class and focuses the incidents on Joseph's adventures and suffering as an underclass member, while Richardson emphasizes Pamela's prosperity and happiness when the nuptial ceremony takes place early in the novel, considering the fact that the speedy "marriage need not bring narrative to a halt" (Pritchard, 2017, p. 529). Nonetheless, Pamela needs to consolidate her marriage and maintain the new status by learning some social skills such as self-defense and by resisting the social snobbery that is represented by Lady Davers's arrogance.

Almost all of the sudden incidents that happen at the end of *Pamela* and *Joseph Andrews* imply the existence of the romance fairy tale elements since all complications are resolved promptly in unexpected ways. Despite Richardson and Fielding's attempts to move the English novel to a new different level, the endings of their novels succumb slightly to the romance elements. Eagleton (2005) states, "Whenever a new literary form appears on the scene, there are two main ways in which it can try to legitimate itself. Either it can point to its very newness as the source of its value, or it can appeal to tradition" (p. 53). In *Joseph Andrews*, the fairy tale elements manifest at the end through the sudden and mystifying appearance of the poor pedlar in several scenes to miraculously demystify vagueness and sharply manipulate the plot. For example, according to the pedlar's account who seems supernaturally omniscient, Joseph discovers his noble origin that he is not the successor of the Andrews; Fanny, the one who has suffered many unsuccessful sexual assaults like Richardson's Pamela, discovers that she is a sister of Fielding's Pamela. Fielding alters the ending when Joseph discovers his original high birth to balance the expectations of the eighteenth-century reader and the projection of the new genre elements. This new elite origin also elevates Fanny morally through marriage, as her sister, but not materialistically. This privilege marks her reward for experiencing the anguish of abduction and withstanding attempted molestations. By allocating Joseph among the gentry at the end, the narrative slips into the trap of traditionalism when Fielding vests good morals in members of the upper class. Such procedure does not bring justice to other virtuous characters such as Fanny who is rewarded for virtue by upward social mobility only through marriage, not by personal achievements.

Fielding makes a crucial connection between Joseph's virtue and his origin, and this relevance manifests in the pedlar's comment on Joseph's ancestry. The pedlar assures Joseph that "his parents were persons of much greater circumstances than those he had hitherto mistaken for such; for that he had been stolen from a gentleman's house" (Fielding, 1742/2001, p. 400). Fielding correlates honor to nobility and emphasizes religion as a source of virtue, so as the narrative proceeds, Joseph's ethics unfold to originate from a noble family that should be religious and chaste by default. Cruise (1997) explains how Fielding's heroes find their origins, proposing, "But whereas Pamela can positively earn her induction into the aristocratic sphere, Fielding's champions earn theirs by default" (p. 537). Different from Richardson's methodology, Joseph is rewarded for incorruptibility and rectitude through discovering his assets that descended from a decent lineage, not from gypsies as he has been misleadingly believed for a lifetime. In *Joseph Andrews*, parents recognize their sons only by birthmarks despite the existence of other marks and facts that exist all along. This great juncture in the events of the novel is analogous to the sudden changes in Pamela and her parents' lives and lineage, so these narratives support the theory of genre and the emergence of the novel due to engaging such elements.

Both novels excessively focus their thematic discourses on virtue and turpitude and give them a priority over any other subtopics; thus, Harol (2004) reduces *Pamela* to one central theme which is "the repeated attempts of the aristocratic Mr B. to rape his servant" (p. 197). The subject of maintaining virtue and honor can be extended to include the range of other characters than Pamela and Joseph in both works, who show their interest in this issue as well irrespective of whether they are socially rewarded or not. For example, the Andrews fear setting their daughter above her real social status, suspecting that this procedure may taint her chastity and lead to possible futuristic vices. Harol (2004) argues that even the "editor, like Pamela and her parents, initially uses 'virtue' as a synonym for virginity" (p. 208). The Andrews's suspicion represents the distrust of the upper class values and ideals; therefore, Mr. Andrews refrains from spending the four guineas until he substantiates that Pamela has not been paid for committing illegal or immoral actions that would hurt her chastity and thus endanger their reputations. Ingrassia focuses most of her study on how good reputation is conditionally essential for good credit in society. She believes that Pamela looks "like a trader in stocks, she scrupulously guards her reputation" (Ingrassia, 1998, p. 308), and any intimate encounters would threaten her credit. Receiving payment instead of shelter and other accommodation within the squire's domain of responsibility denotes Pamela's probable social mobility, so even though the idea of compensation obliges her to remain within the realm of her employer's properties, it insinuates experiencing some kind of financial independence as a precursor for capitalism.

Additionally, Mrs. Jervis, the housekeeper of Bedfordshire house, remains a virtuous woman and patronizes Pamela's morals as a more liberal extension of Lady B.'s attention. She once insists on escorting Pamela when Mr. B.

gives her a closet of clothes lest her chastity is endangered if she remains unchaperoned with the squire. Although Pamela always connects old clothes with moral integrity that is essential for a good reputation, accepting the possessions of Lady B. indicates the substitution of her role and foreshadows her social transformation. Mrs. Jervis attributes the value of Pamela's physical beauty in the classy clothes as "the prettiest wench … ever" (Richardson, 1740/2021, p. 49) to an authoritative source of danger that equally threatens herself and jeopardizes the morals of men who interact with her. She confides her concerns to Pamela: "I believe truly, you owe some of your danger to the lovely appearance you made" (Richardson, 1740/2021, p. 49). Mrs. Jervis fears that Pamela's beauty can unintentionally enchant men and drag them to commit vices, and thus she confirms that Pamela is "too pretty to live in a bachelor's house" (Richardson, 1740/2021, p. 8). In accordance with Mrs. Jervis's misgivings, physical beauty is a double-edged sword; it can be a reason to elevate a social status, but it is possible to hurt self and others. As a resolution to the problem, Mrs. Jervis suggests that Pamela should live in the Davers' household as a sort of somatic exclusion and a precautious procedure to prevent any opportunity for a moral crime.

In *Joseph Andrews*, some characters emphasize the importance of public decency and proper appearance over other considerations such as charity. For instance, when two ruffians rob Joseph's money and strip his clothes, a lady on the stage-coach refuses to let him in as long as he is naked. Füger (2004) speculates about the coachman's reluctance to let Joseph in and associates the incident with "inveterate philanthropy" that is contingent on "moral scepticism" as a "cognitive double standards" technique of Fielding's narrative (p. 279). The lady who rejects nakedness represents a public opinion that considers propriety and prudery as leading priorities over survival. By broaching the codes of decent dress, Fielding reveals that immodesty is unforgivable even if it happens coercively, and he emphasizes people's religiosity as a major source of decency and ethics. Similar to Pamela who receives moral and social-behavioral education from Lady B., Joseph learns through Mr. Abraham Adams's lessons of self-discipline and piety. Mr. Adams tests Joseph's knowledge of the Bible and discovers that he has been a well-informed autodidact because of having received formal education. Receiving formal education is exclusively accessible to upper class members, and accessing it signals the notions of good "birth and worth." Through one of Mr. Adams's sayings, Fielding proclaims a major theme: "[A] virtuous and good Turk, or heathen, are more acceptable in the sight of their Creator, than a vicious and wicked Christian, tho' his faith was as perfectly orthodox as St. Paul's himself" (Fielding, 1742/2001, p. 126). Fielding proposes his theory by vesting certain races and ethnicities with certain traits; then he stresses the existence of virtue and nurturing it as self-esteem in a personality to receive respect or elevation in society.

On the contrary, Richardson excessively rewards virtue, and every virtuous person equitably takes his or her share. Pamela gets married and becomes a lady among the gentry after learning their ideals and behavioral etiquette. Nevertheless, before marriage, she connects refinement with possible moral corruption and laments acquiring it while living at the squire's estates. In this regard, Flint (1989) thinks, "Pamela learns that her identity derives from two clear and opposed sources of behavior, one teaching the value of bourgeois industry, 'honesty,' and 'virtue,' the other establishing her aristocratic achievements—grace, learning, honor, and philanthropy" (p. 490). Although Pamela feels that social refinement is unfit for her as a servant, she achieves many of the aristocrats' privileges before marriage. For example, she proves a progression on an individual level as well as the communal level when Mr. B. commands that the mansion where he is sending Pamela to as a prison should be under her will except for leaving it. Indeed, Pamela's ordeal in the new social space ironically grants her freedom of speech through "scribbling" and "narration" that no other servant has ever experienced, whereas Mr. Longman enacts the role of the godfather of this freedom and sponsors it by providing the necessary tools to ensure its sustainability.

After Mr. B.'s multiple unsuccessful attempts to penetrate Pamela's body, he directs his efforts to unobtrusively infiltrate her letters instead. Therefore, Leiman (2009) explains, "It seems, then, that Mr B. will replace Pamela's words with his act of sexual violence, silencing the oral and written narrative of her resistance by compelling her sexual submission" (p. 230). Mr. B. hopelessly designates Pamela as a lady, and Mrs. Jewkes who believes in the absolute service to the master receives her as a "madame" at Lincolnshire estate. Ironically, Pamela becomes used to this sort of imprisonment for moral purposes as it indicates seclusion from the harassment of the squire: "I was loath to leave the house. … I felt something so strange" (Richardson, 1740/2021, p. 171). Folkenflik (1972) thinks that Pamela perceives Mr. B.'s advent to Lincolnshire as "invading a place where he does not belong" (p. 585). Contrary to Joseph who does not flinch to leave due to the more options available to males, Pamela substantially feels reluctant to leave the estate because that entails returning to the realm of the lower class again. The procrastination in leaving after becoming exposed to multiple harassment endeavors indicates self-acclimation to the new prosperous life and the new status of being a madam.

On the other hand, again, Fielding rewards virtuous people differently from Richardson by emphasizing the lack of interaction with the corrupted upper class members. For instance, Cruise (1997) states that some characters' rewards, such as Fanny's, are not defined by materialistic means but by kinship and joyfulness (p. 548). Fielding insinuates a deep-laid skepticism about authoritative hierarchy and expresses his displeasure and frustration with the bad manners and hypocrisy that establish and maintain a noble background. Joseph remains virtuous by not engaging in a kinship relationship with spoiled aristocrats, so he is rewarded by discovering his chivalrous origins and lost gentlemanship. Mr. Wilson, Joseph's true father, is neither poor nor rich, so Fielding is keen to make his social status fit the middle class whose emergence coincides with the rise of the novel. Parkes describes Joseph's unprecedented social status: His "new

estate may appear to be a liminal space much like the one he inhabited as a servant—one between rich and poor …—because here he is both a farm laborer and an estate owner with a two-thousand pound" (Parkes, 2007, p. 27) wealth. Lady Booby indirectly helps establish Joseph's cultural status for egoistic purposes. To meet her socially, but more importantly to satisfy her pleasures, she does not favor Joseph to remain a servant; thus she permits him to learn Latin "which means he might be qualified for a higher station than that of Footman" (Fielding, 1742/2001, p. 67) to become suitable either for marriage or, at least, for dishonest maneuverings. This permission destabilizes social equilibrium so she can serve her needs and philander with him freely and securely. In the early stages of his service, Joseph has been oblivious to his lady's lascivious attentions and remains ignorant about her sexual avidity. This indicates his high expectations of her demeanor and his presuppositions of the gentry that they cannot be corrupted morally. When he lately recognizes "the drift of his mistress" (Fielding, 1742/2001, p. 88), he writes a letter to his sister Pamela, emphasizing a lesson from Mr. Adams, "that chastity is as great a virtue in a man as in a woman" (Fielding, 1742/2001, p. 89). Fielding alludes to Richardson's Pamela's indirect influence on Joseph's virtue besides the religious and moral guidance of Mr. Adams. Campbell (1988) seizes nuanced moments to propose the idea of feminizing the main hero and aligns Joseph with "the guise of a cross-dressed Pamela" (p. 645) due to his excessive concern for chastity and piety.

Both novels expose the cynicism of society, which is represented by self-absorption and deviant people from all classes to prove the spontaneity and realism of the narrative. Those greedy and sinful people undergo physical punishments, suffer psychological torment, or experience social degradation as retribution for iniquities. The novels also embrace the possibility of downward social mobility for those who fail to maintain a moral or financial good standing, while other reasons remain intentionally unknown in the narratives. First, Leonora's digressive anecdote involves the theme of marriage of convenience, and it exemplifies a new ideological trend among the young that stands for pragmatism and its importance for promoting social progression. While deference is absent, superiority and ego are present in Leonora's conviction in autonomy and social power, regardless of means. Stephanson (1992), who discusses power and response to authority in narrative, suggests that the interpolated stories have metafictional significance and paradigmatic value (pp. 1-2). He states that "the danger of a selfish autonomy … is present in 'The History of Leonora' in which, guided not by affection but vanity, Leonora rejects mutuality and embraces power" (Stephanson, 1992, p.6) in her discourses on marriage. Leonora, who forsakes Horatio for Bellarmine, has a tragic moral flaw when she sacrifices love for wealth and suffers the "unfortunate jilt" ultimately.

Then, Sally is also excluded socially and emotionally for illegal pregnancy even though she finds prosperity again but in Jamaica. Finally, Mrs. Jervis was a woman of gentle birth and high social position but ended up working as a housekeeper at Mr. B.'s estate due to undergoing a misfortune during her youth that remains unknown to readers (Richardson, 1740/2021, p. 9). She is rewarded when she becomes a good servant who is loyal to her master and to Pamela as well at the end. Peter Pounce's character sets an example of a person who tries to improve his social status with his own efforts and looks for chances equality and social inclusion, so he thinks that wealth is the basic mainstay for materializing his dream and climbing the social ladder. Since his character represents the false philanthropist, Parkes (2007) states that "he is … a character who shows the need for a better class of patriarch" (p. 24). Peter boasts that he has made his wealth and achieved prosperity by his efforts, not by inheritance, so he guards them in a greedy and parsimonious way, believing that bringing relief to the poor is a superfluous deed. He counts himself as a gentleman and even better than the aristocrats themselves because, according to him, they do not know how to make a fortune from the ground up. Therefore, his character contradicts Mr. Adams's whose social class is degraded because of benevolence and constant loss of money.

Fielding is keen to depict social hypocrisy in dealing with moral crises based on a person's class. For example, Betty, the chambermaid at Mr. Tow-wouse's house, is "a young woman [who] cast[s] off all regard to modesty" (Fielding, 1742/2001, p. 130) and discloses her sexual insatiability. She used to flirt with her master before turning to Joseph, "taking him in her arms, and devouring him with kisses" (Fielding, 1742/2001, p. 130). In fact, Betty raises "a flame in her" which is a venereal disease as a "consequence of her former amour" (Fielding, 1742/2001, p. 129) and hypersexuality. The metaphorical description of the flame in her renders her attributes to match the personality of Mrs. Slipslop who is metaphorically depicted as a "hungry tygress" searching "the woods" for a "lamb" (Fielding, 1742/2001, p. 75). Fielding's employment of specific images and terminology as well as the fierce and peaceful natural elements such as flame, tigress, and lamb determine the nature of the relationship between the two sexes in this context and intensify the sexual voraciousness of these two women. Attributing Joseph to a lamb and describing Mrs. Slipslop as a tigress suggest his innocence and her rapacious erotic nature that attempts to spoil his purity in a similar way to Betty's attempts when "she thought of stabbing Joseph" (Fielding, 1742/2001, p. 130) for resisting her temptations and desires. The intrinsic feature that distinguishes Mrs. Slipslop and Betty from Lady Booby is that they do not publicly pretend sexual modesty and appear morally or religiously virtuous. This moral hypocrisy and social double standard also manifest in Mrs. Tow-wouse's ideology when she sets the accepted interpersonal boundaries of the gentry's wrongdoings after discovering her husband's betrayal with Betty. Mrs. Tow-wouse conditionally deprecates, "To abuse my bed, my own bed, with my own servant" (Fielding, 1742/2001, p. 127). Then she acknowledges prejudicial criteria for handling sins and misdeeds, stating, "If she had been a gentlewoman like my self, it had been some excuse" (Fielding, 1742/2001, p. 127). Holm (2010) argues that "*Joseph Andrews* presents hypocrisy as 'an Endeavour to avoid Censure by concealing our Vices under an Appearance of their opposite Virtues'" (p. 263). Mrs. Tow-wouse's

assumption reveals class discrimination and manipulation of religion for the benefit of a certain class of people when she emphasizes that if Betty belonged to a prestigious social rank, her infidelity with Mr. Tow-wouse would be excused.

III. CONCLUSION

Despite preaching for tolerance and peaceful coexistence, both authors depict the strictness of puritan communities that do not tolerate sins and outraging public decency. The texts associate moral corruption with social degradation and document it historically to highlight and reform sinful practices and unethical misconduct. For instance, Mrs. Jervis descends from a noble background but remains passive in defending Pamela's virtue, contrary to Mrs. Jewkes who is depicted as sexually ambiguous and "wicked procuress" (Richardson, 1740/2021, p. 83) when she facilitates Pamela's sexual assault and patronizes it as a kind of self-gratification. However, the authoritative powers formulate societal values for regional and factional interests, and the zero-tolerance policies under the religious cover become obstacles in the way of advocating moral reform when consolidating the culture of religious intolerance in people's minds. For example, similar to Mrs. Jervis's destiny, originally Mrs. Slipslop "was a maiden gentlewoman …, who having made a small slip in her youth had continued a good maid ever since" (Fielding, 1742/2001, p. 74). Eternal servitude and spinstership manifest as aspects of communal intolerance; therefore, Lady Booby agonizingly realizes that "her dear reputation was in the power of her servants" (Fielding, 1742/2001, p. 87), and only "bribery" can sustain this secrecy. Similarly, Miss Goodwin's character reveals the hidden story of her mother, Sally, who represents an analogous image of Pamela in case Pamela surrenders to Mr. B.'s lasciviousness and temptation. Leiman (2009) thinks that Mr. B.'s "strategic depiction of Sally Godfrey [has] important implications for his campaign to seduce and silence Pamela" (p. 231). As punishment for her moral fall, Sally is excluded physically for engaging in an extramarital affair.

Finally, Fielding suggests convergence among social classes where the characters, who are near the top of the servant class, adopt many ideals and attitudes of the people who belong to the bottom of the upper class. This is true in the case of Lady Booby and Mrs. Slipslop when they acquire from each other's manners and attitudes. Similarly, Richardson proposes this ideology through the marriage of Mr. B. to Pamela. *Pamela* and *Joseph Andrews* show that social mobility can be possible contingent on the person's virtues and ethics and on learning the customs and traditions of the higher class. The authors aspire for ideal societies that do not defy the progressive ideology as long as there are rules and controls for social transformation to reward worthy people with prestigious positions. Conversely, the novels as discourses on morality reveal these agendas through the threat of the downward mobility that remains retribution for morally corrupt people as a call to put an end to such practices. Virtue remains the principal factor for any kind of transformation that is considered a valid genuine qualification over any other criteria for social mobility.

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A Comparative Study on Promotion of Modal Adjuncts in Research Article Introductions

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Abstract—Promotion is a major strategy in Research article introductions (RAIs) to attract reader's attention and gain recognition. Building on previous researches that suggest promotion in RAIs could be realized by different kinds of linguistic elements and rhetoric structures, this study collected 100 SCI RAIs in the discipline of computer science as data and explored the promotion realized by interpersonal metafunction and rhetoric structure of modal adjuncts. Meanwhile, in order to identify if there are differences and similarities of promotion between Chinese EFL RAIs (English RAIs written by Chinese scholars) and English L1 RAIs (English RAIs written by English and American scholars), this study quantified lexical features by examining lexical density, lexical variety and position of modal adjuncts. Results showed that the modal adjuncts could realize promotion through varying interpersonal metafunctions (temporality, modality, intensity and comment) and the model of Create a Research Space (CARS). However, more comprehensive promotion was realized in English L1 RAIs through interpersonal metafunction conveyed by more frequent, more kinds of and more positions of modal adjuncts. Besides, this study also verified that modal adjuncts were encoded of CARS to realize promotion in both Chinese EFL RAIs and English L1 RAIs in the same way because of the same strategies (familiarity and logic) and similar linguistic features. These results are discussed in terms of "constraint communication", and discipline background drawn on for knowledge claims in same and different types of academic writing of promotion between Chinese EFL RAIs and English L1 authors.

Index Terms—research article introductions, interpersonal metafunction, modal adjuncts, create a research space

I. INTRODUCTION

In the field of academic writing, the research article (RA) is identified as "a recognizable communicative purpose and by the presence of characteristic features with standardized form, function, and presentation that are part of its general conventions" (Thomas & Hawes, 1994). In order to make a smooth communication between the writer and reader, different sections of RA assume the realization of special functions, especially the promotional function of research article introductions (RAIs). In the extant literature that relates to what is referred to here as promotion in academic discourse, to promote the writers' research and to attract readers' attention, Afros and Schryer (2009) proved RAIs are one of the vital sections where promotional acts are likely to accumulate. Berkenkotter and Huckin (1995) even remarked, "It is not so much the amount of news value that is remarkable in today's scientific journal arguments as it is the promoting of it." As for how to realize promotion in RAIs, just as Hyland (1990) has summarized, successfully published researchers seldom stop at displaying factual information of their research, but skillfully manipulate "interactive features and various rhetorical structures" to promote their work. Therefore, it is worth paying attention to the interactive features and rhetoric structure of linguistic features which could realize promotion in RAIs.

To realize the promotional function, the authors would try to utilize on the one hand different kinds of linguistic elements that are generally acknowledged as interactive features so as to make their research achievements accepted by readers and academic communities more easily. On the other hand, they also take into account the rhetorical structure of move-based persuasion to construct logic in order to confirm the validity and rationality in RAIs. According to Systemic functional grammar (SFG), the interpersonal metafunction can be seen as the exchange or interaction between the speaker (writer) and listener (reader) and serves to establish and maintain the social relations (Halliday, 2008). Specifically, it is widely acknowledged that modal adjuncts could serve interpersonal metafunction in academic discourse. Thus, it is worthy of a study to explore how the promotion function is carried out with the interactive features of interpersonal metafunction expressed by modal adjuncts. While RAs typically cannot be "dramatically self-justificatory" (Swales, 2004), there may be a "hidden agenda", as Bhatia (2004) put it, which handles promotional intentions. The rhetoric structure of this kind of feature is Swales (1990) and Bhatia's (1993) model of Create a Research Space (CARS) with the elaboration of three moves with persuasive function in RAIs, namely, establishing a territory, establishing a niche and occupying the niche. Studies on promotion, therefore, should not miss how rhetoric structure is encoded by modal adjuncts to realize promotion in RAIs.

In addition, English as a lingua franca is commonplace where English is used as the language of communication

between academic practitioners with different linguistic and cultural backgrounds. However, as proposed by Hawes and Thomas (2012), native speakers instinctively know a great deal about the information structure patterns of their mother tongue. This phenomenon has posed challenges to authors who are non-native English speakers. Not only do they have to demonstrate the awareness of writings conventions and strategies that are generally accepted in RAIs to construct themselves as competent members of the academic community, but they also consider that these conventions and strategies might be different from those in their languages (Bizzell, 1992). Moreover, Shaw et al. (2014) argued that language in promotional discourse could be affected by disciplines or technology environments and thus would show variations in actual application. Consequently, the comparative study between Chinese EFL RAIs (English RAIs written by Chinese scholars) and English L1 RAIs (English RAIs written by English and American scholars) should also be noted, and the discipline of computer science is selected because promotion in RAIs may be highly discipline-specific.

This study, therefore, aims to investigate how promotion is realized by modal adjuncts through analyzing their interpersonal metafunction and rhetoric structure encoded by modal adjuncts in both Chinese EFL and English L1 RAIs. To illuminate possible difficulties faced by Chinese EFL authors and suggest ways in which they might deal with in realizing promotion in RAIs of the discipline of computer science, the comparative study is also made between Chinese EFL and English L1 RAIs. In all, this study addresses the following questions: 1. How is promotion realized by the interpersonal metafunction of modal adjuncts in both Chinese EFL RAIs and English L1 RAIs？2. How is promotion realized by the rhetoric structure of modal adjuncts in both Chinese EFL RAIs and English L1 RAIs？3. Are there any differences in the promotion realized by modal adjuncts between Chinese EFL RAIs and English L1 RAIs?

II. METHODOLOGY

A. Data Collection

As a part of data gathering process, all data were searched and extracted from 100 RAIs written by Chinese EFL and English L1 writers. These 100 RAIs were chosen from five SCI journals of computer science and engineering discipline from 2014-2018, 10 RAIs written by Chinese EFL and English L1 writers of each year. Author's identity was conducted by following the procedure of An (2015); English L1 writers were distinguished from Chinese EFL writers using Wood's (2001) strict criterion: first authors must have names native to the country concerned and also be affiliated with an institution in countries where English is spoken as the first language. Though this may not be a perfect method to ascertain the nativeness of the authors, it is an often-used method apart from actually contacting the authors themselves. There were a large number of "noisy" data in the raw data. To reduce the influence of noisy data, all raw data were passed through manual screening; footer and header, chapter head, picture and table were deleted. Besides, direct quotation sentences were also excluded because they are borrowed expressions, though these sentences were quite few in the corpus. Finally, 105,173 words of clean data, including 55,425 words of Chinese EFL RAIs and 49,748 words of English L1 RAIs, were analyzed in this study.

B. Labelling

According to SFG, modal adjuncts are typically realized by adverbs and prepositional phrases. The prepositions and adverbs were first automatically labelled by LIWC (Linguistics Inquiry and Word Count), a lexical approach to perform sentiment analysis with large internal dictionaries, and then manually were identified if they serve as modal adjuncts or not. The labelled adjuncts were classified manually in terms of the interpersonal metafunction. According to SFG (Halliday, 2008), the modal adjuncts consist of mood adjunct and comment adjunct, and the mood adjunct can be further divided into modality, temporality and intensity adjunct. So in this study, in order to do a more detailed analysis, the modal adjuncts were classified into four types: intensity, temporality, modality and comment. This study labelled 555 modal adjuncts (315 were intensity; 109 were temporality; 85 were modality; 52 were comment) in English L1 RAIs, and 685 modal adjuncts (415 were intensity; 99 were temporality; 86 were modality; 85 were comment) in Chinese EFL RAIs. Meanwhile, noun phrases and verb phrases related to the modal adjuncts were also labelled in order to calculate the position. The position of modal adjunct was labelled as thematic, neutral and afterthought on the basis of SFG (Halliday, 2008). This study found 179 thematic, 220 neutral, and 156 afterthought positions of in English L1 RAIs, and there were 242 thematic, 341 neutral, and 102 afterthought positions in Chinese EFL RAIs.

By adapting CARS model (Swales, 1990; Bhatia 1993), this study classified all the sentences with modal adjuncts into three moves, including Move1: establishing a territory, Move 2: establishing a niche, and Move 3: occupying the niche. We found 169 modal adjuncts in Move 1, 426 modal adjuncts in Move 2, and 90 modal adjuncts in Move 3 in Chinese EFL RAIs, and 156 modal adjuncts in Move 1, 318 modal adjuncts in Move 2, and 81 modal adjuncts in Move 3 in English L1 RAIs.

After the automatic process of labelling, three authors were involved in the manual labelling in order to minimize the level of subjective judgement. Two professionals firstly annotated all modal adjuncts in RAIs independently, and it turned out that about 96% of results were the same as each other. Secondly, the move structures were coded by two raters and the interrater reliability was 92%. The rest of the labelling results where they failed to agree on the classification were further discussed with the third person until they eventually reached consensus on all the categories.

C. Analyzing the Realization of Promotion

The annotated data were further analyzed to identify the lexical patterns to realize promotion. This realization was assessed in three aspects: lexical density, lexical variety, and position. Lexical density expresses the number of sentences which includes a modal adjunct, and lexical variety refers to the type/token ration of modal adjuncts. The positions of modal adjuncts were measured in both a regular way and a weighted way. The regular method is to analyze the distribution of each position, whereas the weighted method is to predict the overall tendency. The formulas to measure lexical density, lexical variety and position are as follows. Besides, to test whether there is any difference between Chinese EFL RAIs and English L1 RAIs, t test was employed to calculate the P-value by SPSS, version 25.0.

Lexical density = n/N ×100% (n= The number of sentences with a modal adjunct; N = The total number of sentences)

Lexical variety = n/N ×100% (n = The type of modal adjuncts; N = The token of modal adjuncts)

Position = n/N ×100% (n = The number of one kind of modal adjunct position; N = The total number of modal adjunct positions)

Weighted position = (1 * n1 + 2 * n2 + 3* n3) / N (n1 = The number of thematic positions; n2 = The number of neutral positions; n3 = The number of afterthought positions; N = The total number of modal adjunct positions)

III. RESULTS

Our qualitative analysis identified promotional realization in RAIs based on interpersonal metafunction and CARS of modal adjuncts. We then presented the quantitative results to analyze if there were differences in overt promotion between Chinese EFL and English L1 RAIs, by analyzing the linguistic features of modal adjuncts.

A. Promotion Realized by Interpersonal Metafunction of Modal Adjuncts

(a). Promotional Interpersonal Metafunction

In our study, typical words (see Table 1) were defined as high-frequency words, and were just compared by counting their frequencies. They are represented by top-3 high-frequency words accounted for approximately 50.00%, sometimes even as high as 75.00% of all the modal adjuncts in both Chinese EFL and English L1 RAIs.

TABLE 1
INTERPERSONAL METAFUNCTIONS OF TOP-3 MODAL ADJUNCTS

Interpersonal metafunction		Chinese EFL RAIs	English L1 RAIs
Intensity	Counterexpectancy	only (59), additionally (39)	only (46), even (21)
	Degree	also (93)	also (81)
Temporality	Relative to now	recently (32)	recently (18), previously (12)
	Relative to expectation	still (15), not yet (9)	still (20)
Modality	Usuality	usually (36), often (24), always (6)	often (44), usually (9)
	Probability		likely (11)
Comment	Propositional	specifically (38), in particular (18),	in particular (42), (un)fortunately (24), specifically (18)
	Speech-functional	generally (14)	

The first kind of interpersonal metafunction of modal adjuncts that commonly serve is intensity. Intensity can be further classified into counterexpectancy and degree. In counterexpectancy, word "even" in E.g.1 showed the exceeding, and "only" in E.g.2 expresses limiting. As for the degree, only one word "also" in E.g.3 was found. Thus, there's no big difference in the choice of modal adjuncts of intensity.

E.g.1 These texture-less objects are even characterized by their contour structure. (EN)

E.g.2 the 2014 MITOSIS dataset that only labels the center of mitosis. (CH)

E.g.3 A similar idea was also proposed by Gennari and Hager. (CH)

Temporality is another interpersonal function realized by adjuncts. In SFG, temporality can present two-time states, one is the relative to now, the other is the relative to expectation. Combined with the genre analysis of RAI, in the context of literature review, the temporality of relative to now may help describe the previous work or studies, such as the word "previously" in E.g.4 while the temporality of relative to expectation can express expectation of future study to fill in the gap of preceding research. As shown in E.g.5, the typical word "still" not only shows the limitation of past work, but also expresses the author's negative attitude. Furthermore, the word "recently" in E.g.6 describes the current situation attempting to solve the research problem.

E.g.4 Previously, we used a tight-linkage problem. (EN)

E.g.5 Worse still, flash memory can only be erased in blocks. (CH)

E.g.6 to become an affordable alternative to traditional disks only recently. (CH)

Still another interpersonal function realized by adjuncts is modality, including usuality and probability. In both English L1 and Chinese EFL RAIs, "usually" in E.g.7 and "often" in E.g.8 of usuality were frequently used. As for probability, only in English L1 RAIs, this paper found writers adopted modality of probability such as "likely" in E.g.9 to show humility and respect to readers and offer some room for readers to disagree with them (Abdollahzadeh, 2011; Gillaerts &

Velde, 2010; Hyland, 1996). Compared with English L1 RAIs, the probability of modality was used less frequently in Chinese EFL RAIs. Besides, English L1 writers did not prefer the speech-function comment in their RAIs.

E.g.7 for long-standing rumours, processing is usually retrospective. (EN)

E.g.8 Attackers are often assumed to have physical access to the vulnerable system. (CH)

E.g.9 but the case and the names involved will most likely differ. (EN)

Comment is another interpersonal function realized by adjuncts. The word "generally" in E.g.10 verified that "there is no very clear line between comment and the mood adjuncts" (Halliday, 2008), especially with the degree of intensity. In the type of propositional comment, such as the word "unfortunately" in E.g.11 was used to express writers' attitudes, which showed that writer was not satisfied with the proposed method. In this way, the comment was used to stress the significance and their contributions in their academic field. Table 2 shows that English L1 RAIs used more comment than Chinese EFL RAIs, which can be ascribed to more usages of speech-function comment of English L1 RAIs. Except for the insufficient vocabulary, it is perhaps because Chinese cultural members dislike overt displays of confidence whereas modesty and respect are considered to be virtues. In contrast, individualism and the ownership of ideas in the West are taught and considered appropriate for both the author and their readership (Hyland, 1996).

E.g.10 Generally, SLC flash is used in industry-grade devices to provide high performance and sTab. reliability. (CH)

E.g.11 Unfortunately, in their proposed method, Boyle et al. (2008) did not describe how to estimate the optimal window size. (EN)

(b).   Linguistic Realization of Interpersonal Metafunction

Table 2 shows the data obtained about lexical density. As can be seen, English L1 RAIs used more modal adjuncts than Chinese EFL RAIs significantly (P<0.05). 29.46% sentences employed modal adjuncts in English L1 RAIs, while only 27.42% sentences in Chinese EFL RAIs used modal adjuncts. This perhaps can be explained by Pan et al (2016), who indicated that L2 writers seemed to focus less on directing readers' attention to facilitate understanding. Therefore, the more promotion in English L1 RAIs could be realized because of interpersonal metafunction conveyed by more modal adjuncts than Chinese EFL RAIs.

Considering different types of modal adjuncts in terms of interpersonal metafunction, this study found adjuncts of intensity appeared most frequently both in Chinese EFL (14.65%) and English L1 (14.60%). And the difference between English L1 and Chinese EFL RAIs was negligible (0.05%), which could be explained by Mu et al. (2015) who illustrated that academic genre needs to be objective and impersonal in persuasion. Another reason for this might be the genre of research articles, which is computer science and engineering. Thus, the predominance of intensity adjuncts was to describe some statistic results and to show the author's attitude towards them. It should be noted that although there are most types of comment adjuncts in SFG, it does not account for the most density in both Chinese EFL and English L1 RAIs. The reason of discipline could also explain the distribution of comment, because the subjectivity of hard discipline is not as strong as soft discipline (Chang, 2008). In addition, it was observed that adjuncts of modality were used least in both Chinese EFL (3.20%) and English L1 (4.30%) RAIs, which may be ascribed to the scientific thinking of writers who would not like to use some vague language in their RAIs. The biggest difference between Chinese L1 and English EFL RAIs in terms of lexical density lies in comment adjuncts, with a difference value of 2.40%. As in Xu and Nesi (2019) study, this difference can be explained by the fact that English was a foreign language for the Chinese authors, and that they might not have had access to all lexicogrammatical resources available to the English L1 authors.

TABLE 2
RESULTS OF LEXICAL DENSITY, LEXICAL VARIETY, AND WEIGHTED POSITION OF INTERPERSONAL METAFUNCTION

Interpersonal metafunction	Lexical Density		Lexical Variety		Weighted Position	
	Chinese EFL RAIs (%)	English L1 RAIs (%)	Chinese EFL RAIs (%)	English L1 RAIs (%)	Chinese EFL RAIs	English L1 RAIs
Intensity	14.65	14.60	11.57	15.24	1.9012	2.0920
Temporality	3.80	5.13	18.45	21.21	1.6667	1.8349
Modality	3.20	4.30	12.79	16.47	2.1047	2.1647
Comment	6.95	9.35	30.59	32.69	1.2388	1.2714
Overall	27.42	29.46	15.09	18.15	1.7303	1.8305

As to lexical variety, significant difference between Chinese EFL (15.09%) and English L1 RAIs (18.15%, P<0.01) was found. It is consistent with the study of Pan et al. (2016). After searching the wordlist of modal adjuncts, it was found that synonym is one means for English L1 writers to achieve rich lexical variety. For example, the word "sometimes" in E.g.12 is replaced by "for some time" in E.g.13 and an uncommon word "sporadically" (which can't be searched from General-Service-List) in E.g.14. Our results of support the claim of Gras et al (2020) which is native speakers display a wider repertoire of forms (no. of different types). Because of more types of modal adjuncts in English L1 RAIs, they had more ways to express interpersonal metafunction which resulted in the more various promotion in RAIs than Chinese EFL RAIs.

E.g.12 Sometimes, procedural content generation needs to tackle the problem of infeasible solutions. (CH)

E.g.13 an O(n)-time and O(n)-space algorithm for computing minimal absent words (on a fixed-sized alphabet) based on automata is known for some time (EN)

E.g.14 So, selected experiences are sporadically injected into the overall population of tribes (EN)

The type of comment adjuncts enjoyed the highest variety in both Chinese EFL (30.59%) and English L1 RAIs (32.69%), which may be caused by its numerous types and usages (Halliday, 2008). Conversely, the variety of intensity in both Chinese EFL RAIs (11.57%) and English L1 RAIs (15.24%) was the lowest. This might be explained from the perspective of the feature of intensity. In SFG, the intensity is identified to express the degree and counterexptancy of the results and content of research and is possibly employed with some specific and fixed usage. And surprisingly, the difference value of modality adjuncts between English L1 and Chinese EFL RAIs was the biggest (3.68%). For the same reason, Chinese EFL writers might have had less access to all lexicogrammatical resources available to the English L1 writers.

As for position, as shown in Table 2, although both Chinese EFL and English L1 writers preferred the neutral position, with all the values of WP close to 2, the significant difference of lexical position was noted between Chinese EFL and English L1 RAIs (P<0.05). Consequently, English L1 writers deployed promotion in more positions than Chinese EFL writers.

Table 3 shows the results of position measured in a regular way. The difference value between the most and least Overall P of Chinese EFL RAIs (30.71%) was considerably higher than that of English L1 RAIs (16.95%), which showed that English L1 RAIs were of more balanced distribution of modal adjuncts than Chinese EFL RAIs. English L1 writers preferred all three kinds of positions, while in most cases, Chinese EFL writers only used thematic and neutral positions. A striking difference was noted when different kinds of modal adjuncts were considered singly in terms of interpersonal metafunction. As far as temporality adjuncts were concerned, the thematic position was preferred by Chinese EFL writers (49.50%) instead of the neutral position, whereas the thematic and neutral positions were equally used (38.84%) in English L1 RAIs. This is perhaps because Chinese EFL writers are used to expressing time firstly, which might have caused the temporality to appear less frequently in neutral and afterthought positions. Therefore, more implicitly promotion in English L1 than Chinese EFL RAIs was caused by different lexical positions, in terms of its more balanced position which did not attract too much readers' attention which results in gaining their recognition unconsciously. In addition, in all the cases of modal adjuncts, the thematic position of comment was used most frequently in both English L1 RAIs and Chinese EFL RAIs than other kinds of modal adjuncts. It can be explained by the information focus which could function at the beginning of sentence proposed by Cruttenden (1997).

TABLE 3
RESULTS OF POSITION IN INTERPERSONAL METAFUNCTION

Interpersonal metafunction	Position	Chinese EFL RAIs (%)	English L1 RAIs (%)
Intensity	Thematic	26.75	23.81
	Neutral	56.38	43.17
	Afterthought	16.87	33.02
Temporality	Thematic	49.50	38.84
	Neutral	34.34	38.84
	Afterthought	16.16	22.32
Modality	Thematic	6.98	16.47
	Neutral	75.58	50.59
	Afterthought	17.44	32.94
Comment	Thematic	81.09	80.40
	Neutral	12.94	12.06
	Afterthought	5.97	7.54
Overall	Thematic	41.07	41.17
	Neutral	44.82	34.61
	Afterthought	14.11	24.22

B. Promotion Realized by Rhetoric Structure of Modal Adjuncts

(a). Promotional Rhetoric Structure Combining Interpersonal Metafunction

The move structure is another important factor to examine the realization of promotional function. In different moves, modal adjuncts with different interpersonal metafunctions may be preferred by adopting different strategies. As is shown in Table 4, this study identified how the interpersonal metafunction was considered appropriate for the fulfillment of promotion in terms of CARS. In this way, familiarity (Ma & Qi, 2016) which showed writers' knowledge in his/her research, and logic (Yang, 2016) which drew references and summarized the meaning were adopted as two strategies in both Chinese EFL RAIs and English L1 RAIs to gain readers' recognition and achieve promotional function with the usage of modal adjuncts.

The interpersonal metafunction of temporality and modality were embodied in the strategy of familiarity with the usage of modal adjuncts whose identifications were relative to now and usuality of each interpersonal metafunction. When the logic strategy is concerned, it was involved in Move 2 and Move 3 of CARS, which convinces that the link between Move 2 and Move 3 is a strong one (Swales, 1990). The logic strategy is manifested by the interpersonal metafunction of intensity, temporality and comment. After the general review of previous work in Move 1, both Chinese EFL and English L1 writers proposed the insufficiency or sufficiency of previous work by using the adjuncts which were defined as counterexpectancy, relative to expectation and propositional in Move 2. Meanwhile, they began to establish the progressive relationship of Move 3 in their RAIs. The interpersonal metafunction of intensity and comment were

employed again with the usage of modal adjuncts named degree and speech-functional when they introduced their research. The logical relationship was constructed completely, by using the modal adjuncts to respond to the insufficiency or sufficiency of previous work. It can be concluded that the strategies and methods of utilizing the interpersonal metafunction used to realize promotional function in both Chinese EFL and English L1 RAIs are the same as each other. Details about these two strategies realized by modal adjuncts in different moves are as follows.

TABLE 4
REALIZATION OF PROMOTION UNDER MOVE AND INTERPERSONAL METAFUNCTION

Move	Strategy	Interpersonal metafunction	
Move 1. Establishing a territory	Familiarity	Relative to now	Temporality
		Usuality	Modality
		Counterexpectancy	Intensity
Move 2. Establishing a niche	Logic	Relative to expectation	Temporality
		Propositional	Comment
Move 3. Occupying the niche	Logic	Degree	Intensity
		Speech-functional	Comment

In Move 1, the author would like to display previous research. When displaying the overview of previous work, the strategy modal adjuncts commonly realize is showing writers' familiarity with their knowledge in the field, by showing research time, methods and contents. The modal adjuncts of relative to now which belong to temporality in SFG were often involved in the representation of time, such as the word "recently" in E.g.15. As for the research methods and contents, the modality was used to express writers' stance, such as the words "likely" in E.g.16. Meanwhile, both Chinese EFL and English L1 writers showed the preference of vague language to offer space to readers to dispute their general review. Using such median and low adjuncts, it wouldn't arouse controversy and lay the foundation for the next move to bridge the gap (Martin, 2005). In this way, writer's impersonal and objective image was built firstly and impressed readers with writer's knowledge.

E.g.15 Recently, researchers have attempted to learn the structure of occlusions from data [9], [18]. (EN)

E.g.16 but the case and the names involved will most likely differ. (EN)

In Move 2, writers usually pinpoint the insufficiency or sufficiency to explain rationale for analyzing his/her research. After showing the general review with the strategy of familiarity in Move 1, the interpersonal metafunction of comment, temporality and intensity appeared to construct logic. The modal adjuncts of counterexpectancy, relative to expectation and propositional were employed to show the surprising insufficiency and sufficiency of previous work. In E.g.17, "only" of counterexpectancy pointed out what has not been analyzed of previous work, while sufficient research was indicated by the word "even" of counterexpectancy in E.g.18. By doing so, both Chinese EFL and English L1 writers began to build the progressive relationship between the gap and their research, and the sufficiency and insufficiency can be regarded as the reason why they chose the thorough method or content of previous work in their study or filled in the gap of insufficient work. Besides, the highest and explicit promotion was observed in this step because of the usage of some high degree modal adjuncts such as "almost" in E.g.19. These modal adjuncts were chosen to highlight the necessity of gap which should be explored.

E.g.17 the 2014 MITOSIS dataset that only labels the center of mitosis. (CH)

E.g.18 These texture-less objects are even characterized by their contour structure. (EN)

E.g.19 Almost all optimisation procedures search the parameter space by evaluating the objectives for a given parametrisation before proposing a new, hopefully better, parametrisation. (EN)

The third move of CARS is occupying the niche which only includes the strategy of logic. Actually, the logic in this move is the continuum of the logic in Move 2. Here, the logic employed the interpersonal metafunction of intensity and comment with the usage of adjuncts which were recognized as degree and speech-functional. Both Chinese EFL and English L1 writers put forward their research according to the insufficiency and sufficiency of previous work, such as "also" of degree in E.g.20 which expresses writer's agreement of the previous work, thus he/she also accepted the same identification in the study. On the contrary, "specifically" of propositional comment in E.g.21 indicated the angle-based evolutionary algorithm was not focused by other researchers, thus, he/she proposed a new algorithm. The interpersonal metafunction of intensity and comment appeared again in Move 3 to help writer to respond to the adjuncts which shows the sufficient or insufficient research in the previous step, and completed the construction of logic. The use of these modal adjuncts brings readers into the progressive relationship and convinces them that writers' study is reasonable because it is proposed based on the previous work. Compared with the adjuncts in the logic employed in Move 2, the logic in this move was rather implicitly embedded in the texts because of the usage of median and low degree adjuncts, such as the word "hardly" in E.g.22. Meanwhile, the objective image was built when writers introduce their work.

E.g.20 we also consider the feature map as a Pca cancer response map (CH)

E.g.21 Specifically, this paper proposes a vector angle-based evolutionary algorithm (CH)

E.g.22 their presence in wide parts of the genome may be hardly tolerated for less known reasons (EN)

(b). Linguistic Realization of Rhetoric Structure

As to lexical density of modal adjuncts in three moves, significant difference between Chinese EFL and English L1 RAIs ($P > 0.05$) was not found. A close examination of results reveals that the linguistic features of modal adjuncts used in

three moves to realize promotion between Chinese EFL and English L1 RAIs are similar with each other. As is shown in Table 5, the type of modal adjuncts used in logic construction of Move 2 was the most frequently occurring modal adjuncts found in both RAIs. Therefore, in the process of realizing promotional function in RAIs, both Chinese EFL and English L1 writers paid more attention to constructing logic to lead the readers to accept their own research rather than show their knowledge of previous work. Besides this writing convention, we think another reason is that science RAIs tend to avoid (or do not need) the more rhetoric options (Swales, 1990), so the lexical density of each Move in both Chinese EFL and English L1 RAIs is not so balanced.

TABLE 5
RESULTS OF LEXICAL DENSITY, LEXICAL VARIETY, AND WEIGHTED POSITION IN DIFFERENT MOVE

		Lexical Density (D)		Lexical Variety (V)		Weighted Position (WP)	
Move	Strategy	Chinese EFL RAIs (%)	English L1 RAIs (%)	Chinese EFL RAIs (%)	English L1 RAIs (%)	Chinese EFL RAIs	English L1 RAIs
Move 1. Establishing a territory	Familiarity	23.30	28.10	18.01	21.34	1.7267	1.7272
Move 2. Establishing a niche	Logic	64.40	57.30	16.40	11.04	1.7068	1.8121
Move 3. Occupying the niche	Logic	12.30	14.60	2.35	3.75	1.8824	2.1000
Total		100.00	100.00	15.09	18.15	1.7303	1.8305

In comparing the lexical variety of modal adjuncts used in varying strategies in each move, the results revealed the insignificant difference (P＞0.05) between Chinese EFL and English L1 RAIs. Table 4 shows that the type of modal adjuncts used most in three moves is showing writer's familiarity in both RAIs, followed by constructing logic in Move 2 and Move 3.

When position of modal adjuncts in each introduction is concerned, the significant difference (P＞0.05) was not observed between Chinese EFL and English L1 RAIs. Table 4 shows that both Chinese EFL and English L1 writers preferred the similar position of modal adjuncts in each move to encode rhetoric structure to realize promotion in RAIs, that is, the neutral position, with all the values being close to 2.

It should be noticed that, although the same logic construction strategy was accepted in Move 2 and Move 3, both Chinese EFL and English L1 employed different positions of modal adjuncts to construct logic in these two moves (see Table 5). In Move 2, logic strategy was encoded mostly in the thematic position of modal adjuncts, while both Chinese EFL and English L1 writers adopted the neutral position of modal adjuncts to build logic in Move 3. It means that when Chinese EFL and English L1 writers would like to build logic in a more obvious way to attract readers' attention firstly, and then the logic construction was finished inconspicuously to realize promotion.

TABLE 6
RESULTS OF POSITION IN DIFFERENT MOVE

Move	Strategy	Position	Chinese EFL RAIs (%)	English L1 RAIs (%)
Move 1. Establishing a territory	Familiarity	Thematic	39.75	37.01
		Neutral	47.83	51.30
		Afterthought	12.42	11.04
Move 2. Establishing a niche	Logic	Thematic	44.77	48.09
		Neutral	40.45	30.25
		Afterthought	15.00	24.20
Move 3. Occupying the niche	Logic	Thematic	13.95	7.50
		Neutral	86.05	75.00
		Afterthought	0.00	17.50

In short, the modal adjuncts could realize promotion through varying interpersonal metafunctions in both Chinese EFL and English L1 RAIs, while English L1 writers had more ways to convey interpersonal metafunction and resulted in more comprehensive promotion in their RAIs than Chinese EFL RAIs. It was found that differences occurred in virtually all cases of lexical density, lexical variety and lexical position of modal adjuncts between English L1 and Chinese EFL RAIs. Though published in the same journal, English L1 RAIs used more modal adjuncts, more kinds of adjuncts and more positions than Chinese EFL RAIs. Considering the influence of different quantitative results of interpersonal metafunction on promotion between Chinese EFL and English L1 RAIs, less lexical density of modal adjuncts represents less interpersonal metafunction and brings out lower promotion in Chinese EFL RAIs. Besides, considering the similar linguistic features (lexical density, lexical variety and position) of modal adjuncts and same strategies (familiarity and logic) adopted by both Chinese EFL and English L1 writers, we concluded that modal adjuncts in English L1 RAIs and Chinese EFL RAIs were encoded in the same way of CARS to realize promotion.

IV. DISCUSSION

Based on Halliday's (2008) classification of interpersonal metafunction and Swales's (1990) and Bhatia's (1993) elaboration of CARS, our study firstly identified four types of interpersonal metafunction of modal adjuncts, namely, temporality, intensity, modality and comments, which can be seen as a means to realize promotion in both Chinese EFL

RAIs and English L1 RAIs. Meanwhile, this study also found the differences of promotion caused by linguistic choices between Chinese EFL and English L1 RAIs. Secondly, when rhetorical structure of modal adjuncts was taken into consideration, Chinese EFL and English L1 writers adopted the same strategy to realize promotion, and all results of linguistic choice showed no significant difference. These differences and similarities may be explicable in terms of discipline and constraint communication.

The infusion of promotional elements in both Chinese EFL and English L1 RAIs of computer science reflects the need for the authors of computer science to convince peers of the well-establishedness and rationality of their research topics and therefore, of the worthiness of their studies. This need responds to the popularity of promotionalism in academic discourse, or what Fairclough (1993) termed the marketization of academic discourse, and is a likely result of the much-competed-for chance of publication, whereby "names are made, knowledge authenticated, rewards allocated and disciplinary authority exercised" (Hyland, 2005). Therefore, this study thinks the discipline could explain the similarities of promotion between Chinese EFL and English L1 RAIs.

The considerable presence of promotional elements may be understood by reference to the nature of computer science as natural science. Bazerman (1981, 1988), in his comparison of the characteristics of natural and social sciences, points out that the goal of natural sciences, is not to establish a perception of reality but to represent nature. Hyland (2002) also indicates that the knowledge of natural sciences is built on the prior existence of phenomena in the real world and developed progressively and cumulatively along well-defined paths, and have more cohesive and established frameworks of knowledge which is different from social sciences. Therefore, this study thinks the majority of logic strategy of Move 2 in both Chinese EFL and English L1 RAIs could be explained by the feature of discipline. They default the existing knowledge is familiar in their academic community, so they prefer to construct logic through indicating gap of previous studies and describing their research in Move 2 to persuade readers to accept their research rather than displaying the knowledge in Move 1.

Furthermore, as a kind of natural sciences, as mentioned above, the discipline of computer science serves other writing features in both Chinese EFL and English L1 RAIs. Compared with social sciences, the natural sciences deal with experiment data which are not always affected by contextual factors, but show "more control of variables, less diversity of research outcomes" (Hyland, 2005). More specifically, most of the research outcomes could be displayed by the data and thus both Chinese EFL and English L1 writers have propensity to employ intensity to show the experiment results in their RAIs, such as the word "only" in E.g.23.

E.g.23 We only focus on some recent advances in this area. (CH)

A possible explanation for the differences of promotion between Chinese EFL and English L1 RAIs is constraint communication, a concept proposed by Lanstyák and Heltai (2005), which means some of the potential limiting factors play greater roles in communication that occurred under certain conditions. According to our research, two factors, i.e., the language proficiency and cultural background of Chinese EFL authors, influence their RAIs a lot.

One of the plausible constraints is language competence of Chinese EFL authors since they are not fully exposed to the English environment. Where Chinese authors have to write in language which is not their mother tongue, they might write in a specific way because of limitations of language proficiency (Shaw, 2003). For Chinese EFL authors, their lexico-grammatical resources are not as many as English L1 writers. Therefore, some synonyms and uncommon words this study observed in the list of modal adjuncts of English L1 RAIs, including the words "sporadically", "sometimes" and "for some time" are missing from the Chinese EFL list.

Another constraint may be the cultural background. When writing RAIs, Chinese authors, as educated writers in Chinese academic writing, may be unconsciously influenced by the writing norms and native culture. As mentioned above, Chinese writers prefer the thematic position when they use temporality to show time since it is customary to express the time firstly in Chinese communication and writing. Besides, this study also found a typical word "(un)fortunately" which shows writers' strong attitude in English L1 RAIs, such as in E.g.24. Because of the dominant English or American authors we selected as English L1 writers in this study, the prevalent rhetorical norms and discursive preferences in these RAIs are influenced by their cultures. With their historical roots in Socratic and Aristotelian philosophical traditions, their cultures value such epistemological practices as questioning one's own as well as others' ideas and beliefs, independently evaluating received knowledge, and engaging in debate and formal argumentation as a canonical form of knowledge construction (Galtung, 1981; Peng & Nisbett, 1999; Tweed & Lehman, 2002). This proposition is consistent with the finding from studies (Hu & Cap, 2011) of Anglo-American academic writers that capitalize on hedging to make their scholarly writing display the appropriate level of circumspection, tentativeness, and commitment so that their positions, arguments or claims are more tenable or palatable to fellow members of a their discourse communities. It is no surprise that English L1 authors prefer to use comment adjuncts to make their writing show the judge of other researches. In Chinese EFL RAIs, Chinese cultural practice is characterized by a deep-seated sociocognitive belief that ''verbal debate and argumentation are not meaningful tools for understanding truth and reality'' (Peng & Nisbett, 1999) and that truth is self-evident without the need for argument (Bodde, 1991). Therefore, this kind of employment seldom occurs in Chinese EFL RAIs because they would not like to judge other studies in Chinese traditional culture.

E.g.24 Unfortunately, even with FDE, systems exhibit a major weakness in that data and code stored in memory are unencrypted (i.e., stored in the clear). (EN)

V. CONCLUSION

This study demonstrated that the employment of modal adjuncts was an important means to promote research in both Chinese EFL RAIs and English L1 RAIs of the discipline of computer science and engineering, and offered differences and similarities of promotion realization between them. A system of promotion in RAIs may therefore be fleshed out by grouping miscellaneous promotional elements by the types of modal adjuncts they correspond to. Meanwhile, this study provided further statistical evidence as regards different extent of promotion realization between Chinese EFL RAIs and English L1 RAIs, by examining lexical variety, lexical density and position of modal adjuncts.

Our study identified that four types of interpersonal metafunction of modal adjuncts were made in overt promotion, that is, intensity, temporality, modality and comment. According to the different quantitative results of interpersonal metafunction on promotion between Chinese EFL and English L1 RAIs, less lexical density of modal adjuncts represents less interpersonal metafunction and brings out lower promotion in Chinese EFL RAIs. This study also focused on how hidden intention of promotion in writer's research was achieved by modal adjuncts of CARS. In this way, we illustrated that modal adjuncts in English L1 RAIs and Chinese EFL RAIs were encoded in the same way of CARS to realize promotion because of the similar linguistic features (lexical density, lexical variety and position) of modal adjuncts and same strategies (familiarity and logic) adopted by both Chinese EFL and English L1 writers. Besides, two factors were identified as possible explanations of such differences and similarities: discipline and constraint communication.

More studies that focus on other promotional strategies in RAIs are clearly warranted. Promotion realized by other metafunction in RAIs is also worthy of exploration.

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English for Homestay Tourism: Barriers and Needs of Entrepreneurs in Rural Community of Thailand

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Abstract—Nowadays English language has become a medium of communication and is used as a lingua franca by native and non-native speakers including in homestay tourism. Therefore, this qualitative research investigates the barriers and needs of English for homestay entrepreneurs in a rural community, in Phetchabun province, Thailand. The samples were 15 key informants selected by purposive sampling. They are homestay entrepreneurs in Baan Saliang Haeng 3, Khao Kho District, Phetchabun province that has obtained the Thai homestay standard evaluation. Participant observation and in-depth interviews were employed for data collection and the data were analyzed by thematic analysis. The findings reveal two main issues: i) the limitations and barriers of using English for communication with international visitors and ii) Needs for English skills development for homestay entrepreneurs. The key limitations of the homestay owners are their educational background. Most of them graduated from primary and secondary school as well as they do not use English in their daily life. As a result, they lack knowledge of English vocabulary and are not able to construct English sentences. In terms of the need for English improvement, most homestay entrepreneurs need English learning materials that are in bilingual version (Thai – English) with Thai language reading and meaning such as a booklet with the contents of greetings, room explanation, room rate, room facilities, amenities explanation, and tour itinerary of the community which they can learn by themselves.

Index Terms—English for homestay, needs analysis, tourism, Thailand

I. INTRODUCTION

The English language becomes a medium of communication and is used as a lingua franca by native and non-native speakers including in the tourism context. English is not only a method of international communication but it is also a source of power, through which proficient language users such as tourist guides, interpreters, and translators have become key representations and actors respected by other CBT participants who lack English capital (Nomnian et al., 2020). For all tourism professionals, a strong working command of English is an essential (Astawa et al., 2019). Thus, ESP needs analysis of designing courses to develop English language skills for tourism stakeholders is important, especially, in homestay tourism which is able to link international tourists to the history, culture, nature, wisdom, and the way people live in the community.

English for Specific Purposes (ESP) is an approach to language instruction in which all content and method selections are based on the learners' motivation to learn (Hutchinson & Waters, 1987). Therefore, designing ESP courses, and doing needs analysis is important, especially, in the tourism context of English for homestay. According to Hutchinson and Waters (1987), needs were defined as necessities, wants, and lacks. (Brindley, 1989, p. 56) claimed: "it is the gap between what the learners' actual needs are and what should be taught to them."

Similarly, in other provinces in Thailand, Phetchabun is one of the second-tier provinces where the homestay has been promoted by the government sector in order to integrate with creative tourism that has been contained in the provincial development plan (2018 - 2022) (Phetchabun Development Plan, 2018). However, few studies on the extent to which the development of homestay services in Phetchabun province, for instance, Somsak and Promprasert (2018) studied the context of Homestay in Khao Kho, Phetchabun with eight key informants who are leaders and villagers joining in homestay community enterprise. The findings found that the homestays were evaluated as the Thai Homestay Standard and managed with a small group of 5-7 households. Unfortunately, there is no study about English skill development for homestay entrepreneurs in this area.

Consequently, this study aims to investigate the barriers and needs of English for homestay entrepreneurs in the rural community, in Thailand in order to explore the means to improve homestay entrepreneurs' English skill development. Moreover, it also supports the master plan under the tourism nation strategy (2018-2037) (Office of the National Economic and Social Development Council, 2018) and the Phetchabun provincial development plan (2018-2022) in terms of promoting and developing creative tourism to high values (Phetchabun Development Plan, 2018) as well as it is in accordance with sustainable development goal 4 (SDG4); decent work and economic growth which can assist the homestay entrepreneurs to earn extra income for tourism management if they are able to use the English language to communicate with the foreigners. Findings thus contribute to the theoretical and conceptual underpinning of English for

tourism professionals and are able to apply to other communities in terms of enhancing the potential of tourism entrepreneurs.

II. RESEARCH METHODOLOGY

A. Research Setting and Participants

This qualitative research was taken place at Baan Saliang Haeng 3 homestay in Nong Mae Na, Khao Kho District, Phetchabun province with fifteen homestay entrepreneurs who were the head of Baan Saliang Haeng 3 homestay and the owners of the homestay. The key informants were selected by purposive sampling as they were from the homestays that have obtained the Thai homestay standard evaluation and were ready to service the tourists both Thais and foreigners as well as willing to improve their English language skills.

Baan Saliang Haeng 3 homestay (Lower Northern of Thailand)

Baan Saliang Haeng 3 homestay is located in Khao Kho District, Phetchabun province in Lower Northern Thailand. The homestay is small lodging with a small group of 5-7 households that have met the Thai Homestay Standard, homestay tourism under the streamlined POLC management, to accomplish the specified goals by planning, organizing, leading, controlling, and monitoring these small accommodations (Somsak & Promprasert, 2018).

The community's resources were employed to be tourist attractions such as streams, community forests, mulberry farms including various types of winter vegetables, and fruit such as hydroponics vegetable plots, strawberry plots, passion fruit plots, Hmong pumpkin plots, coffee plantations, organic vineyards, etc. In addition, the community has organized two days trips and activities for tourists. The trip will be started at 2 p.m. and take two hours to travel around the community by local vehicle (Rod E-Tak). The price is 500 baht for 10 people. The main activities are roasting coffee, making salad dressing, learning how to grow vegetables, and farming. Therefore, the tourism management in this community will be focused on agriculture which can be linked to the homestay tourism program since it is one of the people's ways of life in the community and can lead to sustainability in the rural community. Although running homestays has a significant ability to promote SDGs 1 and 11, there are major expenditures that necessitate communal planning and management (Pasanchay & Schott, 2021).
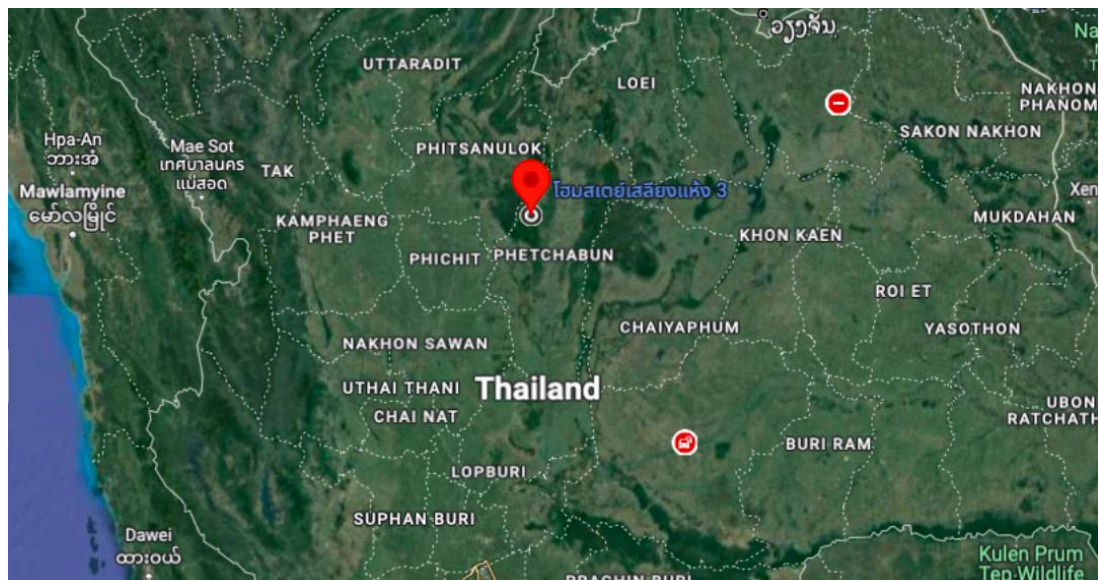

Figure 1 The Map of Baan Saliang Haeng 3 Homestay
Source: https://www.google.com/maps/place/โฮมสเตย์เสลียงแห่ง3/@15.6004675,96.8123169,1198737m/data=
!3m1!1e3!4m5!3m4!1s0x31201511fd90ab29:0xc357e14dbc78c846!8m2!3d16.5865713!4d100.9519917

B. Research Instruments

The data collection instruments were semi-structured interviews and participant observation (Creswell, 2009) as follows:

(a). Semi-Structured Interviews

To investigate deeper insights, semi-structured interviews were conducted with the entrepreneurs who play a significant role in homestay tourism. The examples of the interview questions are as follows:
- What is the general context of homestay tourism management in your community?
- How often do you use English in the homestay tourism context?
- What English skills do you often use to communicate with international visitors?
- In which situation do you use English for communication in the tourism context in your community?

- Do you ever face problems or challenges in using English for homestay tourism? And how do you overcome these problems?
- What English skills do you need to improve?
- What topics and contents do you need to improve for English for homestay tourism?
The length of each interview was approximately 25-30 minutes.

(b). Observation and Field Notes

Participant observation was selected to understand the authentic community context in order to explore the way for research questions to examine the data obtained from semi-structured interviews and focus group interviews about barriers and needs of homestay entrepreneurs in using English for communication. The total observation time was 10 days; it was divided into 3 days, 3 days, and 4 days.

C. Research Ethics

This research project was approved by Phetchabun Rajabhat University Research Committee PCRU-REC No. 003/2021 on November 2, 2021.

D. Data Collection

To study the limitations, barriers, and needs of English for homestay tourism of entrepreneurs in Phetchabun, Thailand, a qualitative research approach was employed as a paradigm to collect the data. Firstly, I visited the community and contacted the homestay leader and homestay entrepreneurs in order to inquire basic information about the tourism context in the community, and then I asked to enter the area to observe the context of tourism management by using participatory observation and finally, requesting an interview with the homestay entrepreneurs in terms of limitations, barriers, and needs of English used for homestay tourism in order to explore the means to improve their English language skill development.

A semi-structured interview was conducted with fifteen key informants; there are one homestay leader and fourteen entrepreneurs. The interview questions covered the following broad topics: general context of homestay management in the community, English functions and barriers to communication with international tourists, and needs for English skills development for homestay tourism.

The semi-structured interviews were conducted with fifteen key informants in the Thai language at the homestay in the community. The length of each interview was approximately 25-30 minutes and was recorded using a digital voice recorder. The interviews were transcribed verbatim and translated into the English version. The confirmed transcripts were analyzed using thematic analysis, and based on the conceptual framework, themes in this study were identified. Thematic analysis is a useful method for examining themes that have been found and disclosing interpreted cultural meanings, which form the main topics of investigation and debate in tourist research (Walters, 2016).

Participatory observations were conducted by participating in the homestay activities, for instance, coffee roasting activities, making salad dressings, and taking a local vehicle (Rod E-Tak) to see the way of life of people in the community. I observed them conducting a tour when there are tourists who came to visit and stay at the homestay and do activities. I visited and stayed in the community five times to participate in the activities that they provide to the tourists.

III. FINDINGS AND DISCUSSIONS

A. Limitations and Barriers of Using English for Communication With International Visitors

From the interviews with the sample group on the issue of problems with using English for homestay tourism, it was found that the homestay entrepreneurs had a limitation in using the English language for communication because of their educational background. Most of them graduated from primary and secondary school as well as they do not use English in their daily life. As a result, they lack knowledge of English vocabulary and are not able to construct English sentences correctly. Most of them do not have the opportunity to use English to communicate with foreign tourists. The villagers involved in local tourism management lack even fundamental English language skills (Nomnian et al., 2020). The homestay owners often face that the guests speak too fast and they do not have enough vocabulary (Erfiani et al., 2021). However, they solve a problem if they cannot communicate with foreigners by using body language. In terms of tourism public relations, the community does not have a definite tour itinerary and lacks a channel, especially, the knowledge of applying social media for promoting tourist attractions in the community which can cause this community still be unseen in Khao Kho District.

Extract 1

"In the COVID-19 situation, there are few international tourists coming to our community but most of them visited here with their Thai wives, therefore, we haven't a chance to use the English language for communication with them."

(1st homestay entrepreneur, semi-structured interview, Baan Saliang Haeng 3)

This extract reveals that the entrepreneur has an opportunity to meet the foreign tourists but there is a limitation to using the English language for communication because they come to the community with Thai wives.

Extract 2

"I can use a simple or short English conversation such as greetings in a short sentence. We cannot use a long conversation to communicate with foreigners. If the foreigners talk to us, we do not know how to say in English"

(2ⁿᵈ homestay entrepreneur, semi-structured interview, Baan Saliang Haeng 3)

This interview extract demonstrates that the participant has problems using English for communication.

Extract 3

"There are some tourists from China who came to our community. They spoke English to me but I cannot understand, I used body language with them."

(3ʳᵈ homestay entrepreneur, semi-structured interview, Baan Saliang Haeng 3)

This interview extract reveals the problem and limitation that has occurred with the homestay entrepreneurs when they communicated with international visitors. However, they solve this problem by employing body language.

Extract 4

"The activities that we provide for the tourists will be started at 2 p.m. When the tourists arrive at the homestay I will take them to travel around the community in order to touch the local way of life by Rod E-Tak. In the evening, the tourists will have dinner with the host as well as watch a local show. The homestay activities depend on the tourists' requests. We do not have a definite program tour."

(4ᵗʰ homestay entrepreneur, semi-structured interview, Baan Saliang Haeng 3)

This extract shows that the community has interesting tourist attractions, however, the community lack tourism management and does not have a definite tour program both in Thai and English.

Extract 5

"I think English is important for the tourism context and I would like to speak English and use English for communication with foreigners but I cannot speak it because I did not know the English language at all."

(5ᵗʰ homestay entrepreneur, semi-structured interview, Baan Saliang Haeng 3)

This extract demonstrates the English language plays an important role in the tourism context. The entrepreneurs need to improve their English language skills.

B. Needs for English Skills Development for Homestay Entrepreneurs

According to the interview about the need for English skills development for homestay entrepreneurs, the result reveals that most of them strongly agree that the English language is important because it will make their community known to international tourists and will generate more income from tourism management. In terms of English language skill development, listening and speaking are the most crucial skills that they would like to improve for communication. Additionally, most homestay entrepreneurs need English learning materials that are in bilingual versions (Thai – English) with Thai language reading and meaning in form of a booklet which can practice by themselves. The contents that they would like in the learning material consist of greetings and room explanation, room rate, room facilities and amenities explanation, and a tour itinerary of the community. Moreover, they need the content about the activities that the homestay has offered for the tourists such as making salad dressings, roasting coffee, burning Khao Lam, explaining local food menus and ingredients to tourists, as well as other expressions necessary for homestay tourism. In addition, the entrepreneurs also need signposts for tourist attractions in the community as well as a need for signboards describing interesting places in the community in bilingual versions (Thai-English). Similar to Nomnian et al. (2020), villagers preferred printed materials and CDs for improving their English skills as well as the need for traditional learning materials to modern devices, because of their unpredictable and poor internet speeds. Moreover, the study by Musleha et al. (2021) revealed that the homestay hosts in Tamansari tourism village require English as a means of communication with foreign tourists although the homestay hosts encountered some difficulties, including pronunciation, a lack of time, a lack of a partner to learn with, volatility in the number of international tourists visiting, and a lack of motivation to learn.

Extract 6

"I think, it would be better if we have a learning material such as a booklet because I can learn and practice by myself. I would like simple English learning material with Thai and English including meaning."

(6ᵗʰ homestay entrepreneur, semi-structured interview, Baan Saliang Heang 3)

This interview extract reveals that the entrepreneurs would like to improve their English language skills through self-directed learning such as a booklet with two languages (Thai – English) with meaning and ease to use for practice.

Extract 7

"We need to know the vocabulary about vegetables that we bring to cook for the tourists such as chayote, Dok Dee Gung, or butternut. When the tourists asked me "what is it". I do not know what to say." Thus, if I know the vocabulary, I think I can answer them."

(7ᵗʰ homestay entrepreneur, semi-structured interview, Baan Saliang Heang 3)

Extract 8

"For example, when making a salad dressing, we will have a recipe for what we put for the ingredients. We will explain to tourists and let them eat the salad dressing with vegetables that we have grown ourselves. Mostly, we describe it in the Thai language, however, if we can speak English it would be better."

(8ᵗʰ homestay entrepreneur, semi-structured interview, Baan Saliang Heang 3)

The interview extracts above show the need for homestay entrepreneurs about learning English for explaining homestay activities, menus, and ingredients as well as local vegetables such as chayote, Dok Dee Gung, or butternut.

IV. CONCLUSION

This study investigated the barriers and needs of homestay entrepreneurs in the second-tier province where CBT has been managed by local people in Phetchabun province, Thailand. The findings demonstrate a limitation in using the English language for communication with foreign tourists of homestay entrepreneurs, because of their different educational backgrounds. Moreover, the entrepreneurs lack knowledge of English vocabulary and are not able to construct English sentences. However, they solve a problem if they cannot communicate with foreigners by using body language. In terms of tourism public relations, the community does not have a definite tour itinerary and lacks a channel, especially, applying technology for promoting tourist attractions in the community to international tourists which can cause this community still be unseen in Khao Kho District.

The findings reveal the need of homestay entrepreneurs is English language skill development in listening and speaking. Additionally, most homestay entrepreneurs need English learning materials that are bilingual versions (Thai – English) with Thai language reading and meaning in form of a booklet which can practice by themselves. The contents that they would like in the learning material consist of greetings and room explanation, room rate, room facilities and amenities explanation, and a tour itinerary of the community. They need the content about the activities that the homestay has offered for the tourists such as making salad dressings, roasting coffee, burning Khao Lam, explaining local food menus and ingredients to tourists, as well as other expressions necessary for homestay tourism. They also need signposts for tourist attractions in the community as well as a need for signboards describing attractions in the community in bilingual versions (Thai-English).

Interestingly, nowadays English has become a global language used by people all over the world including in Thailand where the English language plays a crucial role in the workplace. Particularly in the tourism context, English plays a significant role as a lingua franca. Tourism entrepreneurs have a positive attitude toward the English language and are willing to improve their English language skills in order to prepare themselves to welcome international tourists in the future. Therefore, the government sector as a policymaker should consider exploring the means to support homestay and CBT entrepreneurs in English language development and the way to promote homestay tourism in order to meet the sustainable development goal 4 (SDG4); decent work and economic growth which can assist the homestay entrepreneurs to earn extra income for tourism management if they are able to use the English language to communicate with the foreigners. Furthermore, in the digital disruptive period, supporting CBT entrepreneurs with the knowledge of integrating English with social media and digital platforms for promoting tourism in the community should be also considered.

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The Dream Poem: Qays Ibn Al-Khateem's Poem "Anna Sarabti"

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Abstract—This study analyzes Qays ibn Al-Khateem's poem "*anna sarabti*" to show the complexities of dream and its impact on the artistic structures and literary aesthetics of the poem. The study adopted the literary psychoanalytic approach as a theoretical framework. The analysis of the study revealed that the poet was hunted by his dreams that served as an outlet allowing him to evade his bitter life. Also, it showed that the poet succeeded in employing dream in his poem as an appropriate medium through which he was able to achieve his daydreams, desires and endeavor for the redemption of the reality of his bitter life.

Index Terms—anna sarabti, Arabic poetry, dream poems, Qays ibn Al-Khateem

I. INTRODUCTION

This study examines the dream poems in Arabic poetry in general, and that of Qays ibn Al-Khateem's poem "anna sarabti wa kunti ghair saroobi" (How did you visit and you were not a visitor). The study stems from three considerations: The first is literature in particular poetry, as poetry is considered an effective and appropriate means used to deeply explore and reveal the personal spirit secrets. The poet usually seeks to maintain his spirit and achieve his desires. Overall, the poet's vision shows that he is a dreamer or a narcissist person who seemingly resorted to his writings of love and flirtation in order to find his soul mate. The second consideration is the literary text itself in which the poet introduces himself and tries creating a rich and fertile atmosphere through which the reader can recognize the poet's contradictions and his relationship with the other components of the universe. Finally, the third consideration is devoted to those critics who think that ibn Al-Khateem is the first poet who opened the door for imagination and creativity. Perhaps, the critics' belief and perspective towards ibn Al-Khateem's creativity was constructed upon his verse in which he says:

<div dir="rtl">

لَأَنَّسِـبْت وُلِئَنْت غِيْرسِـرِوب   وَقِقرّب الأح .م غِيْرقِريب
</div>

Anna sarabti wa kunti ghair saroobi   Wa toqaribu al ahlamu ghair qareebi
"How did you visit and you were not a visitor... dreams bring every distant close"

II. METHODS

This study employs the qualitative approach, therefore it is not constructed based on experimental method, instead it adopted the descriptive method based on already existed data. Further, the data was discussed and analyzed based on the literary psychoanalytic approach which is underpinning the theoretical framework of the study. The purpose of employing this approach is to interpret the data and explore the psychological dimensions of the study and further to see how much the poetic excerpts opted relevant to the study. In specific, the aim is to display how dream and its complexities are employed in the poetic representations selected in the study. Based upon that, this study is keen to shed light on the reasons and motivations behind the poet's creativity from a psychological outlook. It explains the relationship between imagination and dream, and discerns the role of instincts in constructing and developing creativity.

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The study uses the lens of psychology to highlight the meaning of sublimation and its role in achieving the poet's need and creativity alike.

III. ANALYSIS

A. Reasons Behind Creativity

In general, the relation between psychology and literature is as old as the emergence of literature itself. As written text is considered a reflection of the author's psych, this study tackles the Arabic literature, and that of ibn Al-Khateem's poetry, in the lens of psychology. The link between Arabic literature and psychology has not been observed by critics over several years, in spite of some attempts to highlight such a link in some works such as Abdul-Qaher Al-Jurjani's studies. Yet, these attempts are insufficient to be considered as psychological studies.

Critics believe that poets have an exceptional impact on the reader as they are able to evoke the reader's emotions and sympathies. Long time ago, critics likened poets to "devil" because they believed that a poet's personality is characterized with ambiguity and has secrets differentiated them from other writers (White, 2020). Whatsoever, it is a fact that people are liable to have traumatic events. Some of those have the ability to assimilate and accommodate with trauma, whereas some cannot cope with their traumatic experience. Usually, those who failed to assimilate are liable to live the rest of life suffering their pain. In the same vein, most poets who succeeded to accommodate with their pain were able to reflect it in their writings and got pleasure instead of giving up to their sufferings. As such, poets used their pain as a way of redemption. They indulged in their suffering until they got into ecstasy and then cured themselves by themselves. Pain is paradoxically seen as illness on one hand, and medicine on the other hand. At the sum, pain is counted as the reason of poetic creativity (Korangy et al., 2017).

Poet's creativity is considered by several critics as a devil creation as it is featured with vague and extraordinary attributes. Hence, it is claimed that every poet has devilish inspiration which enhances his poetic capacity and creativity. Over the years, poets' creativity has undergone several debates and investigations. This yielded the emergence of several methods that were integrated to find out the secret of text aesthetics. However, literary psychoanalytic approach is one of those methods used to shed light on poets' creativity and explore text aesthetics. This approach is concerned with detecting the unconscious thoughts and ideas. The credit is given to some Arab writers who played a vital role in employing scientific methodical approaches in literary studies. One of the most influencers in Arabic literature was Taha Hussein who employed his linguistic experience gained from Western schools in Arab educational institutions such as universities. Hussein pointed out that students should learn scientific methodology and know how to use it in interpreting and analyzing literary texts. Nowadays, literary psychoanalytic approach, alongside with some other approaches, has become vital and effective method used in literary analysis. Literary psychoanalytic is an apt approach used in literature interpretation in general and in poetry in particular because poetry is considered as a spontaneous flow of feelings and somehow featured with ambiguity which made the matter more attractive and influential. Anyway, using psychoanalytic approach contributes to put readers into the panoramic scene of a given literary text. It eventually deepens reader's knowledge and allows the reader to mitigate the difficulties and reveal secrets of the text.

Generally, employing psychology in poetry allows to invest in language capacities in a stunning outlook and detect the relationship between the writer and the external world. Psychology helps in shedding light on the language aesthetics through showing poetic imagery, fantasy, rhythms, and rhymes. It detects the relationship between writers and their childhood, societal traditions, and habits and ultimately explores the societal censors or otherwise.

Nikolajeva (2005) stated that in addition to the literary aesthetics, text shows various aspects of the life and explores its latent components deeply. Therefore, writers have the opportunity to show their desires and life's ambiguities and translate their wishes, sentiments, and even sexual desires in their writings. Yet, reflecting the stuffs of life is not easy as some people imagine, rather consistently repeated reading is needed. Upon that, the use of literary psychoanalytic approach contributed to interpret and uncover the meanings of a text and help readers to identify the life fact and its complexities (McCulliss, 2013).

One of the techniques employed in psychology is dream. It was firstly coined by the psychologist Freud (as cited in Sharpe & Khan, 2018), as a mechanism used to detect an individual's psychological needs and desires. It is produced in one's unconscious and gives insights into the depth of psych. In terms of literature, dream is used to reflect the psychological latent of a text and writer alike through images and other figures of speech (Hill, 2019). It is believed that Freud later developed a dream theory as a response to suppressed sexual needs. The sexual needs are suppressed in one's conscious because they are prohibited to be practiced in common due to religious and societal restrictions, then these needs emerged unconsciously in a form of images and symbols. Nevertheless, literary work is considered as a mirror to its author's psych, thus it might be interpreted through dream technique just in the same way the other repressed desires achieved (see Freud as cited in Jung, 2014). Freud's philosophy implicitly indicates that any literary work is like a dream and has motivations and reasons that are controlled by suppressed desires that are consequently achieved in the unconscious. Through images, symbols and any other figures of speech, different associations and relations are built between text components to uncover the original meaning acquired and produce the pleasure of reading a text (Fromm, 2013).

Ka'b ibn Zuhair's poem "al-burdah" (the cloak) is an instance of dream poem through which the poet's desires were unconsciously achieved. Ka'b had a brother called Bajeir who in the 6th Hijri had followed Prophet Mohammad

(PBUH) religion and converted to Islam. Ka'b was so angry of what was done by his brother, and in response he sent his brother a poetic fragment in which he blames him, the Prophet Muhammad and even the Muslim women in whole. When the Prophet knew about that, he got irritated of Ka'b and said to his companions: "Whoever among you finds Ka'b, he should kill him". Whatsoever, Ka'b opened his poem with a long Ghazal (flirtation), although his purpose was not Ghazal, but to convey a message of apology to the Prophet. Nevertheless, it seemed that Ka'b was happy in his Ghazal prelude as he prolonged it. To tackle the matter in the lens of psychology, the poet might find himself achieving his love dream through the prolonged prelude as it involved expressions and images portraying his beloved (Su'ad). It was as if the poet took his apology to the Prophet as an excuse to remember his beloved and thus fulfill his love dream.

Another example is Dhu Ar-rimmuh's (the poet of love and desert) verses. The poet wanted to celebrate the glory of the Caliph Abdul-Malik ibn Marwan and he began his celebration saying:

ما بال عينك منه الماء ينسكب   كأنها من كلى مفرية سرب

Ma balu aynika minhu al ma'a yansakib... ka annaha min kila mafriyatu sarib

"What's wrong with your eye, the water spills as if it were from a torn kidney leaking out?!"

When the Caliph heard that verses, he misunderstood the poet's intent and thought that the poet was mocking him because of Caliph's teary eye. As a response, Caliph got angry and expelled the poet. The superficial meaning of the verses implied that the poet was attacking and mocking the Caliph whereas the poet's goal was to let the Caliph know about the miserable stance the poet experienced in the desert. Once and while the poet was in the middle of the desert, he felt so thirsty, so he rushed to his water canteen, but unfortunately he found a leak in the canteen. The purpose of the poet's verse was to tell about that situation happened to him in the desert so he said:

وفراء غرفية أثأى خوارزها   مشلشل ضيعته بينها الكُتَب

wafra'a ghurfiyah atha'a khawarizuha…. mushalshalun dhaya'athu bayna al kutubi

"Plentiful and tanned spoiled by its beads... its water drip between its parts"

The stance of the water shortage happened to the poet in the middle of the desert made him sad, and felt with despair. He was seeking a help there, but could not find any support. He had a belief that the only one who was able to help him was the Caliph. So he wrote these imaginative dreamy poetic verses in an attempt to achieve what he could not do in reality.

B. The Relationship Between Imagination and Dream

Freud stated that there is a close relationship between the artistic work and the dream. This relationship stems from both the artistic work and the sexual desires achieved by dream (as cited in Person et al., 2018). Sexual desires are suppressed due to several reasons and then they are unconsciously reflected by dreams in different forms of symbols. The matter is same in the artistic work as it is produced due to various motives suppressed in the memory and then haunted by the dream to be fulfilled in the unconscious. The artistic work also adopts different symbols and images that help in detecting the suppressed desires. The symbols and images are associated together to create the pleasure that the author finds in bringing his work into existence.

The dream language also coincides with the poetry language in general because in the daily contact, away from the language of poetry, people try to avoid the verbal contact, so they create various means to avoid duplication of meanings. Dream language has no limit of meanings that a dream image can bear, and this is what Freud called the phenomenon of condensation in meanings. At the sum, dream language is grammatically poor, no order of events, rather, it is rhetorically rich, and morally condensed (Freud & Strachey, 1996; Jenkins, 2017). Although Freud's focus was on dreams interpretation, he allocated a space to dreams and their relationship to poetic images as they were employed rhetorically in dreams interpretation, especially the use of metaphor. As such, the use of rhetoric images, metaphor or metonymy is probably a way to evade censorship.

The poet's creativity resides in his ability to transform the familiar to unfamiliar, the overt to covert, the explicit data to metaphor, the use of symbols, images and the utmost investment in the creative thinking. Therefore, to go beyond the superficial meaning, detect the poets' personality and identify the secrets of their life, more analysis of the unfamiliar and cover aspects are needed. This also would help in clarifying the exact intent of a poet in a purpose not to get misunderstood by the recipients like Dhu Ar-rimmuh's verse.

C. Unconscious and Instinctive Motives

(a). Sublimation and Poetry

Through his elaboration on psychology, Freud assumed that there are instinctive and aggressive motives in the unconscious, which are often suppressed due to moral, religious and social restrictions in which an individual grows (Freud, 1977, as cited in Jenkins, 2017). The question emerges here is that: "Are most psychological processes subjected to sexual instinctive motives controlled by moral criteria?". However, there is no doubt that the poet aspires to turn his goal towards noble values and lofty meanings rather than emptying the repressed sexual and aggressive instincts. From this point, Freud assumed that there is a process of sublimation in poetry to highlight the human activities that have no association to sexual instincts. In brief, by sublimation process, one's immediate goals should be firstly replaced with other goals that are of higher social value, and secondly the goals should not be sexual (Freud, 1977, as cited in Jenkins, 2017). Literature is not a mere game and it should be seriously tackled, so writers should be

smart and show the culture obviously to get the aesthetics they want. In the same vein, Freud and his followers view that to get the sublimation, poets should not surrender to the criticism directed at them and ignore others' thought towards them.

Literature is a serious process of creativity which imposes a lot of continuous and constant complex efforts. It is about the unconscious part of the psych which is often full of paradoxical thoughts. Therefore, writers should focus on their main ideas, otherwise they will miss the primary thoughts through mixing them with secondary ones. So, by the virtue of sublimation, people possessed by their feelings that highlight the actual endeavor of showing the core of their activities that are unrelated to sexuality as Freud believed.

(b). Qays Ibn Al-Khateem's Poem "Anna Sarabta Wa Kunta Ghaira Saroobi" as a Model

There were events in the life ibn Qays ibn Al-Khateem's that might have affected his poetic maturity. So, a briefly stands on the poet's biography will be useful to see how some events in his life had contributed to bring his poem to light. However, the poet's childhood was so hard because he witnessed the murder of his father by a man from Khazraji tribe. When he grew up he killed his father's killer and this yielded to an emergence of a war between the poet's tribe and the Khazraji tribe. The poet experience in the war was so bad and his memory saturated with sufferings and revenge at the same time. Although he revenged his father, he was not satisfied. Therefore, his response was to pursue another way to revenge which was represented in writing poetry to achieve what he wanted.

Ibn Al Khateem's poem "anna sarabta wa kunta ghaira saroobi" is deemed similar to the Pre-Islamic poetry. Its construction shows that each line is divided into two main parts: the first half revolves around the Ghazal introductory, and the second in turn incarnates the poet's desire. Whatsoever, this study views that the whole poem revolves about dream and poet's desires. Psychologically, the poem could be a mirror of the poet's psych as it reflects his bitter childhood phase when he witnessed his father's murder, so the poem stems from the poet's desire to reprimand his adversary and revenge his father. The poet did not surrender to the feelings of oppression, despair and frustration, rather he sought to satisfy himself, and achieved his desires and at the same time his creativity. In this context, readers should assume the responsibility to conclude the poet's goal, otherwise the poem will not be more than a traditional and ordinary work; and it will not go beyond the general explanation of its vocabularies and images.

It is claimed that imagination usually visits poets at sleeping time. Consequently, poets stay alone with their imaginative spectrum which takes them to a realm of dreams in which the poetic creativity is created. Poets reach to a moment of sublimation in which they transform the dream into an artistic work. In this study, it is noted that the poet seemingly reached that point of sublimation as he stunningly described his beloved through invoking his memory and conducted an awesome dialogue with her. Then he consistently moved to his main goal and tried to clarify his dream which revolves about his revenge from his father's killer (Jenkins, 2017).

Al-Amidi, the author of "The Balance between Al-Tayyin" considered ibn Al Khateem the person who opened the door to imagination using his powerful expressions when he says:

<div dir="rtl">

أنّى سربت وكنت غير سروب   وتقرّب الأحلام غير قريب
</div>

anna sarabti wa kunti ghair saroobi … wa toqaribu al ahlamu ghair qareebi

"How did you visit and you were not a visitor... dreams bring every distant close"

Several scholars are interested in ibn Al Khateem's poetry and they found it the best through which the dream is described away from temporal, spatial and social restrictions. We think that no one has preceded ibn Al Khateem in describing the imagination as he could imagine his beloved in sleep and wake. The paradox in ibn Al Khateem's verse is exceptional and apparently added more aesthetics and beauty to the poem. It is known that dreams show during sleep, but the verb used in the poem "sarabti" (snapped in) implies that the dream paradoxically showed during wake. This confusion made the poem more attractive and a master poetic piece. Anyway, the poet's purpose to revenge his father and fulfill his other desires was controlled by various reasons prohibited him to achieve them in reality so he resorted to dream to overcome such these restrictions.

The poet attempted to achieve his suppressed unconscious desires just as they were done in dreams; therefore, he created symbols and images to refer to his desires and concurrently bridges them to get his pleasure in producing his artistic work. At the sum, it is urged that poetic image is unreal, even if it is extracted from reality. Yet image is a mental construct that belongs in its essence to the world of the thoughts but not to the realm of reality. As such, it seems that the poet was playing with images as toys. So, the poet's elaboration on his beloved spectrum is acceptable and palatable although spectrum was originated from dream poem (anna Sarabti). We view that the best imagination ever seen in ancient poetry, refers to Ibn Al Khateem.

Undoubtedly, the poet's focus was on his dream through which he tried bringing his desires to light. The following first three verses of his poem show how dream is employed by the poet as he says:

<div dir="rtl">

أنى سربت وكنت غير سروب   وتقرب الأحلام غير قريب

ما تمنعي يقظى فقد تؤتينه   في النوم غير مصرّد محسوب

كان المنى بلقائها فلقيتها   فلهوت من لهو امرئ مكذوب
</div>

anna sarabti wa kunti ghair saroobi --- wa toqaribu al aHlamu ghair qareebi

ma tamna'i yaqda faqad tu'teenahu…. filnawmi ghair musaradin maHsoobi

kana al muna biliqai'ha falaqituha…. falahawtu min lahwi imri'in makdhoobi

The first half of the verse is marvelous in which the poet astonishingly describes how his beloved approached his bed like spectrum and came to put her head on the same pillow. A wonder is originated due to the poet's belief of that the spectrum probably emerges during sleep, yet in the second half of the verse, this wonder is quickly vanished when the says "dreams come close". It is noted that the verse is stuffed of contradictions or binary oppositions such as in "sarabti and ghaira saroobi (visited and did not visit), toqaribu and ghair qareebi (close and distant), tamna'i and tu'teenahu (prevent and give), yaqda and filmanam (wake and sleep).

The observed binary oppositions in the poem go in harmony with each other due to the dream power, which played a role of reconciliation between the poet's desires and at the same time allowed to achieve these desires. If the poet used the verb "sarayti" (went early) instead of "sarabti" (visited), the meaning would refer to a night time visit knowing that the visit during the day time was somehow impossible due to the societal restrictions. Yet, logically the night time visit was also difficult but it was facilitated through the dream. So the visit was not physical but an imagination probably achieved through the dream.

The poet suggests that the dream unconsciously allows him to achieve his daytime dreams and desires in the nighttime dreams, so he says in the first half of the second line, "فقد تؤتينه" (faqad tu'teenahu) (You may give it to him). Through this, the poet shows that there is a chance to achieve the desires through the dream. Dream is a way to achieve the poet's desires, as he reads the verse in his way when says "ما تمنعي يقظى فقد نوّلته" (Ma tamna'i yaqdha faqad nawwaltihi) "What you prevent during awake, you gave it". This implies that the poet was satisfied when he met his beloved in the dream. The poet's meeting with his beloved was obviously a mere hope, as when he says "كان المنى بلقائها" (Kana al muna biliqai'ha) "the hope was in meeting her" but this hope was fulfilled and become real through the dreams.

The verses have some ambivalences in terms of verb tenses. The tense in the first two verses is present " تقرّب/ و فقد و لقيتها " ('toqaribu' and 'tu'teenahu') ('bring it close' and 'you may give it') and past tense in third verse "تؤتينه" (falaqituha) (I met her). The use of the present tense in the first two verses implies that the goal of the dream was achieved although both verbs linguistically bear the meaning of possibility and doubt alike whereas, the third line implies that the goal of the dream was confirmed. Nevertheless, it seems that the poet was pleased and he reached the sublimation phase. Further, the poet's dream and pleasure were aesthetically achieved through his exaggeration of his beloved image which emerged openly in the following verses:

<div dir="rtl">
فرأيت مثل الشمس عند طلوعها   في الْحسن أو كدنوها لغروب

صفراء أعجلها الشباب لداتها   موسومة بالحسن غِير قطوب

تخطو على برديتين غذاهما   غدق بساحة حائر يعبوب

تنكلّ عن حمش اللثات كأنه   برد جلته الشمس في شؤبوب

كشقيقة السيراء أو كغمامة   بحرية في عارض مجنوب
</div>

fara'aytu mitla al shamsi inda tuluiha…fi al Husni aw kadonuwiha lighoroobi
safraa a'jabaha alshababu lidatiha…mawsoomatun bilHusni ghaira qatoobi
takhto ala bardiyatayn ghidahuma…gadqun bisaHati Ha'irin ya'boobi
tanakala an hamshi al-lathati ka'nahu...bardun jalathu alshamsu fi sha'boobi
kashaqeeqatu alsayra'a aw kagamamatun…baHriyatun fi aridin majnoobi

The verses show that the poet converted his dream to be a real thing and he achieved the sublimation in his meeting with his beloved. The poet lived an imaginative moment with his beloved which made him shining the poem literary aesthetics and thinking that he is living a real moment and not a mere imagination or spectrum. The poet emphasized his beloved image when he resembled her to the sun at rise time, reflecting the shiny yellow color and charming original beauty as if he wanted to convey a message of that his beloved was young and beautiful.

The poet moved from the color image to dynamic and kinetic images as he described his beloved walk, smile, and resembled her to clouds and silk. As such, the poet portrayed his beloved beautiful legs, smile, and resembled her white teeth to the white strobe of lightning. The poet was not sufficient with that denotation, but he proceeded in resembling her to a beautiful and soft piece of silk, and he also likened her to a white cloud checking out from the sea, laden with rain. Thus, the poet gathered between the kinetic, color and sound images in his portrayal of his beloved and he overcome the so-called "dream breaking". Ultimately, he achieved his artistic and subjective goals in terms of pleasure, sublimation and instinct.

The question emerged here is that "How is the poet attitude understood?". The answer is that the poet got acquainted with his beloved meeting and familiarized with her shadow and spectrum. Then he skillfully employed his imagination to describe and flirt with his beloved. He seized the opportunity to exceed the spatial, social, and even temporal restrictions which implied that the poet was creative. Although he lived under his thoughts pressure, he released his imagination and produced a stunning poetic masterpiece through which he got his suppressed thoughts flew spontaneously.

Indubitably, the poet devoted his poetic capacity to show the role of imagination and dream in his poem. It seems that the poet was so content and confident in his capacity to achieve his desires through dreams. In the following stanza, the poet employed the utmost linguistic and artistic knowledge to achieve his desires as he says:

<div dir="rtl">
أنى يكون الفخر للمغلوب   أبني دحي والحنا من شأنكم

غنم تغبطها غواة شروب   وكأنهم في الحرب إذ تعلوهم

أبدا بعالية ولا بذنوب   إن الفضاء لنا فلا تمشوا به
</div>

وتفقدوا تسعين من سرواتكم   أشباه نخل صرعت لجنوب

وسلوا صريح الكاهنين ومالكا   عمّن لكم من دارع ونجيب

ibni daHi walHan sha'nikum...anna yakoonu alfakhru lilmagloobi

wa ka'anahum fi alHarbi ith ta'luhum…ganamun taghbituha guwatun sharoobi

inna al fada'a lana fala tamshu bih…Abadan bialiyatin wala bithunoobi

watafqidu tise'in min sarwatikum…ashbaha nakhlin sara'at lijanoobi

wa salu sareeHa alkahinain wa malikan…aman lakum min dari' wa najeebi

As shown in the verses, the poet was keen to revenge his father and attributed his enemy with weakness. He felt that he defeated his enemy and reached the ecstasy of his triumph achieved by the dream. Nevertheless, the poet's ego was dominant in the poetic verses. It heroically emerged and bared the courageous, and the revolutionary dreamy spirit with constantly assaulting the enemy and he never gave any space to have dialogue with the opponent.

The poet demeaned his enemy from "Bani Dhahi" and attributed "alkhanna" (obscenity and pests) to them. Further, the poet excluded his enemy from pride traits because they demeaned people but in war they were like sheep (weak). The poet hoped to find a competent knight from his enemy to rival him but he was not able to see any competent, strong, and courageous knight to fight and kill. Consequently, the poet and his people got the privilege and victory as he says "إذ تعلوهم" (idh ta'luhum) (when they are above them) to show that the result was the victory of his people.

In the last three verses, the poet purposely attributed the features of pride, dominance and transcendence to him and to his folks and he saw that the whole space was possessed by them. Therefore, he was able to use the language at its utmost limits through confirming and emphasizing his victory, such as " إنّ / فلا تمشوا به / أبدا: تأبيد / بعالية: أعلى الوادي، ولا بذنوب أسفل الوادي" (up the valley, nor with sins: the bottom of the valley). Indeed, the poet has instilled stunning and beautiful artistic scene in the reader spirit as a sort of reward due to the end state he wanted and indeed he achieved that through striking imperative forms "watafqidu, wa salu وتفقدوا/ وسلوا" (and check / and ask).

IV. CONCLUSION

Although the prelude of the poem was devoted to the poet's dream and to the description of his beloved, the poem structure as it is divided into two halves, might make the reader wondered about the purpose of writing it. The reader might ask whether the poet dedicated his poem to highlight his pride and demean his enemy, or to describe and flirt with his beloved. Nonetheless, the poet succeeded to link diverse images in a phenomenon of the so-called "crowded images". All of this took place and produced in the unconscious part of the psych. That is, the "crowded images" may mean that there were several interfered images at the same time. In this case, the poet draws the reader's attention to a specific image and then quickly changes his attention to another image. In brief, all images that the poet dwelt upon were produced in the unconscious which the poet's imagination indulged in.

At the end of the poem, another different interpretation may emerge. This interpretation stems from the poet's immersion in the unconscious or the dream. For instance, the poet's creativity is potentially to be a reflection of bad matters he expected, especially since the poet himself (Ibn Al-Khateem) was murdered as shown from his biography. Therefore, the image at the end of the poem may refer to the poet's fear. So, it is found that the poet was urging his enemy to move away as seen in 'watafqidu' and 'salu' وتفقدوا/ وسلوا ('and check' and 'and ask'). Finally, it is argued that if people were able to unconsciously achieve their endeavors without shame or fear from the censors represented by reality; then the poet who devoted his literary artistic capacity was also able to revenge his father, won a great glory and praise and implicitly asked question, that of, "why did not my enemy pursue their revenge as I pursued mine?". The interpretation is potentially the poet might have reached sadism.

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Are Colonial Systems in Canada and Australia Similar? A Study on Kenneth T. Willams' *In Care* and Dallas Winmar's *Aliwa!*

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Abstract—So different, yet so alike, Canada and Australia, the land of wilderness and the land of bushes respectively, are two nations that go back thousands of years with their culture, practices, traditions, and the natives' deep and sacred relationship with the land. The arrival of the Europeans disrupted the peace and the pattern of their lives, resulting in loss of indigenous lands, languages, cultures, and misplaced identity. Kenneth T. Williams, in his play *In Care,* draws attention to the flaws and loopholes in the system that trap natives like spider-webs. The second play taken up for study is *Aliwa!* by Dallas Winmar, an Australian play that recounts the journey of a mother, who strives hard to escape the clutches of the system trying to break her and her children up. While much research has been done on the sufferings and trauma of the native people, what really transpires on the other side is mostly kept in the dark. This paper examines how the colonial systems in Canada and Australia mirror each other in multiple aspects. It also draws attention to the systems established in colonial Canada and Australia, which aimed at obliterating any and all vestiges of Aboriginality, under the pretext of 'civilizing' the uncivilized. The paper utilises a play from each nation to validate the central objective of the paper, with a particular emphasis on the act of taking Aboriginal children away from their parents, a strategy used by the colonizers in both nations.

Index Terms—welfare, corrupt system, scoop of the sixties, stolen generations, aboriginality

I. INTRODUCTION

Colonialism is a global concept, which generally refers to the suppression of one nation by the other and the latter's taking control in terms of political, cultural, social and economic aspects. This concept of one nation taking full or partial control over another has shaken several countries such as North America, Australia, New Zealand, Asian and African countries and so on to the core. Among all these countries, this paper focuses on the consequences and ever-lasting impact of colonisation in Canada and Australia.

The arrival of the European settlers in 15th century Canada had been viewed upon by the indigenous people as a friendly visit. But the settlers had other things in mind when they started laying strong foundations in the native lands to build their empire. However, that was merely the beginning, because the natives were subjected to various traumatic events such as theft of land, forced removals of the native children, forced assimilation into European culture, and exhaustion of natural resources. Sherene H. Razack, in his book *Race, Space and Law: Unmapping a White Settler Society,* comments on the White settler society as:

> . . . structured by a racial hierarchy. In the national mythologies of such societies, it is believed that White people came first and that it is they who principally developed the land. European settlers thus become the original inhabitants and the group most entitled to the fruits of citizenship. A quintessential feature of White settler mythologies is therefore, the disavowal of conquest, genocide, slavery, and the exploitation of the labour of peoples of colour (Razack, 2002, p. 2).

The indigenous population was looked down upon as inferior, enabling the settlers to sign treaties and to pass laws that were mostly in favour of the settlers. Despite the colonizers' crude assumptions about the natives, the Aboriginals go thousands of years back in their culture, traditional practices, and worshipping their sacred land and their ancestors (Elders). The natives were mostly nomadic people with no proper legal claim to their lands, which eventually gave way to the colonizers claiming large parts of their lands and resources. Cole Harris, in his article *How did Colonialism Dispossess? Comments from an Edge of Empire,* highlights the statement of an anonymous officer from the Department of Indian Affairs while addressing a group of First Nations people:

> Many years ago, you were in darkness killing each other and making slaves was your trade. The Land was of no value to you. The trees were of no value to you. The Coal was of no value to you. The White man came, he improved the land, you can follow his example—He cuts the trees and pays you to help him. He takes the coal

out of the ground and he pays you to help him—you are improving fast. The Government protects you, you are rich—You live in peace and have everything you want (Harris, 2004, p. 170).

Some of the laws and acts that have been passed between the colonizers and the colonized include the Royal Proclamation Act (1763), Constitution Act (1982), Act of Union (1840), Indian Act (1876) and so on. Most of these Acts were in favour of the Europeans rather than the natives. For instance, the Indian Act, which was first introduced in 1876, aimed at eliminating the First Nations culture and bringing in the European culture. The Act passed through several amendments, most importantly between the years 1951 to 1985, which has been marked as one of the most difficult times for the natives, who lost their children to the Scoop of the Sixties. The Act had nothing to offer the natives except trauma, human rights violations, as also cultural, social, and economic disruption. The Act forbade the First Nations people from freely expressing their identity, from practicing their tradition through ceremonies such as Powwow, a celebratory gathering among the native communities, and from the Sun dance. In other words, the Indian Act made the indigenous people wards of the state, thereby giving the government a free hand to control the natives.

The Children's Aid Society (CAS) was first established in Toronto in 1891, followed by the Child Protection Act first passed in1893. The CAS and the Acts pertaining to it were introduced for the sole purpose of rescuing children from poverty, destitution, and abuse. Between 1831 and 1996, a large number of indigenous children were forcibly removed from their birth families and placed in foster homes or sent to residential schools or put up for adoption. This experience resulted in the adoptees facing a loss of cultural identity, as well as physical and emotional separation from their parents and the community. The Social Service System, in Colonial Canada, has been considered a political project which, according to Sherene Razack in his book *Looking White People in the Eye: Gender, Race, and Culture in Courtrooms and Classrooms*, determines "who can speak, and how they are likely to be heard, but also how we know what we know and the interest we protect through our knowing" (Razack, 1998, p. 10).

Similarly, Australia the continent of bushes, had once been a virgin land with abundant landscape and wilderness. It had also been home for nomadic natives, who had lived there since time immemorial. The first colonial hit came in the form of a fleet of ships captained by James Cook at Sydney Cove in 1788, and Australia thus became the last nation to be colonized by the British. The word "Aboriginal" is believed to have existed in the English language since the sixteenth century, was used in Australia to refer to the indigenous people, and soon capitalised to refer to all indigenous Australians. The once culturally, spiritually, and materialistically rich natives of these nations lost their homeland, language, culture, and identity. Some of the under-privileged people of these countries made it their mission to rewrite history, and to shed light on the abominable acts of the colonizers.

Although present-day Australia is a nation, which is home to people from countries all over the globe, it is imperative to understand that, amidst these multicultural people are the natives whose lives changed irrevocably. In the nineteenth century, Aboriginal people started learning to read and write, usually at schools run by authorities. Early Aboriginal writings were not published without the sanction of the White authorities; however, that does not seem to be the case for twentieth century writers. Literature offered several Aboriginal writers, such as Sally Morgan, Jane Harrison, and Leah Purcell, the space to break the "Aboriginal silence." Elizabeth Webby in *The Cambridge Companion to Australian Literature* pointed out that, ". . . Most White Australians had been told little or nothing about Australia's Black history. Since the 1970s, through increased Aboriginal activism and the work of historians like Henry Reynolds, more and more has been revealed" (Ed. Webby, 2000, p. 17).

The colonial system or government took advantage of the naiveté of the indigenous people, and used them to sustain its own growth, rather than that of the Aboriginals. This point is further substantiated by making a thorough study of Canadian Kenneth T. Williams' *In Care*, a disconcerting play that not only speaks of a mother's trauma of losing her children to the state and her futile attempts to rescue them. The above argument is also proved by an Australian play, *Aliwa!* by Dallas Winmar, which traces the journey of a mother, and her determination to keep her children out of the system. This paper also draws attention to the flaws and loopholes of a system, which was originally established to "care" for and seek the "welfare" of the indigenous people.

Kenneth T. Williams is a Cree playwright from Saskatchewan and is presently working as a faculty member in the Department of Drama, University of Alberta, Canada. He is also among the very few writers to hold an MFA (Master of Fine Arts) degree from the University of Alberta. His works include *Suicide Notes* (2007), *Thunderstick* (2010), *Bannock Republic* (2011), *Gordon Winter* (2012), *Cafe Daughter* (2013), and *In Care* (2017). *In Care* is a disturbing play, which recounts the journey of a mother to reclaim her stolen children as well as the cruelty of the corrupt Social Service System, that, according to Yvette Nolan, is "inexorable, unrelenting, and intransigent" (*In Care*, p.19). The play consists of four characters. Janice Fisher is a First Nations mother and her children are "in care." Bayley van Rijin is of Indian/Dutch origin; she is a social worker and a therapist in the play. Holland Trent is a First Nations woman, and is the executive director of Circle Fire Family Services. Angel Carrie is the Métis police officer, who shoots and kills Dakota, Janice's first child. Every character contributes to the cause of the play, which is to trace a mother's helpless fight against an extremely rigid system.

The playwright takes us through the traumatic events in the life of the protagonist, Janice Fisher, who loses her three girls to the authorities. During her efforts to bring back her three girls, she learns that her first child Dakota has been killed by a police officer. Janice's harrowing past as a prostitute at thirteen, a mother at fifteen, and a drug addict is also brought to light. However, she does manage to turn her life around and become a stable mother, only to have her girls

taken away by the authorities, based on a false allegation. The flaws and the corruption in the Social Services System offer them a space to manipulate Janice, who is given an illusion of hope throughout the play.

The second play taken up for research is Aliwa! written by Dallas Winmar, an Australian indigenous playwright. Her other plays include *Skin Deep, My Place*, and *Yibiyung.* The play recounts the inspirational tale of the three Aboriginal sisters, who narrate the struggle and determination of their mother to keep them together. The play covers varying themes such as a mother's love and determination, racial prejudice, togetherness, and the unfairness of the system. Although playful and tender, the play addresses some serious socio-political issues through the life of an Aboriginal mother, who is determined to hold onto her children, while the system is determined to keep them apart. Winmar's play is a celebration of the dogged tenacity of the mother, the matriarch Alice Davis, and her attempt to keep her family together against incredible odds. The play thus addresses the importance of togetherness and of a sense of belongingness, which have been seriously disrupted by the arrival of the colonizers.

Aliwa! tells the poignant story of the Davis family—half-caste Aborigines, who resist attempts by the Australian government to forcibly separate their children from their mother, and place them in settlements after their father is dead. The story is told in a series of flashbacks by the three sisters of the family, several years after the death of their mother. Judith, the youngest sister, has uncovered some files from the Department of Family and Children Services, and is pestering her older sisters, Dot and Ethel, for information about their family history. The older girls' reluctance to delve into their past is evident, for it contains a dark secret at its heart. Ethel, in particular, seems most determined to let sleeping dogs lie, but with a bit of gentle coercion, and the irresistible lure of a packet of Tim Tams, she agrees. The sisters then embark on a bittersweet journey into the past. In their journey into the past, they ponder upon the legacy left to them by their mother—an indomitable spirit that ultimately defied all attempts to break their family apart. This is indicative in Ethel's words to Judith at the end of the play, "We're still family, Jude, that's all she wanted" (*Winmar*, 2002, p. 85).

II. STUDY OF CHARACTERS REPRESENTING THE SYSTEM FROM DIFFERENT ANGLES

The three characters in *In Care*: Angel Carrie, Bayley van Rijin and Holland Trent, belong to native communities. They act as Indian agents, whose responsibilities include settling disputes between the government and the natives, re-enforcing provincial laws upon the indigenous communities that the government may have overlooked, and most importantly, maintaining financial records of the monies and goods owed by the government to the indigenous communities. These responsibilities put the Indian agents in a position of power, and provide a certain amount of control over the native communities. Likewise, Alice Davis in *Aliwa!* repetitively gets looked down upon because of her roots, and is constantly at loggerheads with the system, which poses a threat to her and her children's safety. Through these characters, the paper validates how the government, which has been established to protect the Aborigines, abuses its power to put the Aborigines at a disadvantage in various ways.

In Care begins with Angel reminiscing how he shot Dakota to death, and how her death haunts him even though his actions are seen as heroic by the inquest. Angel has had to shoot Dakota, while she was in an altercation with another girl, wherein she is repeatedly beaten up. Even though the inquest describes his actions as commendable, and justifies his killing by stating that "Dakota had to be 'put down' as if some kind of a dangerous animal" (*In Care,* p.29), Angel is aware of the cruel truth that Dakota had been born with cocaine in her system, which made her mentally unstable:

> ANGEL - 1: I want a family. One day. Something like my folks had. House. Marriage. Kids. . . But Do we really get to choose these things? Dakota didn't choose to be born like she was. . . The papers had photos. . . She was really pretty. . . There was one picture where she was smiling. The only one where she looked like a happy girl in them. Her eyes shining. Full of life. Bright. But all of the others. Angry. At war.
> JANICE: . . . I'm the one who got her hooked-on cocaine before she was even born. I'm the one who condemned her to the life she lived (*In Care*, 2017, pp. 31, 33).

Angel represents a select group of native people, who are chosen by the system, and are trained to follow the "plan"—the plan of taking complete or partial control over their actions. His simple desire to be a police officer is to help people, but it is indeed used by the system to manipulate him, in exchange for a certain amount of power: "I wanted to become a police officer because I wanted to help people. . . All part of the 'plan,' right?" (*In Care,* p.38). While some celebrate Angel for his actions, a few others call him a "murderer" to which he distressingly agrees:

> I know I did what I was trained to do. . . But they have a point. Why didn't I shoot to wound? Tackle her? Use my baton? Why didn't I do anything else? Because there was nothing else, there were no other options, except what I was trained to do. . . It makes me feel like I want to visit her. I need to see her grave (*In Care,* 2017, p. 40).

These words denote the trauma that he experiences on account of taking the life of a little girl, who has no proper control over her mental health. This trauma turns to anger towards Holland Trent, who plays a major role in painting a bad picture about Dakota's death and Angel's actions. She ruthlessly calls Dakota's death a "state-sanctioned murder" (*In Care,* p.42) and Angel as "The Angel of Death" (*In Care,* 2017, p. 42). Angel snaps when Holland repeatedly provokes him with her careless talk about the little girl's death:

> Imagine any nightmare with a child and I've seen it. Touched it. Abandoned. Neglected. The worst ones are when they don't react. When they are so far gone. When as infants they've already given up on this

world. . .There's nothing in their eyes. Dakota was screaming, she was alive, she was fighting something. The other little girl. She had nothing in her eyes (*In Care,* 2017, p. 45).

These incidents indicate how Angel himself is trapped by the system, which seeks to sustain itself at the expense of others' hopes. Despite the trauma and guilt eating him up, he refuses to lose hope, because he reaches out to Janice Fisher and offers words of support and advice, for he needs "to believe I'm making a difference. I need to know that I'm part of a system that cares" (*In Care,* 2017, p. 49).

The next character chosen for the study is Bayley van Rijin, a part-native woman, who is a social worker and a therapist at the Circle Fire Family Services. Bayley, like Angel, is part of the system, meant to create a difference and help people. She constantly empathises with Janice's loss of her children, and does not think twice about lending her emotional support. Whenever Janice admonishes herself for being a bad mother, Bayley consoles her, "You were a prostitute at thirteen. Dakota was born two years later. Dakota's father raped you when you were a child. He raped a child" (*In Care,* 2017, p. 34).

Her interest in Janice Fisher's case is genuine. She believes that the state has been unfair in taking away Janice's three girls, in spite of the fact that Janice has turned her life around and is living a stable life. She is flabbergasted by Holland's merciless actions and remorseless behaviour, because Holland wants the girls to be transferred to her agency only for the monetary funding provided by the government. However, it is quite clear throughout the play that Bayley is as helpless as Angel, because she works under Holland and has no say over Holland's callous decisions:

BAYLEY-3: . . . But I have trouble believing their complaint against her. They were having their own problems with the social services and were trying to deflect attention to someone else. Couldn't keep their stories straight. I've looked over her file. She's a good mother.

HOLLAND-3: Bayley. Perception is everything right now. We're being watched. Like hawks. And we need to treat Janice's file very carefully. People still remember the shooting (*In Care,* 2017, p. 36).

Bayley's efforts to reunite Janice with her girls are constantly thwarted by Holland, and she is helpless about her situation. Bayley truly believes the ways of the system, because she advises Janice to take up a job far-away in the mines and "stabilize" herself, in order to reconcile with the children. Bayley, like other natives, believes that a far-away job will bring the children back to the parent, but as mentioned earlier, the system manipulates the native parents to take up jobs in faraway places, thereby making them lose complete control over the children and their whereabouts.

There are two sides to Bayley, which are portrayed in the play—a native woman, with a certain amount of power, who empathises with Janice and does all that she can to reunite her with the girls; and a social worker, who is coerced to become an accomplice to Holland's brutal schemes, in order to make money out of the suffering of the native people. She is coerced, and her silence is bought in the name of a promotion and a hefty raise in pay, indicating that, given some time, Bayley may as well become another Holland Trent:

BAYLEY-4: A safe house? We barely have staff to keep up with the case files we have now.

HOLLAND-4: What if I made you Deputy Director?

BAYLEY-4: I can't. Just. Now?

HOLLAND-4: And a pay raise. A hefty one.

BAYLEY-4: I still want to keep some cases.

HOLLAND-4: Only a few.

BAYLEY-4: You let me choose whom, and you have a deal.

HOLLAND-4: Deal (*In Care* 2017, pp. 38-39).

Bayley's conscience strikes, when she realizes that Holland's true intentions are monetary benefits and not the welfare of the indigenous women, let alone reuniting children with their mothers. However, her displeasure towards Holland's devious schemes falls on deaf ears, and she probably feels as trapped by the system as Janice and Angel. Holland's brutal selfishness makes her finally realize that the system has nothing to offer to the helpless native women, except "an illusion of hope", which they hold onto, and that the system has played an integral role in building Canada into a colonial nation:

BAYLEY-9: There it is again. Can you hear it? Even when you talk like this, there's still "hope" in your voice. The hope you want me to cling to, you want Janice to cling to, that something better is coming. . . That light isn't coming closer. It's an illusion. We focus on it to delude ourselves that it exists (*In Care,* 2017, p. 58).

Holland Trent is basically a wolf in sheep's clothing, because she represents the true intentions behind the Social Services System built by the government. Holland is a First Nations woman, who is given a powerful position in the government office. Hence, one would naturally expect her to relate to the trauma and pain of the indigenous women, and do everything in her power to help them. However, what really transpires is far from the truth, because she selfishly plays on the trust, naiveté, and vulnerable state of the indigenous women.

Holland's determination to transfer Janice Fisher's case to Circle Fire Family Services can be seen as her way of helping out Janice, but soon the misconceptions are removed by her brutal words, "Each of those kids has federal funding attached to them. Once the kids are in our care, that funding, every last dime, will go to us (*In Care,* 2017, p. 30). Craig Fortier and Edward Hon-Sing Wong in their article 'The Settler Colonialism of Social Work and Social Work of Settler Colonialism' clearly classify the role of social work in the setter-colonial process into three duties, and point out what Holland exactly stands for:

(1) aiding in the dispossession and extraction of Indigenous peoples from their territories and communities; (2) supporting the (re)production of the settler state; and (3) acting as a buffer zone to contain and pacify Indigenous communities that are either engaged in direct confrontation with the settler state or are facing crises due to state and corporate practices of resource extraction and dispossession (Fortier & Wong, 2018, p. 442).

Holland's deception and greed is never-ending, as she continues making plans for programs that would bring money into her pockets, when the programs are actually meant to be for the betterment of the community. Holland's deceitful schemes to fill her pockets include a safe house for Aboriginal women and a state-of-the-art incarceration facility for Aboriginal offenders, giving an "illusion of hope" to Janice.

Her inconsiderate attitude towards the lives of the indigenous women and children is evident throughout the play with her comments such as: ". . . no one really cares if an Indian mother can't have her babies back" (*In Care,* 2017, p. 36); ". . . it's just another news item. Indian kid blah blah blah dies in care blah blah blah. It's only a matter of time before it happens again" (*In Care,* 2017, p. 45). However, she paints a completely different picture of herself, when she addresses a room full of cops about the anguish of Aboriginal women:

> HOLLAND-5: Trauma. Pain. That's what you have to remember when you, inevitably, run into the clients of Circle Fire. . . Imagine. Being hit by a car. Every single day of your life. Psychologically, that's what my clients are dealing with. The brain will try to suppress the trauma. Hide it. Bury it. . . Just remember that these women, my clients at Circle Fire, are psychologically hit by a car. Every. Single. Day (*In Care,* 2017, p. 41).

Despite these emotional words, Holland's true face is constantly revealed in her actions. She doesn't think twice about using and manipulating Bayley to become her accomplice. She is the one who draws media attention to Angel for shooting Dakota, and turns a blind eye to Janice's cries for help to see her children. Bayley's plea to dismantle the system that separates children from their mothers is completely dismissed because, for Holland, the separation of children from their mothers is directly connected to the funding from the government, and that means more separated children give her more money. While Angel and Bayley are entrapped by the system that plays on their beliefs, Holland is a pure representation of the system itself.

It is essential to understand the true predicament of the "Half-Caste Aborigines" in colonial Australia for a better comprehension of the system. The offspring of White men, who had abused and exploited Aboriginal women, were considered "Half-Caste Aboriginals". Most of the "Half-Caste" children were products of rape, one of the assimilation policies adopted by the colonizers. These children were often shunned by their White fathers as well as their Aboriginal mothers, and were viewed as a source of shame by the system.

The second play taken up for research, *Aliwa!* consists of a series of flashbacks, with the three Davis sisters looking back upon the journey of their mother Alice Davis, who against all odds, strives hard to keep the family together. Here, the play itself starts with the daughters uncovering some files from the Department of Family and Children Services, which has records of their family history. However, the truth of what really transpired is far from what is on the document. This highlights how the system has manipulated the records, and hidden the real truth of the injustices meted out to the native people.

The move of the Davis family to Yarloop, a timber-mill town, is met with stares and frowns from the town's residents, which make them feel like fish out of water. It all starts with the enrolling of the children into a new school in Yarloop, where the teacher refuses to admit Alice's children unless they have an approval from the Department of Education. The teacher does not sugar-coat her words while trying to put down Alice:

> Teacher: Well, I'd have to get approval from… the Department of Education.
> Mum: Don't the other mill workers' children come here?
> Teacher: Well. Yes. There are no other native children at this school, Mrs. Davis. . . some people are not happy about having a native family here in the town, let alone taking up one of the jobs at the mill (*Aliwa!*, 2002, pp. 20-21).

Not only is the mother traumatized, the girls face equal discrimination at school where some White kids bully them using offensive phrases such as "Nigger, nigger, pull the trigger. . . you lousy nig" (*Aliwa!*, 2002, pp. 26-27). Underneath all this, the system works hard to institutionalize the Davis children and rip the family apart. The letter from Constable O'Brien states:

> To the Chief Protector of Aborigines. . . There are a number of children, members of this Davis family, who could, with advantage, be removed to an institution. . . should be removed in the interest of other children in the district. These children attend the state school at Yarloop and I am sure that their presence is objectionable to some people.
> Constable O'Brien, 1116/1931 (*Aliwa!*, 2002, p. 29).

The sudden demise of the girl's father shakes the foundation of the entire family, and life becomes a greater struggle. The family falls into severe financial hardship, and the system works even harder to have the family shattered, thereby posing an ever-present threat of breaking up the family. With their father no longer around, the family is more vulnerable to the vile ways of the system. It is imperative to note that Half-Caste Aborigines, like the Davises, had a difficult time finding their place in the community, as they were often shunned by the indigenous as well as the European communities, and lived with hurt and humiliation throughout their entire lives. Despite all the agony and trauma, the sense of belonging to a particular community, which is present in the lives of the indigenous people, is

absent among the Half-Caste Aborigines, as they are unable to accept and to be accepted in both worlds. The system, instead of lending their support to such lost souls, constantly targets them, and the same happens with the Davis family:

> Re: Death of William Davis—Half-Caste Aborigine.
> . . .half-caste William Davis met with his death yesterday. . .With regard to the family of the Deceased, who left a wife and ten children. . .it appears to me that something will now have to be done in connection with them. The children are in constant association with the White boys and girls of Yarloop and I do not think it is in the best interests of either the White children or the Davis children, that this association should be permitted to continue. I am of the opinion that they should be sent some place where they will be able to mix with persons of their own race.
> A.O. Neville
> Chief Protector of Aborigines (*Aliwa!*, 2002, p. 38).

The irony in the above lines is clearly evident because, the Chief Protector of Aborigines, appointed by the government to protect and ensure welfare for the Aborigines, ends up abusing his power to ruthlessly destroy the Davis family. The correspondence between Alice Davis and the authorities, with her begging for resources to keep her family alive, and the excuses that the authorities give to reject Alice's requests, bring to light the hypocrisy of the "supposed protection" that the system has promised to the Natives.

Contrary to Alice's thoughts that they may have escaped the eyes of the system, since they have been on the move, the authorities constantly track the whereabouts of the family and look for ways to rip them apart. Nature works against them as well, when their temporary tent is blown away by a dust storm, pushing Alice to rent a house beyond her capabilities, in order to provide a home for her children. However, this does not escape the eyes of the authorities who, under the pretext of protecting the children, are determined to tear the family apart:

> Dear Constable Hess,
> I fail to see how the local Whites can object to the Davis family renting a house, after all they have not broken any law. But perhaps the trouble is over-crowding. Ten people in three small rooms does not sound too good. . . With regard to the children still at home, their welfare is of some concern. . . If this is the case then the younger children would be better off at Carrolup Mission.
> Yours sincerely,
> A.O. Neville, Chief Protector (*Aliwa!*, 2002, pp. 79-80).

It takes a lot of courage on the part of Alice to challenge the system, and repeatedly escape the clutches of the authorities, by sending her baby Jude to be brought up by her married daughter, Ethel, in order to provide a safe and healthy living, even if it is away from her. Alice understands that the authorities' promises of providing a safe childhood for her children are false, and she strives on her own to provide a fairly happy and safe childhood for her children.

III. FINDINGS AND CONCLUSION

Social Services, in colonial Canada and Australia, are considered to be a settler colonial project, which hid its true facade behind an outward appearance of charity. The aim of the colonizers was to give the state power over the lives of the native children, and partial or complete control over their parents. The main findings of this research paper are encapsulated through the four characters, from two plays chosen for this study—Angel and Bayley demonstrating how the system doesn't think twice about manipulating and trapping the people working for them, Holland symbolizing the system that feeds on the "illusion of hope" the indigenous women cling onto and seeks to make monetary gains by vile means, and finally Alice representing the fight of the indigenous people against the "pseudo-hopes" fed by the authorities and their efforts to save their children.

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William Shakespeare: Reflections on the Four Sublime States of Mind in *The Tempest*

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Abstract—The Tempest is one of William Shakespeare's late romances, and it is widely regarded as a play about forgiveness and reconciliation. The Tempest is worth considering from a Buddhist point of view. This study aims to examine the four sublime states of mind or Brahma-viharas described by the characters in The Tempest from a Buddhist perspective: Metta (loving-kindness), Karuna (compassion), Mudita (sympathetic joy), and Upekkha (equanimity). The investigation is carried out by examining the characters in Shakespeare's The Tempest. It found that the four sublime states of mind were depicted in six characters. Prospero is the only character who possesses all four sublime states of mind. The other five characters share some of the characteristics of the four sublime states of mind. They are, however, portrayed as good characters in the play, and they all have happy lives at the end of the play.

Index Terms—four sublime states of mind, Brahma-vihara, The Tempest

I. INTRODUCTION

The Tempest is considered the last complete play of William Shakespeare and the play of forgiveness and reconciliation. *The Tempest* sometimes is called Shakespeare's swan song. Although some critics believe that William Shakespeare wrote the play early in his career, other literary works such as *Cymbeline*, *The Winter's Tale*, and *Pericles* provide enough evidence to conclude that *The Tempest* was his final work (Paul, 1997).

Prospero, a leading character of the play, spends most of his time reading magic books and has no time to administer his dukedom. He gives his brother, Antonio, the authority to run the state. With the help of Alonso, King of Naples, Antonio is able to remove Prospero's power and orders that he and his young daughter be placed on a rickety boat in the hopes that both of them would perish in the sea. Gonzalo places important provisions on the boat in secret so that Prospero and his daughter will not go hungry. He also stuffs the boat with valuable books that Prospero adores. For twelve years, Prospero and his daughter endured hardship on the uninhabited island, while he excelled in his magical study, which he preferred to his dukedom. He has the magical ability to control everything and even destroy all of his enemies, but he breaks the cycle of violence by refusing to exact revenge on his foes.

What motivates Prospero to act in this manner? What virtues did William Shakespeare instill in his hero? Prospero seems to possess the quality of the four sublime states. What are the four sublime states? The four sublime states of mind, also known as *Brahma-viharas*, are an ideal principle for leading human life to the right conduct in Buddhism. They are the great removers of tension, the great mediators in social conflicts, and the great healers of wounds sustained in the struggle for survival (Nyanaponika, 2013). The four sublime states of mind consist of *Metta* or loving-kindness, *Karuna* or compassion, *Mudita* or sympathetic joy, and *Upekkha* or equanimity. Those who possess these four forms of love in their minds will not make any trouble to others. They are, on the other hand, effective tools for resolving conflict, promoting healing, and fostering social harmony. Many characters in the play, in addition to Prospero, seem to have the quality of sublime states of mind, which serves as a tool for guiding them to a good way of life and achieving a happy state of mind at the end of the play.

For this reason, the researcher is interested in analyzing the four sublime states of mind presented by the characters in *The Tempest*, as well as what sublime states of mind William Shakespeare inserted in the characters to make the play valuable for real-world readers.

II. LITERATURE REVIEW

A. Meaning of Brahma-Vihara

The term '*Brahma-vihara*' derives from the Pali words. Brahma means 'god' or 'divine', it is also the name of the supreme god in Hinduism during the Buddha's time. Vihara means to abide, to dwell, and to live. The god Brahma is said to dwell in the four forms of love, so they are known as *Brahma-viharas*.

Metta is the first sublime state that is described as having unconditional love and sincere wish for all beings without any conditions and is not mingled with discrimination, passion, selfish attachment, or sensuous attachment. *Metta* is also about a pure intention to bring happiness and peace to others. Those who have *metta* in minds will overcome anger, ill will, hatred, and aversion. Their *metta* will equally spread to the pleasant and the unpleasant, the rich and the poor, the high and the low, the vicious and the virtuous, the man and woman, and the man and the animal (Narada, 1988).

Their loving kindness extends not only to themselves and their family members, but to all living things, including animals. Buddhists frequently recite the following prayer verses to cultivate loving kindness to purge vengeful thoughts from their minds; *May I abstain from vengeance, May I remain unharmed, May I be immune to illness, May I be happy and free of harm,* and to cultivate loving kindness for the others: *May all beings abstain from vengeance, May they remain unharmed, May they be immune to illness, May they be happy and free of harm* (Wichadech et al., 2019).

Karuna is the second virtue that involves the pure desire to help others from suffering and the cause of suffering. The act of opening one's heart and mind to others is known as *Karuna*. This compassion is similar to the empathy we have for others, especially when we are in the same situation. Despite the fact that we have not experienced the same suffering as others, we share their anguish. When we consider how much we want to be free of suffering, we are likely to feel strongly about wanting others to be free as well. When compassionate people see others' suffering, they will try to help them get out of it. Their hearts are even more delicate than flowers. They will not be satisfied until they have alleviated the suffering of others (Narada, 1988).

Mudita is the third virtue that refers to being a person who has the feeling of joy or delight when someone has been successful or prosperous in a particular way. It is the feeling that arises spontaneously in the mind. It arises as a result of our mind's lack of jealousy and acceptance of others' accomplishments or prosperity. This feeling will not easily happen to everyone because humans are generally plagued by jealousy as they hear or see the success and happiness of others (Sarkar, 2019). They are not satisfied with the achievements of others, especially those who do not like each other. In contrast, they try to ruin, destroy, condemn, and malign instead of praising and congratulating the others. Therefore, the people who have sympathetic joy in mind are special persons because their minds are elevated (Narada, 1988). This is why we should practice sympathetic joy if we wish to elevate our minds and be internally happy.

Upekkha or equanimity is the fourth sublime state that means discerning rightly, looking impartially, being patient with, and being the balanced state of mind. It is the middle way state of mind that is neither clinging nor pushing away because of like, dislike, delusion, or fear. Those who have this sublime state will not be upset when the person whom they love is in ruin or will not be happy when the enemy is in ruin. The characteristic of the ones who have equanimity is the ones with stable mind and mindfulness. They will not be excessively happy or overly sad. They always adhere to the principles of justice and maintain impartiality. They are stable and perform their duties with the right views. They sometimes are indifferent when they cannot act with loving kindness, compassion, or sympathetic joy. For example, when we are unable to assist others for whatever reason, it is critical that we maintain an inner state of peace and equanimity. At this point, Buddhists believe that it is critical to believe that all sentient beings will accept the consequences of their karma, and that no one will be exempt from the law of karma. It can be said that the final sublime state is both the most difficult and the most important, and it is especially necessary for laypeople who must live in an unbalanced world with constantly changing circumstances (Narada, 1988).

The four sublime states of mind are also important codes of conduct for the elders, executives, managers, and supervisors. Phra Brahmagunabhorn[1] (2008) said *Brahma viharn Dhamma* refers to virtue for adults, rulers or administrators, and Phra Thepsophon[2] (1996) said that good elders should have minds that consist of *Brahma-viharas* for the youngers. The elders should show *Metta* or loving-kindness to the youngers and desire that they live happy and peaceful lives. The elders should have *Karuna* or compassion for the youngers and assist them when they are in distress. When the youngers prosper, the elders should feel *Mudita* or sympathetic joy. *Upekkha* or equanimity should be possessed by the elders. When they see the youngers being punished or suffering, and when they are unable to help or have tried but failed, the elders should remain unconcerned.

Metta is a weapon to suppress anger; *Karuna* to subdue cruelty; *Mudita* to conquer jealousy; and *Upekkha* to eliminate attachment to the pleasurable and aversion to the non-pleasurable. These are the reasons why adults, rulers, or administrators should keep *Brahma-viharas* in mind.

In conclusion, *Brahma-viharas* are a dhamma for those who have the heart of Brahma. Those who possess the *Brahma-viharas* will be free of hatred and ill-will and will face only happiness in their lives. *Brahma-viharas* will become potent forces to protect us and others. They are powerful tools for resolving conflicts, healing, and promoting social harmony.

B. The Tempest

The Tempest is one of William Shakespeare's interesting plays. The play contains numerous supernatural elements, the majority of which Prospero manipulates by using his supernatural abilities to control the actions of the other characters (Qader, 2020). The characters in the play are as follows: Alonso (King of Naples), Sebastian (brother to Alonso), Prospero (the rightful Duke of Milan), Miranda (daughter to Prospero), Antonio (brother to Prospero), Ferdinand (son to the King of Naples), Gonzalo (an honest old counselor), Adrian and Francisco (lords), Caliban (a savage and deformed slave), Ariel (an airy spirit), Trinculo (a jester), Stephano (a drunken butler), Master of a ship, Boatswain, Mariners, Iris, Ceres, Juno, Nymphs, Reapers, Spirits. The play is divided into five Acts:

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[1] Somdet Phra Buddhakosajarn is his current monastic title. He is a well-known Buddhist monk in Thailand, as well as an intellectual and prolific writer.

[2] Phrabormbandit is his current monastic title. He is a member of The Sangha Supreme Council of Thailand and well-known Buddhist monk in Thailand.

Act 1 is divided into two scenes, revealing the events of the past and featuring all the characters except Stephano and Trinculo.

Act 2 is divided into two scenes, presenting tumultuous events that will have to be resolved at the end of the play.

Act 3 is divided into 3 scenes; the chaos is more intense.

Act 4 is divided into one scene; the complexity continues and leads to a rebellion led by Caliban and prepares to finish the play with joy and love between Ferdinand and Miranda.

Act 5 is divided into 1 scene; all the characters reconcile, and it is the ending of the play.

III. RESEARCH METHODOLOGY

This study is qualitative research. It is done by analyzing data in the form of a description. The characters in *The Tempest* were chosen using purposive sampling. Six characters were appropriate for analysis based on the results of the purposive sampling of the characters. Prospero, Miranda, Gonzalo, Alonso, Caliban, and Ariel were among these characters because they all possessed one of the four sublime states of mind. The data were analyzed to examine the four sublime states of mind depicted in the characters from a Buddhist perspective: *Metta* or loving-kindness, *Karuna* or compassion, *Mudita* or sympathetic joy, and *Upekkha* or equanimity. After that, the writer made a conclusion based on the findings and presented it in a descriptive manner.

IV. FINDINGS AND DISCUSSION

A. Metta or Loving-Kindness

The person who has *Metta* in minds will conquer outrage, malevolence, contempt, and aversion. Prospero, as described, is a man who possesses supernatural abilities to control everything, including the elements and natural forces, but he has no desire to exact vengeance on his old foes. His heart is full of love, not hatred. He has no intention of harming anyone on the ship. He orders Ariel to keep the ship safe as well as the lives of all passengers on board.

> PROSPERO. But are they, Ariel, safe?
> ARIEL.   Not a hair perished; (I, ii. 216-217)

Prospero's word proves that he has *Metta* for both his old enemies and the entire ship's passengers. In this context, he is similar to a mother who shields her child from all dangers.

One of the main reasons he instructs Ariel to create the storm is to ensure the happiness of his beloved daughter. That is why, during the storm, he separates Ferdinand from the rest of Alonzo's group. He knows Ferdinand is the right man for his daughter, that he will fall in love with her at first sight and make her happy for the rest of her life. Prospero's *Metta* towards his daughter is evident in the words he tells his daughter about the things he has done.

> I have done nothing but in care of thee,
> Of thee, my dear one; thee, my daughter, who
> Art ignorant of what thou art; nought knowing (I.ii. 18-20)

It suggests that Prospero does not intend to become a great duke of Milan, but that he wishes for his daughter's happiness and prosperity. It represents a father's unconditional love for his daughter. It is an unconditional love that is given without expecting anything in return (Jayawardena-Willis et al., 2019).

In terms of Prospero's attitude toward Caliban, it is true that he is harsh and cruel toward him, but that does not mean he does not have *Metta* for him. Caliban admits that Prospero treated him well and loved him when he arrived early in the play. Prospero looked after him, loved him, and taught him how to communicate in the language.

> Thou stok'st me and made much of me; wouldst give me
> Water with berries in't; and teach me how (I.ii. 334-335)

Caliban attempted to rape Miranda, which causes Prospero to change his mind about him. However, Prospero never considers killing Caliban because of his bad behavior. Caliban might have been a thorn in his side, but Prospero is kind enough to keep him in the place where he should live and continue his life.

Although Caliban is the one who is constantly defined linguistically as a villain, a monster, and as a half human and half monster, he is not a completely evil figure (Tuğlu, 2016). He has *Metta* and respects Prospero as a human being. He claims in his conversation that he took Prospero all over the island to show its beauty, as well as where the fresh and salt water, barren and fertile areas were.

> And showed thee all the qualities o'th' isle,
> The fresh springs, brine-pits, barren place and fertile: (I.ii. 337-338)

From this point, Prospero never denies the good relationship he had with Caliban in the beginning. Despite the fact that Caliban's bad behavior has a negative impact on the two's good relationship. Caliban, on the other hand, can be said to have had *Metta* for Prospero from the start. He is a good-hearted monster despite his appearance as a deformed monster.

B. Karuna or Compassion

Karuna is akin to the compassion we have for others, especially when we are in the same situation. It is triggered by witnessing someone struggling and feeling helpless, resulting in a desire to relieve their suffering. Despite his strength

and supernatural abilities, Prospero's heart can be described as tender and kind. He could not ignore and do nothing when he knew how much pain Ariel had gone through. Ariel had been imprisoned in a cloven pine-tree for twelve years because he refused to obey the old and ugly witch's disgusting orders. When the witch died, nobody could help him. He was still confined and tormented in the cloven pine-tree. He was constantly grunting in pain. The wolves and savage bears felt pity for him because his groaning was so pitiful. Ariel's suffering moved Prospero to great pity. As a result, Prospero employed his magic to free Ariel from captivity.

> *What torment I did find thee in: thy groans*
> *Did make wolves howl and penetrate the breasts*
> *Of ever-angry bears. It was a torment*
> *To lay upon the damned, which Sycorax*
> *Could not again undo. It was mine Art,*
> *When I arrived and heard thee, that made gape*
> *The pine, and let thee out (I.ii. 288-294)*

Prospero's *Karuna* extends not only to Ariel, but also to all of his foes. Despite the fact that Prospero's enemies are cruelly treated and driven out of Milan, he has no desire to punish or exterminate them. His only goal is to make them realize the gravity of the crime they committed. The vicious, the wicked, and the ignorant deserve compassion even more than those who suffer physically due to mental and spiritual illness (Narada, 1988). Prospero may be aware of this truth, and he recalls the trials and tribulations he and his daughter have faced in the past. As a result, he does not want others to go through the same pain that he has. That is why his enemies' suffering moves him, and he is willing to forgive them and free them from supernatural power.

> *Though with their high wrongs I am struck to th' quick,*
> *Yet with my nobler reason 'gainst my fury*
> *Do I take part. The rare action is*
> *In virtue than in vengeance (V.i. 25-28)*

Miranda is portrayed as an innocent woman with an open heart in the play. She is a passionate woman who is unsatisfied with seeing other people's suffering. When she sees passengers on the ship in danger and helpless, her tender heart beats faster. She begs her father to put an end to the storm. She tells her father that she cannot bear seeing the passengers suffer, and that she suffers alongside those who suffer. The passengers' cries break her heart. That is why she wishes for them to be relieved of their suffering.

> *Dashes the fire out. O, I have suffered*
> *With those that I saw suffer! a brave vessel,*
> *(Who had, no doubt, some noble creatures in her)*
> *Dashed all to pieces! O, the cry did knock*
> *Against my very heart! Poor souls, they perish'd! (I.ii. 5-9)*

Miranda has a pitying heart, despite her father's assurances that he has no intention of harming anyone on the ship. Her heart is softer than flowers, and she has a passionate heart. Her compassion is sublime because she is willing to help anyone who asks for it without expecting anything in return.

Gonzalo, likewise, is an elderly lord with a passionate heart. He is unable to bear the pain of others. Gonzalo approached Prospero and his daughter with compassion when they were placed in an ill-equipped boat and secretly placed some provisions and several valuable books in the boat.

> *A noble Naepolitan, Gonzalo,*
> *Out of his charity, who being the appointed*
> *Master of this design, did give us, with*
> *Rich garments, linens, stuffs and necessaries,*
> *Which since have steaded much. So, of his gentleness,*
> *Knowing I loved my books, he furnish'd me*
> *From mine own library with volumes that*
> *I prize above my dukedom (I.ii. 161-168)*

Because of the old lord's *Karuna,* Prospero and his little daughter were saved from the dangers of the terrible winds and waves.

Gonzalo has pitying heart not only to Prospero, but also to his king, Alonso. As his king grieves greatly over the alleged death of his son Ferdinand, Gonzalo never remains silent. His passionate heart is softened and moved by Alonso's suffering. When he sees Alonso's stress, he cannot sleep. He tries a variety of approaches in order to alleviate his king's distress and make him feel better. For example, he claims that the misfortune experienced by some people around the world is even worse than that experienced by Alonso and his companions.

> *Is common: every day some sailor's wife,*
> *The masters of some merchant and the merchant*
> *Have just our theme of woe; (II.i. 4-6)*

Gonzalo, as previously stated, is an elderly lord with a compassionate heart. He is especially sympathetic to Alonso. Antonio and Sebastian are two more evildoers for whom he has compassion. When the two evil doers, including Alonso,

become distracted by the harpy's denunciation, he feels sorry for them and fears that they will commit any reckless or desperate acts. That is why he asks Francisco and Adrian to accompany the three men who are on the verge of going insane.

> *All three of them are desperate: Their great guilt,*
> *Like poison given to work a great time after, (III.iii. 104-105)*

Despite the fact that Ariel is a spirit of the air, he reacts in the same way as the other human characters in the play. He leads the distracted Alonso and his companions into a lime grove and imprisons them there, as per Prospero's instructions. He informs Prospero that the men's conditions, particularly that of the good lord Gonzalo, are truly deplorable. If Ariel had been a human being, he claims that the misery Gonzalo and the others are experiencing would have moved him to great pity.

> *His tears run down his beard like winter's drops*
> *From eaves of reeds. Your charm so strongly works 'em*
> *That if you now beheld them, your affections*
> *Would become tender.*
> *PROSPERO   Dost thou think so, spirit?*
> *ARIEL Mine would, sir, were I human. (V.i. 16-19).*

C. Mudita or Sympathetic Joy

Mudita is the ability to be happy when we see someone else being happy and successful in a particular way without being envious of them or being influenced by them. When Prospero sees the progress of the two lovers' union: Ferdinand and Miranda, he is overjoyed. He expresses his delight by commanding Ariel to summon the humbler spirits to perform a masque to celebrate the happiness of the two lovers. Ferdinand is free to speak with Miranda now that he has passed Prospero's test. Only one restriction applies to Ferdinand: he is not permitted to satisfy his sexual desires prior to the marriage ceremony between him and Miranda.

> *Incite them to quick motion; for I must*
> *Bestow upon the eyes of this young couple*
> *Some vanity of mine art; it is my promise,*
> *And they expect it from me (IV.i. 39-42)*

When Gonzalo learns that Ferdinand has chosen Miranda as his future wife, he expresses his empathetic joy as if they were his own children. Life will be more enjoyable if you share the happiness of others as if it were your own (Nyanaponika, 2013). Gonzalo does not hesitate to take advantage of the opportunity to bless Ferdinand and Miranda:

> *....Look down, you gods,*
> *And on this couple drop a blessed crown! (V.i. 201-202)*

Despite the fact that Ferdinand does not ask his father for permission to choose a wife-to-be because he believes his father is no longer alive, Alonso does not object to his son's decision. He, on the other hand, is filled with sympathetic joy and accepts Miranda as his daughter-in-law. He doesn't think twice about joining Gonzalo in blessing the two lovers.

> *ALONSO   I say, Amen, Gonzalo! (V.i. 204)*

D. Upekkha or Equanimity

Upekkha or equanimity is the perfect and balanced mind rooted in sight. It is a person's ability to detach their emotions from both favorable and unfavorable situations by keeping their mind open to both positive and negative emotions (Jayawardena-Willis et al., 2019).

With the help of Ariel and his supernatural power, Prospero is able to make his enemies repent of their crimes, but he is unable to transform Caliban into the good person he desires.

> *A devil, a born devil, on whose nature*
> *Nurture can never stick: on whom my pains, (IV.i. 188-189)*

Prosper seems to be acceptable with it. He managed to maintain his mind and get through the difficult time without succumbing to the negative feelings. He is unconcerned about his inability to change Caliban's behavior. Caliban's murder plot, hatched with the help of Stephano and Trinculo, shows that Prospero can control his rage and develop equanimity toward Caliban. He maintains a calm and collected demeanor, free of rage and anxiety. Then, at the end of the play, he contemplates with a feeling of indifference and is willing to forgive Caliban.

Ariel is a delicate spirit who assists Prospero in a variety of tasks. It should be noted that Ariel functions as a powerful tool to assist Prospero in completing the project he has devised. Nobody will ever be able to challenge Prospero's power if he continues to keep Ariel in his service. Prospero, on the other hand, never needs to keep Ariel as his servant and instead gives him complete freedom. We can see that Prospero remains calm and devoid of both pain and pleasure when it comes to freeing Ariel from his servitude.

> *My Ariel, chick,*
> *That is thy charge; then to the elements*
> *Be free, and fare thou well! (V.i. 315-317)*

A book of magic, as we all know, is one of Prospero's most valuable possessions. When the project he designed is successfully completed, his mind is not attached to it. The thing he has always adored has no effect on his mind. His mind is disconnected from the factors that allow him to succeed. He has no sorrow or pain in his mind. When he sinks his magic book in the deep sea, his mind is still calm and serene.

> *And deeper than did ever plummet sound*
> *I'll drown my book. (V.i. 56-57)*

According to the analysis, the findings revealed that Shakespeare instilled the sublime state of mind or *Brahma-viharas* in his six characters. However, each character possesses different sublime states from the four sublime states of mind. Some characters only have one state, while others have multiple states. The sublime states of mind or *Brahman-viharas* that each character possesses determine their characteristics. The table 1 shows which of the four sublime states of mind the characters possess:

TABLE 1
FOUR SUBLIMES STATES OF MIND

Characters	Four Sublime States of Mind or Brahma-vihara			
	Metta (Loving-kindness)	Karuna (Compassion)	Mudita (Sympathetic joy)	Upekkha (Equanimity)
Prospero	✓	✓	✓	✓
Gonzalo		✓	✓	
Alonso			✓	
Miranda		✓		
Ariel		✓		
Caliban	✓			

As shown in the table above, Prospero possesses all four sublime states of mind: *Metta* (Loving-kindness), *Karuna* (Compassion), *Mudita* (Sympathetic joy), and *Upekkha* (Equanimity). He is compared to the god Brahma. He not only experiences happiness in his life, but also assists the other characters in the play in their pursuit of happiness. Gonzalo possesses only two states: *Karuna* and *Mudita.* Only one sublime state of mind, *Mudita*, exists in Alonso, Miranda, Ariel, and Caliban. We can see goodness in all characters, even if they only have one or two sublime states in their minds. In the minds of the characters, only one or two sublime states are imbued. It has the ability to improve and enrich their characteristics. Caliban, for example, has previously done well for Prospero. His goodness will live on in Prospero's memory forever. At the end of the play, he is also forgiven.

V. CONCLUSION

Six characters in Shakespeare's *The Tempest* possess sublime states of mind or *Brahma-vihara.* Practicing and developing *Brahma-viras* can help live a peaceful and patient life (Narada, 1988). *Metta* embraces all beings, *Karuna* embraces the suffering, *Mudita* embraces the prosperous, and *Upekkha* embraces the good and the bad, the loved and unloved, the pleasant and the unpleasant. When we examine the characters in the play, we notice that only one character, Prospero, possesses all four sublime states of mind. His act is compared to that of God or Brahma because his heart contains *Metta* or loving-kindness for all of his enemies. He has no desire to harm any of his foes. He employs his supernatural abilities to assist evildoers in feeling remorse for their crimes. Despite the fact that they had wronged him and his daughter in the past, he never considered retaliating. He, on the other hand, has a sincere wish for genuine happiness for all of his enemies. When he sees Ariel in pain, he makes every effort to relieve it and never fails to notice Ariel's distress. We know that Prospero is a caring father. When his daughter is overjoyed because she has found her true love. Prosper congratulates her on her achievement as if it were his own.

Prospero seems to understand the worldly conditions: rise and fall, success and failure, loss and gain, honor and blame. He maintains a calm mind without rage and anxiety. He forgives Caliban even though he still retains his evil nature and never changes his behavior. Despite the fact that Ariel is his special assistant, Prospero is content to let him go. Although he values his magic book, he has no regrets about drowning it.

Gonzalo possesses two sublime states: *Karuna* and *Mudita*. However, because of the two sublime states he possesses, he is regarded as a noble old lord in the play. On the other hand, Alonso, Miranda, Ariel, and Caliban have only one sublime state. They are, however, regarded as praiseworthy characters. It is safe to say that only one or two states of Brahma-viharas quality are instilled in one's mind, they are worthy of having the quality of a good person. Shakespeare's villain, Caliban, is regarded as a savage and a semi-demon due to his attempted rape of Miranda. He is, however, deserving of the title of goodness because he has shown *Metta* towards Prospero in the past.

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Reimagining Colonialism: *Dune* Within Postcolonial Science-Fiction

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Abstract—This research paper will examine the science-fiction novel *Dune* as a postcolonial work. Colonial history and literature that have been the central focus of postcolonial studies influenced the structure of many science-fiction novels. One of these was Herbert's *Dune* (1965), which carries a colonial formula into a new fictionalized setting. However, very few postcolonial studies cross into the science-fiction novel, and fewer still consider the science-fictional element that sets it apart as a genre. Thus, this article attempts to provide a new perspective on *Dune* as a postcolonial novel that sets a new premise for our understanding of postcolonialism. In employing the early anticolonial thoughts of Amilcar Cabral and his notion of resistance, this study will trace these anticolonial notions throughout the novel. In addition, it will consider the novel's science-fictional element of spice and how it proves detrimental in perceiving the novel as a new form of postcolonial narrative.

Index Terms—postcolonialism, anticoloniaism, science fiction, Dune, Amilcar Cabral

I. INTRODUCTION

As Poststructuralism had broken down established structures, the emergence of postcolonial theory afterwards decentered English Literature to open a space of metanarratives. However, there is a shared sense that the contemporary postcolonial theory field may have reached a stalemate of sorts. In a discussion over the possible end of postcolonial theory, Gikandi (2007) highlights that this end, that postcolonial theory is supposed to reach, is due to its engagement with limited source material. That postcolonialism mainly dealt with literary texts of decolonization or of indigenous production. For that, he suggests a rethinking between theory and literature (Agnani et al., 2007, p.636). In this regard, it can be argued that postcolonial theory could look further into the science-fiction genre as an ample field that builds on colonial history and constantly develops. For this purpose, Frank Herbert's *Dune* (1965) offers itself as an intriguing subject of postcolonial analysis. As a novel written in a time that anticolonial resistance drew its last breath, *Dune* will be analysed in light of such anticolonial framework as that of Amilcar Cabral.

II. THEORETICAL FRAMEWORK

Science-fiction studies is a relatively new and expansive field, as is postcolonial theory. However, a relatively small number of interactions have been recorded between the two. Science-fiction studies remain invested in several other theories yet avoid sensitive postcolonial issues of race and colonial historical references. On the other hand, postcolonial studies often limit their area of focus toward native production and direct colonial history (Langer, 2014, p.1). In this respect, this study aims to expand upon postcolonial studies done on the science-fiction novel, going beyond the apparent racial tropes. Postcolonialism as a field has a large dynamic set of subjects that are often recurrent in science-fiction, yet very few academic considerations have shed light on the matter.

Analysing science-fiction, in general, can always prove difficult for any type of theory. This can be attributed to the ongoing debate of setting borders on what constitutes science-fiction. In *The Cambridge Companion to Science-fiction*, Mendlesohn (2013) exclaims that it is not much of a genre but an ongoing discussion, as science-fiction employs other genres' plot structures (Mendlesohn, 2013, pp. 1-4). Mendlesohn further explains that every written work on science-fiction can potentially change its defining feature. As the genre originated with a 'sense of wonder' as its central identity, there is no doubt that science-fiction has gone far more diverse and broader to be effectively categorized (Mendlesohn, 2013, p. 5). This nature of science fiction renders the task of capturing a common essence of this genre, which is the science-fictional element, in a postcolonial or any other framework, a thorny task.

When considering the contact point between postcolonialism and science-fiction, it is often argued that a work written by and for Western civilization could not properly understand the suffering of the minority. Science-fiction and its detached otherworldly setting prove difficult to approach for a field that insists on its ties with the tangible world. Alternatively, Langer (2014) contends that "the gap of postcolonial presence in science-fiction is there for those who manage to extract it", (Langer, 2014, p. 2) much like Said's *Culture and Imperialism* (1993) manages to unveil colonial issues in the Western literary heritage. The circumstances and intentions of any science-fiction novel can be relocated in

postcolonial inquiry. When much of science-fiction avoids racial tensions, Leonard (2014) suggests that what might present itself as social progressive work can be regarded as engaging with racist or minority issues (Leonard, 2013, p. 253). Leonard reinforces the applicability of the genre's imaginary factor as a tool to render the invisible visible by way of experimenting with the racial tropes of Ray Bradbury and W. E. B. Du Bois's works (Leonard, 2013, p. 257). Robert Heinlein (1969) asserts that it is the difference in science-fiction that makes the difference (Heinlein, 1969, pp. xvi–xvii). Science-fiction portrays a different world with different rules than the real one. Such world-building reveals affiliations that are unclear and magnifies problems from real history. In this respect, the postcolonial theory would have a much-needed source of debate and, in re-imagining, the colonial struggle, a better understanding of it can be achieved.

The more recent outlooks that engage in science-fiction as postcolonial tackle the more conspicuous issues in the field. Race and ethnicity are at the forefront of a number of academic discussions. Making parallel conclusions on space exploration, aliens' interaction with humans and domination of either one over the other with the colonial expansions of the 19th-century empires. These studies, though a significant contribution to postcolonial theory, are just pioneering initiatives of such application. Postcolonialism has much more depth that can be discussed in science-fiction from early anticolonial theory to the later postcolonial concepts. Moreover, there is a need to consider science fiction not just for its plot structure, but for its 'sense of wonder' element that can place it in a more definitive position as a genre that can potentially expand postcolonial analysis.

It is argued that the postcolonial field had inspired its theory from the anti-colonial movement. Cabral's work in *Resistance and Decolonization* (2016) portrays an integral component of postcolonialism, a theory in practice. Cabral's ideology leading an anti-colonial struggle in Guinea-Bissau and Cape Verde Islands against the Portuguese is iconic for understanding the process of decolonization. Cabral's contribution was his ability to borrow from a wide range of theories and adapt it to his specific needs and circumstances. Marxism, the most prominent influence on Cabral, is located in his agronomist writings. Marxist terminology surrounds many facets of Cabral's writings. However, there is a realization of the failures of Marxism to address the issues plaguing the African continent (McCulloch, 1981, pp. 503-504).

The relationship between colonized and colonizer is often considered in terms of hegemony and resistance. The former term coined by Antonio Gramsci carries heavy Marxist indications. While the latter term 'resistance' as an opposite force of liberation from hegemonic power is well discussed within Fanon's *The Wretched of The Earth* (1961). In light of these two, Amircal Cabral comes to the scene as the ideal figure for this frail relation of opposites. Cabral is central here not as part of the postcolonial Euro-American critical theory but rather as belonging to the Africana literary theory. Postcolonial theory emerged as a Western interest in emancipating the oppressed of former colonies. However, Rabaka in *Africana Critical Theory* (2010) argues that it never gave a concrete answer to the colonial problem (Rabaka, 2010, p. 239). Cabral builds on Fanon's framework to construct a front of resistance, not only to global imperialism but to Eurocentric critical theory itself (Rabaka, 2010, p. 235). Cabral understood very well that the African anticolonial struggle required a theory of its own. Ready-made constructs, by contrast, suited another kind of struggle. Cabral, for all the Marxist ideals that helped build his struggle against the Portuguese invaders, emphasized in his speech "Our People Are Our Mountains" that it was not necessarily a 'religion' (Cabral, 2016, pp. 21-22) as Marx did not necessarily consider Africa nor its issues on his manifesto. Cabral relied heavily on Marxist ideology to assess the agricultural situation of Guinea and Cape Verda. This gave him a strategic knowledge of the population that proved invaluable to the African Party for the Independence of Guinea and Cape Verde (PAIGC) resistance later on.

III. Discussions

In concern with studies that highlight the crossroads between science-fiction in general and postcolonial theory, Jessica Langer's work is an essential starting point. In her book *Postcolonialism and Science Fiction,* Langer (2014) sets up the premises for the current development in the field. In a direct introduction, Langer tackles what she addresses as an elephant-shaped hole when it comes to considering postcolonial issues in science-fiction (Langer, 2014, p. 1). By recalling definitions of postcolonialism, Langer highlights how comparable are postcolonial interests to underlying topics in science-fiction novels. Yet, most often than not there is a conscious silence when it comes to addressing or tackling issues of race and culture in the colonial context. Throughout the book, Langer attempts to fill this gap by discussing race, culture, diaspora, and locality in several science-fiction works. Langer's work is set ambitiously to progress the field and bridge postcolonial and science-fiction studies. *Postcolonialism and Science Fiction*, even though recently published, sets a well-constructed precedent in the field. Langer concludes her work with positive hopes for more science-fiction productions that engage in postcolonial debate. The dilemma to this is that postcolonial studies as well should engage science-fiction. By bridging the two fields, and closing one gap, several others emerge. One such gap is what can be discovered by applying a postcolonial lens to popular mainstream science-fiction.

When dealing with *Dune* specifically in postcolonialism, a similar introduction to the postcolonial /science-fiction debate is located in *"Postcolonial Science-fiction: The Desert Planet"* by Gaylard (2010). Gaylard separates postcolonial theory into two aspects, the period of decolonization, anticolonialism and liberation movements on one hand, and the later analytical type of postcolonialism that: "arose out of this spectacle of failed revolutions" (Gaylard, 2010, p. 22). Gaylard points out how Frank Herbert's *Dune* emerged in the 1960s, the epitome of liberation struggles

across Africa and Asia. Despite T.E Lawrence's influence on Herbert, Gaylard does not consider him an Orientalist. He asserts that Herbert addresses a far larger scope of the struggle against colonialism. In specific, *Dune* addresses the dangers that follow revolutions as in the case of the Fremen's Jihad after decolonizing Arrakis. Gaylard tackles the many facets that the novel deals with from Paul's destiny as an anticolonial figure that progresses to dictatorship, a revolution that turns into extremism, and the Bene Gesserit organization that subtly directed the revolution. He addresses how Herbert manages to find limitations in both struggles rendering *Dune* a good example of a postcolonial novel. Gaylard argues that the novel satisfies postcolonial desires to re-evaluate the present using history. The article manages to track down the historical and cultural influences that shape the plot of *Dune*. Furthermore, by Gaylard's arguments, the novel becomes quite readable as a postcolonial tale. This serves to strengthen the necessity to re-evaluate Herbert's work with a more serious postcolonial consideration. Hence, *Dune* as a novel that emerged during an anticolonial struggle merits an anticolonial analysis on its own.

In "Psychic Decolonization in 1960s Science-fiction", Higgins (2013) discusses how *Dune* amongst some other science-fiction novels of the 1960s serves as inward decolonization of Western subjectivity. Higgins discusses this aspect of *Dune* in conjunction with 19th Century drug use in writings that dealt with imperialist hallucinations of an exotic east. Thus, Higgins considers "spice" in *Dune* as another form of psychic decolonization. This is due to how spice has many drug-related qualities of hallucination and addictiveness. This renders Paul the novel's protagonist's journey into an effort of liberating "the repressive internal colonization of the psyche" (Higgins, 2013, p. 229). Higgins's analogy of spice as a hallucinative drug proves to limit *Dune* as an anticolonial story neglecting the science-fiction element of the novel. Spice is more than just a drug with delusionary side effects. It is so central to the world of *Dune* that the entire society and science of the *Dune* universe is built upon it. Its enhancement of the human mind served to replace computers with superhumans who can accomplish amazing acts of calculation and prediction of potential futures. For this, the science-fiction nature of spice is too vast of an element to be ignored in analysing the novel.

In light of Cabral's theory, *Dune,* a best seller in the science-fiction genre, portrays a significant amount of anticolonial turmoil. Frank Herbert's *Dune* (1965) weaves an intricate piece of science-fiction, conflated with several references to Middle Eastern history. The story follows Paul, a noble from House Atreides who turns into a prophetic figure. Paul's journey to rule the planet Arrakis and its natives the Fremen leads him to be the head of a rebellion. Arrakis is a planet for mining spice, a powerful drug used for all interstellar travel mirroring the oil value to our world. Paul fears he cannot control his rebellion that would spiral into a "Jihad" across the entire empire. *Dune* is a fertile ground for postcolonial politics of colonialism and anticolonialism that marked an influence on every major science-fiction production from novels to the cinema.

<div align="center">IV. Analysis</div>

A. The Politics of Dune

In the world of Frank Herbert, colonization is reflected in the rigid tactics of oppression that the Harkonens employ. In addition, we find that the Empire is built upon the more subtle and calculated hegemonial one. The latter type of domination can endure until it engulfs all signs of resistance and may even absorb it in the Foucauldian sense. Foucault, however, shared a different opinion on categorizing resistance into set limitations. For him, resistance ought to be free from any boundaries lest it would turn into the very same oppressive power it tried to disassemble. Cabral, nevertheless, was more concerned with the practicality of resistance in his current struggle against colonialism. Cabral was more than aware of the dangers of constructing a structure of resistance that would become the very same oppressive power as the colonial one. Thus, Cabral considers a role for the elite native class to take part in guiding the decolonization efforts.

Paul Atreides, son of Duke Leo who holds a position that was granted to him by the Empire, was sent to Arrakis to subdue the natives and take control of the spice trade. The death of his father later puts him on the forefront as a former Duke. This sets him as a member of the elite class formulated by the colonizing power. However, Paul takes a different direction than what Fanon formulated, taking a role in resistance rather than in the colonizing power. Fanon in his latest work resonated with a fear of post-independence colonial influence on the elite of native nations. For this Fanon insists on reconstructing a leadership class to avoid lending resistance to the unwanted hands of the defeated colonizer. Cabral in this respect suggests a remodelling of the elite class. This would solve several issues that face any resistance in dealing with the segregation tactics of colonialism. The elite as a class lives in colonial privileges despite being from native populations. Colonial regimes sought better control of the natives relying on such a class; however, 'the native petite bourgeoisie' as Cabral phrases, finds itself moulded by colonization to the extent that separates it from native culture (Cabral, 2016, p. 165). Cabral suggests that through culture such a class can break the colonial boundaries between itself and the native masses when the resistance reaches a critical point. At this stage, the elite would turn against the oppressive regime to draw "on the culture or cultures of the popular masses as a major source of strength" (Cabral, 2016, p. 173). In "The Margins of Elite Anticolonial Leadership" Peterson (2007) explains that Cabral aims for the elimination of the elite as individuals, a class, and a concept (Peterson, 2007, p. 218). Cabral's proposal allows the resistance to make the best use of all available resources as he understands the dangers of keeping the elite class unchecked to clash with the resistance in the future. Moreover, this allows the resistance to a valuable asset of a well-educated class that understands colonial strategies and is able to guide the native population towards total independence.

Cabral's anticolonial theory is far from being a complete guide to resistance struggles as they are adapted to suit the Cape Verde Resistance of 1956. Nonetheless, it is because of that reason that Cabral's arguments hold validity as they are tested on practical grounds. Henceforth, science-fiction novels such as *Dune* portray a setting that mirrors intense colonial struggles in history. Cabral's anticolonial theory in this respect opens up a wide discussion on how the science-fiction novel builds an alternate history of mankind.

Herbert's *Dune* (1965) marks a unique contribution to the science-fiction novel as a genre. This proved to be an influential position in science-fiction history as *Dune* dictated its influence on most popular science-fiction works today. The general consensus on *Dune* was how Hebert managed to formulate a unique recipe, retelling a Lawrence of Arabia in an epic space odyssey. While T.E Lawrence can heavily be found in the making of the novel's protagonist Paul Atreides, the novel entails many other references to Middle Eastern culture and religion. What is notable, however, is that the plot of *Dune* is a colonial one. *Dune* has seldom received any academic examination as a colonial tale worthy of postcolonial theory analysis. The novel is set in a distant future where an advanced human civilization still adheres to a strict feudal system. Thus, despite the science-fiction elements, such as space travel and advanced technology, Herbert manages to inject old-world struggles into this world.

The novel adheres to a mixture of having space travel yet also relying on limited non-renewable energy for it. This creates a struggle for power between a higher colonial power that is the Empire, and the natives of Arrakis, the only planet that contains such a valuable asset for space travel; "spice". The political world of *Dune* is built upon several houses of noblemen under one emperor. However, the Emperor's power is not absolute as it adheres to other organizations of greater economic and political power. The spacing guild responsible for all space travel, the Bene Gesserit sisterhood of elite superhuman females who can manipulate each house to their agendas, and the CHOAM company responsible for spice mining and distribution are examples of this. CHOAM in this respect is subject to a leadership change every eighty years between the two great houses of Atreides and Harkonen. This serves to keep a balance of power in check between the two rival houses and the emperor. Meanwhile, the native population of Arrakis the Fremen are on the opposite end as colonized, oppressed natives of this spice planet.

When Duke Leon Atreides explains the relevance of spice to his son Paul, he states that "CHOAM controls the spice" and that despite the various other products the company deals with "all fades before melange" (Herbert, 1965, p. 68). Spice or "melange" is referred to in the novel as an addictive special drug with several properties like longevity and better health overall. Moreover, and most important of all, spice can wake up dormant parts of the human brain allowing superhuman levels of information processing and even an enhanced space-time perception to see potential futures. This allows space guild navigators to set safe courses of travel through wormholes from one planet to another. Spice becomes the central object of conflict in *Dune* as it cannot be manufactured and is only found in the harsh deserts of Arrakis mined by the CHOAM company. Historically, the spice in *Dune* is a direct reference to the spice trade as Paul realizes it smells of "Cinnamon" (Herbert, 1965, p.349). Moreover, the colonial struggle for power over the spice trade leads to the East Indian Company as a fine example in this case. As the colonial grip that led to the British control of India through the East Indian Company matches the Empire's hold over Arrakis and its natives.

Herbert comments that the "scarcity of spice in *Dune* is an analogy of water scarcity" (Herbert, 1980, p. 74). However, as he compares the CHOAM to OPEC, spice as oil is a more fitting analogy in this case. As the direct source of struggle that affects contemporary world politics, Oil is at the forefront of many modern conflicts constantly affecting global prices. This rendered the ideas that Herbert explored in *Dune* into a frightening prophecy. Herbert, however, addresses the prophetic nature of the science-fiction writer as a mind that constantly seeks new crises. In "Science-fiction and a World in Crisis," Frank Herbert (1987) illustrates how the science-fiction writer magnifies the crisis of the real world and builds upon them to create a world that is not fiction but rather "a shadowland between myth and reality" (Herbert, 1987, p. 23). This suggests that for Herbert, *Dune* is not a prophecy that looks upon the future of our world but rather an exaggerated version of it. Herbert hints that science-fiction writings are not creating a new crisis but instead go back to history because: "In the 'real' world it has all happened before. There's no such thing as a new crisis, just instant replays on the old ones" (Herbert, 1987, p. 25). Following Herbert's idea and going back to the novel at hand, *Dune* is a story from the past. Given its general plotline, *Dune* leads to two main references, T.E Lawrence and the Middle East. Following this notion of parallel history, *Dune* becomes a more than valid subject of study as the protagonist Paul Atreides is the personification of the elite bourgeoisie that carries a significant role in the anti-colonial struggle if we consider Cabral's theory.

Frank Herbert constructs *Dune* with two major points of focus. The first is a cultural emphasis on the Fremen and its effect on the protagonist Paul, while the other is how this protagonist was shaped in consideration of what Herbert describes in "*Dune* Genesis" as: "the messianic convulsions that periodically overtake us" (Herbert, 1980, p. 72). Herbert highlights how often people in power acquire a messianic status; a status that might further burden such a figure who is still a fallible mortal (Herbert, 1980, p.72). Duke Paul Atreides is a young male who is trained by his mother from the Bene Gesserit order. An order of females that possess superhuman powers of controlling every tiny muscle and thought for the sole purpose of conveying maximum persuasive efficiency and reading other people's emotions. This, on one hand, can be regarded as a parallel to the British intelligence training in Lawerance's time. However, the word Bene Gesserit in this respect builds upon the Arab name "Bani Al-Jazeera" or sons of the peninsula which is the Arab gulf. The Arabs of the time were famous for their mastery of the Arabic language and poetry around the Jahiliya period.

Moreover, Paul is given the title Muad'dib by his followers, a play on the Arabic word preceptor similarly to the title of teacher which was given to the prophet Mohammad. In *Dune* it was given to indicate he who leads and shows the path. Thus, *Dune*'s protagonist is built from a wide range of figures of leaders that commanded the utmost reverence. Yet, Herbert masterfully uses and abuses such status that Paul Atreides had been given to paint a picture of colonial politics.

While religious references are not of primary concern to this study, it is worthy to note the way Herbert builds his protagonist between hero and villain, between a messiah and a mortal, captures a meta-narrative of colonial history.

B. Said, Foucault, and Resistance

The Bene Gesserit order in *Dune* worked secretly to establish order in this fragile Feudal system by manipulating the noble houses and the emperor, all while secretly breeding these nobles to reach the prophecy of the "Kwisatz Haderach", the one who will bring about balance to the world. Throughout several parts of the novel, Jessica comes to realize how deep the lies fed to the Fremen of Arrakis are "Jessica sighed, thinking: So, our Missionaria Protectiva even planted religious safety valves all through this hell hole. Ah, well … it'll help, and that's what it was meant to do" (Herbert, 1965, p. 371). Utilizing local myths to assert domination was common in 19th-century imperialist romance literature. In works like Haggard's *King Solomon Mines* (1885), or even Kipling's *The Man Who Would Be King* (1888) adventurers from the developed West travel to remote tribes and make use of local myth and superior knowledge to be hailed as gods to the natives. Such tropes often end up in the heroes of the novel exploiting the natives and stealing their treasures. Herbert, however, illustrates how this can be utilized as a political tool to create suitable conditions for controlling natives. At first glance, this dynamic of power and knowledge that the Bene Gesserit is built upon seems to confine within Foucault's notion of epistemological power. For Foucault, the reproduction of power and knowledge through the various institutions, formal and informal allow little to no escape from it (Thorpe, 2017). This renders any resistance to power bound to that formidable structure that will only lead it to become the very oppressive force it once tried to overcome. Interestingly, however, all did not go according to the plans of the Bene Gesserit, as their prophesied saviour Paul the Kwisatz Haderach as they named him had chosen a different path. Paul realizes that he had been bred to a dark purpose asking his mother "Did you know what you were doing when you trained me?" (Herbert, 1965, p. 259). The change the Bene Gesserit had been planning for was a radical fanatical one, and Paul realized he had been the principal agent of that destruction and decided not to succumb. Paul's resistance to power defies Foucault's suggested principle. Paul touches on a very early anti-colonial notion of resistance when he states "My mother is my enemy. She does not know it, but she is. She is bringing the 'jihad'. She bore me; she trained me. She is my enemy" (Herbert, 1965, p. 417). This statement echoes on several levels of Cabral's theory. First, is the notion of an elite class turning on the colonizing power to side with the native resistance. Second, is the anticolonial fear of the dangers of an unchecked rebellion.

Anticolonial and postcolonial theory sets the basis of the idea of resistance that can escape the Foucauldian paradigm. Even though history had more often favoured Foucault's vision than that of Fanon, for Cabral and other anti-colonial thinkers, the possibility of resistance that they adhered to still holds ground. In this regard, Edward Said, whose work often reflected a necessity for resistance, discusses how politics of liberation often disappointed Foucault. Said traces how the Western intellectual in general found it futile to support anti-colonial revolutions as they often led to worse totalitarian regimes. Despite the latter facts, Said counters Foucault's argument that such disbelief in resistance and "Being on the inside shuts out the full experience of imperialism, edits it and subordinates it to the dominance of one Eurocentric and totalizing view" (Said, 1994, p. 28). Said understands thoroughly limitations and complications of resistance as proven several times in history, yet more so, supports it for its potential of success. If what Cabral and Fanon before him came to fruition, then a resistance that has successfully escaped the trappings of power can give so much more to humanity and knowledge being outside the usual structure of power. Herbert in this respect provides an astonishing dynamic that reflects on the above.

C. The Significance of Spice

In *Dune*, spice gives Paul the power to see outside the power structure. This analogy permits it to play out essentially two different roles converging them together, the first being a science-fiction element. The second would be a postcolonial element in itself. In the novel, upon inhaling a large quantity of spice, Paul Atreides sees different paths in the future ahead of him. Where "He had seen two main branchings along the way ahead—in one he confronted an evil old Baron" (Herbert, 1965, p. 275) while the other possible future held a violent warrior religion and "fire spreading across the universe with the Atreides green and black banner waving at the head of fanatic legions" that worshipped at "the shrine of [his] father's skull" (Herbert, 1965, p. 265). This sole incident would later shape the rest of the *Dune* Trilogy. This point of conversion in the novel offers an experimental space for a postcolonial struggle scenario. Paul's visions are not just a prediction, but paths set in stone where each action that he takes leading his rebellion is irreversible and would lead to one inevitable path cancelling other possibilities. This can be considered the ultimate challenge to tread carefully in this struggle against power.

Herbert is suggesting that decolonization is not impossible but rather intricate and delicate to achieve. Paul experiences a "sense of terrible purpose" (Herbert, 1965, p. 251) when his visions began to clear out. This stresses the weight that Paul feels not just as a leader and a prophet, but as one of the former elites of the empire. This leads him to understand well the nature of the power machinations that structure it. Despite this, he still chooses a path of resistance that can change such a structure. To this purpose, Cabral had put a great deal of responsibility for a successful resistance

on the shoulders of the elite: "is within the native petite bourgeoisie, a social grouping created by colonization itself, that the first consistent initiatives are launched to mobilize and organize the popular masses for the struggle against the colonial power" (Cabral,2016, p. 173). The native petite bourgeoisie, as Cabral phrases it, has the advantage of knowing the colonial strategies better than native leaders. Despite not essentially being native to Arrakis, Paul still manages to fully emancipate into the culture and the ways of the Fremen. The resistance cause became his sole option as he can no longer leave this planet. This is again due to the role of spice that becomes addictive "A poison—so subtle, so insidious … so irreversible. It won't even kill you unless you stop taking it. We can't leave Arrakis unless we take part of Arrakis with us" (Herbert, 1965, p. 262). Paul in this respect became an inseparable part of Arrakis and its people as he manages to become its supreme leader, even above the native leader Stilgar who taught him their ways. However, Paul as a former elite, carries with him a much wider vision, whereas despite fully embracing the Fremen ways by the end of the novel, he still challenges traditions that hindered their society to move onward. Sparing Stilgar instead of killing him is one example of this. A notion that Cabral emphasised on as to utilize any positive aspects that may accidentally be left by colonialism and have the willingness to let go of native traditions, and tribal and feudal mentality when they prove to be incompatible with the characteristics of the liberation movement (Cabral, 2016 p. 176).

While Paul fills the role of an Elite that successfully connects with the native population to adopt their cause as his own, his mother would prove an opposite case. Lady Jessica, a widow of the late Duke and now a mother to a rising prophet and holding a high position of power to the Fremen as a Revered mother. Again, spice here is the central mechanism that drives this postcolonial interpretation of the novel. While it morphed Paul into a visionary who sees into the possible futures, on the other end spice morphed Jessica into a keeper of history who gains the ability to see all memories of the previous Revered Mothers before her. What this suggests is that the roles played by Paul and his mother were in opposition for a purpose. Lady Jessica saw an opportunity to utilize the Fremen to exact revenge on the Empire, and after seeing the past visions of the Fremen ancestors that determination only grew stronger. To this end, her goal is to render Paul an instrument of vengeance and war. While Paul attempts to escape the destiny that his mother and her organization had planned for him as the Kwisatz Haderach stating "They thought they were reaching for me but I'm not what they expected" (Herbert, 1965, p.263). Herbert's characterization of these two main figures sheds light on the leading figures of resistance. One that holds on to the past, and another looks unto the future.

D. Paul as a Leader of Resistance

Paul being more than a visionary understands quite well what fulfilling his mother's prophesy could entail. A fanatical "Jihad" that would set the galaxy on fire with a messianic dictator who is worshipped at the top of that pyramid of power. Quite the loophole that most real-world conflicts of resistance lead up to. Thus, he is set to find an alternative. Not to succumb to either the empire or the "Jihad", but to find a path that would benefit the Fremen and the repressed imperial subjects above all. Cabral insisted on the need to return to origin in defining the need to struggle to form a national consciousness and unity (Cabral, 2016, p. 80). Paul grows severely attached to the Fremen natives and their culture. This served as a point of balance to understand the need for rebellion. The Fremen had adopted a dream of freeing Arrakis and making a green haven for them to live in peace with enough water and food. This meant that the greed for spice was the main problem as the entire empire and their allied houses came upon Arrakis to protect their most valuable asset. Tracing Paul's interactions with lady Jessica throughout the novel gives quite a few hints where Paul proves to be more insightful than his mother. Despite her wisdom and training, Lady Jessica fails to see anything outside this Foucauldian structure of power. And accordingly struggles against it, but with no clear direction except to see Paul and herself on the top of that pyramid of power. Despite this, Paul and Jessica's opposing roles do sometimes provide a balance. Later in the novel, Paul becomes excessively engaged in the future that he fails to see the present. In such moments, Jessica undergoes purposeful growth to guide Paul back to the reality of the moment. In one scene, it is Paul who became engrossed in the persona of the prophet he had built around him. There Jessica recalls to him a Bene Gesserit proverb about the dangers of religion and politics where followers become a blind force that would not be stopped until it is too late (Herbert, 1965, p. 496). This statement recalls Cabral's statement that man's consciousness should guide the gun and not vice versa. Moreover, Cabral often states that the rebellion was not his nor anyone else's but a struggle for the freedom of a nation (Herbert, 1965, p. 80). Not only does this prove how vulnerable a rebellion can be when built upon a singular figure but how that figure can become led by such power over others. *Dune* subtly divides power between Paul and his mother. Where Paul despite the image built upon him as the sole figure for the Fremen resistance, does not have the ultimate power of decision. Lady Jessica despite her ulterior motives becomes a necessary balance for this effort to change the current system of oppression.

V. CONCLUSION

Dune served as a starting point to an epic trilogy of war and politics. However, this first novel holds a great deal of turmoil that ended ominously as Paul bargains with the emperor for the future of Arrakis. This abrupt ending, however, might be the closest comment on the real history of our world and the state of previous rebellions. Moreover, the novel's plot shapes after a great deal of the issues that anticolonial and postcolonial critics tackled. Where one such as Amilcar Cabral, a revolutionary theorist who shaped his anticolonial thoughts in line with an ongoing resistance struggle. The analysis of *Dune* within Cabral's theoretical framexork acknowledges how well thought the novel's plot

building is. Moreover, it becomes clear that spice as a central science-fictional motif is an indispensable link in this analysis. It plays a unique multirole of a valuable resource that causes wars as well as a solution for it. It is deeply imbued in this futuristic world where it holds a central position to the elite and the masses, a position that Paul threatens to overthrow entirely should he destroy this spice.

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Impact of Directionality on Student Interpreters' Performance in Consecutive Interpreting[*]

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Abstract—**Studies showed that interpreters might differ in performance when it comes to directionality. Nevertheless, limited research has been undertaken concerning the impact of directionality on student interpreters' performance in consecutive interpreting (CI), a type of interpreting categorised by the working mode. This study aims to investigate the relationship between directionality and performance by adopting a quantitative approach. Four student interpreters from a Chinese university were selected as samples with a homogeneity sampling method. The participants used Chinese as their first language (L1, or A language) and English as a second language (L2, or B language). Analytic rating scales were combined with propositional analysis to assign scores for different aspects of accuracy and completeness in the product of the CI test by student interpreters. To determine the impact of directionality on performance, paired samples t-test was adopted in the current study by testing the significance of the difference between two mean scores of the CI test. The results showed that directionality affected the performance of student interpreters. Overall, the participants performed better in the into-B direction than in the into-A direction. Thus, it is recommended that teachers pay more attention to training listening comprehension ability of the source text in into-A direction.**

Index Terms—**consecutive interpreting, directionality, English-Chinese language pair, performance, student interpreters**

I. INTRODUCTION

Directionality, also known as the direction of translation, refers to "whether translation occurs into or out of the translator's native language (or the language of habitual use)" (Shuttleworth & Cowie, 2014, p. 42). It is one of the oldest and the most controversial problems in interpreting research, as shown by a few related works (EMCI, 2002; Godijns & Hinderdael, 2005; Kelly et al., 2003). As a recurring topic in translation and interpreting fields (Gile, 2005), directionality has been one of the factors taken into consideration by researchers in translation and interpreting.

The classification of directionality by the International Association of Conference Interpreters (AIIC) is A-language versus B-language. A-language refers to one's native language, while B-language, known as passive language, is one's non-native language. Although it is widely accepted that into-A (L2 to L1) interpreting produces higher quality (Seleskovitch & Lederer, 1989), into-B (L1 to L2) interpreting is thought to be "cognitively more economical for the interpreter to have fewer options to select" (Denissenko, 1989, p. 157), and interpreting from the A-language to B-language has appeared in certain cases to provide more satisfying output (Tommola & Helevä, 1998). Despite this, the prejudice against into-B interpreting still dominates interpreter training (Nicodemus & Emmorey, 2015), and there is a gap between interpreter training and market needs.

"Consecutive interpreting" (CI) as a term began to be used after the 1920s (Baigorri-Jalón, 2014). It is frequently used in opposition to simultaneous interpreting (SI) by classifying interpreting based on the working mode. CI is different from SI in two aspects, mainly: for one thing, CI involves note-taking in Phase I; for another, CI needs an interpreter's note-reading in Phase II (Gile, 2009). Therefore, many CI studies focused on note-taking, particularly note-taking skills and techniques (Lung, 1999; Campos & Salinas, 2016; Chen, 2017), language choice in note-taking (Dam, 2004; Szabó, 2006; González, 2012), and the relationship between working memory and note-taking (Zhang, 2012; Amini et al., 2020).

The impact of directionality on interpreting has been a heated topic, and the debate over into-A and into-B interpreting never ends. As interpreting in both directions of CI is regarded necessary, many studies on directionality

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have focused on simultaneous interpreting (SI), particularly strategies (Bartłomiejczyk, 2006), cognitive aspects (Gile, 2005), its impact (Chang & Schallert, 2007), and students' self-assessment (Han & Riazi, 2018). Besides, directionality in signed language interpreting has also received wide attention. For example, Nicodemus and Emmorey (2015) compared novices with experts in American Signed Language (ASL)-English interpreting and found that novices performed better when interpreting into the first language (L1, English) than into a second language (L2, ASL) in terms of accuracy; whereas the experts performed equally well in two directions. In CI, directionality was initially found to affect fluency in that both novice and professional interpreters were more fluent in into-A interpreting (Mead, 2005). It was also found to influence the accuracy of English-Thai consecutive interpretation of quantity numbers among beginner-level student interpreters (Chanprapun, 2020). The interpreting direction was also found to influence the cognitive process in Phase I and the product in Phase II of consecutive interpreting (Chen, 2020).

Based on the literature mentioned above, only a few studies have investigated the impact of directionality on performance among student interpreters in the product of CI. Thus, this study intends to examine the significance of the difference between the two directions of CI among student interpreters between Chinese and English by addressing the following research questions:

a) Is there any significant difference between into-A and into-B mean scores by student interpreters in CI (at .05 significance level)?

b) In which direction do student interpreters perform better in CI?

II. DATA AND METHODOLOGY

A. Data

The data used in this research were oral exam recordings of interpreting courses among student interpreters from a Chinese university. The final exam was an achievement test to assess how well students had achieved in their CI capacity. On the students' part, they took the course to earn credits. Hence, failing the course would result in no credit and retaking the course the next semester. The assessment materials for the undergraduate student participants included five different sets of speeches to avoid any possibility of plagiarism and repetition. Each set has a Chinese speech and an English speech. Nevertheless, the five sets of speeches were similar in difficulty level regarding the information density and duration.

During the exam, 32 students in the class were divided into eight groups to draw lots to select a set of passages. After randomly drawing their choice, the participants listened to the two speeches (one in Chinese and the other in English). They were then given 1.5 times the duration of the source speeches to interpret the two speeches into the target languages. Subsequently, the students were required to immediately send their interpreted speeches in MP3 format to the teacher's e-mail. The sampling method in this case study employed a homogeneous sampling strategy, where the samples share specific experiences related to the study (Nimehchisalem, 2020). Resultantly, four students who interpreted the same set of passages were chosen as the study sample. The Chinese speech is entitled "数字经济" (Digital Economy), while the English speech is about "The Internet". Therefore, the data in this study contain one English source speech with four Chinese target speeches and one Chinese source speech with four English target speeches by student interpreters.

B. Participants

The study participants were four undergraduate student interpreters aged between 22 and 25 from a Chinese university. These four female students were in their seventh semester and majored in English. Since interpreters are not commonly bilingual from childhood to mediate between two native languages (Bartłomiejczyk, 2015), most interpreters only have one native language, which is referred to as A language or L1 in the classification by AIIC. After approximately 12 years of English learning, English majors in China can be labelled as bilinguals with Chinese as their A language (L1) and English as their B language (L2), their strongest foreign language. The four participants have taken the Business Interpreting course for about 32 hours, with two hours per week. They were primarily trained on CI skills during the course, such as note-taking skills, short-term memory ability, English listening skills, and figure interpreting. In other words, they were supposed to have grasped the basic knowledge of theories and CI strategies after the training.

C. Methodology

This study adopted a non-experimental quantitative method by focusing only on the student interpreters' exam results. The verbatim transcription method was used to convert the student interpreters' audio recordings into text while writing down every single word, including pauses, repetitions, and hesitations such as "uh" and stuttering. The data collection method for the quantitative data was rating scales, which allowed raters to evaluate the participants' test performance (Nimehchisalem, 2020). Analytic rating scales were explicitly used to assign different scores for different aspects of accuracy and completeness in the product of CI. The data analysis method involved the descriptive statistics method, using paired samples t-test to determine if directionality significantly affects student interpreters' performance.

The method for performance rating is propositional analysis (Liu & Chiu, 2009) combined with scale-based scoring (Han et al., 2021). Based on Bovair and Kieras' (1985) guidelines, the propositional analysis was conducted, and the texts were divided into scoring units. The calculation of propositions aimed to fulfil two purposes:

(i) To quantify the information density of each source text

(ii) To rate the interpreting performance based on the scoring units

In each source text, the proportion of the number of propositions to the number of total words was calculated to decide the information density because "the higher the score, the denser the information" (Liu & Chiu, 2009). For the interpreter's performance rating, the scale of the score was determined by comparing the source and interpreted texts, based on the calculation of error frequencies and the propositional analysis. If the student interpreters correctly interpreted one scoring unit, one score was given. If the scoring unit was partially interpreted, a 0.5 score was given. In contrast, a zero score was given if the meaning of a unit was misinterpreted.

III. RESULTS

This section reports the findings of performance rating and answers the research question on the impact of directionality on student interpreters' performance.

A. Overview of Source Speeches and Target Speeches

First, the researchers compared the audio duration and word length of the source English and Chinese speeches with those of the target Chinese and English renditions by the student interpreters. The four student interpreters were numbered as S1, S2, S3, and S4 in the study, as shown in Table 1.

TABLE 1
OVERVIEW OF AUDIO DURATION AND WORD LENGTH OF ST AND TT

	ST		TT		
	E-C	C-E		E-C	C-E
Audio Duration	57s	43s	S1	34s	1m5s
			S2	1m8s	1m8s
			S3	56s	1m12s
			S4	51s	1m5s
Word Length	132	157	Reference Translation	261	103
			S1	145	77
			S2	221	89
			S3	176	96
			S4	160	82

Note: Abbreviation = ST - Source speech text/ TT - Target speech text/ C-E - Chinese-English direction/ E-C - English-Chinese direction/ S1 – Student 1/ S2 – Student 2/ S3 – Student 3/ S4 – Student 4

As shown in Table 1, the English source speech lasted 57 seconds. The duration of the four students' interpreted speeches for the English speech varies from one another. The S1's interpretation of the English source speech lasted only 34 seconds and was the shortest among the four. The interpretation of S2 was the longest, lasting 1 minute and 8 seconds. The duration of S3's interpretation (56s) was closest to the source speech, while S4's interpreted speech was 51 seconds, slightly above 50 seconds. Regarding the word length, the reference translation for the English source text was 261 words. Nonetheless, the transcriptions of students' interpreted texts ranged from 145 to 221 words. Thus, their interpreted texts were shorter than the reference translation.

Table 1 also shows that the Chinese source speech lasted 43 seconds. Nevertheless, the four students' interpreted speeches of the Chinese source speech were longer than 1 minute, with very little difference among them. Notably, the audio duration of S1 and S4 was similar. Both speeches lasted 1 minute and 5 seconds. The longest speech was by S3 (1 minute 12 seconds). The word length of the reference translation of the Chinese source text was 103 English words. Conversely, the shortest among the students' interpreted texts was by S1, with only 77 words. The longest text was by S3 (96 words), close to the word length of the reference translation. The word length of the S2 and S4 was between 80 to 90 words.

A clear idea of the information density of the source speeches is required to rate the interpreter's performance accurately. Information density (ID) is one of the parameters indicating the difficulty level of the source speech text. It is calculated by using the number of propositions divided by the number of total words. The formula is:

$$\text{Information Density} = \frac{\text{No. of Propositions}}{\text{No. of Total Words}}$$

The information densities of the source English and Chinese speech texts are shown in Table 2 below.

TABLE 2
INFORMATION DENSITY OF ST

Directionality	No. of words	No. of propositions	Information density
E-C (into-A)	132	25	18.9%
C-E (into-B)	157	20	12.7%

Note: ST - Source speech text/ E-C - English-Chinese direction/ C-E - Chinese-English direction

Table 2 shows the information density of the two source texts, where both texts have similar information densities. In English-Chinese (into-A) direction, the information density was 18.9%, while the information density of the Chinese-English (into-B) source text was 12.7%. This indicated that the two texts did not contain dense information, although the English source text had slightly denser information than the Chinese text.

Speaking rate is another parameter that can be used to evaluate speech difficulty level and is "often expressed in words per minute (wpm)" (Vasylovych, 2020, p. 220). The formula for calculating the speaking rate (Barnard, 2022) is:

$$\text{Speaking rate (wpm)} = \frac{\text{Total words}}{\text{Number of minutes}}$$

The speaking rates of the source Chinese and English speeches are shown in Table 3.

TABLE 3
SPEAKING RATE OF ST

Directionality	Total number of words	Number of minutes	Speaking rate (wpm)
E-C (into-A)	132	0.95	139
C-E (into-B)	157	0.72	218

Note: E-C - English-Chinese direction/ C-E - Chinese-English direction

Table 3 shows that the speaking rate of the Chinese source speech was much higher than that of the English source speech. Nevertheless, the difference in the speaking rate was mainly due to the difference between the two languages. According to the National Centre for Voice and Speech, "the average conversation rate for English speakers in the United States is about 150 wpm" (Barnard, 2022). Therefore, the English source speech is slightly slower than the average conversation rate. Conversely, the normal speaking rate for Chinese speakers is about 245 wpm (Meng, 2006). In other words, the speaking rate of the Chinese source speech in the current study was also slower than the average Chinese language speaking rate. The discrepancy between the average and the actual speaking rate of the source text was 11 (English passage) and 27 (Chinese passage), respectively. The difference indicates that the average speaking rate in the Chinese source text was slightly lower than that of the English source text concerning the average speaking rate of the respective languages.

B. Rating Performance

Performance refers to how well the participants interpreted the source speeches. As mentioned in the methodology, the performance was rated by propositional analysis and scale-based scoring based on the calculation of error frequencies. In this case study, the course teacher, one of the authors of this paper, rated the student interpreters. The final rating scores of the four students' performances are illustrated in Table 4.

TABLE 4
RATING SCORES OF PERFORMANCES

	E-C (into-A)			C-E (into-B)		
	Score (Total score:25)	Norm. Score by LCM (lowest common multiple: 100)	Percentage of accuracy & completeness	Score (Total score:20)	Norm. Score by LCM (lowest common multiple: 100)	Percentage of accuracy & completeness
S1	5	20	20%	6.5	32.5	32.5%
S2	7	28	28%	15.5	77.5	77.5%
S3	6.5	26	26%	11.5	57.5	57.5%
S4	15.5	62	62%	12.5	62.5	62.5%

Note: E-C - English-Chinese direction/ C-E - Chinese-English direction/ S1 – Student 1/ S2 – Student 2/ S3 – Student 3/ S4 – Student 4

Table 4 shows the rating scores of student interpreters' performance. As the total scores of the source English and Chinese texts differed, the lowest common multiple (LCM) was used to normalise the scores in two directions. From the above rating scores of student interpreters' performance, it can be seen that the four students performed differently in two directions. They all scored exceedingly higher in the Chinese-English direction than in the English-Chinese direction. Only one of them (S4) scored almost the same in the two directions. The percentage of accuracy and completeness for S1 in the Chinese-English direction was 32.5%, higher than the percentage of accuracy and completeness in the English-Chinese direction (20%). Among the four students, S2 performed best in the Chinese-English direction with a high score of 15.5 (total score is 20). The into-B score of S2 is approximately three times higher than her into-A score. For S3, the percentage of accuracy and completeness of into-A direction was 26%, about

twice lower than into-B direction (57.5%). The only student with a minor discrepancy between the two directions was S4, but the statistics showed that her into-B score (62.5) was also slightly higher than her into-A score (62).

C. Paired Samples T-Test Results

Paired samples t-test is typically used for testing the significance of the difference between two mean scores of the same group. In the current study, a paired-samples t-test was used to compare the two directions in CI of the same group of student interpreters. This study performed statistical analysis by running Statistical Package for Social Science (SPSS) 23 to test the relationship between directionality and performance in CI among student interpreters. Two-tailed p-values less than 0.05 were considered to be statistically significant. The value of Cohen's d and the effect-size correlation r_{Yl} was calculated online using the means and standard deviations of the two directions. After computing Cohen's d and the effect size by using an online effect size calculator, the result showed that Cohen's d = -0.47 and effect-size r = -0.23.

By running the two-tailed paired samples t-test in SPSS, the statistics shown in Table 5 were obtained.

TABLE 5
PAIRED SAMPLES STATISTICS

Directionality			Mean	N	Std. Deviation	Std. Error Mean
Into-A	Pair 1	Directionality	1.0000	4	.00000	.00000
		Score	34.0000	4	18.97367	9.48683
Into-B	Pair 1	Directionality	2.0000	4	.00000	.00000
		Score	57.5000	4	18.70829	9.35414

The first research question concerning the difference between into-A and into-B mean scores by student interpreters in CI (at .05 level of significance) can be addressed here. The above-paired samples statistics show that the mean score of into-A direction (M = 34) is lower than into-B direction, implying that student interpreters generally perform better in the into-B direction (M = 57.5, SD = 18.71). In other words, there was a significant difference between the mean scores of the CI test by student interpreters in this case study.

The impact of directionality on CI performance is determined by the paired differences between the two directions by the same group of participants, as shown in Table 6. The null hypothesis denotes that performance (Dependent variable - DV) is independent of directionality (Independent Variable - IV).

TABLE 6
PAIRED SAMPLES TEST

		Paired Differences							
					95% Confidence Interval of the Difference				Sig.
		Mean	Std. Deviation	Std. Error Mean	Lower	Upper	t	df	(2-tailed)
Pair 1	Directionality - Score	-44.25000	21.18793	7.49107	-61.96356	-26.53644	-5.907	7	.001

Based on the results of paired samples t-test in Table 6 (t = -5.907, p = .001), the confidence interval of the difference is 95% [-61.96, -26.54]. Since the significance value is smaller than alpha (α = .05), the null hypothesis was rejected. Conclusively, a significant difference exists between into-A and into-B mean scores by student interpreters in CI. The sampled students performed better in into-B direction (M = 57.5, SD = 18.71) compared to into-A direction (M = 34, SD = 18.97) in accuracy and completeness.

IV. DISCUSSION

This case study sampled four student interpreters in a Chinese university to examine the impact of directionality on performance in CI, based on the analytic rating scales of students' test products. It aims to answer the following two research questions: a) Is there any significant difference between into-A and into-B mean scores by student interpreters in CI (at .05 significance level)? b) In which direction do student interpreters perform better in CI? Paired samples t-test results showed that there was a significant difference between the mean scores in two directions of the CI test by student interpreters. They all performed better in into-B direction in terms of accuracy and completeness.

Due to the popularity of the Interpretive Theory of Translation by the Paris School, the default option for interpreting and translation is the into-A direction for a long time and remains so today. Nonetheless, the results of the present study show that student interpreters generally performed better in into-B interpreting than into-A interpreting in CI. The findings align with Chanprapun (2020) but contradict the Paris School's assumptions (Seleskovitch & Lederer, 1989).

The overall lengths of the two source speeches in the sampled tests were similar, which is less than one minute. The delivery speed of the recordings of the Chinese and the English source speeches was below the average speed of the normal speaking rate. The information density of both texts was less than 20%. Thus, the Chinese and the English source speeches were within the student interpreters' processing capacity considering the length, information density, and speaking rate of the source texts.

The impact of directionality on student interpreters' performance was found in their CI activities. Most student interpreters performed better in the into-B direction, although they were more fluent in the into-A direction. The fluency of into-A direction in CI by novice and professional interpreters was confirmed earlier by Mead (2005).

Based on Gile's Effort Models (Gile, 2009), there are two stages in the process of CI. The first stage involves listening comprehension, note-taking, and memorising, while the second stage includes note-reading and production. The fact that student interpreters performed better in the into-B direction indicates that listening comprehension plays a more vital part in determining the quality of CI. When students have difficulty understanding the source message, it becomes challenging for them to proceed with the subsequent coordination activities in interpreting, such as memorising, note-taking, note-reading and producing the interpreted text. As proved by Cai et al. (2015), L2 proficiency is probably the most important factor contributing to individual differences in developing CI competence for student interpreters. What matters more is the first stage of CI, which directly results in the inability to produce the correct information in the target language. Without a complete and correct understanding of the source speech, it is absolutely impossible to produce a target text faithfully. The target speech produced under this circumstance would deviate from the original meaning of the source text.

When teaching CI to student interpreters, the above results indicate that teachers should pay more attention to training listening comprehension ability of the source text in into-A direction. As Zhong and Wang (2009) pointed out, improving the bilingual ability of interpreters is vital as the foundation of interpreting is listening and comprehension ability. If student interpreters' listening comprehension ability is not good enough, cognitive overload would be high in the subsequent interpreting stages.

V. Conclusion

This study examined the impact of directionality on performance in CI among student interpreters. Four student interpreters were sampled for this case study, with L1 (A language) as Chinese and L2 (B language) as English. After taking the interpreting course for one semester, they were assumed to have grasped the basic knowledge of CI and the fundamental skills of note-taking and short-term memory required in the CI process. The data were collected from their final exam of the interpreting course. By adopting a quantitative method, the current study conducted a paired samples t-test to investigate the impact of directionality on performance in CI between Chinese and English languages. The findings of this study indicated that the mean scores of into-A and into-B directions were significantly different. Besides, the participants performed better in the into-B (Chinese to English) direction than in the into-A (English to Chinese) direction.

Since CI involves many factors and cognitive processes, the findings of this case study may shed light on undertaking further research involving the coordinating and cognitive processes in two phases of CI. In the pedagogical aspect, listening comprehension training should be included in the CI curriculum for students or trainees to develop CI competence easily. Furthermore, student interpreters need to improve their L2 proficiency before taking any interpreting course or training as interpreting is "one of the most challenging linguistic tasks possible" (Nicodemus & Emmorey, 2013).

As this study is only a case study, several limitations exist. The study is limited to data from four student interpreters only. Further investigation into more student interpreters' CI outputs in the two directions is required to obtain a deeper insight into the relationship between directionality and performance.

Acknowledgements

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The Semantic Change of the English Color Terms BLACK and WHITE in Japanese

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Abstract—This study examined the development of the metaphorical and metonymic meanings of the words black and white appearing in Japanese contexts by contrasting the meanings in Japanese with the original meanings in English. It investigated the semantic shifts which affected grammatical structures in highly real-time language on Twitter. The study revealed that black and white in Japanese contexts were used metaphorically in the narrow sense of the original English meaning. Black was used in the meanings of break the rules, persecute, and take advantage while white was used in the opposite manner. Nevertheless, these meanings do not appear in English contexts. It is a semantic change for specific usages in Japanese contexts. At first, the words black and white were mainly used with the noun company as compounds. Then, their meanings were expanded in a metonymic manner with the contiguity of senses. In other words, from being used to describe a characteristic of a company, black and white later used to describe the characteristic of a company worker and an action of a person. The usage also changes from a compound noun to a single word in a predicate and as an adjective *na*.

Index Terms—black, white, semantic change, grammatical shifts

I. INTRODUCTION

Most of the loanwords used in the Japanese language belong to English, and the proportion of loanwords from the English language keeps increasing. The reason words are adopted from another language is to describe new events or items for which people are unable to find the right words in their own language. Daulton (2008) discovered that there were around 45 percent of frequently used word families in the British National Corpus (BNC) which were utilized as loanwords in Japanese. A National Institute for Japanese Language and Linguistics (NINJAL) study (2004) of loanword use by Japanese people revealed that 80% of them used these words "frequently" or "sometimes". Besides, the tendency of loanword use seems to have increased among people aged 10-39 years who had a positive attitude toward loanwords. In Japan, this group also uses Twitter at a high frequency (IICP, 2020).

Even though most loanwords have been adopted from English, many studies found problems of pronunciation and meaning of these loanwords for English native speakers (Daulton, 2008, pp. 61-63). Many loanwords are used in a narrower sense of meaning than the original words while some are used in a broader sense. The changes of the sense of meaning mean that Japanese loanwords have specific usages. Loanwords widely used in Japanese are ones related to colors, especially the basic colors black and white. The present study aimed to investigate the development of meanings in the morphological and metonymic aspects of the words black and white used in Japanese compared with their original English meanings. It also analyzed semantic change which affected grammatical structures. The analyzed data were collected from Twitter which is a microblogging platform that enables users to exchange short messages (www.twitter.com), a communication tool for the current generation (Christopher, November 21, 2012), and a popular method for communicating in real-time (Emre, 2010). Semantics and cognitive semantics theories were used for the examination of lexical semantic change in this study. Socio-cultural factors, for example, words concerning fashion or specific groups of people, were not involved in this study.

II. LITERATURE REVIEW

A. Semantic Changes

Semantic changes are divided in traditional classification by Willem (2009), as follows:
    (1) Melioration and Pejoration: Melioration is the change of meaning in a more positive way while pejoration is the change of meaning in a more negative way.

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    (2) Generalization is the change of meaning in a broader sense while specialization is the change of meaning in a narrower sense, compared to the original one.

    (3) Metaphor is the comparison of similarity between two things.

    (4) Metonymy is the use of close characteristics between two things.

Occasionally, semantic changes can be explained by more than just one type of classification. For instance, the word *rude* falls under melioration, meaning charming, which is a good meaning. Its meaning changes, from relating to a characteristic of ill manners, to a more positive aspect, becoming an aspect of charm, which is also considered a semantic shift in the contiguity of senses, or metonymy. Willem (2009), therefore, summarized that semantic changes can occasionally belong to more than only one type.

Semantic narrowing is a type of semantic change by which the meaning of a word becomes less general or inclusive than its earlier meaning, also known as specialization or restriction. The opposite process is called broadening or semantic generalization (Nordguist, 2020, August 27). Regarding loanwords and their semantic changes in both narrow and broad senses of meaning, Guan (2009) identified that, at the early stage of borrowing words to name events or things which have never seen before in the target language, the narrower sense of a word meaning seems to be used in the target language. However, the meaning tends to be in a broader sense when the words are accepted as the vocabulary of the target language.

Most of the loanwords from English in Japanese seem to be used in terms of a single meaning from the several meanings they can have in the source language (Yoneda, 1996). Therefore, it may be concluded that most loanwords in Japanese possess a narrower sense of meaning.

B. Black and White – English Meaning and Usage From Dictionaries

The meanings of black and white, collected from English dictionaries, can be summarized as follows:

Black can be used as a noun and an adjective. It has a wide range of meanings according to English language dictionaries (Oxford, Merriam-Webster, Cambridge, Collins, Longman), and refers to a very dark color (black clothes), without light (black night), or without milk (black tea). It can relate to people with dark skin (black family). It can also mean very dirty or soiled (black feet (covered with mud)), angry (black mood), or very sad (black day). It can even involve jokes about sad situations (black humor), the meaning of the supernatural (black magic), or the devil. In a literary aspect, it is immoral, evil, or wicked (black lies). It also indicates condemnation (black mark (on a resume))

White, with regards to some English language dictionaries (Oxford and Merriam-Webster), possesses several meanings. The word white refers to having the color of fresh snow or milk (white shirt) and can relate to people who belong to a group with light or pale skin (white community). It can convey the meaning of pale or light because of emotion or illness (white-faced) and can mean free from moral impurity (pure white heart). White can also indicate that something is harmless (white lie) or convey the meaning of the supernatural (white magic). Apart from the positive definitions, white can be negative, referring to being pale or light because of illness.

As seen above, the relationship between black and white can, therefore, be considered an antonym relationship.

C. Black and White in Previous Studies: Metaphor of Black and White

Colors are concrete objects that represent metaphors for abstract concepts or feelings, and black and white are basic colors found in all languages. Research on metaphor of black and white can be found in comparative studies between languages.

According to Chinese and English, black and white have metaphorical meanings which are both similar and different between the two languages. The metaphors found in both languages which relate to the present study are evilness, such as black magic, and illegality, such as black market (Tinghua, 2020). Nevertheless, white as a metaphor which relates to this study is not found.

In Guimei (2011), black is the color representing mystery, sadness, and darkness. In Bible, black is depicted as the symbol of evil spirits while white expresses purity, cleanliness, and innocence in both English and Chinese. In Lena, (2012) death, pessimism, bad luck, loss or disaster, illegal things, depression, and anger are all imagined as black.

In a religious sense, white is often connected to goodness whereas black is often related to evil. These connections are common in many languages. It can be summarized that the association of color with moral concept is ubiquitous in popular culture (Yin & Ye, 2014). Regarding the metaphorical meaning of these two colors, it can be noticed that, in most cultures, black is often associated with a bad deed whereas white often symbolizes a good deed. This kind of universal symbolic meaning is not common to all colors.

From the previous studies, it may be concluded that metaphorical expressions of black represent negative thoughts while white deals with positive ideas.

D. Black and White in Japanese Research

According to Takahashi et al. (2018), in the Japanese language, the word black does not connote racism. However, it tends to symbolize illegality, evil, and darkness.

Muranaka (2015) investigated color terms in Japanese loanwords from the Himawari corpus with colors divided into two groups. One group included pink, green, blue, and beige, in which the descriptive functions of colors were described by single words. No compounds were found among these colors and other words. The other group of colors

consisted of brown, red, yellow, white, and black with the latter being used to refer to objects. No descriptive function was found in the usage of black, but an indicatory function was found. The use of black was found 55 times, and all of these were combined with other words, for instance, black and white, blue-black, and blacklist. The term white was found 73 times. Of these 73 instances, 67 belonged to compounds and 6 were used as single words. All uses of the single word, white, were for naming white objects, but not even one was used to describe objects that were in color. Examples are shown below.

      (1) e no gu <u>howaito</u> mo nai no yo.

         There is no white (used as a noun referring to white one).

      (2) koko no yōki wa mō daibu atsukatta. Koyata wa <u>howaito</u> ichi mai ni natte nekondeitaga,

         The weather at here was already hot. Koyata fell asleep in one white shirt.

    The fact that the single words black and white are not used as descriptive words is because the color terms in Japanese, kuro (i) (black) and shiro (i) (white), are already used as basic descriptive words.

    It can be concluded, as mentioned by Muranaka (2015), that black and white are mostly used as compounds to indicate objects, while the descriptive function is found less often.

III. *Black Company* and *White Company* in English

    This section describes the use of the compound black company in English, from the Corpus of Contemporary American English (COCA), by analyzing for what meaning black company is used. According to the Most Evil Corporations Award Committee (n.d., cited in Takahashi et al., 2018), in Japanese contexts, a black company is a company that acts against the law, including labor laws, and tends to compel its employees to work intentionally and/or arbitrarily even though their working conditions possibly violate laws. In addition, a black company has the habit of resorting to violence with their employees, which is called power harassment.

    From the above definitions of a black company in Japanese contexts, there come two metaphorical meanings of a black company. One is an act which breaks labor laws, and the other is an act which affects employee's feelings. These definitions are metaphorically examined from the meanings of black in the literature review. The change of meaning by the metaphorical process does not occur in the English language just like it does in Japanese. As can be seen from 16 uses of black company collected in the COCA, black in examples 1-11 relate to people with dark skin.

      (1) first musical that was written, produced, created and played entirely by a <u>black company</u>. That was a really remarkable thing in its time.

      (2) Jeffrey Nickelson abruptly resigned from the Shadow Theatre, the state's only <u>black company</u>. It was all the more shocking coming just one year after moving the company…

      (3) When I got to the office building, there was a stream of <u>black company</u> cars lined up out front dropping off executives. Those lucky motherfuckers were living too.

      (4) …Youngton... the guy hangs out with a black coach and <u>black company</u>. That may explain his success. mitz I'm black and I think he….

      (5) …He performed with Just Us Theater; a <u>black company</u> started by Theater of the Stars producer Chris Manos.

      (6) Denver's only <u>black company</u> has received a low, five-figure grant from the Eulipions Grant of the Denver Foundation

      (7) work departments over the course of the interwar years, the betrayal of outward <u>black company</u> allegiance through racially discriminatory layoffs during the Great Depression,…

      (8) Mediated by a proud race consciousness and a realistic calculation of black self-interest, <u>black company</u> loyalty in the stockyards was contingent and reversible…

      (9) A <u>Black company</u> was organized in Jacksonville to build and operate a street railway system. …

      (10) We're the first <u>black company</u> to be distributed by Landmark, " Prominence owner Melvin Couch said."…

      (11) and Korean leaders rejected a proposal for a $52,000 public relations campaign by a <u>black company</u> headed by Mr. Williams. …

    Examples 12-16 represent black as part of proper names.

      (12) …We have from BarbaraAnne <u>Black Company</u>, the sequin apron for the cook who never gets a chance to change their

      (13) because I do love the Game of Throne books (and First Law &; <u>Black Company</u>), where kindness is almost an alien concept…

      (14) the Evil Empire they were trying to replace by a narrow margin. # <u>Black Company</u>, although POV is on The Empire side and revolution ultimately fails in fist book

      (15) Bruce Sterling &; Orson Scott Card my favorite authors, Glen Cook's The <u>Black Company</u> series the only fantasy series I ever really liked…

      (16) Strange Land,' by Robert Heinlein, a book from Glen Cook's <u>Black Company</u> series and one of C.S. Lewis'' Narnia' books.…

    In a Japanese context, the phrase "black company" conveys a negative meaning by referring to a company that does not follow rules that protect employees. In other words, it refers to a company that takes advantage of its workers.

However, the phrase black company with the same meaning as it is used in a Japanese context does not appear in an English context according to COCA. Regarding this linguistic corpus, 16 examples of black company are found in English contexts, but none of them possesses the same meaning as shown in Japanese contexts. Most of the examples relate to people with dark skin.

Although there is a meaning of the word black in English language dictionaries which is apparently close to the meaning of "black" in Japanese "black company", this compound word with the same meaning occurs only in the Japanese, and not in the English context.

Apart from black company, "white company" is also used in a Japanese context with the opposite meaning from the former. The meaning of white company in English mostly relates to people with white skin (items 17-26) or proper nouns (items 27-30). All data in items 17-30 were also collected from COCA.

(17) Then the white field foreman announces that anyone not buying ice from the <u>white company</u> will lose his job. And that is when something cracks, and feeling that

(18) …for the black couple. If you realize you purchased an item from a <u>white company</u>, do you return the item? " I wish I could ask them these

(19) They'll also screen two documentaries: " How to Eat Your Watermelon in <u>white Company</u> (and Enjoy It), " which includes Spike Lee and others talking about

(20) took his cards and trampled them outside a store, thinking that a <u>white company</u> was trying to make money off of the " Black is Beautiful " sentiment echoing

(21) people were joking around and by me being black and it was an all-<u>white company</u> I was working for, I decided not to tell: " # Reasons for

(22) Glencairn Limited, is little more than a black front to enable a major <u>white company</u>, Sinclair Broadcasting, to evade the federal ban on owning more than one television

(23) for him to build it up from nothing to turn it over to a <u>White company</u> or anyone when he has four able-bodied children. " Family ties was also the

(24) on his feet in Georgia, where he became an insurance salesman for a <u>White company</u>. In 1913 he startled the business world by creating Standard Life Insurance Company,

(25) challenging the award of a contract to a Hispanic owned company, which the <u>white company</u> had underbid. The general contractor chose to hire a so-called disadvantaged business and by

(26) The fact that he is a Black man leading a largely <u>White company</u> in an almost lily-White town -- and state -- rules that out.

(27) via e-mail with voice-over to anyone, anywhere, over the internet. O.C. <u>White Company</u>, 2039 Bridge Street, Three Rivers, MA 01080, http: //www.ocwhite.com See

(28) in interstellar transit aboard the colony ship Sierra Leone; served with the <u>White Company</u> in the Far Eridani; in action on Delta Eridani II and Piscium III,

(29) the author of several others, including " Sir Nigel " and " <u>The White Company</u>, " the latter considered his finest work of the kind. He also devoted

(30) the next two years, which were devoted to the writing of " <u>The White Company</u>. " After its completion he turned around and abandoned literature for medicine, devoting

As seen from the above COCA data, both black and white compounds with company relate to people's skin complexion. Therefore, the metaphorical use found in Japanese does not appear in English, as seen from the COCA.

IV. *BLACK* IN JAPANESE

A. *The Expansion Use of Burakku (Black) in Japanese as a Compound Word in the Case of Burakku Kaisha (Black Company)*

Burakku (black) is found to have a meaning related to color and is used with the noun kaisha as burakku kaisha which means a company that abuses employees under illegal or poor working conditions (Kōjien[1], 2021, p. 2591).

There are not many single words, in the use of burakku, in the work of Muranaka (2015), to express colors. It is mostly used with other words such as burakku ando howaito (black and white) and burakkurisuto (blacklist). Burakku in Japanese is used with expanded meaning which is more specific than its original meaning in English to describe an organization or a company that takes advantage of its employees or treats its workers poorly. Burakku in this sense of meaning tends to occur together with the noun kigyō (company) or kaisha (company), as burakku kigyō (black enterprise) and burakku kaisha (black company). Some examples from Twitter are shown below.

(31) Dakara donnani okane ni komattemo ningenkankē ga hatanshita <u>burakku kigyō</u> niwa ikanai hō ga ii. (So no matter how you are worried about money, you shouldn't go to a black company whose relationships have collapsed)

(32) <u>Burakku byōtōkinmu</u> no kangoshi ichinenme aruaru. Watashi wa korede yametakunarimashita.

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[1] Kōjien is the most widely accepted Japanese dictionary. The current edition is the seventh edition.

(I found the situation like this when I was a first-year nursing student working in the black ward. This made me want to quit)

Most uses belong to the combination with nouns relating to organizations to describe their characteristics which tend to not follow labor regulations or offer low-quality working conditions.

B. The Expansion Use of Burakku (Black) as a Single Word in the Meaning "Exploit, Oppress (Employees)" in Japanese

The word burakku when used in this meaning is found to be a single word to describe the characteristic of an organization. An example from Twitter is shown in sentence 33 below.

> (33) Gakkō de <u>burakku</u> da to omou shidō   (Guidance that I think is <u>black</u> at school)
> Yasumanai ko ga rippa   (Children who do not take a rest are glorious)
> Jiko gisei ga bitoku   (Self-sacrifice is a virtue)
> Nagaku keizoku o suishō   (To work continuously is admired)
> Tsurakutemo gaman   (Be patient even if it's painful)
> Shūdan ni shitagauno ga seigi   (Following the group's opinion is right)
> Donna ru-ru mo genshu   (Though how the rule is, observe it strictly)
> Kyōsōsuru tameni benkyō   (Study to compete)
> Minna tomodachi   (Everyone is friend)
> Rentaisekinin   (Solidarity)
> Ikitsuku saki wa anka de kanrishiyasui rōdōsha (The way of workers who get a cheap wage and are controlled easily)

It can be seen from the example that the word burakku is used as a single word to describe a style of teaching that teaches students to be accustomed to being exploited. The use of single words to describe organizations that are exploitive or overbearing, treat employees poorly, or do not follow labor laws was not found in a dictionary or in Muranaka (2015), but was found in language usage on Twitter, as seen from item 33.

C. The Expansion Use of Burakku (Black) to Describe Characteristics of People, Regulations, and Actions

The meaning expansion of burakku for an organization or a company, which is specified in a dictionary as a compound burakku kaisha (black company), to a single word for describing characteristics of a person, regulation, or an action can be seen from the examples of language used in real situations, in items 34, 35, 36, and 37. This phenomenon is caused by the nature of the meaning of black company which has two parts to its meaning. One is labor lawlessness, and the other is power harassment. These meaning constituents are, later, developed for describing characteristics of people, actions, and regulations caused by the actions or behaviors of people.

> (34) [<u>Burakku</u> iryō o miwakeyō] PCR kensa shingata korowaku o utteru byōin. Ishi wa <u>burakku</u> desune.
> (Let's distinguish black medical care) Hospital hitting the corona vaccine and PCR test. The doctor is black.)
> (35) Sētōshidō [danshi no tsu-buro ya mittsuami made kinshisuru nowa] <u>burakku</u> kōsoku to iwaremasuga?
> (Student guidance [Prohibition of men's undercuts and braids]. It is the black rule.)
> (36) Dakara, somosomo mainichi 8 jimadeni nanteiu chōzetsu <u>burakku</u> na koto saseteru jikaku o moteyo.
> (So, in the first place, be aware of what a transcendental black thing you are doing by 8 o'clock every morning.)
> (37) Konokata, PTSD rakansareteshimattakoto wa mochiron taihennandakeredomo, sonoato no shokuba ga <u>burakku</u>sugita noga ichiban yokunakattano deha…taihen.
> (Of course, it's hard for this person who suffers from PTSD. I think it wasn't the best that the workplace after that was too black.)

Sentence 34 is an example of the use of burakku, which describes the characteristic of "*a doctor*" who takes advantage or harasses a patient, by being used as a single word in the predicate to describe the subject of the sentence. On the other hand, sentence 35 shows the use of the combination with the noun kōsoku (school regulation) which represents "the regulation which harasses students". Regarding item 36, this sentence demonstrates a single word in the position of adjective *na* (one of two kinds of Japanese adjectives) to describe the characteristic of harassment. Item 37 indicates the use of burakku as a single word, as in 34. However, the difference found in item 37 is that it is used with the grammatical form sugita (too much) which describes working behavior that is cruel or involves mistreating employees.

D. Summary of the Semantic Changes of Black in Japanese

Burakku (black) in Japanese developed metaphorically from the English meanings evil and illegal. It was first used in a narrow or specific sense, in combination with the noun *company*. Later, its meaning developed metonymically in co-occurrence and combination with other constituents. It began with the depiction of an organization that takes advantage of or mistreats employees or does not follow labor laws. Then, it is used to describe the characteristics of workers in an organization that is immoral and takes advantage of others, and after that, people's actions in the form of an adjective, such as actions or regulations conducted by people with the same meaning that describes an organization. Metonymic

shifts occur at the same time as grammatical shifts. In the case of metonymy, the semantic link between two or more senses of a word is based on a relationship of contiguity, the state of being in some sort of contact, such as between a part and a whole, a container and the contents, a place and its inhabitants, etc. This contiguity also includes abstract things as mentioned in Shenli (2011, p. 72). Therefore, the semantic changes of burakku, from describing the abuse or illegal manner of *companies* shifting to its *workers* and shifting to *their actions,* are based on the close relationship between a place and its inhabitants, and people and their actions of metonymy. Burakku is used as a compound by being combined with other words, such as in burakku kaisha (black company), and then as a single word to describe a characteristic of person, an action of the predicate, and an adjective *na* modifying a noun by preceding it.
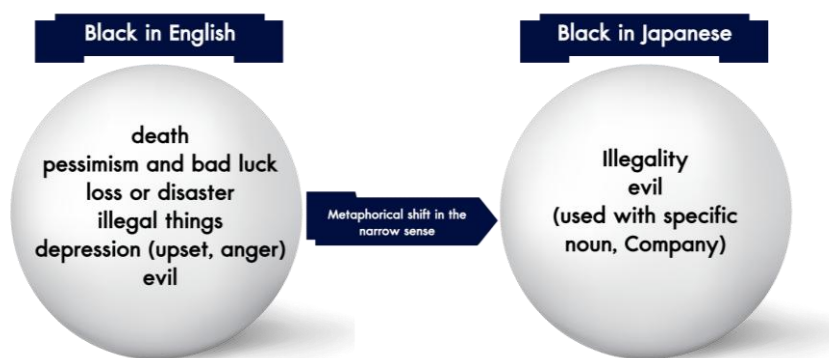
Figure 1 Metaphorical Shift in the Narrow Sense
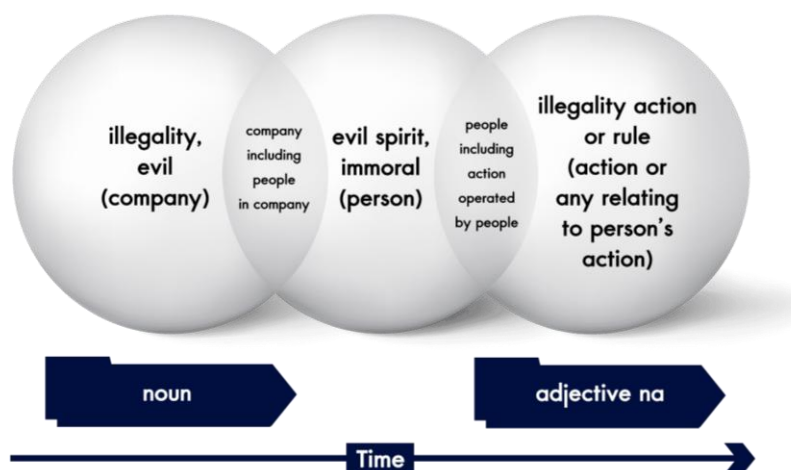
Figure 2 Metonymic and Grammatical Shifts Undergone by BLACK in Japanese

V. WHITE IN JAPANESE

A. Meaning Expansion of Howaito (White) in Japanese

The meaning of howaito (white) in a Japanese dictionary is as follows:

Howaito is found to have the meaning of a color, and no use with the noun kaisha or kigyō (company) is found (Kōjien, 2021, p. 2723). That the word white company is not in a dictionary shows that this word is not widely accepted for publication in normal language usage. However, on Twitter, where the language is highly dynamic, it is found to be metaphorically and widely used together with the word company. It can be inferred that white company represents the opposite meaning of black company. White conveys the opposite meaning from black of which white represents "good", "legal", and "moral", and white has the same development as black.

In dictionary, howaito is only found to convey the meaning of a color and is not used with the noun kaisha or kigyō (company) to describe the meaning of a company with an opposite meaning of burakku (black) (Kōjien, 2021, p. 2723).

Examples of this meaning from Twitter are as follows:

(38) Yokatta. Shachō mo rikaishitekuretatte koto! howaitokigyō.

(Good. The president also understood it! White company)

(39) Howaitokigyō o kensenshitekureru tenshoku e-jento.

(Recruitment agency that carefully selects white companies)

Examples 38 and 39 represent the use of howaito in combination with the noun kigyō (enterprise) which is the same as burakku (black) but is used with the opposite meaning which is a company that does not harass or take advantage of employees.

(40) Watashitachi genyakukyōin ga yūsenshinaitoikenai nowa, [wakamono ni kyōshi o mesashite moraeru howaito na gakkōgenbadukuri] dato omou.

(I think that what we must prioritize is [to create a white school where young people aim to be teachers and work at])

(41) Manpawā ga inochi no kango de hitodaiji ni shinai toka hontō mirainai desu. Mae ni ningenkankei howaito na shokuba de susumetekimashitaga, hitouruottemashitane….yamenaindesu.

(There is no real future if manpower does not take care of people in life nursing. I've been working in a white workplace before, but people were enriched by that relationship, so please do not quit)

(42) Kagakumēkā deareba howaito na imēji mo arimasushi, suteki na chihōraifu ga okuresō desune.

(If it is chemical manufacturer, the white image comes to the surface, and it seems that you can have a wonderful life in local)

Examples 40-42 show the use of howaito as an adjective *na* and with the opposite meaning from burakku, which means to be moral or not to take advantage, by occurring with nouns relating to organizations, gakkōgenba (school) and shokuba (workplace), and also with a noun with no relation to an organization, which is imēji (image)

B. Summary of the Semantic Changes of White in Japanese

The use of howaito (white) to mean a company that treats employees fairly in accordance with labor laws is the usage that arises from the need to communicate using the opposite meaning of the word burakku kigyō (black company). It then becomes a compound, howaito kigyō (white company), for real usage. However, there is still no howaitto kigyō (white company) in the Kōjien dictionary (2017), yet it does include burakku kigyō (black company). This means that the use of howaitto kigyō (white company) arose from the need to express an opposite meaning after burakku kigyō (black company) was coined. This can be inferred that the evolution of howaito kigyō (white company) which occured after the need to express the opposite meaning arose. Howaito kigyō (white company) is not used as broadly as burakku kigyō (black company) is. It was first found on Twitter, which is a user-generated repository of real-time language. The language use on Twitter tends to develop rapidly by semantic changes.
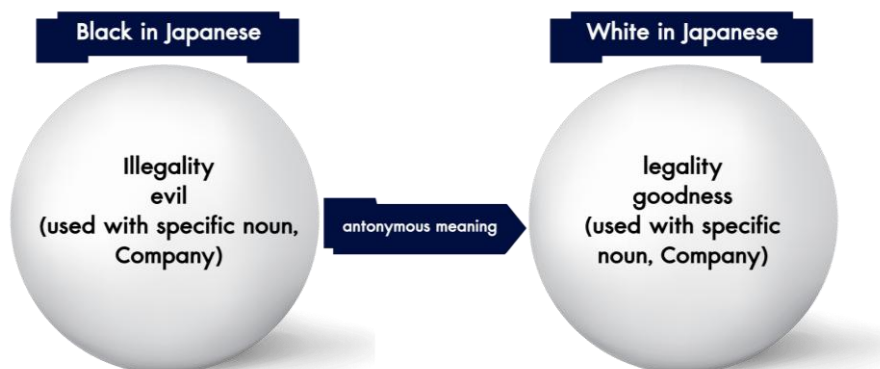
Figure 3 Opposite Relation Between BURAKKU (black) and HOWAITO (white)
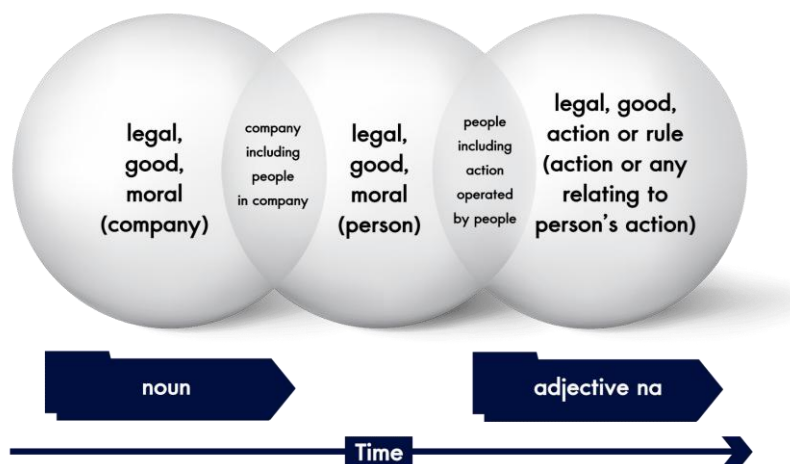
Figure 4 Metonymic and Grammatical Shifts Undergone by WHITE in Japanese

The phenomena of Figure 1-4 can be explained by more than one type of semantic changes, as mentioned in Willem (2009). In the case of burakku (black) and howaito (white) in Japanese, they covered both metaphorical and metonymic shift.

VI. CONCLUSION

Burakku (black), in Japanese usage, is one phenomenon of semantic changes which includes metaphorical and metonymic aspects. It is rarely used to mean a color as a single word in Japanese. Its main function is to combine with words to create new words. The metaphorical meanings, *immoral, evil, and wicked,* found in English, are expanded to describe companies that abuse employees under illegal or poor working conditions, as in the phrases burakku kigyō (black company) and burakku kaisha (black company). This is not found in English based on the COCA results. The grammatical shifts were also observed with burakku. Most are used as compound words and developed into a single word used to depict people, actions, or things that are *immoral, evil, and wicked.* The semantic changes of burakku in Japanese found on Twitter were operated by metaphorical and metonymic processes. Howaito (white) also undergoes a similar phenomenon as black. Its metaphorical and metonymic changes were encouraged by an antonymous relationship with black to express the meaning *legal, good, and moral*. Howaito, as found in a Japanese context, is also not found in the English context, and the compound word howaito kigyō (white company*),* or white with the meanings *legal, good, and moral* are also not perceived as general usages because they are not found in dictionaries, but are found on Twitter, a real-time and generational communicating platform.

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The Reflection of Connotative Meanings of *Insan* in the Qur'an: A Translational and Semantic Perspective

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Abstract—**This study aims to investigate the translation of connotative meanings of *insan* in the Qur'an, from Arabic into English and Spanish. Connotative meanings pertained to *insan* in this religious text are negative and hold unfavorable implications such as denial, stinginess, weakness, and hastiness when talking about his behaviors. For ordinary readers, these negative connotations pass unnoticed in the source language and the target language. In Arabic, the link between *insan* and negativity is linguistically under-researched in Qur'anic and non-Qur'anic discourses; this study is conducted and is hoped to translationally fill a linguistic gap, with particular reference to Qur'anic examples. Because of the shortage of studies that refer to this particular link between *insan* and negativity, and because this connotative dimension has not been explored satisfactorily in Qur'anic and non-Qur'anic studies, representative Qur'anic verses are sampled, analyzed and discussed so as to uncover the difficulty of rendering the negativity, associated with *insan* and to suggest translation solutions. Four authentic and authoritative Qur'anic exegeses are selected to support the argument, and two translations (English translation and Spanish translation) of the Qur'an are selected to practically prove the failure of reflecting the negative link between *insan* and negativity in the selected samples.**

Index Terms—***Insan*, connotation, translation, negativity, semantics**

I. INTRODUCTION

A lexical item can be defined as a single word, a part of a word, or a chain of words that forms the basic elements of a language's lexicon (vocabulary). It can be generally viewed to convey a single meaning, such as a lexicon, but is not limited to single words (Crystal, 2018). Stevenson and Merlo (2002) define a lexical item as anything that gets a lexical entry, which is what a grammar says about lexical items.

Lexical items are defined in languages to give specific meanings. That is why they cannot bridge any semantic gap when they replace each other. The lexical item acquires part of its meaning from the combination that it has with other lexical items. At the same time, not all semantic features can be exchangeable between words, parts of words or even a chain of words in any language. Proost (2017) maintains that: "The meaning of lexical items may be described in terms of combinations of semantic features. Not every possible combination of features corresponds to one or more lexical items; some of them fail to get lexicalized" (p. 115).

In Arabic, the lexical item *insan* has many counterparts such as *male man*, *human being*, and *mankind*, which are different from each other and cannot be used interchangeably in all contexts or situations. In the Qur'anic discourse, *insan* is always joined with negativity when handling or discussing his behavior or character. For example, denial, weakness, unthankfullness, arguteness and stinginess are some negative characteristics of *insan in the* Qur'an. (Sarhil & Nassar, 2021).

Translating the lexical item *insan* to English and Spanish results in many semantic problems that are slight at the denotative level but considerable at the connotative level. This study will translationally investigate the use of *insan* in the Qur'an as a challenge at both levels and provide the strategies that are adopted by the two translations, selected for this study. The two translations selected for this study are the English translation of (Abdullah Yousef Ali) and is symbolized by (I) and the Spanish translation of (Isa Garcia) and is symbolized by (II). The choice of both translations is based on their popularity and fame.

II. SACRED TEXTS AND TRANSLATION

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Sacred texts and divine revelations have their own idiosyncratic features which make them unique. The Qur'an is a case in point. It has many peculiar features that made it the challenge for the versed Arabs at the revelation time to come up with even the least of similarity to it. The rhetoric and eloquence of the Qur'an include many linguistic qualities at various levels, being syntactic, semantic, cultural and rhetorical among many others.

Translating the Qur'an into other languages is not an easy task, and that is why all translations are always incongruent to the source Qur'an, which is spiritual though not fictive in nature. Dickins et al. (2002) state that,

> the subject matter of religious texts implies the existence of a spiritual world that is not fictive, but has its own external realities and truths. The author is understood not to be free to create the world that animates the subject matter, but to be merely instrumental in exploring it. (p.178)

The translator should attempt to achieve faithfulness at various levels from different angles. As a mediator, the s/he should compromise between the source text and the target text, and readers of both texts. Perching on the suitable or the appropriate equivalence is the most difficult decision to be taken by the translator as full equivalence is impossible due to lexical items' incongruence (Abdelaal, 2019). Jakobson (1959) is pessimist in this opinion, and is quoted in his article *On Linguistic Aspects of translation,* as saying "a full equivalence between any two linguistic codes is not possible" (p. 234).

Other scholars, however, are optimistic when they argue that translation is possible despite the linguistic and cultural loss. Vinay and Darbelnet (2004) think that translation from language to another is possible despite the cultural and linguistic limitations, and therefore we should aim at attaining situational equivalence.

Since the Qur'an is subject to an on-going interpretation, it is untranslatable in the sense that full reproduction in a different language is virtually impossible. Irving (1985) maintains that the Qur'an could be considered untranslatable and literally impossible because its interpretation in another language is an on-going process, especially with a document that must be used constantly. Describing his experience in reading the Qur'an and interpreting it, he says: "Almost every day I learn a new rendering for a word or phrase; then I must run this new thread of meaning through other passages. The Qur'an is a living Book" (p. xli). And warning from deforming this divine script, he continues saying: "We must respect yet find a way to interpret this sacred text, and not deform its meaning" (Irving, 1985, p. xli).

The only way to fully understand the Qur'an, capture its sense, and reflect its semantic depth in translation is resorting to exegeses and analyzing its texture. The resort should be made to authentic exegeses that reflect the divinity of the sacred text, and avoid any possible deformation. Abdel-Raof (2001) maintains that,

> only exegetical translation can eliminate misconceptions among target language readers. The purpose of commentaries is to plug cultural gaps and are useful translation strategies: they are translation troubleshooters that can counter ambiguity and illuminate the fog of the target language (p. 40).

III. Denotative and Connotative Problems in Translation

In his book *The Oxford companion to the English Language,* Macarthur (1992) defines denotation by saying,

> denotation, also known as cognitive meaning, refers to the direct relationship between a term and the object, idea, or action it designates (…). Denotation refers to the meaning of a word or expression in relation to everyday life and to other words and expressions (p. 257).

In contrast, he defines connotation as follows: "Connotation, also known as affective meaning, refers to the emotive and associational aspect of a term" (McArthur, 1993, p. 257).

Similarly, and in more details, Crystal (1985) defines denotation as,

> a term used in semantics as part of classification of types of meaning: opposed to connotation: its main application is with reference to the emotional associations (personal or communal) which are suggested by, or are part of the meaning of a linguistic unit, especially lexical item and the non-linguistic entities to which it refers- it is thus equivalent to referential meaning (pp. 66-88).

The connotation according to him is "a term used in semantics as part of a classification of types of meaning: opposed denotative meaning involves the relationship between a linguistic unit, especially a lexical item" (Crystal, 1985, pp. 66-88)

The denotative meaning of a word is stemmed from and is related to its resemblance in the real world. Richards (1991) states that this type of meaning relates the word or the phrase it denotes to phenomena in a fictional or a real world and it is semantically central and core. It is debatable among scholars that this meaning is equal to the cognitive and conceptual meaning, though some philosophers and linguists make a distinction between these concepts. In his view, for example, the denotative resemblance of bird is a two – legged, winged, egg – laying, warm – blooded creature with a beak.

Connotative meanings are those beyond and above the denotative meanings of lexical items. Richard (1991) defines the connotative meanings as the additional meaning that a word or phrase has beyond its central meaning. It reflects people's emotions and attitudes concerning what the word or the phrase refers to. For him, affectionate, a nursing, lovably sweet, mischievous, noisy, irritating, grubby are connotative features of a *child* that are added to *child* as a *young human being.*

Bell (1991) differentiates between the denotative and connotative meanings as follows,

the first refers to meaning which is referential, objective and cognitive and, hence, the shared property of the speech community which uses the language of which the word or sentence forms a part. The second, in contrast, refers to meaning which is not referential but associational, subjective and affective. This kind of meaning, being personal, may or may not be shared by the community at large (pp. 98-99).

In his article *Translation Denotative Meaning in the Holy Qur'an: Problems and Solutions*, Abdelaal (2019) maintains that there are denotative and connotative problems in translation, saying "the two types of meaning among others cause problems in translation between any two linguistic codes. Denotative meaning sometimes poses difficulty in translation due to the lack of equivalency problem which causes lexical gaps' problems" (p. 19).

Connotative meaning is harder or more difficult to preserve or reflect in translation. That is because this meaning is more subjective and more personal, and that may result from one's experience in life, and the cultural sense that such a meaning is coated with. In this regard, Larson (1984) argues that,

connotative meaning poses greater difficulty to the translator than denotative meaning because it is variable according to historical period and culture. The wider the gap between the SL and the TL cultures, the more problematic the issue of translatability becomes. Some words with neutral connotations in the SL may have strong emotional overtones in the TL if translated literally (p.131)

Connotative meanings are culturally distant and they resemble things differently even within the same culture. These meanings are open ended and can be interpreted differently. Al-Azzam (2005) is quoted as saying: "connotative meanings may differ from one community to another and even within the same community" (p.108). Similarly, Gutt (2000) maintains that,

connotative meanings are encyclopedic by their nature and are assumed to be open-ended, allowing for the constant addition of new information. He argues that the translator will normally need to deal with the kind of information that is typically part of the encyclopedic entry of a concept: that is, information in some way associated with the concept, but not an integral part of it (p.135).

In short, the translator is expected to encounter more translation challenge at the connotative level, due to the various implications of certain lexical items. As such then, the translator should support the translation with explanatory detail to bridge any possible connotative gap, between the source text and the target text.

IV. DISCUSSION

The following part is a discussion of the selected examples that reflect the negative connotations of *insan* in the Qur'an.

A. Denial

وَإِذَا مَسَّ الْإِنسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن سَبِيلِهِ ۚ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ مِنْ أَصْحَابِ النَّارِ (39:08)

I. (When some trouble toucheth **man**, he crieth unto his Lord, turning to Him in repentance: but when He bestoweth a favour upon him as from Himself, (man) **doth forget what he cried and prayed for before, and he doth set up rivals unto Allah, thus misleading others from Allah.s Path. Say, "Enjoy thy blasphemy for a little while: verily thou art (one) of the Companions of the Fire!)** (p. 323)

II. (Cuando al **ser humano** le acontece una desgracia, invoca a su Señor y se vuelve a Él [pidiéndole que lo auxilie]; pero luego, cuando Él le concede una gracia, **olvida que Lo había invocado antes e iguala a sus ídolos con Dios [dedicándoles actos de adoración y súplicas], descarriando a otros de Su sendero. Dile [a quien se comporte de esta manera]: "Disfruta por poco tiempo de tu incredulidad, pues serás de los moradores del Infierno)** (p. 448)

Denial means the refusal to satisfy a request or desire. That applies to people, regardless of their age, gender, position, level of education and social position. In his life, man passes through many difficult circumstances. These hard conditions might be financial, physical, psychological and sometimes mental. When these difficult situations are not resolved and overcome by man himself, he resorts to Allah for help and release through invocations. The example under discussion shows that man is unthankful to Allah, although He has saved him from all types of afflictions. Though the invocations are divinely responded, *insan* in this example is thankless in taking a partner with Allah.

As for connotative meanings, unthankfullness, ungratefulness, and denial are associations of the Arabic lexical item *insan*. These connotative meanings cannot be easily realized in translation. In fact, these connotations are unfavorable attributions of *insan* which cannot be easily detected by ordinary readers, and could only be observed by those who enjoy enough semantic sense (Ibn Kathir, 1372).

Investigating the two translations considered for the study, it can be stated that the Arabic lexical item *insan* has been correctly rendered into English as *man* and into Spanish as *human being*. However, denial, as a negative connotation attached to the Arabic lexical item *insan* in the verse, is not explicitly shown or illuminated in the two receptive languages. To put it differently, these translations have not shown the strong link between *insan* and denial as a bad contribution in the Qur'anic discourse.

Thus, to ensure preserving this negative link between man and this immoral feature, reference should be made to Qur'anic exegeses that have explained this link to enable target language readers to comprehend this link. According to

Bentivolgi and Pianta (2000), the cause of connotative loss in translation is due to divergences in connotation, between the source language (Arabic language in our study) and the target languages, (English and Spanish).

B. Physical and Spiritual Weakness

يُرِيدُ اللَّهُ أَن يُخَفِّفَ عَنكُمْ ۚ وَخُلِقَ الْإِنسَانُ ضَعِيفًا (4:28)

I. Allah doth wish to lighten your (difficulties): For **man** was created **weak** (in flesh). (p. 53)

II. Dios facilita las cosas, ya que el **ser humano** fue creado con una naturaleza **débil**. (p. 98)

By nature, man is created as weak. The weakness can be physical, psychological and financial. Man's spiritual weakness, for example, can be through his need to a female partnership as shown in the current example which's taken from the chapter of women. The word *insan* in Arabic is polysemous in the sense that it has many different but related meanings. This feature is reflected in having many counterparts in English and Spanish as two languages into which the examples of the study are translated. The various meanings of *insan* in Arabic are man in general, man as a male, and human being. These three denotative meanings are employed in the Qur'anic discourse with different semantic allusions.

Particularly, *insan* in this verse, means a male human and this meaning is figured out from the context of the verse under discussion. The Arabic lexical item *insan* as polysemous can lead to a translation challenge that can be resolved by considering the context. Nida and Taber (1969) do not consider polysemy to be a serious problem, justifying that the different meanings of a single word are rarely in competition, because normally they have different markers which help in differentiating the meaning, so they are diverse with one another for the same semantic domain.

Translators, as readers, should contextualize the lexical item *insan* to arrive at its exact meaning. The two translations have not highlighted that *insan* in the verse refers to man as a gender. This meaning is stemmed from the verse, where man as a male is described as weak because he cannot live without a female partner. This meaning of weak partnership is physical, where he can't live without having sexual intercourse (Al-Saboni, 1981).

This meaning of physical weakness is shown in Ali's translation, when he supported his rendition with (*in flesh*) to confirm the physical weakness of *insan*, which is a negative connotation. The other weakness of *insan* in the current verse is spiritual. That weakness is represented in man's impatience on being without a female partner, which is also a negative connotation of *insan* in Arabic (Ibn kathir, 1372).

The two translations failed partially in conveying the denotative meaning of *insan* into English and Spanish, when rendering it respectively as (man) and (human being). Neither man nor human being in the translations refers to maleness of *insan* in the verse, which is a translation loss at the denotative level. Weakness, whether physical or spiritual, as a negative connotative meaning of *insan* in the verse is a translation loss, too. The translations have not linked between *insan* in the verse and its undesirable associated meaning of weakness. This loss at both levels, can be compensated by referring to exegeses that highlight or illuminate the negative connotation of weakness as a permanent feature of *insan* in the Qur'an.

C. Invocation for Affliction and Hastiness

وَيَدْعُ الْإِنسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنسَانُ عَجُولًا (17:11)

I. The prayer that **man** should make for good, he maketh for evil; for **man** is given to **hasty** (deeds) (p. 182)

II. El ser humano ruega a Dios el mal con la misma facilidad con que ruega pidiendo el bien: **el ser humano es muy precipitado** (p. 272)

The current verse handles two negative associations of *insan* in the Qur'an, which are invocation for evil and hastiness. In this verse, *insan* calls for evil in the same manner he calls for good. To continue, *insan* in the verse is described as hasty in the wait for the affliction to befall him. Like many examples in the Qur'an, *insan* is used in this verse to denote human being as general. It has addressed all people regardless of their gender.

What makes this example distinct is that when man is angry, he calls Allah to afflict him, afflict his children and afflict his property (Al-Qurtubi, 2006). In an ordinary situation, a normal human being always prays for good and might not be hasty in the response. What is strange in this example above is that the behavior of *insan* is strange and odd. In the first place, he prays for evil on himself, his children, and property, and in the second place, he is described as impatient for receiving an instant punishment.

Translating *insan* to English and Spanish, respectively as (man) and (human being) shows the translator's ability to convey the referential meaning which is defined by Diane Levine and Bruce Rowe (2018) as follows: "The referential meaning of an utterance describes the referent, an action, or a state of being" (p.142). However, the denotative translation in both languages does not reflect the negative attributions of *insan* in the verse. It is worth mentioning that there is an established relationship between the lexical item *insan* and its negative inseparable connotations, which cannot be rendered in the literal translation. As Vinay (1995) confirms, literalness in translation should only be sacrificed because of structural and meta-linguistic requirements and only after checking that the meaning is fully preserved. In contrast, Ernest Wendland (2014) affirms that the literal translation which omits connotative meaning may doggedly assume equivalence, but equivalence is not there.

Link between *insan* in the qur'anic discourse and its negative connotations can only be made clear in footnoting or paraphrasing. Thus, and in order to ensure transmitting the negative attributions of *insan* in target languages, translators should consult or refer to Qur'anic commentaries that refer to such a negative link.

D. Despair and Hopelessness

لَّا يَسْأَمُ الْإِنسَانُ مِن دُعَاءِ الْخَيْرِ وَإِن مَّسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ (41:49)

I. Man does not weary of asking for good (things), but if ill touches him, **he gives up all hope (and) is lost in despair** (p. 339).

II. El hombre no se cansa de pedir más y más bienestar, pero si le sucede alguna desgracia **se desanima y se desespera** (p. 469).

Despair is based on one's loss of hope. In ordinary situations, man insists on getting what he hopes to have. Allah responds to his servants' supplication but man is very unappreciative and ingratitude. This is clear in the above verse which explicitly states that *insan* is persistent in what he wants and unthankful at the same time.

Despair is one of the negative attributions of the lexical item *insan* in the Qur'an, that cannot be observed from an ordinary reading. This failure in understanding this link between *insan* and despair is reflected in translation. Concerning the two translations above, English and Spanish the denotative meaning of *insan* is conveyed successfully as man and human being.

Simultaneously, the translations have furthermore transferred the denotative meaning of يئوس as despair in English and desperate in Spanish. The lexical item قنوط which immediately comes after يئوس partially carries similar semantic allusions. The fact that قنوط and يئوس are partially synonymous justifies the translator strategy of omitting قنوط in the English version. Indeed, this is a real translation loss at the denotative level. The English translator is unaware of the importance of describing man as قنوط which is to confirm, intensify, and emphasize the negative attribution of man, being desperate. As for the Spanish translation, it has dropped an elemental part related to قنوط, forgetting that قنوط is used to emphasize يئوس and add more negative meaning to it. In this regard, Katharina Reiss (2000) is quoted as saying,

> ignoring the semantic component of a text is a critical factor preserving the content and the meaning of the original text. Failure to recognize polysemous words and homonymous, the lack of congruence between source and target language terms, misinterpretations and arbitrary additions or omissions are the greatest source of danger for the translator , and consequently offer the most inviting opening for the critic (p.117)

Although the two translations have managed to convey the denotative meaning of *insan* and يئوس in the verse, they have not clearly shown the negative connection between the two elements, which is arbitrary in the Qur'anic discourse. Lack of reference to this relationship may be due to the ignorance of the translators in such a tight correlation between *insan* and يئوس. The only way to clearly reflect such a bond is referring to semantic studies that explicate the description of *insan* in the Qur'an as desperate (Ibn kathir, 1372).

E. Stinginess

قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ الْإِنفَاقِ ۚ وَكَانَ الْإِنسَانُ قَتُورًا (17:100)

I. Say: "If ye had control of the Treasures of the Mercy of my Lord, behold, ye would keep them back, for fear of spending them: for **man** is (ever) **miserly**!" (p.189)

II. Diles: "Si tuvieran en sus manos las arcas de mi Señor, no las compartirían por temor a empobrecer. ¡Qué **avaro** es **el ser humano**!" (p. 280)

Stinginess means not generous and having the sense of sparing or scant in using, giving, or spending. One more negative overtone of *insan* in the Qur'anic context is stinginess. This negative attribution of *insan* is based on not giving or spending even on oneself. According to the verse under discussion insan does not like to spend the least even when sustained with endless treasures. This is clear in the verse which shows that *insan* would surely withhold from spending for fear of poverty (Al-Saboni, 1981).

The English and the Spanish translations of the verse have captured the denotative meaning of *insan*, consecutively as man and human being. Moreover, the two translations have conveyed the attribution of *insan* in the verse by rendering it adverbially as (miserly) in English and adjectively as (stingy) in Spanish. Due to the excessiveness of the negative attribution, the two translations have closed the verse with an exclamation. This manner of the verse closure shows how negative the attribution is. The Arabic adjective قتور (stingy) is a hyperbole, which is one of the rhetorical devices in Arabic. In this regard, Mahsa Sattari et al. (2021) confirm,

> arabic is the language of Qur'an, and rhetorical devices are frequently used in Arabic language. What is sought in these literary devices is that they contribute to better conveyance of the original message, which is away from misinterpretation. By the use of figurative language, especially exaggeration, this aim would be achieved, as they provide the reader with deeper explanation and example about the issue. If these figures of speech help us in better understanding of a content, they have fulfilled their intended purpose and increased the eloquence of language. Otherwise, they will mislead the reader due to their overstatement (1905)

Connotatively, the two translations have not shown any relatedness between negativity of the attribution and *insan* in the Qur'anic text. Readers of the receptive languages would not grasp this established tie between man and stinginess, which is a real connotative loss. The unfavorable attribution of stinginess cannot be easily detected as an association of *insan*. Therefore, it has passed as unnoticed by the translators, in the first place, and by their readers in the second place.

Translators could have shown the link between *insan* in the verse and stinginess, had they referred to commentaries and exegeses of the Qur'an that have underlined this negative feature. Attaining lexical adequacy and semantic

equivalence of Arabic hyperbolic terms is not possible due to language differences, and this applies on قتور in the example under discussion.

F. Arguetness

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِن كُلِّ مَثَلٍ ۚ وَكَانَ **الْإِنسَانُ** أَكْثَرَ شَيْءٍ **جَدَلًا** (18:54)

I. We have explained in detail in this Qur´án, for the benefit of mankind, every kind of similitude: but **man** is, in most things, **contentious** (p. 195).

II. Expuse en el Cor´án todo tipo de ejemplo, pero **el ser humano** es **un gran discutidor** (p. 287).

Arguetness is an attribution or an aspect that denotes a person who is described as debating and contentious. The lexical item *insan* in the Qur'an is connoted as arguing in the sense that he is strict and self-centered in his thoughts and does not show an agreement of others' ideas and opinions. In the current verse, Allah bestowed *insan* with all he needed and has favored him over other creatures. For example, *insan* is different from other creatures in having mind. However, he is ungrateful and dissatisfied with all the grace given to him by Allah. It is an instinct of *insan* in the Qur'an to oppose or even reject what others say or propose. *Insan* as shown in the verse above opposes the teachings that the prophets came with, although the prophets came with clear signs that prove their prophecy (Al-Saboni, 1981) .

Due to the fact that *insan* in the Qur'an is arguing by nature, the verse underestimates him and considers him as a (thing). This underestimation has come as a consequence of his bad behavior in opposing the divine message of Allah. The underestimation is lost in translation when Ali does not refer to the *thingity* of man, and states that man is arguing in most things, instead. This same lack of reference is also shown when the Spanish translator, Garcia, totally ignores it, and stresses on the superficial argument shown in his use of discussion to describe the man's disagreement or rejection of others' ideas.

The lexical item *insan* in the verse has been accurately rendered as mankind in English and human being in Spanish. The translations have thus succeeded in conveying the referential meaning in the receptive languages. Connotatively, however, the negative attribution of *insan* has not been explicated in the target languages by any means. Consequently, target language readers would not understand the negative link between *insan* as signified and arguteness as a signifying designation. In translation, this is considered as an implicit loss of the connotative meaning of *insan*. As-Safi (2011) defines the implicit loss in translation as,

> conspicuously, the most serious loss in translation is when the meaning, be it denotative or connotative, is lost or distorted, which undermines the purpose or skopos and even the justification of translation as an act of bilingual communication (p. 67).

To avoid such implicit losses in translation, Bratcher (1971), in his article "The Nature and Purpose of the new Testament in Today's English Version" claims that,

> where there is information implicit in the text itself the translator may make it explicit in order to allow his readers to understand the meaning of the text. Contrary to what some might think this does not add anything to the text: it simply gives the reader of the translation explicit information which was implicitly made available to the original readers (p. 97)

G. Ignorance and Self-Tyranny

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا **الْإِنسَانُ** ۖ إِنَّهُ كَانَ **ظَلُومًا جَهُولا** (33:72)

I. We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but **man** undertook it; he was indeed **unjust** and **foolish**. (p. 293)

II. Le propuse a los cielos, a la Tierra y a las monta ñas revelarles el Mensaje, pero se rehusaron a cargar con ello porque sintieron temor (De la enorme responsabilidad que implicaba ser portador del Mensaje). Pero **el ser humano** acept ó llevar la carga; el ser humano fue **injusto** [consigo mismo] e **ignorante** [de las consecuencias de asumir esa responsabilidad]. (p. 414)

In the verse under discussion *insan*, refers to Adam, the father of all mankind. Allah addresses him clearly and entrusts him with the divine mission. Before entrusting him with this heavenly message, Allah has proposed the trust to heavens, earth, and enormous mountains, which they all refused to undertake. The refusal came as a result of the heavy burden that they would be in charge of in case of approval.

Having a thorough reading of the verse it can be observed that the three enormous natural components, heavens, earth, and mountains immediately refused the divine mission due to the unwelcome consequences. That is clear in their response (فأبين) where the conjunction (ف) in Arabic serves to convey immediacy and sequence (Muhsin, 2014). In contrast, *insan* accepted this unbearable task without hesitation and caring about the consequences. In his first American version of the Qur'an translation, T. B. Irving (1985) emphasizes that conjunctions form a real translation challenge, especially between the languages that are linguistically remote from each other such as Arabic, English and Spanish.

In the two translations, this lexical item is rendered as man in English and human being in Spanish. Both translations have succeeded in preserving the denotative meaning in the target languages. This is noticed in the general reflection of *insan* in both the source text and the target text.

At the connotative level, however, the two translations have not shown the link of negative connotation between man or human being and unawareness, carelessness and inconsideration of consequences (Al-Qurtubi, 2006). The Spanish translation is different from the English, in the sense that it provides the parenthesized element (unjust on himself and

ignorance of his choice consequences) to relay some of the *insan's* connotation. Such technique followed by the Spanish translator is strongly recommended in translation of religious texts. Elewa (2014) states that this type of addition in the target language permits to transfer the connotative meaning of the SL. This explanatory addition helps in bridging the original texts with its counterpart's readers.

Although the two translations where able to transmit the denotative meaning, and the Spanish translation was able to partially transmit the connotative meaning, they have not referred to the constricted connection between *insan* in the verse and the negative connotation of recklessness and thoughtlessness of the consequences.

H. Self-Negative Whispering

وَلَقَدْ خَلَقْنَا **الْإِنسَانَ** وَنَعْلَمُ مَا **تُوَسْوِسُ** بِهِ **نَفْسُهُ**ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (50:16)

I. It was We Who created **man**, and we know what **dark suggestions his soul makes** to him: for we are nearer to him than (his) jugular vein (p. 368).

II. Creé al **ser humano** y sé cuáles son **sus debilidades**. Estoy más cerca de él que su propia vena yugular (p. 507).

Allah has created *insan* and He is omniscient and cognizant of all his affairs. Allah is all knowing of how man thinks or behaves, and that is why the verse has come in the form of warning to man to beware of his thoughts and actions before happening.

The two translations have translated *insan* as man and human being as in most cases. The translation challenge is more complicated when it comes to the reflection of self-negative whispering, as a connotative meaning of *insan* in the verse. *Insan* is described here as always obsessed with self-dark ideas. Allah in the verse warns *him* to be careful even before the evil thought comes to mind as Allah is nearer to him than his jugular vein. What is more problematic and challenging than referring to self-whispering as a negative connotation of man is the link between *insan* in the Qur'an and this bad quality (Al-Razi ,1981).

In order to hold as much connotative meaning as possible, the translators should exert more efforts to uncover the grounded link between *insan* in Arabic and the negative connotation of dark obsession. This inseparable link can be reached by a scrutinizing reading or by consulting authentic references that investigate the semantic allusions of *insan*. While the English translation has made reference to the self-dark whispering as (dark suggestions his soul makes) which is a translation credit to him, Garcia has mistranslated وسواس in his generalization of whispering when rendering it as (weaknesses). According to Michael Loughride et al. (2003) such generalizing translation can be acceptable on two conditions: first that the TL offers no suitable alternative: second that the omitted detail either is clear and can be recovered from the overall context of the TT, or is unimportant to the ST.

I. Suffering and Toiling

لقد خلقنا **الانسان** في كبد (90:4)

I. Verily we have created **Man** into **toil and struggle**. (p. 444)

II. Que creé al **ser humano** para **una vida de continuas dificultades**. (p. 593)

Allah has created man with strife and struggle and this can be physical or spiritual. At the physical level, man, works hard and toils in order to ensure a decent living, and this requires him to exert too much effort to overcome hardships to obtain that. Spiritually, however, *insan* is not patient enough and might not be wise in all circumstances. He always thinks of how life is difficult and how achieving a decent life with satisfaction is extremely hard, if not impossible. The continuous toiling of man in this life is expressed in the preposition في in Arabic which shows that *insan* is dipped in hardships.

Translating the above verse which includes the Arabic lexical item *insan* into English and Spanish, is not problematic at the denotative level, as man and human being. However, and at the connotative level, readers of the receptive languages would not comprehend the link between *insan* in Arabic and its allegations.

The lexical item *insan* in the Qur'an is always attributed with negative connotations that cannot be understood from the literal translation of the verse above. Toiling is the negative attribution of *insan* in the current verse and it shows that *insan* continuously suffers in this life. Man starts suffering from the moment it is created in mother's womb, delivery, growth, youth and seniority (Al-Razi, 1981).

This negative connotation of man should be made explicit in the target languages, and that can be made either by paraphrasing or footnoting. The negative connotations of *insan* in Arabic cannot be detected easily, and that's why it is uneasy to transfer that in translation. A recommended strategy to translate such cases is to paraphrase or footnote. In her book *Meaning in Translation*, Barbara Tomaszczy (2010) maintains that paraphrasing and footnoting are the only cultural resource and are required in translation. This strategy provides receptive readers with supplementary information without affecting the loyalty to the original text and should be very brief to avoid interrupting the fluency of reading.

J. Disobedience to Parents

وَوَصَّيْنَا **الْإِنسَانَ** بِوَالِدَيْهِ **إِحْسَانًا**ۖ حَمَلَتْهُ أُمُّهُ كُرْهًا (46:15)

I. We have enjoined on **man kindness** to his parents: In pain did his mother bear him, and in pain did she give him birth. (p. 357)

II. Le he ordenado al **ser humano hacer el bien** a sus padres. Su madre lo ha llevado [en el vientre] con esfuerzo, y con dolor lo dio a luz. (p. 492)

Parents struggle enough to raise their children. The suffering starts from the pre-birth moments, where the mother undergoes severe pain in bearing and giving birth. The fact that parents suffer too much in bringing up their children requires recompense from the side of the children. That is why Allah has commended sons to be kind and grateful to their parents in several places in the Qur'an. Sons' repudiation or denial of the favor provided by parents is considered one of the unpardonable sins in Islam (Al-Razi, 1981).

What is surprising in the verse under discussion is that it has not referred to a negative association of *insan* in the Qur'an. Different from the examples of this study that have linked explicitly between *insan* and negative attributions, this verse has indirectly linked between *insan* and negativity, based on hypothesis that *insan* will be ungrateful to parents. Therefore, many verses of the Qur'an recommended *insan* to be kind to his parents and forefathers. This was also emphasized by many prophetic hadiths (traditions) that have called for kindness and gratefulness to parents.

Both translations have succeeded in conveying the denotative meaning of *insan* in the receptive languages. The translation challenge lies in making no reference to the negative connotation of ungratefulness to parents that is possibly to be committed by *insan*. This implicit link between *insan* and unthankfullness in the verse has come in a form of precaution. Allah is all knowing of *insan*'s inner where disobedience is an established negative feature of him in the Qur'an. The frequent emphasis on *insan* to be kind to parents stems from the role of the father and mother in parenthood. So, man should be dutiful to his parents. Allah warned him repeatedly against any disrespect and disobedience in many chapters in the Qur'an, associating and connecting kindness and obedience with the worshipping of Allah Alone.

Literal translation can convey the denotative meaning of the text, and that is why the two translations have accurately delivered the denotative meaning. However, they have not referred to the relation between *insan* and disobedience to parents as a negative association. Commending and ordaining sons to be kind and respectful to their parents' entails that they should not show disobedience and unthankfullness, which signify *insan* as a carrier of this bad aspect in the Qur'an.

V. Conclusion

This study has translationally investigated the reflection of the negative connotations of *insan* in the Qur'an. It has shown that the link between *insan* and its negative implications is not clear and is hard to observe by source language readers as well as by target language readers. It has made clear that the two translations (the English and the Spanish) have managed to convey the denotative meaning of the verses that are selected for the study. However, they have not illuminated the strong and the established connection between *insan* and its various negative connotations, as shown in the examples. Thus, the paper has concluded that exegeses, which highlight the connection between *insan* and bad connotations, are helpful in helping translators to refer to this inseparable tie.

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