# Theory and Practice in Language Studies

# Contents

# French as a US Heritage Language in a Multilingual World

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*Abstract*—This article examines the role of French as a heritage language in the United States within the context of a multilingual world and a framework of respect for other languages and cultures both locally and globally. As more than 10M Americans are of French ancestry and 2M speak French in the home in the US, French language and Francophone culture are part of American history and cultural identity. In addition, French is a global language spoken by 300M around the world, so French language skills and understanding of Francophone culture are also part of the global skills set. The history and current status of French in the US along with French language and Francophone cultural organizations, French language learning, and organizations and initiatives aimed as valuing the French language and Francophone culture in the US are examined. The article concludes with a discussion of the future of French, the importance of partnerships, the role of advocacy, and an affirmation of the importance of French language and Francophone culture in a globalized multilingual world and an increasingly multilingual American society.

*Index Terms*—heritage language, multilingualism, francophone, French language, language learning

## I. INTRODUCTION: FRENCH AS A HERITAGE LANGUAGE WITHIN A FRAMEWORK OF RESPECT FOR OTHER LANGUAGES AND CULTURES

Roberts et al. (2018) have written that more than half the world population is bilingual, and monolingualism has been referred to as "the illiteracy of the twenty-first century" (p. 116). However, only one in four Americans can hold a conversation in a language other than English, and Americans lag behind in language learning (Grosjean, 2010, 2020; McComb, 2001; Devlin, 2018). The US, historically a nation of immigrants, has developed within an evolving framework of many indigenous, colonial, and immigrant languages and cultures all deserving of respect, and French is one of our American languages.

The French language is spoken around the world, most often in multilingual environments (OIF, 2022). In addition, Ross and Jaumont (2014) have written that in the US "French language heritage speakers are distinguished by the diverse origins of their communities, both historically and geographically" (p. 101). French is both a global and a local language and offers, therefore, both a means of communicating directly with the globalized world and better understanding and appreciating global Francophone cultures, and of communicating with and appreciating the Francophone cultural communities in the United States.

It is essential for all of us and for the US to value all our heritage languages and the history of all our heritage cultures through our words and actions, and through policies and programs. According to Kelleher (2010), the term "heritage language" is often employed "to identify languages other than the dominant language (or languages) in a given social context" (p. 1). In the US, where English is the de facto official language, any language other than English can be considered a heritage language, and heritage languages generally include immigrant, indigenous, and colonial heritage languages. According to Goldenberg and Wagner (2015), the US, in fact, has a long history of bilingual education. An indication of the importance of all our languages is the observance of the International Year of Indigenous Languages in 2019 and the proclamation of a Decade of Indigenous Languages (2022-2032) by the United Nations, with as a goal the "preservation, revitalization and promotion" of indigenous languages around the world (United Nations, 2022, para 4).

In a globalized and interconnected world, French is global language, spoken by 300M around the world, over 10M Americans claim French ancestry, and more than 2M speak French in the home, yet Franco-Americans remain relatively invisible in the US (OIF, 2022; French Americans, 2022; Ryan, 2013; Vermette, 2016). French is a European language, a mother tongue and second/additional language spoken in France and other European countries. It is also a global language, spoken by over 300M in France and around the world, including by 33M in North America, including the United States, making it an American language (OIF, 2022; Nadeau, 2021).

Although often referred to as a foreign language, it is clear that French is actually a US heritage language. Despite the fact that the current narrative may privilege English as the US language within the context of our history as a British colony, many other languages have played a significant role in our history and may be of even more importance as the US evolves in an increasingly global, interconnected, and multilingual world. According to Stein-Smith (2022), French language and Francophone culture are an integral part of our past, present, and future.

There are at least 10M Americans of French ancestry, and over 2M in the US speak French in the home (French Americans, 2022; Ryan 2013). The future of French in the US is framed by and grounded in a partnership among those with a long history in the US and those who have recently arrived, among French-speaking communities and French language educators, among Francophones and Francophiles, and among all French language stakeholders. French is the second most widely studied language in the US, and French and Francophone Americans, including historical communities, new arrivals, and expatriates, can be found across the country (French Americans, 2022; American Councils, 2017). In addition to honoring our French and Francophone cultural heritage, it is essential to recognize the role of the French language and Francophone culture in our contemporary US communities and identity, and in our future.

## II. The Current Status of French Language and Francophone Culture Globally and in the United States – French Language and Francophone Cultural Organizations and in Initiatives in the US

In a discussion of French language and Francophone culture in the US, it is important to consider the role of French both globally and locally, French language learning and use in the US, and French language and Francophone culture organizations and initiatives in the US.

Grounded in the historical presence of France in the US beginning in the earliest years of the European era, French language and Francophone culture is firmly embedded in US history and cultural identity, and France is favorably viewed by a vast majority of Americans (Brenan, 2022; Saad, 2016). More than 10M Americans are of French ancestry, and more than 2M speak French in the home. Francophone communities exist across the country, and in New York City alone, there are more than 80,000 Francophones (French Americans, 2022; Ryan, 2013; Sicot, 2019). French is the second most widely studied foreign language in the US, as it is in the world, with 1.3M French language learners in K-12 alone, and an additional 176K at the postsecondary level in the US (American Councils, 2017; MLA, 2019).

French language and Francophone culture play both an economic and cultural role in the US. France is a major investor in - and trading partner of - the US, and thousands of French companies operate throughout the US and employ over half a million American workers (France in the US, n.d.; France-Amérique, 2018). TV5Monde, an international Francophone television network, has 1.5M viewers in the US (TV5Monde n.d.). Not only do French books, movies, media, and fashion enjoy great popularity in the US – *Lupin*, *Dix pour cent/Call My Agent. Emily in Paris*, Dior, and Paris Fashion Week are just a few examples, any trip to a supermarket or shopping center offers numerous examples of camembert, champagne, and croissants, and images of the iconic French images like the Eiffel tower on items ranging from T-shirts to notepads, and more.

Africa, and whose influence is only predicted to increase, is home to half of the world's Francophones. In addition to that, a growing number of Africans are making their home in the US, where many are part of growing Francophone communities across the country and playing a significant role in the resurgence of French (EY, 2020; Lorenzi & Batalova, 2022; Hechivi, 2021). Within the North American context, beyond the US, French is an official language of Canada, in many parts of the Caribbean, and in Saint-Pierre and Miquelon.

### A. The Role of French Language and Francophone Culture Both Locally and Globally

French is a global language, spoken around the world, but it is also an American language – part of our US cultural identity. More than 10M Americans are of French ancestry, and at least 2M Americans speak French in the home. This dual role of French as a global language that is spoken around the world, the language of family, friends, and neighbors, as well as being a significant part of American history, is one of the tremendous advantages of French language skills. French speakers around the world can speak a local variety of the language to family and friends, and to their local community, while at the same time they can communicate directly with others around the world in French.

So many of us have been taught to identify with our British colonial history and the English language as our identity, but if truth be told, English played a limited role in the history of what is now the United States during the European era. Both France and Spain played a role in what is now the US that might easily be considered more significant than the one played by the British, yet the British and English language narrative has been predominant in our public history. It is important to remember both the historical and contemporary French presence in what is now the US, the significance of France as an ally and supporter of the Americans during the American Revolution and throughout our history, and the enduring relationship that has existed between the French and the Americans (Shachtman, 2017; Desmarais, 2019).

The *Organisation internationale de la Francophonie* (OIF) is a worldwide organization which supports the French language within the context of a multilingual world, and the *Centre de la Francophonie des Ameriques* (CFA) supports the French language within the diversity of North America.

### B. French Language Learning and Francophone Culture in the United States

It would seem as though the future of French in the United States is assured. However, although French is a language of historical and cultural importance in the US, and French is the second most widely studied language in the US, the future of French is, in fact, far from assured. Not only have French language programs at the college and university level diminished in recent years, contributing to a shortage of qualified teachers of French, but also the availability of

foreign language learning (including French) has diminished at the elementary and middle school level (MLA, 2019; ACTFL, n.d.; AMACAD, 2017; Johnson, 2019).

The overall picture is complex, but not altogether encouraging. On the one hand, French language and culture enjoy prestige and demonstrate soft power in the world (Saad, 2016; Gray, 2017; Brenan, 2022). In addition, the French and Francophone presence in the US is growing through increasing numbers of new arrivals from France and the Francophone world (French Morning Staff, 2017). On the other hand, both French programs in colleges and universities are decreasing and at risk, and AMACAD (2017) has found that the opportunity to learn additional languages, already limited, is decreasing in our elementary and middle schools.

The lack of access and opportunity for young students to begin continued language learning, coupled with a lack of pre-professional language programs in higher education presents a challenge for the future of French and for the future of our children. The AATF (American Association of Teachers of French), with its mission "to promote throughout North America the teaching and learning of the French language and French-speaking cultures and civilizations, welcomes and supports educators of French at all academic levels (AATF, n.d., para 1).

*C. Valuing the History of the French Language and of Francophone Culture in the United States French - Organizations and Initiatives*

French language and Francophone culture organizations and initiatives in the US include and the Council for the Development of French in Louisiana/*Conseil pour le développement de la langue française en Louisiane* (CODOFIL), but also numerous local and grassroots initiatives sucj as the  French-Canadian Legacy Podcast, NH PoutineFest, and Franco-American Centre, along with in the Nous Foundation in New Orleans.

Beyond national and global educational and government programs like the worldwide French language campaign launched by the government of France in 2018, concepts like the *Oui* Initiative in Louisiana demonstrate the significance of local counterparts in the movement for French language and Francophone culture in the US (French Diplomacy, n.d., Gaglione, 2019).

In addition to these examples, there are countless current and potential initiatives and programs across the country, such as the UM Franco American Programs, the *Archives Acadiennes* – every school or institution of higher education has the potential to create new language programs and to support and strengthen existing ones, and every community has the possibility of launching a language or cultural initiative, either in person or online.

The possibilities are endless, ranging from language classes for all ages, either face-to-face or online, to cultural events appealing to a wide range of interests and levels of knowledge of both the language and the culture. Online technologies have dramatically increased the possibilities for reaching a broader public. As generations of heritage speakers of French and other languages have experienced language loss to varying degrees due to the passage of time and lack of opportunity for language learning and use, outreach to those who need to increase their language skills and the opportunity to re-learn or re-acquire a partially or completely lost or forgotten heritage language are all the more important.

The keys to success lie not only in funding and institutional support, but perhaps even more importantly, in developing sustainable interest and motivation in our communities and in our broader society, and this requires broad-based grassroots support from community and cultural groups, as well as from within the home. Parents and communities are among the most important, and often overlooked, partners in developing both educational and cultural language initiatives, and communication and interaction among parents and communities, and educational institutions and government are essential.

## III. The History of French Language and Francophone Culture in the US

While the membership of Louisiana in the *Organisation Internationale de la Francophonie* (OIF) is relatively recent, dating back only to 2018, it is a watershed moment for French in Louisiana and in the US (Hasselle, 2018). The French presence in the US dates back to the earliest years of European era in North America, and much of what is now the US was once part of *la Nouvelle France*. In addition to early French explorers and settlers, the *Grand Dérangement* brought *Acadiens* to Louisiana, the British colonial era in Canada brought a million French Canadians to New England, often for work, and throughout our history, Francophones from many parts of the world have come to the US.

Today many French expatriates and Francophones from around the world make the US their home, and according to Ryan (2013), French is spoken by 2M in the home in the US. French is one of the most widely spoken languages in the US, and it is also one of the most sought-after languages in international business and in the US workplace (Ross & Jaumont, 2014; NAE, 2017; ACTFL, 2019). In addition to vibrant French and Francophone communities across the country, French is the second most widely studied language in the US (French Americans, 2022; Ryan, 2013; American Councils, 2017). However, although according to Vermette (2016),  French language and Francophone culture have been considered "invisible" in the US, there has been growing awareness and implementation of French language immersion programs across the US (para 1).

Much of what is now the US was once part of *La Nouvelle France* - Eastern Canada, through the Mississippi Valley – From Quebec and Montreal, to Detroit, to Saint Louis, and to New Orleans. Beyond the place names and historic sites, over 10M Americans claim French ancestry, and over 2M in the US speak French in the home.

French Language and Francophone culture in the US include not only descendants of early French in North America and of French Canadians from Quebec and Acadia, but also the many French expatriates - approximately 160K - and recent arrivals from Francophone regions around the world (French Morning Staff, 2017). In addition to our French heritage and our Francophone present, many others in the US – sometimes referred to as Francophiles -- honor and cherish the French ideas and core values that have shaped our US cultural identity and have embraced all things French.

In order to support and defend French language and Francophone culture in the US, it is necessary to consider both French language learning in the classroom and the learning and use of French in our society. French is the second most widely studied language in the US, as it is in the world. Nearly 2M students study French in US K-12 education (American Councils, 2017; MLA, 2019). In the US, 10M have claimed French ancestry, and 2M speak French in the home. It is essential to support French language educators and learners in all our schools and educational institutions and to support French language learning and use in our communities.

## IV. THE FUTURE OF FRENCH IN THE US: CHALLENGES, OPPORTUNITIES, THE NEED TO CREATE A SENSE OF URGENCY, AND THE IMPORTANCE OF PARTNERSHIPS

The future of French language and Francophone culture in the US is bright – with so many Americans of French ancestry, so many French-speakers in the US, and so many French language learners. However, it is important that we support them all.

Challenges to French language and Francophone culture in the US include assimilation and language loss, as well as the lack of opportunity and lack of access to language learning, and there is a need to create a sense of urgency (Huss, 2016; AMACAD, 2017; Johnson, 2019; MLA, 2019; Kotter, 2008). Opportunities include the appeal of France in the US and the significant interest in French language and Francophone culture in the US – including Francophone families and communities, Francophiles, and students of French, as well as French language stakeholders and partners in business, government, and philanthropy (Brenan, 2022; Gray, 2017).

Responses include advocacy and support for French language and French language educators, language requirements, double majors, and joint degrees, immersion programs, heritage language programs, and language policy, as well as community programs and partnerships with language stakeholders, including those with limited knowledge of French (AATF, n.d.; MLA, 2012; MLA, 2019; FACE, n.d.). Methods have included grassroots campaigns and parent engagement, as well as public and private funding (FACE, n.d.; Jaumont, 2017).

While any discussion of French language and Francophone culture in the US is framed by the history of French in North America and the vast part of the US and Canada that was part of *La Nouvelle France* – hence, the French place names across the US, from Boise to Detroit, and from New Orleans and St. Louis to Montpelier, the future of French is an evolving and continuing story. In addition, areas with a French and Francophone history like Louisiana and New England have now been joined by New York, the unrecognized capital of the *Francophonie* in the US, largely due to French expats and new arrivals (Sicot, 2019).

In order to ensure the future of French, it will be necessary to respond the needs of these various stakeholder groups, making sure that opportunities to learn, to use, and to create in French, are available. In addition, programs and events of interest to all need to be available. Most importantly, it is important to include those who may no longer speak French. Language loss, "societal or individual loss in the use or in the ability to use a language, implying that another language is replacing it," has impacted many in the US throughout our history (Huss, 2016, p. 1). Although many descendants of French-speakers may no longer speak French, language loss impacts the whole person, and initiatives to support and revitalize French language and Francophone culture should include those who may no longer speak French fluently, or at all. This means planning events and programs likely to be of interest both to the fluent speaker and to the beginner, and if possible, to interest whose who have partially or completely lost the language.

To bring about a resurgence of French, above all, it is essential to create a sense of urgency (Kotter, 2008). In the most recent enrollment survey, French programs in higher education were the most severely impacted, with a loss of 192 programs as defined in the report (MLA, 2019; Johnson, 2019). French language stakeholders and partners in advocacy - including educators, business, government, external stakeholders, and most importantly, families and communities. French language educators - understand the importance of French language skills and knowledge of French and Francophone culture. Business, government, nonprofit/nongovernmental organization need these same skills and knowledge. Families and communities are trying to safeguard heritage languages and cultures, and to ensure that they are transmitted to future generations.

It is also essential to include current, former, and potential language learners in this broad coalition of language supporters and advocates, linking past, present, and future, and demonstrating and ensuring ongoing language use. Moving forward, it is essential to support existing communication and teamwork among stakeholder groups and to develop additional partnerships across geographic and disciplinary/subject-area boundaries. It is also additional to take advantage of online and social media tools to enhance existing relationships and to build new ones.

As the French language and Francophone culture have historical roots and a contemporary presence in much of what is now the United States, it is not difficult to see beyond place names like Maine, Detroit, St. Louis, and New Orleans to envision a new global Francophone community in the US. Beyond this vision however, we need to envision the opportunity for new partnerships and collaborations to build a new, united French language and Francophone

community in the US, including French language speakers along with Americans of French and Francophone heritage. Additional partners include French language stakeholders in business, government, and in our communities.

Building on French language education in our schools and the professional engagement and advocacy of French language educators, parents and communities can play a role in ensuring not only that French language programs in our schools have their support, but also that opportunities for French language learning and use exist throughout the community – including after-school, weekend, and summer programs, as well as experiential and pre-professional learning opportunities and internships.

French language and Francophone partners can play a significant role – not only has the French government launched a worldwide campaign for French based on communication and creativity, but potential Francophone partners exist at both the local and regional levels through the *Organisation de la Francophonie* (OIF), the *Centre de la Francophonie des Amériques* (CFA), the *Conseil pour le développement de la langue française en Louisiane* (CODOFIL), the Franco-American Centre (FAC), etc.

With the context of the importance of French in a multilingual world and an increasingly multilingual US, it is important to consider the current and potential future status of French in the US. While French is the second most widely studied language in the US, as it is in the world, it is nevertheless important to recognize and acknowledge the challenges faced by French language learning and use in the United States, only made worse by the COVID pandemic, and to work to develop partnerships among educators, communities, and prospective employers for French and for multilingualism.

## V. THE ROLE OF ADVOCACY IN BUILDING MULTILINGUAL FRENCH LANGUAGE SKILLS – PURPOSE, LEADERSHIP, AND METHODS

Advocacy, "persuading people who matter to care about your issue," is essential in building French language skills and awareness of Francophone culture in the US. Advocacy means "getting listened to, being at the table when decisions are made, being heard by people who make decisions," and includes "facing and overcoming resistance," as well as "speaking and writing in compelling ways that make decision makers want to adopt your ideas" (Daly, 2011, p. 15).

Goals of advocacy include increasing availability and access to French language learning through the support and expansion of existing programs and the development of new programs, as well as support of immersion, professional, and heritage and community-based programs. Online and distance learning offer possibilities for extended outreach to underserved learners.

Advocacy is both a challenge and an opportunity for leadership, "a process whereby an individual influences a group of individuals to achieve a common goal," for the French language supporter or stakeholder (Northouse, 2013. p.5). When considering language advocacy, it is important to bear in mind that "throughout history. Social movements – small groups that are loosely connected but united by a shared purpose – have created transformational change" (Satell & Popovic, 2017, para 1).

Advocacy, data driven and grounded in our belief in the value of multilingualism, can be framed by theory in change management, blue ocean strategy, public relations, disruptive innovation, and the psychology of influence. Methods of advocacy include professional engagement, speaking, research, and writing, lobbying, grassroots and social movements, and political action, as well as the use of online and social media.

Beyond an understanding of the nature of advocacy, a willingness to accept the responsibility of leadership, the ability to remain focused on the purpose of advancing French language and Francophone culture in the US, and a working knowledge of the methods of advocacy – from change management and blue ocean strategy to negotiation and social movements, and more -- is essential. That being said, advocacy is for all, with room for many voices and for a wide range of skills and time for engagement.

Lastly, and most importantly, affordability and accessibility are essential for inclusion of all interested learners, with community organizations, philanthropy, and external partners assets for affordability, along with technology and online learning for both.

## VI. CURRENT TRENDS AND FUTURE DIRECTIONS

Framed by its historic role and current status in the US, the future of French in the US might seem assured. However, language learning and the use of other languages in addition to English generally face challenges in terms of access and availability due to the relatively small number of programs offered, and the elimination of programs (AMACAD, 2017; MLA, 2019; Johnson, 2019). Although the second most widely studied language in the US, French programs also suffered the most significant losses according to the most recent MLA enrollment survey.

Partnerships are essential, including those among educators across the disciplines as well as those with language stakeholders in business, government, and communities – especially including parents. In addition, external stakeholders, such as the French government campaign for the French language worldwide and the French Dual Language Fund, play a major role (French Diplomacy, n.d.; FACE Foundation, n.d.).

VII. Conclusions – French Language and Francophone Culture in the US Within a Multilingual Society
and A Multilingual World

In addition to honoring the role of the French language and Francophone culture in our US history, heritage, and cultural identity, it is just as important to examine the future of French – the language and the cultures – in our future as Americans both at home and as global citizens in a globalized world. "It is thanks to the ethnic and sociocultural diversity of this large family that is 'La Francophonie' that the French language regains ground in the United States" (Jaumont & Ross, 2017, para 9).

The significance of French as an American heritage language is multifaceted, including its history, its contemporary role, and its future, as well as the role of both France and of Francophone communities from various parts of the world throughout our history. It is also important to consider the role of linguistic diversity and of multilingualism with respect for all our languages within a country with no official language, and it is essential to bear in mind that there are many heritage languages representing different aspects of our history and of our diversity in what is now the US.

There are several fundamental elements – the use of French throughout our society and the learning of French, along with awareness of the significance of French language and Francophone culture locally and globally, and throughout our history as well as in contemporary society. While they may be considered and discussed separately, it is their interplay both within the individual, in our increasingly multilingual society, and globally, that is most revelatory. Action plans need to be developed for each, with appropriate linkages to ensure maximum impact. The future of French language and Francophone culture in the US has linkages to the current international campaign for the French language in the world, which centers on "learning, communicating and creating in French" (France Diplomacy, n.d., para 5).

The use of French includes several elements – its use in the home, the community, the workplace, in the creative and performing arts, and in research. In order to promote the use of French in the home, it is essential to ensure that the use of other languages in the home is actively encouraged for all ages, and especially within the child development, parenting, and early childhood education sectors. This includes recreational and social opportunities for all ages as well as the development of relevant materials and media, especially for children and young people. In addition, French needs to be present in the community, with opportunities to hear and observe French being used in a variety of settings, including local institutions, organizations, businesses, reflecting the need for language skills generally and French language skills in the workplace and for employment opportunities through job fairs and other initiatives (NAE, 2017; ACTFL, 2019; Gaglione, 2019; Cultural Services, n.d.a). In the workplace, the use of French should be encouraged in as many areas as possible, including customer service, public relations and advertising, as well as through internships and professional development. The creative and performing arts are especially important in developing the sustainable use of French as a means of individual and collective expression, and opportunities should be developed at all levels, and – while partnerships are always beneficial – this is an area in which the support through philanthropy and external partners can play an especially important role. Lastly, while research is not as frequently discussed in terms of language, it is important to note the major role of the French language as a research tool, via scholarly monographs as well as through scholarly and peer-reviews journals available through databases like *Persée*, *Gallica*, and others. The use of French-language research resources should also be encouraged in writing about French, Francophone, as well in research generally.

The learning of French includes educational institutions at all levels and for all ages, immersion programs, online learning, study abroad, as well as after-school, summer, and weekend programs. In the US generally, not all students have the opportunity to learn additional languages, as only 15% of elementary schools offer language programs and some French programs, especially in colleges and universities, are at risk or have been eliminated in recent years (AMACAD, 2017; Johnson, 2019; MLA, 2019). Community-based programs, which can be created by sociocultural organizations and institutions, along with online learning, can play an important role in providing relevant and low-cost learning opportunities.

Increasing general interest in and awareness of French language and Francophone culture also includes the engagement of those who may not speak French, and this means active outreach to all – to Americans of French and Francophone ancestry and beyond. It is important to remember the more than 10M Americans of French ancestry in the US, and also to include the 1.3M French language learners along with those who have studied French at some point, Francophiles of all ages, and the general public – who may be potentially interested in learning the language and/or in learning more about the culture (French Americans, 2022; American Councils, 2017). Capturing the interest of a broad cross-section of the public through a wide range of French- and Francophone-related activities, programs, and events is essential in creating the environment to promote deeper interest in the culture which may lead to the motivation to learn a new language or re-acquire a completely or partially lost heritage language.

Any action plan needs to focus on purpose – why a person would develop an interest in another culture, and why any person would take on the challenge of learning and using an additional language. These purposes can range from the desire to communicate with a family member or loved one in their mother tongue to a desire to make the world a better place. It is interesting to note that – although important -- career and job demands are not the most powerful drivers of successful learning (COERLL, n.d.). This central question has often been discussed in terms of attitude, motivation, and the psychology of the language learner (Dornyei, 2005). On closer examination, drilling down into the day-to-day reality of the process, the interaction of motivation, resolution, and habit, are the critical factors in sustainable learning

and use of additional languages. The first step is to create the desire to learn more about the language and the culture – through activities, programs, events, and media aimed at a wide public. Once the initial motivation is in place, and the decision/resolution to move forward has been made, many believe that the most difficult challenge has been successfully met and resolved. However, sustainable motivation and the habit of language learning require making a place for the new language in the life of the learner and making time for language learning and use (Leveen, 2021).

## VIII. CONCLUDING THOUGHT

As a nation of immigrants, the United States has always been home to many languages and many cultures. Continuing to encourage multilingualism – the learning and use of other language -- is both a good thing and the right thing to do. In a globalized and interconnected world, multilingualism is no longer a skill for the future, but for the present (Montlaur, 2019).

In terms of French as a heritage language in the US, the future of the French language and Francophone culture in the US is largely a question of *Francoresponsabilité*, defined as "*développer l'usage de la langue française au quotidien*," or developing the use of the French language on a daily basis – in daily life (France-Ameirque, 2019, para 1). Just as language is part of the whole of life and bilingualism is a way of life for more than half the world population, the future of French includes all French and Francophone stakeholders – in the classroom, in the community, and in the worldwide community of French language speakers excelling in all domains.

French language skills and knowledge of Francophone culture are a wonderful window into many diverse Francophone cultures around the world and here at home, empowering us to reconnect with our US history and heritage as well as facilitating an understanding of other mindsets and worldviews and collaborations both globally and locally.

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# "What's the Point of Learning Syntax?" Students' Motivation to Learn Syntax and Their Understanding of Its Functionality

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*Abstract*—**Understanding the structure of our mother tongue is essential for many reasons. Therefore, the study of syntax is one of the fundamental contents of language classes in Secondary Education in Spain. However, the motivation and interest that students show towards it is often lacking. The aim of this study is twofold: 1) to describe teachers' and students' perceptions of the teaching of syntax in the Spanish Language and Literature class, and 2) to assess which factors may have an impact on learning success. For this purpose, a mixed quantitative-qualitative research design is used. The responses of students and teachers of Secondary Education and Pre-university Education collected by means of different types of surveys are analysed. The results show a widespread concern for the motivational factor, a diversity of opinions and general agreement with the methodology applied. However, a significant proportion of the student sample is unaware of the usefulness of learning syntactic content. Traditional methodologies continue to prevail in the classrooms studied, although innovative methodologies are related to more motivated students. A significant link is observed between motivation, teaching methodology and understanding of the functionality of syntax. Limitations of the study are commented upon, and theoretical and practical implications are discussed.**

*Index Terms*—**syntax, motivation, languages, teaching methods, educational innovations**

## I. INTRODUCTION

Syntactic analysis is an essential content of the subject of Spanish Language and Literature in the classrooms of Spanish schools according to the official curricula for Secondary Education and Pre-university Education (hereinafter referred to as Secondary Education) in Spain. The understanding of syntax is key, as it is directly linked to multiple pragmalinguistic aspects (Mondal, 2022) included as content in the subject. Despite this, it is perceived that students continue to doubt the usefulness of syntax during the teaching and learning process (Montolí 2020), due to a traditional teaching of syntax. This has been characterized by being based on the transmission of information from the teacher to the student, disregarding the interests, motivation, and level of the students (Fontich, 2021; Usó Viciedo, 2014).

As a discipline integrated within grammar -and in charge of analyzing and explaining the ways in which words are joined to form phrases or sentences with a certain meaning (Ravid & Schiff, 2021; Aguilar, 2020), syntax is based on the structures of compositional logic and the principles and rules of language (Cano, 2019; Valencia & Pretel, 2016). Together with morphology -with which it forms morphosyntax- it is responsible for ensuring that speech acts maintain the necessary structure between utterances to express the desired meanings and to perform an adequate interpretation of them (Valencia & Pretel, 2016).

At school, grammar, and particularly syntax, is taught mainly through the explanation of morphosyntactic categories for their subsequent identification (Dickel, 2012) in unconnected and decontextualized sentences. The question "what is syntax for" is frequently asked by students. In this sense, some studies explain that it serves "the same purpose as a crossword puzzle or Sudoku. Fundamentally to think. To analyze the language is to do mental gymnastics in order to use it better, to write better, to express better, to understand better. In other words, to improve" (Grijelmo, 2021, p. 345). The approach to syntax from learning methodologies based on the presentation of theoretical concepts for students to memorize and apply (the most common in schools) causes rejection by students, who do not understand what learning this content brings, despite it being essential to achieve successful communication (Bosque & Gallego, 2016).

The most common syntax teaching methodologies consist of grammar instruction through the transmission of the contents by the teacher, while the student is limited to listening and reproducing the steps to be followed, without knowing how to properly apply the knowledge later in practice (García-Folgado, 2022). In turn, the textbook as a teaching tool encourages this traditional methodology that does little to improve the student's comprehension and expressive skills since it is used as a routine element that is demotivating (Fernández, 2012). Even though the curriculum proposes a more communicative approach to teaching, the traditional methodology is still in force in

classrooms (Usó Viciedo, 2014). Therefore, syntax should be worked on in relation to the four blocks in which the curriculum organises the contents for the subject of Spanish Language and Literature: Block 1. Oral Communication: listening and speaking, Block 2. Written communication: reading and writing, Block 3. Knowledge of Language, and Block 4. Literary education (Ministerio de Educación, Cultura y Deporte, 2015).

In this regard, there are various proposals in the specialised literature which propose to integrate the study of syntax with comprehension and written production (Fontich, 2021; Valerio, 2017). Integrating syntactic content into literary content can be complex; however, including it in the reading of lyrical texts can come naturally and help both to facilitate the understanding of the texts and to practise and assimilate the strategies and concepts of syntactic analysis (Hernando, 2006; Hernando & Lluch, 2015). It is also possible to work on syntax in connection with written production. Some authors proposes studying the functions of syntagms and how to combine them to give them a particular meaning through the writing process, rather than through traditional syntactic analysis, which is based on describing how others have combined these syntagms to communicate (Marín, 2007; Ochoa-Sierra, 2015). Another line of didactic research focusing on these aspects proposes creating workspaces that allow students to reflect on aspects of grammar, actively involving them in the teaching-learning processes (Bravo, 2018; García-Folgado, 2022; Rodríguez, 2012). This movement is known as "Didactic Sequences for learning grammar", and was initiated by the philologist and pedagogue Camps i Mundó (2006). Faced with the variety of methodological proposals, two opposing trends are identified: grammar instruction through the traditional and memoristic method, and active methodologies through technology and gamification (Montolí 2020). This last alternative for tackling the teaching-learning of syntax suggests that success lies in alternating and combining both methodological perspectives and valuing the effort and involvement of students to encourage their motivation.

It has been studied that including teaching innovation in the classroom and encouraging the use of new technologies increases student motivation (Lever-Duffy & McDonald, 2020; Lucas-Oliva et al., 2022). But this requires trained and up-to-date teachers, which means that change must start with teacher training (Torres & Rodriguez, 2018). Likewise, encouraging collaborative work and basing teaching on socio-affective strategies has a decisive influence on motivation (Chen, 2021; Lobo, 2007).

Motivation arises when students are committed to a goal and intrinsically desire to achieve it. This leads inevitably to a favourable attitude towards learning and towards the effort that this learning implies throughout the process to achieve the proposed goal (Csikszentmihalyi & Nakamura, 2018; Usán & Salavera, 2018). Motivated students are more likely to obtain good academic results (Lucas-Oliva et al., 2022; Willis, 2021) and, in addition, their satisfaction with their attitude and learning will be higher (Sellán, 2017; Usán & Salavera, 2018). The relevance of motivation in learning is also reflected in the Common European Framework of Reference for Languages, developed by the Council of Europe (2002). Among its principles, it states that language teaching and learning should be based on learners' needs, motivation, and resources. In a classroom where students are motivated, learning will be more successful and successful learning is in turn motivating for teachers (Ansari et al., 2017; Arnold, 2006). If teachers are motivated and maintain a positive mindset towards their teaching, their students are much more likely to share this motivation and commitment to learning (Heller, 2018; Lucas-Oliva et al., 2021).

For all these reasons, the following research questions are posed in this study: how do teachers and students perceive the teaching of syntax in language classes in Spanish secondary school classrooms? Which aspects would have the greatest impact on students' learning? In order to answer these questions, a twofold objective is proposed:

Objective 1: to describe teachers' and students' perceptions of the teaching of syntax in the Spanish Language and Literature class.

Objective 2: to assess which factors - among those described on the teaching of syntax - may have an impact on learning success.

## II. Method

A mixed quantitative-qualitative methodology was designed for this study. It is a descriptive, cross-sectional, non-experimental study, in which data is collected through surveys with closed and open questions in a single observation period. Two instruments are used with two groups of subjects - teachers and students - to collect data on the same aspects from both groups. In this way it is possible to triangulate the information. For the analysis of the quantitative data, the mean has been calculated, in order to know the average degree of agreement by group, and the standard deviation, in order to know if there is a disparity of answers within the total sample. The qualitative data were analysed by the two authors using a system of emergent categories in which the teachers' and students' responses were classified independently.

### A. Population

Students and teachers of Spanish Language and Literature in Secondary Education from eight different Spanish schools participated in the survey. The sample consisted of a total of 324 subjects, 4.6% of whom were teachers (40% male and 60% female) and 95.4% pupils (41.4% male, 55.6% female and 3% identified with another sex).

The teachers who participated were on average 51 years old, with the youngest being 31 years old and the oldest 65 years old. Within the sample made up by the group of teachers, 33.3% belonged to School-1 (Seville); 26.6% to

School-2 (Alcalá de Guadaíra, Seville); 13.3% to School-3 (Seville); 6.6% to School-4 (Seville); 6.6% to School-4 (Seville); and 6.6% to School-5 (Torrent, Valencia). All schools are public, except for the last two, which are subsidised. Almost half of the respondents, 46.7%, have more than 25 years of teaching experience, 26.6% have between 16 and 25 years of experience, 20% have between 6 and 15 years of experience, and 6.7% have less than 5 years of teaching experience. The sample covers all years of Secondary Education (grades comprising students between 12 and 18 years of age).

The average age of the students who took part was 16, with the youngest being 12 years old and the oldest 20 years old. 86.08% of the respondents belong to School-1 (Seville), 7.44% belong to School-5 (Torrent, Valencia), 4.53% to School-6, and 1.94% to School-7 (Sanlúcar de Barrameda, Cádiz). All schools are public, except for School-5, which is subsidised. In terms of grades, 1.61% belong to 1st year of Secondary Education, 12.29% to 2nd year of Secondary Education, 24.27% to 3rd year of Secondary Education, 20.71% to 4th year of Secondary Education, 14.23% to 1st year of Pre-university Education and 26.86% to 2nd year of Pre-university Education. All subjects were informed of this research and signed their informed consent giving permission to the researchers to use their data in this study. The names of the schools have been coded to safeguard the anonymity of the participants.

*B. Instruments*

The data collection technique for this research was the survey. The instruments used were two questionnaires comprising three blocks and managed in a unified way by means of Google Forms. In them, the respondent began by selecting whether he/she was a teacher or a student, which diverted him/her to different models of questionnaires according to the selected profile. The first block was designed to collect socio-demographic and work/study-related data. Among other aspects, questions were asked about age, sex, the name of the school and whether it was a public, state-subsidised or private school. In addition, the teacher survey included a question on years of teaching experience, and on the classes and groups in which the subject is taught. Students were asked to answer which year group and class they attend.

The first exercise (first block of questions) is a questionnaire which seeks to collect data on teaching methodology in the teaching-learning of syntax and its effect on students. These are answered with 4-point Likert-type scales, where 1 means *do not agree at all*, 2 means *slightly agree*, 3 means *somewhat agree*, and 4 means *strongly agree*. The statements to react to are focused on the same issues but adapted to the profile of the target group: teachers or students. Teachers have 11 statements, while students have 10.

The second exercise (second block of questions) consists of four open questions asking for reflection on: 1. the usefulness of syntax, 2. the teaching methodology, 3. the shortcomings of teaching and 4. the positive aspects of teaching. All of them were to be answered in relation to their own experiences with the teaching/learning of syntax at the present time.

## III. RESULTS

The results obtained are presented by referring firstly to the data of the total sample and differentiating each of the instruments used. Therefore, the results are shown separately for teachers on the one hand and for pupils on the other.

*A. Teachers*

The results of the descriptive statistics on the data from the first exercise corresponding to the group of teachers are presented below (see Table 1). As for items 6. *I make use of ICT for syntax lessons* and 11. *My students know that syntax is useful*, they show a mean tending towards disagreement (M = 2.4). However, both have a high standard deviation (dt = >0.9), so there is no clear consensus on these issues.

On the contrary, items 1. *I like teaching syntax in class*, 5. *I manage to motivate my students*, 7. *The sentences students analyse are selected by me*, 9. *The methodology I use I think is appropriate for students' learning* and 10. *I think syntax is useful*, show a mean (M = >3) in favour of these statements.

With regard to the latter, it is worth noting that it has a high standard deviation (dt = >0.9), while in the rest of the items the standard deviation is not significant (dt = <0.75). The rest of the items have a mean between 2.6 and 2.86 with a high standard deviation.

TABLE 1
DESCRIPTIVE STATISTICS FOR TEACHERS' FIRST EXERCISE

| Parameter | Min. | Max. | Mean | Standard deviation |
|---|---|---|---|---|
| 1. I like to teach syntax in class. | 2 | 4 | 3.733333333 | 0.59361684 |
| 2. I think my learners like the fact that syntax is taught in class. | 1 | 4 | 2.666666667 | 0.723746864 |
| 3. My students understand and perform syntactic analysis correctly. | 2 | 4 | 2.733333333 | 0.59361684 |
| 4. My students, in general, get good marks in syntax. | 2 | 4 | 2.866666667 | 0.743223353 |
| 5. I manage to motivate my students in syntax classes. | 2 | 4 | 3 | 0.65465367 |
| 6. I make use of ICT in syntax lessons. | 1 | 4 | 2.4 | 1.05559733 |
| 7. The sentences analysed by the learners are selected by me. | 2 | 4 | 3.46666667 | 0.74322335 |
| 8. I apply innovative teaching to explain syntax. | 1 | 3 | 2.6 | 0.63245553 |
| 9. I find the methodology I use to be appropriate for student learning. | 2 | 4 | 3.46666667 | 0.63994047 |
| 10. I think syntax is very useful. | 1 | 4 | 3.13333333 | 0.91547542 |
| 11. My students know that syntax is useful. | 1 | 4 | 2.4 | 0.91025899 |

The second exercise, answered qualitatively by means of open-ended questions, includes reflection on four items: 1. usefulness of syntax, 2. methodology implemented, 3. shortcomings in the teaching itself and 4. possible improvements for the teaching itself (see Tables 2 to 5). The results of the categorical system are presented separately below.

In the first item on the usefulness of syntax (see Table 2), three emerging categories were identified. The first category, the most significant (46%), contains opinions arguing that syntax helps to organise the mind. A representative quote explains that "syntax is fundamental for shaping abstract thinking, for deducing, inducing, arguing and counter-arguing. In short, for learning to think" (Subject 66). The second category brings together the responses that maintain that it is useful for learning languages and the third category, strongly related to the previous ones, gathers opinions indicating that syntax is useful for expressing oneself correctly, both orally or in writing.

TABLE 2
ITEM 1. USEFULNESS OF SYNTAX

| Categories | Recurrence |
|---|---|
| 1. Useful for organising thought. | 46.6% |
| 2.Useful for learning languages (L1 or L2/FL). | 26.6% |
| 3. Useful for expressing oneself correctly. | 26.6% |

The second item asks about the methodology implemented in the teaching of syntax. Three categories were also identified (see Table 3). The most representative, with a recurrence of 60%, is the implementation of a traditional methodology, through grammar instruction and practice with exercises. Significant is the quote from Subject 289, who states that the methodology he uses "is very traditional: marker pen and blackboard. Although the lecture is much reviled, I think it is very important to have a personalised and detailed explanation of the analysis. Students usually participate directly in the analysis. The timing depends on the level and the acquisition of this knowledge by the students". The second category, which includes mixed methodologies, has a recurrence of 26.6% and is described in a very representative way with the following quote: "I mix traditional methodologies (exposition) with that of discovery, through questions that favour the recognition of structures or relationships, as well as the practical method, with guided practices at the beginning and more autonomous, which require greater expertise from the student. Student participation is essential for learning syntax" (Subject 290). The third category includes other teaching practices, whether innovative or not, which cannot be classified in the previous categories.

TABLE 3
ITEM 2. TEACHING METHODOLOGY

| Categories | Recurrence |
|---|---|
| 1. Traditional methodology (grammar instruction): Lecture presentation and automatization through exercises. | 60% |
| 2. Mixed methodology of traditional teaching with gamification: lectures and automatization with gamified exercises. | 26.6% |
| 3. Other teaching practices - innovative or not - that cannot be classified in the previous categories. | 13,3% |

The third item includes reflections on the deficiencies found in their own teaching of syntax. Three categories were identified among the responses: 1. low level of students (59.9%), 2. deficient system and curriculum (26.6%) and 3. demotivation of students, because they do not know what the purpose of learning syntax is (13.3%). The first category is amply reflected in the quote from Subject 12, who states that students have "basic problems. Students have a very low level and it is very difficult for them to relate the concepts they are learning and those that have been taught before. They have to study and think". A quote that significantly represents category 2 explains that "it is essential to take into account the pace of learning, something that the curricular obligations and the university entrance exam do not always allow us to do. On the other hand, there are only a few teaching hours in the Secondary School, so it is not possible to devote all the time necessary" (Subject 66). Equally illustrative of category 3 is the quote from Subject 32: "they don't see the importance of syntax; they don't see its usefulness. I try to make them see that it is important for the comprehension and assimilation of texts, which takes me the whole course. At the end they seem to see some use for it".

TABLE 4
ITEM 3. TEACHING DEFICIENCIES

| Categories | Recurrence |
|---|---|
| 1. Low level of student knowledge. | 59,9% |
| 2. Deficient system and curriculum. | 26.6% |
| 3. Demotivation of students, due to their lack of knowledge about the purpose of learning syntax. | 13,3% |

The last item deals with the positive aspects of their own syntax teaching (see Table 5). Four categories were identified among the responses. The most recurrent opinion (73.3%) is that practice, review and a slower pace are highly beneficial. Illustrative of this category is the quote from Subject 323, who considers it positive to "explain things very slowly and give them [the students] the opportunity to make mistakes many times so they can correct them". The second category (13.3%) brings together responses that find the implementation of playful methodologies very positive, i.e. "the way of using what is explained in the methodology, including interactive games" (Subject 292). The third and fourth categories have a very low recurrence (both 6.6%) and are respectively related to putting the focus on the mastery of theoretical contents and fostering student motivation.

TABLE 5
ITEM 4. POSITIVE ASPECTS IN THE TEACHING

| Categories | Recurrence |
|---|---|
| 1. Include plenty of practice and review; keep a leisurely pace. | 73.3% |
| 2. Implement playful methodologies. | 13,3% |
| 3. Focus on mastery of theory. | 6.6% |
| 4. Motivate students. | 6.6% |

*B. Students*

The results of the descriptive statistics on the data from the first exercise, corresponding, on this occasion, to the group of students, are presented below (see Table 6). Of particular note are items *4. The way my teacher teaches syntax is appropriate for my learning* and *7. The sentences we analysed are decided by my teacher*, which show high agreement with the statements (M = >3) and a non-significant (dv = 0.92) and low (dv = 0.64) standard deviation, respectively. This implies a high degree of consensus among the respondents. On the contrary, a significant disagreement, with the highest standard deviation (dt = 1.11), is shown in relation to item *9. I don't understand why it is studied and what syntax is for*, where the mean is *somewhat agree* (M = >2). Particularly noteworthy is the item "10. Knowing how to do syntactic analysis will help me in my professional future", as it is the statement with which the greatest disagreement has been shown (M = <2). However, the standard deviation, and therefore the divergence, is again significant (dv = 0.96). In the remaining items, an average degree of agreement/disagreement with the statements is maintained with a mean greater than 2 (slightly agree) and less than 3 (somewhat agree). Except for items 4 and 7, the standard deviation remains high (dt = >0.95) in all items, which shows a high discrepancy between respondents.

TABLE 6
DESCRIPTIVE STATISTICS FOR STUDENTS' FIRST EXERCISE

| Parameter | Min. | Max. | Mean | Standard deviation |
|---|---|---|---|---|
| 1. I like to learn and practise syntax exercises. | 1 | 4 | 2.475728155 | 0.965421584 |
| 2. I always do the syntactic analysis correctly. | 1 | 4 | 2.55987055 | 0.860652114 |
| 3. I get good marks in syntax. | 1 | 4 | 2.55987055 | 0.977244993 |
| 4. The way my teacher teaches syntax is appropriate for my learning. | 1 | 4 | 3.213592233 | 0.925649847 |
| 5. My teacher manages to keep me attentive and motivated in his/her explanations of syntax. | 1 | 4 | 2.825242718 | 1.020190819 |
| 6. I participate actively in syntax lessons, either by asking questions or by analysing sentences. | 1 | 4 | 2.472491909 | 1.049143406 |
| 7. The sentences we analyse are decided by my teacher. | 1 | 4 | 3.669902913 | 0.640439422 |
| 8. A different way of doing syntactic analysis would motivate me more. | 1 | 4 | 2.420711974 | 1.083086384 |
| 9. I don't understand why syntax is studied nor what it is used for. | 1 | 4 | 2.682847896 | 1.112092759 |
| 10. Knowing how to do syntactic analysis will help me in my professional future. | 1 | 4 | 1.902912621 | 0.958704785 |

The second exercise of the student survey corresponds to the qualitative section, and addresses the same aspects included in the second exercise of the teacher survey. Therefore, the same four items are included. The responses were also analysed using a system of emerging categories.

Regarding item 1. Usefulness of syntax, seven categories have been identified (see Table 7). The most recurrent response (34.3%) is reflected in the first category and states that syntax is useless or of unknown use. This is reflected in the quote from Subject 58 when he/she expresses that "I sincerely believe that it is not good for much [...]. I don't see the need to study it in depth, they have never explained to me what it is for". The second category (31.38%) affirms that it is useful for expressing oneself correctly: "syntax allows us to know what we say, how we say it and how to say it correctly. [...] Unconsciously, knowing syntax and having practised it, helps us to produce more fluent and grammatically correct sentences" (Subject 322). Closely related to this, the third category (17.47%) includes responses which state that syntax serves to know and understand the language, that is, to "have culture and knowledge of the Spanish language" (Subject 204). The following categories are rather less frequent. The fourth category (8.08%) gathers opinions that understand that syntax will be a contribution for the world of work, and specifically to work in the arts.

The fifth category (6.79%) represents those who say that learning syntax is only useful to obtain a passing grade: "syntax is literally useful for getting the secondary school diploma and little else" (Subject 137). Finally, category 6. *To learn other languages* (1.29%) and category 7. *To do programming* (0.64%) were identified.

TABLE 7
ITEM 1. USEFULNESS OF SYNTAX

| Categories | Recurrence |
| --- | --- |
| 1. Syntax is useless or of unknown use. | 34.3% |
| 2. Syntax is used to express oneself correctly. | 31.38% |
| 3. Syntax serves to know and understand the language. | 17.47% |
| 4. Syntax is useful for a career in the arts and for the professional world. | 8.08% |
| 5. Syntax is only for passing grades. | 6.79% |
| 6. Syntax is useful for learning other languages. | 1.29% |
| 7. Syntax is helpful for programming. | 0.64% |

In the second item, on the methodology of teaching syntax, five categories are distinguished (see Table 8). The first one (50.8%) describes the methodology of grammar instruction, based on the lecture of theoretical contents and the subsequent practice of these contents through exercises of sentence analysis. As an example of this category, it is worth mentioning the quote from Subject 100, who explains that the methodology implemented by his teacher is "the traditional way, my teacher explains the sentences and then the students go out and do examples on the chalk board". The second category (32.36%) includes those respondents who simply gave a positive assessment of their teacher's methodology, regardless of whether it is a traditional methodology or not. The third category (7.44%) represents the opinions that claim to receive an innovative methodology: "[my teacher] uses the blackboard, the projector and telematic resources. He asks us to think about syntax and to do quick online tests on syntactic questions" (Subject 90). With a very close recurrence (7.11%), the fourth category includes the responses that maintain a negative perception of the methodology received in their syntax classes. Finally, the fifth category (2.26%) includes those who do not know or do not answer. In relation to the fourth category, the following quote on teaching methodology is illustrative:

> To be honest, it is quite deficient in my opinion. She wants us to learn everything on our own and then ask questions in class, which would be fine if it weren't for the fact that every time we ask a question, which she thinks we should know, she seems annoyed and leaves us a bit embarrassed. Therefore, our class is afraid to ask questions and, as nobody asks, she takes everything for granted and moves on, which leads to the class being too embarrassed to ask questions and we are left with a lot of doubts. (Subject 312)

TABLE 8
ITEM 2. TEACHING METHODOLOGY

| Categories | Recurrence |
| --- | --- |
| 1. Master class and sentence analysis. | 50.8% |
| 2. Good methodology. | 32.36% |
| 3. Innovative methodology. | 7.44% |
| 4. Bad methodology. | 7.11% |
| 5. Don't know or don't respond. | 2.26% |

With regard to the third item, related to the deficiencies perceived by the students in the language classes in which syntax is taught, four categories were distinguished (see Table 9). The first category is the most recurrent (40.76%) and brings together the responses which expressed that the deficiencies in the classes are related to the demotivation generated by studying something which is of no use, in boring classes and/or with a bad classroom atmosphere. This category comprises quotes such as that of Subject 146, who states that studying syntax is "making us study very difficult things that we are not going to use in our lives. It's not even [...] general culture, [...] it's not even useful. [...] Knowing what a verb is and so on, for some situations is useful, but having to analyse a sentence is not" or the quote from Subject 215, who believes that "what doesn't work is the little use we see in syntax and, when we ask what it's for, they don't know how to respond, as it seems that even they don't see the utility of it in the future. Not seeing the usefulness of what we do makes us lose interest". The second category (27.82%) is linked to methodology, especially to teaching too much theory, having a very fast pace and having to adapt each year to the methodological changes proposed by each new teacher. This is expressed by Subject 126, who explains that "syntax does not work because for us, the students, it is very hard to learn so much theory, the endless new rules [...], the time we have to invest in it...". The third category (19.41%) includes opinions which describe satisfaction with their classes and consider that there are no deficiencies: "for me it works, because I've gone from knowing nothing to knowing how to analyse a simple sentence, so I think there's nothing that doesn't work" (Subject 157). Finally, the fourth category (11.97%) represents those who do not know or do not answer.

TABLE 9
ITEM 3. TEACHING DEFICIENCIES

| Categories | Recurrence |
|---|---|
| 1. Demotivation: pointlessness of learning syntax, boring classes and/or bad classroom climate. | 40.76% |
| 2. Methodological deficiencies: Too much theory, fast pace, changing method. | 27.82% |
| 3. Classes work. No deficiencies. | 19.41% |
| 4. Don't know or don't respond. | 11.97% |

The fourth item, which asked about the positive aspects perceived in the teaching received in classes on syntax, is broken down into seven categories (see Table 10). They are described, as before, in order of highest to lowest recurrence. The first category (21.42%) includes those respondents who rated the motivational factor as the most positive aspect of the teaching received during syntax classes. In this respect, it is worth mentioning the quote from Subject 75 in which he states that his teacher "explains by creating a good atmosphere, which keeps us focused and, at the same time, when we least expect it, can get a laugh out of us". The second category (18.79%) corresponds to those who have found nothing, or almost nothing, positive in the teaching. This is illustrated by the quote from Subject 307 in which he comments that "I would like to say that I like some of it, but I would be lying if I did, I don't find any motivation for it". The next four categories are related to methodology. The third category (14.28%) rated methodological aspects positively in general, such as the resources used or the way the class is taught. The fourth category (13.53%) represents those who considered clear and accessible explanations to be the most remarkable aspect of the teaching. This is illustrated by the words of Subject 74, who values his teacher's approach positively because "he explains in a way that is close to the student, i.e. using colloquial language". The fifth category (9.77%) brings together the responses which positively valued collaborative work and the constant and active participation of students: "I like it when they are done in pairs, because there are things you don't know, and you can get help from your classmates" (Subject 164). The sixth category, the last one related to methodology (6.76%), represents those who state that doing a lot of exercises and practising a lot is the most positive aspect of the classes "because it is the way to understand syntax" (Subject 312). Lastly, the seventh category (3.75%) represents those who did not know or did not respond.

TABLE 10
ITEM 4. POSITIVE ASPECTS IN THE TEACHING

| Categories | Recurrence |
|---|---|
| 1. Motivation: pleasant classes and good atmosphere. | 21,42% |
| 2. Nothing or almost nothing positive. | 18,79% |
| 3. Appropriate methodology. | 14,28% |
| 4. Clear and accessible explanations. | 13,53% |
| 5. Working collaboratively. | 9,77% |
| 6. Practice a lot, do a lot of exercises. | 6,76% |
| 7. Don't know or don't respond. | 3,75% |

IV. DISCUSSION

The results show that teachers and learners agree that motivation is an important matter of concern, that the methodology used is correct, that the sentences they analyse syntactically are chosen by the teachers and that the teaching is mostly traditional, based on lectures at the blackboard with theoretical explanations of grammar and subsequent practice of exercises. This implies that both groups assume that it is necessary to work from knowledge of metalinguistic concepts (van Rijt et al., 2022). They explain that the teaching is not particularly innovative. On this last point, however, there is a great disparity of opinions in both groups, which would reflect the fact that some teachers include innovation and ICT in their classes, while others, with a more significant recurrence, stick to traditional teaching. It is striking that students, although with a wide range of opinions, agree to some extent that *it would motivate them to do parsing in a different way to the current one*. This, together with the high degree of demotivation expressed, represents a contradiction in relation to the assumption that the current methodology is the correct one. This contradiction could be due to the lack of exposure of students to innovative methodological models that allow them to understand alternative teaching methods to the traditional one.

Once again, there is a concordance of opinions between students and teachers in the questions relating to the correct performance of syntactic analysis and good marks, the average being 2.55 for students in both questions, and a few tenths of a point higher for teachers. This allows us to assume that students generally have an acceptable knowledge of syntax.

In the different items analysed, there was a high recurrence of categories related to motivation. It is observed that teachers do not lack motivation in their teaching of syntax, as they state that they enjoy their classes. However, this is not the case for students. The drop of more than one point in motivation among learners is reflected both in the students' responses to the first exercise and in the 40.76% of responses regarding the third item of the second exercise that find demotivation as the greatest deficiency in the teaching received. This coincides with the teachers' perception on the subject; however, the diversity of opinions is high, i.e., it is not a generalised opinion. This plurality of opinions may be related to the variety of methodologies implemented and the different perceptions students have of them. It has been found that students who have a positive view of the methodology are more motivated:

I like the active participation of the students and the fluency of the class. I personally like the fact that the sentences analysed were not isolated sentences taken from an exercise, but came from texts, books or conversations with a real context that helped us to better understand what is being done (Subject 176).

It is significant that teachers *somewhat agree* that syntax is useful (with an average of 3.13), almost one point away from *strongly agreeing* with this statement. While teachers argue that it is useful for structuring the mind, for expressing oneself correctly and for learning other languages, in agreement with van Rijt et al. (2022), students claim that they are unaware of its usefulness and that syntax will be of no use to them: "[...] I have never needed it and I don't think I will need to know about it in the future" (Subject 226). It is possible that some teachers are unconsciously conveying some distrust towards the usefulness and relevance of learning syntax or that they are not spending enough time on communicating the functionality of syntax.

This is justified by the low coincidence between the recurrence and the categories identified in the teachers' and students' responses on this issue. The results obtained from the students in this respect agree with the study by Mar ń (2007), which explains that students only see grammar as useful in the context of school. This is reflected in the statements of Subject 27: "it is only useful to help your children in the future with their studies" or Subject 37: "it is only useful to pass Language". It is important for learners to find meaning in what they do, to have clear objectives and to see their progress towards achieving them, since it has been studied that in this way motivation will be higher and learning will be more effective (Willis, 2021). The category according to which learners affirm that syntax is useful for programming is striking, although its recurrence is not significant. This statement could attract the attention and motivation of pupils, especially those who are not naturally attracted to linguistic subjects.

Of particular significance is the teachers' response to the request to identify deficiencies in their teaching. Here, the three emerging categories define deficiencies related either to the student body or to the system, but none of the responses identify deficiencies in their own teaching. One possible explanation for this could be a lack of self-criticism on the part of the teaching staff, who are not taking any responsibility for the difficulties encountered in their classes. From the students' perspective, the greatest deficiency would be their own lack of motivation for these classes, because "learning syntax is of no use" (Subject 47), "the classes are boring" (Subject 21) and "the class atmosphere is sometimes spoiled" (Subject 50). While this is in line with the teachers' perception, which blames the difficulties on the low level and lack of motivation of the students, it seems appropriate to consider that teachers have a significant degree of responsibility for classroom management and the design and implementation of methodologies that foster motivation (Midby et al., 2020).

When reflecting on the positive aspects of teaching, both teachers and students coincide in positively valuing aspects such as practice and motivation, although with a significant difference in recurrence. While for teachers the most relevant aspect is practice, for students it is only 6.76%. Conversely, the aspect most highly valued by students is having motivating classes, an aspect mentioned by teachers in only 6.6% of the responses. This cross vision of what is positive in teaching could be the cause of the low satisfaction shown by both groups reciprocally. Aligning the interests and expectations of teachers and students could help to define the most appropriate methodology for each course, thus achieving more satisfactory classes for both groups and, consequently, deeper, and more meaningful learning (Lucas-Oliva et al., 2022).

## V. CONCLUSIONS

The results obtained have made it possible to answer the research questions and satisfy the two proposed objectives. In relation to the first objective, it has been possible to offer a description, triangulated by the dual teacher-learner perspective, of the most relevant aspects of the teaching of syntax. In this respect, two factors stand out in particular: a predominant tendency towards master classes accompanied by practice with exercises, and a high level of student demotivation. In the second objective, we set out to assess which of the factors described above in the teaching of syntax may have an impact on the motivational factor and, therefore, on the success of learning. We observed a significant link between the lack of understanding of the usefulness of syntax and the motivational factor. Demotivation was very high and the references to not understanding the usefulness of syntax were very recurrent. Moreover, it was striking that teachers were not absolutely convinced of the usefulness and relevance of teaching syntax, which probably also influences students' perception of their learning and motivation. There is also a relationship between higher motivation and methodologies in which the teacher encourages active student participation and collaborative learning.

Nevertheless, both teachers and learners consider that the methodology implemented - mainly through grammar instruction - is adequate and, at the same time, a significant sample of students consider that other methodologies could be more motivating than the ones they currently receive. It seems necessary to show students other ways of teaching and learning which will attract their interest and make them understand that the most appropriate way of teaching does not have to be demotivating.

Another very significant aspect was the teachers' assessment of their teaching deficiencies. They consider that these deficiencies are caused by the low level and motivation of students and by the demands of the education system. It seems necessary to invite teachers to be self-critical. It is important to reflect on what we, as teachers, can do better to promote student learning. If we neglect this key aspect of the teacher's role, addressing shortcomings and seeking improvements will be very complex or even unattainable.

This study has made it possible to understand and describe certain aspects of the teaching of syntax in various Spanish schools. However, it has several limitations. Future studies could collect a larger and more varied sample, control for certain variables and establish correlations between teachers and students in the same school. Future complementary research could also propose and analyse methodological proposals for the teaching of syntax that are motivating for students.

In conclusion, this study responds to the objectives set and discusses theoretical and practical implications on the teaching of syntax in Secondary Education. We must continue to focus on active methodologies that motivate and empower students. To this end, it is essential to involve them in their learning by offering them explanations that lead them to understand the importance of what they are doing.

## ACKNOWLEDGEMENTS

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# Enhancing Instrumental Competence in Translator Training in a Higher Education Context: A Task-Based Approach

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*Abstract*—**This study aims to design a task-based e-Course for teaching computer-aided translation technology in a higher education context. It also investigates the impact of the e-Course on enhancing the instrumental competence of trainees, as reflected from their use of translation products. This study employs mixed qualitative and quantitative methods using descriptive statistics, pre-post paired sample tests, and an analysis of the translation process. Results of the paired-sample tests showed a noticeable increase in the scores of trainees. The difference in means between the pre and post-tests is statistically significant at P < 0.05. The descriptive statistics of errors have also shown that translation errors decreased dramatically after completing the e-Course. Analysis of the translation process indicated that trainees developed a noticeable mastery over translation competence when employing various CAT tools in the translation process. The study recommends that translator training in a higher education context in this age of globalization and localisation should familiarise trainees with the technical aspects of the industry and align with the industry's needs and specifications. In this sense, this study culminates in the design of a learning prototype for the teaching of various desktop and cloud-based computer-aided translation tools and not only those used by big companies in a blended, hybrid or fully online environment.**

*Index Terms*—**translation, competence, instrumental, training, computer-aided translation (CAT)**

## I. Introduction

Curriculum development for translator training in the Arab World is in many ways largely isolated from the demands of the translation and language industry. The focus is often more on linguistic rather than on professional competence and employability. Training programmes at tertiary institutions commonly overlook key sub-competences of trainees including psycho-physiological and instrumental sub-competences. In some training scenarios, trainees graduate with no experience in using the computer-assisted translation tools (CAT) they will use in their future careers. It is therefore incumbent upon universities to review and enhance the quality of translation training programmes. Translator training in the post-COVID-19 era should adopt new approaches to training (i.e., teaching and learning), and assessment. The volatility, uncertainty, complexity and ambiguity in today's world (Bennis & Nanus, 1985) have increased the adoption of increasingly secure and reliable digital platforms by tertiary institutions around the world. To adapt to the reality and stay abreast to the demands of the post-COVID-19 market, instructional designers are more than ever required to adopt innovative strategies in the design of curricula, assessment methods, and the delivery of content. Translator training institutions are no exception (Mohammed, 2022). Translator education should ideally focus on the academic qualifications and employability of student translators by focusing on the demands of the translation industry. This is not possible if the training does not consider the digitisation of the translation process. Translator training institutions are therefore in dire need of courses that more specifically assist their trainees with developing instrumental competence and enabling them to translate various texts and genres using the latest technology. Student translators should be trained to use technology that enables them to carry out various translation and interpretation activities including dubbing, subtitling and software localisation. Familiarity with machine translation systems, translation memories, localisation, and computer-assisted interpreting tools, among others is thus required. There is sufficient evidence that the lockdown measures imposed by governments across the world during the COVID-19 pandemic demonstrated the need for digitisation of the language and translation industry: translators lacking sufficient technological skills could not secure employment and could not operate as freelancers.

The training of translators still largely lacks e-Courses that sufficiently meet the shifting demands of the industry. A cursory look at the Massive Open Online Courses (MOOCs) offered via various platforms, such as Coursera, shows that translation courses constitute a tiny fraction of language courses. This study, therefore, aims to design a fully online course that incorporates various aspects of instrumental competence in translation studies, and adopts a pedagogical

approach that enhances active and meaningful engagement. Active learning strategies which employ task-based projects (Willis, 1998) enhance the translation competence of trainees, boost their motivation and engagement, and familiarise them with problems they are likely to encounter in a professional setting. Using real or simulated tasks and projects, student translators learn how to use these tools, while simultaneously learning how to translate various texts. The e-Course also familiarises trainees with editing and post-editing tools to help assess the translation quality of automated systems (i.e., post-edited machine translations) as well as the translations of their peers. Training must go beyond traditional translation tasks and extend to common tasks in high demand, including the translation of video and audio content, and the translation of e-learning industry content (e.g., MOOCs, crowdsourcing of YouTube videos, postediting machine translation, localisation projects, etc.).

## II. RESEARCH OBJECTIVES AND QUESTIONS

This study aims to design an online course for teaching computer-aided translation tools to translation trainees. The course adopts a task-based approach to training that takes into consideration the digitisation of the translation process, as well as the requirements and demands of the translation and language industry. This study also aims to determine the extent to which the proposed e-Course enhances the translation competence of participants. It attempts to answer the following questions:

1. What is the impact of the e-Course on the trainees' achievements?
2. To what extent does the e-Course improve the quality of the trainees' translations?
3. To what extent does the translation process reflect progress in the trainees' translation competence in general, and instrumental competence in particular?

To answer the first question, null and alternative hypotheses are formulated as follows:

H0: There is no difference in the mean scores of pre-test and post-test.
H1: There is a difference in the mean scores of pre-test and post-test.

## III. LITERATURE REVIEW

### A. Translation Studies in the Arab World

Although several translator training programmes have been introduced at Arab universities in the last several decades, generally they do not adequately fulfil the needs of the local and global markets (Al-Batineh & Bilali, 2017). Undergraduate programmes in translation studies are offered as part of language programmes at many Arab universities. These programmes have been particularly "marginalized in the syllabi of English departments all over the Arab World" (Ghazala, 2004, p.215). Several studies investigated translation programmes at Egyptian, Moroccan, Yemeni, Saudi and Palestinian universities (Al Aqad, 2017; Alaoui, 2008; Al-Mubarak, 2017; Al-Sohbani & Muthanna, 2013; Gabr, 2002, 2007; Mohammed, 2020). These studies share the concerns that translation programmes at Arab universities encounter the same basic problems, including the arbitrary nature of training materials and approaches. Materials are often chosen at the discretion of instructors, and often not based on scientific or market-related criteria (Gabr, 2002).

In a 2007 study by Gamal, the status quo of audio-visual translation and the crisis of the translation industry in the Arab World were investigated (Gamal, 2007). While the study acknowledged that individuals, organisations, and governments have made significant efforts to improve the situation, those efforts and policies have not fully rectified the situation. In another study, the state of machine translation (MT) in the Arab world in general and Saudi Arabia, in particular, was examined (Almutawa & Izwaini, 2015). Despite the significance of MT, Saudi universities and research institutes have made scant efforts to advance machine translation research. A sizeable number of organisations in Saudi Arabia are also averse to implementing machine translation systems (Almutawa & Izwaini, 2015).

### B. Translation Competence

Although the goal of most translation programmes at Arab universities is to enhance the translation competence of student translators, at the time of this study, there were no empirical studies that adopted a holistic approach to enhancing translation competence. Some studies examined the level of bilingual and bicultural competence among postgraduate translator trainees at the American University of Sharjah and the University of Sharjah in the United Arab Emirates, as well as among Iraqi speakers of English as a foreign language (EFL), and Jordanian student translators (Abbadi & Belal, 2014; Al-Ghazalli & Layth, 2019; Bahumaid, 2010). These studies agree that while EFL and student translators demonstrate adequate linguistic competence, their cultural competence is not always equally developed. The above studies have also more generally overlooked translator competence in other dimensions. More empirical research is needed to identify the issues that impede trainees' performance at the lexico-grammatical, cultural, psycho-physiological, and strategic levels.

Other studies were conducted to assess the attitudes of trainees towards the teaching of computer-aided translation and courses in machine translation in the Saudi context (Alkhatnai, 2017; Almutawa & Izwaini, 2015; Alotaibi, 2017). The attitudes of student translators towards the use of CAT tools were also examined (Al-Jarf, 2017; Bundgaard, 2017; Çetiner, 2018; Dillon & Fraser, 2006; Mahdy et al., 2020). These studies showed that technology-enhanced instruction in the translation classroom has not only enhanced translation skills but has also changed student attitudes towards

translation as a discipline. All these studies reported positive attitudes towards the use of CAT tools, but also some problems related to affordability, connectivity, digital infrastructure, and lack of training related to these tools. Additionally, the attitudes of trainees towards the various components of translation competence were explored in a recent empirical study (Mohammed, 2020). Trainees from two Yemeni universities indicated that the instrumental and the psycho-physiological components of translation were not sufficiently integrated into the syllabi of the two universities; the same might be applicable to the translation education at other Arab universities.

*C. Learning Designs and Pedagogical Innovations*

The design of resources for teaching the instrumental and psycho-physiological aspects of translation competence is under-researched. Beaven et al. (2013), for instance, reported on a MOOC about open translation tools and practices offered in 2012 by the Department of Languages at the Open University, UK (OUUK). The MOOC discussed the use of CAT tools and paid special attention to subtitling and crowdsourcing. The study was focused on the translation of open educational resources (OER); crowdsourcing is undoubtedly a solution to make these resources available in other languages. A more recent study (Mohammed, 2021), explored how a blended course in Arabic-English translation in which CAT tools were introduced impacted the achievement of student translators. Although the study focused mainly on self-, peer- and instructor- formative assessments, the findings indicated that the use of such tools improved the achievement of trainees. The course was delivered via the Canvas Learning Management System (LMS) and included many real-world projects that were completed by the trainees over three months.

Despite the pressing need for a student-centred training approach, few studies have focused on pedagogic innovations and student learning in translation training in tertiary education contexts. A task-based approach was, for instance, investigated in the context of business translation (Al-Sowaidi, 2021; Li, 2013; Zheng, 2017). This approach was also used in the analysis of translation errors among Saudi students (Alenezi, 2020; Alkhatnai, 2017). Another study investigated a project-based approach in translator training in an Indonesian-English translation class (Apandi & Afiah, 2019). Similarly, in Herget's 2020 study, project-based training was adopted to train student translators to use a cloud-based CAT software called *Memsource* (Herget, 2020). More recently, the same approach was used to explore the translation processes such as pauses, focus, revision, and etcetera (Mohammed, 2022).

## IV. THEORETICAL AND CONCEPTUAL FRAMEWORK

This study is based on a theoretical framework that combines pedagogical approaches such as task-based learning and instruction, and translation competence models. Several translator training programmes are built around one of several key models of translation competence, defined by the PACTE research group as "the underlying system[s] of knowledge, abilities and attitudes required to be able to translate" (Beeby et al., 2003, p.43). The PACTE group implements a model for translation competence that consists of six components, namely: bilingual competence, extra-linguistic competence, instrumental-professional sub-competence, psycho-physiological competence, transfer competence, and strategic competence. Another model of translation competence was developed by the European Master's in Translation (EMT) expert group. EMT was established by the European Commission's Directorate General for Translation to improve translator training by establishing a European standard for a master's degree in translation. The model also consists of six competences: translation service provision competence, language competence, intercultural competence, information mining competence, thematic competence, and technological competence.

Both models acknowledge the role of technology in translator and interpreter education. Hence, special attention should be paid to the technical and instrumental competences, which constitute a vital component of overall translation competence. The PACTE research group defines instrumental competence as "predominantly procedural knowledge related to the use of documentation, resources and information, and communication technologies applied to translation" (Beeby et al., 2009, p.208). Instrumental and technical competence not only deals with the development of common computer-aided translation tools used by translation firms, but may be expanded to include the following:

1. Technological competence is concerned with, "integrating software to help in translation, correction and research, adapting existing tools and becoming familiar with new ones, producing translations in various formats for different media and, finally, knowing the possibilities and limitations of machine translation" (EMT expert group, 2009, p.7).

2. Thematic competence, is "knowing how to search for appropriate information to gain a better grasp of the thematic aspects of a document" (EMT expert group, 2009, p.7).

3. Information mining competence, "includes identifying information and documentation requirements, developing strategies for research, extracting and processing task-relevant information, developing evaluation criteria, using tools and search engines effectively and archiving information" (EMT expert group, 2009, p.6).

These aspects of translation competence are still largely marginalised in the curricula of translation programmes in the Arab world and even globally. Curriculum development for translator training must adopt a trainee-oriented approach and involve trainees in real-world or simulated projects to equip them with the necessary facets of instrumental competence. Task-based training is beneficial for enhancing instrumental and technical competence, and translation competence in general. The approach emphasises the selection of appropriate texts which help develop specific translation sub-competences. Li has adapted Willis' cycle of task-based instruction, (Willis, 1996) as illustrated in Figure 1.
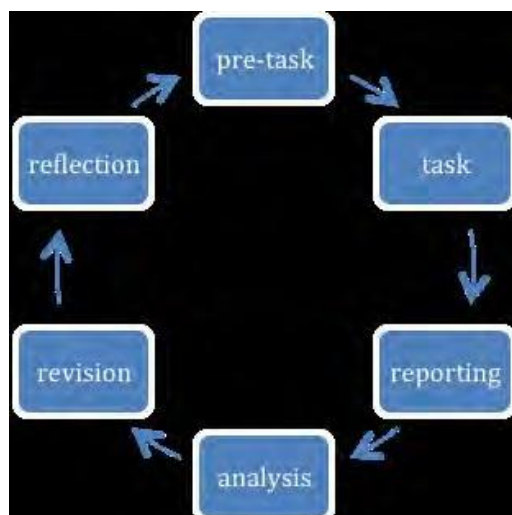
Figure 1: Cycle of Task-Based Teaching in Translation (Li, 2013).

According to the model in Figure 1, a task-based approach to translation training includes a six-stage cycle. Prior to the task, trainees should familiarise themselves with the terms and conditions of the translation work (developing translation knowledge competence); consider useful resources (instrumental competence); read extensively in both the target language (TL) and source language (SL) to gain a thorough understanding of the subject (bilingual competence); identify pertinent terminologies (extra-linguistic competence); and decide on the translation strategies and technique(s) to use (strategic competence). During the exercises, trainees work in pairs or groups on assigned tasks (bilingual, strategic, and psycho-physiological competences); look for relevant information and resources (instrumental and extra-linguistics competences); and communicate with the client to ascertain relevant details (competence of translation knowledge). Upon completion of a task, trainees report and reflect on their translation processes, summarise any translation problems and solutions, and collaborate to ensure consistency of translation (developing translation knowledge competence and strategic competence). During the analysis phase, the instructor establishes a task's intended learning objectives and discusses various aspects of the task. Trainees and the instructor together conduct a thorough analysis of several translations (developing competence in translation knowledge). During revision, the instructor assists trainees by revising and editing the assignment and may offer suggestions for improvement. Trainees revise and edit their translations following any feedback (translation knowledge competence), and then evaluate, finalise, and produce the translation. During the final stage of reflection, the instructor reviews the entire translation process from a pedagogical standpoint and may make notes for future instruction. The trainees might reflect on project management, the execution of translation plans, the quality of their work, their communication with the client, as well as on any translation problems they encountered and the strategies they employed.

## V. THE DESIGNED LEARNING PROTOTYPE

This section deals with the design of an interactive online system for teaching CAT tools used in the management of translation processes such as pretransition, translation, and editing and revising human and machine-based translations for quality assurance. This e-platform is designed using Moodle (LMS). The course is divided into ten chronological units which cover the various trends and technologies used in the translation, localisation, and language industries today. The modules of the e-Course are provided in Table 1.

TABLE 1
OVERVIEW OF THE MODULES OF THE LEARNING PROTOTYPE

| Modules | Content | CATs and tasks |
|---|---|---|
| Module 1 | Overview of translation and language industry | |
| Module 2 | Internet basics for translators | Basic search, Boolean operators search, online dictionaries, databases, Romanisation tools, etc. |
| Module 3 | CAT- overview | Pre-translation assignment ( scanned document, optical character recognition (OPC), Voice recognition technology (VRT), text to speech (TTS) ) |
| Module 4 | Corpus linguistics and translation practice | Creating monolingual, comparable and parallel corpora using cloud-based and desktop tools covered in the module. |
| Module 5 | Machine translation | Machine translation and post-edited machine translation (PEMC) |
| Module 6 | Translation memories | Search for available translation memories and convert a translation job to a translation memory. |
| Module 7 | Desktop CAT tools | SDL Trados Studio, memoQ, Wordfast (Classic & Pro), Déjà Vu, Fluency Translation Suite 2013 |
| Module 8 | Cloud-based translation tools | Memsource, Wordfast Anywhere, Smartcat, MateCat, Wordbee |
| Module 9 | Introducing Audio-visual translation | Lokalise, Transifex, Crowdin |
| Module 10 | Technology and interpreting practice | interpreterQ (interpreterQ Media Player), inTrain, Zoom's interpretation features |

To familiarise trainees with as many common tools as possible, the CAT software covered in the e-Course was selected based on the G2 Grid® for the top Computer-Assisted Translation Software products (https://www.g2.com). G2 rates products and sellers based on user reviews and data gathered from online sources and social networks.

To ensure effective system-user interaction, and to provide support for the trainees in the course, several materials for self-training were also prepared. Some of these materials include software tutorials; texts for optical character recognition (OCR); parsed and aligned texts; translation memories; texts for human translation; texts for post-editing, texts for editing and revising (PEMTs and human-translated documents); collaborative interactive tasks; quizzes; and simulated and real-world projects. The online platform is user-friendly, available 24/7 using a web browser, and manages the entire learning process. Moreover, stakeholders in translation training do not need to manually update the sitemaps or save data into an open-source relational database management system (RDBMS) such as MySQL. External links can be easily created via LMS. All tasks and assignments are submitted via the system to facilitate self-, peer-, and teacher-assessment.

## VI. METHODS

This study used both quantitative and qualitative methods. The former was used to investigate the impact of the syllabus and task-based approach on the scores and achievements of trainees. For this purpose, a paired-sample t-test and descriptive statistics of translation errors across tasks were both used. The process of translation was analysed and monitored by using the keylogging software *Inputlog*. The latter method was used to gain insight into the role of e-Course in enhancing translation competence in general, and instrumental and technical sub-competences in particular. The module in which this research took place was offered in the first semester of a Bachelor of Arts programme over four months (September 2019 to December 2019) by the Department of English at Taiz University in Yemen during the academic year 2019-2020.

### A. Instrumentation

To answer the first research question, "What is the impact of task-based training on trainees' translation competence?", a quasi-experimental investigation design with a pre- and post-test given to the same group was conducted at the beginning and end of the course. The group consisted of sixteen trainees.

### B. Procedure

Prior to the investigation, the sixteen trainees were asked to complete a pre-test in Arabic-English translation. The translations produced by the trainees were assessed by a jury of three specialists based on a rubric. Throughout the course, trainees were also tasked with five translations to complete using the CAT tools covered in the course. From this, a parallel corpus of the trainees' errors was created. At the end of the course, the trainees took a post-test in Arabic-English translation, which was assessed by the same jury of examiners using a detailed rubric.

## VII. DATA ANALYSIS

### A. Pre-Test vs. Post-Test

The pre-test was conducted at the beginning of the course before trainees were introduced to any CAT tools. They were asked to translate a text of 750 words from Arabic into English. Table 2 shows a summary of the pre-test results.

TABLE 2
DESCRIPTIVE STATISTICS FOR THE PRE-TEST

**Descriptive Statistics**

|  | N | Minimum | Maximum | Mean | Std. Deviation |
|---|---|---|---|---|---|
| Pretest | 16 | 56.00 | 80.00 | 68.7500 | 6.74784 |
| Valid N (listwise) | 16 |  |  |  |  |

As Table 2 shows, the minimum score on the pre-test was 56 and the maximum score was 80. The average score of the sixteen trainees on the test was 68.75. The post-test was conducted after the trainees covered a considerable number of CAT tools. They were also given a lengthier text to translate into English. Although it was the same text-type of the pre-test, it was more challenging. Table 3 shows a summary of the post-test results.

TABLE 3
DESCRIPTIVE STATISTICS FOR THE POST-TEST

**Descriptive Statistics**

|  | N | Minimum | Maximum | Mean | Std. Deviation |
|---|---|---|---|---|---|
| Posttest | 16 | 65.00 | 90.00 | 77.5000 | 8.18128 |
| Valid N (listwise) | 16 |  |  |  |  |

Table 3 indicates that the minimum score in the post-test was 65 and the maximum score was 90. The average score was 77.50.

Some differences in the results of the pre- and post-tests were noticeable; the mean on the post-test increased by nine points. However, statistical methods were still needed to determine whether the difference in means was a result of the training, or a matter of coincidence. As such, it was necessary to test for possible assumptions to determine a suitable statistical analysis. To conduct a paired sample t-test, the two groups must be paired. Additionally, the difference between the two related groups should not exhibit any significant outliers, and any difference in pairs must follow a normal distribution. IBM's Statistical Package for the Social Sciences (SPSS) was used to test these assumptions. The data showed that skewness is -0.229415 and kurtosis is -0.186142. One popular guideline for evaluating skewness and kurtosis when testing for normality is that skewness does not exceed .8 and the value of kurtosis does not exceed 2. In addition, the data are normally distributed if the significant value is greater than the level of significant .05. Table 3 shows the results of the Kolmogorov-Smirnov and Shapiro-Wilk tests by using SPSS.

TABLE 4
TESTS OF NORMALITY

**Tests of Normality**

|  | Kolmogorov-Smirnov[a] | | | Shapiro-Wilk | | |
|---|---|---|---|---|---|---|
|  | Statistic | Df | Sig. | Statistic | Df | Sig. |
| Difference | .160 | 16 | .200[*] | .968 | 16 | .805 |

*. This is a lower bound of the true significance.
a. Lilliefors Significance Correction

As the data in Table 4 shows, the result of the normality test was .805, and thus greater than the significant value of .05. Therefore, the data follows a normal dispersion. Outliers can be graphically represented as a quantile-quantile (QQ) plot, as shown in Figure 2.
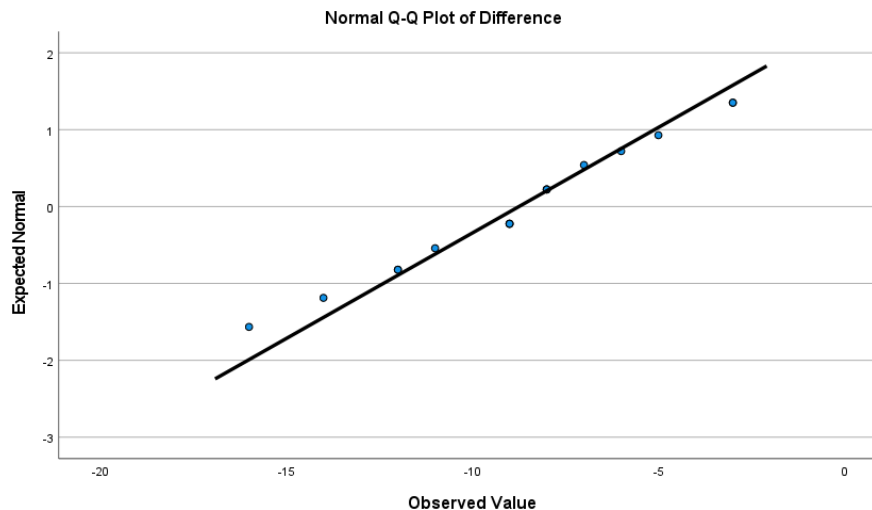


Figure 2 Normal QQ Plot of Difference

The graph indicates that all the points fall approximately along the (45-degree) reference line, for each group and thus the normality of the data can be assumed.

Having checked the various assumptions, the paired samples test was conducted using SPSS. The results appear in Tables 5 and 6 below.

TABLE 5
PAIRED SAMPLES STATISTICS

**Paired Samples Statistics**

| | | Mean | N | Std. Deviation | Std. Error Mean |
|---|---|---|---|---|---|
| Pair 1 | Posttest | 77.5000 | 16 | 8.18128 | 2.04532 |
| | Pretest | 68.7500 | 16 | 6.74784 | 1.68696 |

TABLE 6
PAIRED SAMPLES TEST

**Paired Samples Test**

| | | Paired Differences | | | | | | | Significance | |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | 95% Confidence Interval of the Difference | | | | | |
| | | Mean | Std. Deviation | Std. Error Mean | Lower | Upper | t | df | One-Sided p | Two-Sided p |
| Pair 1 | Posttest - Pretest | 8.75000 | 3.64234 | .91059 | 6.80913 | 10.69087 | 9.609 | 15 | <,001 | <,001 |

As Table 6 indicates, the *t* statistic is 9.609, and the *p*-value (sig. (2-tailed)) is 0.001. Therefore, the null hypothesis (no difference between the means of the two tests) can be rejected with 95% confidence. Thus, there is evidence that the teaching intervention enhanced the translation competence of trainees. The 'lower' and 'upper' limits of the 95% confidence indicate with 95% certainty that the population mean difference between the *pre* and *post*-scores is between 1.41 and 3.37 marks, as shown in Table 7.

TABLE 7
PAIRED SAMPLES EFFECT SIZES

**Paired Samples Effect Sizes**

| | | | Standardizer[a] | Point Estimate | 95% Confidence Interval | |
|---|---|---|---|---|---|---|
| | | | | | Lower | Upper |
| Pair 1 | Posttest - Pretest | Cohen's d | 3.64234 | 2.402 | 1.410 | 3.374 |
| | | Hedges' correction | 3.83806 | 2.280 | 1.338 | 3.202 |

a. The denominator used in estimating the effect sizes.
Cohen's d uses the sample standard deviation of the mean difference.
Hedges' correction uses the sample standard deviation of the mean difference, plus a correction factor.

This difference in scores is not only statistically significant but is also practically important.

*B. Translation Errors*

A corpus of errors was compiled based on the texts translated by trainees. Related to this, this study attempts to provide a general taxonomy of errors, although a comprehensive one is beyond the current scope. The aim in this study is to determine whether the approach adopted in the study contributed to the decrease in translation errors, which may be an indication of the improvement in translation competence. Errors were classified into four categories: grammatical, lexical, textual, and others, as shown in Figure 3.
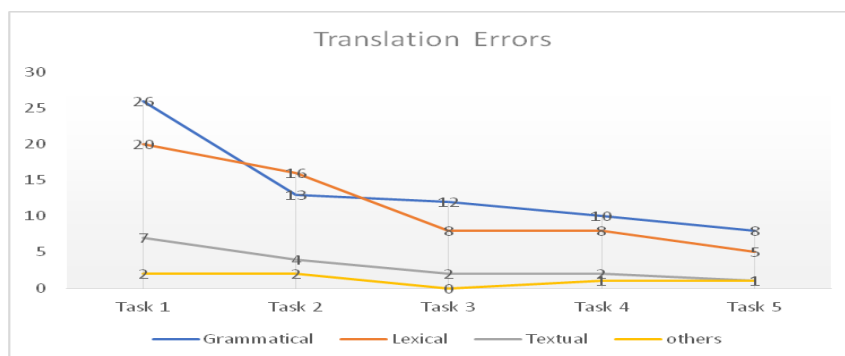


Figure 3 Translation Errors Across Tasks

As Figure 3 shows, the number of errors was the highest in the first task, and decreased dramatically in the following tasks, although the texts were more challenging. The fewest errors were found in the fifth task.

## C. *Translation Process and Computer Observation*

The end product is the culmination of various pauses, revisions, focuses, and other processes during translation. For the purpose of this study, *Inputlog*, a software for process-oriented language research, was used. *Inputlog* provided a detailed account of the processes involved in a translation task of ten sentences, as shown in Table 8.

TABLE 8
PROCESSES INVOLVED IN THE TRANSLATION OF PROJECT 1

| Overview | |
|---|---|
| Total Process Time | 00:37:50 |
| Total Pause Time | 00:21:47 |
| Total Active Writing Time | 00:16:02 |
| Total Number of Pauses | 1679 |
| Total Process Time (s) | 2270.141 |
| Total Pause Time (s) | 1307.227 |
| Total Active Writing Time (s) | 962.914 |
| Proportion of Pause Time | 57.584 % |
| Total Keystrokes incl. Inserted and Replaced Characters in Main Document | 1327 |
| Characters in Final Text of This Session | 706 |
| Total Words in Main Document | 133 |
| Total Paragraphs in Main Document | 9 |

Table 8 shows that the translation of the texts was completed in 00:37:50 (2270.141). The total number of keystrokes, including inserted and replaced characters in the main document, was 1327. The characters in the final text, including spaces, are 706. The differences between process and product in terms of both time and characters are a clear indication that a trainee translator spends a lot of time editing and revising the first draft. The translation process included 1679 pauses. These pauses are located within words, before words, before sentences, and before and after paragraphs, as Figure 4 shows.
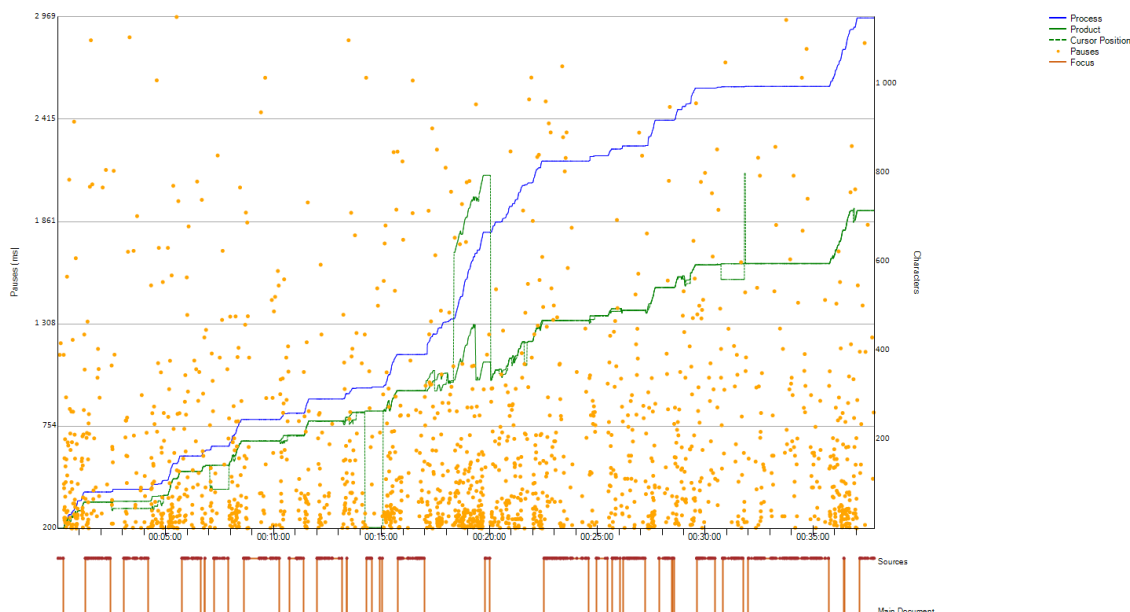


Figure 4 Pauses During the Translation Task

The pauses indicate problems involved in the translation of sentences, the strategies used to solve these problems, the edits, and the various CAT tools used during translation. The Focus panel in Figure 4 indicates that various CAT tools, which were covered in the e-Course, were employed, including: Memsource, a parallel corpus (Reverso), the web as corpus, the use of e-dictionaries, Wikipedia, and Google images, among others, as shown in Table 9.

TABLE 9
CAT TOOLS USED DURING THE TRANSLATION OF TASK 1

| Window Title | Total Time (s) | Total Keystrokes |
|---|---|---|
| القديد بالانجليزية - Google Search - Google Chrome | 32.006 | 18 |
| Google Chrome - ترجمة و معنى قديد بالإنجليزي في قاموس المعاني. قاموس عربي انجليزي مصطلحات صفحة 1 | 61.087 | 21 |
| jerked meat - Google Search - Google Chrome | 17.479 | 0 |
| Untitled - Google Chrome | 1.328 | 0 |
| قديد - Translation into English - examples Arabic \| Reverso Context - Google Chrome | 27.563 | 0 |
| Google Chrome - ترجمة و معنى منقوع بالإنجليزي في قاموس المعاني. قاموس عربي انجليزي مصطلحات صفحة 1 | 53.979 | 19 |
| ailments synonym - Google Search - Google Chrome | 33.672 | 11 |
| ما الفرق بين البلح والتمر - Google Search - Google Chrome | 55.219 | 17 |
| الفرق بين التمر والرطب بالصور \| مقال - Google Chrome | 71.265 | 0 |
| المطر والغيث - Google Search - Google Chrome | 33.422 | 30 |
| ما الفرق بين المطر والغيث ـ موضوع - Google Chrome | 56.703 | 2 |
| Google Chrome - ترجمة و معنى الدابة بالإنجليزي في قاموس المعاني. قاموس عربي انجليزي مصطلحات صفحة 1 | 75.888 | 18 |
| Google Chrome - ترجمة و معنى عمامة بالإنجليزي في قاموس المعاني. قاموس عربي انجليزي مصطلحات صفحة 1 | 29.716 | 10 |
| Turban - Google Search - Google Chrome | 3.984 | 0 |
| Turban - Wikipedia - Google Chrome | 42.313 | 0 |
| Hejazi turban - Wikipedia - Google Chrome | 64.425 | 13 |
| Google Chrome - ترجمة و معنى عباءة بالإنجليزي في قاموس المعاني. قاموس عربي انجليزي مصطلحات صفحة 1 | 53.987 | 0 |
| Abaya - Wikipedia - Google Chrome | 22.197 | 5 |
| جلباب رجالي - Google Search - Google Chrome | 24.529 | 19 |
| عباءة رجالية - Google Search - Google Chrome | 46.297 | 7 |
| Thawb - Wikipedia - Google Chrome | 52.801 | 2 |
| WebCorp: The Web as Corpus - Google Chrome | 14.781 | 11 |
| WebCorp: The Web as Corpus - Results - Google Chrome | 121.156 | 0 |
| تعريف و شرح و معنى صمم بالعربي في معاجم اللغة العربية معجم المعاني الجامع، المعجم الوسيط ،اللغة العربية المعاصر ،الرائد ،لسان العرب ،القاموس المحيط ـ معجم عربي عربي صفحة 1 - Google Chrome | 10.094 | 6 |
| تعريف و شرح و معنى العيس بالعربي في معاجم اللغة العربية معجم المعاني الجامع، المعجم الوسيط ،اللغة العربية المعاصر ،الرائد ،لسان العرب ،القاموس المحيط ـ معجم عربي عربي صفحة 1 - Google Chrome | 29.906 | 0 |

The revision process typically involves many standard productions, deletions, and insertions in conjunction with consulting online translation resources. Table 10 below shows the data of these various processes.

TABLE 10
REVISION PROCESS IN TASK 1

| Type | #Revisions | Edits | Duration | Length | Chars | Chars without space | Words |
|---|---|---|---|---|---|---|---|
| Normal Production | 32 | 823 | 06:40.249 | 671 | 530 | 415 | 132 |
| Deletion | 71 | 663 | 01:04.885 | 718 | 444 | 0 | 92 |
| Insertion | 76 | 1383 | 06:47.562 | 782 | 616 | 0 | 142 |
| Production + Revisions | 179 | 2869 | 14:32.696 | 2171 | 1590 | 415 | 366 |
| Total Processing Time | | | 37:50.141 | | | | |

## VIII. DISCUSSION

This study examined the effect of using computer-assisted tools to enhance the translation competence of trainees, as measured by pre-, and post-tests. The findings of this study showed that the post-test scores of the group were

considerably higher than the pre-test ones. The results of this study are in line with Alenezi (2020); Al-Sowaidi (2021); and Mohammed et al. (2020) who found that technology is a valuable tool for enhancing the translation competence in general, and linguistic and instrumental competences in particular.

Regarding the second research question about the number of translation errors across tasks, this study revealed that using CAT tools led to a significant improvement in the performance of trainees, indicated by the steady decrease in errors as they proceeded with the e-Course. The accuracy, usability, readability, and compliance of the translated texts showed noticeable improvement. This result is consistent with the findings of Morin et al. (2017) whose study indicated that the use of standalone translation memory (TM) systems, speech recognition, and post-edited machine translation has contributed positively to student translation performance. This study's finding also aligns with that of Ovchinnikovaa (2020) who found that CAT platforms and machine translation (MT) systems enable users to detect errors and ensure a quick delivery of the final product; giving translators the opportunity to focus on transferring the content of source texts and pay closer attention to their textuality. Generally speaking, computer-assisted translation tools and machine translation have increased the productivity, consistency, and quality of translation work (Doherty, 2016).

Tracking the translation process revealed that trainees utilized the CAT tools they covered in the course. Among the tools are search engine optimization (SEO) operators, bilingual and monolingual dictionaries, corpora tools, the web as a corpus, terminology management systems, and local and universal translation memories. While the findings of this study contradict the results of Mahdy et al. (2020) who found that Yemeni professional translators are often averse to using CAT tools, they support results from empirical studies in the Arabic context such as Mohammed (2022). Investigation of the translation process using specialised software including eye tracking, keystroking, and screen recording illustrates the extent to which trainees have become technologically literate and developed.

As far as the training approach is concerned, the findings of this study showed that the simulated and real-life projects completed by the trainees not only raised their awareness of new CAT software, but also deepened their understanding of them. Completing the course as a series of tasks, or projects not only developed trainees' technological skills, but also their presentation, learning, communication, and market-related skills. Although this study does not investigate the attitudes of the student translators towards the e-Course, all the above skills are present during the translation process, as monitored by several computational tools. The various projects introduced in the e-Course were completed by the trainees themselves. The researcher, or instructor assumed the role of a facilitator only. During the various phases of the tasks, trainees gained a better understanding of the various phases of translation, from coordination and pre-translation, to the finalisation of the project and delivery to a client. This finding confirms the studies of Alkhatnai (2017) and Li (2013) who reported the rewarding benefits of a project-based approach in translator training.

## IX. CONCLUSION

This study aimed at designing an e-Course for teaching computer-assisted translation tools in a tertiary education context. The use of CAT tools is already a widespread practice in the translation industry. Hence, the digitisation of translator education is beyond dispute. The e-Course in this study familiarised the trainees with various well-known desktop and cloud-based translation tools and software. The e-Course was designed and delivered via Moodle LMS. It adopted a task-based model for training, where trainees were required to complete simulated and real-world translation projects. The study employed mixed qualitative and quantitative methods. The results of the paired-sample tests showed a noticeable increase in the scores of the trainees. The differences in means between the pre- and post-tests were found to be statistically significant at $P < 0.05$. A parallel corpus for the trainees' errors from their five assigned projects was also compiled. The descriptive statistics of errors showed that translation errors decreased dramatically after the completion of the course.

Analysis of the translation process indicated that the trainees developed increased mastery over translation competence as they employed various CAT tools in the translation process. The pauses during the translation process indicated that trainees employed electronic dictionaries, CAT software, translation memories, available corpora and more. The process of translation underwent rigorous revision, as reflected in the numbers of standard productions, deletions, and insertions. The quality of the final product indicates that CAT tools enabled the trainees to produce a communicative target-reader-friendly text with a high degree of accuracy.

The findings of this study have some pedagogical implications. Translator training in a tertiary education context in the age of globalisation and localisation must familiarise trainees with the essentials of the industry. It should also be aligned with the needs and specifications of the language and translation industry. In this sense, this study culminates in the design of a learning prototype for various computer-aided translation tools (i.e., desktop, cloud-based) and not only those used by big companies.

Based on the findings of this study, it is recommended that translation technology be given more attention in the syllabi of Arab universities. However, the integration of key desktop and cloud software as well as ancillary tools into these syllabi may be insufficient. Innovative pedagogical approaches also need to be adopted in the delivery of such courses. Project-based learning, task-based models, and situated and discovery learning, among others, can be used effectively in the training of translators in the Arab world. The traditional transmissionism and teacher-centred approach

may fail to enhance the translation competence of would-be translators in all its dimensions. A transformational trainee-centred approach is a viable alternative.

Despite the importance of its findings, this study is not without limitations. This is the initial phase of an action-based research project, which is concerned with the design of a CAT e-Course. Future research could include the investigation of the attitudes of trainees, professional translators, trainers, and industry professionals towards the designed e-Course. Data collection tools could include both quantitative and qualitative methods such as retrospective interviews and questionnaires to further elicit students' views and attitudes towards the e-Course.

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# Discourse-Pragmatic Functions of *Ya3ni* in Najdi Arabic Interaction

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*Abstract*—**The Arabic discourse-pragmatic feature *ya3ni*[1] occurs frequently in natural interactional settings. Several studies have reported that *ya3ni* (lit. 'I mean/it means') has developed a wide range of discourse-pragmatic functions in many spoken Arabic varieties such as Egyptian Arabic (Elshimi, 1992; 1993; Marmorstein, 2016, 2021a), Gulf Arabic (Owens & Rockwood, 2008), Libyan Arabic (Gaddafi, 1990), and Syrian Arabic (Alkhalil, 2005; Habib, 2021). Although the formal and functional variability of *ya3ni* has been documented in the literature, *ya3ni* has not been studied in the context of spoken Najdi Arabic. This paper examines discourse-pragmatic uses of ya3ni in Najdi Arabic (NA) in the interactional situation and how the functional variation is constrained by its turn position. A total of 376 *ya3ni* tokens were extracted from a corpus of five hours of audio-recorded dyadic natural conversations with twelve native speakers of NA. Drawing on the conversation analytic approach within a variationist framework, multiple discourse-pragmatic functions of *ya3ni* are attested. For interpersonal meaning, speakers recruit *ya3ni* to introduce assessment and minimise the effect of disagreement, whereas recipients use it to check their understanding. For the textual meaning, it can be used by speakers to introduce expansion and elaboration, explain intention, change the topic, sum up, and hold the floor.**

*Index Terms*—**discourse markers, discourse-pragmatic functions, Najdi Arabic, conversation analysis**

## I. INTRODUCTION

Discourse markers (DMs, henceforth) are defined by Fraser (1999, p. 950) as "a class of lexical expressions drawn primarily from the syntactic classes of conjunctions, adverbs and prepositional phrases. With certain exceptions, they signal a relationship between the interpretations of the segment they introduce." DMs are essential tools for achieving the communicative goals of language producers and receivers because DMs signal the listeners and show their intentions, plans and attitudes. Although discourse markers are considered to be syntactically optional and semantically empty, they are pragmatically obligatory. Omitting DMs from a text could be considered grammatically acceptable but pragmatically would be regarded as unnatural, awkward or impolite (Brinton, 1996, pp. 35-36). According to Schiffrin (2001, p. 54), DMs – expressions like well, but and you know – are one set of linguistic items that "function in cognitive, expressive, social and textual domains." Traditionally, DMs have been viewed as linguistic elements that have minimal contribution to either the truth-conditional meaning of a text or its syntactic and semantic constructions. Seemingly, this resulted in scattered studies of discourse markers until the 1980s. However, the last three decades have witnessed a surge of interest in investigating DMs and their study has enhanced in various branches of linguistics. Fraser (1998, p. 301) commented that it is "a growth market in linguistics." This recent interest is mainly linked to the shift in linguistic research from focusing exclusively on the sentence as a higher component of analysis to studying the text as a whole. DMs have attracted considerable attention from scholars examining their use in a variety of genres and communicative contexts such as narratives (Norrick, 2001) and classrooms (Fung & Carter, 2007; O'keeffe et al., 2007), as well as in language contact situations (Matras, 2020) and first language acquisition (Andersen et al., 1999). Moreover, DMs have been studied in various languages such as French (Beeching, 2009; Pekarek Doehler, 2016, 2022), Indonesian (Wouk, 1998), Italian (Menichetti et al., 2021), Japanese (Onodera, 2004; Onodera, 1995), Spanish (De Fina, 1997; Posio, 2014; Vizca ño & Mart ñez-Cabeza, 2005), and Hebrew (Maschler, 2009, 2012; Maschler & Miller Shapiro, 2016).

With regards to Arabic, there is a growing need to investigate DMs due to the diglossic characteristic of Arabic. Ferguson (1959, p. 325) describes that as "the use of two different varieties in the same speech community." Many scholars such as Versteegh (1984, p. 21), Holes (Holes, 2015), Owens et al. (Owens et al., 2009) and Ingham (1994); Ingham (2008); Ingham (2013) have stated that these two varieties are divergent in their function and form at all linguistic levels: syntactic, morphological, lexical and pragmatic. There is the high standard variety H [Classical Arabic CA/Modern Standard Arabic MSA] and the low variety L [Dialectical Arabic DA]. As a result of the complexity of this diglossic nature of Arabic, the use of DMs in Arabic reflects variation and overlap between MSA and DA in their

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[1] The symbol /3/ represents the voiced pharyngeal fricative in Arabic as in IV Ar transcription convention

lexical and functional levels, as has been reported by Al-Batal (1994) in Lebanese Arabic, Kammensjö (2006) in Jordanian, Lebanese, Syrian and Sudanese Arabic, and Bidaoui (2015, 2016) in Egyptian and Maghrebi Arabic.

Literature review

*Ya3ni* is one of the most frequent DMs in spoken Arabic as found in the literature. Due to its high frequency and functional variability, *ya3ni* has been studied in several Arabic varieties and other languages that are in contact with Arabic as a borrowed DM, for example, in Kurdish (Berot, 2019), and in Hebrew (Marmorstein, 2021b; Marmorstein & Maschler, 2020). As for Arabic spoken varieties, Gaddafi (1990) examined the functional roles of *ya3ni* in Libyan spoken Arabic adopting Schiffrin's (1987) coherence approach and conversation analysis as the analytical frameworks. The analysis concludes that *ya3ni* 'I mean,' whether the utterance occurs either initially or medially, serves as a marker of explanation of intention and expansion of ideas, whereas in the medial of the turn-constructional unit (TCU), *ya3ni* is frequently used as a floor-holding device to indicate that the speaker is searching for a word. Additionally, it has various interactional effects such as marking a shift from the general to the specific in information presentation and mitigation. In the final utterance position, *ya3ni* promotes turn transitions and formulates exchange structure. In this position, *ya3ni* also appears to mark the speakers' commitment to their saying and showing mutual agreement between the interlocutors. Furthermore, speakers use *ya3ni* as a repair method when errors occur or when conversational coherence needs to be re-established.

In Egyptian Arabic, Elshimi (1992) examined the discourse and pragmatic functions of *ya3ni* 'it means' based on a corpus of 20,000 words gathered from radio and television interviews with educated Egyptian Arabic speakers. The study also investigated the effects of speakers' gender or topics of conversation on the type of functions that are more widely used. Applying the technique of direct observation of conversational analysis, Elshimi identified seven functions of *ya3ni* as follows: 'extension marker' to single out the referential relationship of the discourse such as explaining and exemplifying; 'subordination marker' to introduce subordinate expressions that deviate from the main point of discussion; 'broad interpretation marker' to introduce a transition from a lexical description level to a boarder characterising level such as 'thing like that;' 'inner-negotiation marker' to modify or repair a speaker's stutter, false start or pause; 'deictic-centre marker' to modify the certainty of a proposition that is not an extension of the previous talk; 'degree of intensity marker' to introduce emphasis; and 'indirect intention marker' to mark disagreement, euphemism and sarcasm. In terms of the influence of external factors (speakers' gender and the topic of conversation), Elshimi finds that females use *ya3ni* more than males to mark extension, subordination, inner-negotiation and deictic-centre. Furthermore, speakers on entertainment topics frequently produced *ya3ni* to mark subordination. It appears that the researcher arrived at these results by a simple statistical comparison without applying any particular theoretical framework.

In the same vein, Ghobrial (1993) investigated *ya3ni* in Egyptian Arabic by adopting Grice's (1975) cooperative principles. He claimed that *ya3ni* serves the maxims of quality, relevance and manner of the current interaction or the prior talk in which it reflects a speaker's orientation towards the meaning of the talk and demonstrates their awareness of the requirement of interaction and the addresses. Marmorstein (2016) also examined *ya3ni* and its uses and attempted to identify the cognitive processes and communicative functions it performs in Egyptian. Marmorstein highlighted that *ya3ni* has one core pragmatic function common to all of its uses and three other functions. In this core function, *ya3ni* is a 'point marker' which marks the main point that a speaker wants to make related to the local or the global topic of discourse. That is, a speaker makes a contribution to the topic previously established by expanding or developing it. The use of *ya3ni* facilitates a speaker's mental efforts to reach their intended point to produce the most satisfying utterance that conveys a message. The other procedural functions of *ya3ni* are as: a 'stating point' marker to introduce information that has not previously been mentioned in the discourse; an 'elaborating on the point' marker to introduce or conclude a section of information based on the generic knowledge shared by the interlocutors that is frequently presented with reference to some pre-stated information; and a 'stressing the point' marker to introduce or conclude utterances by repeating information that has been mentioned before to stress and emphasise this information.

Applying conversation analysis, Alkhalil (2005) studied *ya3ni* in Syrian Arabic. The data shows that *ya3ni* occurs in three positions: TCU-initially to serve intention explanation, idea expansion, mitigation and summing up; TCU-finally to express assessment and to check on understanding; and TCU-internally to retain the floor and search for a word. Owens and Rockwood (2008) analysed *ya3ni* in Gulf Arabic. They suggested that *ya3ni* is polysemous, having a core meaning of elaboration. They developed their argument of the core meaning of elaboration by dividing it into three sub-functions: continuation, specification and generalisation. For the former, it introduces new information that shares the same status with what precedes it; it might be a paraphrase or in some cases a simple synonym. Specification is the most frequent sub-function; it means giving specific details of what has been said before, in contrast to the generalisation function. Recently, Alshammary (2021) examines the meanings of *ya3ni* and *qaSdk* "lit. do you mean?" based on the analysis of two written corpora in Saudi Arabic. These two DMs are found to serve different pragmatic and procedural meanings, while the former mainly is used to introduce and for clarification, the latter is used to request for clarification, correction and signal irony.

It is apparent that *ya3ni* has a wide range of discourse-pragmatic meanings to serve interpersonal and textual functions in several varieties of Arabic. However, no previous attempt has been made to investigate *ya3ni* in the context of spoken Najdi Arabic. Therefore, the current study examines the use of *ya3ni* as a DM and its discourse-pragmatic

functions in order to achieve a better understanding of DMs in NA and to test whether the pragmatic uses of *ya3ni* are universal cross Arabic varieties. The study seeks to answer the following questions: (1) What are the discourse-pragmatic functions performed by *ya3ni* in NA interactions? (2) What is the overall distribution of *ya3ni* tokens across the discourse-pragmatic functional domains? The inductive bottom-up approach will be applied to establish the functional classification of discourse-pragmatic features. This will give priority to the discourse-pragmatic features identified in the data, thereby yielding a comprehensive understanding. Conversation analysis will be adopted to analyse discourse-pragmatic features in their full international, sequential and linguistic context. This paper will be structured as follows: section 2 explains the methodological procedures for data collecting and sampling. This is followed by the findings of the qualitative and quantitative analyses (sections 3.1 and 3.2 respectively), which are then concluded in sections 4.

## II. METHODOLOGY

### A. Data Collection

Natural conversations of native speakers of NA were recorded. Speakers engaged in casual dyadic conversation with their selected same sex friend in a place of their choosing. The participants were not guided to talk about specific topics, but they were asked to record their naturally occurring conversations without the researcher being present. They were asked to complete questionnaires detailing their background information such as their age and level of education. After they had signed the consent forms, the researcher gave the participants instructions detailing how to set up the recording device. A total of six conversations were recorded. The durations of the recorded conversations varied between 45 minutes and one-hour. Each conversation was segmented into turns and transcribed using ELAN software. The corpus of this study consists of approximately 5 hours and 30 minutes of recorded speech. For romanisation, Intonational Variation in Arabic (IV Ar) convention developed by Hellmuth and Almbark (2019) was followed (see appendix A).

### B. Sampling and Participants

The population of the study comprises native speakers of Najdi Arabic living in the city of York in the UK, who were born and lived in Najd before coming to York. By applying networking sampling, the participants were selected based on the researcher's network of friends, acquaintances and colleagues. They were requested to ask their friends if they would be interested in participating in the study (Milroy & Gordon, 2008). The number of native Najdi speakers who participated in the current study was twelve: six females and six males. They were aged between 21 and 35 years and represent highly educated speakers. Eight of them had a master's degree and were soon to undertake or had already started their PhD studies (see Table 1).

TABLE 1
SAMPLE OF SPEAKERS

| Group No. | Speaker's ID | Speaker's age | Speaker's gender | Education level | English proficiency |
|---|---|---|---|---|---|
| G-1 | S001 | 30 | Female | Master's | Intermediate |
| | S002 | 25 | Female | Bachelor | Intermediate |
| G-2 | S003 | 31 | Female | PhD student | Advanced |
| | S004 | 29 | Female | Bachelor | Intermediate |
| G-3 | S005 | 31 | Female | PhD student | Advanced |
| | S006 | 34 | Female | PhD student | Advanced |
| G-4 | S007 | 35 | Male | Bachelor | Intermediate |
| | S008 | 22 | Male | Bachelor | Elementary |
| G-5 | S009 | 28 | Male | PhD student | Advanced |
| | S010 | 34 | Male | PhD student | Advanced |
| G-6 | S011 | 27 | Male | Master's | Advanced |
| | S012 | 34 | Male | PhD student | Advanced |

In the following section, the results of the analysis of the discourse-pragmatic functions of *ya3ni* in NA are reviewed.

## III. RESULTS AND DISCUTTION

*Ya3ni* 'I mean' occurred 376 times in the current corpus. It is attested in three turn positions (initial, medial and final) and performs a variety of pragmatic and discourse functions. Table 2 below shows the total number of *ya3ni* occurrences, and the total number of words produced per speaker.

TABLE 2
THE NUMBER OF *YA3NI* OCCURRENCES PER SPEAKER

| Speaker ID | Gender | N of tokens | Normalised frequency per 10,000 words |
|---|---|---|---|
| S001 | Female | 72 | 28.1 |
| S002 | Female | 33 | 19.2 |
| S003 | Female | 73 | 28.2 |
| S004 | Female | 15 | 7.6 |
| S005 | Female | 33 | 17 |
| S006 | Female | 33 | 22.6 |
| S007 | Male | 28 | 10.1 |
| S008 | Male | 10 | 5.8 |
| S009 | Male | 16 | 11.3 |
| S010 | Male | 40 | 24.6 |
| S011 | Male | 11 | 7 |
| S012 | Male | 12 | 7.2 |
| **Total** | | **376** | **16** |

## A.  Qualitative Analysis

When analysing and coding discourse-pragmatic functions, careful attention has been paid to the interactional setting and sequence organisation that influenced the use of *ya3ni* is required. The contribution of linguistic and non-linguistic features, such as turn position, interaction structure, prosodic and intonational features, and the co-occurrence of other linguistic and non-linguistic features, were taken into account in order to interpret the intended function. The present analysis reveals that *ya3ni* is used in NA to serve wide variety of meanings in two main functional domains: (a) interpersonal, and (b) textual. Following is a detailed explanation with examples of each function.

## (a).  Ya3ni to Perform Interpersonal Functions

It is common for *ya3ni* in NA to perform an interpersonal function, either for subjective meaning, which conveys the speaker's opinions and stance toward what is said, or for intersubjective meaning, which draws attention to the addressee's social identities and cognitive stances (Traugott, 2003, p. 124). For subjective meaning, speakers recruit *ye3ni* to express their assessment and stance, viewpoints and position regarding what is being said, as exemplified in Extract 1. Furthermore, *ya3ni* is commonly used for intersubjective meanings: to mitigate the force of disagreement (extract 2); and to check the address's understanding (extracts 3 and 4).

### 1.  Ya3ni for Assessment

Extract 1: Learning English
1  S004    2i:h wi riHit fi [Place name] il-li: b-is-sintar
                 Yes, I went to St John's University located in the city centre
2          (0.21)
3  S003    2i:h
                 Yeah
4          (0.08)
5  S004     Msawwi:n klasat 2ingili:si: maja:nan
                 They are providing free English classes
6   S003    Hilo: wallah
                 Good, wallah
7  S004     riHit lohom HaDHart ga:lat li: gabil ma 2adxil ga:l li wish mostawa:k gilt yimkin mitwasiT
8           ga:lat li 2ig3idi: 2intaDHri: il-Hi:n yiji: il-2osta:dh yixtabrik gilt Tayyib
                 When I went there, he asked me what is your level? I said it could be intermediate. He said take
                 a seat and wait for the teacher to test you. I said OKAY.
9   S004    2ilmohim ja: waHid shayib w ga3ad yiso:lif ma3a:i yiso:lif yiso:lif yom xalaSt ga:m ga:l li: la
10          ro:Hi lil-
                 The gist, an old man came and talked with me for a while. After that, he said go to-
11          (0.86)
12  S004    2il-mostawa
                 Level
13   S003    [f-English-advance]
                  Advance
14  S004    2i:h
                  Yes
15    S003    2iwah Hilo: wallah bass masha: allah 3alik mijtahdah **ya3ni**
                    Yes, that very good masha: allah. You are hard-working **ya3ni**

Prior to this talk, speaker S004 was telling her conversation partner about her frequent efforts to develop her English language skills, all of which were based on self-learning methods such as reading, studying and chatting with native

English friends. In line 1, she told S003 about her experience at St John's University when she went to take an English test in order to register for the free English courses at the university. After she was examined by the English teacher, she was assigned to the advanced level. Speaker S003 described this achievement as very good and expressed her happiness at hearing this news. This description was followed by an assessment of all of the efforts the speaker had made to improve her English that led her to reach this advanced level, saying that: 'you are hard-working *ya3ni.*' Using *ya3ni* at the final-utterance position provides an assessment of the situation, giving the other speaker the opportunity to give a second assessment of whether to agree or disagree. However, *ya3ni* in this position does not initiate a repair by the other speaker and was produced with no rising intonation, as in previous example (Alkhalil, 2005, p.174).

*2. Ya3ni for Mitigation*

Extract 2: Online course subscription

| 1 | S002 | 2ana tSadgi-:nkin-t mfakra-h nafse-k xams Ta3ashar dgi:ga-h |
| | | You know I have been thinking like you fifteen minutes |
| 2 | | (0.4) |
| 3 | S001 | madri: 2aHis 2ino 2idh Sa:r 3indik mawDo:3 |
| | | I do not know I feel that if you have a topic |
| 4 | | (0.68) |
| 5 | S001 | **Ya3ni** shuf-i: rasli:-ha gabl |
| | | **Ya3ni** look message her before |
| 6 | | (0.42) |
| 7 | S002 | Mm |
| 8 | | (0.09) |
| 9 | S001 | shifti kaif 2inti rasli-ha la titrk-i:n-ah rasli-ha w gul-i: 2ana b-tkalam ma3ats uh- fi el-mawDo:3 |
| 10 | | ketha |
| | | You see how, give her a message do not let her and tell her I want to talk with you uh- in the topic kedha |

This extract followed Extract 2 in the same sequence, coming after speaker S001) talked about her subscription to Cambly and how fifteen minutes was not enough to practise her English. Speaker S002, at the beginning of this extract, said that she had been thinking about subscribing to Cambly for the same amount of time – fifteen minutes per day. In the next turn, speaker S001 expressed her opinion based on her experience, saying *I do not know; it would be better if you have a specific topic in your mind prior to the session*. This opinion was followed by a proposal to maximise the benefits of the session. In line 5, S001 suggested contacting the tutor before the session to tell her which topic to discuss. This suggestion was prefaced by *ya3ni* as a mitigator to make it open for discussion and to play down the force of disagreement (Alkhalil, 2005, p.157).

*3. Ya3ni to Check on Understanding*

Extract 3: Kobe Bryant's death

| 1 | S003 | Sheft-i Kobe la3ef kura-t essalla-h elli axadh benta-h w Tar b-el=[hulikubter |
| | | Did you know that Kobe the basketball player who took his daughter and flew by the=[helicopter |
| 2 | S002 | =[eywah] |
| | | =[ yeah] |
| 3 | S001 | TaHa-t eTTeyyar-h benta-h 3umra-ha sabe3 Ta3ash sana-h marrah galbi ye3awwern-i 3ali-h |
| | | The helicopter fell and his daughter aged seventeen years, my heart has broken |
| 4 | S002 | Ya 2allah meta hadha Sayer |
| | | Oh my god, when did this happen? |
| 5 | | (0.56) |
| 6 | S001 | Gabel 2esbu3 taqriba-n |
| | | About a week ago |
| 7 | S002 | Wallah tawn-i 2adr-i |
| | | Wallah, I have just known |
| 8 | S001 | Tala3 hw w benta-h w Sadiga-t benta-h w 2abu w 2um el- Sadiga-t el-bent taqriba-n tese3 2ashxaS |
| 9 | | kanu: be-TTeyyara-h [ghayr eTT]aqam |
| | | He went with his daughter and her friend with her mum and dad, there were roughly nine persons in the helicopter [in addition] to the crew |
| 10 | | [mm] |
| 11 | | (1.38) |
| 12 | S002 | Yo:h, Tayyar-h xahS-ah **ya3ni** |
| | | Oh, a private airplane **ya3ni** |
| 13 | S001 | Eywah |
| | | Yes, yes. |

This extract directly precedes Extract 6. In this extract, speaker S001 tells her friend S002 a sad story about Kobe Bryant's death in a helicopter crash with his daughter and other passengers. Speaker S002, as the information recipient, wants to check her understanding inferences about Kobe Bryant's helicopter in line 12 ('a private helicopter, *ya3ni*?') based on her guess. She uses *ya3ni* at TCU-finally and utters it with a rising intonation to perform it as a question that represents the first pair part of an adjacency pair that requires a second pair part that answers the question with a correction or denial. In the next turn, S001 provides an affirmative response *Eywah* 'yes' to S002's guess, which represents the preferred action produced with no delay. Placing *ya3ni* at the end of the TCU is used to initiate a repair by the other speaker and invite the addressee to focus on her utterance in response. Gaddafi (1990, p.196) claims that using *ya3ni* in this position contributes substantially to promoting turn transitions which leads to formulating an exchange structure. The use of *ya3ni* as a repair to initiate a question at this position of the TCU is found in Syrian Arabic by both Alkhalil (2005) and Kurdi (2008). *Ya3ni* also used turn-initially to check on understanding, as in Extract 4. Speaker S004 in line 1 told her friend that she had visited England many times before with her family. In line 3, S003 prefaced her turn with *ya3ni* to check on her understanding and requested confirmation from her partner.

Extract 4: Visiting England
1  S004   2e:h la Henna neji dayem ma3 3ahali hena
             Yes, we always come here with my family
2          (0.02)
3  S003   **ya3ni** dayma-n
             **ya3ni** always
4          (0.12)
5  S004   2e:h bass neji landan
             Yes, bass we visit London
6          (0.39)
7  S003   2e:h
             Yes
8          (0.04)
9  S004   Neg3ed b-landan
             We stay in London

*(b). Ya3ni to Perform Textual Functions*

It is common to use *ya3ni* for textual function whereby *ya3ni* is employed to mark the relationships between the discourse units and organisational device in turn-taking sequences. Speakers use this DM to explain their intention (as in Extract 5), for expanding on their ideas (as in Extract 6), as a device of topic change (as in Extract 7), to sum up (as in Extract 8), and to turn-internally for floor holding (see Extract 9).

*1. Ya3ni for Explanation of Intention*

Extract 5: financial guarantee
1   S010   Tayyib ok 2ent rasl-ha 3an Tari:g-ha 3an Tari:g bawwabat-ha
              Well OK, correspond with her supervisor via her portal
2   S009   2eyh 3ali-ha
              Yes, through
3          (0.48)
4   S010   [f-English-ok]
              Okay
5   S009   La bawwabat-ha ghayr ja 2abw <name-M>   (…) el- yako:n el- el-murafeq elddares
              No, her portal is different Abu<name-M>   (…)  the- is the- the dependent who is student
6          (1.4)
7   S010   [f-English-ok]
              Okay
8   S009   El-murafeq el-ddares Slo:b dares hw 2asasa-n
              The dependent who is student he is not basically independent student
9          (1.0)
10  S010   Kayf?
              How?
11  S009   **ya3ni** mub Tier [four]
              **ya3ni** he does not have Tier [four visa]
12  S010                        [2eyh Tayyib]
                                 [yeah, okay]
13  S009   **ya3ni** zay Hagat ellughah w ma ellughah elwajhah Hagat safi:r yaxtelf 3an
              **ya3ni** like English language student, the portal interface of safeer differs from us

In this extract, S009 is talking about his communications with the scholarship sponsor to apply for a financial guarantee for his wife to study English course. He discusses this with S010, who has similar experience, to try to establish the easiest and quickest way to contact the scholarship supervisor via the provided portal which is managed by the sponsor. Speaker S010 tries to suggest solutions based on his experience to help S009 to overcome this communication difficulty. However, S009 attempts to explain to his interlocutor that his suggestions cannot be applied due to the fact that, because his wife is a dependent partner, her interface with Safeer does not have all of the functions that his portal interface does because he is an independent student on a full scholarship. In line 5, S009 tries to explain the reasons for the differences in the portal interface, saying that all dependents who are students have minimised interfaces, whereas independent students have access to all of the functions in their portal interface. S009's complicated response seems to be the source of trouble for speaker S010. Therefore, he initiates a repair (line 8) by asking for an explanation of what S009 means by this unclear response. In lines 11 and 13, S009 reformulates the trouble source by defining what he means by dependent students in his previous turn and explains his intentions by using *ya3ni* which prefaces his self-repair saying that they do not have a Tier four visa. To summarise, *ya3ni* can be used to explain the speaker's intentions that represent a source of trouble for his conversation partner. This function of *ya3ni* has been found in Libyan Arabic by Gaddafi (1990) and in Syrian Arabic by Alkahil (2005). Similarly, Elshimi (1992) suggests that *ya3ni* in Egyptian Arabic can be used as an 'extension marker' to single out the referential relationship of the discourse such as explaining and exemplifying.

### 2. Ya3ni for Expansion of Ideas

Extract 6: Online course subscription
| | | |
|---|---|---|
| 1 | S001 | 2ana tedr-i:n 2ini: 2eshtarak-t fi cambli: w bass |
| | | You know I subscribed to Cambly bass |
| 2 | S002 | Zayn wallah |
| | | Good for you |
| 3 | S001 | 2ino ma 2a3Taw-ni: 2illa xams Ta3ashar dgi:ga-h taxayyal-i: |
| | | They just gave me a fifteen-minute subscription; imagine! |
| 4 | | (0.82) |
| 5 | S001 | **ya3ni** thalath 2ayyam fi el-2sbu:3 w kel yu:m xams Ta3ashar dgi:ga-h |
| | | **ya3ni** three days in a week and each day fifteen minutes |

The speakers in this extract are friends and English students at English school. Prior to this extract, speaker S001 was talking about the importance of English self-learning using a variety of the available methods. At the beginning of this extract, she told S002 about their colleague who considerably improved his fluency in English after taking out a one-year subscription to Cambly (a website that provides access to native English speakers by video call to practise conversation). In line 1, speaker S001 told her friend that she had subscribed to Cambly. She expressed dissatisfaction with the short time she was given, saying "Imagine! They gave me just fifteen minutes." Then she continued her description of the subscription online (line 5) and explained what she meant, saying that it was for fifteen minutes for three days per week. She used *ya3ni* to preface her expansion of the idea to elaborate and provide more details. These two functions of *ya3ni* (i.e., an explanation of intention and expansion on idea) are both for clarification but the first one is to clarify the meaning in relation to the hearer misunderstanding the speaker, mainly to clear a problem or source of trouble, whereas the second one is the speaker clarifying their own point. The use of *ya3ni* to expand the speaker's idea to elaborate, exemplify or clarify the prior talk has been found in all previous studies that examine *ya3ni* in Arabic varieties, including those of Gaddafi (1990), Elshimi (1992), Ghobrial (1993), Owens and Rockwood (2008), Alkhalil (2005), Bidaoui (2015) and Marmorstein (2016).

### 3. Ya3ni for Changing Topic

Extract 7: Najdi idiom
| | | |
|---|---|---|
| 1 | S001 | 3indina: mathal yigo:l madri: 3andkum ya: 2ahl ir-rya:D wi 2illa: la ma 3ala: 2l-2aqda:m 2axta:m |
| 2 | | Ya3ni ma 3ala: il-qada:m xatim yiHtadhha: fahamti: kaif |
| | | We have an idiom, I don't know if you have it in RiyaD or not, saying that: there are no stamps |
| | | on the feet, ya3ni to save them. Do you understand how? |
| 3 | S002 | la wallah 2wwal marrah 2sma3 bah bass fi3lan SaHi:H |
| | | No, wallah. This is the first time I heard it. Bass it is defiantly correct. |
| 4 | | (0.89) |
| 5 | S001 | 2iwah kul nafs timot 3al:a jerratha: ya3ni 3ala: 2a:tharik 2aqdamik wain ma tro:Hi:n hadhi |
| 6 | | hi: niha:ytic |
| | | Every soul dies after its last footstep meaning your trace your feet wherever you may go it's your end |
| 7 | S002 | sobHa:n allah, allah yiHsin xatmatna Glorified be Allah |
| 8 | | (0.70) |
| 9 | S001 | **ya3ni** 2aqul lik marrah il-2sbo:3 kan Hafil jiddan bin-nisbah lina |
| | | **ya3ni** I am saying this week was very busy for us |
| 10 | S002 | [laughter] |

Prior to this topic, the speakers were talking about Kobe Bryant (the American professional basketball player killed in a helicopter crash) and how his death was unexpected. Speaker S001 in line 1 told her conversation partner a famous idiom in her local culture about how people cannot anticipate the place and the means of their death. In the next turn, on lines 5–6, the speakers discuss and comment on this idiom. In line 9, speaker S001 moved to talk about what had happened to her this week and how it was very busy. This topic change was prefaced with *ya3ni*, where this discourse marker is used as a boundary marker to indicate this shift. So, *ya3ni* here plays a structural function to mark the change from one topic to another to ensure the continuity of the interaction and enhance the conversation flow. In previous studies, Marmorstein (2016) found that *ya3ni* is used by Egyptian speakers to introduce new information that has not previously been mentioned as a discourse 'stating the point' marker. To some extent, this function of *ya3ni* was reported by Gaddafi (1990) who suggested that speakers of Libyan Arabic used *ya3ni* to shift the focus from the general to the specific or from one topic to another, which is normally accompanied by the word *lakin* 'but.' However, in the current data there is no occurrence of contrastive words used with *ya3ni* to introduce a change of topic.

### 4. Ya3ni for Summing Up

Extract 8: 'Kobe Bryant's death'

1  S002      Wa 2l-Hi:n ya3ni bigat 2z-zoja
                   And now, ya3ni his wife is remaining alive?
2  S001      2iwah, w thalath [banat]
                   Yes, and three [girls]
3  S002                     [thalath] banat
                              [Three] girls
4  S001      2iwah, waHdah kibi:rah w wahdah wasaT w wahdah Sighi:rah tawaha mawlodah
                    Yes, one is young, the second is a child and the third is still a baby
5        (0.64)
6  S002      Wi 2illi kanat ma3ah bintah ba3ad 2r-rab3ah
                    And the one was with him is his fourth girl?
7  S001      2i:h, 2i:h bintah
                   Yes, yes, his girl
8        (0.87)
9  S001      Xamsah hum
                   They are five
10        (0.77)
11  S002     um
12        (1.44)
13  S001     **ya3ni** 2l-waDH kan marrah moHzin
                   **ya3ni** the situation was very sad
14        (1.18)

Following Extract 3, 'Kobe Bryant's death,' this extract occurred directly in the same sequence. Speaker S002, as an information recipient, wants to check her understanding of inferences about Kobe's family members who had been affected by the accident, asking in line 1 "And now, *ya3ni* his wife is still alive?" She uses *ya3ni* in the internal position of the TCU to check understanding and initiates a repair. In the next turn, speaker S002 continues asking about details of the accident and S001 answers her questions. In line 13, S001 tries to summarise her own argument, saying "it was a very sad situation" to mark the boundary of storytelling. She introduces her summary with *ya3ni* to indicate the transition from the details to the end of the narrative. Similar meaning was found in Syrian Arabic by Alkhalil (2005).

### 5. Ya3ni as a Floor Holding Device

*Ya3ni* occurs TCU-internally to hold the floor and search for a word, as in Extract 9.

Extract 9: Football stadium

1  S012   Wesh esma-h 2ana wesh ken-t b-gu:l um el-mal3ab Hag il-hilal
                   What is its name? what I will say, um- AlHilal's studium
2        (0.69)
3  S011   Tayyib wesh b-ysaw-u:n
                    Well, what will they do?
4  S012   b-yxaleS 3aged el-helal la3 fi ja- jam3a-t el-malek Se3u:d el-san-h hadhi
                   Alhilal's contract with King Saud University will end this year
5        (2.73)
6  S011   Yest2jer-u:n-ah l-man
                   To whom will they rent it?
7  S012   illi gahar-ni en hay2a-t el-reyaDa-h tibi: tirdxil ba3ad 3ala el-xaT w yesta2jer-u:n-ah
                   What makes me angry is that the national sport organisation also wants to rent it
8  S012   ye3T-u:n yexal-u:n yel3ab-u:n fi-ha el-helal el-naSer 2ay na:di yesta:jer-u:n-ah  um **ya2ni** luhum

They give, they let, they let Alhilal and Alnaser play in, or any team rent it for themselves, um **ya3ni**
to make it available for rent to any team

9       (0.94)

10  S011  w- w yeSi:r el-2andeya-h hadhi testa:jra-h men el-
and- and any team will be able to rent it from the-

11  S012  La ei:h yeSi:r el-ha2a-t elreyaDa-h hi elli teshteri:-h te- testajra-h
No, yes, the national sport organisation is the one who will buy it, rent it

In this extract, speaker S012 is talking about a football stadium that was rented by Alhilal (a famous local football team). Speaker S012, in lines 1-4, told S011 that the lease will end this year and the team want to renew it, but the national sport organisation has rejected their request. It appears that the speaker in line 8 hesitates, as indicated by the occurrence of multiple verbs ("give, let, play and rent"), trying to search for the right word to explain his idea clearly and accurately. He uses *ya3ni* within the TCU as a floor-holding device to signal to his addressee that his turn has not yet finished. This use of *ya3ni* within the TCU primarily acts as a marker for holding the floor, as has been found in several previous Arabic studies such as those by Gaddafi (1990), Alkhalil (2005) and Kurdi (2008).

*B. Distributional Analysis*

As revealed by the qualitative analysis, the discourse-pragmatic feature *ya3ni* is used in a wide range of functions. Figure 1 illustrates the interactions between the placement of *ya3ni* and the performed discourse-pragmatic functions.
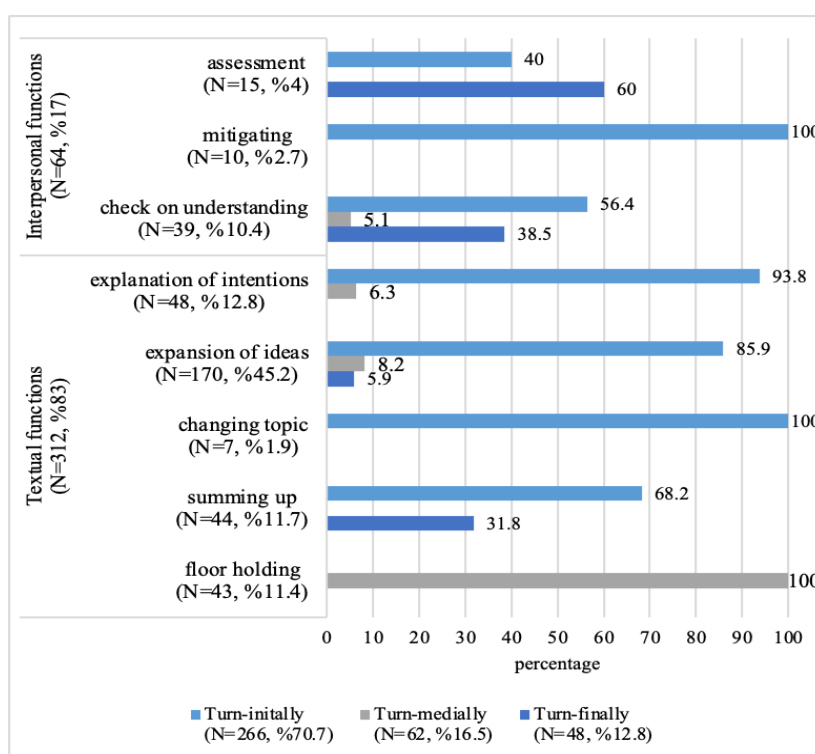


Figure 1: Distribution of *ya3ni* across discourse-pragmatic function and turn-position (numbers in rounded brackets: N indicates raw frequencies, % indicates percentage of all functions/positions)

It is apparent that *ya3ni* is more likely to be used with textual functions to structure the discourse and indicate text relationships. Recruiting *ya3ni* to expand on the speaker's speech and clarify their opinion is the most common function, accounting for 45% of the total tokens (N=170). It appears that providing elaboration and expansion of the idea is the core discourse function for ya3ni, taking into account the propositional meaning of the lexical item *ya3ni* which is used to introduce definition to what has been said. This function is followed by an explanation of intention and summing up where they make up approximately 12.8% and 11.7%, respectively. Using *ya3ni* to hold the floor while searching for a word is also common, accounting for approximately 11.4% of the total, while using *ya3ni* as a topic changing device is rare in the corpus, with only 1.9% of the total tokens. As for the interpersonal function, recipients commonly utilise *ya3ni* to check on their understanding and to show that they are following what is being said by the speakers, with this function accounting for approximately 10% of total use. Using *ya3ni* to introduce an assessment and to minimise the force of disagreement is relatively infrequent, accounting for approximately 4% and 2.7%, respectively. In terms of the turn position, *ya3ni* occurs in three turn positions: initially, internally and finally. According to several studies, discourse-pragmatic features can serve a variety of pragmatic purposes when they appear in various positions (Aijmer, 2009; Alkhalil, 2005; Maschler, 2017; Maschler & Dori-Hacohen, 2018; Pichler, 2013). The discourse-pragmatic function in the textual domain and their turn positions are strongly correlated, as shown in Figure 1. The turn-initial

position is the most favoured placement of all textual meanings, except for the floor holding, where it shows absolute invariability and is only used turn-medially. Furthermore, the initial position is the most frequent for interpersonal meanings, followed by the final position. This finding is in accordance with that of Habib (2021) who reported that both male and female Syrian Arabic speakers use *ya3ni* more frequently in the initial position. A similar finding is found in Egyptian Arabic with Ghobrial (1993) reporting that *ya3ni* is preferred in the initial position because of its stronger associations with pragmatic functions such as expanding or introducing an elaboration, clarification or explanation. The reason for its preference in the final position is also related to its stronger associations with evaluating, commenting on, or summing up.

## IV. Conclosion

The discourse-pragmatic functions of *ya3ni* were examined in this study while applying CA. The results show that *ya3ni* in NA is used in a variety of functions in the interpersonal and textual domains and occurs in three turn positions: initial, medial and final positions. *Ya3ni* performs eight discourse-pragmatic functions. Speakers use *ya3ni* to introduce assessment and reduce the impact of disagreement for interpersonal meaning, while listeners use it to confirm their understanding. F or the textual meaning, can be used by speakers to introduce clarification and elaboration, to explain their intentions, to change the subject, to sum up, or to hold the floor. The current research provides insight into Arabic pragmatics, particularly in DM studies. The findings indicate that use of *ya3ni* in NA reflects a great deal of similarities with other Arabic varieties which suggests that *ya3ni* may acquire similar discourse-pragmatic meanings across Arabic dialects in the present day.

## APPENDIX

Intonational Variation in Arabic (IV Ar) convention (Hellmuth & Almbark, 2019)

| Arabic | IPA symbol | IVAr symbols | | Arabic | IPA symbol | IVAr symbols |
|---|---|---|---|---|---|---|
| Consonants | | | | Vowels | | |
| أ - الهمزة | ʔ | 2 | | ا | a: | a: |
| ب | b | b | | ي | i:, e: | i:, e: |
| ت | t | t | | و | u:, o: | u:, o: |
| ث | θ | th | | ◌ fatحة | a | a |
| ج | ʒ | j [g in some dialects] | | ◌ كسرة | i | i |
| ح | ħ | H | | ◌ ضمة | u | u |
| خ | x | x | | | | |
| د | d | d | | | | |
| ذ | ð | dh | | | | |
| ر | r | r | | | | |
| ز | z | z | | | | |
| س | s | s | | | | |
| ش | ʃ | sh | | | | |
| **ش** | tʃ | ch | | | | |
| ص | sˁ | S | | | | |
| ط | tˁ | T | | | | |
| ض | dˁ | D | | | | |
| ظ | ðˁ, zˁ | DH, Z | | | | |
| ع | ʕ | 3 | | | | |
| غ | ɣ | gh | | | | |
| ف | f | f | | | | |
| ق | q | q [g/2 in some dialects] | | | | |
| ك | k | k | | | | |
| ل | l | l | | | | |
| م | m | m | | | | |
| ن | n | n | | | | |
| ه | h | h | | | | |
| و | w | w | | | | |
| ي | j | y | | | | |
| v | v | v | | | | |

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# Crusade for Identity: An Exploration of Space Among Gender, Diversity and Inequality in Anna-Marie McLemore's *When the Moon Was Ours* and *Blanca and Roja*

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*Abstract*—The purpose of the research is to comprehend the highly polymorphic notion of identity in the works of Anna Marie McLemore, a Mexican American writer. A detailed inspection of his works indicates that the concept of 'identity disintegration' is a concern in virtually all of them. This research aims to demonstrate identity development as a process rather than a distinct result of the struggle. Identity development, as an ever-changing process, provides us with new avenues for investigating subjectivity. Using a close reading of the selected texts, this research demonstrates that identity disintegration is an ongoing process that can create new understandings and possibilities. Through these processes and subsequent learning to survive in postmodern society, individuals can create their subjective identities. This article uses *When the Moon Was Ours* and *Blanca and Roja* to relate young adult literature to magical realist canonical works, notably analysing how the texts use magical realism to examine trans bodies. The genre, magical realism is typically characterized by fluidity and intangibility, which explores gender and sexuality in the select texts, helping readers grapple with issues of identity and representation. Similarly, McLemore's use of Latinx traditions allows young readers to engage in intersectional debates about magical realism, trans bodies and Latinx culture. Through the retelling, McLemore can present nuanced arguments about trans bodies and the Latinx culture that often rejects them which in turn inspires the young readers to explore with an open mind.

*Index Terms*—colourism, gender identity, trans normality, queer conflict, queer magical realism

## I. INTRODUCTION

Anna Marie McLemore's *When the Moon Was Ours* and *Blanca and Roja* are retellings of a fairy tale. Using magical realism and dream-like sequences, the novels examine the importance of fate, sisterhood, and familial loyalty. Examining each sister's unique preferences and decisions allows for additional exploration of the themes of love, grief, and metamorphosis. *When the Moon Was Ours* and *Blanca and Roja* by Anna-Marie McLemore are intensely intimate examinations of life, love and family that highlight the difficulties of growing up and the need to be true to one's own. According to Gerineldo Márquez, being gay should be singled out and labelled as 'not normal'. Magical realities help to change the labels and give them an identity, showing the world that they are no different from the others in this society. So, authors like McLemore use magical realism as a tool to expand and gain identity in this society. Lewis C. Seifert contends that magical realism will expand and gain more authors and works if it is more inclusive of LGBT themes. A coming-of-age novel with the feel of a fairy tale, Sam and Miels' story is heart-breaking and beautiful. It remains a testament to love's power and an ode to the inner strength of two remarkable people whose love will transcend time and adversity. With its sweeping scope and powerful story, *When the Moon Was Ours* is a timeless romantic fantasy with far-reaching implications. The story is both familiar and unique; the theme of a young person struggling to reconcile identity with society's expectations is timeless, yet this particular tale feels special in its ability to capture beauty in the midst of pain and its tender portrayal of a young love that is meant to be, but not necessarily in the way one might expect. *Blanca and Roja* is a queer, Latinx retelling of Swan Lake that combines Snow White and Rose Red. The plot depicts the effects of binary colourism and colourism on two Latina sisters. *Blanca and Roja*'s four voices are all made up, and none of them sound precisely like the author. The author was less honest about how these swan sisters reflect her own self. One of the most common comments the author received about this novel was that Page's switching pronouns provided a place for readers to contemplate their own gender identities. This study reveals, through a critical

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reading of both the texts that identity disintegration is an ongoing process that can lead to new understandings and possibilities. As a result of this process, individuals are better equipped to develop their subjective identities and thrive in a postmodern society.

## II. OBJECTIVE AND METHODOLOGY

The objective of the research is to find and explore the space between gender, diversity, and inequality from the major texts of Anna-Marie McLemore's *When the Moon Was Ours* (2016) and *Blanca and Roja* (2018). This article connects young adult (YA) literature to magical realist canonical texts, specifically discussing how these novels employ magical realism to analyses trans bodies. The magical realism genre is characterized by flexibility, intangibility, and hypothetical. This research provides an entry point to investigate gender and sexuality, assisting readers in grappling with concerns regarding identity and representation that may not be available in other novels that are also fluid and intangible. McLemore's use of Latinx traditions, on the other hand, provides readers with a more tangible and concrete bridge to explore their subjectivities, allowing them to recognize that postmodern fluidity can be reached by connecting their culture and traditions.

To acquire the study's aims, the study employed a qualitative method. A secondary materials analysis from university libraries and a focused search on online databases were carried out. The qualitative technique aided the study in meticulously analysing numerous parts of the novel's queer characters and fairy-tale notions.

## III. GENDER NONCONFORMITY: A GUIDE TO TRACE TRANSITION

Gender nonconformity holds that there is a right and wrong way to be a girl or a boy. Gender psychoanalytic theories highlight that children learn to identify with their parents. The term 'Gender Nonconformity' refers to people who don't conform with the gender norms that are expected of them. According to Daryl J. Bem (1996), children actively define gender and behave in ways that reflect their beliefs about gender roles. "Although there is little scientific evidence to support Freud's views, his theories spurred fresh dialogues about sexuality and gender, which his daughter Anna Freud continued in her study" (Ehrensaft, 2014, p. 32). Social learning theory stresses the incentives and penalties that children experience for acceptable and unacceptable sexual activities. In an interview, McLemore shares her winning experience and explains by saying "the ways in which these swan sisters hold parts of me". The author further adds that she was less open about:

> what I had in common with Yearling. And the author was aware only in the dimmest, most distant way of what I had in common with Page. That realization: that a character who seemed so distant from me—in terms of her circumstances and her wants and desires—was, deep down in her heart, just like me? That was the biggest surprise. (McLemore, 2021)

While the characters' paths diverge in some ways, their underlying shared similarities are a testament to the real-life struggles of trans and gender nonconforming people. This works to normalize queerness and subvert the status quo of heteronormative and homophobic society. Therefore,

> the peritextual of novels by authors who have a personal relationship with a transgender person offer information regarding those relationships that can validate and authenticate the novels' fictional transgender representation. In doing so, they imply the characters have been written through the lens of the authors' personal experiences with their loved ones. (Corbett, 2020).

It is important for kids to be exposed to stories that demonstrate the diversity of gender experiences so that they can understand how multifaceted gender identity is and appreciate the spectrum of identities that exist, "comparing and contrasting the characters' paths can provide a great window into transgender lives, demonstrating both the similarities that unite us and the differences that make each person unique" (Bem, 1996, p.325). By critically analysing the texts, young readers can gain a better understanding of how those outside of their experience interact with the world and build empathy for people in the LGBTQIA+ community. This is an important step in helping young people realize that gender is a much more complicated concept than what is presented in the media and mainstream society. Both Boyne's and Devine's peritexts utilize pseudo-anthropological jargon to frame the novel's transgender subject matter via the cisgender gaze, a concept used to allude to male gaze. Thomas (2019) investigates "how transgender and other nonbinary individuals are scrutinized for pleasure and consumption by cisgender individuals" (pp. 519-521). Through this process, the young readers get the understanding to recognize the value of respecting and understanding differences and strive towards creating an accepting environment. The article, *Engaging with Multicultural YA Literature in the Secondary Classroom: Critical Approaches for Critical Educators*, the researchers aim to provide young readers, "with an understanding of how those in the LGBTQIA+ community interact with the world" and to explore the ways in which their behaviours can have a positive impact on LGBTQIA+ lives. Research carried out among the school children made use of Anna-Marie McLemore's text "in their syllabus and assign the students a set of exercises and debates to give an understanding and tolerance towards the society" (Ginsberg & Glenn, 2019). Ginsberg and Glenn want to educate young people about how gender identity and expression intersect with the LGBTQIA+ community and how this informs our understanding of gender. According to *PFLAG* (2007), families of gay, lesbian, bisexual, and transgender people may all go through the same phases of denial, anger, and sadness, as well as safety concerns and

misunderstanding. When it comes to gender nonconforming and transgender children and teens, the majority of parents indicate that their children did not come out, but rather came to them, especially in households with very young children who violate conventional conventions of gender, "parents describe a past in which their gender nonconforming kid just appears, frequently in stark contrast to their previous children, in my clinical interviews with parents and in accounts from other gender normative children" (Ehrensaft, 2011, pp. 28-30). These magical representations of the cisgender characters from the novels, in particular, help them to relate young readers' personal experiences to the marginalization of characters. This helps the young readers to create a diplomatic meaning based on their own concepts of gender and sexuality. It is generally a juxtaposed meaning about trans people and persons of color identities. Young readers interact with deeper understandings of LGBTQ identities and the text itself, as they deal with elements of magical realism, brings fluidity and intangibility to their understanding.

## IV. PROPOSITION TO THE SWAN

The foundation for McLemore's characters' quest for identification is provided by their ability to mix and break these fairy tale ideas. These fabulists capture the gray areas between black-and-white stereotypes embracing their culture and ancestry. Each generation of Blanca and Roja's family has a del Cisne girl claimed by the swans, who turn the selected sister into a swan while leaving the other human. Even though the sisters have an ideal relationship with no conflict between them, they do have the conflict of the curse and the depiction of the sisters as one dark and the other fair is a perfect presentation of how people assume color in this society and how they sort the characters as good and evil. In the article *Unwinding the Identity and Racial Saga in Maya Angelou's Gather Together in My Name*, the author mentions the discourse and identity of color. That black or the color dark is always inferior to white: "The Blacks and Whites lived in discrete areas. There were no normal social affairs or different possibilities where they could know one another. The Blacks have recounted accounts of racial brutality between the Blacks and the Whites hence the Blacks fear the whites" (Vijayakumar & Neyah, 2020, p.1333). After physically blending into the forest months earlier, friends Barclay and Page are reborn as humans and join the girls' lives to play unforeseen roles in their fate while distancing themselves from their former existence. It is very wild and stressful to contemplate the four teens aggravating to protect the boys from their families and save the females from the swans. The typically rich and vibrant prose of McLemore, the story incorporates the idea that transformation is never totally complete. McLemore introduces the notion that genuine transformation needs time and patience by allowing the characters to learn from and develops their experiences. The conflict between the consoling advantages of staying there and the frequently tragic cost of allowing for change is another key theme in the novel. The author uses the tautological criticism in her book by making both sisters accept their curse and turn into swans. In the beginning of the story, the sisters search for their own knight in shining armor to save them from their curse. Till the end they didn't realize that the only protector is in them, and it is their sisterhood. Blanca is a gay Latina teenager who believes she must be good as an atonement for being queer. Roja is a Latina girl who finds both grief and empowerment in the fact that the rest of the world perceives her to be the bad girl. Page is a transgender and non-binary and alternates between he/him and she/her and changes his pronouns throughout the book. This kind of conflict about gender is normal among the children. In general, teenagers fall in love with their opposite sex during the time of adolescence but for the teenagers who find it difficult to identify their own gender, it is crucial to identify their partner. In such cases, they are liberal to accept the changes and fall in love with the same sex partners. "This can be understood in terms of children no longer feeling they have to be the opposite sex to have and express the impulses they have" (Pickstone-Taylor, 2003). McLemore has beautifully brought the feeling of the young Page's understanding his/her gender and preferences. In an interview the author says "I'll be using she/her since that's what Blanca uses for her most of the time. Page has her own subplot based on a completely different fairy tale: *The Ugly Duckling*" (McLemore, 2021). The young readers of McLemore's earlier works will find plenty of romance and magical realism in this novel, but this one stands out for its exploration of the complexity of the self-identity and avoids the confusions of gender normality.

For too many generations, the del Cisne sisters were sacrificed for the swans to pick from, and they relished in taking one and leaving the other. The swan is a representation of the authors fear towards swan. This novel is also a close eye representation of McLemore's own childhood. She often brings up the character of a bear prince from another story *Snow White and Rose Red* is because of her childhood soft toy companion. Their frustration of the curse was a separate thing, yet amid their terror, their resolution was ignited. The curse of the swan in the novel is also a representation of the author's childhood memory of her first encounter of the swan. Despite the fluffy and all white appearance, the swans bite scared McLemore for her whole life. Even though the author's childhood trauma is depicted on the character of Blanca and Roja it is certain that Blanca and Roja cast a pleasant spell. The verge of starting with 'Once Upon a Time' McLemore weaves in and out of several first-person tales, a beautiful reimagining of *Snow White and Rose Red* with a lovely Latinx feel woven throughout and mesmerizes once more with a gloriously supple story at the intersections of identity, family, and history. This is a captivating story of sisterly love in a culture that was looking for sparks of sibling rivalry to flare into a blaze. In *Blanca and Roja*, McLemore reimagines the classic fairy tale of *Snow White and Rose Red* through a Latinx lens that encapsulates not only the beauty of sisterhood but also the complex and difficult moments that arise when familial love is tested as sisters Blanca and Roja battle against a powerful family legacy to decide the fate of their beloved home. Blanca and Roja's search for consolation in each other, obfuscating reality, and

the anxiety they were unable to overcome, overwhelmed me with a welter of emotions. The author's portrayal of Yearling as a golden lily is another form of self-representation. Yearling is also adjusting to his disability, something that McLemore has portrayed with so much attention and sincerity. This novel is about both romantic and platonic relationships between Page and Blanca, and Roja and Yearling. The love between them is soft enough to hold but not enough to hurt. But mostly, the way they were a testament that, in times of despair, they navigate the young readers a reason to reach for each other and hope that the edges of their hopelessness would dissolve. The way their relationships were presented reminded me that human connection is the only thing that can ever be truly reliable. Despite the seemingly bleak landscape that McLemore has created, love has become a powerful form of comfort in her stories. Many writers who made their lives beyond continents have projected in their writings that love conquers all. The central character Ashima in Jhumpa Lahiri's The Namesake is one such example: "In spite of all her worries and longings, Ashima is passionate enough to understand Ashoke's mission and adjust herself to the present world of reality that demands explicit boldness and psychological transformation" (Vijayakumar & Banu, 2013). McLemore brings out all the wonderful elements of romance and cultural identity as one and the need of recoronation for a woman is more important than any other recognition

## V. BUD BLOOMS TO BE A BOY OR A GIRL

*When the Moon Was Ours* by Anna-Marie McLemore is a romance that addresses LGBTQIA+ identities with subtlety and tenderness. This story, like *Cisneros Woman Hollering Creek*, depicts a variation of the Llorona myth that breaks the cycle of its normal tragedy. Miel's partial amnesia is the consequence of her near drowning while trying to recall her mother and her mother's true reason. Miel, the central protagonist, is also suspicious that her mother was trying to get rid of her own rose. She is blackmailed early on by a group of sisters who want to collect her flowers because they believe they have magical abilities. Morgan (2020) asserts that this "kind of novel will probably be attributed to magical realism rather than speculative fiction. Two transfigures appear in it, one of which benefits from a magical transformation, while the other is not yet an adult and has only carried out the transformation socially" (p. 105). Sam and Miel is the story of two people grappling with their own individual identities and trying to find common ground amidst the pressures of society. Sam, a young silent lad who hangs moons about town, and Miel, the girl who sprouts roses from her wrist, were never destined to be embraced by their society, and it is unavoidable that the two outcasts and best friends fall in love. Losing their virginity to one another may appear to be the natural next step in their years-long friendship, but it is not without issues, the least of which is Sam and Miel's attempt to realign themselves as loving partners.

The Bonner sisters, las gringas bonitos and alleged brujas, perceive Sam and Miel's new closeness and exploit it. They demand the petals of Miel's roses for love potions, and they threaten her with every secret she has about the history she left behind and her connection with Sam. Sam's personality is frequently portrayed as thoughtful and nurturing. The nurturer sees the world with compassionate eyes allows people to be people, with all their beauty and flaws. In the eyes of Sam, the flowers that frequently bloom from an enigmatic stem on Miel's wrist stand for her family's extensive and enigmatic history with magic. Sam's thoughtfulness and nurturing personality is often highlighted in the show as they are deeply intertwined with Miel's past. The novel concludes with Sam and Miel passionately making love again, but with Sam confidently revealing his entire body to Miel for the first time. This moment is particularly powerful as it symbolizes the shift in the relationship between Sam and Miel, with Miel allowing herself to fully accept and appreciate Sam's beauty and understand their connection on a deeper level. As the novel progresses, their relationship becomes more intimate, and their respect for each other grows.

This research specifies the importance of identity and inequality in the works of McLemore. These kinds of portrayal give a better understanding to the young readers about the changes and struggles during the adolescence. The author implies the importance of the use of the word transgender in her works and in interviews. Being a Latinx transgender the author uses the transgender characters as reference to the gender confused young teens. These teenagers fall back to learn who they are and understand the labels they were given by the society. So, this kind of representation of characters always help the gender confused teens to understand the difference and to encounter the mockery of the society for being 'not normal'.

The word 'transgender' is never used for Sam, and rightly so, because he never identifies as such, nor is the revelation of his sex assignment. Instead, his struggle to determine his path forward as a man, fact, is a replica of Miel's coping with trauma. Both the teens grapple with their identities both within and outside their relationship. Consequently, this story is more than a teenage love; it is about identity and the challenges of being part of a society that does not accept it. McLemore investigates into the special cultural custom of bacha posh, in which the protagonist participates before coming out as transgender. Sam's journey speaks to McLemore's willingness to challenge ideas of gender and sexuality that society is so quick to put into categories. By tackling these themes with such nuance, McLemore is able to portray a wide range of emotions as both Sam and Miels struggle with their personal truth while fighting against the pressure of external expectations.

According to Clark's and McLemore's notes, the peritextual materials of novels by authors who have "a personal relationship with a transgender person provides information about those relationships that can validate and authenticate the novels' fictional transgender representation by implying the characters were written through the lens of the authors'

personal experiences with their loved ones" (Corbett, 2020, p.13). As a result, these peritexts are intended to appeal to a transgender or questioning potential reader (or their guardians) looking for nuanced and sympathetic depictions of transgender identities. Gerineldo Márquez says, queerness is not just impossible; it's also a cause of mockery that must be picked out and declared 'not normal'. When male characters do not act out immaculate masculinity and heterosexuality, the narrative repeatedly draws unfavorable attention to them. The protagonists in each of these stories promote gender struggle as the most essential ideal that a teenager may strive towards. By pointing out these characters' bi-nature behaviors, they get separated and perceived as outliers. Furthermore, heterosexuality is emphasized by how others perceive a young Colonel Aureliano Buenda as an adult while he stays a virgin: "everyone felt it weird that he was now a full-grown man and had not known a woman" (Márquez, 2018, p. 50).

It guarantees that queerness is regarded as nothing more than another form of heteronormativity. The author normalizes Sam and Meil's connection as something that is just acceptable within the context of the novel. Although she tells us at the beginning that this is a work of fiction, she explains her personal connection to Miel and Sam's story, in the end. The author grew up hearing La Llorona stories about the weeping woman who, legend has it, tried to drown her children by the river, and later learned about the bacha posh, an Afghan and Pakistani cultural practice. She also tells us about her marriage to a transgender male.

According to Seifert (2017), if magical realism is open to more gay subject matter, it will only develop and incorporate more writers and stories: "queer reading practices operate against the anticipated, the known, and the predictable—of gender, sexuality, and structures of dominance more broadly—exposing their unexpected, unfamiliar, and surprising aspects" (p. 16). As in her debut novel, *The Weight of Feathers* McLemore weaves these very real and physical difficulties which are infused with magical realism aspects, such as Miel's roses, Sam's moons, and the Bonner sisters' witchery.

Ultimately, the novel gives Sam and Miel, a space to discover their own truths, allowing them to confront their fears and ultimately choose a future for themselves. Despite the many obstacles they face, Sam and Miel remain steadfast in their devotion to each other, proving that love can overcome anything. The protagonists of McLemore promote gender confusion and family trauma as the most essential ideal that a teenager may strive towards. These feminine behaviours of men get them separated from the family and society and drive them to be outliers. McLemore weaves queerness into every possible area of her narrative. At the same time, it is also illustrated that it is not necessary to have a queer identity in order to read a story queerly and use queerness to enrich one's experience of it. In emphasizing machismo, McLemore conveys an important lesson; "that queer identities and masculine identities are not mutually exclusive" (Latham, 2010, p.338). Sam's birth name and gender did not reflect who he had become in the end of the novel. It is his individuality of recognising himself was the end of his crusade for identity.

## VI. LIMITATIONS OF THE STUDY

The topic chosen for the study has provided ample queer aspects and concepts within the narrative of a fairy tale. However certain limitations have been faced in the process of research as there are fewer theories to support this kind of novel. None are specific enough theory to pinpoint the exact concept of the novels which come under queer studies and magical realism. The limitations of the study can be marked as the inability to incorporate the vast knowledge existing on the topic. A specific study under the light of a suitable theory would be more beneficial for the study.

## VII. CONCLUSION

Anna-Marie McLemore's works provide readers with a unique perspective on gender and sexuality, allowing young readers to recognize their own unique gender identity and how they fit in a world that is still struggling to understand. This research has demonstrated to facilitate a safe space in which young readers can critically analyse texts and gain a greater understanding of the intersection between sexuality and gender identity. This research has promoted inclusivity, understanding, and respect towards members of the LGBTQIA+ community by helping young readers gain an awareness for their experiences and viewpoints. This research also helps the young queer readers to gain a deeper understanding for the intricacies related to gender and sexuality and to cultivate an attitude of acceptance and understanding towards people of all genders and sexual orientations. These fairy tales make the readers to effortlessly understand the gendered community as they demonstrate the resilience and strength of LGBTQIA+ individuals in difficult circumstances. The study concentrates on the acceptance of gendered community and their identity in society. It also scrutinises the complexity and danger of strict gender roles through the protagonists of the selected texts. Sam and Miel in *When the Moon Was Ours* overcome the fear of romance and get their space in the society by bravely facing the outer world. For Sam, his assigned name and gender at birth does not match his present identity. Miel falls in love with Sam, accepting what he has become now. Similarly, *Blanca and Roja* is about the acceptance of life in its way. Blanca, who has fairer skin and yellow hair, is expected to survive the curse, and Roja, who is dark skinned with red hair, believes that she's bound for an inevitable fate. But this thrilling element provides a chance for McLemore to delve deep into themes of love, acceptance and colorism. The terror of changing bodies and the fear of isolation are terrible for both the girls. The del Cisne sisters love one another so much that they vow to save the other, no matter what it costs. They might express confusion or have questions, but ultimately, try to make it a point to accept their identity as they are

and understand that their feelings about gender should not be dismissed.  In conclusion, these stories and readings can help LGBTQIA+ people of all ages to accept themselves and others to avoid diversity and inequality. This article can be used for further studies related to cisgender understanding, Queer-Magical Realism, Fairyism, Queer Fabulism and other related research that comes under Queer Studies and Magical realism. Furthermore, the research fosters a sense of community among those who read this study, enabling them to share their own experiences and insights with one another.

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# The Impact of Technology on Students' Creative Writing: A Case Study in Jordan

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*Abstract*—**Creative Writing (CW) is a crucial skill for foreign language learners as it helps them develop their writing and language abilities. It also enhances their thinking skills. Nevertheless, CW is difficult to master due to traditional ways of teaching and a lack of experience. Therefore, there is a need to examine the use of technology in developing learners' CW skills in an attempt to improve their writing and develop their creativity. This study aims to investigate whether the use of technological tools can improve students' CW skills. Data was collected from a sample of university students in Jordan, before and after using technological tools, and analysed to evaluate the effectiveness of technology in improving students' creative writing. The findings revealed that the use of technological tools had a positive role in improving students' writing performance, lexical abilities, and imagination. As a result, this study recommends the effective use of technological tools in teaching CW activities. It also recommends that the writers of language materials include technology-based activities to improve the learning and creativity of their students.**

*Index Terms*—**technology, technological tools, creativity, creative writing, language learning**

## I. INTRODUCTION

For various reasons, writing is one of the most challenging skills for foreign language learners. The main reason is that learners have limited exposure to the language, which is mostly used inside the classroom. Language learners use writing in order to communicate their thoughts, ideas and emotions in a creative manner (Almelhi, 2021; Abu-Hussein et al., 2020). To enhance students' writing skills, teachers should encourage and motivate students to practise in order to become familiar with writing in English as a foreign/second language (Pentury et al., 2020). There is a tendency for learners to rely on their first language when they practise writing skills, owing to the low level of their English (Alkhaldi & Benaggoun, 2015).

To master writing skills in a foreign/second language, the learner must have a solid knowledge of grammar and vocabulary, as well as the self-knowledge needed to express thoughts and ideas (Ali & Ramana, 2018). This may be a challenge for foreign language learners because they may know the ideas and lexical items in their first language, but when they write them in English, they translate them literally or write them wrongly. Therefore, it is necessary to find interesting methods of encouraging students to improve their writing skills. One of these methods is Creative Writing (CW), which helps students develop their writing skills effectively. Alkhaldi et al. (2022) argue that "Creative Writing is an important skill that helps students achieve progress in learning English as a Foreign Language. It also helps them improve fluency, motivation, confidence, and creativity" (p.136).

The writing process consists of several steps, such as planning, drafting and revising. The teacher's role is to give students feedback and enable them to master such techniques and improve their learning autonomy (Barkaoui, 2007). According to Pentury et al. (2020), planning, drafting, revising and editing constitute the four steps in creative writing. These steps can also be used in other types of writing, including academic work.

Writing skills are associated with creativity, which means the ability to produce new ideas that are high in quality and task-appropriate (Sternberg, 2000). Similarly, Boden (2001) opines that the creative skills entail generating novel ideas that are intelligible, valuable and surprising. Writing has an impact on the development of creative thinking skills and the language learning process itself (Alkhaldi, 2019), and technological tools can facilitate the learning process and provide students with opportunities to improve their thinking skills (Masterson, 2020) and other language skills, such as writing, grammatical items and lexical items. However, there are likely to be challenges that hinder students from writing creatively, such as lack of motivation and engagement, and lack of experience or awareness of the benefits of using technological tools in CW. Therefore, using technology can improve the students' motivation by increasing their participation, engagement and social interaction in the classroom.

Rationale of the Study

CW plays an important role in developing learners' writing skills, for academic purposes and for communication in general. However, it may not be taught well in the English textbooks because it is a daunting task that requires learners to be familiar with content, organisation, vocabulary items and punctuation marks (Mohammed, 2019). Learners struggle with CW, and it is not utilised or taught well in the language learning process. As a result, this study investigates the importance of technology in improving creative writing in English language learning. The study is also significant as, to the best of the researcher's knowledge, it is one of the few studies to investigate the effectiveness of

using technology to improve creative writing in Jordan. This will assist researchers and teachers to pinpoint the teaching practices that are applied in the classroom. This study can also raise awareness among teachers and learners of the effectiveness of using technology on developing the CW skill.

## II. LITERATURE REVIEW

### A. Creativity and Creative Writing

Creativity is the inclination to produce or recognise alternatives, possibilities or ideas that might be beneficial in communicating with others and solving problems (Hensel, 2018). It is the ability to produce innovative and unique products or ideas. Clearly, creative writing also requires creativity (Pentury et al., 2020). According to Maley (2015), creativity can help students to deal with changes in language learning by providing more creative solutions. Therefore, creativity is an essential component of the educational process and curriculum that should be taken into consideration in teaching, writing and developing language materials.

Creative writing (CW) is a product of creativity because its process includes productive and expressive language skills. CW activities need an ongoing process and guidance (Santosa et al., 2019). Creative writing activities help the learners to translate their ideas into meaningful and purposeful words, and the creative writing process involves flexibility, elaboration, proficiency and fluency (Karuri, 2012). Starko (2010) expands on these characteristics briefly as follows: "fluency (thinking of many ideas), flexibility (thinking of different categories or points of view), originality (thinking of unusual ideas), and elaboration (adding detail to improve ideas)" (p. 127).

Creative writing helps learners to express their thoughts effectively (Cramer, 2003). In other words, it is a skill that helps students to interpret their ideas in new and creative ways in writing. It can be employed in schools and universities to improve the creativity of students (Barbot et al., 2012). Imaginative thinking is the basis for creative writing as it allows learners to use their mental skills in an attempt to generate new, novel ideas, both fluently and flexibly (Chandio, et al., 2013).

Undoubtedly, writing is a challenging task due to the difficulties in producing, organising and transferring such ideas into words (Richards & Renandya, 2002) and students' lack of background knowledge about writing (Al-Mukdad, 2019). Moreover, writing requires a lot of hard work and effort (Wulandari, 2016). There are a number of reasons that are associated with such challenges, such as the lack of vocabulary knowledge that hinders the students from writing a paragraph; the lack of grammatical knowledge, which hinders the cohesion and connectedness of ideas; the lack of motivation; and the belief of the majority of students that writing is a complicated task. Furthermore, students become demotivated to write because of the traditional teaching methods that are applied in the classroom (Ali & Ramana, 2018). A solution to this challenging task is developing the students' CW and creativity, which will be reflected positively in the development of other language skills.

To make language learning active and creative, teachers and the people developing materials should connect the activities with their students' real life and experiences (Alkhaldi, 2014). The language activities which are involved in the materials should help in creating a positive emotional environment for learners to let them "feel at ease, develop self-confidence and self-esteem, develop positive attitudes towards the learning experience and be involved intellectually, aesthetically and emotionally" (Tomlinson, 2013, p. 140). Therefore, there is a need to include writing activities in the materials, which can be completed by using technology to improve the students' writing abilities. In other words, using technology can motivate the students and improve their CW (Almelhi, 2021). If CW activities are enjoyable and practical, the students will improve their fluency and confidence (Heathfield, 2015) in learning the foreign language.

### B. Technology

Technology has a powerful impact on learning generally, and it can have an impact on developing the learners' CW skill and other language skills. It allows students to interact, communicate and connect with other students and teachers in order to facilitate product prototyping, cooperative projects and joint learning (Jiang et al., 2019). Technological tools provide teachers and learners with opportunities to "operate with a large array of information, so an important skill of future teachers is the ability to organise information quickly, determine its value, application in professional activities" (Fursykova et al., 2022, p. 85). This has been proven since the COVID-19 pandemic when all teaching and learning processes around the world relied completely on online education using different platforms. However, now that life is back to normal and classes are back to the traditional way of teaching, there is still a need for more research into using specific technological tools to develop specific types of language skills and to allow students to engage with the learning process and develop their language skills and other thinking skills.

The integration of technology into the teaching-learning process is essential for improving students' creative writing skills (Tahsaldar & Semaan, 2018) because technology is very useful in facilitating the students' understanding of complex knowledge and fostering greater engagement and motivation (Veiga & Andrade, 2021). Moreover, the use of technology in the classroom increases students' participation and engagement in writing assignments and improves their peer collaboration and social interaction (Williams & Beam, 2019). In other words, technology should be researched and, if it is effective, teachers and learners should use it in the classroom.

Based on the related research, technology can improve the learning process and motivate learners to engage with it. Moreover, rapid technological advancement has had a positive impact on the process of learning English language skills. In other words, using technology improves students' creative writing and creative thinking (Nurmieva & Soboleva, 2018). Moreover, augmented writing systems (grammar and spelling checks) are generally tailored to promote human productivity and writing performance (Singh et al., 2022). Karyuatry et al. (2018) also conclude that using the Grammarly online application has a positive impact on improving students' creative writing.

Information and communication technology and social media also play a pivotal role in improving students' writing skills because they increase students' satisfaction and motivation towards learning English (Bakeer, 2018). In other words, they can play a pivotal role in improving students' skills in different types of writing (e.g., CW, academic writing, technical writing and personal writing).

Technological tools, such as laptops, computers, and mobile phones, along with media, including Facebook, Twitter, and WhatsApp, can improve students' writing (Khan, 2016) if they are used properly and guided by professional teachers to correct the language and provide feedback whenever it is needed. Khan adds that both teachers and students have positive attitudes towards using technology in the classroom to improve students' writing. Abu-Hussein et al. (2020) have found that online reflective journals improve students' creative writing. They underscore the importance of creative writing in turning students' imagination into words and allowing them to reflect on their experiences in a different manner.

In their study, Tahsaldar and Semaan (2018) used questionnaires to investigate the impact of Toondoo Comics on improving the creative writing of Lebanese students. Their findings revealed that the incorporation of technology into both learning and teaching processes had positive effects on improving learners' achievement and their writing creativity. The study concluded that Toondoo Comics not only improved students' creative writing, but also motivated them to engage with university courses. In this study, the impact of technological tools on improving Jordanian university students' creative writing is investigated.

Due to the dearth of studies that have been conducted on the impact of using technology to improve students' creative writing in Jordan, the researcher aimed to bridge this gap in the literature. This study addresses the impact of using technological tools – namely Reverso Context, Grammarly and Hemingway Editor – on improving the creative writing of students.

## III. METHODOLOGY

### A. Sample of the Study

The participants of the study consisted of 20 first-year students who study English in the Department of English at Al Al-Bayt University in Jordan. Their ages ranged between 19 and 21.

### B. Data Collection

The participants attended a writing class in their department. They were taught creative writing without using technological tools and they were tested. Then, after two weeks, they were taught creative writing using technological tools and they were tested again. The students were introduced to the advantages of using technology in developing their CW skills. The technological tools which were introduced were Reverso Context, Grammarly and Hemingway Editor to investigate their impact on students' performance. In other words, the writing test was conducted on students before applying the treatment, in order to investigate the challenges that students face when writing a paragraph without using technology. Then the writing test was administered again after students had used technological tools to assess their ability to write creatively after using them.

### C. The Assessment Instrument

This study seeks to assess the creative writing skills of the students by utilising the CW analytical scoring scale by referring to the literature (Mohammed, 2019; Goos & Salomons, 2017). According to Mohammed (2019), using "a standardised assessment scoring scale makes the tests more reliable" (p. 240). This study adapted Mohammed's (2019) scoring scale, which consisted of 10 main criteria, with 10 points for each criterion; the overall score is out of 100. It is worth mentioning that the scoring scale combines the essential features of writing skills and creative writing competences because both have common elements.

TABLE 1
THE SCORING SCALE CRITERIA AND THE RUBRIC OF THE CW

| No. | CW Items | Points |
|---|---|---|
| 1- | Content | 10 |
| 2- | Organisation | 10 |
| 3- | Lexical items | 10 |
| 4- | Sentence skills (Grammar) | 10 |
| 5- | Imagination | 10 |
| 6- | Voice and tone | 10 |
| 7- | Images | 10 |
| 8- | Style | 10 |
| 9- | Mechanics of Writing | 10 |
| 10- | Structure and adding details | 10 |

*D. Data Analysis*

The students were given instructions during the class to write two paragraphs (see the instructions in the Appendix). Then the technological tools were introduced to the students, and they were allowed to use them in their writing activities in the class. After two weeks, the students were asked to write again using the technological tools. The researcher graded the writing using the above scale. Afterwards, he analysed the data of the CW test, as illustrated further in the section below.

IV. FINDINGS AND DISCUSSION

The study used a writing test in order to identify the students' writing level before using technological tools, and then the test was distributed to the participants after using technology in order to examine the areas of improvement in their writing.

The students were given the writing test before using technological tools. Their writing was graded and analysed by the researcher. Table 2 presents the students' writing test results before using technological tools.

TABLE 2
THE WRITING TEST RESULTS OF STUDENTS BEFORE USING TECHNOLOGY

| Student | Content | Organisation | Lexical items | Sentence skills | Imagination | Voice and tone | Images | Style | Mechanics of Writing | Structure and adding details | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | 10% | 10% | 10% | 10% | 10% | 10% | 10% | 10% | 10% | 10% | Total |
| 1 | 8 | 6 | 4 | 6 | 5 | 6 | 5 | 5 | 5 | 5 | 55 |
| 2 | 6 | 7 | 5 | 5 | 7 | 6 | 7 | 6 | 7 | 7 | 63 |
| 3 | 6 | 5 | 5 | 6 | 6 | 5 | 6 | 5 | 5 | 7 | 56 |
| 4 | 7 | 6 | 6 | 5 | 6 | 5 | 6 | 6 | 6 | 7 | 60 |
| 5 | 8 | 6 | 5 | 7 | 6 | 6 | 7 | 6 | 6 | 6 | 63 |
| 6 | 8 | 7 | 6 | 6 | 8 | 6 | 7 | 7 | 7 | 7 | 69 |
| 7 | 7 | 6 | 5 | 5 | 7 | 5 | 6 | 8 | 6 | 5 | 60 |
| 8 | 6 | 8 | 6 | 6 | 8 | 6 | 7 | 8 | 7 | 7 | 69 |
| 9 | 6 | 6 | 5 | 7 | 8 | 6 | 6 | 8 | 5 | 7 | 64 |
| 10 | 6 | 5 | 5 | 5 | 6 | 7 | 8 | 7 | 5 | 7 | 61 |
| 11 | 7 | 7 | 5 | 5 | 5 | 6 | 8 | 6 | 5 | 7 | 61 |
| 12 | 8 | 7 | 4 | 5 | 7 | 8 | 6 | 6 | 6 | 7 | 64 |
| 13 | 7 | 6 | 4 | 6 | 7 | 6 | 6 | 6 | 7 | 8 | 63 |
| 14 | 7 | 6 | 7 | 7 | 8 | 8 | 6 | 7 | 7 | 7 | 70 |
| 15 | 7 | 8 | 8 | 8 | 7 | 6 | 6 | 8 | 6 | 6 | 70 |
| 16 | 7 | 9 | 6 | 6 | 6 | 8 | 6 | 6 | 7 | 8 | 69 |
| 17 | 6 | 7 | 6 | 5 | 6 | 7 | 8 | 7 | 7 | 7 | 66 |
| 18 | 7 | 8 | 7 | 5 | 6 | 6 | 8 | 6 | 6 | 7 | 66 |
| 19 | 6 | 7 | 5 | 6 | 6 | 6 | 7 | 7 | 5 | 7 | 62 |
| 20 | 8 | 7 | 7 | 6 | 7 | 7 | 8 | 8 | 6 | 7 | 71 |
| Averages | 6.90 | 6.70 | 5.55 | 5.85 | 6.60 | 6.30 | 6.70 | 6.65 | 6.05 | 6.80 | 64.10 |

As shown in the above table, the overall average is 64.10, which means that achievement was generally low. The students' performance in lexical items and sentence skills was the lowest, with an average of 5.55 and 5.85 (out of 10 points each) respectively, whereas their performance in other aspects was better. The results show that the students' performance might generally be acceptable, but they may not meet the expectations of their instructors, and this might be ascribed to the nature of writing and its difficulty and/or lack of good experience in creative writing. Moreover, the motive for students to write in a foreign language is the grades, and this task is written for research purposes. Therefore, students might lack the stimulus to write effectively.

The findings of the students' CW test before using technology show that creative writing constituted a challenge for the students, who were not using technological tools to assist with their creative writing. This might be attributed to their lack of vocabulary knowledge, and incorrect word order and sentence structure. For instance, they wrote a noun

before an adjective, such as writing "eyes big" instead of "big eyes," a lack of imagination and visualisation, such as improperly describing the quality of a good person by writing "his heart is good," rather than "he is a good-hearted person," problems caused by incorrect grammar, i.e. wrong subject verb agreement, such as "he don't", rather than "he doesn't", sentence fragments, using incorrect punctuation marks, and verb tense errors, such as using the present tense to indicate something that occurred in the past. More importantly, the majority of students performed inadequately. None of the students performed adequately in the CW test before using technological tools.

Subsequently, the students were given the writing test after they had used the technological tools for two weeks. The students' writing was graded and analysed by the researcher. Table 3 presents the writing test results of the students after using the technological tools.

TABLE 3
THE STUDENTS' WRITING TEST RESULTS AFTER USING THE TECHNOLOGICAL TOOLS

| Student | Content | Organisation | Lexical items | Sentence skills | Imagination | Voice and tone | Images | Style | Mechanics of Writing | Structure and adding details | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | 10% | 10% | 10% | 10% | 10% | 10% | 10% | 10% | 10% | 10% | Total |
| 1 | 9 | 8 | 9 | 9 | 8 | 8 | 7 | 8 | 8 | 8 | 82 |
| 2 | 8 | 8 | 10 | 10 | 9 | 8 | 9 | 8 | 9 | 9 | 88 |
| 3 | 8 | 7 | 9 | 10 | 7 | 7 | 8 | 8 | 9 | 9 | 82 |
| 4 | 9 | 8 | 9 | 9 | 8 | 7 | 8 | 8 | 9 | 9 | 84 |
| 5 | 8 | 7 | 8 | 9 | 8 | 7 | 7 | 8 | 9 | 8 | 79 |
| 6 | 9 | 9 | 9 | 10 | 9 | 8 | 9 | 9 | 10 | 10 | 92 |
| 7 | 9 | 8 | 10 | 9 | 9 | 7 | 8 | 9 | 10 | 10 | 89 |
| 8 | 8 | 8 | 9 | 10 | 8 | 8 | 9 | 9 | 10 | 8 | 87 |
| 9 | 8 | 8 | 9 | 9 | 8 | 8 | 8 | 8 | 9 | 9 | 84 |
| 10 | 8 | 7 | 8 | 8 | 7 | 8 | 8 | 7 | 9 | 9 | 79 |
| 11 | 8 | 9 | 9 | 9 | 7 | 8 | 9 | 8 | 8 | 9 | 84 |
| 12 | 9 | 8 | 8 | 8 | 7 | 8 | 6 | 6 | 9 | 8 | 77 |
| 13 | 7 | 7 | 8 | 9 | 8 | 7 | 6 | 6 | 9 | 8 | 75 |
| 14 | 8 | 7 | 9 | 8 | 8 | 9 | 8 | 8 | 8 | 9 | 82 |
| 15 | 9 | 9 | 10 | 10 | 8 | 7 | 7 | 8 | 10 | 10 | 88 |
| 16 | 8 | 9 | 9 | 9 | 7 | 8 | 7 | 7 | 9 | 8 | 81 |
| 17 | 7 | 8 | 8 | 8 | 6 | 7 | 8 | 7 | 9 | 9 | 77 |
| 18 | 8 | 9 | 9 | 8 | 9 | 9 | 8 | 8 | 9 | 8 | 85 |
| 19 | 8 | 9 | 8 | 10 | 8 | 8 | 8 | 7 | 10 | 9 | 85 |
| 20 | 9 | 9 | 8 | 8 | 8 | 8 | 9 | 8 | 8 | 9 | 84 |
| Averages | 8.25 | 8.10 | 8.80 | 9.00 | 7.85 | 7.75 | 7.85 | 7.75 | 9.05 | 8.80 | 83.20 |

Table 3 shows that the majority of the students performed well, and the overall average was 83.20. The following elements of CW: "lexical items", "sentence skills", "mechanics of writing", and "structure and adding details" are high, with 8.80, 9.0, 9.05 and 8.80 out of 10 for each element. This shows the considerable progress of students in these items. Interestingly, none of the students performed poorly in the CW test after using technological tools. The results also showed that there was an improvement in the students CW in the other aspects: imagination, content, tone and style. In other words, the findings of the students' CW test show that the students performed well in the writing test after using the technological tools.

Regarding the use of technological tools, the students used Reverso Context to find out the meaning of the challenging words they sought to add in their creative writing. Similarly, the students were able to improve their grammatical and spelling errors by using Grammarly. Additionally, Hemingway Editor improved students' phrasing and writing concision. Based on the use of the aforementioned tools, students improved their CW and engagement with learning. Moreover, technology enhanced students' autonomy because they were able to access a variety of learning materials and resources that promoted this. The tools enabled the students to write in a creative manner.

The technological tools improved students' writing performance and enabled them to write in a creative, concise and clear manner. Technological tools improved students' vocabulary knowledge and increased their imagination. For instance, the students used such adjectives to describe the quality of a person, such as 'attractive,' 'stunning,' 'thoughtful,' 'easy-going'. Moreover, they wrote well-structured and coherent sentences and paragraphs.

This might be attributed to the fact that technology enhances students' writing because it expands their imagination, arranges their ideas, and corrects their grammatical and spelling errors. This finding agrees with Singh et al. (2022), who maintain that augmented writing systems check grammar as well as spelling and promote human productivity and writing performance.

V. CONCLUSION

The study concludes that using technological tools can improve students' creativity in writing. It is possible that technological tools, such as Revers Context, facilitate the process of finding the meaning of challenging words. Moreover, Hemingway identifies students' errors and corrects their mistakes, particularly in writing long and complicated sentences. In addition, Grammarly enabled the students to correct their grammatical mistakes and their

sentence fragments. This finding is in line with the study by Karyuatry et al. in 2018, which concluded that using the Grammarly online application had a positive impact on improving students' creative writing by reducing students' errors and improving their writing quality.

Furthermore, the use of technological tools improves students' motivation and writing skills. In other words, technological tools play a pivotal role in improving students' writing skills because they increase students' satisfaction and motivation to learn English, as found by Bakeer in 2018.

The use of technological tools in the classroom enabled the students to write well-structured sentences and paragraphs and improved their imagination (Abu-Hussein et al., 2020). Using technological tools in CW helps students to turn their imagination into words and allows them to reflect on their experiences in a different way. The technological tools are not only useful tools for CW, but they are also useful for other types of writing, such as academic writing and technical writing (based on the researcher's experience).

## VI. RECOMMENDATIONS

The study recommends using different technological tools to investigate a broader range of facets of CW. This study is also beneficial for the developers of materials who might include the use of technology to improve students' CW and other language skills, as well as their thinking skills. Furthermore, educators might benefit from the use of technology as an alternative method to help language learners to enrich their vocabulary knowledge and to improve their writing skills.

## APPENDIX. WRITING TEST

**Dear students,**

This test is designed for research purposes. Accordingly, you are kindly requested to write a paragraph that contains approximately 150 words. Your participation, time and efforts are highly appreciated. The writing test consists of two writing paragraphs.

1. Imagine that you went camping in the desert, and you got lost: Write a paragraph expressing your feelings and expectation of survival.

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2. Based on the previous paragraph, write another paragraph describing the challenges that you may face in the desert if you got lost for three days with a shortage of food and water.

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# Children's Literature: The Significance and Other Impacts

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*Abstract*—It is worth noting that children's literature is one of the rapidly growing fields in the literature on one hand, but on the other hand, it is also the most argumentative area of study among critics and all interested persons. The debatable feature of this literary genre underlies the broad scope of the literary texts that can include under its umbrella; fairy tales, short stories, novels, poems, and picture books. Additionally, these books' commercial success and readability can have a long-lasting influence, and we can trace these impacts from one generation to another and from one culture to another. These books occupy a vital position in the scholar's discussion to examine the suitability and goodness of their content to fit the mentality of children. No one can deny these books' profound impacts on the young generation's personal development, but we must admit that other impacts may scratch this bright image of these memorable books. In this paper, the researcher tries to detect both sides of children's literature by referring to the role of the writer's ideology.

*Index Terms*—children's literature, childhood, ideology, fairy tales, goodness

## I. INTRODUCTION

Undoubtedly, children's literature plays a vital role in forming the young generations' personalities and leaves an ever last impression and impact. So, offering different varieties of literature is essential to pursue their future life successfully and smoothly. Here, we have to pay more attention to the role of the adults, parents, educators, and all caregivers in monitoring and mediating this reading process and the quality of these books. They have to urge children to read more and interact less with these books. As per many critical articles and academic studies, the value of children's books may extend from the development of cognitive skills to the emotional and spiritual aspects of the child's personality. These books may support the child in nurturing his/her social skills, fostering emotional intelligence, and maintaining a sufficient level of success in the future. On the other hand, these books may be manipulated to support the growing new generations as per the specific standards of morality and nobility required in society.

To start with the constructive side of children's books, the reader can trace the following advantages and positive impacts on the child's personality. First, these books reflect the cultural background of a specific country or group of countries so that the child can learn many things about his traditions, values, beliefs, and history. In this regard, Donna Norton and Saundra Norton assure the importance of children's literature as it helps young boys and girls to appreciate their cultural heritage and others' culture (Norton & Norton, 2011).

Second, these books urge children to extend their imagination and enrich their language skills (vocabulary and sounds) at this age. Third, the young boys and girls can develop their skills in understanding their personalities and others throughout this process. Fourth, these books can help children appreciate and respect others' backgrounds when reading books about different ethnic groups. Fifth, these books can help children learn how to interact, play and work in groups regardless of their apparent differences. They can learn how to solve their problems collectively and successfully avoid their obstacles. Ultimately, they can learn the value of humanity, and all human beings have the same feelings and emotions and may share the same level of anxiety and fear. All of that may leave them with a better understanding of the concepts of fairness and equality.

On the other hand, low-quality and inappropriate children's books may destroy all the qualities and advantages mentioned above and leave children with a long-lasting negative impression about different groups or even specific gender. From this angle, we need to be cautious and skeptical about selecting good quality books and filter the content of these books carefully before offering them to young kids. Generally, these books should avoid any relevant bias against certain groups, stereotyping, and discrimination based on social levels or ethnic backgrounds.

As per many studies, adults have a significant active role in reading and appreciating children's books. This active role of adults counters another "passive" role of children, who sit in a passive position to receive the outcomes of the adults' efforts according to their ideologies. Adults play different roles as books writers, publishers, and buyers in this process. On the other hand, the child's position in this process is a recurring argumentative point in many debates among scholars and critics interested in examining these books' impacts. In this paper, we will highlight the value of children's literature, examine the different impacts of children's books, and finally look at the active role of adults in this process.

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## II. Assessing the Quality of Children's Books

As per different academic studies, many literary texts (fairy tales, stories, or poems) offered during the early years of the child's life by any care providers influenced their personal, mental, and psychological development from different perspectives. These books' impressions and moral lessons may have lasting impacts.

No one can deny the significance of children's books and their impacts on our personalities during the early years of our childhood. These impacts can be reflected in our behaviors, attitudes, perceptions, and understanding of ourselves and others until now. As Hunt (1994) has pointed out the importance of children's literature as a "remarkable area of writing" (p. 1), many critics and academics highlight the profound impact of these books not only on the psyches of the child but also on the adult's mood. The tremendous amount of enjoyment in reading these books can be taken from the nostalgic feelings as the adult starts to recall some of the pleasant and happy memories from his childhood when he did not have any worries, anxieties, or burdens. So, we can describe this impact as "less evident, less confessed, but deeply seated" (Maybin & Watson, 2009, p. 1). However, it is worth noting that this attention to studying and examining or appreciating children's books started recently with the beginning of the 20th century. Before that date, children's literature had been considered "childish" and with trivial value and could not be compared with the other genres of literature. Accordingly, the debate over the importance of this newly established academic discipline has been heated with a conclusion or giving apparent reference to an end. Some critics consider all children's books lower than adults' texts as per their content and literary perspective. Others look at these books with a high level of respect and appreciation, considering the impacts on the coming generation of young boys and girls.

Undoubtedly, children's literature has acquired new ground over time. Many readers and critics re-examined and re-evaluated the content with much appreciation and better understanding after considering the cross-cultural and generational impacts of many well-known children's books. Here, the reader may examine the different versions of the same story with some adaptations in different cultures to suit the tastes of different generations. Based on the multiple versions of these books, many children's books have achieved astonishing commercial success and financial benefits through millions of sold copies of the same book over history. Additionally, throughout certain historical stages, many of the community's (political, social, religious, and educational) entities and organizations tried to manipulate children's books to raise young generations to meet their standards and to formalize their mentalities up to the imposed restrictions and expectations in these communities. To these entities, these stories were the best channel to convey the standards of morality and nobility they wanted to teach the young generations. Now, if we can imagine the process of offering these books, we can find three contributors interested in producing more books; we can refer to the writer, the publisher, and the buyer. All of them need to achieve their purposes through these books.

As parents and educators, we need to look after the value and quality of these books to ensure that they have enough limits of value that can suit the child's mentality and the cultural and social context. Nevertheless, assessing literature's quality or "goodness" is a contentious debate and may include two different views. Peter Hunt, in his article "Instruction or Delight," states that "the first view is that there are absolute standards of quality or goodness; these are generally undefined (and undefinable)" (Hunt, 2009, p. 18). Accordingly, we need to wait for the instructions from the community's highly defined classes/groups to decide the required standards and criteria of the good and bad books to be offered to children. In certain situations, we may examine a significant issue about the maltreatment and manipulation of these books and how they do their best to achieve the objectives of this group or this organization. We may also find some literary texts touched with religious or political flavors. Hunt extends his discussion to mention the second view, calling it an "alternative view." This view values everything as "fit for purpose" (Hunt, 2009, p. 18). In other words, according to these views, we do not have clearly stated criteria or conventions to assess the quality and "goodness" of children's books. For example, certain cultures' valuable and excellent books may not be good or "not suitable" for others. Alternatively, what is accepted in some countries can be forbidden or undesirable in others. This ambiguity and uncertainty regarding the quality and goodness of children's books pay more attention and require more effort to assess their quality of them and evaluate their potential impacts on children. As a result, we can find the massive responsibility of adults as a must to sustain the social and contextual standards on board.

This responsibility is highly connected to examining the messages and lessons of these books. Unfortunately, many of these books may include inappropriate (socially, morally, or religiously) messages we do not want to give to the young generations. For example, some children's books may contain stereotypes and biases that we can find in our daily lives or other forms of entertainment. Due to the exciting plot and the attractive sequence of incidents in these tales, children may become more impacted or heavily influenced by these distorted examples (characters or behaviors) and will be retained in the long run attitudes and become a part of their personality.

Here, we can start talking about the adults' responsibility to assess the quality of these books and evaluate their content's goodness. Before handing these stories to our children, we must ensure that they provide the appropriate and accurate representations of all people, and their messages should fit the social context. It is well known that these books have been read and checked millions of times by millions worldwide and over different generations, so the adult's responsibility is indispensable to check the suitability of the content of these books and their potential hazardous impacts. For instance, we can check the stereotypical images of female characters in most well-known fairy tales like *Cinderella*, *Little Red Riding Hood,* and *Snow White*; all heroines are passive and naive. Moreover, the traditional versions of these stories presented them as helpless objects to male characters' lust and fantasies. These lessons may not

be superficial lessons or messages, but the readers can quickly grasp the passive images of the female characters. So, educators and parents should play an essential role in encouraging children to think critically to align with their cultural, religious, and social context.

From another perspective, many critics refer to these books' innocence issues. Some critics move to the extent of saying that children's books are not innocent or straightforward at all. This lack of innocence and simplicity can come from the writer's agenda (political or religious) or his/her personal experience. As mentioned above, those critics refer to the influence of these two factors in formulating the intended lessons and unconscious messages in their stories. Guin (1992) points out this issue by saying, 'sure it is simple, writing for kids/ Just as simple as bringing them' (p. 49). The reading process and examining children's books can be more complicated and broader than producing only some books for kids. This process involves active interaction with the different social values that dominate one society. Also, this process is exceptionally inevitable in developing children's personalities to meet society's aspirations. Kim Reynolds refers to this significance by saying: 'If children's literature fails to offer young people ways of thinking about themselves and their world that suggest that they make a difference and help them construct a discourse of their own to empower them as political subjects' (Keenan & Thompson, 2004, p. 147).

Accordingly, selecting the most appropriate children's book is crucial for assuring the appropriate children's development. Many academic studies refer to these books' impacts on children's cognitive and psychological development. These studies highlight the most critical factors and elements of children's stories that may help children read and enjoy these books. For example, young boys and girls are highly affected by the content and quality of the books they read (Rudden & Nedeff, 1998, p. 181). The essential elements that affect young boys and girls to decide to read or ignore a story are characters, plots, and themes. Also, Bayraktar mentions that "having characters that were animals, good-hearted, and funny as well as having action and adventure within the stories made the storybooks the children's most favorite" (Bayraktar, 2021, p. 341).

Based on the outcomes of many academic studies, parents and educators are encouraged to examine different elements to assess the value and goodness of those books. These elements include; the story, characters, themes, plots, and other references. To examine these elements, we have to check different points regarding each element. For example, we need to check the book's main story and whether it is enjoyable to children. Also, we must check this story's different types of conflicts. Are the conflicts related to the nature of children or not relevant to this age? Children are most interested in finding a proper resolution to these conflicts in the story that may match their expectations and enable them to tackle their issues and internal conflicts. One of the most exciting elements in the story for children (and adults) is the characters. One of the questions we have to evaluate the story is can those characters be found in real life, or are they purely magic? Do these characters represent the good and bad categories? Do these characters represent a variety of different backgrounds? What moral lessons may be learned from those characters, and what messages do they want to convey?

Children are also interested in the logical sequence of the story's incidents. Do the story's actions move according to an ascending tone to attract children's attention till the end? Do the story's actions represent any reference to an unexpected shift? Are the motifs of these actions clear and explicitly stated in the story? Finally, as a parent or educator, there is an urgent need to check other elements like the setting and its references. The following are some questions to be asked before reading these books: does the story represent the cultural diversity among the characters? Does the book represent any examples of stereotypes related to gender roles or female or male representations? Does the book include any political or religious references that may disturb the child's natural development? Does the book reflect any "inappropriate" references related to sexuality or male and female interaction?

Undoubtedly, the reader can not find all of the elements and references mentioned above in a single book, but the parents need to ensure the book's appropriateness according to the minimum level of the cultural context. Also, these elements evidently highlight the massive responsibility of the adults or all caregivers who are responsible for monitoring the different impacts of these books. In many cases, the value or goodness or at least the quality of those books is problematic and argumentative.

## III. THE VALUE OF CHILDREN'S BOOKS

According to definitions and explanations of children's literature, it can be defined as books explicitly written to enjoy children and teach them something that may have long ever impact. As per the discussion above, these books should have specific standards of quality, goodness, and suitability. Also, these books can include a wide range of literary texts, from tales, stories, and novels to poems or picture books. So, the value of children's books may have a vast and noticeable impact on children's behavioral, psychological, cultural, and cognitive aspects. Melanie Koss states that "through children's literature, children receive cultural messages, values of the society they live in, and information regarding the world" (Koss, 2018, p. 32). In this case, children interact with these messages, construct perceptions about different cultures, and prepare themselves to react positively according to these perceptions. These books enable children to appreciate their own cultures and others' cultures.

On the personal level, Harits and Chudy (2017) confirm that children's literature can be a "mirror to children in terms of showing them who they are as well as clarifying their feelings, goals, and ideas. In addition, they can also be windows through which children learn about others' feelings, customs, and experiences" (p. 29). Thus, realistic stories

and novels encourage children to interact with the characters and help them understand how they solve similar problems in their daily lives. So, we can see that children's books can be considered the best channels to support children in dealing with their fears and anxieties. Also, they help children to express their internal issues and conflicts safely and smoothly. Moreover, we can consider these books as an informal way of therapy that educators and parents can exploit to grow up their children efficiently.

Undoubtedly, children's books can nurture children's personal and social development by moving them from being egocentric to appreciating and caring about others and trying to learn more about their problems and spending some time thinking about those characters. The caregivers may be aware of the type of story that they should offer to children at this age or stage. For example, children in the preschool stage may be concentrated entirely on their own needs and interests. So, they should be exposed to some characters to learn how to appreciate others' needs and interests and respect others' opinions. Children learn how to interact with others actively and positively through the different types of characters and various topics of these stories. They may learn to be proactive in dealing with others' problems and issues and how to handle specific problems at this early stage. Finally, their personality should be fostered and nurtured entirely in the coming years to have well-behaved and qualified citizens in the future that may be respected and appreciated by society.

Additionally, different studies refer to the fact that children's books enable the young generations to develop emotional intelligence and think deeper about their true feelings and emotions towards some topics in real life. These books have the required elements to strengthen their moral development and value system. Children's stories "contain numerous moments of crisis, when characters make moral decisions and contemplate the reasons for their decisions." (Norton & Norton, 2011, p. 34). So, these books may allow children to imitate the models to learn how to behave appropriately in certain situations. Moreover, they can step down with the characters of these stories to understand different abstract values and notions like loyalty and betrayal, love and hatred, and commitment and indifference. We can also see that children may learn much about complicated topics that need a high level of emotional intelligence and understanding, like death. This topic may be obscure and vague for children, mainly when they may link to one of the close persons like a father, mother, or family member. However, this topic is more complicated and not favorable to be discussed, but it is essential to share the different aspects of this topic with children at a certain age to make them aware of it and familiar with the possible consequences. As mentioned, these stories and books can easily convey all complicated real-life topics to children. So, we can confirm that children's books may be the most appropriate channel to transfer moral messages or argumentative topics to children. Some of these books may use a straightforward style, and others may use implicit and indirect writing styles.

Moreover, these books may urge young boys and girls to understand the family's values and the family members' proper roles. These stories can enhance the importance of some concepts like cooperation and love among the family members to foster their relationships. In addition, another concept like friendship may exist in many children's stories to instruct children how to behave friendly with others and give them different insights about the significance of friendship. In these stories, the reader can find several situations to reveal the value of friends and how friends can support each other in different situations. From another perspective, these books, with their intergenerational and intercultural features, can be the main channel to develop the children's appreciation of their literary and cultural heritage and others' heritage. Through different literary texts from different cultures, children can bridge the gap between different cultures and different generations. Finally, as we mentioned before, the impacts of children's literature can be extended throughout the child's life on different levels and aspects. These stories support the children's personal, social, and cognitive development. To ensure this proper development, adults should take responsibility for maintaining the standards of the proper quality and goodness of these books.

## IV. THE OTHER IMPACTS OF CHILDREN'S LITERATURE

It is worth noting that the impacts of children's books are not exclusive to the bright side and positive side effects of the child's development only; they also have some hazardous effects on long-term personal development. If the reader needs to know the dark side of these books, he should examine the content of some children's books and check the topics, issues, hidden themes, and implicit messages mentioned in these stories. The reader may find many social problems that can be considered taboo in some cultures at certain times, but these books have discussed them freely and openly. The problem is not only offering these problems in this way, but the severe problem lies beneath the capability of the child's mentality to understand and appreciate these topics at this age. The topics like violence, family breakdown, sexuality, rape, murder, incest, drug, and alcohol abuse, can appear in these books concurrently. So, we need to refer to the adults' authority and responsibility versus the child reader's role. Many children at certain ages cannot understand these topics, particularly with frank and detailed discussions. In this case, many parents and educators should stand against including these topics in these stories or at least not offer them to young children to avoid misunderstanding or unexpected consequences. The problem of tackling these topics may be clear and profound in some cultures and not severe or even regular in other cultures according to the community's traditional heritage and nature. Generally, accepting these issues cannot be justified when they are offered to children, particularly if they exceed the limits of the childhood stage to jump into adolescence or older stages. J.R.R. Tolkien refers to this issue by saying, "the association of children and fairy stories is an accident of our domestic history. Children as a class – except in a common lack of

experience, they are not one – neither like fairy stories more nor understand them better than adults do" (Tolkien, 1964, p. 34). What we (as adults) think of as fit and understandable for children, we may find that we need to check the complicated social value and other factors. It is a painful process to match what is mentioned in these stories with the expectations of children.

The question is, do we have pure and 100 percent children's books? Academic studies may need more than 100 years to conclude this open end debate and answer this question. Nevertheless, we need to check the factors that play a significant role in producing these books. Firstly, the writer's background and ideology play a tremendous role in constructing the literary text. Can we ensure that the writer will write something fit for children and not impose some of his or her "negative" or "traumatic" experiences? The answer will be no. Do we confirm that he does not idealize some characters, ideas, or beliefs? The answer will be no. Accordingly, the writer's ideology and personal experience play an essential role in forming the content of these stories and giving what is called hazardous influence. The second factor in this discussion is the publisher's role. In this regard, we can confidently say that many publishers are interested in these stories because of the expected substantial commercial success and financial benefits, regardless of the content or the impact. The publishers push the writers to write something that should meet the standards of commercial success. Definitely, the "commercialization" of children's books harms children's development. So, we can recall the repeated conclusion of many critics about the "innocence" of children's books compared to the "innocence" of childhood. In addition to that conclusion, children's reactions to these stories are unknowable and unidentified according to their social, familial, and cultural backgrounds. In this regard, Peter Hunt (2009) states:

> The study of children's literature is often hampered by mysterious thinking, […] it is a complex field, traversed by literary idealists and commercial marketers, literary experts and committed parents, and graced by some of the most innovative talents at work in the arts, […] the study of children's texts is technically *more* complex than the study of adult books, partly because the audience is different (p. 25).

So, it is crucial to identify our responsibility and duty to make the right decision about these books and examine the "right" and "suitable" content. The question is to what extent the content of these books can influence children. According to the answer, the reader can identify another issue, censorship. Many societies and cultures practice censorship to some extent, but it varies from one place to another according to the level of understanding of children's needs. In addition, the liberal space in these communities and how the writer can write freely and limitlessly. Some researchers consider censorship the essential adult's duty, and others consider it as superior monitoring and restricting the reading process and creative thinking. However, undoubtedly, censorship can be practiced throughout the different stages; before writing the book by imposing some limitations via the value system and cultural, social, religious, and political redlines. During the writing process, these limitations hamper the creative ideas of the writer. After finishing the story, the publishers may have another view and different aspects to ensure the commercial success of this book. Later, the parents and educators may have other opinions to practice another level of censorship. West (1996) refers to this matter by saying;

Throughout the history of children's literature, the people who have tried to censor children's books, for all their ideological differences, share a rather romantic view of the power of books. They believe, or at least profess to believe, that books significantly influence children's values and attitudes and that adults must monitor nearly every word they read (p. 506).

Identifying the influence of these books and the potential harmful impacts should require a high level of awareness and understanding of the content and topics of these books. Parents and educators must ensure that these stories are written *for* children or *about* children. Also, they have to dig deeper into the writer's background to understand his reasons and motifs for writing his/her book. Finally, they need to be updated with the children's needs, interests, and the mechanism for understanding their books. If we can ensure that we have complete confidence in all of these factors, we can say we have a child-friendly book, not an innocent one.

## V. Conclusion

It is worth noting that the debate over the value of children's literature and its impacts on children has no end. Children's books have been underestimated from the early beginning by critics and readers and described as childish, trivial, and temporary. Later and gaining some ground in the cultural context, these books started to be criticized from the adult's point of view, not from the child-reader point of view. Generally stated, children's books are incredibly significant in literature and the childhood stage. Millions of readers from different cultures and communities and over different successive generations have read these books. Also, the impacts of these books may have a long-lasting influence on personal, social, and cognitive development. Some of these positive impacts are worthy of being shared and learned early. On the other hand, some of the effects are dangerous and disruptive. The decisive criterion, in this case, is the content.

In this respect, we can draw attention to the inevitable responsibility of adults to filter and purify the content of these books to ensure that it matches the social and cultural context and the expected standards shared in this community. Even this responsibility is debatable as critics consider it a part of parental or adult censorship. In other words, adults play a significant role in producing, mediating, and reading children's books. However, many academic studies examine and discuss children's books to discover different perspectives; there is a space for further studies for different ages.

Finally, publishers play essential roles in enhancing the process of publishing these books by all means, regardless of the standards of goodness, quality, value, content, and their impacts on children. They look for books that can achieve commercial success in the literary arena.

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# Teacher-Perceived Views on Social Responsibility Teaching and Learning in the ESP Classroom

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*Abstract*—In spite of the prominence of research on social responsibility teaching as a skill for today, managing social responsibility in foreign language teaching settings is still not a very well explored territory, and the ESP classroom is not an exception. The purpose of this paper is to report on a study that examined the ways social responsibility is integrated into ESP classrooms as perceived by the teachers, with a particular focus on their considerations of socially responsible pedagogy that can potentially contribute to students' linguistic and socio-cultural advancement. The study used qualitative interviews with 43 English language teachers from Oman's higher education institutions who shared their understanding of social responsibility and how it is incorporated and addressed in their credit and foundation ESP courses. Data analysis was conducted using a method of rhizo-textual analysis (Honan, 2007). Findings reveal that teachers place social responsibility high in terms of its ethical value and importance for students' future employability. They also indicate that despite the perceived importance, administrative support, ESP curriculum content development, and implementation, social responsibility is on average moderately managed in the ESP classrooms due to a lack of social responsibility perspective in some pre-service teaching courses and in-service professional development, perceived issues with time, design and implementation of in-class and extra-curricular activities. The findings of this research contribute to the literature about the importance of social responsibility and direct further developments, leading to effective social responsibility teaching and learning.

*Index Terms*—ESP classroom, social responsibility, teachers, higher education, Oman

## I. INTRODUCTION

There has been a significant development in English for Specific Purposes (ESP) over the past few decades as it has become a vital force in English language teaching and research (Savas, 2009). Savas (2009) pointed out that in the 1970s, Tom Hutchinson and Alan Waters offered teachers a new perspective when introducing the idea of including the content of a subject in teaching language classes. Concerned about effective learning and how this can best be achieved, they highlighted the significance of implementing the subject's content for teaching purposes in a foreign language classroom. Few studies have specifically looked at the importance of learning a language and using it for 'meaningful' purposes (Krashen, 1981). So far, the evidence suggests that the most effective way is learning a language skill and using it in authentic situations (Savas, 2009; Krashen, 1981).

Globalization has demanded a major job market change over the last few decades. This change has affected the 21st-century skills teaching and learning movement, which resulted in new trends emerging in global English language pedagogy and locally contextualized linguistically and socio-culturally diverse English language teaching and learning practices. One of such trends is the expansion of the English language teaching framework. This major trend involves, for example, changes in English language teaching goals and dimensions related to global community recognition of the growing importance of encouraging a sense of social responsibility in students and fostering their social conscience development in addition to maturing competent language use (Sun, 2014). The views are changing, and more language educators globally and locally realize the importance of turning students into constructive agents of social change. However, little research has focused on examining their views about pursuing the development of social responsibility in their teaching and learning contexts. This paper discusses the ways social responsibility is integrated into higher education ESP classrooms in Oman as perceived by the teachers. Particular attention is given to teacher-provided considerations of socially responsible pedagogy that can potentially motivate and further develop students' aptitudes and competencies, respond to their needs, improve their ethical and sensitive behavior, and contribute to their linguistic and socio-cultural advancement and social responsibility.

The insights captured by recent research on social responsibility show that this concept has emerged as a constituent of the social responsibility ethical framework in response to the increasing demand of modern societies to have individuals who are more responsible towards family, workplace, community, and environment (both ecological and

social), do what is just and fair, avoid harm, and are good corporate citizens (Carroll, 2016). The concept has been a success in every aspect and sphere of life, and has undergone significant refinements, applications, and developments (Jakab & Ráczi, 2019). According to Venugopala (2015), personal social responsibility is the moral responsibility of every citizen to do the right thing. It is voluntary and about personal integrity, ethics, commitment, and ownership. It is about giving, taking, and striving toward the continuous betterment of society. The aim of this moral principle of an individual engaging in activities, as emphasized by Paceila (2018), is "to improve the lives of others in society" (p.17). Davis et al. (2017), who construct their understanding of personal social responsibility focusing on the concepts of corporate and consumer social responsibility, argue that personal social responsibility describes "the individual's behavior toward and the effects on his/her social and ecological environment through his/her daily decisions" (n.p.). Along the same lines, Yabro and Ventura (2019) believe that social responsibility can be "broadly defined as taking responsibility to behave ethically and with sensitivity toward social, cultural, civic, and environmental issues" (p.4).

From a scholarly perspective, there is a preponderance of studies on social responsibility in different realms and contexts; however, as emphasized by Dyck and Mulej (2014), there is growing awareness of the need to develop a proper understanding of social responsibility "as a vital requirement … to open new horizons to development" (p.i), especially in a situation when the contextual nature of social responsibility is evident with differences in different contexts (Pompper, 2018). Another prerequisite for examining social responsibility is imbalanced research on the topic with a vast body of research in developed countries. In contrast, lesser attention is given to the developing world, for example, Gulf countries (Murphy et al., 2019), and Oman is not an exception. In this sense, this study contributes to the literature, providing evidence from Omani reality and enriching social responsibility debates.

## II. STUDY

Education in Oman functions to develop the Sultanate's cognitive and creative capacity and sustain the political status quo, thereby promoting social cohesion and stability (Wajeha, 2017). It is also tasked to transmit and reinforce Islamic norms and values, stratify learners based on meritocratic beliefs about success and failure, and promote social solidarity through notions of a shared Omani identity. It is "served as a vehicle for social, political and economic mobility" (Al-Wahaibi, 2020, p.1770). Moreover, its purpose is to produce an educated workforce equipped with high-level technological, collaborative, and thinking skills who can contribute to the nation's economic well-being. The core areas of Oman's education, for example, the language content area, are constructed on such pillars as a breadth of knowledge, critical thinking, integration of knowledge and social responsibility (Tuzlukova et al., 2018). Acknowledging the importance of preparing "a generation armed with awareness, knowledge and the abilities required for worthwhile work" (From the speech of His Majesty Sultan Qaboos bin Said at the Council of Oman in 2012, as cited in The National Strategy for Education 2040, 2018, p.3), and the significance of social responsibility as a core pillar of Oman's education, this study particularly focused on curriculum, teaching and learning practice in the context of the foundation and credit (ESP) courses at tertiary education institutions in Oman, to explore how social responsibility teaching and learning are integrated and addressed in the classroom as perceived by teachers.

According to Gueye (1990), in developing countries all over the world, ESP teaching through English for development purposes should be necessary. Students should have a better understanding of their roles in their nations' educational and social development. Therefore, Gueye (1990) argues that there is a crucial need to expand more specialized foreign language teaching. This study particularly mainly focused on curriculum, teaching, and learning practice in the context of the foundation and credit (ESP) courses at tertiary education institutions in Oman, to explore how social responsibility teaching and learning are integrated and addressed in the classroom as perceived by teachers. Dyck (2014) contends that "as with all complex systems problems, those of us concerned with education and communication for more social responsibility must begin with points of the system where we have influence for change" (p.2007), and teachers do have it. As stated in Flores (2004), English language teaching is charged with social responsibility, and, therefore, the goal was to give voice to English language teachers and obtain their insights and views.

Recent research emphasizes the role institutions of higher education play in developing social responsibility in students, especially in the extra-curricular activities they are engaged in (Symaco & Tee, 2019). It should be noted that social responsibility in higher education, as stated by Severino-González et al. (2022), "is highly important due to its social impact, which is linked to the role of the institutions of higher education as protagonists or forgers of transcendental changes in society" (p.10). In the current condition of the higher education system, there are highlighted changes in the priorities and requirements of social responsibilities (Rababah et al., 2021).

Regarding the points mentioned earlier, it is necessary to indicate that in response to the Oman 2040 vision that stipulates the unique nature of the Omani society, and the firm belief in balanced and inclusive development, well-being, and prosperity (Moving forward with confidence, 2020), there is need for a continuous rethinking of higher education to implement a paradigm where students' social responsibility will meet the 21st-century workplace requirements.

### A. Study Methodology

This was an exploratory study. To investigate the problem and provide details, it was designed and conducted using the qualitative research method of interviews with the English language educators from Oman's institutions of higher

education. The goal was to explore social responsibility teaching and learning practices within foundation and credit ESP courses. It also involved the advancement of understanding of social responsibility construct and effective strategies of social responsibility teaching and learning.

The data selection and analysis were informed by the spatial theory of Deleuze and Guattari (1987) and the philosophical rhizome conceptualized by them. Dillon (2016) asserts that "by mapping learning with linear connections, we can make pedagogical assertions regarding what factors and practices promote learning. Alternatively, approaching learning as a rhizome raises new considerations as we trace lines of flight" (p.94). The rhizome, according to Sellers (2005) involves mapping in which a map is "open and connectable in all of its dimensions…[with] multiple entryways" (Deleuze & Guattari, 1987, p.12). Rhizomatic analysis was used to consider "dynamically interconnected and continuously changing relationships" (Sellers, 2005, p.34) among identified expressions of pedagogy related to social responsibility in curriculum and teaching practice. Taking a rhizomatic perspective, "a tentative map rather than linear or binary associations" (Dillon, 2016, p.91) was considered.

All participation in this study was voluntary. Ethical approval for the study was received from the Research Committee at the Center for Preparatory Studies at Sultan Qaboos University. Participants were recruited via several emails. They were English language teachers representing the multicultural English language teaching community in Oman. Decisions regarding subject selection for interviews were based on the research questions, theoretical perspectives, and evidence informing the study (Sargeant, 2012). At the stage of teachers' interviews, we were seeking the verification of support from curriculum documents in guiding teachers in skill- centered pedagogy and applying methods of 21st century-skills' teaching. Hence, the subjects sampled were able to inform important facets and perspectives related to the study. The representative participants were considered by their role (instructors) and experience in teaching ESP courses at the tertiary education level in Oman. To achieve the appropriate size of the subjects in our study, the concept of saturation that occurs when adding more participants to the study does not result in additional perspectives or information being used (Sargeant, 2012). Forty-three English language educators at governmental and private institutions of higher education across the Sultanate were interviewed. During the interviews, the participants were asked to reflect upon their teaching experience and practice and share encounters on social responsibility teaching and learning in their respective Oman's higher education institutions.

Deleuzian thought is a "complex system of organic encounters, whose interconnection is creatively interwoven" (Suk, 2016, p.iv) that has been used as "an apparatus of social critique" (Honan, 2004, p.268) in educational research (Clarke & Parsons, 2013; Dugan, 2009). The qualitative data included forty-three teachers' words in transcribed qualitative interviews with a sub-sample of participants. Viewing these words (episodes) and themes identified in curriculum analysis as rhizomes, a tentative map to visualize lines of the flight was created. These lines of flight led us to individual teaching experiences and teaching episodes.

Through qualitative interviews, large data sets were acquired. To provide detailed data accounts, a method of rhizo-textual analysis that mapped the connections between the individual responses and encounters under analysis was applied (Honan, 2007). The analysis involved such procedures, as data management, description, and searching for discursive plateaus or themes understood as abstract entities bringing meaning. Most of the plateaus or themes matched the interview questions and the researchers' interest in a more detailed analysis of the aspects related to social responsibility teaching and learning practice in ESP classrooms.

### B. Study Findings and Discussion

Understanding participants' responses and encounters as rhizomatic, enabled producing an account of the linkages and connections between various discursive plateaus or themes, such as, for example, pre-service teacher education, individual views on social responsibility, institutional approaches to teaching social responsibility and English language classroom impact, curriculum and social responsibility teaching, effective strategies and best practices for teaching special responsibility in the ESP classroom, in-service teacher professional development. These themes connected substantial portions of the data and appeared to be significant (DeSantis & Ugarriza, 2000) concerning the study participants' perceptions and experiences of teaching and learning social responsibility in the ESP classroom.

Below is a detailed account of each theme.

### (a). Pre-Service Teacher Education

In their book Skills for today: What we know about teaching and assessing social responsibility, Yarbo and Ventura (2019) contend that "primary and secondary schools have traditionally been charged with developing social responsibility through character education. Colleges have also taken up the call to help their graduates be responsible citizens, listing associated skills as key graduate outcomes" (p.4). However, some participants mentioned a focus on using English language teaching as a tool of positive change in society and the world in most teacher training programs today", this was not the case with many pre-service teacher education institutions some time ago. Most of the study participants were not introduced to the concept of social responsibility during their pre-service English language teaching education. To exemplify, one study participant noted that social responsibility "was never a topic of discussion." Some teachers' encounters included words used to describe uncertainty, for example, 'yes, but that was a long time ago,' meaning 'far in the past, 'not at all recently,' 'something that happed a long time ago. Others noted capturing the idea of social responsibility from the courses not related to their teaching profession. To exemplify, one

participant remembered taking some business courses during her undergraduate studies, and one of the courses discussed "the public goodwill that can be generated when corporations act in socially responsible ways." Another group of study participants mentioned implicit teaching of social responsibility in pre-service teacher education. For example, one study participant is of the opinion that 'the very idea of education carries the idea of application of learning in a social context. Often, this social context may be narrowly restricted to an academic frame of reference, but ultimately all learning is social in nature". Savas (2009) made a similar observation that language teachers should go through a pre-service training program after graduation. Savas (2009) contends that a language teacher should be equipped with the necessary knowledge and proper tools to deal with students in a particular field of study. This, therefore, confirms the study findings where the majority of the participants believe that developing the essential knowledge and skills will greatly significantly help them move forward in the essential topics they will introduce.

*(b). Individual Views on Social Responsibility and Managing This in Teaching*

Social responsibility means a lot for the English language educators in Oman. The concept involves "acting as an ethical, global citizen who's interested in creating a better world", "developing interest in students about the society in which they live and thereby owning responsibility towards the society", 'being a good citizen of the world", "being aware of social consequences of individual actions and how these actions affect local and wider community including the natural environment, and using that awareness to guide our actions to contribute towards the welfare of our society", "following ethical code which helps in understanding the difference between 'right' and 'wrong'", "being an active citizen and the one who is responsible for social issues and concerns in the society", "thinking about the welfare of the society we live in", "thinking, learning and behaving beyond one's own self-centered box to care for oneself, for the others and for the environment", "thinking about the common good and trying to make a difference in society and worldwide", "working together to make a positive difference", "being a global citizen, i.e., being aware of issues at both local and global level, namely, issues related to the environment, human rights, intercultural relationships, socio-economic issues, etc.". "being able to 'live in other's shoes' to the process of working towards world peace without sacrificing integrity", "following the law, not being an unnecessary burden on society, helping others when possible", "being a critical thinker and enabling use of education skills and talent to further support and initiate the change required for the well-being of the community and society to the highest possible degree", "reflecting equally seriously on anything that needs to be bettered", "contributing to the development and reform of the society with your knowledge, skills and expertise", "setting a good example to students and being a good role model for them", "treating them fairly and equally and showing them respect (which must be reciprocated) and respect for each other", taking responsibility for one's actions", "being culture-sensitive and aware of a wide range of local and global issues and addressing them through teaching". Even if diverse in wording, these self-perceived views on social responsibility have shared values and give thought to its importance for students' present and future employability.

Though many of the participants think that they come across as ethical and socially responsible teachers in the sense that they "try to conduct themselves with personal integrity" and "hope all their teaching is based on making students more socially responsible" and do their best to "make each learner think carefully and logically" and "promote self-study". They also think that they "may fall to some degree" and not often "draw attention to the concept of social responsibility to the students in a larger societal sense", or integrate it into their classes 'to a certain extent only" by incorporating "various activities and approaches", for example, "when using a problem-based learning (PBL) approach where students are engaged in researching socio- scientific issues in team-based projects". Other participants believe that "teachers are preparing members of the society, so every teacher does this consciously or subconsciously" and do their best to manage social responsibility in their language classrooms. To illustrate, one of the study participants contends, "I do manage social responsibility to the best of my capabilities. My lesson always has an element that transcends the classroom and relates to the real world outside. This element is usually NOT pre-planned; it is by and large imposed by and improvised during classroom interactions. It often consists of reminding students of their duty towards themselves as individuals, their families, and their community, drawing their attention to positives and negatives in daily practices, providing hints to handle different situations, and pushing towards collaborative ways of thinking and togetherness".

In the opinion of the participants, though there is always 'not enough time', teaching English should not be limited to "teaching subject per se because teaching is educating". English language teachers have many hats, and "one of them is the progression of students' minds". They think that social responsibility is "never too late to be taught", and "including it in a curriculum at the university level would make students so much more thoughtful, considerate, and of critical thinking". Teachers also believe that they "try to conduct classes fairly, justly and with integrity" which are "at the root of social responsibility". Flores et al. (2004) note that for English teachers to regard social responsibility as integral to their teaching and learning environment, this should be reflected directed to the institution they are teaching at. They indicated that the principles of social responsibility should be embedded in the institution's vision, mission and values. For example, one participant shared the following individual experience related to managing social responsibility in her ESP foundation program class: "I try to make my teaching activities varied to cater to multiple intelligences and learning styles as well as a group centered on giving students the feel of a group. Students are encouraged to participate in whatever way they can, but they have to respect and support each other. They are allowed to express their opinions about the effectiveness of teaching methodologies, classroom activities and assignments".

*(c). Institutional Approaches to Teaching Social Responsibility and English Language Classroom Impact*

Worldwide there has been a massive focus from governments on their education and development policies to reinforce the important role that the higher education sector plays in the development of their individuals concerning socioeconomic advancement (Symacom & Tee, 2019). According to the study participants, their home institutions of higher education do their best to introduce the idea of a student owning social responsibilities through identifying social problems and exploring the issues in detail to find out remedies, focusing on the impact of actions on the community, encouraging and promoting extra-curricular activities and peer support. In the words of one study participant, social responsibility "is embedded implicitly in the mission that states the delivery of quality student-centered learning methodologies that prepare students for the contribution to the national labor market, with strong academic, technical and personal skills". As specified by this participant, "professionalism, teamwork, creativity and innovation and communication are among the values that the institutions value and try to get across to the students". In the academic context, there is a strong understanding of the importance of the courses, including ESP courses, to incorporate social responsibility to prepare students for meaningful lives of academic, civic and ethical engagement. To illustrate, as specified by one study participant, the outlines of the ESP courses specify that graduates should "relish good citizenship qualities, be conscious of their national identity and be socially responsible, engage in community affairs and be mindful of contemporary issues." However, in conformity with the views of the participants, their ESP classes contribute to this approach only to a minimum extent by "following the problem-based and project-based principles and approaches in finding out the issues and exploring feasible solutions to these real-time issues" as encountered by one of the participants. There is also a reference to social responsibility, for example, in the study skills component of the foundation program ESP courses, e.g., how to be a responsible person, how to be accountable for your own education, and how to be a part of the community and be responsible for the community. As claimed by another teacher-participant, the concept of social responsibility "is a very complex one and needs to be discussed and defined". Consequently, in the opinion of this participant, perceptions and beliefs "are different," thus impacting teaching practice that "requires a clearer understanding of the concept of social responsibility and the attributes of a socially responsible person".

*(d). Curriculum and Social Responsibility*

Strong supporters of the role of ESP courses in nurturing students' individual and social responsibilities, the majority of the participants agreed that "the curriculum will not be the only influence on students' perceptions of socially responsible issues because many will have been exposed to the influence of the media, political debate, and peer pressure; yet the real vehicle of understanding and change will be the teaching and learning strategies implemented in the higher education curriculum" (Wade, 1999, cited in Barber & Venkatachalam, 2013, p.393). One participant noted that "the end result depends on the implementation of the strategies or approaches". According to this participant, it is also important to consider how we approach students, the environment in which teaching is taking place and the administrative support that is provided. As explained by one study participant, teachers may not always be aware that they are communicating social responsibility to students in the classroom by playing a part, setting a good example and being a good role model for the class as a whole and for individuals in the class, which "ultimately spreads into society as a whole". This corroborates with Barber and Venkatachalam (2013) who consider the development of curriculum, pedagogy, and delivery methods best practices as key components of training students in social responsibility.

In the teacher-participants' opinion, well implemented strategies by higher education institutions can have a profound impact on the personalities of students and cultivate social responsibility. This is because these institutions can play a major role in creating socially enlightened and responsible citizens who think for the good of society and the world and try to make a difference by "modelling social responsibility through their policies, interaction with the public, attitude towards employees and students and teaching and research activities". In regard to students' understanding, it is worth highlighting that, as stated by Irwin et al. (2019) the institutions of higher education have to encourage students to be involved in social matters and to volunteer as this will increase in return their strength, community engagement, and their future job opportunities. In likewise manner, "developing a curriculum which features corporate social responsibility will nurture a new generation of entrepreneurs who leave a positive impact on society, thus forging cultural change on a global level" (The rise of social responsibility in higher education, 2019, p.11).

The participants believe that the concept of social responsibility is embedded in the ESP curriculum of higher education institutions; however, the extent of this incorporation is minimal, for example, through problem-based projects in credit ESP courses and work on 500-word reports in foundation ESP courses. Also, one participant talked about the reading component of the ESP courses. Some texts, for example, "involve fostering the skill of community building, teamwork, and social learning" thus helping develop students' "communication skills that can be a crucial part of social responsibility". According to this participant, they are also helpful "to show empathy, build a collaborative learning community and provide caregiving". In the opinion of another participant, social responsibility entails problem solving that "is emphasized in the curriculum through problem/project-based learning, teamwork, peer evaluation, ethical considerations, e.g., academic integrity and avoiding plagiarism, and promoting discipline, e.g., punctuality, class attendance, meeting the deadlines, respecting and following rules and regulations". It also involves problem spotting for social growth, and this aspect, as explained by this study participant "requires critical literacy and is on the margin".

*(e). Effective Strategies and Best Practices for Teaching Social Responsibility in ESP Classroom*

Honan and Sellers (2006) contend that understanding texts as rhizomatic does not only enable the production of an account of the linkages and connections between discursive plateaus operating within a text but also involves mapping the connections between these plateaus and those operating within other texts. Yarbro and Ventura (2019) highlight a number of effective strategies for enhancing social responsibility "including problem-based learning, case-based instruction, interacting with diverse groups of people, and providing structured opportunities to practice and engage with real-world situations relevant to social responsibility" (p.4). The analysis shows that these strategies are also described as effective by the study participants. To exemplify, such methodologies, as interactive seminars, group discussions, team learning through projects and assignments "to promote team spirit, communication and respect of each other's work", self-learning through library reference; community-based projects, audio-visual (based on learners' exposure to audiovisual materials), guest lectures; workshops and portfolios could be helpful for students' development as socially responsible individuals. According to the account of one of the participants, no matter what activities are chosen, they should be compatible with the cultural set-up of the local community to lead to meaningful teaching and learning of social responsibility. For example, project work that is an integral part of foundation and credit ESP courses "seems to be the most effective instructional approach because it involves activities like group work, group discussions, collaborative reading and writing and self-directed library research and helps in development of critical thinking and problem-solving skills and social responsibility". Also, "selection of reading and listening activities, which focus on national and global issues give students opportunities to explore real world problems similar to investigative field trips, collaborative writing and portfolios". In a similar way, study participants emphasize the importance of situating the instructional approaches that support social responsibility teaching and learning in student and community needs, including learning objectives that are explicitly associated with both language proficiency and the development of skills, attitudes and ethics necessary for the job market, and extending such widely used activities leading to inculcating a sense of social responsibility, as group work, project work, student-led inquiry and self-directed learning outside the classroom. They believe that community-based projects, field trips, charity-focused events, and extracurricular activities, such as competitions, contests, clubs, e.g., social club, entrepreneur club, as well as environmental activities, e.g., beach cleaning, designing posters about the world and its safety, serving as tutors, holding important places in the student council, helping peers and families, social gatherings, volunteering, community service and peer teaching improve students' social skills and help them realize their role in constructing their future, and the future of economic and social development in their community.

According to the participants' teaching experience, it is important for the ESP courses and out of class activities to incorporate social responsibility to help students to better prepare for meaningful lives of academic, civic and ethical engagement. With reference to incorporating social responsibility teaching and learning, one study participant noted that "our students will need to naturally fit into the future social paradigm and become caring citizens". Consistent with this view, another participant contended that "an important objective of English language teaching is to cultivate good social attitudes and skills in youth to make them good members of their nations and the world; therefore, they should be enabled to think across boundaries and for the common good". Literally, English language teaching should not be neutral and should not be limited to mainly training students as a future workforce. In addition to helping students to gain the language and academic skills they need skills for vocational purposes, and social responsibility should be instilled in them as explained by one study participant.

*(f). In-Service Teacher Professional Development*

When asked about the support (academic/professional/administrative) that teachers would like to have as educators to prepare students to be socially responsible citizens in the future, the majority emphasized the role of administrative support, e.g., encouragement of active learning by providing support for enabling engagement in community-based projects or with guest speakers, professional development, and in-service teacher training, e.g., workshops /courses to instill deeper understanding of educating for social responsibility, engaging students in critical thinking and active learning, using teaching strategies and techniques that can promote social responsibility. Despite its significant importance, previous research confirmed the study findings that ESP teachers are "the least lucky ones of this profession; they are generally much less informed about the content of what they are expected to teach than even their students, who have been studying their subjects all through their school years" (Savas, 2009, p.398). Regardless of the approach or aim, "social responsibility has become an increasingly important concept globally" (Alzyoud et al., 2015, p.123). Therefore, language teachers need to have specific background knowledge, and teaching strategies skills to determine how language is practiced in the classroom and the topics are handled.

## III. IMPLICATIONS AND CONCLUSIONS

The findings of the study demonstrate that it is important for the university's ESP courses to incorporate social responsibility. There should be a commitment to social responsibility approaches that empower the students and affect the right kind of change necessary for development in the local community. According to the ESP teaching community in Oman, social responsibility stems from the belief that an individual's success and happiness rely heavily on the success and happiness of the society they live in. It is about thinking, knowing, being aware, acting and seeking success

not solely on an individual level but on a societal level through making contributions to the growth of their society. In addition, the findings exhibit the relevant role played by HEIs in stimulating students' understanding of their social responsibilities. These findings can contribute to the theoretical discussion on social responsibility and its link with higher education institutions, in association with the value that can be formed in the learning and teaching processes. In the context of tertiary education, teaching and learning need to go beyond book learning by extending the application of knowledge into the larger social context. This can help to prepare students for meaningful lives of academic, civic, and ethical engagement.

It is essential to indicate that the current study has a limitation that can be solved in future investigations: the sampling process. The sample is non-probabilistic. Therefore, the results cannot be generalized. However, as mentioned earlier, it provides crucial findings that can contribute to the literature.

## ACKNOWLEDGMENTS

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# Arabic as a Polysynthetic Language: Evidence From the Holy Qur'an

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*Abstract*—**Arabic is a Semitic language that has a rich morphology and a relatively free word order. This research paper attempts to demonstrate that Arabic could also be classified as a polysynthetic language. To this end, ten morpho- syntactically structured words from the Holy Qur'an were chosen, presented according to their sequence of occurrence and analyzed in light of the Government and Binding Theory (GB). The results of the analysis of the ten examples provide a strong evidence supporting our argument that Arabic actually is a polysynthetic language. The sample of our study is a comprehensive one; it contains declarative, imperative and even question sentences. The data presented in the analysis are, as well, varied in terms of word order; a VSO, a VOS, and an SVO order which presents further evidence in support of our argument.**

*Index Terms*—**Arabic, Qur'an, syntax, polysynthetic, government and binding**

## I. INTRODUCTION

The distinct phenomenon of Polysynthesis has been widely researched over the years (Itkonen, 1999; Kibrik, 1999 etc.). It was presented as challenge to the grammatical system of Universal Grammar (UG) proposed by Noam Chomsky. The phenomenon, generally, seems to have no agreed upon definition. However, it refers to a case where one complex word represents a whole sentence; -composed of many morphemes, where each morpheme has independent meaning-, that is, usually, a very richly inflected verb.

Arabic is a Semitic language that has a rich morphology and a flexible- relatively free- word order. It is not uncommon to find VSO, SVO and VOS word orders within an Arabic text as proposed by Bassam, et.al (2014). Although, the classic form of Arabic has the order of a VSO structure most frequently, it seems to have changed this over the flow of time into an SVO structure (in the case of Jordanian Arabic, for example) as claimed by El-Yasin (1985). This does not, nonetheless, indicate by any means that modern dialects, such as JA, do not have polysynthetic examples consisting of a VSO structure. This being the case, Arabic language can be argued to be one of the polysynthetic languages, although, up to date, this issue has not been investigated.

Therefore, this research paper aims at [1] investigating whether Arabic actually is a polysynthetic language or not, [2] providing multiple examples from Standard -classical- Arabic, namely, the language of the Holy Qura'an, [3] analyzing these words within derivational tree diagrams in light of Government and Binding Theory (GB). Nonetheless, the investigation in this paper was limited to ten words only. Other examples can be dealt with in future research.

## II. RELATED STUDIES

In this section, the researchers discuss six of the previous studies from the very rich literature on topics related to the one under investigation in this piece of research (e.g., Kibrik, 1992; Itkonen, 1999; Ershova, 2018; Kelly et al., 2014; Kell, 2014; Ebata, 2020 among others).

Kibrik (1992), who is concerned with the formation of relative constructions, claims that the markedness of all arguments on the verb is the most crucial trait of polysynthetic languages. That is by assuming that the verb is the head element, thus, marking is achieved by means of agreement, rather, pronominal affixes. Slots for these latter mentioned are likely to be understood in terms of semantic hyper-roles {agent -actor- or patient -undergoer-}. According to the researcher, "the basic theoretical notions that are usually presumed to be universal appear to be inapplicable to these languages or at least require serious redefinition". This study also argues that the verbal markers of arguments in polysynthetic languages are referential and morphologically bound pronouns; indicating, furthermore, that they are governed by the verb root, and that they relate to the co-referential full NPs, if any, as anaphors to their antecedents.

In the study of Itkonen (1999), the researcher defends the traditional concept of 'polysynthetic language' against the one proposed by the generativist Baker (1995). The researcher argues that Baker's conservative view of subject-object-

marking is a sign of *agreement*. This, typically, is not the case according to the researcher; since the verb, already, expresses person, number and (often) gender or class of both the subject and the object. The researcher indicates that "the genius of polysynthetic languages consists in the sentence-like character of the finite verb, primarily, and of the nominals, secondarily." This seems to result from the existence of lexical affixes, i.e. affixal nouns, verbs, adjectives, and adverbs; the incorporated noun is the limiting case of affixal nouns.

The study of Bassam et al. (2014) provides a complementary analysis of simple Arabic sentence structures in light of Chomsky's government and binding theory (GB). It indicates that Arabic is a language of rich morphology and a relatively flexible word order. Words of Arabic are derived from roots and patterns, which, in turn, are the basis of its morphology. The study, as well, illustrates that an Arabic word can be composed of: 1. A stem consisting of a base root. 2. A pattern which defines its semantic and syntactic role. Moreover, 3. Affixes and 4. Clitics are often attached to words. That is, where affixes include inflectional markers for tense, gender, and number. Clitics, on the other hand, include prepositions, conjunctions, determiners, and possessive pronouns. Arabic, as argued in this study, is a pro-drop language; the subject can be omitted. Assuming that the basic word order in Arabic within the framework of GB is SVO, the study provides a proposal for VOS order. The proposal is that such order -structure- results from the subject adjunction to the end of VP. And, then, to satisfy the EPP principle, it assumes [Spec, IP] to be occupied by PRO.

Kelly et al. (2014) claimed that the acquisition of polysynthetic languages is motivated by the desire to increase intelligence among people. Polysynthesis is defined in their study as "a morphological construction [which] requires the joining of words and morphemes in a sentence to form a long word with many morphemes" (p.1). The study looks at how children react when they are forced to speak only a polysynthetic language like Koyukon for an hour or two a day every week. The children enjoy speaking it because they feel that it makes them smarter than everyone else. The acquisition of polysynthetic languages can also be motivated by social factors. It has been found that a person speaking a language like Koyukon (a polysynthetic language) is considered more intelligent than someone who only speaks a non-polysynthetic language. In addition to that, the researchers reported that the people who speak Koyukon are preferred by young children. The researchers also found that children learned to understand and speak Koyukon after three months of learning English. Knowing the fact that it is natural for a child to learn a language like English, Kelly and her colleagues believed that their findings were not caused by the effect of being forced to talk only Koyukon.

However, there is some criticism on Kelly and her colleagues' research as well as other studies conducted before them. This criticism mainly focuses on the issue of whether or not this study is valid enough to justify its conclusions. Moreover, this study can be criticized for having a small sample and that the researchers did not factor in other elements that could influence the acquisition of polysynthetic languages. This can limit their ability to generalize the results of the research. This criticism, however, should not be taken as a reason to reject this study. The fact that Kelly and her colleagues managed to conduct this research with a small sample shows that they are serious about what they are doing. Moreover, their experiment was conducted properly as well.

Kell (2014) claimed that pedagogy is the science and practice of teaching and learning, while curriculum refers to the intellectual and cultural content that is taught in a school. One of their assumptions, which they make clear toward the end of their argument, was that the dominant system excludes Indigenous pedagogy. However, students in BC Indigenous Languages (BCIL) classes have access to this different kind of teaching. In considering how to give students access to this type of curriculum and pedagogy in native languages with limited resources, Kell noted that polysynthetic language structures offer one possible solution because they allow educators to present content in multiple ways. Additionally, Kell argued that the teaching and learning of polysynthetic languages are pedagogically valuable in their own right. However, it is not clear how polysynthetic language structures can be presented when students don't know them. Kelly's article addresses this question by examining the role of polysynthetic structures in pedagogy and curriculum, with a focus on the presentation of these structures. It also explores some methods educators have used to teach polysynthetic structure as a part of curriculum. Kell (2014) concluded that a polysynthetic language curriculum is legitimate, and can become part of a students' or teachers' life, but this requires a willingness to change the way teachers conceive of language learning. Moreover, this change is more than just removing the dominant paradigm from language teaching and learning. In fact, it's important to address questions about what this means for students' learning in their home community, as well as organizing pedagogical resources to maximize student progress. It's also essential to understand how teachers and students make meaning of curriculum.

The study of Ershova (2018) provides that Circassian verb morphology is polysynthetic and verb syntax is based on morphology. This observation suggests that at the morpho-syntax interface, simple functional words are being constructed from simple morphemes in a head-fixing, prefixing manner. Hence, the Circassian language has a high complexity in terms of morphology-syntax interface. The researcher investigated that in West Circassian, the object is placed in a multi-verb utterance after the first verb. In the opinion of the researcher, this is possible because of a complex morpho-syntax interface in Circassian. Ershova (2018) provides that the object is placed after the first verb because it is more important than other verbs (in term of its position). In addition to that, the researcher demonstrates this by going to school and giving to students certain vocabularies that are specific to that activity. The researcher concluded the study with the morphology-syntax interface of West Circassian and argues that polysynthesis and polymorphemic words with complicated morphosyntactic structures are constructed from simple morphemes in a head-

fixing, prefixing manner. This type of construction makes the West Circassian language has a high complexity in terms of morphology-syntax interface.

Ebata's (2020) study examined the morphologies of two Northeastern Eurasian languages, Sakha and Tyvan, from a morphological typological perspective. He argued that the two languages are non-polysynthetic, despite having rich morphology. Additionally, this study argued that the two languages, despite being non-polysynthetic and morphologically simple, are not isolating, indicating that it is not necessary for a language to be polysynthetic in order to be morphologically complex. Sakha verbs can have up to ten suffixes attached to them while Tyvan verbs can have up to eight suffixes attached to them. The researcher concluded that locative suffixes in Sakha and Tyvan are not polysynthetic. Locative suffixes in the two languages can only occur once on a stem, they are attached to the stem at the end of the word, and they alter the meaning of the stem (e.g. in "nun" [house]) and not its form, which means that locative suffixes cannot be treated as affixes.

## III. OBJECTIVES AND METHODOLOGY

In this paper, the researchers are going to investigate ten words from the Holy Qura'an which are organized according to their occurrences to argue that Arabic could be classified as a polysynthetic language. The researchers choose GB as theoretical frame work in analyzing and tree diagraming the polysynthetic structures under investigation. Words, their transliteration and translation are provided in the following table.

(TABLE OF THE WORDS ANALYZED WITHIN THE STUDY)

| Arabic word | Transliteration | Translation |
|---|---|---|
| فَسَيَكْفِيكَهُمُ | fasayakfi:kahumu | Then {Allah} will be sufficient for you against them. |
| فَأَمْسِكُوهُنَّ | fa?amsiku:hunna | Then; {You} retain them! |
| طَلَّقْتُمُوهُنَّ | Tallaqtumu:hunna | {You} divorce them. |
| كَرِهْتُمُوهُنَّ | karihtumu:hunna | {You} dislike them. |
| وَاجْتَبَيْنَاهُم | waijtabayna:hum | And {we} chose them. |
| سَنَسْتَدْرِجُهُم | sanastadrijuhum | {We} will progressively lead them {to destruction}. |
| أَنُلْزِمُكُمُوهَا | ?anulzimukumu:ha | Should {we} force it upon you? |
| سَأَلْتُمُوهُ | sa?altumu:hu | {You} asked of him -Allah-. |
| فَأَسْقَيْنَاكُمُوهُ | fa?asqayna:kumu:hu | {We} - Then {have} given you drink from it. |
| زَوَّجْنَاكَهَا | zawwajna:kaha: | {We} - married her, we, to you. |

## IV. RESULTS

Through the process of analyzing the data provided in III in light of Chomsky's GB theory, the derivation of each is as illustrated throughout this section. It is clearly indicative that Arabic, as supported by examples from the language of Holy Qura'an, is a polysynthetic language. That is, it has a very richly inflected verb root as provided, representing a grammatical and meaningful sentence structure within one word.

The first sentence-word is **fasayakfi:kahumu**, consisting of the complementizer **fa**, the future tense affix **sa**, the third person masculine singular tense marker **ya**; as the future marker **sa** can only be prefixed to a verb in the present form, the verb root **kfi:**, the indirect object **ka**, and the direct object **hum**. It is derived from the cyclic merging process; first the merging of the indirect and direct objects, respectively, to the verb root. Then, the constituent formed is merged with a null pronoun forming the verb phrase VP. The maximal projection of VP is then merged with the tense marking affix, and lastly, with the complementizer.
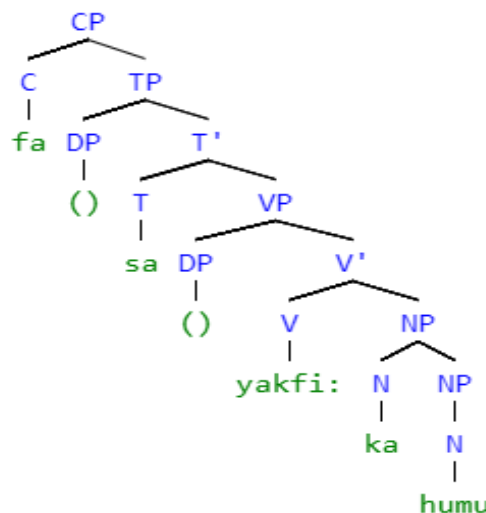
The second sentence-word, **fa?amsiku:hunna**, is an imperative one. This is formed through a similar process to the previous one. The NP consisting of the object is merged with the verb root forming an intermediate projection V', then with a null pronoun indicative of {you} the addressee, forming a maximal projection VP. This, in turn, is merged with the T head, to acquire the imperative feature, then to another null pronoun forming TP. Lastly, the full TP is merged with the complementizer **fa**. To form the correct spell-out of this sentence-word according to Arabic syntax, the clitic morpheme **u:** is added in-between the verb root, on the phonological form level {PF}, and the object as a trace of the omitted indirect object.
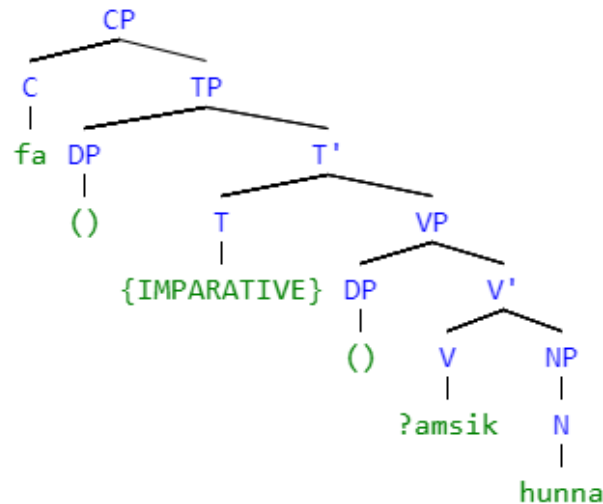


Moving on to the third piece of our data, **Tallaqtumu:hunna**, as well, is formed by merging the object positioned NP **hunna** with the subject indicative NP **tum,** attaching them both to the verb root **Tallaq**. Similarly, the clitic morpheme **u:** is added on the PF level in order to form the correct spell out.
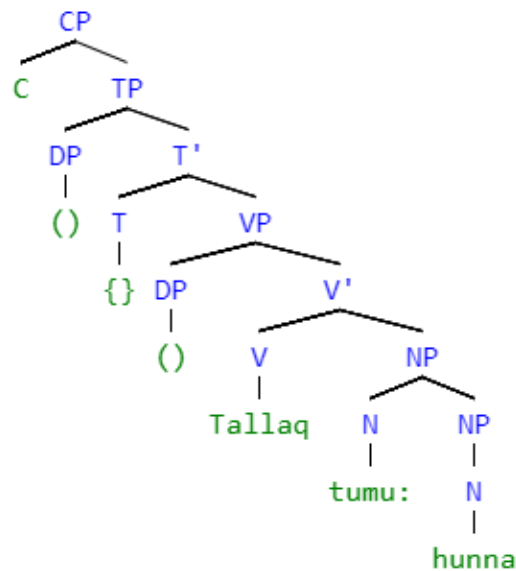


The fourth one is **karihtumu:hunna**. The merging process moving upward begins by attaching the object-like-functioning NP to the subject-like-functioning N head, later on, merging the larger formed NP with the verb root **karih**. The formed intermediate projection of V' is, then, merged with a null pronoun forming VP. In this example as well, there is the clitic morpheme **u:** which is inserted on the PF level, corresponding into the correct spell out form of this sentence-word.
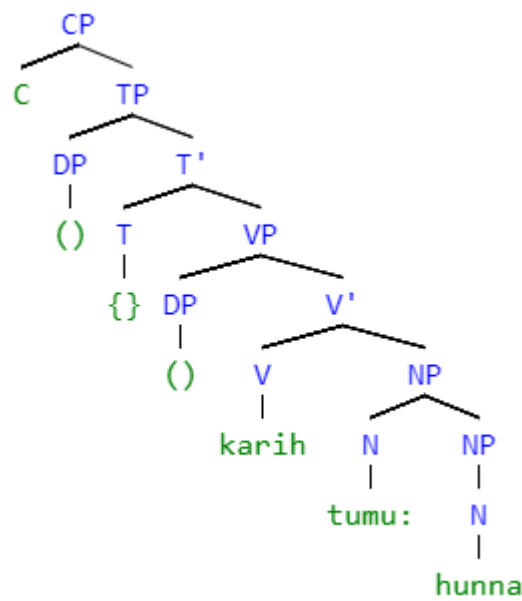
Fifth on the list is **waijtabayna:hum**. Within this sentence-word the object indicative morpheme **hum** is merged with the subject indicative N head **na:** forming the first maximal projection NP, which in turn, is the complement of the verb. The complement, then, is merged with the verb root **ijtaba:** forming V', which then is merged with the null DP forming the maximal projection VP. The T head, carrying the past tense feature, merges with the previously formed maximal projection VP to form another intermediate projection T'. The latter, after that, is merged with another null DP forming the maximal projection TP. Lastly, this TP is merged with the conjunction **wa** finalizing the full form of this sentence-word as it is spelled out in the Holy Qura'an.
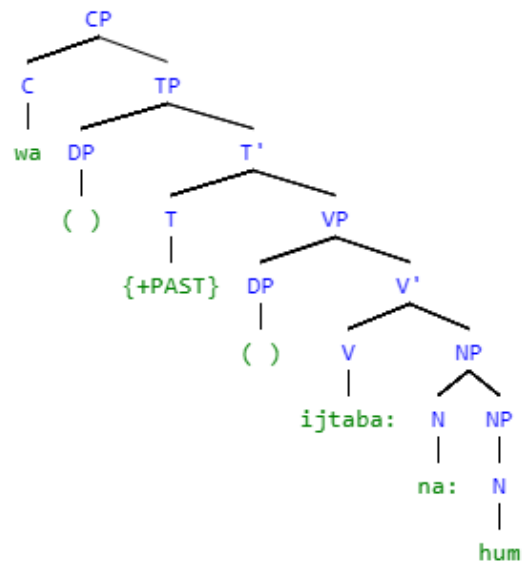


Sixth is the future indicative polysynthetic word: **sanastadrijuhum.** Within this word, the object morpheme **hum** is attached directly to the verb root **istadraj** forming an intermediate projection V'. The full VP, consisting of V' and the empty DP, merges with the future tense marking morpheme **sa**. The TP is headed by an empty DP to satisfy the principle of extended projection **EPP**.

```
                        CP
                   ┌────────┐
                   C        TP
                        ┌─────────┐
                        DP        T'
                        │     ┌───────┐
                        ()    T       VP
                        │         ┌────────┐
                       {sa}      DP        V'
                                 │      ┌──────┐
                                 ()     V      NP
                                        │      │
                                    istadraj   N
                                               │
                                              hum
```
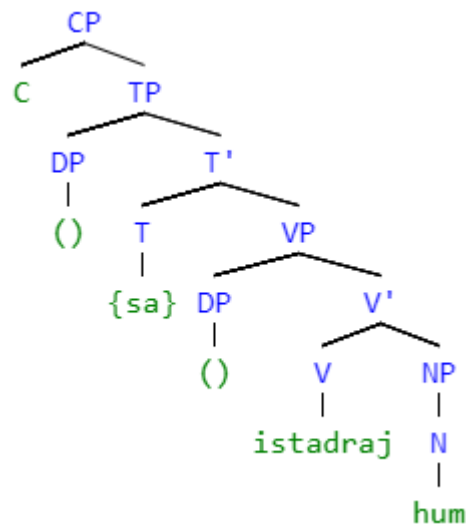
Seventh on the list is the question word: **?anulzimukumu:ha**. The CP of this is derived from merging the question marker -the morpheme- **{?a}**, is the head C, with the TP. Where TP is derived from the merging process of a null DP with an intermediate projection T', which in turn, is derived from merging the head T with the VP. The complement of the verb root **?alzam**, is derived from merging the indirect and the direct object, **kum-ha**. The clitic morpheme **u:** is inserted, into this word, as well as, the clitic morpheme **nu**, indicating the subj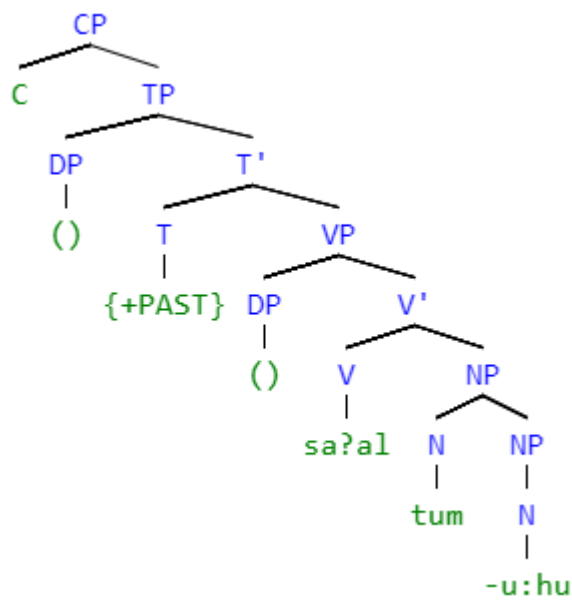ect. The DP, which occupies the position of SPEC-VP, indicates an omitted pronoun {**he**}, which in the context of the verse in the Holy Qura'an refers to **ALLAH**.

```
                        CP
                   ┌────────┐
                   C        TP
                   │    ┌─────────┐
                {Q} ?a  DP        T'
                        │     ┌───────┐
                        ()    T       VP
                        │         ┌────────┐
                        {        DP        V'
                                 │      ┌──────┐
                                 ()     V      NP
                                        │    ┌─────┐
                                    ?alzam   N    NP
                                             │    │
                                            kum   N
                                                  │
                                               -u:ha:
```
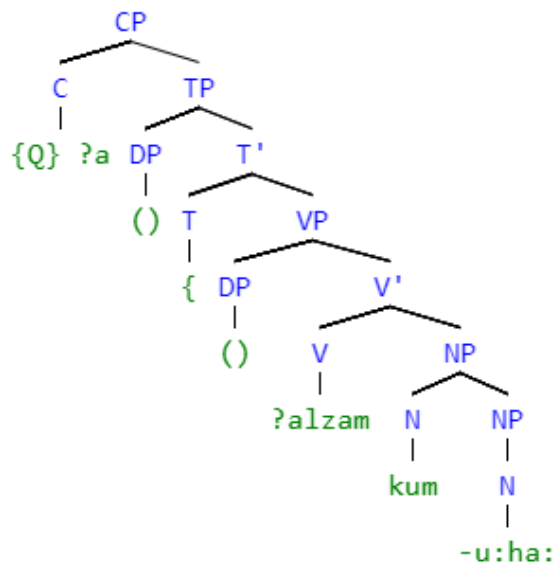
Eighth is another sentence-word in the past tense; **sa?altumu:hu.** First, the object-positioned morpheme **hu**, which refers to **ALLAH**, merges with the subject-positioned morpheme **tum**. Then, these two complemental morphemes are attached to the verb root **sa?ala**, forming the intermediate projection V'. Empty DP is merged with V' to form the full VP. Acquiring the past tense feature in T, marks out the tense of the whole sentence-word. In here, too, the clitic morpheme **u:** is inserted on PF level.

```
                    CP
              ┌──────┴──────┐
              C             TP
                      ┌──────┴──────┐
                      DP            T'
                      │       ┌──────┴──────┐
                      ()      T             VP
                              │       ┌──────┴──────┐
                          {+PAST}    DP            V'
                                     │       ┌──────┴──────┐
                                     ()      V             NP
                                             │       ┌──────┴──────┐
                                          sa?al      N            NP
                                                     │             │
                                                    tum            N
                                                                   │
                                                                -u:hu
```

The ninth example from the Holy Qura'an is **fa?asqayna:kumu:hu**, where the direct object **hu**, indirect object **tum**, as well as, the subjective morpheme **na:**, are all attached to the verb root **?asqa:**, in an ascending manner -last mentioned is attached first-. The past tense feature is acquired from T head.

```
                    CP
              ┌──────┴──────┐
              C             TP
              │       ┌──────┴──────┐
              fa     DP            T'
                     │       ┌──────┴──────┐
                     ()      T             VP
                             │       ┌──────┴──────┐
                            {}       DP            V'
                                     │       ┌──────┴──────┐
                                     ()      V             NP
                                             │       ┌──────┴──────┐
                                          ?asqa:     N            NP
                                                     │       ┌──────┴──────┐
                                                    n:       N            NP
                                                             │             │
                                                            kum            N
                                                                           │
                                                                        -u:hu
```
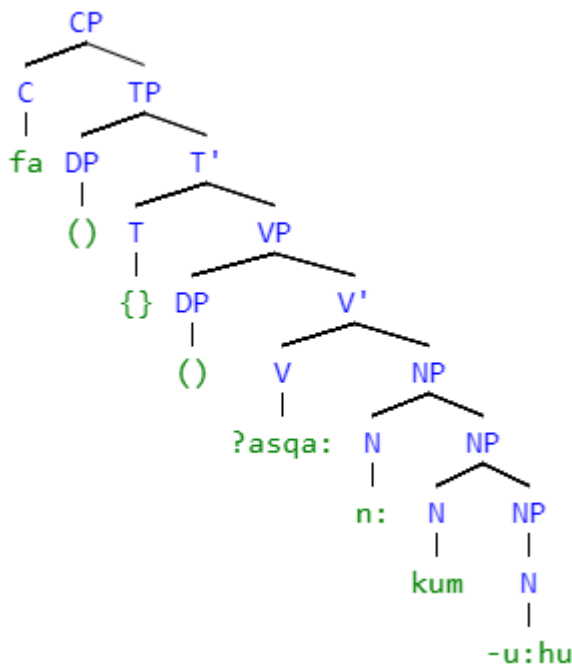
The tenth, and last, sentence-word investigated in this paper is the past tense indicating **zawwajna:kaha:**. The subject morpheme **na:**, the indirect object morpheme **ka**, and the direct object morpheme **ha:**, are all attached to the verb root **zawwaj**, respectively. The intermediate projection V' is merged with a null DP forming the maximal projection represented as VP. The tense is acquired after merging the full VP with the T head, forming T'.
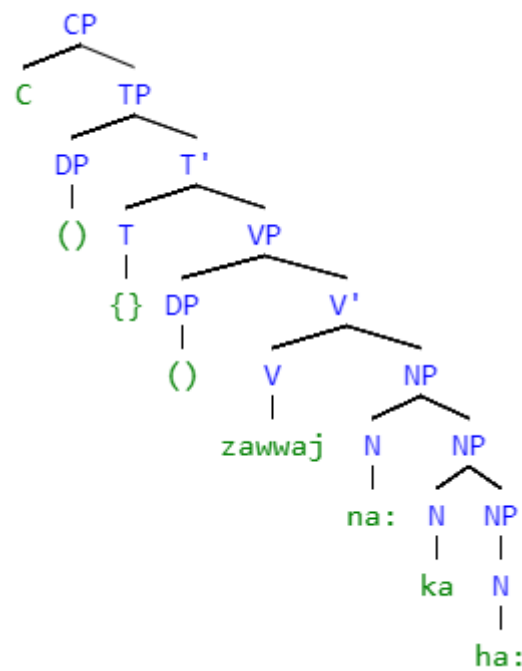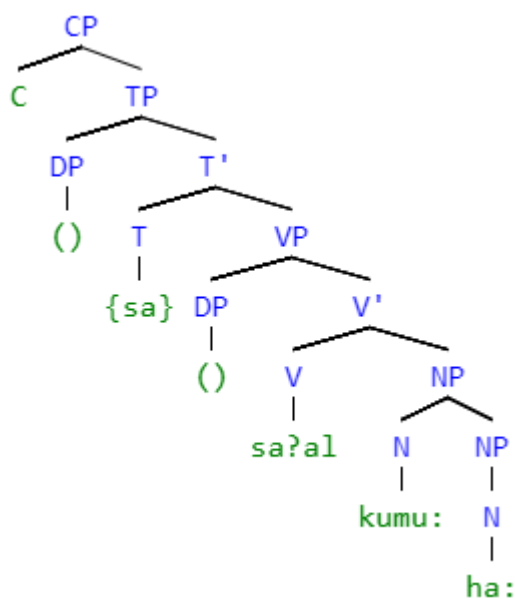
The results of the analysis of the ten previous examples provide strong evidence supporting our argument that Arabic actually is a polysynthetic language. The sample of our study is a comprehensive one that is as it contains declarative, imperative and even question sentences. The data diversity is, as well, indicated by the word order; where we have had a VSO, VO, and a SVO order. All these were formed by attaching inflectional morphemes -some functioning as the subject, others as the direct or indirect object- into the verb root.
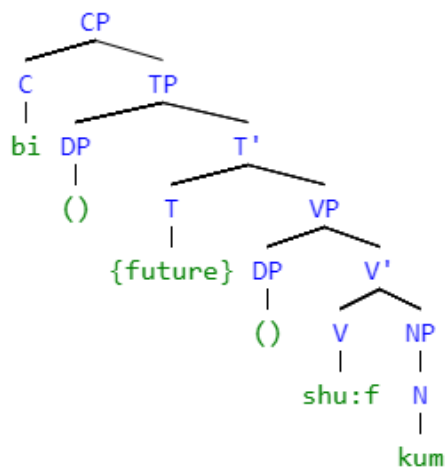
## V. DISCUSSION

The results of the present study indicated in the previous section, clearly, are in line with the results provided in the previous literature. That is, Arabic, as other polysynthetic languages, does have a richly inflected verb. As illustrated above, the verb is the essence base of each sentence-word from the sample presented in III, and is, to what all arguments are attached -marked-; which is the most crucial trait of polysynthetic languages according to Kibrik (1992). In addition to all that, these are not the only examples in Arabic; there are many other examples found in the Holy Qura'an, as we observed this matter closely. Furthermore, Modern Standard Arabic {MSA}, as well as some dialects, does have similar sentence-word structures.

The results, also, are in agreement with Bassam, et al. (2014)'s study. As our results show that Arabic is a pro-drop language, and that it does have a relatively flexible word order, where we were able to find various ordering of the sentence elements. VO ordering was found in imperative, as in **fa?amsiku:hunna**, where the subject -addressee- is deleted {null}. VSO ordering is found in declarative sentences that are marked in the past tense, such as; **Tallaqtumu:hunna, karihtumu:hunna, waijtabayna:hum, sa?altumu:hu, fa?asqayna:kumu:hu** and **zawwajna:kaha:.** Although, the subject of all these is null in the underlying representation of each one, it still left a trace in the form of a clitic morpheme inserted at the PF level. Finally, SVO order was only found in the future marked declarative sentence and the question sentence, **sanastadrijuhum** and **?anulzimukumu:ha:,** respectively.

Next in our list is the word **sanas?alukumu:ha:** with a literal meaning of the statement: "we will ask you (about) it". This word is taken not from the Holy Qura'an but from Standard Arabic (SA). Concisely, the word begins with the future indicative marker **sa**, followed by the first-person plural pronoun **na**, which is inserted in the output while production of the word. Then comes the verb **sa?al**, the indirect object **kumu**:, and, lastly, the direct object **ha:**. The following tree diagram is illustrative:

```
                              CP
                        C           TP
                              DP          T'
                              |
                              ()    T         VP
                                    |
                                  {sa}  DP         V'
                                        |
                                        ()    V         NP
                                              |
                                            sa?al    N      NP
                                                     |      |
                                                   kumu:    N
                                                            |
                                                           ha:
```

Colloquial Arabic is not different from SA when it comes to using polysynthetic words. The word ***binshu:fkum***, which translates to the declarative sentence "will we see you (later)", consists of the verb root **shu:f**, preceded by the future tense marker **bi** and the first-person plural **n** -which is not apparent in the underlying form, rather is inserted in the output-, and then followed by the object morpheme ***kum.***

```
                              CP
                        C           TP
                        |
                        bi  DP          T'
                            |
                            ()    T         VP
                                  |
                               {future}  DP         V'
                                         |
                                         ()    V         NP
                                               |         |
                                             shu:f       N
                                                         |
                                                        kum
```

To this end, examples from Qura'anic language, Standard Arabic, and Colloquial Arabic have been analyzed in depth and discussed so far. All words emphasize the richness of sentence-like verbs from Arabic. That is clarified as all the given examples are polysynthetic words that are identified by the head element which is the verb, having multiple affixes that are realized -or understood- by their semantic hyper-roles; mainly, agents /actor/, patient /under-goer/.

## VI. CONCLUSION

The present study has provided clear evidence that supports and argues for the claim that Arabic, beyond reasonable doubt, shall be considered a polysynthetic language as well. This is in line with the previous literature: Bassam et al. (2014), Ghadessy and Haddad (2005), and Kibrik's studies. We would like also to claim that polyntheticity, though salient in Qur'anic language, is a morphosyntactic structural feature that is commonly used in standard and colloquial Arabic as well. However, further investigation of this issue needs to be conducted in support of this argument using examples from SA and other Arabic dialects.

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# A Corpus-Based Study of the Translator's Style of Two Versions of *Fu Sheng Liu Ji* —Take Pratt & Chiang Su-hui's and Graham Sander's Versions as Examples

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*Abstract*—**Fu Sheng Liu Ji is not only an autobiographical prose written by Shen Fu in the Qing Dynasty, but also a love letter to his wife. So far, there have been four English versions of it, translated by Lin Yutang, Shirley M. Black, Leonard Pratt & Chiang Su-hui, and Graham Sanders respectively. Among them, Lin Yutang's version has been widely studied, and Shirley M. Black's version is different from the source text in terms of content and layout. Therefore, this research takes the co-translation version of Leonard Pratt & Chiang Su-hui and Graham Sanders' version as the research object, builds a corpus, and adopts both qualitative and quantitative methods to make a comparison of the translator's style between the two English versions from different perspectives—vocabulary, sentence, and discourse, analyzing the type/token ratio, lexical density, average word length, number of sentences, average sentence length and readability of the two versions. It is found that the type/token ratio, lexical density, average word length and average sentence length of Pratt & Chiang Su-hui's version are lower than that of Sanders' version, and Pratt & Chiang Su-hui's version is easier to read than Sanders' version.**

*Index Terms*—**Fu Sheng Liu Ji, translator's style, corpus, comparison**

## I. INTRODUCTION

Translation can help people bridge the gap between different languages and cultures to communicate with each other. Meanwhile, translation also plays an important role in spreading culture. Since the 1950s, translation as a discipline has been brought into the field of systematic and scientific research, but at first, the focus of translation studies was mainly on the comparison between the target text and the source text, while the study of the translator is in a marginalized position. With the development of descriptive translation, the study of the translator's style has gradually entered into translation. In the 1990s, the corpus method began to be applied to the study of translators' styles. Corpus refers to the real corpus which is collected and stored in a computer on a large scale by computer technology according to certain linguistic principles and specific language research purposes. These corpora can be used in descriptive and empirical research and after tagging, and it can help retrieve (Wang, 2012).

*Fu Sheng Liu Ji*, often regarded as a miniature version of Hong Lou Meng, is an autobiography written by Shen Fu (1763–1825), a prominent writer and literary figure of the Qing Dynasty. Like the title of the book, it consists of six chapters, but unfortunately, when Yang Yinchuan found it on the cold beach in Suzhou, there were only four chapters left, and two of them were missing. The four chapters left are The Joys of the Wedding Chamber, The Pleasures of Leisure, The Sorrows of Misfortune, and The Delights of Roaming Afar. This book is the integration of love and the art of life and it is a traditional Chinese literature that is very important in the history of literature. So far, there have been four English versions of *Fu Sheng Liu Ji*, translated by Lin Yutang, Shirley M. Black, Leonard Pratt & Chiang Su-hui, and Graham Sanders respectively. Among them, Lin Yutang's version has been widely studied, and Shirley M. Black's version is not a complete translation, and she rearranged the remaining episodes to a chronological order, which was regarded as different from the other three complete translation versions (Liang & Xu, 2018). Hence, this research takes the co-translation version of Leonard Pratt & Chiang Su-hui and Graham Sanders' version as the research object, builds a corpus and adopts both qualitative and quantitative methods to make a comparison of the translator's style between the two English versions from different perspectives—vocabulary, sentence and discourse, aiming to answer the following questions:

1) What are the differences in lexical level of the two English versions in terms of type/token ratio, lexical density and average word length?

2) What are the differences in syntactic level of the two English versions in terms of the number of sentence and average sentence length?

3) What are the differences in discourse level of the two English versions in terms of readability? Through the comparison of the translator's style of the two versions, it is hoped that this paper can provide some reference for the follow up translation of *Fu Sheng Liu Ji* and translation of other classics.

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## II. Literature Review

In this part, translator's style, corpus linguistics, corpus-based translation studies and corpus-based studies on translator's style would be introduced one by one.

### A. Translator's Style

For a long time, we tend to think that the translator is subordinate to the author, and the translator's job is to try to restore the author's work and find something equivalent to the source text to the greatest extent in the target text. However, we ignore a series of conscious thoughts of translators in the process of translation and their unconscious behaviors influenced by the target language itself and its social and cultural history, which are the core contents of the study of the translator's style.

In 1996, in the article titled *The Translator's Voice in Translated Narrative*, Hermans first put forward the concept of translator's voice. According to him, translated narrative discourse shows more than one voice in the text, and the discursive presence has more than one way. He thinks that there is an "other voice" in narrative discourse, and he names the "other voice" as translator's voice. Hermans believes that translator's voice may sometimes be completely hidden behind the narrator, so the reader cannot be aware of the existence of the translator. However, sometimes translators can rush out of the text to speak for themselves through prefaces, postscripts, etc. (Hermans, 1996). According to Wang and Huang (2008), the translation is by no means a transparent reproduction of the source text, but a dual text with multiple, scattered, mixed and other properties. The quasi-text forms such as side notes, footnotes, parentheses and prefaces in the translation all indicate that there are two incongruous sounds in the translation at the same time.

In her article titled *Towards a Methodology for Investigating the Style of a Literary Translator*, Baker (2000) put forward that translator's style refers to a kind of thumbprint that is expressed in a range of linguistic—as well as non-linguistic—features. In other words, the translator's unconscious stylistic features or subtle and inconspicuous language habits will appear in the translation. To a large extent, these features or habits are beyond the conscious control of the translator, and the recipient of the text will subconsciously notice them (Baker, 2000). This concept covers a wider scope than the translator's voice proposed by Hermans. The process from translator's voice to translator's style shows that the scope of its research ranges from linguistic translator's style to non-linguistic translator's style, from unconscious style to conscious manipulation and so on. Therefore, this research makes a comparison of the translator's style between two versions of *Fu Sheng Liu Ji*, namely, Pratt & Chiang Su-hui's version and Graham Sander's version.

### B. Corpus Linguistics and Translation Studies

In this section, corpus linguistics, corpus-based translation studies and corpus-based studies on translator's style would be reviewed respectively.

### (a). Corpus Linguistics

According to Baker (1995), a corpus is a collection of running texts, which is held in electronic form and analyzed automatically or semi-automatically, and Sinclair (1999) defines the corpus as a collection of naturally-occurring language texts which is chosen to characterize a state or the variety of a language. There are several types of corpora, including specialized corpus, generalized corpus, comparable corpus, parallel corpus, learner corpus, pedagogic corpus, historical or diachronic corpus and monitor corpus (Hunston, 2006).

With the help of a large number of language facts in the corpus and the rules of language use summed up from the real language use, corpus linguistics provides a new method for language research.

### (b). Corpus-Based Translation Studies

Corpus-based translation study is developed based on corpus linguistics. It refers to the systematic analysis of the nature, process and phenomena of translation based on corpus, taking real bilingual corpus or translation corpus as the research object, applying statistics and theoretical analysis as research methods, and it is based on linguistic, literary and cultural theories and translation theories (Hu, 2011). Baker (1993) pointed out that the use of a large corpus of source text plus target text, coupled with the discussion of corpus research methods, will enable translation researchers to reveal the nature of translated texts as communication media, which can be regarded as the beginning of the approach of corpus-based translation studies. Although the emergence of corpus-based translation studies is not early, it has developed rapidly, and its theories and methodological guidance are constantly enriching and perfecting. With the development of corpus-based translation studies, the study of translator's style based on corpus method is emerging.

*(c). Corpus-Based Studies on Translator's Style*

Corpus-based translation studies bring a new opportunity for the study of translator's style, which increases the possibility of quantitative research on the basis of its single model of qualitative research. Meanwhile, corpus-based translation studies also extend the focus of the study of translator's style from description to interpretation, that is, not only to empirically describe the characteristics of the translation and the translator's choice through various data, it is more important to explain the causes of the translator's style through social, cultural, historical and other reasons. This also strengthens the interdisciplinary nature of translation studies and the study of translator's style, because the process from description to interpretation requires the knowledge of sociology, stylistics, culturology, psycholinguistics and other disciplines (Lu, 2013).

The first person who uses the corpus to study the translator's style is Mona Baker. In her article entitled *Towards a Methodology for Investigating the Style of a Literary Translator*, she put forward an important topic in corpus-based translation studies—the study of translator's style. Since then, many scholars at home and abroad have investigated and studied some aspects of the translator's style by using corpus. The study of translator's style combined with corpus can be divided into two categories: target-text type (T-type) and source-text type (S-type). The study of T-type translator's style analyzes a series of features that can be analyzed in the target text caused by the translator's subconscious or habitual choice, which is not completely influenced by the language style of the original text or the original author. The study of S-type translator's style focuses on how the translator expresses some features of the source text in the translated text. According to Saldanha (2011), the study of S-type translator's style focuses on the way the translator reacts to the source text, which is a conscious language act. The study of S-shaped translator's style is similar to the traditional translation stylistic study, which is different from the previous one, focusing on the regular treatment of the translator.

## III. METHODOLOGY

So far, translator's style, corpus linguistics and translation studies have been reviewed. The previous part provides a theoretical basis for this study. In this part, the research is conducted, aiming to compare the translator's style of two English versions of *Fu Sheng Liu Ji* from lexical level, syntactic level, and discourse level. The following sections deal with the detailed description of the research design. Research questions are presented first. Secondly, building of the corpus is described in detail. Then tools utilized in this research are also carefully described. Finally, the research procedures and data collection of this research are presented.

*A. Research Questions*

This research tries to answer the following questions:

1) What are the differences in lexical level of the two English versions in terms of type/token ratio, lexical density and average word length?

2) What are the differences in syntactic level of the two English versions in terms of the number of sentence and average sentence length?

3) What are the differences in discourse level of the two English versions in terms of readability?

Through the comparison of the translator's style of the two versions, it is hoped that this paper can provide some reference for the follow up translation of *Fu Sheng Liu Ji* and translation of other classics.

*B. Corpus Building*

As mentioned in the first part, so far, there have been four English versions of *Fu Sheng Liu Ji*, translated by Lin Yutang, Shirley M. Black, Leonard Pratt & Chiang Su-hui, and Graham Sanders respectively. Among them, Lin Yutang's version has been widely studied, and Shirley M. Black's version is not a complete translation, and she rearranged the remaining episodes to a chronological order, which was regarded as different from the other three complete translation versions (Liang & Xu, 2018). Therefore, this research takes the co-translation version of Leonard Pratt & Chiang Su-hui and Graham Sanders' version as research object to build the corpus.

Firstly, Leonard Pratt & Chiang Su-hui's and Graham Sanders' English versions of *Fu Sheng Liu Ji* were got in PDF format. Then they were converted into Word format. Errors in the Word format were corrected manually. At the same time, the redundant information in the text has also been deleted, including cover, catalogue, publication information, author introduction, preface, translator's preface, translator's introduction and so on. Thirdly, the corpus was converted into TXT format which would be more convenient for later analysis by corpus tools. Finally, a comparable corpus was set up which includes two monolingual corpora—Leonard Pratt & Chiang Su-hui's translation and Graham Sanders' translation.

*C. Research Tools*

1) In the study of the translator's style of the two English versions of *Fu Sheng Liu Ji*, Free CLAWS web tagger developed by Lancaster University, AntConc, Readability Analyzer and regular expression are used.

2) Free CLAWS web tagger is a free website developed by Lancaster University, which can be used to code the corpus and mark the words of the text in part of speech.

3) AntConc is a free corpus indexing tool developed and designed by Laurence Anthony of Waseda University in Japan. It supports concordance, keyword list and word list. Meanwhile, it can also display the types and tokens of the text, so it is mainly used to calculate the type/token ratio and lexical density.

4) Readability Analyzer is a website that can test the readability of text for free. It can detect the Flesch Reading Ease and Flesch-Kincaid Grade Level of a text. Flesch Reading Ease can be used to evaluate the difficulty of a text, which is usually determined by the number of syllables and the length of sentences. The index is scored on a percentile basis, and the higher the score, the simpler and easier to read the text. Flesch-Kincaid Grade Level heuristic indicates that the text can be read by the average student in the specified grade level.

5) Regular expression is a special text pattern that can be used in many modern applications and languages. It has many functions, such as verifying whether the input conforms to a given text pattern, finding text that matches the pattern, and text segmentation. In this study, it is mainly used to process the text to get the average word length, the number of sentences and the average sentence length.

*D. Research Procedures*

1) The main purpose of this research is to compare the translator's style of two English versions of *Fu Sheng Liu Ji* from lexical level, syntactic level and discourse level. The detailed procedures of this research are as follows:

2) Considering the purpose of this research, choose the English versions of *Fu Sheng Liu Ji*, and then download them from the Internet.

3) Convert the two versions from PDF to Word format, delete redundant information, correct misspellings and errors, and then convert the Word into TXT format.

4) Use AntConc to process the texts, and get types and tokens of the texts.

5) use Free CLAWS web tagger to code the part of speech of the text, and then use AntConc to retrieve the frequency of different kinds of words, and calculate the lexical density.

6) Get the average word length, the number of sentences and the average sentence length by using regular expressions to process the text.

7) Use Readability Analyzer to process texts, and get the Flesch Reading Ease and Flesch-Kincaid Grade Level of the texts.

8) Compare the data and draw a conclusion.

## IV. ANALYSIS AND DISCUSSION

In this part, Leonard Pratt & Chiang Su-hui's and Graham Sanders' English versions of *Fu Sheng Liu Ji* were analyzed and compared from different linguistic perspectives—vocabulary, sentence, and discourse.

*A. Study From the Perspective of Vocabulary*

The general characteristics of lexical application can be analyzed by data such as type/token ratio, lexical density and so on. In this section, the comparison of the two English versions would be made in terms of type/token ratio, lexical density, and average word length.

*(a). Type/Token Ratio*

Generally speaking, token refers to the total number of words in the text, that is, the total number of words in the corpus. Type refers to the number of different word forms in the text, that is, the number of different words in the corpus. However, the number of types and tokens themselves cannot reflect the essential characteristics of the text, but the ratio between them can reflect some essential characteristics of the text to a certain extent, that is, the variability of words. Therefore, type/token ratio has become a common method to measure the lexical characteristics of text (Yang, 2002). After the two versions of translation were processed by AntConc, the number of types and tokens were obtained respectively, and the type/token ratio was calculated, which is shown in Table 1.

TABLE 1
TYPE/TOKEN RATIO

|  | Leonard Pratt & Chiang Su-hui's Version | Graham Sanders' version |
|---|---|---|
| Types | 4,492 | 5,516 |
| Tokens | 45,687 | 48,563 |
| Type/Token Ratio | 9.83% | 11.36% |

From Table 1, it can be seen that the type/token ratio of Sanders' version is 11.36%, which is higher than that of Pratt & Chiang Su-hui's version (9.83%). This result indicates that Sanders' version has more abundant words and varied vocabulary than Pratt & Chiang Su-hui's version.

*(b). Lexical Density*

Lexical density refers to the proportion of notional words in the corpus, which is calculated by the number of notional words / total words * 100%. Notional words are the main carriers of information. The more the number of notional words in the text, the greater the amount of information it carries. Meanwhile, the reading difficulty of readers

will be improved accordingly. The number of notional words in the text is proportional to the lexical density, so the lexical density has become one of the important indicators to reflect the readability and acceptability of a text. Through the part-of-speech coding of the text by Free CLAWS web tagger, and then using AntConc to count the frequency of different kinds of words, the final result is shown in Table 2.

TABLE 2
LEXICAL DENSITY

|  | Leonard Pratt & Chiang Su-hui's Version | Graham Sanders' version |
|---|---|---|
| The Number of Notional Words | 32,059 | 34,104 |
| The Number of Total Words | 45,687 | 48,563 |
| Lexical Density | 70.17% | 70.23% |

From Table 2, it can be seen that there are few differences in lexical density between the two versions. The lexical density of Sanders' version is a little bit higher than that of Pratt & Chiang Su-hui's version, which means that the amount of information carried in Sanders' translation is slightly more than that in the translation of Pratt & Chiang Su-hui, but the overall difference is small, and the difference in the actual reading experience is not obvious.

*(c). Average Word Length*

Average word length is the average number of letters in all the words of a corpus. It can reflect the lexical complexity and structure of a translation. Texts with longer average word length will be more difficult to understand. The average word length of Pratt & Chiang Su-hui's version and Sanders' version of *Fu Sheng Liu Ji* is shown in Table 3.

TABLE 3
AVERAGE WORD LENGTH

|  | Leonard Pratt & Chiang Su-hui's Version | Graham Sanders' version |
|---|---|---|
| Average Word Length | 4.14 | 4.20 |

As shown in Table 3, the average word length of Pratt & Chiang Su-hui's version is 4.14 letters, and that of Sanders' version is 4.20 letters. Therefore, the average word length of Pratt & Chiang Su-hui's version is slightly shorter than that of Sanders' version, indicating that Pratt & Chiang Su-hui's version is simpler and easier for readers to understand than Sanders' version.

To sum up, from the perspective of vocabulary, Pratt & Chiang Su-hui's version is easier for readers to understand with lower type/token ratio, lower lexical density and shorter average word length.

*B. Study From the Perspective of Sentence*

Word is the minimum linguistic unit which can be used independently while sentence is the minimum unit which can convey a complete unit of meaning. Syntactic feature analysis is also an important part of examining the linguistic features of specific languages in translated texts. According to Hu (2011), the syntactic features of specific languages to translation languages can be understood from two aspects: the overall syntactic features and the application features of typical sentence structures. The general syntactic features include the number of sentences in the translated text, the average length of sentences, the frequency of simple sentences and complex sentences, and so on. This study mainly reflects the overall syntactic features of the text through the number of sentences and the average sentence length. The average sentence length is represented by the number of words in a sentence, and its calculation formula is "the average sentence length = the total number of tokens / the total number of sentences". The average sentence length is usually used to measure the complexity of sentences in a text. Generally speaking, the shorter the average sentence length, the simpler and easier to understand the syntactic structure of the text, and vice versa. The number of sentences and average sentence length of the two English versions of *Fu Sheng Liu Ji* is shown in Table 4.

TABLE 4
THE NUMBER OF SENTENCES AND AVERAGE SENTENCE LENGTH

|  | Leonard Pratt & Chiang Su-hui's Version | Graham Sanders' version |
|---|---|---|
| The Number of Sentences | 2,442 | 2,305 |
| Average Sentence Length | 18.38 | 20.82 |

From Table 4, it can be seen that Pratte & Chiang Su-hui's version has more sentences but shorter average sentence length than Sanders' version, which indicates that the sentences in Pratt & Chiang Su-hui's translation are shorter than those in Sanders' translation, and there are more sentences in Pratt & Chiang Su-hui's translation. It can be inferred that the sentence structure in Pratt & Chiang Su-hui's translation is simpler and easier to understand than that in Sanders' translation.

*C. Study From the Perspective of Discourse*

The readability of a text can reflect the difficulty of reading the translation. In general, text readability can be measured by two kinds of data, namely Flesch Reading Ease and Flesch-Kincaid Grade Level. Flesch Reading Ease can be used to evaluate the difficulty of a text, which is usually determined by the number of syllables and the length of

sentences. The index is scored on a percentile basis, and the higher the score, the simpler and easier to read the text. Flesch-Kincaid Grade Level heuristic indicates that the text can be read by the average student in the specified grade level. The results of Readability Analyzer are shown in Table 5.

TABLE 5
READABILITY

|  | Leonard Pratt & Chiang Su-hui's Version | Graham Sanders' version |
|---|---|---|
| Flesch Reading Ease | 77.63 | 72.54 |
| Flesch-Kincaid Grade Level | 7.05 | 8.26 |

From Table 5, it can be seen that the Flesch Reading Ease of Pratt & Chiang Su-hui's translation is higher than that of Sanders' translation, while the Flesch-Kincaid Grade Level of Pratt & Chiang Su-hui's translation is lower than that of Sanders' translation. This result reflects that Pratt & Chiang Su-hui's version is more readable than Sanders' version, and Pratt & Chiang Su-hui's version can be understood by readers from lower grade level.

## V. CONCLUSION

The application of corpus provides the possibility for the quantitative study of translator's style, and the study of translator's style has developed from theory to the combination of data and theory. Based on the corpus, this paper probes into the translator's style of the two versions of *Fu Sheng Liu Ji* from the perspectives of vocabulary, sentence and discourse.

Firstly, from the perspective of vocabulary, the lexical richness of Pratt & Chiang Su-hui's version is lower than that of Sanders. Accordingly, the difficulty of reading is also lower than that of the Sanders' version. However, in terms of the amount of information carried, there is little difference between the two versions. Pratt & Chiang Su-hui's translation carries slightly less information than Sanders' translation, but the difference is very small, and it is not obvious in the actual reading experience. At the same time, the average word length in the Pratt & Chiang Su-hui's translation is also smaller than that in Sanders' translation, which means that Pratt & Chiang Su-hui's version is simpler and easier for readers to understand than Sanders' version.

Secondly, from the perspective of sentence, the number of sentences in Pratt & Chiang Su-hui's version is more than that of Sanders, but the average sentence length of Sanders' version is larger than that of Pratt & Chiang Su-hui. This shows that the sentence structure used in Pratt & Chiang Su-hui's version is simpler and easier to understand than that in Sanders' version.

Lastly, from the perspective of discourse, the Flesch Reading Ease of Pratt & Chiang Su-hui's version is higher than that of the Sanders' version, while the Flesch-Kincaid Grade Level of Pratt & Chiang Su-hui's version is lower than that of Sanders' version. This shows that Pratt & Chiang Su-hui's version is more readable than Sanders' version, and Pratt & Chiang Su-hui's version can also be understood and accepted by the younger readers.

In conclusion, all these translators try their best to spread the literary works of *Fu Sheng Liu Ji* to the English-speaking world. From this point of view, both translations are excellent translations, which are worth reading and speculating carefully. However, Leonard Pratt & Chiang Su-hui pays more attention to spreading *Fu Sheng Liu Ji* in the process of translation, so they chose to use easier words and sentences in their translation. Therefore, this version can be understood by more people and it is more popular among normal people.

Due to the limited time and technology, this study still needs to be improved. For example, this study does not include the source text of *Fu Sheng Liu Ji* into the corpus for comparison, and there is no careful analysis of the sentence structure, the use of conjunctions, discourse links and so on in the two versions. Therefore, the translator's style in *Fu Sheng Liu Ji* is worthy of further study.

## ACKNOWLEDGMENTS

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# Multicultural Education Values in the Indonesian Textbooks: A Critical Discourse Analysis

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*Abstract*—**The values of multicultural education in Indonesian middle and high school textbooks have been of great interest among researchers, for the Indonesian people have a variety of cultures, ethnicities, religions, as well as different levels of economy. Teaching the values of multicultural education in Indonesian language textbooks aims to foster solidarity and harmony in society. Multicultural education aims to achieve two objectives, namely national unity and cultural diversity, in order to adapt to the changes brought about by the country's economic progress and globalization. This study compared the dominant values of multicultural education between Indonesian language textbooks for grade 7 middle and grade 10 high schools. Based on critical discourse analysis, this study documented the values of multicultural education in three major issues: religion, culture, and ethnicity. The results of the comparative analysis show that high school Indonesian language textbooks dominate the values of multicultural education more than those middle school textbooks. Additionally, the implications and suggestions for further development of the values of multicultural education in the two textbooks are also discussed.**

*Index Terms*—**high school, Indonesian education, middle school, multicultural education**

## I. INTRODUCTION

Applying the value of multicultural education is essential, especially in Indonesia, where the population has various cultures, ethnicities, religions, and different levels of economy. The government is expected to establish effective education policies so that the learning system can provide education for all children who come from multicultural families (Lee et al., 2020). Traditional Chinese Confucian cultural values and beliefs should be the primary source for such new discourses. According to the government and many cultural elites, education is responsible for resolving moral and religious conflicts (Liu, 2005). Multicultural education concerns the interactions between different ethnic groups, genders, and social classes. It aims to promote diversity, quality for all, equality, and equity in education (Liu, 2022). For multicultural teacher education, how multicultural content is integrated into the program and the method utilized to integrate it is more significant than multicultural education program courses on diversity, field experiences, or the integration of cultural diversity into courses (Arsal, 2019). Critical discourse analysis (CDA) as a multifunctional method has various applications in various fields, including education. Particularly, fascinating use of CDA in education that has attracted the interest of numerous scholars is textbooks in general, and ELT (English language teaching) materials specifically. Effectively, textbooks can be examined from various perspectives, including gender, ethnicity, and cultural aspects (Amerian & Esmaili, 2014).

Multicultural education aims to bridge racial differences and eliminate inequalities between various social groups. Although multicultural education has risen in importance and recognition in recent years in Korea, we must consider its current state. In general, education practitioners in Korea have paid insufficient attention to proper multicultural education. However, evidence indicates that multicultural awareness is increasing at all levels of schooling, including higher education (Shen, 2019). Multicultural education promotes the utilization of all learners' unique backgrounds as a conduit for continuous learning and achievement in all content areas. Therefore, the principle of multicultural education

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has evolved in the education of all students. Because of its initial conceptualization, multicultural education has changed popular opinion about diverse learners. The ideology of color blindness is exchanged for a culturally responsive ideology, a practice that continues to grow in popularity and implementation (Young, 2020).

In the age of globalization, each country seeks to develop successful educational policies that will serve as the framework for all children from multicultural backgrounds (Lee et al., 2020). Globalization brings representatives of different groups together. Today, scholars worldwide are increasingly interested in multicultural education (Liu, 2022). Multicultural education focuses on understanding and trying to live in the context of religion and culture (Shen, 2019). Additionally, in recent years, multicultural education has frequently been viewed as education that focuses on the cultural integration of students from diverse backgrounds (Jackson, 2017). Multicultural teaching relies on flexibility and disposition in multicultural values, defined as values about the culture of people from different socio-cultural and geographical backgrounds (Setyono & Widodo, 2019). Multiculturalism is rooted in the idea that cultural pluralism and ethnic institutions are necessary for a just and democratic education (Brown & Livstrom, 2020). Multiculturalism is also necessary for the diversity of ethnic, religious, cultural, and linguistic compositions placed in a society with an education system that relies heavily on the understanding of educators (Gezer, 2018).

Culture is considered essential for shaping one's identity, not only the ethnic origin but also gender, social class, and religion (Liu, 2022). One form of multicultural values includes cultural elements, namely knowledge systems, language systems, social organizations, living equipment systems, and technology and art. Language learning is not only about acquiring lexical and syntactic knowledge but is also a function of cultural comprehension. It aims to provide a more effective and respectable tool for promoting developing language skills (Alghamdi, 2018). Language teachers must creatively teach multicultural aspects to engage students in culturally laden language learning tasks (Setyono & Widodo, 2019). Textbooks are designed and developed to meet various factors, such as age, ethnicity, class, gender, ability level, or curriculum objectives (Amerian & Esmaili, 2014). In textbooks, students are encouraged to understand the differences between lifestyles led by interdependent, multicultural families (Lee & Misco, 2014).

Extensive studies on the values of multicultural education have been carried out, which specifically compared multicultural education between two countries based on policies and practices in one country (Liu, 2022) and multicultural family backgrounds (Lee et al., 2020). However, many problems arise due to multicultural imbalances applied in various countries, especially in education, which focuses on inviting teachers to be more creative in using teaching materials that have aspects of multicultural values (Setyono & Widodo, 2019). The comparative study conducted in the present study is expected to provide positive criticism and suggestions for Indonesian language textbooks for middle and high school. Thus, stakeholders and policymakers benefit from the study's findings by aligning multicultural values in future textbooks.

This comparative study of the value of multicultural education in Indonesian language textbooks for middle and high schools analyzes aspects of the value of multicultural education depicted in the reading texts. In addition, this comparative study aims to determine the most dominant values of multicultural education in Indonesian language textbooks for middle and high schools. For such purposes, three research questions were probed:

1) how many reading texts about the values of multicultural education are taught in middle and high school Indonesian language textbooks?
2) what are the values of multicultural education raised in the textbooks?
3) which textbook dominates the value of multicultural education?

## II. LITERATURE REVIEW

### A. Multicultural Education

According to specialists in the field, a key objective of multicultural education is to reform the school and other educational institutions so that children from varied racial, ethnic, and social-class groups experience educational equality (Tonbuloglu et al., 2016). Another primary goal of multicultural education is providing male and female students equal educational success and mobility opportunities. Multicultural education theorists are becoming increasingly curious about how race, class, and gender interaction impact education (Nieto, 2015). However, different theorists place great weight on each of these elements. Although there is an emerging consensus regarding the goals and boundaries of multicultural education, the diversity of typologies, conceptual schemes, and perspectives within the field reflects its nascent status and the fact that complete agreement regarding its goals and boundaries has not yet been reached (Barak, 2022).

Multicultural education has evolved from ethnic studies to multiethnic education to multicultural education in a global setting (Nieto, 2017). Nonetheless, it is essential to remember that the earlier components of multicultural education do not disappear when the new dimensions were developed; instead, multiethnic education incorporates essential aspects of ethnic studies, just as multicultural education incorporates important aspects of ethnic studies and multiethnic education (Banks, 2015; Cummins, 2015). In addition to including features of each field's early expressions, the global dimensions of multicultural education also incorporate components of each field's early manifestations. The complexity of multicultural education will continue to expand and alter (Sleeter, 2018). Future emphasis will be on describing how cultural, racial, ethnic, linguistic, and religious diversity manifest in nations worldwide and developing

concepts and theories that may explain the teaching and learning concerning diversity across nations (Banks & Banks, 2019).

### B. Multicultural Values in Indonesia

Linguistically, Indonesia offers a wide variety of cultures, customs, and arts, as evidenced by more than 700 indigenous languages still widely used for oral communication (Widodo, 2016). Dardjowidjojo (1998) categorized the primary languages spoken by Indonesian into three groups: (1) regional or local languages; (2) national languages; and (3) foreign languages, such as English (Jayadi et al., 2022). This demonstrates that Indonesia is a diversified, multilingual country.

Indonesia is a necessary arena of unique cultural struggle and inevitability. In this setting, education must be able to affect a cultural revolution that encompasses ideas, attitudes, and actions. The transformative process must involve both cognitive (people) and cultural (society) systems (collectively) (Gosnell et al., 2019). Consequently, a complicated and expansive cultural reform approach is required to cover a wider area. The transformation process involves three major parts of culture: the expressive aspects of culture and religion; the progressive aspects of science, technology, and economics; and the political and organizational aspects of power and solidarity (Alisjahbana, 1976). Cultural development will be challenging without simultaneously supporting these three factors and may be fatal to the culture. If there is a lack of cultural transformation, individuals will merely embrace another culture naively and without question (Holtorf, 2018).

### C. Critical Discourse Analysis

Critical Discourse Analysis is now well established as a humanities and social sciences discipline. The abbreviation "CDA" is commonly used to designate a recognizable approach to language research displayed across various organizations (Catalano & Waugh, 2020a). Some academics have even stated that CDA is on the verge of becoming "an intellectual orthodoxy", a field with its paradigm, canon, and conventionalized assumptions, as well as its power structures (Manna Dey, 2021). Since CDA is now a part of the intellectual landscape, there is a tendency for it to be taken for granted, merely accepted as a proper way of thinking, and conducting research alongside the other paradigms that have achieved intellectual respectability (Catalano & Waugh, 2020b).

CDA uses an array of methods to study textual and linguistic practices as social and cultural practices (KhosraviNik, 2017; Ramanathan & Hoon, 2015). It is based on three essential theoretical perspectives. First, it borrows from poststructuralism the notion that discourse functions laterally beyond local institutional settings and that texts have a formative role in constructing human identities and actions. Second, it assumes, based on the sociology of Pierre Bourdieu, that actual textual practices and interactions with texts are "embodied" forms of "culture capital" having trade value in specific social sectors. Thirdly, based on neo-Marxist cultural theory, it assumes that these discourses are produced and utilized within political economies and produce and express broader ideological interests, social formations, and movements within those domains.

CDA is not a unified theory with a clearly defined set of tools; instead, it is a study program with various dimensions and a variety of theoretical and methodological methods (Waugh et al., 2016). The term "critical" is commonly misinterpreted. Critical does not imply identifying only the bad aspects of social interaction and processes and painting societies in black and white. Critical implies distinguishing complexity and rejecting simplistic, binary interpretations. It involves making contradictions clear. In addition, being critical suggests that a researcher is self-reflective when researching social issues. Researchers select research objects, define them, and assess them. They do not separate their personal views and ideas from their studies.

Additionally, they must maintain a distance from their issue; else, their research becomes political action or an attempt to substantiate what they already believe. Analyses should be neither solely inductive nor deductive, but rather abductive, with analysts being transparent about what they are doing. This implies that people of culture (including scholars) will seek to comprehend their own culture and, rather than proclaiming truths, will suggest interpretations and remedies to perceived problems (Graham, 2018).

### III. METHOD

This study is descriptive qualitative research that applied CDA as a methodological principle for text analysis (Fairclough, 2007; Martin & Wodak, 2003; Weiss & Wodak, 2007). The study is characterized by the perspective of the values of multicultural education in Indonesian language textbooks for middle and high schools. CDA takes a significant social role in the constructionist position that knowledge and meaning are discourse products (Jørgensen & Phillips, 2002). The basic assumption of this methodology is social semiotics, which suggests that text producers use various linguistic mechanisms to form texts intentionally or unintentionally. Text analysis can recover its meaning and purpose by examining how grammatical mechanisms are used. CDA is interpretive and provides explanations driven by some social issues. By emphasizing how linguistic processes are ideologically conditioned, social theory and social semiotic perspectives on language undermine problematic social power relations. The analysis uses various analytical techniques to make explicit ideological perspectives transmitted implicitly and explicitly in pedagogic texts (Xiong & Qian, 2012).

The principal investigator and a research assistant examined and analyzed all textbooks in this study, translating several texts from Indonesian to English. The database contains all references to diversity, culture, ethnicity, race, religion, and related concepts, as well as individual cultures, ethnicities, races, or religions (Jackson, 2017). This study focuses on Indonesian language textbooks published by the Indonesian government for middle and high school. Furthermore, qualitative data were collected to compare and gain an in-depth understanding of the values of multicultural education depicted in those textbooks. Qualitative data analysis was used to analyze inferentially the research questions mentioned before.

## IV. FINDINGS

Tables 1 and 2 show the multicultural education values distribution in Indonesian middle and high school textbooks. Ethnicity values equally dominate the values of multicultural education in both textbooks. Based on these tables, it is found that values of multicultural education are dominantly depicted in the textbooks for high schools. The findings suggest that many references in Indonesian language textbooks raise multicultural issues related to the values of ethnic minorities in Indonesian society.

TABLE 1
THE VALUES OF MULTICULTURAL EDUCATION IN INDONESIAN TEXTBOOKS FOR GRADE 7 MIDDLE SCHOOLS

| Discourse texts | Page(s) | | |
|---|---|---|---|
| | Culture | Ethnic | Religion |
| Observation report text | - | 21 | - |
| Description text | 43, 50-52 | 48, 52, 59, 61, 62 | - |
| Exposition text | - | - | 75 |
| Explanation text | - | - | - |
| Short story text | - | 101 | 198 |

TABLE 2
THE VALUES OF MULTICULTURAL EDUCATION IN INDONESIAN TEXTBOOKS FOR GRADE 10 HIGH SCHOOLS

| Discourse texts | Page(s) | | |
|---|---|---|---|
| | Culture | Ethnic | Religion |
| Compiling observation result report | 9, 16 | 16, 17 | 24 |
| Developing opinions in exposition | - | 61 | 54, 55 |
| Conveying the main idea through anecdotes | 88 | - | - |
| Preserving the value of local wisdom through folklore | 107 | 128 | 108, 121, 126 |
| Arguing beautifully | - | 176, 177, 201 | - |
| Learning from biography | 211 | 23 | - |

## V. DISCUSSION

The number of texts explaining cultural values is nearly equal to the number of texts expressing ethnic values (Table 2), implying that ethnicity and cultural values are almost the same in presentation. Meanwhile, religious values do not dominate Indonesian language textbooks. However, they only display some religious greeting texts (e.g., in Islam) for most of the groups. Tolerance for religious freedom is highly upheld in Indonesia. Mutual respect and respect for freedom of religion, culture, and ethnicity are the community's main priority. In the US, teachers may not support any type of prayer the school approves during silence (Eckes, 2010). As with the freedom to practice religious rituals, while Hong Kong's lifestyle impacts adherents' adherence to Islamic dogma, their religious freedom is not curtailed (e.g., believers must pray five times daily, women must always wear head coverings, and they are prohibited from cooking pork, etc.). The Hong Kong government does not interfere in religious freedom. People can preach outdoors, and sometimes even the police will actively help keep the order (Jackson, 2017).

### A. Textbooks for 7th Grade of Middle Schools

After analyzing the Indonesian language textbooks for grade 7 middle schools, there are values of multicultural education used as learning materials for students. This shows that multicultural education has dominated Indonesian language learning in middle schools. The values of multicultural education include cultural, ethnicity, and religious values. Therefore, these textbooks have met the Indonesian curriculum 2013 standards. However, it is necessary to further analyze the multicultural education values in middle school Indonesian textbooks.

Several materials are discussed in the Indonesian language textbooks for grade 7. The sub-materials include: 1) modeling of observation report text; 2) modeling of description text; 3) modeling of exposition text; 4) modeling of explanatory text; and 5) modeling of short story text. Based on the analysis of those five themes, the values of multicultural education are dominant in the text of compiling an observation report, describing cultural, ethnicity, and religious values. Moreover, the overall theme of multicultural education values is explained in the subsequent sections.

### (a). Cultural Value

The values of multicultural education in the 'Indonesian Language Textbooks for Class VII of Middle School (2014 Revised Edition)' are found in the *Description Text* and *Short Story Text*. *Description Text* material with the topic of Saman Dance is a cultural value, as stated in the text. Saman Dance is listed in UNESCO as an Intangible Cultural Heritage. The establishment was carried out at the sixth session of the Intergovernmental Committee for the Safeguarding of UNESCO's Intangible Cultural Heritage in Bali on November 24, 2011 (Ministry of Education and Culture, 2014, p. 43). Cultural values explore participants' understanding and negotiating culture and provide cultural insight (Ganassin, 2019). Community language schools are multilingual educational spaces where migrants promote their language and culture to the next generation (Creese & Blackledge, 2010; Curdt-Christiansen & Hancock, 2014; Francis et al., 2010). In the UK, as in many other parts of the world, the Chinese community has established voluntary schools to promote Mandarin as a heritage language and traditional and temporary 'culture' of Chinese (Ganassin, 2017; Li & Zhu, 2014). Although no text is directly related to the culture of welcoming guests with dances originating from West Papua, some pictures show this (Figure 1).



Figure 1 Welcoming Dance From West Papua, Indonesia (Ministry of Education and Culture, 2014, p. 41)

In addition to the cultural values discussed in this textbook, there is a ritual called Sanghyang from the island of Bali. The Sanghyang ritual is a Balinese ritual originating from pre-Hindu traditions to reject reinforcements. This ritual was later adopted by I Wayan Limbak and Walter Spies into a performing art by the public and performed in various European countries under the name Kecak Dance (Ministry of Education and Culture, 2014, p. 51-52). Regarding this, cultural grammar rests on the belief that culture is socially constructed by different people and constructed as an imaginary map for reading intercultural events at different times and contexts (Ganassin, 2019), like the Gambyong (Figure 2). Gambyong is a dance to welcome guests or start a wedding reception. This dance is named after the dancer named Gambyong, who lived during the time of Sunan Paku Buwana IV in Surakarta (Ministry of Education and Culture, 2014, p. 50). The figures of that culture tend to refer to cultural activities as complementary elements to formal classroom teaching and learning, and their value to students and adults is not discussed in depth (Wang, 2017). Teaching culture is vital to fostering a sense of cultural cognition in society (Francis & Archer, 2005a, 2005b).



Figure 2 Gambyong Dance (Ministry of Education and Culture, 2014, p. 49)

*(b). Ethnicity Value*

The value of multicultural education related to ethnic values in the 'Indonesian Language Textbook for Class VII of Middle School (2014 Revised Edition)' appears in the *Observation Report Text* with the theme "Dewi Sri: Goddess of Fertility". Dewi Sri or Dewi Padi is a mythical figure in Indonesian folklore. Dewi Sri is considered able to control the

food ingredients on earth. Dewi Sri's story is taken from Javanese culture. Dewi Sri is considered the highest and most important goddess for the agrarian society. This Dewi Sri myth benefits the community, especially environmental conservation (Ministry of Education and Culture, 2014, p. 21). The presence of ethnicity values in textbooks can provide insight into diversity in schools. Several departments that are proactive in attracting minority students collaborate with campus offices that involve and support minority students, encourage diversity in training for all faculty and department staff, and promote diversity in the curriculum.

Figure 3 shows *Descriptive Text* material on the theme of Saman Dance. Saman Dance is a dance from the Gayo tribe of Aceh (Gayo Lues Regency) (Ministry of Education and Culture, 2014, p. 48). Meanwhile, the Balinese ethnic value is reflected in the Kecak Dance (Figure 4). Kecak Dance is a Balinese art that was created in the 1930s. The dance is played by dozens of men who sit in a circle. They chant the word "cak" with a certain rhythm while raising their arms during dancing. The dancers wear plaid cloth like a chessboard around their waist (Ministry of Education and Culture, 2014, p. 52).



Figure 3 Saman Dance From the Gayo Tribe of Aceh, Indonesia (Ministry of Education and Culture, 2014, p. 46)



Figure 4 Kecak Dance (Ministry of Education and Culture, 2014, p. 52)

Another ethnicity value comes from Batak of Samosir Island, North Sumatra, with a theme of *Sigale-Gale Doll*. This culture describes a doll that turns into a very mystical story. It lives in the people's minds on Samosir Island, North Sumatra. The doll can dance on its own and cry too. *Sigale-Gale* is how the doll's name was called (Ministry of Education and Culture, 2014, p. 58).

Moreover, in another description of Beringharjo, the traditional market in Yogyakarta that offers a variety of Javanese ethnicities, we can find texts about ethnicity values like:

*If you want to buy batik, Beringharjo is the best place because it has various batik collections.*
*When you walk to the second floor of the eastern market, do not be surprised if you smell the aroma of the banquet. This place is a center for selling essential Javanese herbal medicine and spices ingredients.*
*To the north of the front, you can find round brem with a softer texture than Madiun and Krasikan brem (a kind of lunkhead made of rice flour, palm sugar, and crushed sesame).*

*From around 06.00 PM until midnight, there are usually gudeg sellers in front of the market, offering kikil and oseng variants. While eating, tourists can listen to traditional Javanese music that is played or talk to the seller, who usually greets him intimately.* (Ministry of Education and Culture, 2014, p. 61-62).

*(c). Religious Value*

The values of multicultural education related to religious values are found in the text: *Youth and Character Education*, which is depicted in Bung Tomo's speech on November 10, 1945:

*Bismillahirrohmanirrohim. Independent!*

*Allah is the Greatest! Allah is the Greatest! Allah is the Greatest!*

*Independent!* (Ministry of Education and Culture, 2014, p. 75).

At the beginning of the text of the speech, there is the word *Bismillahirrohmanirrohim* to the word *Allah is the Greatest!* These are words used by most Muslims. Furthermore, regarding religious values depicted in the textbooks, there is a beautiful Hindu temple near the city of Yogyakarta. This temple was built in the ninth century AD. Because it is located in Prambanan village, this temple is called Prambanan Temple. In addition, the temple is also known as Roro Jonggrang Temple, a name taken from the legends of Lara Jonggrang and Bandung Bondowoso (Ministry of Education and Culture, 2014, p. 198).



Figure 5 Prambanan Temple, a Place of Worship for Hinduism (Ministry of Education and Culture, 2014, p. 198)

*B. Textbooks for 10th Grade of High Schools*

After analyzing the 'Indonesian Language Textbook for Class X of High School', many values of multicultural education have been found as learning materials for students in this book. The values of multicultural education include cultural, ethnicity, and religious values. Therefore, this textbook has met the 2013 curriculum standards.

There are six themes discussed in the textbooks, including 1) compiling observation result report; 2) developing opinions in expositions; 3) conveying the main ideas through anecdotes; 4) preserving the value of local wisdom through folklore; 5) arguing beautifully; and 6) learning from biography. Of the six themes, the values of multicultural education are dominant in the text of *compiling observation result report*, which contain culture, ethnicity, and religious values. Furthermore, the values of multicultural education are explained as follows.

*(a). Cultural Value*

*Compiling observation result report* presents the theme "wayang". Wayang, or puppet, is a performing art designated as Indonesia's original cultural heritage. Wayang is an invaluable world heritage in the art of speech (Masterpiece of Oral and Intangible Heritage of Humanity) (Ministry of Education and Culture, 2015).

Figure 6 Various Forms of Wayang (Puppet) Found in Indonesian Culture (Ministry of Education and Culture, 2015, p. 7)

D'topeng is one of the tourist attractions located in Batu City, East Java. The existence of D'topeng cannot be separated from Museum Angkut, as these two places are in the same place. This tourist spot is often referred to as the Mask Museum because it contains masks of various models and shapes (Ministry of Education and Culture, 2015). Within the exact discourse text, there is another example of the cultural value of the Baduy tribes:

> *The Inner Baduy tribes do not know the outside culture and are in the interior forest. Because they do not know the outside culture, the Inner Baduy still has a very authentic culture. They are known to be very obedient in maintaining the customs and heritage of their ancestors. They wear white clothes with white headbands and carry machetes. The clothes of the Inner Baduy do not have buttons or collars. Uniquely, everything used by the Inner Baduy is the result of their production, mostly the women in charge of making it. Moreover, they are forbidden to wear modern clothes.* (Ministry of Education and Culture, 2015, p. 24).

Aside from those texts, in the *conveying the main ideas through anecdotes*, there is an anecdote titled *imported jackfruit* that talks about an experience while in the Netherlands:

> *A diplomat friend who had just been stationed in the Netherlands told me, "I once had lunch at a simple Indonesian restaurant in Amsterdam. I was surprised that one of the menus had Yogyakarta gudeg dishes."* (Ministry of Education and Culture, 2015, p. 88).

Meanwhile, in the theme of *preserving the value of local wisdom through folklore*, there is a text stated in the textbooks:

> *Folk stories have wide varieties, one of which is the saga. Hikayat is a classical Malay story highlighting storytelling element characterized by the characters' impossibility and magic.* (Ministry of Education and Culture, 2015, p. 107).

*(b). Ethnicity Value*

The values of multicultural education related to ethnicity values depicted in the textbooks for grade 10 high schools are found in the text of *compiling observation result report*, *developing opinions in expositions*, *preserving the value of local wisdom through folklore*, *arguing beautifully*, and *learning from biography*. In the theme of *compiling observation result report*, the D'topeng topic raised ethnic elements from several regions, as stated in the following text:

> *Most wooden masks come from Bali, East Java, Central Java, Yogyakarta, Jakarta, and West Java. Meanwhile, masks made of stone come from areas around Sulawesi and Maluku.* (Ministry of Education and Culture, 2015, p. 16).



Figure 7 Various Forms of Masks From Several Ethnic Groups in Indonesia (Ministry of Education and Culture, 2015, p. 16)

Figure 8 Baduy Tribes, Indonesia (Ministry of Education and Culture, 2014, p. 24)

The text of *compiling observation result report* with the topic *Getting to Know the Baduy Tribe* introduces one of the ethnic groups in Indonesia, namely the Baduy tribe, as follows:

*The Baduy community in Banten is one of the tribes that isolate themselves from the outside world, which is one of the uniqueness of the Baduy Tribe.* (Ministry of Education and Culture, 2015, p. 23).

The ethnicity value is also found in *developing opinions in expositions* regarding changes in concept or human understanding of nature. Here is the text:

*For example, Papuans understand nature as a mother who gives life. This means that nature is seen as a mother from which humans can obtain life. Therefore, actions that damage the environment have indirectly damaged life itself.* (Ministry of Education and Culture, 2015, p. 61).

*(c). Religious Value*

The values of multicultural education related to religious values are found in the text *compiling observation result report* on the topic *Getting to Know the Baduy*:

*This tribe has a belief known as Sunda Wiwitan (Sunda was derived from the Sundanese tribe, and Wiwitan means original). This belief worships ancestral spirits (animism), which in turn their beliefs are influenced by Buddhism and Hinduism. This tribal belief reflects the beliefs of the Sundanese people before converting to Islam.* (Ministry of Education and Culture, 2015, p. 24).

Furthermore, in the text *developing opinions in expositions*, there are religious values in the form of greetings to the majority (for example, Islam) and general greetings, as illustrated in the excerpt of the speech text *The Dangers of Drugs for the Young Generation*, "Assalamualaikum warahmatullah wabarrakatuh, peace be upon us." (Ministry of Education and Culture, 2015, p. 54).

Praise to God is the opening sentence before discussing the contents of the speech. This shows that religious values are a priority in formal situations which are characteristics of Indonesian society to give thanks for God's grace, such as "Thanks only to God's grace, we can meet in today's seminar." (Ministry of Education and Culture, 2015, p. 54).

In the exact text, most religious values are also revealed in the closing remarks in the excerpt of the speech text:

*By increasing faith and piety to Allah, while asking us to be spared from the dangers of alcohol and drugs, and by carrying out Allah's commands and staying away from Allah's prohibitions, we will be spared from despicable deeds.* (Ministry of Education and Culture, 2015, p. 55).

As well as the closing remarks of the speech ended with greetings from most Muslims, "Thank you, Wassalamualaikum." (Ministry of Education and Culture, 2015, p. 55).

The values of multicultural education related to religious values are also found in the text *preserving the value of local wisdom through folklore* on the topic *Hikayat Indera Bangsawan*. There are Islamic religious values taught in the story, found in the following text:

*There was a king named Indra Bungsu from Syahrial Kobat Country. After a long in the kingdom, there is still no son. Thus, he ordered people to read the prayer qunut and alms to the poor and needy one day. For some time, Tuan Puteri Sitti Kendi became pregnant and gave birth to two sons. When his son was seven, he ordered his sons to go to learn Mualim Sufian. After knowing the Qur'an, they are ordered to recite the book of usul, fiqh, saraf, and tafsir.* (Ministry of Education and Culture, 2015, p. 108).

Then, in the *Hikayat Bayan Budiman*, there is a text of religious values, as shown in the following quote:

*Initially, there was a merchant in the country of Ajam. He was Khojan Mubarok, very wealthy, but did not have children. Not long after he prayed to God, the merchant gave birth to his wife, a son named Khojan Maimun.* (Ministry of Education and Culture, 2015, p. 121).

Until now, studying both general science and religious knowledge is still relevant. The community still holds fast to this educational value. We can see this from the increasing interest of parents in sending their children to schools that integrate general and religious education, such as Islamic Boarding Schools and Sunday Schools. Books containing

religious education are also increasingly in demand. The government, through learning, is currently setting the necessity to integrate religious values in all subjects.

## VI. CONCLUSION

A comparison of the multicultural values depicted in Indonesian language textbooks for middle and high schools has been carried out using CDA to explore the possibility of the dominance of those values in the textbooks. This study has portrayed contextual dilemmas internalized in middle and high school textbooks. The highlight of this discussion is on the high school textbooks. However, those two textbooks also look beyond establishing their unique position and relevance within the Indonesian cultural community. As discussed in this study, multicultural education has two goals, national unity and cultural diversity, to respond to changes due to economic development and globalization. Moreover, curriculum reform focuses on a decentralized curriculum that can reflect local concerns. However, this research has confirmed a gap between middle and high school Indonesian textbooks. As a result, future studies should conduct in-depth investigations of the gaps in textbook production through case studies or ethnographic studies.

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# Saudi Undergraduate Students' Perceptions on Applying Self-Directed Feedback in Writing and Preferences for Feedback

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*Abstract*—**Self-directed feedback has become a viable alternative to traditional feedback (teacher feedback and peer feedback), which has a significant impact on students' writing skills. This study aimed to examine female Saudi undergraduate students' perceptions of applying self-directed feedback in writing and their preferred method of feedback. Study participants were 94 Saudi undergraduate students who were supposed to share almost a similar academic writing background of English writing. This study employed a mixed methodology approach, in which qualitative and quantitative tools were used to collect students' perceptions. The data was collected via a questionnaire and semi-structured interviews. In the light of the findings, the study revealed that the majority of students held positive perceptions towards self-directed feedback in writing based on a guideline sheet. However, teacher feedback was significantly the best method of giving feedback than self-directed feedback, while peer feedback was the least preferred method. Based on these results, some implications were suggested that could be taken into consideration. Students must be provided with guideline sheets in writing classes to increase their motivation and confidence and improve their writing output. Instructors should encourage students to work independently in writing classes to improve their academic performance, increase students' awareness of their limitations and their ability to handle them, and prepare them for lifelong learning.**

*Index Terms*—**self-directed feedback, traditional feedback, peer feedback, academic writing, Saudi Arabia**

## I. INTRODUCTION

One of the most fundamental issues in higher education is promoting feedback in the second language (L2) writing classes. Feedback on student work is an essential tool for enhancing learning in higher education. Feedback provides an opportunity for learners to progress by informing them about their current performance and how it can be improved (Ende, 1983). Providing feedback is common in education, but there is no general agreement on what type of feedback is most effective and why. There are various types of feedback, including peer feedback, teacher feedback, student feedback, meaning-focused feedback, positive feedback, and form-focused feedback (Zaru et al., 2014).

Moreover, feedback can be given to students in various ways (explicit or implicit, focused or unfocused). Despite its importance, its effectiveness varies greatly. A review of feedback across a wide range of disciplines has revealed that four components are essential: self, task, process, and self-regulated learning (Hattie & Timperley, 2007).

Self-directed learning (SDL) and self-regulated learning (SRL) are similar in that they both focus on developing independent learners. However, SDL is a broader concept that emphasizes the importance of freedom of choice, whereas SRL focuses on the individual learner's approach to completing a task (Loyens et al., 2008). Self-directed feedback (SDF) is considered a central theme in adult education. Engaging with feedback is an important part of students' learning experiences in higher education, not only as part of their university experience but also as a lifelong learning skill (ElShaer et al., 2020). SDF is feedback discovered by students with guidance from the teacher. Thus, students who have a high level of awareness will detect mistakes and correct them (Amelia, 2020). It is expressed in terms of the learners' readiness to assume increasing responsibility for identifying and correcting their errors.

The perceptions about SDF among Saudi undergraduate students have never been studied. Thus, this study aims to fill a gap in the literature on SDF in L2 writing classes. It also emphasizes the need to determine which type of feedback is preferred among Saudi undergraduate students from their perceptions.

This study will examine learners' perceptions rather than awareness because perceptions, according to Landauer and Rowland (2001), are created based on learners' knowledge and backgrounds. Awareness, on the other hand, is based on the facts and information a person has about a particular topic. Therefore, according to Alhojailan (2015), perception comes first and influences what comes after that.

Research on students' perceptions of the use of SDF is needed to identify how they feel and their point of view on its implementation. As a result, this study aims to expound Saudi undergraduate English Department students' perceptions of SDF use in writing. Moreover, this study aims to determine the most effective method of providing feedback in L2 writing classes from the students' points of view.

The following research questions were formulated to guide this study:

Q1: What are the Saudi undergraduate students' perceptions towards applying self-directed feedback in their second language writing?

Q2: Which type of feedback is preferred among Saudi undergraduate students?

## II. LITERATURE REVIEW

Several studies have found that feedback on writing helps EFL students improve the quality of their essays (e.g., Liu, 2008; Boughey, 1997; Dheram, 1995). Liu's (2008) study confirmed that feedback enabled EFL students to reduce errors and improve accuracy in the new piece of writing. According to other research studies, students used feedback as a reference for adding, deleting, and rearranging ideas in their essays (e.g., Liu, 2008; Boughey, 1997; Dheram, 1995).

Students are responsible for their own academic success (Sutiono et al., 2017). Furthermore, students preferred to revise their own work (Harran, 2011). Therefore, teachers were advised to give students the opportunity to do self-directed feedback (Ellis, 2009) as it is more effective than the other methods (i.e., teacher feedback and peer feedback) (Brinko, 1993; as cited in Hyland & Hyland, 2006). SDF is a method of appreciating students' intellect and capacity and providing them with responsibility and initiative (Eksi, 2010). It is also known as self-feedback (see Saito, 1994; Zhang, 1995; Hattie & Timperley, 2007, Wakabayashi, 2013), self-revision (Srichanyachon, 2014), self-correction (Hajimohammadi & Mukundan, 2011), or self-provided feedback (Lamberg, 1980), all of which refer to the same thing: feedback provided by students themselves.

The goal of self-directed feedback, according to Lin (2009), is "to raise awareness of the important elements and conventions in the process of composing essays and helps students to acquire them in order to become independent and competent writers" (p. 61). SDF can also help students make substantive changes and improve their writing quality, even when reviewing and rewriting without the involvement of a peer or teacher (Ferris, 2003). Ganji (2009) claimed that the students' self-feedback could have a long-term influence on their memory since they are directly and actively involved in the process, which can activate the operations required for long-term retention. Moreover, "students may be able to use such techniques to develop their communicative competence, skills to criticize their own writing by themselves, and to cope with errors without depending on a teacher" (Saito, 1994, p. 65). It was proved that advanced students could correct 95% of their errors, according to Krashen and Pan (1975, as cited in Walz, 1982, p. 56).

Ferris (1999) claimed that more attention should be paid to determining which methods, techniques, or approaches to error correction lead to short-term or long-term improvement and whether students advance more quickly in monitoring specific errors than others. There has been a debate about which types of feedback – teacher feedback, peer feedback, and self-correction – contribute the most to the development of students' EFL writing ability (Cahyono & Rosyida, 2016).

Peer feedback is a method for involving students in the teaching and learning process. It was found that peer feedback will be essential if the class is so large, but the teacher must ensure that the students understand exactly what they are supposed to do (Cahyono & Amrina, 2016). This deficiency could be addressed by engaging students in training sessions (Cresswell, 2000) or providing a guideline sheet (Hirayanagi, 1998). This way can be useful, according to Ganji (2009), "because it comes from someone who had the same experience. It's also less threatening because there's no scoring involved" (p. 120). Furthermore, other studies have found that peer feedback is more preferred than teacher feedback (e.g., Jacobs et al., 1998) because they believed that peers could provide more ideas and identify problems that they had missed.

It is a widespread belief that most students prefer to be corrected by their teachers since the teacher is considered the authority and source of knowledge in the classroom (Ganji, 2009). Teachers' feedback was found to be more "professional," "experienced," and "trustworthy" than peer feedback (Yang et al., 2006). However, there are a few counterarguments. For instance, giving students the correct answers, according to Walz (1982), did not develop a pattern for long-term memory.

Some research studies have highlighted the importance of self-directed feedback. Brinko (1993, as cited in Hyland & Hyland, 2006) found that self-directed feedback is more effective for students. Suzuki (2009) examined L2 learners' assessments of self-and peer revisions of writing, focusing on linguistic features. It was revealed that peer revision could be used to improve the content, while self-revision is used to improve language form. The other study was conducted by Hajimohammadi and Mukundan (2011), which aimed to compare the effectiveness of SDF as an alternative to the traditional teacher-correction method. The SDF method was found to be significantly more effective than the teacher-correction method. Cahyono and Amrina's (2016) research is one of the studies worth mentioning. Cahyono and Amrina (2016) investigated peer and self-correction using guideline sheets in one of their studies. The results showed that students who received self-correction had better writing ability than those who received the traditional editing process of writing. Allwright (1995, as referenced in Erfanian, 2002) claimed that if students cannot correct their own errors, they should be corrected by teachers and that teachers require effective guidelines and clear classroom strategies to avoid misunderstanding in their students.

## III. METHODOLOGY

### A. Participants

This study focused on the perceptions of English Department students on applying SDF in their writing in English as a foreign language. In total, 94 female Saudi undergraduate students of the academic year 2022 served as the participants in this study. These students were from different levels. The participants were supposed to share almost a similar academic writing background in the English language because they had completed studying the same writing courses for three semesters. Participation was entirely voluntary and anonymous.

*B. Questionnaire*

In order to fulfill the aforementioned objectives and answer the two stated questions of the study, a questionnaire (see Appendix A) was adopted, developed, and employed by the researcher in consultation with an expert from the Faculty of Education. An electronic questionnaire (Google forms) was set up to collect data for the study. The questionnaire consisted of 11 questions and the questions were, in fact, different in terms of purpose. The former five questions were about students' attitudes towards applying SDF. The following five questions were designed to gauge the students' perceptions of SDF on a Likert scale of 4 choices to agree/disagree with the statements. The last question was designed to gauge the students' preferred mode of feedback. The Arabic language was used to get precise responses from the students. Prior to collecting data, a pilot study was conducted on one selected student, whose response confirmed that no questions were misinterpreted.

Moreover, advanced statistical techniques were used to determine questionnaire validity. The simple correlation coefficient was used to test the internal consistency validity of scales, as shown in Table 1. The results indicate a statistically significant correlation between each of the scale's statements and the total score of each scale. Thus, the scales have high degrees of internal consistency.

TABLE 1
INTERNAL CONSISTENCY VALIDITY

| Phrases | simple correlation coefficient |
|---|---|
| I am generally satisfied with the level and quality of the self-feedback on my duties | .515[**] |
| Feedback from others affects me emotionally | .524[**] |
| Self-directed feedback is more efficient than teacher feedback | .692[**] |
| Self-directed feedback is more efficient than peer feedback | .685[**] |
| I see that self-feedback enhances and motivates my learning | .516[**] |
| In general, I am confident in my ability to set and interpret the criteria for each paragraph | .642[**] |
| *sig. at the 0.05 probability level          **sig. at 0.01 | |

The instrument's reliability is the extent to which the scales produce the same results on repeated trials. Advanced statistical techniques were also used to determine questionnaire reliability. To determine and verify the internal consistency reliability of the scales, a Cronbach's alpha was computed. Table 2 shows that the Alpha Cronbach coefficient for the survey scales was found to be 0.78, which is greater than 0.7, indicating that the scales have a high degree of stability.

TABLE 2
ALPHA CRONBACH COEFFICIENT TO DETERMINE THE RELIABILITY OF THE SCALE

| Axis | number of items | Cronbach's alpha coefficient |
|---|---|---|
| students' impression about self-correction | 6 | .78 |

*C. Interviews*

To support the questionnaire, the researcher used semi-structured interviews with five Saudi undergraduate students (see Appendix B). The Arabic language was used to get the students' precise responses and ensure their understanding. Each interview took 10-15 minutes, depending on the student's involvement.

*D. Data Collection Procedures*

This study employed a mixed methods design by selecting both quantitative and qualitative data to investigate the perceptions of Saudi undergraduate students in applying SDF in writing and determine the most effective method of providing feedback in L2 writing classes from students' perceptions.

First, the researcher adapted a questionnaire from Amelia (2020), but to fulfill the aforementioned objectives and answer the two stated questions of the study, the researcher added and modified some questions. From Amelia (2020), for example, the researcher adapted Questions 2, 3, 5, 6, 9, 10, and 11. Question 4 was adopted from Amelia (2020). Questions 1, 7, and 8 were designed by the researcher (See Appendix A).

Second, the researcher set up the questionnaire on Google Forms and sent the link to the target participants to collect the data. Then the researcher analyzed the data in terms of numbers using SPSS software. The study relied on the statistical program SPSS in analyzing the data, and a set of statistical methods were used appropriately to the nature of the data, namely: frequencies, percentages, mean, standard deviation, Cronbach's alpha coefficient, and Pearson's simple correlation coefficient. Excel was used to analyze the data graphically, too. After that, the researcher conducted semi-structured interviews with five randomly chosen students to validate the instrument. The researcher explained the

purpose of the study to them and guaranteed them that their responses would be kept. The researcher then analyzed the transcripts to discern the students' perceptions. Finally, conclusions were drawn based on the available data and supporting data of this study.

## IV. RESULTS

This section presents the results of the study. The questionnaire inquires the target students about their perceptions toward applying SDF in writing. It also investigates the students' preferred mode of feedback. To answer the research questions, the students were asked to respond to 11 Likert-scale items. Then the researcher statistically analyzed all data using SPSS. This can be seen in the following tables and figures. Collecting different perceptions via interviews provided additional richness to the findings that were not always clear through the questionnaire.

### A. Students' Attitudes Towards Applying Self-Directed Feedback

Most of the students apply SDF in their writing, as shown in Figure 1. When the researcher asked the interviewees whether they used SDF and when they first applied it, they reported the necessity of SDF. They thought SDF was essential from their first semester in college; the following quotations show their reasons: "I think SDF has become essential in writing from the Intensive Course" (interviewee #5). Another participant said: "SDF is essential in college because we don't depend on teachers as in schools, and it prepares us for lifelong learning" (interviewee #2).
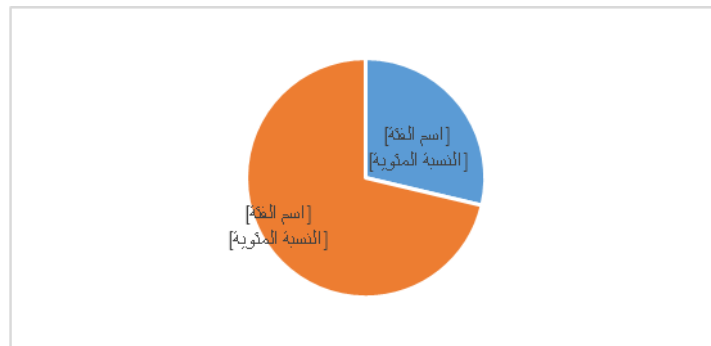


Figure 1 The Percentage of Applying SDF in Writing

However, the students vary in their attitudes toward a text after completing it. Through a close look at Table 3 and Figure 2 below, it was apparent that most of the students read the entire text after writing, reviewing, and making the correction. The interviewees' responses also showed that all of them agreed on rereading the whole text. The following quotations show some of their sayings: "I always reread the whole text every time I revise for correction" (Interviewee #3). "It is necessary to read it all to edit because every time you read, you will find shortcomings" (Interviewee #1).

TABLE 3
PARTICIPANTS' ATTITUDES TOWARDS A TEXT AFTER COMPLETING IT

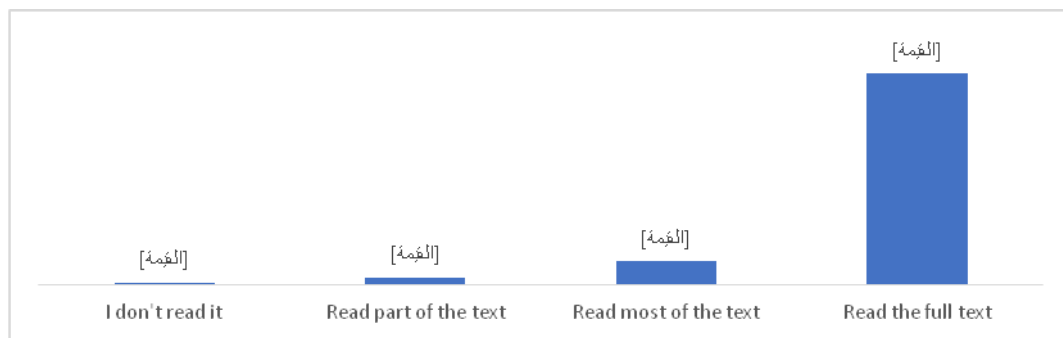|  |  | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|---|
| Decision | Read the full text | 81 | 86.2 | 86.2 | 86.2 |
|  | Read most of the text | 9 | 9.6 | 9.6 | 95.7 |
|  | Read part of the text | 3 | 3.2 | 3.2 | 98.9 |
|  | I don't read it | 1 | 1.1 | 1.1 | 100.0 |
|  | Total | 94 | 100.0 | 100.0 |  |



Figure 2 Participants' Attitudes Toward a Text After Completing it

The students also vary in their decisions about applying their own comments and corrections they write in the margins. The results, shown in Table 4, indicate that about 54.3% of the students apply all the corrections after writing and reading a text.

TABLE 4
THE PARTICIPANTS' DECISIONS ABOUT APPLYING THE CORRECTIONS

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|---|
| Decision | Make all corrections | 51 | 54.3 | 54.3 | 54.3 |
| | Make the most corrections | 18 | 19.1 | 19.1 | 73.4 |
| | Make some corrections | 21 | 22.3 | 22.3 | 95.7 |
| | I don't make any corrections | 4 | 4.3 | 4.3 | 100.0 |
| | Total | 94 | 100.0 | 100.0 | |

Examining the results, shown in Table 5 and Figure 3, indicate that the students' major comments and corrections were on writing mechanics (spelling - punctuation - abbreviations - capitalization). Table 5 shows the rest of the results, and Figure 3 clarifies them.

The researcher then tried to figure out why students focused on writing mechanics and then grammar. They said: "In classes, teachers used to focus on them" (Interviewee #4). "I usually focus on writing mechanics and grammar in academic writing, while on content in unacademic writing" (Interviewee #5). Additionally, they highlighted the importance of the guideline sheet in writing classes before starting self-feedback. The following quotations show their reasons: "I believe that guideline sheet is necessary because it leads the students to success" (Interviewee #5). "We need it to understand the criteria behind assessing us" (Interviewee #2). "It provides us with an essential foundation for more advanced courses in the future" (Interviewee #1).

TABLE 5
THE PARTICIPANTS' MAJOR COMMENTS AND CORRECTIONS IN SDF

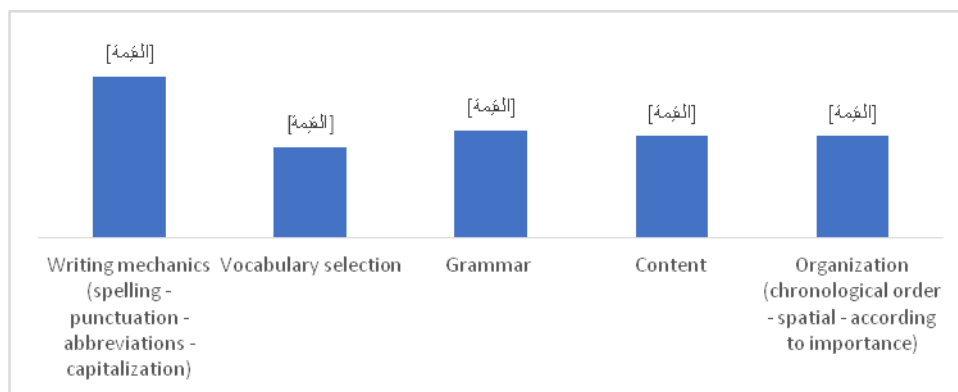| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|---|
| Response | Organization (chronological order - spatial - according to importance) | 17 | 18.1 | 18.1 | 18.1 |
| | Content | 17 | 18.1 | 18.1 | 36.2 |
| | Grammar | 18 | 19.1 | 19.1 | 55.3 |
| | Vocabulary selection | 15 | 16.0 | 16.0 | 71.3 |
| | Writing mechanics (spelling - punctuation - abbreviations - capitalization) | 27 | 28.7 | 28.7 | 100.0 |
| | Total | 94 | 100.0 | 100.0 | |



Figure 3 The Participants' Major Comments and Corrections in SDF

## B. Students' Perspectives on Applying SDF

The second section of the questionnaire focuses on students' reflections. The results of descriptive analysis (percentages, means, and standard deviations) of the students' reflections on the SDF are summarized in Table 6. It is obvious that the general mean of the students' perceptions towards SDF was 2.85 degrees, illustrating that students had positive attitudes toward SDF. Some interviewees thought that SDF was the primary reason behind their writing skill improvement; the following quotations show their reasons: "I think that depending on myself in correction helps me improve the quality of my writing" (Interviewee #3). "I think that self-feedback helps me overcome the weaknesses via reading from different recourses, such as Google" (Interviewee #5).

TABLE 6
STUDENTS' REFLECTION ON THE SELF-DIRECTED FEEDBACK

| | Items | | Responses | | | | Mean | Stander deviation | Rank |
|---|---|---|---|---|---|---|---|---|---|
| | | | Strongly disagree | Disagree | agree | Strongly agree | | | |
| 1 | I am generally satisfied with the level and quality of the self-feedback on my duties | N | 3 | 10 | 60 | 21 | 3.0532 | .67787 | 3 |
| | | % | 3.2% | 10.6% | 63.8% | 22.3% | | | |
| 2 | Feedback from others affects me emotionally | N | 14 | 45 | 26 | 9 | 2.3191 | .84513 | 6 |
| | | % | 14.9% | 47.9% | 27.7% | 9.6% | | | |
| 3 | Self-directed feedback is more efficient than teacher feedback | N | 8 | 50 | 23 | 13 | 2.4362 | .83677 | 5 |
| | | % | 8.5% | 53.2% | 24.5% | 13.8% | | | |
| 4 | Self-directed feedback is more efficient than peer feedback | N | 3 | 39 | 38 | 14 | 2.6702 | .76746 | 4 |
| | | % | 3.2% | 41.5% | 40.4% | 14.9% | | | |
| 5 | I see that self-feedback enhances and motivates my learning | N | | 5 | 42 | 47 | 3.4468 | .59779 | 1 |
| | | % | | 5.3% | 44.7% | 50.0% | | | |
| 6 | In general, I am confident in my ability to set and interpret the criteria for each paragraph | N | 2 | 11 | 49 | 32 | 3.1809 | .71786 | 2 |
| | | % | 2.1% | 11.7% | 52.1% | 34.0% | | | |
| General mean = 2.85 | | | | | | | | | |

Overall, the results of SDF show that the students' preferred modes of feedback are diverse. The students were asked to choose the preferred mode of feedback, and the results can be seen in Table 7. Interviewees were asked to support their choices with reasons. One of them said: "All types of feedback are helpful, but I still believe that teacher feedback is the most helpful because they are more expert" (Interviewee #1). Another interviewee stated, "When teachers provide me feedback, I psychologically feel that someone is concerned about developing my skills" (Interviewee #5). One said, "I don't prefer peer feedback because classmates usually have the same educational level" (Interviewee #4).

TABLE 7
THE PARTICIPANTS' PREFERRED MODE OF FEEDBACK

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|---|
| types | From the professor of the course | 61 | 64.9 | 64.9 | 64.9 |
| | From his classmate/ classmate | 8 | 8.5 | 8.5 | 73.4 |
| | Subjective | 25 | 26.6 | 26.6 | 100.0 |
| | Total | 94 | 100.0 | 100.0 | |

## V. DISCUSSION

### A. The Perceptions of Applying SDF in Writing

The first section of the discussion was formed to answer the first research question, which aims to investigate the perceptions of applying SDF in writing. As can be seen from the above results, most students apply SDF in their writing. They thought that SDF would have a positive effect on improving their writing skills. In general, the findings show that 94.7% of students believe that SDF enhances and motivates their learning. In addition, interviewees thought that SDF had made a big revolution in improving their writing. In other words, the findings proved that the majority of students had positive attitudes towards SDF. This was evident from students' responses to the questionnaire and was supported by their responses to the follow-up interviews.

The positive emotion on SDF is apparent as 86.1% of the students were satisfied with the level and quality of their duties and agreed on their abilities to interpret the criteria for each task. The results of a study by Amelia (2020) supported a similar finding as she noted that the students thought their own feedback was good and they were confident in their ability to interpret criteria for each task. The finding of this study is aligned with Wakabayashi (2013) and Hajimohammadi and Mukundan's (2011); they found that students can enhance their writing skills and increase the quality of their writing output through self-directed feedback. This finding is also consistent with other research findings that imply that feedback or correction, whether delivered directly (Zaman et al., 2012) or indirectly (e.g., Hyland, 2001; Liu, 2008), successfully enhances the quality of students' essays.

It is a widespread belief that various amounts of SDF occur during the revision process. The quantitative analysis in this study revealed that the majority of students apply all the corrections and comments they thought of or wrote in the margins. This result infers that SDF is beneficial for the students as they correct the errors themselves every time they read or revise. Therefore, they become more independent of the teacher. This finding is aligned with Ramírez Balderas and Guillén Cuamatzi's (2018) finding.

In terms of writing components, students' major comments and corrections are on writing mechanics (28.7%), grammar (19.1%), organization and content (both at 18.1%), and vocabulary selection (16%). Data from the follow-up interview supported this statement by including additional details. Some interviewees, in their academic writing assignments, assert that their teachers evaluated them more on mechanics and grammar, which was the reason behind their decision. During the interview, the majority of students claimed that the guideline sheet greatly assists them in their writing. They thought that the guideline sheet led them to success. This finding is also consistent with the findings of Brookhart (2008), who suggests that one of the recommendations for valuable feedback is to provide criteria for good

work (criterion-referenced). This finding was also in agreement with Amelia's (2020) findings when she highlighted the importance of the feedback sheet as it assists students in double-checking their work.

Another interesting finding is that most of the students in the questionnaire had positive emotional reactions to feedback from others (teachers, peers). All participants interviewed in the study expressed their acceptance of feedback from others, whether on their strengths or weaknesses. They also highlighted the importance of providing positive feedback. These results are consistent with the claim that positive comments on what is adequately done should be used in feedback (Brookhart, 2008). In fact, this advice was also supported by the finding of Amelia (2020), who claimed that most feedback given so far has focused on students' weaknesses in order to inform them of what they need to revise. However, the use of valence, both positive and negative, is preferred.

*B. The Students' Preferred Mode of Feedback*

The second section of the discussion was formed to answer the second research question, which aims to investigate the students' preferred mode of feedback. In general, the findings show that feedback provided in an EFL writing course, regardless of its type, is likely to increase students' ability to write efficiently.

Whereas past researchers have found that self-feedback is less effective than peer feedback (e.g., Mendonca & Johnson, 1994; Ganji, 2009), the present study has shown that 55.3% of the students believe that SDF is more effective than peer feedback. While teachers' feedback was the most efficient as students could get useful, detailed, and constructive feedback (61.7%). In addition, interviewees supported this finding. They stated that teacher feedback is the most helpful as they could highlight the weaknesses, enhance the strengths, and provide additional solutions and instructions. The results of a study by Crooks (1988) supported similar findings; he noted the need to identify strengths and weaknesses in feedback given to students in order to help them improve their performance and progress.

Upon asking participants to select their preferred method of feedback, teacher feedback was the most frequently selected option with 64.9% of all participants. This was followed by SDF (26.6%), while peer feedback (8.5%) was the least preferred method of feedback. Data from the follow-up interview supported these findings. They believed that teachers are the most experts. This pattern of findings is consistent with previous research, which indicates that teacher feedback has long been the preferred method of correction for foreign and second language students (Leki, 1991; Lee, 1997; Zhang, 1995). Similarly, Leki (1991) noted that peers are the least beneficial in providing feedback because they are the least helpful in correcting errors, unlike teachers who are considered experts. This is consistent with previous research's finding, which indicates that students' rejection of peer feedback was because it was "incorrect" (Yang, 2006). However, these findings are contrary to studies conducted by Mendonca and Johnson (1994) and Ganj (2009), who found that peer feedback was more beneficial than other types of feedback.

Interestingly, the findings of this study show that SDF cannot be the alternative to teacher feedback. This finding is contrary to some previous studies; for instance, Cahyono and Amrina's (2016) study that found peer feedback and SDF are beneficial for students, unlike the traditional way of feedback (teacher feedback) as well as Amelia's (2020) study that found teacher feedback can be substituted for SDF.

## VI. CONCLUSION

The present study set out to determine the Saudi undergraduate students' perceptions of self-directed feedback and explored their preferred method of feedback in writing. After analyzing the responses of the target participants, it was apparent that students' perceptions of the use of SDF tended to be positive. They thought that SDF has become necessary in higher education for numerous reasons. From students' points of view, one of the more significant findings from this study was that SDF enhanced and improved the quality of their writing. It was also shown that self-feedback improved the students' awareness of their errors and helped them become more independent of the teacher. However, a significant proportion of students chose teacher feedback as their preferred method of feedback because of their lack of knowledge, and teachers are more experts.

The current findings contribute to the discussion concerning SDF from undergraduate students' perceptions. It examined students' perceptions, which gives a broader and more complete view of the topic regarding such context of written feedback.

To some extent, the findings enhance students to become more independent of teachers and more aware of their errors and how to deal with them. Additionally, instructors should provide their students with guideline sheets that help them double-check their work. Moreover, instructors should encourage their students to apply self-feedback and consider their individual differences for effective and productive writing feedback.

An expansion of this study can investigate the students' perceptions of the impact of SDF on other EFL skills, such as speaking skill, as this study focused entirely on perceptions of writing skills. The study was conducted with undergraduate EFL students; the majority of students were females. Different results may be achieved if the study is conducted with merely male students. Additionally, different results may be achieved with students at other educational levels. Lastly, further research can investigate how teacher and student factors such as teachers' prior learning and teaching knowledge, experience, and students' motivation, background knowledge, and attitudes toward feedback can be appropriate research topics. More research is required to improve students' understanding of SDF in writing, what techniques they apply, and how they apply it.

APPENDIX. A  STUDENTS' QUESTIONNAIRE

Dear students,

This questionnaire is for research purposes only. The data which will be collected will not be used to evaluate you. This questionnaire is a part of a study that investigates Students' perceptions of applying self-directed feedback in writing and your preferred method of feedback. SDF refers to students' ability to criticize their own writing and deal with errors without depending on a teacher.

You are kindly requested to answer the following questions by ticking the appropriate box.

Thank you for your collaboration.

*A.  Students' Attitudes of SDF*

1. Do you apply SDF in your writing?
a) Yes
b) No
2. After you have finished writing a text and working on the SDF, do you?
a) Read the whole text
b) Read most of the text
c) Read part of the text
d) I don't read it
3. After writing a text, you reread it and write some corrections in the margins, do you?
a) Make all the corrections
b) Make most of the corrections
c) Make some the corrections
d) I don't make any corrections
4. Most of my comments and corrections are on:
a) Organization (chronological order - spatial - according to importance)
b) Content
c) Grammar
d) Vocabulary selection
e) Writing mechanics (spelling - punctuation - abbreviations - capitalization)
5. The best type of feedback is:
a) Teacher feedback
b) SDF
c) Peer feedback

*B.  Students' Perceptions of SDF*

TABLE 1

| | Items | Responses | | | |
|---|---|---|---|---|---|
| | | Strongly disagree | Disagree | Agree | Strongly agree |
| 1 | I am generally satisfied with the level and quality of the self-feedback on my duties | | | | |
| 2 | Feedback from others affects me emotionally | | | | |
| 3 | Self-directed feedback is more efficient than instructor feedback | | | | |
| 4 | Self-directed feedback is more efficient than peer feedback | | | | |
| 5 | I believe that self-directed feedback enhances and motivates my learning | | | | |
| 6) | In general, I am confident in my ability to set and interpret the criteria for each paragraph | | | | |

APPENDIX B.  INTERVIEWS QUESTIONS

Typically, a wide variety of questions are used to gain information from the research samples about SDF. The researcher used these questions as a guide to develop the interviews:

1. Do you know the meaning of SDF in writing?
2. When was the first time you started depending on yourself for revising any paragraph/ essay?
3. Why is SDF so important?
4. Do you focus more on content, grammar, or writing mechanics in doing SDF? Why?
5. Do you prefer to have a guideline sheet available before writing a paragraph or essay? Support your answer with reasons?
6. How does feedback make you feel? Positively or negatively?
7. Which type of feedback do you prefer? Why?

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# A Cross-Scenario Data Set Applying to Thai and Lao Language Processing

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*Abstract*—**The purpose of this study was to create a cross-scenario data set for applying to Thai and Lao language processing. Our method involved 113 people, and a questionnaire was given to each person to collect the data. The people were asked to infer the meaning of ten Lao words in the Thai language. The data were analyzed by employing the framework of Bloomfield (1933), Benson (1985), Johnson (1987), Sinclair (1991), Baker (1992) and Miller (1998). They stated that the schema is the concept of a word's meaning in a person's mind. This derives from the individual personal experience. The results showed that a cross-scenario data set can be created from these Lao-to-Thai inferences. Each scenario consists of profuse lexical features that are consistent with words in Thai and Lao language. This study will be beneficial for language-processing developers as well as linguists in the future.**

*Index Terms*—**cross-scenario, data set, Thai and Lao language, language processing**

## I. INTRODUCTION

Recently, there has been a growing interest in language-processing development, which aims to develop language-processing machines to enhance communication. One example is using machine translations and search engines. Indeed, language usage is a significant element of language processing's effectiveness (Arun, 2011, p. 170).

The development of language processing has rapidly grown and taken on a key role in this era of globalization. However, it remains a classic problem in the field of computational linguistics and still needs to advance its potential. Previous studies have confirmed that it is a major problem facing Thai developers (Charoensuk, 2006; Leenoi, 2008; Phosai, 2009; Intasaw, 2013; Thipsena, 2014). For example, it has been limited to processing the language. Moreover, especially with the Thai language, some linguistic mistakes still occur involving language processing when using a search engine, as well as with automatic machine translations. Previous studies have produced some significant findings regarding obstacles to language processing, such as the study by Kawtrakul (2002). She showed that the main problems include unknown words, compound words, complex words, and the great variety of word meanings.

To solve such problems, a deep study of semantics is very useful. Corpus-based semantics is a method of data collection for most language-processing systems. It is language storage for imitative human language. For example, automatic questions-and-answers machines require language data to correctly answer the questions of the language-processing tool's users (Wutthikorn, 2010). So, a study of the words and languages in corpus should be categorized by meanings and classified in each set by lexical fields. Suktharachan (2017) called concept frame of words, which is a set of words in a related domain or a set of words in the pattern of the WordNet database. All words are linked by the meaning for extending the language boundary. (Miller, 1998) To illustrate, the word "sadness" is in the set of those relating to melancholia. Therefore, "sadness" can extend to the words in the other sets which are related to melancholia. In this study, it is called "a cross-scenario data set".

A cross-scenario data set is the core data for language-processing development. It can support the processes of natural language-processing systems, but how to create a cross-scenario data set is a complex matter. It should be created from human cognition because thinking is the original source of language-producing. Language-processing systems must reflect an understanding of languages. Lao is similar to some Thai dialects, and they are in the same language family of Tai-Kadai (Sila, 1975; Yensamut; 1981; Rattanaprasert; 1985; Prapin, 1996). This study will use Laos words as a tool of experiment and create a cross-scenario data set because Thai people can understand many Lao morphemes. They can infer unknown whole words by using the meaning of some morphemes as a clue. It is a challenge to pursue the development of a cross-scenario data set by using a non-native language as an effective sample group. The results will be beneficial to both Thai and Lao language-processing development.

## II. OBJECTIVE

The purpose of this study is to create a cross-scenario data set applying to Thai and Lao language processing.

## III. LITERATURE REVIEW

Phonetics and phonology are studies of sound systems in languages. In Thai, when the sound of words is changed, the meaning of some words will be changed, as well. For instance, the initial cluster /mr/, /ml/ in the southern Thai

dialect can be changed into various patterns (Nooteed & Potibal, 2019). This factor can shift the meaning to other meaning concepts which can't be guessed from the original meaning.

Morphology (the study of word structures) and syntax (the study of sentence structures) focused on word formations and types of sentences demonstrate that Thai and Lao are distinct languages. There is no grammatical agreement among words in their sentences. For example, there are no gender, number, tense, and voice agreements between the subject and verb. Also, Thai words have various parts of speech and their function can be adapted. In addition, most morphemes have a meaning in themselves (Intratat, 1996; Chamniyom, 2003; Panmeta, 2011). So, most Thai people can infer the meaning of Lao words by using some morphemes as a clue. For example, the word "ບຸ່ ຮນຊາຍປ ໌ "

/bòn-khǎay-pii/. Most Thai people without a background in Lao can't understand "ບຸ່ ຮນຊາຍປ ໌," but they know

the meaning of some morphemes, such as "ບຸ່ ຮນ" /khǎay/, which is "a casino" and "ຊາຍ" is "to sell." Thus, they can

infer the meaning of "ບຸ່ ຮນຊາຍປ ໌".

Semantics (the study of words' meanings) is a significant conceptual framework among several linguistic theories. In other words, the scenarios in this research should be created based on semantic theory. Miller (1998) explained that the mechanism of word meanings is divided into reversal domains and they will be linked like a net or wordnet. Moreover, in semantic theory, homonymy refers to words which have the same alphabetical writing but different meanings. Homophones are words which have the same alphabetical writing but different pronunciations. Polysemy refers to one word with several meanings. Synonymy refers to a group of words which have similar meanings. Antonymy refers to a group of words which have the opposite meaning, Hyponymy is a group of words which have a hierarchy of meaning, Meronymy is a group of words which have the components of meaning; collocation is a group of words which based on the rules of the language (Bloomfield, 1933; Benson, 1985; Sinclair 1991; Baker 1992). Johnson (1987) stated that the image schema is the concept of a word's meaning in a person's mind. This derives from the personal experience of each individual. For example, when we hear or think about the utterance "glasses in a case," we can extend the meaning to: A) glasses will be protected and B) glasses can't move. The words in the scenarios regarding protection may be related to the meanings in one's brain, to our cognition. For this study, cognitive semantics is a valuable way to explore and create the cross-scenarios. Because of this, the theories stated above will be focused on and employed in this study as a core theoretical, conceptual framework for data analysis. Inference also plays a key role, as it involves a guess that you make or an opinion that you form based on the information that you have (Cambridge, 2021). It is consistent with Kanchanawasee (1991) who emphasized that causation produces the effects, and inferences can be connected with other things in the world when we apply our background knowledge.

Corpus preparation is a process for creating a corpus. The processes rely on the theory and framework selected by developers, depending on the purposes of each corpus. For instance, the corpus preparation of agricultural domains uses word segmentations and tagging of parts of speech, along with phrases and case grammar as a main step (León, 2015). Likewise, bags of words are sets of words in the same domain for use in natural-language processing. The work of Phetsiri (2010) indicated that tagging is a process of corpus preparation. However, a scenario can consist of many words. For example, a scenario regarding the "marriage ceremony" may consist of the terms: bride, groom, guest, master of ceremonies, bouquet, banquet, music band, etc.

Tagging is a technique for identifying the details of the language in the corpus. For example, "ຊາຍ" is a transitive

verb, so the tagging uses the abbreviation Vt. with the parentheses. To wit: [ຊາຍ]/Vt. (transitive verb). For phrase tagging, the main purpose is to identify the boundaries of the phrase. Case grammar is a theory proposed by Fillmore (1968, 1971) regarding the relation among the words in each sentence. In general, AGENT case refers to the subject or a person who did the action, and OBJECT case refers to the object or a person who receives the action. In the corpus preparation, tagging uses case abbreviations. Specifically, AGT is the abbreviation of "AGENT case," and OBJ is the abbreviation of "OBJECT case" (Kawtrakul, 2002). As a rule, there are nine cases, as laid out by Fillmore and Baker (2009). But our research will justify AGT and OBJ cases only if they are the main cases of the words in the cross-scenarios. It is the knowledge of the language-processing system and an agreement about how to process the language within a corpus (Gruber, 1993, 1995). Additionally, our aim is to develop the cross-scenarios into a kind of ontology – a term from computer science focused on the study of words' meanings. Several previous studies have confirmed that the cross-scenarios employed by semantic theory are effective regarding language-processing development (Tantisripreecha & Soonthornphisaj, 2010; Saengsupawat, 2014; Wijasika & Srivihok, 2014; Khruahong, 2015; Tungkwampian, 2015).

Regarding dialectology as well as comparative Thai and Lao, unfortunately, the research related to this study has been quite limited. Generally, most such studies have focused on Laotian words borrowing by Thai and errors of Thai language used by Lao students (Yuyen, 1997; Nakon 2002). Another kind of study involving meaning identification in Thai and Lao dictionaries of Thai and Lao vocabulary was also conducted (Jeon, 2020). Conversely, we have found no study on meaning inferences by using Lao words. Consequently, the study of Thai words' meanings by using Lao words is a very challenging task.

IV. METHODS

### A. Samples

According to my pilot study, it confirmed that only one word can be distributed to many scenarios. So, ten words are sufficient as a qualified sample group. It was found that, if this research use too many words for the study, it's quite hard to categorize the scenarios consistently. Because of enormous words, one may not categorize all the words exactly. Thus, ten Lao words were selected by purposive sampling techniques from a Lao-Thai dictionary (the National Social Sciences Council, 2012). The criterion was that native Thai people must know the meaning of some morphemes in the words, but they may not know the meaning of the whole words. So, I chose these ten words: "ປ່ອງເຍື່ອມ" /pɔ̀ŋ-yîam/; "ແວ່ນແຍງ" /wên-yɛɛŋ/; "ຫ້ານແປງໄມງ" /hâan-pɛɛŋ-mooŋ/; "ຜູ້ຈ່າງຫານ້າ" /phûu-tàaŋ-nâa/; "ຫ້າງການປ້ອງກົນຕວາມສງບ" /hôŋ-kæn-pɔ̂ŋ-kan-khwaam-sa-ŋòb/; "ສບູ່ຝູ່ນ" /sa-bùu-fùn/; "ວົນສ໌ງຂຣຂຸຄ້ນ" /wan-sǎŋ-khǎan-khuen/; "ໃບຍ໌ງຍືນ" /bay-yâŋ-yuen/; "ປ່ອນຊາຍປື້" /bɔ̀n-khǎay-pii/; and "ຂ໌ກຮຕ໌ຄໄລ່" /chǎk-khɯ-lâay/. For quality confirmation, all of them were sent to three experts for verification before they were used in this study.

### B. Data Collection

Ten Lao words were customized into the online questionnaires, and the sample group was asked to guess the meaning of the Laotian words in Thai. Questionnaires were sent to 120 people as an experimental sampling group via an online-chat application and email. Unfortunately, due to the Covid-19 pandemic, I needed to use online questionnaires, and I couldn't predict the number of responders. For this reason, I decided to send the questionnaire to 120 people. All of them could complete the questionnaire on a computer and by using a smartphone. Moreover, the selection criteria of the sample group included: (1) The person is a native Thai. (2) He or she has no background knowledge of Lao, and (3) The individuals live in Thailand and don't have experience working or studying in Laos.

### C. Data Analysis

To categorize and analyze the data based on the conceptual frameworks, the cross-scenarios were created. Next, all of the results were reported in the academic language, and phonetic transcription used the IPA system via a free, automatic phonetic-transcription tool at https://thai-notes.com/tools/thai2ipa.html

## V. RESULTS

TABLE 1
BASIC INFORMATION REGARDING THE SAMPLE GROUP

| Factors | Details (people) | Total (number of people) |
|---|---|---|
| 1. gender | Male = 80, Female = 33 | 113 |
| 2. range of ages | 15-25 = 7; 26-35 = 35; 36-45 = 48; 46-55 = 21; 56-65 = 2 | 113 |
| 3. background in the Laotian language | No = 113 | 113 |
| 4. region of hometown in Thailand | Central = 63; Northern = 19; Northeastern = 12; Southern = 9; Eastern = 8; Western = 2 | 113 |

As you can see in Table 1, the total was 113 people. That means that seven people did not response to the questionnaire. The group included 80 men and 33 women. Most participants ranged from 36-45 years old. Most of them didn't have background in the Lao language and most came from the north of Thailand. The factors of the sample groups were not discussed in this study because this research focused on cross-scenario data-set construction to be applied only to language processing.

TABLE 2
INFERRED WORDS AND SCENARIOS

| Inferred words | Scenarios |
|---|---|
| 1.ປ່ອງເຢ້ຍມ /pɔ̀ŋ-yâm/ | 1.) pregnancy 2.) fat 3.) wealthy 4.) expand 5.) hole 6.) scorpion 7.) appointment 8.) journey 9.) hospital 10.) admiration |
| 2. ແວ່ນແຍງ /wên-yɛɛŋ/ | 1.) mirror 2.) glasses 3.) light 4.) argument 5.) diagonal 6.) evening 7.) vegetable 8.) slice |
| 3. ຮ້ານແປງໂມງ /háan-pɛɛŋ-mooŋ/ | 1.) time 2.) clock repair shop 3.) grocery 4.) watermelon 5.) dressing table 6.) countryside 7.) front row 8.) stage 9.) late 10.) mosquito net |
| 4. ຜູ້ຈ່າງໜ້າ /phûu-tàaŋ-nâa/ | 1.) stranger 2.) guest 3.) representative 4.) foreigner 5.) male 6.) make-up artist 7.) window 7.) prime minister 9.) village headman |
| 5. ຫ້ອງການປ້ອງກັນຄວາມສງບ /hɔ̂ŋ-kæn-pɔ̂ŋ-kan-khwaam-sa-ŋòb/ | 1.) police 2.) police booth 3.) police station 4.) room 4.1) bedroom 4.2) darkroom 4.3) control room 4.4) bathroom 4.5) karaoke room 4.6) first aid room 4.7) security room 4.8) operating room 5.) banquet hall 6.) office 7.) sanctum 9.) Ministry of Justice 10.) mortuary 11.) insurance 12.) pub |
| 6. ສບູ່ຝຸ່ນ /sa-bùu-fùn/ | 1.) powder 2.) detergent 3.) liquid soap 4.) talc 5.) tanaka 6.) sponge 7.) dust 8.) body scrub 9.) cosmetic 10.) face scrub 11.) dishwashing liquid soap 12.) blackboard eraser |
| 7. ວັນສ້າງຂ້າວຂຶ້ນ /wan-sǎŋ-khǎan-khuen/ | 1.) day 1.1) birthday 1.2) marriage day 1.3) Thai new year holiday (Songkran) 1.4) the last day of the Thai new year holiday 1.5) the third day of Thai new year day 1.6) new year day 1.7) The death day 1.8) Visakha Bucha day 1.9) good-weather day 1.10) holiday 1.11) Buddhist holy day 1.12) important day 1.13) new year day in Laos 1.14) cremation day 1.15) Loy Krathong day 1.16) family day 2.) get well 3.) older 4.) waxing moon |
| 8. ໃບຍ້ງຢືນ /bay-yâŋ-yuen/ | 1.) tree 2.) basil 3.) leaf 3.1) tea leave 3.2) banana leave 3.3) green leaves of spotted sicklefish 4.) certificate 4.1) birth certificate 4.2) death certificate 4.3) warranty certificate 4.4) marriage certificate 5.) government documents 5.1) driver's license 5.2) identification card 5.3) house registration 5.4) title deed 5.5) traffic ticket 5.6) member card 6.) security 7.) banknote 8.) money (noun) 9.) long life |
| 9. ບ່ອນຂາຍປີ້ /bɔ̀n-khǎay-pii/ | 1.) casino 2.) pawnshop 3.) brothel 4.) market 5.) shell market 6.) grocery 7.) drug store 8.) ticket office 9.) bank 10.) coin shop |
| 10.ຂ້ກຄຳໂດໄລ່ /chàk-khf-lây/ | 1.) thinking 2.) calculator 3.) abacus 4.) clear 5.) machine 6.) sewing machine 7.) computer 8.) scarecrow 9.) exile 10.) drive out 11.) boomerang 12.) revolution 13.) bicycle 14.) miss 15.) hate |

As you can see in Table 2, a brief explanation of the results and the meanings of the inferred words will be described. The details are as follows:

1.ປ່ອງເຢ້ຍມ /pɔ̀ŋ-yâm/

Ten scenarios were created from the word "ປ່ອງເຢ້ຍມ" /pɔ̀ŋ yîam/. In Lao language, "ປ່ອງເຢ້ຍມ" /pɔ̀ŋ yîam/ means "a window." In Thai language, "ป่อง" /pɔ̀ŋ/ means "a bulge," such as in one's stomach, and "เยี่ยม" /yâm/ means "to visit." The examples from the scenario are "pregnancy, fat, and hospital".

2. ແວ່ນແຍງ /wên-yɛɛŋ/

Seven scenarios were created from the word "ແວ່ນແຍງ" /wên-yɛɛŋ/. In Lao language, "ແວ່ນແຍງ" /wên-yɛɛŋ/ means "a mirror." In Thai language, "แว่น" /wên/ means "the glasses" and "แยง" /yɛɛŋ/ means "to push into something.". The examples from the scenario are "mirror, glasses and light."

3. ຮ້ານແປງໂມງ /háan-pɛɛŋ-mooŋ/

Nine scenarios were created from the word "ຮ້ານແປງໂມງ" /háan-pɛɛŋ-mooŋ/. In Lao language, "ຮ້ານແປງໂມງ" /háan-pɛɛŋ-mooŋ/ means "a clock repair shop." In Thai language, "ฮ้าน" /háan/ means "a shop (dialect)." "ແປງ" /pɛɛŋ/ has no meaning in standard Thai (but the meaning is "expensive" in dialect). "แปลง" /plɛɛŋ/ means "an area and changing." "โมง" /mooŋ/ is "a unit of time." The examples from the scenario are "eight o'clock, clock repair shop, and stage."

4. ຜູ້ຈ່າງໜ້າ /phûu-tàaŋ-nâa/

Nine scenarios were created from the word "ຜູ້ຈ່າງໜ້າ" /phûu-tàaŋ-nâa/. In Lao language, "ຜູ້ຈ່າງໜ້າ" /phûu-tàaŋ-nâa/ means "a representative." In Thai language, "ผู้"/phûu/ means "a person and male" in colloquial language. "จ่างหน้า"/phûu-tàaŋ-nâa/ has no meaning in Thai. The examples from the scenario are "representative, guest and male".

5. ຫ້ອງການປ້ອງກັນຄວາມສງບ /hɔ̂ŋ-kæn-pɔ̂ŋ-kan-khwaam-sa-ŋòb/

Twelve scenarios were created from the word "ຫ້ອງການປ້ອງກຳບຕວາມສງບ" /hɔ̂ŋ-kæn-pôŋ-kan-khwaam-sa-ŋòb/. In Lao language, "ຫ້ອງການປ້ອງກຳບຕວາມສງບ" /hɔ̂ŋ-kæn-pôŋ-kan-khwaam-sa-ŋòb/ means "a police station." In Thai language, "ห้อง" /hɔ̂ŋ/ means "a room," and "ป้องกัน" /pôŋ-kan/ means "to protect," while "ความสงบ" /khwaam-sa-ŋòb/ is "quiet and/or silence." The examples from the scenario are "police, police booth, and police station".

6. ສບູ່ຝຸ່ນ /sa-bùu-fùn/

Nine scenarios were created from the word "ສບູ່ຝຸ່ນ" /sa-bùu-fùn/. In Lao language, "ສບູ່ຝຸ່ນ" /sa-bùu-fùn/ means "detergent." In Thai language, "สปู่" /sa-bùu/ means "soap" and "ฝุ่น" /fùn/ means "dust. The examples from the scenario are "detergent, talc, and dust".

7. ວັນສັງຂາຣຂຶ້ນ /wan-săŋ-khăan-khuen/

Four scenarios were created from the word "ວັນສັງຂາຣຂຶ້ນ" /wan-săŋ-khăan-khuen/. In Lao language, "ວັນສັງຂາຣຂຶ້ນ" /wan-săŋ-khăan-khuen/ means "the first day of the new year." In Thai language, "วัน" /wan/ means "a day," "สังขาร" /săŋ-khăan/ means "body," and "ขึ้น" /khuen/ means "upper direction." The examples from the scenario are "day such as birthday, holiday, get well, and older."

8. ໃບຍັ້ງຢືນ /bay-yâŋ-yuen/

Ten scenarios were created from the word "ໃບຍັ້ງຢືນ" /bay-yâŋ-yuen/. In Lao language, "ໃບຍັ້ງຢືນ" /bay-yâŋ-yuen/ means "a certificate of honor." In Thai language, "ใบ" /bay/ means "a leaf" and "ยั่งยืน" /yâŋ-yuen/ is "long and permanent." The examples from the scenario are "day, such as tree, basil and leaf."

9. ບ່ອນຂາຍປີ້ /bɔ̀n-khăay-pii/

Ten scenarios were created from the word "ບ່ອນຂາຍປີ້" /bɔ̀n-khăay-pii/. In Lao language, "ບ່ອນຂາຍປີ້" /bɔ̀n-khăay-pii/ means "a ticket office." In Thai language, "บ่อน" /bɔ̀n/ means "a casino," "ขาย" /khăay/ means "to sell," and "ปี้" /pii/ has no meaning. However, in slang, it means having sex. The examples from the scenario are "casino, holiday, market, and grocery."

10. ຈັກຄຳໄລ່ /chàk-khít-lây/

Ten scenarios were created from the word "ຈັກຄຳໄລ່" /chàk-khít-lây/. In Lao language, "ຈັກຄຳໄລ່" /chàk-khít-lây/ means "a calculator.". In Thai language, "จักร" /chàk/ means "a machine," "คิด" /khít/ means "to think," and "ไล่" /lây/ means "to drive out." The examples from the scenario are "calculator, abacus, and machine."

## VI. DISCUSSION AND IMPLEMENTATION

From the results, according to an overview of linguistic perspectives, there are various linguistic-competency aspects that interfere with human cognition. Regarding the sound system, the results of this study are that the clusters /ml/ and /mr/ significantly affect cognition, especially when the morphemes have the same meaning. The conclusion of my study is consistent with that of Nooteed and Potibal (2019).

In terms of morphology, clearly, word formation is a standard characteristic of the Thai and Lao languages. It is no surprise that some morphemes can be separated and still maintain the same meaning. In other words, the root and/or stem of words can shift the meaning into another scenario, and the results reflect the fact that prefix, suffix, and infix are the main factors of word formation in Thai and Lao. This conclusion is consistent with the study by Luo (2020). Moreover, my study confirmed that some Thai word-formation rules can be applied to Lao language processing.

In semantics, my plausible explanation is direct meaning is as important as indirect meaning. Most people infer the overall meaning based on both the direct and indirect meaning of words. I have concluded that all scenarios should be categorized in the pattern of ontology (Tantisripreecha & Soonthornphisaj, 2010; Saengsupawat, 2014; Wijasika & Srivihok, 2014; Khruahong, 2015; Tungkwampian, 2015). An especially interesting phenomenon is taboo words. They play a key role in the inferring of meanings. Though taboo words are not accepted as a formal aspect of language, people use them so much. For this reason, they should be included in the corpus for language processing.

Considering dialectology, there are some effects from dialect such as "ຮ້ານ" /háan/ and "ແບປງ" /pɛɛŋ/. This fact is consistent with the study by Winch and Gingell (1994), who stressed that dialect interferes with language usage. In my view, because they focused on children in secondary school, it's obvious that dialect has a major effect on them. However, all of the sample group in my study were adults, so there is little such interference to be made. Furthermore,

several people in my study said that they can infer the meaning of Laotian words because they have visited Laos and they saw the words on travel websites, blogs, and vlogs, especially the word "ບ ໊ ຮນລາຍບ $\overset{\frown}{\circ}$ ້" (ticket office). This word may catch the eyes of Thai people because "ປີ້" /pii/ is a slang word. This issue is connected to studies by Srinarawat (2007), Rungruang (2012), and Choomthong (2017). They emphasized that many slang words are used in social media and newspapers, and that such terms draw the attention of readers.

As a result, the significance of my study involves how to implement the results of developers to natural language-processing systems. An example of this is the automatic question-and-answer machine, machine translations, speech recognition, search engines, etc. Two examples of the implementation will be illustrated when the results of this study are applied by using a search engine. Although search engines don't have a problem now, their data sources may be extended, thereby enhancing their proficiency. Moreover, because the Thai and Lao languages are similar, the results may apply to use with both languages. Some examples are as follows:

When a person wants to find further information about "big stomach" (in Thai; "ท้องป่อง"/thɔ́ɔŋ-pòŋ/) and he or she may use the sentence "ท้อง**ป่อง**ผิดปกติทำอย่างไร" /thɔ́ɔŋ-pòŋ-phìpɔ̀kkatìtham-yàaŋray/ (What should I do when I have a big stomach?) in the search engine as shown in Figure 1.
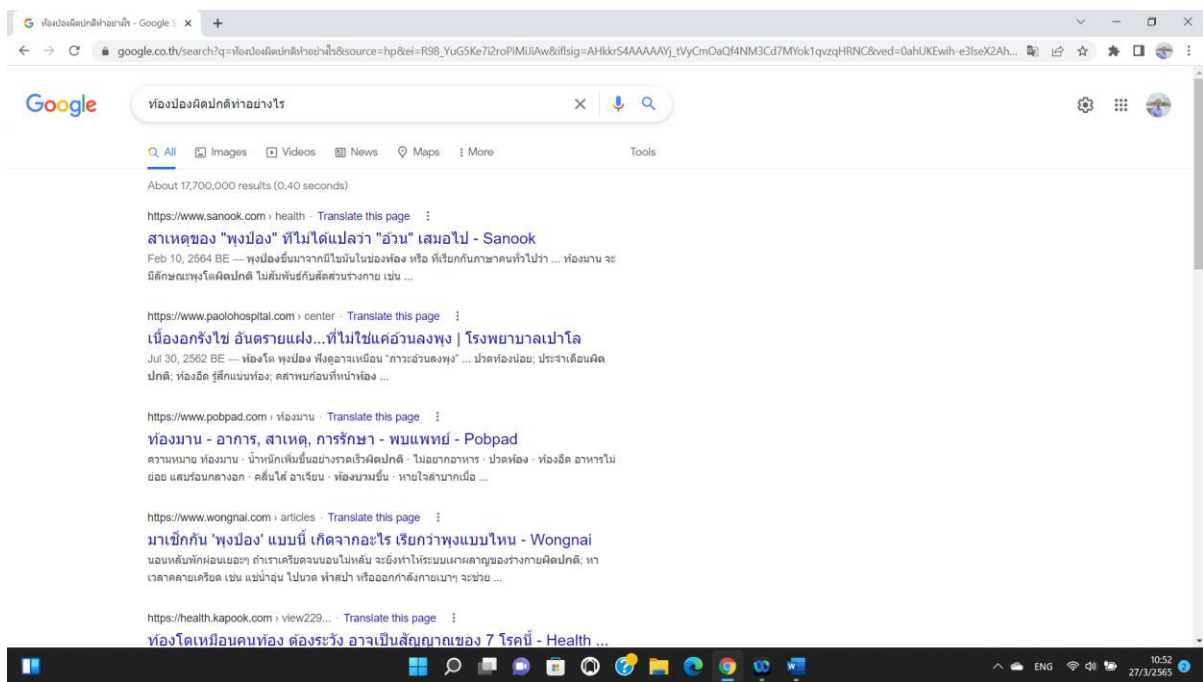


Figure 1 Presents a Sentence That Was Searched by Using a Search Engine.

According to Figure 1, we see the morpheme "ป่อง" /pòŋ/ in the sentence "ท้อง**ป่อง**ผิดปกติทำอย่างไร" /thɔ́ɔŋ-pòŋ-phìpɔ̀kkatìtham-yàaŋray/. So, the inferred word "ບ ໊ ຮງເຍ $\overset{\frown}{\circ}$ ໊ ຍມ" can be divided into two morphemes "ບ ໊ ຮງ + ເຍ $\overset{\frown}{\circ}$ ໊ ຍມ," and the scenario of "ບ ໊ ຮງ" consists of 1.) pregnancy 2.) fat 3.) wealthy 4.) expand 5.) hole and 6.) scorpion. This is shown in the table below.

TABLE 3
SCENARIOS OF "ບ ໊ ຮງ"

| Inferred words | Scenarios |
|---|---|
| 1.ບ ໊ ຮງເຍ $\overset{\frown}{\circ}$ ໊ ຍມ /pòŋ-yâm/ | 1.) pregnancy 2.) fat 3.) wealthy 4.) expand 5.) hole 6.) scorpion |

As you can see in Table 3, the information on the screen should show the information related to 1.) pregnancy 2.) fat 3.) wealthy 4.) expand 5.) hole and 6.) scorpion. The users can get several options and kinds of information. Moreover, the computer can scope the scenarios which are related to the search words "ບ ໊ ຮງ." Additionally, it can extend the information to other words which users may want to use to get further information.

In one case, when the sentence "ไป**เยี่ยม**อย่างไร" /pay-yâm-yàaŋray/ was used as a search sentence and "เยี่ยม" /yâm/ was a part of it, the data is displayed as Figure 2.
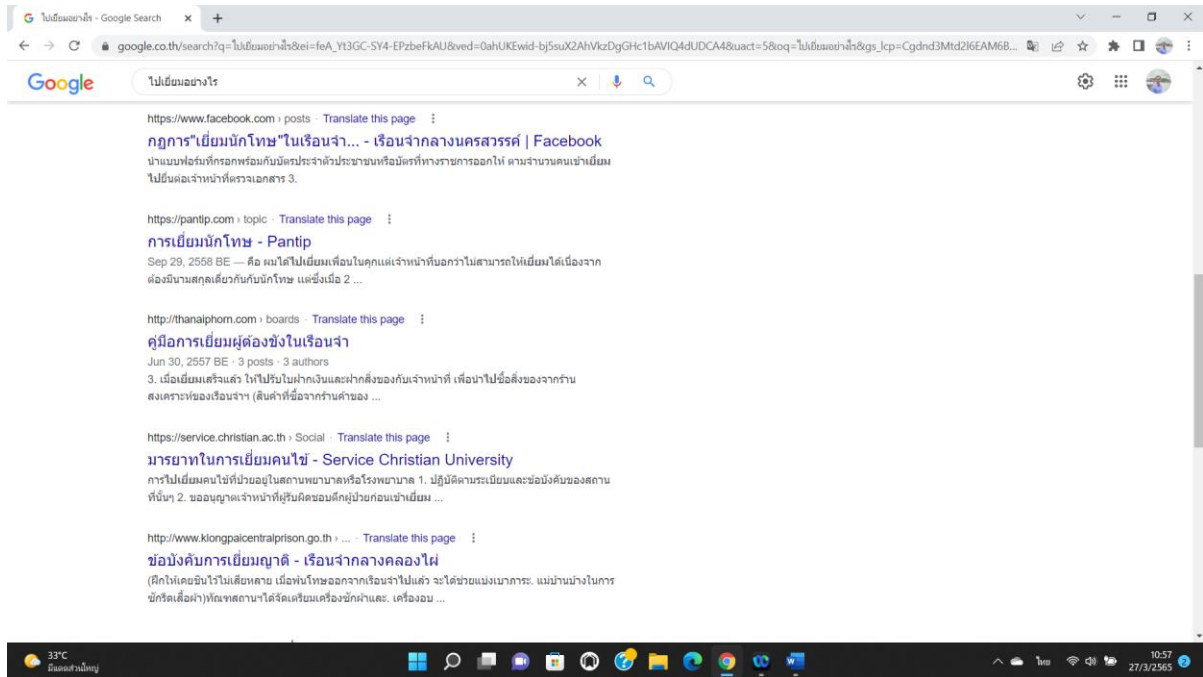
Figure 2 Presents a Sentence That was Searched by Using a Search Engine.

According to Figure 2, we see the morpheme "เยี่ยม" /yâm/ is in the word "ป่ฮงเยี่ยม." So, the inferred word "ป่ฮงเยี่ยม" can be divided into two morphemes "ป่ฮง + เยี่ยม," and the scenario of "เยี่ยม" consists of 7.) appointment 8.) journey 9.) hospital and 10.) admiration. These are shown in the table below.

TABLE 4
SCENARIOS OF "เยี่ยม"

| Inferred words | Scenarios |
|---|---|
| 1.ป่ฮงเยี่ยม /pɔ̀ŋ-yâm/ | 7.) appointment 8.) journey 9.) hospital and 10.) admiration |

As you can see in Table 4, the scenarios consist of 7.) appointment 8.) journey 9.) hospital and 10.) admiration. So, the computer should show the data related to appointment, journey, hospital, and admiration on the screen for users. Significantly, there was no word meaning related to "prison" in the answer from the sample group. On the other hand, as you can see in Picture 2, a search engine presents many lists of web-page data related to "the prison" and the word "เรือนจำ" /ruan-cham/ and "คุก" /khúk/, which means "a prison" in Thai language. This ties into a major challenge of this study: Why don't people in this case think about a prison? There may be a meaning transference because "เยี่ยม" /yâm/ can be used in the situation like: The cousins go to the prison to visit someone. The bags of words (word lists) in each scenario are so important, and future studies should focus on bags of words in deep detail.

To sum up, the results illustrated that a cross-scenario data set can be created from these Lao-to-Thai inferences. It composes of related words that are useful for Thai and Lao language processing. This study will be advantageous for language processing developing.

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# A Structural Equation Model on English Learning Self of Middle School Students in China's Ethnic Minority Populated Area

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*Abstract*—As the L2 Motivational Self System (L2MSS) is premised on monolingualism, which ignores the cross-cutting properties of multilingual environments, this study investigates the English Learning Self and its structural characteristics of students in a junior high school in a minority-inhabited area of Guizhou Province, China. These ethnic minority students not only learn their native language (minority languages), but also learn Mandarin Chinese, through which they learn English as their third language, with features of low English proficiency, weak *motivation* to learn English, and low frequency of English use. Data were collected from 159 Han Chinese students and 274 ethnic minority students in the eighth grade of the junior high school. Structural equation modelling revealed that the Ideal English Self contains three factors: Ideal English Learner, Ideal English Career and Ideal English User, and the most significant Ideal English Self exhibited by the middle school students was Ideal English Learner; while the Ought-to English Self contains three factors: Meeting Other's Expectation, Self's Future Expectation and Self's Present Demand, with Meeting Other's Expectation marking contributed the most. Through comparative analysis, this study further found that there was no significant difference between local Han Chinese students and ethnic minority students in terms of English Learning Self.

*Index Terms*—English learning self, ideal English self, ought-to English self

## I. INTRODUCTION

The L2 Motivational Self System (L2MSS) proposed by Dörnyei (2005) places language learning motivation in the context of globalisation, emphasising individual initiative and personal self-realization as a source of motivation for learning behaviour (Xu, 2015). As the L2 Motivational Self System is premised on monolingualism (Alastair, 2017), it ignores the cross-cutting properties of multilingual contexts, and therefore a separatist approach does not provide sufficient insight for language learners when learning two or more languages. Researchers need to extend the theory to verify the extent to which it explains motivational factors in multilingual contexts. On the other hand, in previous studies, there has been a greater focus on university students with a higher level of proficiency in English (Papi et al., 2018; Ueki & Takeuchi, 2013; Wei & Fan, 2016; Xu, 2015), or secondary school students in environments where English is widely used as a second language in everyday life (Thorsen et al., 2017), which undoubtedly neglects to focus on EFL learners in less economically developed areas, where students often have low English proficiency, low motivation to learn English and use English infrequently.

The study of the L2 Motivational Self System (L2MSS) becomes more complex in areas of China populated by ethnic minorities. Guizhou province, located in south-western China, is a province with a high concentration of ethnic minorities, with the largest population of Miao and Buyi. English language education in ethnic minority communities has a complex relationship with cultural value orientations, economic income levels and ethnic identity. For Han Chinese students in the region, English is the second language they learn at school, while for ethnic minority students, who speak their mother tongue (the minority languages) and Mandarin Chinese, English is the third language they learn. When ethnic minority students learn English, they are engaged in a cross-language learning process. In this context, most junior high school students in minority populated areas do not perform well in English (Yang & Zhou, 2012), have

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weak motivation to learn English (Cheng, 2016; Xiang, 2020), and even show negative motivation (Cai, 2021). The general psychological resistance of students to learning English is partly due to their psychological distance from the English language and culture (Cui, 2021; Liu & Tian, 2019; Xiang, 2020; Yuan, 2019). It is extremely important and urgent for local frontline teachers to foster strong and persistent motivation in their students to overcome these difficulties and barriers to language learning.

Several studies have shown that the Ideal English Self should have a positive effect on English learning (Papi et al., 2018; Peng, 2015; Takeuchi, 2013; Wei, 2013). As for students in ethnic minority areas, low levels of English Learning Self do not promote and sustain their English learning motivation and behaviour (Wei, 2013). In this study, we selected junior high school students from an ethnic minority region in China as the target population, specifically, by analysing the situation in the Buyi Miao Autonomous Prefecture of Guizhou Province, to study the motivational characteristics of local students in English learning and to compare the differences in motivational factors among students from different ethnic and language backgrounds.

## II. LITERATURE REVIEW

In the L2 Motivational Self System (L2MSS), motivation is conceptualized to be generated by discomfort associated with the learner's experience of a discrepancy between their Present L2 Self, and their Ideal L2 Self (Dörnyei, 2005; Thorsen et al. 2017). The system consists of three parts: Ideal L2 Self, Ought-to L2 Self and L2 Learning Experience. More specifically, Dörnyei (2009) defined the Ideal English Self as "a powerful motivator to learn the L2 because of the desire to reduce the discrepancy between our actual and ideal selves" (p. 29), and the Ought-to English Self as "attributes that one believes one ought to possess to meet expectations and to avoid possible negative outcomes" (p. 29).

Regarding the Ideal L2 Self, researchers generally agree that the concept is closely related to the future, but they have divided it from different perspectives. From a temporal perspective, Ueki and Takeuchi (2013) surveyed 302 Japanese university students and distinguished between macro and micro conceptions of the Ideal L2 Self, with the former spanning a long period after graduating from university, while the latter focused only on the university period during which learners were able to imagine the level of the second language they are going to achieve. From the perspective of identity, Papi et al. (2018) divided the Ideal L2 Self into two distinct positions of learner and others important to the learner, and the validity of this division is supported by empirical data from 257 international university students studying in the United States. In contrast to neither Takeuchi (2013) nor Papi et al. (2018), who did not concretize the concept of the Ideal L2 Self into directly measurable indicators, Wei and Fan (2016) specifically categorized it into the Ideal L2 Communicator, the Ideal L2 Learner and the Ideal L2 Media User, through an open-ended questionnaire survey of 1,331 sophomore students from five Chinese universities.

The consensus among some researchers, regarding the Ought-to L2 Self, is that it should refer to the attributes that learners believe they should have to meet the expectations of others. Wei and Fan (2016) pointed out that the Ought-to L2 Self should include the factors of meeting others' expectations and avoiding negative evaluations, which is largely similar to Dörnyei's (2005) definition. Papi et al. (2018) proposed that Ought-to L2 Self should be distinguished between meeting others' expectations and meeting one's expectations in terms of stance.

However, some scholars have questioned the interpretation and completeness of Dörnyei's (2005) L2MSS model. Xu (2015) pointed out the bias in the integration of the theory with the process-oriented motivation research model, and the lack of a corresponding L2 self-motivational element in the action phase. Because the Ideal Self and Ought-to Self in the L2MSS are both Possible Self, and the L2 Learning Experience, related to the immediate learning environment and experience, belongs to a Past Self. The Present Self is ignored and not covered under this systematic framework. Xu's (2015) validation results using more than 1000 Chinese university students as participants suggested that the L2 Motivational Self System should consist of the Possible Self, the Present Self and the Past Self. The L2 Present Self and the Past Self cyclically and repeatedly transformed with the Possible Self to provide continuous motivation for L2 learning. Thorsen et al. (2017) declared that the discrepancy between the Present L2 Self and the Ideal L2 Self is not operationalized, thus they suggested the inclusion of a variable measuring the Present L2 Self, and drew on two independent samples, namely the seventh-grade cohort and the ninth-grade cohort of students learning English in Sweden.

Further investigation of motivational dynamics should take into account the gaps and limitations of the previously mentioned literature. Firstly, Ueki and Takeuchi's (2013) participants of the study were English majors who had planned to join a study abroad programme, excluding learners' EFL proficiency or achievement in the model. Secondly, because the participants were not learning English in an instructional setting, such as an ESL centre, Papi et al. (2018) suggested that investigating in instructional settings is likely to result in a different range of strategies predicted by selves from the standpoint of others. Thirdly, Xu (2015), whose participants were Chinese university students, assumed that learners had a clear understanding and goal for their possible English Learning Self, so this study could not explore the various forms of motivational selves that they had not yet recognised but that had been influencing their English learning. Lastly, a particular limitation in Thorsen et al.'s (2017) study is that, for the ninth-grade cohort, data were not collected at two of the schools. To further ensure that cohort effects did not affect the results, the analysis sample in the report excluded those two schools with missing data for the ninth grade.

Despite the considerable progress in relevant studies, researchers have struggled to reach a complete agreement on the attributes and types of L2 Motivation. The literature reveals little research on the motivation of learners with relatively low proficiency in English and even less research on junior high school students from ethnic minority areas in multilingual contexts.

## III. RESEARCH QUESTION

To increase sensitivity to the L2 Motivational Self System, this study proposes to investigate the following question regarding the cohort of Han Chinese students and the cohort of ethnic minority students:

What are the structure of the Ideal English Self and Ought-to English Self of junior high school students in such an ethnic minority populated area?

## IV. PARTICIPANTS

From September to December in the year 2021, the eighth-grade students from a junior high school in the Buyi Miao Autonomous Prefecture of Guizhou Province participated in this study. In the first round of the reliability measurement phase, the researcher randomly selected a class of 20 Han Chinese students and 24 ethnic minority students. In the second round, excluding the 44 participants mentioned above, all other students in the eighth grade participated in the data collection process, including 159 Han Chinese students and 274 ethnic minority students. Among the ethnic minority students, 101 were Miao students, 166 were Buyi students and 7 were students of other ethnic groups. For this research project, an intact and convenient sampling method was used to select student participants. This sampling was purposeful because this cohort of students was in their second year of study in junior high school, they had experience in learning English and were less stressed about the high school entrance exam. A convenience sampling method was also used as one of the researchers was also the English teacher for some of the students in the junior high school.

## V. INSTRUMENTS

The English Learning Self Scale (hereafter referred to as 'the scale', see Appendix 1) used in this study was mainly administered through a top-down approach in which the researcher synthesised the previous findings (Taguchi et al., 2009; Wei & Fan, 2016; Xu, 2015). Firstly, regarding future careers, Taguchi et al. (2009) did not provide some specific career images, which hindered the participants' responses. In this case, the scale further elaborated the career images into specific categories, such as diplomat, interpreter, white-collar worker, English professor and CEO of a multinational company. Similarly, the straight-A student image in Wei and Fan's (2016) study, was categorised according to different academic achievements as the best English language learner in school, a straight-A college student majoring in English, a student who obtained the TEM-8 (Test for English Majors-Band 8) qualification, and a student who scored a perfect score on an English test. Finally, a new and relevant item was added to the scale, responding that being good at English will enable them to make more friends in the future. The final version of the scale consisted of 16 items on the Ideal English Self and 13 items on the Ought-to English Self, using a five-point Likert scale. "Strongly agree", "Agree", "Not necessarily", "Disagree" and "Strongly disagree" were marked as 5, 4, 3, 2 and 1 respectively.

## VI. PROCEDURE

To demonstrate the reliability of the instrument, researchers distributed the scale to a class of students in the school. The quantitative data was then entered into SPSS 23.0 and further analysed to test its internal consistency. As shown in Table 1, Cronbach's α coefficients were both greater than 0.80. According to Qin (2003), Cronbach's α values above 0.70 are acceptable for the social sciences. Therefore, we consider the Cronbach's alpha values for these two dimensions to be acceptable and reliable, and the scale is suitable for use in the second phase of the study.

TABLE 1
RELIABILITY OF THE PILOT TEST

| Dimension of the Scale | n | Cronbach's α coefficient value |
|---|---|---|
| Ideal English Self | 16 | 0.826 |
| Ought-to English Self | 13 | 0.847 |

The formal round of data collection was conducted in December 2021. When the paper version of the scale, written in Chinese, was distributed to the students, the researcher first explained the purpose of the study to the participants to ensure that the data would be used for research purposes only. Next, the content of the scale was explained to the students when it was necessary, to ensure that authentic and valid data could be collected. Finally, students were asked to complete it within 20 minutes. The researcher collected the data on the spot and then entered it into the software packages of SPSS 23.0 and AMOS 24.0 for further analysis.

## VII. RESULT

To investigate the structures of Ideal English Self and Ought-to English Self, exploratory factor analysis was conducted using the software package SPSS 23.0.

The Bartlett's sphere test for the Ideal English Self was significant ($\chi^2$ = 225.262, df = 97, p = .000) with a KMO coefficient of 0.911 (> 0.80), making the data suitable for factor analysis. A principal component factor analysis with maximum variance rotation was used and the total variance explained by the three factors was 53.796% and the eigenvalues of each factor were 36.779%, 9.922% and 7.095%, respectively. The factor naming and data analysis are shown in Table 2.

The three factors of the Ideal English Self are as follows: (1) Ideal English Learner (IEL) is the best level students believe they can achieve during their studies, for example, "When I study English, I imagine I am the best English language learner in our school"; (2) Ideal English Career (IEC) is the image students have in their future English-related careers, for example, "When I study English, I imagine I am an English-Chinese translator"; and (3) Ideal English User (IEU) is the image of the student in a future life where he or she can communicate fluently in English, for example, "I can imagine myself speaking English with international friends or colleagues". As Table 3 shows, the Cronbach's α values for the three factors analysed for Ideal English Self were 0.825, 0.813 and 0.784, respectively, so the data have a high degree of reliability (Qin, 2003).

TABLE 2
EXPLORATORY FACTOR ANALYSIS OF IDEAL ENGLISH SELF

|  | Ideal English Learner | | Ideal English Career | | Ideal English User | |
|---|---|---|---|---|---|---|
|  | Item No. | Factor load | Item No. | Factor load | Item No. | Factor load |
|  | IES 16 | 0.795 | IES 2 | 0.773 | IES 6 | 0.789 |
|  | IES 4 | 0.764 | IES 1 | 0.734 | IES 10 | 0.590 |
|  | IES 15 | 0.662 | IES 3 | 0.729 | IES 7 | 0.524 |
|  | IES 5 | 0.589 | IES 8 | 0.636 |  |  |
|  | IES 11 | 0.610 | IES 9 | 0.448 |  |  |
|  | IES 12 | 0.617 | IES 14 | 0.510 |  |  |
|  | IES 13 | 0.496 |  |  |  |  |
| Eigenvalues | 5.885 | | 1.588 | | 1.135 | |
| Variance (%) | 36.779 | | 9.922 | | 7.095 | |
| Cumulative (%) | 36.779 | | 46.701 | | 53.796 | |

TABLE 3
RELIABILITY OF IDEAL ENGLISH SELF

| Ideal English Self's Factor | n | Cronbach's α coefficient value |
|---|---|---|
| Ideal English Learner | 7 | 0.825 |
| Ideal English Career | 6 | 0.813 |
| Ideal English User | 3 | 0.784 |

The Bartlett's sphere test for the Ought-to English Self was significant ($\chi^2$ = 91.697, df = 46, p = .000) with a KMO coefficient of 0.859 (> 0.80), making the data suitable for factor analysis. The results of the maximum variance rotation of the principal component factor analysis showed that there were three factors and the total variance explained by the three factors was 61.854%, with individual factor eigenvalues of 37.186%, 16.419% and 7.746%, respectively. The factor naming and data analysis are shown in Table 4.

The three factors of the Ought-to English Self are named as follows: (1) Meeting Others' Expectation (MOE) is related to the attributes that students should have in learning English to meet their family and friend's expectations, for example, "I study English because my friends around me think it is important"; (2) Self's Future Expectation (SFE) is related to the attributes that students should have in learning English to achieve their aspirations, for example, "I should learn English because it will enable me to make more friends in the future"; and (3) Self's Present Demand (SPD) is related to the attributes that students believe they should have during their English learning, for example, "I have to learn English because, if I don't, I think my parents will be disappointed with me". Analysis of the three factors for Ought-to English Self, as shown in Table 5, revealed Cronbach's α values of 0.806, 0.829, and 0.751, respectively, thus giving the data high reliability (Qin, 2003).

TABLE 4
EXPLORATORY FACTOR ANALYSIS OF OUGHT-TO ENGLISH SELF

|  | Meeting Others' Expectation | | Self's Future Expectation | | Self's Present Demand | |
|---|---|---|---|---|---|---|
|  | Item No. | Factor load | Item No. | Factor load | Item No. | Factor load |
|  | OES 3 | 0.748 | OES 8 | 0.827 | OES 11 | 0.723 |
|  | OES 1 | 0.725 | OES 9 | 0.856 | OES 12 | 0.681 |
|  | OES 6 | 0.698 | OES 10 | 0.704 | OES 13 | 0.680 |
|  | OES 2 | 0.668 |  |  | OES 4 | 0.591 |
|  | OES 5 | 0.778 |  |  | OES 7 | 0.528 |
| Eigenvalues | 4.834 | | 2.134 | | 1.002 | |
| Variance (%) | 37.186 | | 16.419 | | 7.746 | |
| Cumulative (%) | 37.186 | | 53.605 | | 61.351 | |

TABLE 5
RELIABILITY OF OUGHT-TO ENGLISH SELF

| Ought-to English Self's Factor | n | Cronbach's α coefficient value |
|---|---|---|
| Meeting Others' Expectation | 5 | 0.806 |
| Self's Future Expectation | 3 | 0.829 |
| Self's Present Demand | 5 | 0.751 |

To validate the results of the exploratory factor analysis, confirmatory factor analysis was conducted using the software packaged AMOS 24.0. As shown in Table 6, this study used the three-factor validation model of the Ideal English Self and the three-factor validation model of the Ought-to English Self. Generally, a p-value of greater than .05 is required to conclude that there is no significant difference between the theoretical model and the data. However, when the sample size increases, the cardinality value also increases, resulting in a p-value of less than .05 to reach a significant level, so this study will refer to another value, the ratio of cardinality to degrees of freedom (CMIN/DF), when it is less than 5, the theoretical model is considered to fit well with the data (Xu, 2019). The goodness of fit index (GFI) indicates whether the theoretical model fits the data well and ranges from 0 to 1. It is generally considered that the theoretical model fits the data well when it is greater than or equal to 0.09 (Wu, 2009; Xu, 2019). Another important indicator is the comparative fit index (CFI), which assumes that the theoretical model is the worst of all models and examines the degree of discrepancy between the theoretical model and the data, and takes a value between 0 and 1. It is generally accepted that when the CFI is greater than or equal to 0.90, the difference between the worst model in the hypothesis and the data is greatest, implying that the theoretical model is supported by the data (Wu, 2009; Xu, 2019).

As can be seen from Table 6, all the indicators of the three-factor structural model of the Ideal English Self are in the good range and are valid. In the three-factor structural model of the Ought-to-English Self, all indicators were in the valid range except for the AGFI and RMR, which were close to the standard values. Xu (2019) suggests that when conducting SEM analysis, one needs to refer to most indicators and adapt them to circumstances based on the theoretical basis, rather than mechanically using the indicators as the only criteria. GFI as the goodness-of-fit index is in the valid range, while AGFI as an adjusted index is usually slightly smaller. Wu (2009) states that "RMSEA is more stable and less susceptible to sample effects than RMR, and is, therefore, more accurate when evaluating model fit" (p. 44). The values associated with the GFI and RMSEA in this study were in line with the criteria and therefore the three-factor structural model of the Ought-to English Self was judged to be acceptable. The path diagrams of the three-factor model for the Ideal English Self and the Ought-to English Self are shown in Figures 1 and 2, respectively.

TABLE 6
CONFIRMATORY FACTOR ANALYSIS RESULTS

| Index name | CMIN/DF | p | GFI | AGFI | CFI | RMR | RMSEA |
|---|---|---|---|---|---|---|---|
| Common standard | ≤5 | >0.05 | ≥0.90 | ≥0.90 | ≥0.90 | ≤0.10 | ≤0.08 |
| IES | 2.322 | 0.000 | 0.941 | 0.918 | 0.944 | 0.080 | 0.055 |
| OES | 3.710 | 0.000 | 0.934 | 0.894 | 0.928 | 0.127 | 0.079 |
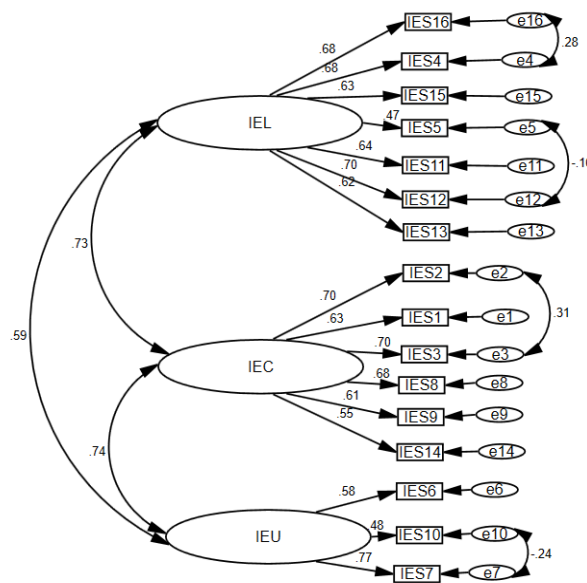


CMIN/DF=2.322 p=.000
GFI=.941 AGFI=.918 CFI=.944
RMSEA=.055 RMR=.080

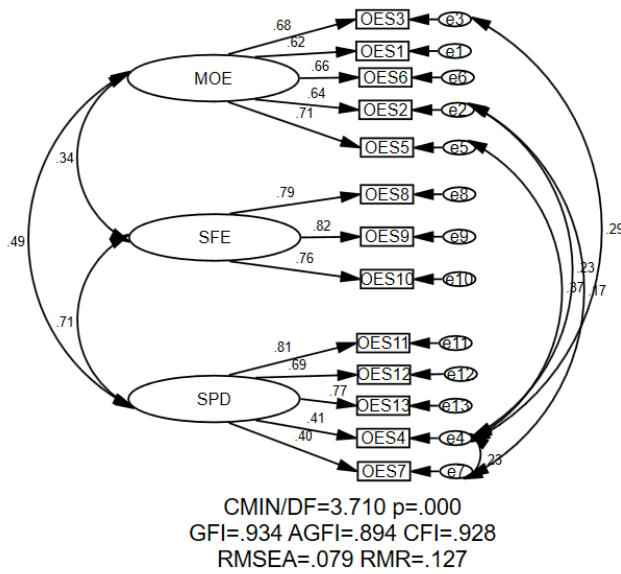Figure 1 The Three-Factor Model Path Diagram of Ideal English Self

Figure 2 The Three-Factor Model Path Diagram of Ought-to English Self

Considering that local Han Chinese students learn English as their second language while ethnic minority students learn English as their third language, the latter may have a different English Learning Self due to a greater psychological distance from English. To determine whether there were significant differences in the self-perceptions of Ideal English Self and Ought-to-English Self between Han Chinese students and ethnic minority students, this study conducted an independent samples t-test on the collected data using the software package SPSS 23.0, as Table 7 shows, there was no significant difference between the two cohorts of students (df=431, p> .05).

TABLE 7
COMPARISON OF HAN CHINESE STUDENTS AND ETHNIC MINORITY STUDENTS' IDEAL ENGLISH SELF AND OUGHT-TO ENGLISH SELF

|  |  | Han Chinese (n=159) | | Ethnic Minority (n=274) | | MD | t | Sig. |
|---|---|---|---|---|---|---|---|---|
|  |  | M | SD | M | SD |  |  |  |
| IES | Ideal English Learner | 2.76 | .95 | 2.70 | 1.00 | .06 | .659 | .510 |
|  | Ideal English Career | 1.88 | .80 | 1.94 | .85 | -.06 | -.731 | .465 |
|  | Ideal English User | 1.84 | .81 | 1.86 | .89 | -.02 | -.128 | .898 |
| OES | Meeting Others' Expectation | 2.69 | 1.00 | 2.60 | 1.07 | .09 | .836 | .404 |
|  | Self's Future Expectation | 2.81 | 1.14 | 3.02 | 1.18 | -.21 | -1.735 | .083 |
|  | Self's Present Demand | 2.45 | .98 | 2.38 | .92 | .07 | .763 | .446 |

*p<0.05

## VIII. DISCUSSION

The Ideal English Self in this study can be distinguished from micro and macro perspectives, as well as short-term and long-term perspectives. On the one hand, Ideal English Learners (IEL) are those who can imagine the level of English they can achieve from a micro perspective when learning English; while Ideal English career (IEC) and Ideal English User (IEU) are the macro ideal L2 selves for students who can imagine they can achieve long after they graduate from university (Takeuchi, 2013). The image of the Ideal English User (IEU) also validates that people are no longer motivated to learn English to integrate with native English speakers in the future but to use English with people from other countries for education and cultural exchange (Yashima, 2009). On the other hand, in terms of short-term and long-term goals for the Ideal English Self, research has shown that language learners with short-term goals are more motivated in task achievement than those with long-term goals, while long-term goals consistently improve motivation and language proficiency, so the effect of motivation may vary depending on the duration of learners' goals (Ueki & Takeuchi, 2013). The Ideal English learner (IEL) related items in this scale include being the best English learner in school and being the best student in English among my peers, which are short-term goals that students want to have in school (Ueki & Takeuchi, 2013). On the contrary, The Ideal English Career (IEC) include being an English-Chinese translator and being an English professor, which is related to the students' images of themselves after they leave school, thus it can be categorized as long-term goals.

The three factors of the Ought-to English Self in this study have the attributes of others and the attributes of the learners themselves with a special emphasis on the Present Self (Xu, 2015). Taking family expectations as an example,

which represents the other person's attribute of Meeting Other's Expectation (MOE), while the other two factors, Self's Future Expectation (SFE) and Self's Present demand (SPD), belong to the attributes that the learner believes he or she should have from his or her perspective. This result is in line with Papi et al.'s (2019) research, which proposed a 2 × 2 model of the L2 self, arguing that the Ideal L2 Self and the Ought-to L2 Self contain the positions of others and the self. The concept of the Possible Self in response to the previous L2 Motivational Self System (L2MSS) ignores the role of the Present Self (Xu, 2015). The Ought-to L2 Self works alongside the Present self to ensure that learners do not move in a bad direction during the learning process (Xu, 2015). This study places particular emphasis on the Present Self, the attributes that learners believe they should currently possess, including expressions such as "I have to study English, because, if I do not study it, I think my parents will be disappointed with me".

Through comparative analysis, this study found that there was no significant difference between the English Learning Self of Han Chinese students and ethnic minority students in this school. Previous studies on ethnic minorities declared that Mandarin Chinese has become the main language of communication for all ethnic minority groups, playing an increasing role in all aspects of politics, economy, culture, education, science and technology, and is the main tool for acquiring knowledge and transmitting information, and those ethnic minority students and their families make great efforts to learn Mandarin Chinese before enrolling in school (Hao, 2010; Liu & Tian, 2019). For the Buyi and Miao students in Guizhou province, the younger generation enrols in school to learn Chinese culture and have more opportunities to speak Mandarin Chinese, resulting in significant changes in the use of minority languages (Zhong, 2013). Ethnic minority students are in a mixed learning environment with Han Chinese students from the age of seven when they officially start school, and the campus is the main place where Mandarin Chinese is used and learned (Yang & Zhou, 2012). It is for this reason that there is no difference between the Mandarin Chinese proficiency of the ethnic minority students and the Han Chinese students in this school, which may make no significant difference in the psychological distance between the two cohorts in relation to English.

## IX. CONCLUSION

Motivation has been the focus of research on second language acquisition and is one of the most important factors for successful language learning (Peng, 2015). In recent years, the L2 Motivational Self System has been a popular topic in second language motivation research, yet few studies have focused on junior high school students from ethnic minority populated areas in China who have considerable difficulties in learning English, with low achievement levels, low motivation to learn English and few opportunities to use English (Liu & Tian, 2019; Xiang, 2020; Yuan, 2019). One of the researchers in this study, as an English teacher in a local junior high school, feels deeply concerned about these students' English learning and hopes to use this study to better understand these students' motivation to learn English and to draw the attention of the academia to this EFL cohort.

In this study, we developed the English Learning Self Scale by synthesising the instruments from previous studies. The results of the exploratory factor analysis and the validated factor analysis indicate that junior high school students' Ideal English Self consists of three factors, Ideal English Learner (IEL), Ideal English Career (IEC) and Ideal English User (IEU). It can also be concluded that their Ought-to English Self consists of three factors, Meeting Others' Expectation (MOE), Self's Future Expectation (SFE) and Self's Present Demand (SPD). The results of the independent sample t-test showed that there was no significant difference between Han Chinese students and ethnic minority students in their self-perceptions of Ideal English Self and Ought-to English Self.

By focusing on a specific cohort of junior high school students in an ethnic populated area, this study highlights the urgent need for further research on the L2 Motivational Self System (L2MSS) in multilingual environments. However, the current study also has some limitations. The present study is a cross-sectional study with limitations in data that do not reflect the changes in students' English learning progression as they grow older. A longitudinal study is one of the directions for future research, which could be expanded by following specific English learners and observing the perception changes in students' self-images over time. In addition, this study does not delve into the reasons for the formation of their English Learning Self. Qualitative triangulation such as classroom observation, self-reflective reports and one-on-one interviews with purposefully selected students could be used to explore students' English Learning Self, considering the differences between English language learners, to obtain results with depth, detail, vividness and nuance. Based on these limitations, future extensions of this study would be valuable not only for the development of the theory but also for the pedagogical needs in such a pervasive presence.

## ACKNOWLEDGEMENTS

## APPENDIX. ENGLISH LEARNING SELF SCALE

Ideal English Self:
IES 1. When I learn English, I imagine myself as a businessman giving a presentation in English.
IES 2. When I learn English, I imagine myself as a diplomat.

IES 3. When I learn English, I imagine myself as an interpreter.
IES 4. When I learn English, I imagine myself as the best English learner at school.
IES 5. When I learn English, I imagine myself as a famous English learner in China.
IES 6. When I learn English, I imagine myself talking with friends or colleagues around the world in fluent English.
IES 7. When I learn English, I imagine myself speaking English as fluently as a native speaker.
IES 8. When I learn English, I imagine myself as a white-collar employee at a multinational company being promoted due to my fluent English.
IES 9. When I learn English, I imagine myself as a university English language professor.
IES 10. When I learn English, I imagine myself travelling around the world.
IES 11. When I learn English, I imagine myself studying in a university where all my courses are taught in English.
IES 12. When I learn English, I imagine myself as the English class representative.
IES 13. When I learn English, I imagine myself as a straight-A college student majoring in English.
IES 14. When I learn English, I imagine myself as a CEO of a multinational company, conducting international trades in English.
IES 15. When I learn English, I imagine myself getting full marks on the English test.
IES 16. When I learn English, I imagine myself as a student who has obtained the qualification of TEM-8 (Test for English Majors-Band 8).
Ought-to English Self:
OES 1. If I don't learn English well, I will let others down.
OES 2. I should learn English well because my family wants me to be an educated person.
OES 3. I should learn English well because people around me want me to do so.
OES 4. To meet my parents' expectations, I should learn English well.
OES 5. Learning English is necessary because people surrounding me expect me to do so.
OES 6. It will have a negative impact on my life if I don't learn English.
OES 7. I should learn English well because that is what I should do as a student.
OES 8. To make more friends in the future, I should learn English well.
OES 9. To have a better career development in the future, I should learn English well.
OES 10. Studying English is important to me because other people will respect me more if I have a good knowledge of English.
OES 11. I have to study English, because, if I do not study it, I think my parents will be disappointed with me.
OES 12. If I score poorly on an English test, I would feel ashamed.
OES 13. Studying English is important to me because an educated person is supposed to be able to speak English.

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# Phonological Aspects of Jordanian Druze Arabic

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*Abstract*—This study examines the major phonological features of Jordanian Druze Arabic (JD). Druze are a minority group in the east part of Jordan. Their dialect has not been investigated before. First, we give a brief history of the socio-cultural background of the Druze. Then we investigate selected melodic and prosodic processes to be reported for this dialect: including syllable structure, assimilation (definite article assimilation, sonorant assimilation, non-coronal assimilation), emphasis spread, syncope, resolution, umlaut, and raising. Druze use these features most frequently. However, the raising process is the most dominant feature among them.

*Index Terms*—Druze Arabic, dialectology, Jordanian Arabic, phonological aspects

## I. INTRODUCTION

Jordanian dialects have been under investigation and analysis for many decades (e.g., Blanc, 1964, 1970; Irshied, 1984; Sakarna, 2002; Huneety, 2015; Huneety et al., 2021; Mashaqba, 2015; Mashaqba & Huneety, 2018). Cleveland (1963) classified Jordanian dialects into three main categories regarding their geographical basis:

1. Two rural dialects that are spoken in two regions:
(a) bigūl of South Transjordanian of the West Bank and Jordan river.
(b) bikūl of Central Palestinian, around Jerusalem and the Central and Northern parts of the West Bank.
2. yigūl of Bedouin Arabia Petraea.
3. bi'ūl of Levantine region and later settled in Jordan.

Since then, the Jordanian dialects have been investigated phonologically, syntactically, phonetically, morphologically, lexically, and sociolinguistically (e.g., Herin, 2013; Huneety & Mashaqba, 2016a, 2016b; Huneety et al., 2020, 2023; Jaradat et al., 2022; Mashaqba & Huneety, 2017; Mashaqba et al., 2020a, 2020b, 2020c, 2021, 2022a, 2022b, 2022c, 2023a, 2023b).

The indicative imperfective and the realization of Old Arabic */q/ are two terminological features that classify Jordanian Arabic dialects. According to Cleveland (1963), traditionally, the Bedouin (yigūl) and the Rural (bigūl) are found in Jordan. The (bikūl) and (bi'ūl) dialects are imported from Levantine, particularly Palestine, Syria, and Lebanon (Herin, 2013). However, none of them mentioned the (qəltu) dialect, which can be found among the Druze community. Druze are a minority whose speakers mainly live in the far east of Jordan. Few works talked about Druze, and none mentioned the phonological features of their dialect. Only Al-Khatib and Alzoubi (2009) inspected the dialect of Jordanian Druze (JD). However, they talked about the ability of a minor group to maintain their dialect and culture. They only analyzed their morphological aspects and lexical items, leaving the phonological spot untouched.

### A. An Overview of the Druze Community

Abu-Izzeddin (1985) and Oppenheim (2006) claim that Druze are known as Bani Ma'rouf Sons of Grace; they are Arabs in root and belong to their clans. Druze's population history continues to be a fascinating question. However, Druzism was accepted and recognized around the 11th century A.D. Today, they settle in the Levantine and Near Eastern communities, taking the mountains as their permanent and most favorable place of living due to the oppression they faced in Cairo. Therefore, it was believed that they had fled to the neighboring mountains (Reconstructing Druze population history, 2016). The Druze worldly distribution is as the following:

TABLE 1
DRUZE DISTRIBUTION ACCORDING TO THE RECONSTRUCTING DRUZE POPULATION HISTORY

| Country | Population |
|---|---|
| Syria | 500,000 |
| Lebanon | 215,000 |
| Palestine | 136,000 |
| Jordan | 20,000 |

Religiously, their doctrine is surrounded by many restrictions. However, their tenet combines beliefs like Isma'ilism, Islam, Judaism, Zoroastrian, Hindu, Christian, Neo-Platonic and Persian (Oppenheim, 2006; Dawn & Hourani, 1992). Robinson (2006) claims that mainstream Muslims oppress Druze because they believe in reincarnation. The Druze

believes that the dead soul moves to a newborn body and does not taste the rest until it is purified (Rohland, 2006). However, Muslims believe that the soul waits in Barzakh until Judgment Day, which intersects with the Druze belief. Thus, the secretiveness of their faith was the reason for persecution. Nevertheless, ones cannot convert to the Druze doctrine because it was closed in the year 1042, and since then, membership regarding as hereditary (Abu-Izzeddin, 1985; Littlewood, 2001).

Socially, Swayd (1998) argues that the Druze are either initiated (Uqqal), who are religiously competent in their doctrine, and the uninitiated (Juhhal), who are not allowed to know about religious aspects. The Druze have a sacred book called The Epistles of Wisdom with thirteen holy manuscripts. Only the initiated can access these manuscripts (Layish, 1982). Moreover, "the resistance to intermarriage" is the prime factor in Druze dialect maintenance (Al-Khatib & Alzoubi, 2009, p. 191). They point out that in the social system of the Druze, they are only permitted to marry those who are Druze by blood.

Oppenheim (2006) argues that due to some ramifications that Some Druze may face, they tend to mingle with Islam duties such as prayers, fasting Ramadan or performing the pilgrimage to Mecca. They have something called Khalwa, which is Thursday's meeting at night. In the first part of Khalwa, they discuss community affairs. In the second part, they pray and discuss religious aspects. However, the Juhhal are not permitted to participate in the second part (Rohland, 2006). Druze have many symbols that represent their doctrine. One of which is the flag. It has five colors and five stars. The colors represent five prophets, and the stars represent five helpers or luminaires (Swayd, 1998).

Solidarity is one essential feature among Druze. It is vital because it forms a pillar of their religion (Barouki, 2006). Moreover, Druze's creed, Tawhid, has seven pillars, and cooperation by helping others is one of them (Barouki, 2006). Brotherhood among Druze is always a unifying force. Druze are characterized by their chivalry deeds, kindness, and respectful impressions they leave among other religions (Oppenheim, 2006; Osrovitz, 2001).

*B. Jordanian Druze*

In Jordan, it is not easy to give an exact number of their population due to the absence of research work, with an estimated number of around 20,000 (The International Religious Freedom Report, 2005). Their distribution is in Amman, Irbid, Al-Azraq, Rusayfah, and Umm Al-Quttain, and the highest number is in Al-Azraq province. According to many studies (e.g., Layish, 198; Oppenheim, 2006; Rohland, 2006), politics and religion are not their concern. And for so long, farming has been their business in Al-Azraq. However, male youths have worked in the army and sought government jobs. The International Religious Freedom (2005) reports that although discrimination has never been practised against Druze, they have not been recognized by Jordanian authorities as a separate doctrine with its religious templates. Instead, they are registered as societies and called Muslims rather than Druze.

Druze dialect is highly affected by the dialects of a larger group within the community (Ramos, 2019). Despite that, they are known for preserving the interdentals and the ancient *q (Geva-Kleinberger, 2017). However, most previous works concentrated on viewing their religion, politics, and culture. They were investigated and examined widely, mostly the Israeli Druze. For instance, one ethnographic study highlighted the Druze community, with day-to-day aspects, and revealed the religious and traditional constraints that helped them to preserve their dialect and culture (Abbas, 2015; Court, 2015). Also, a study dealt with Notq, a phenomenon among Druze in which the incarnated soul remembers and resumes the previous life. It means that the person who believed that the soul was reborn calls back previous events that happened before. In that case, they say 'Nataq' means said (Avihu & Maha, 2020). To conclude, previous literature on Druze significantly focused on their life aspects, starting from their origins, and ending in their traditions.

Al-Khatib and Alzoubi (2009) claim that Jordanian Druze maintain their culture and dialect even though they are a minority. This claim is not valid. The study aims to analyze the phonological aspects of the Druze dialect to disprove that. However, during data collection, Druze speak nearly as Jordanian. The elderly and males are among those who lack the dialect significantly due to the high exposure to Jordan society's various dialects.

## II. RESEARCH METHODOLOGY

Linguistic fieldwork techniques are used in collecting data (Bowern, 2008). Starting in early October, the study took 35 days success with the first interview on 19th November 2019. However, there were two obstacles in conducting the interviews. First, the Druze refused to participate due to the political and religious matters that concerned them. Thus, a consent form was given to reassure the participants of the purpose of the study and its intention. It was added to the study to increase its validity. Second, because of the dangerous situation of Covid-19 in Al-Azraq, where most of the Druze settled, and the governmental restrictions between provinces, the personal interviews frequently were postponed. Thus, the interviews were conducted orally via phone and recorded in the HUAWEI-Y9 recorder. However, the other interviews in Al Jabal Al Akhdar, Amman and Al Russeifa-Zarqa were in-person. The recording was moved to the laptop and then into the Dropbox file to avoid any issues that might affect the sociolinguistics of the research's reliability and validity (Gorter, 1987).

The researchers designed various general questions concerning daily Druze aspects to give variety to the speech under investigation: including cultural and geographical domains, popular regions and ruins, feelings description, situations during childhood, Druze traditional costumes and food, a story from Druze folklore, and words that are not

used by any other Jordanian dialects. Moreover, several words from the Syrian program Elkherbah, which deals with the Druze community and makes much use as a source of their dialect, were collected.

The participants are families who have lived in Al-Azraq, Al Russeifa, Zarq and Al Jab Al-Akhdar, Amman. These families inherited the land from their ancestors and have been there for more than thirty years. The researchers used the social network approach to select 23 face-to-face and oral interviews. The participants are distributed and categorized as next:

TABLE 2
GENDER BASE-DISTRIBUTION

| GENDER | MALES | FEMALES |
|---|---|---|
| | 5 MALES | 18 FEMALES |

The dialect is nearly absent in male Druze speech. The lack of qəltu dialect is due to the high engagement in civil jobs and the military. Three males out of five speak the Bedouin dialect, and the other 2 speak the Rural dialect. Random communication gave more validity to the study. Most male family members who listened to the researchers' questions during the interviews tried to engage randomly, but they rarely used their dialect. It was proved that Druze, particularly males, do not preserve their dialect (Al-Khatib & Alzoubi, 2009).

TABLE 3
AGE BASE-DISTRIBUTION

| Age | 23-40 | 60-72 |
|---|---|---|
| | 8 Druze | 15 Druze |

TABLE 4
EDUCATIONAL BACKGROUND BASE-DISTRIBUTION

| Educational Background | Primary | Secondary | Higher |
|---|---|---|---|
| | 8 Druze | 10 Druze | 5 Druze |

If JD speaks their dialect, qəltu, their educational background does not play any role in that. What matter is once they are not within the Druze community, they unconsciously shift the qəltu dialect into bigūl, yigūl or bi'ūl dialect but not even once into the bikūl dialect.

## III. RESULTS AND DISCUSSION

The following is an analysis of the notable phonological aspects of JD Arabic:

### A. Syllable Structure

The syllable structure in Arabic is a combination of a nucleus and a rhyme (Hooper, 1972; Clements, 1990). The latter consists of a mandatory onset and an optional coda. The former is an obligatory short or long vowel by which the number of vowels determines the number of syllables in an utterance (Al-Ani & May, 1973). Five types of Standard Arabic syllables are reported in the literature (Rosenhouse, 2007; AlBzour, 2015). These five types apply in JD Arabic as the following (see also Huneety et al., 2021; Mashaqba et al., 2019):

TABLE 5
STANDARD ARABIC SYLLABLES IN JD ARABIC

| Syllable Type | JD Arabic | Gloss |
|---|---|---|
| CV | /qa.mar/ | 'moon' |
| CVC | /nqa.sam/ | 'cut' |
| CVV | wah.dī/ | 'by myself' |
| CVVC | /qa.mīṣ/ | 'shirt' |
| CVCC | /zirt/ | 'visited' |

According to word position, the four syllables: CV, CVC, CVV and CVVC are traced in all positions. However, the fifth syllable type, CVCC, occurs more frequently in monosyllabic words, e.g. /qirš/ '5 cents', /zirt/ 'visited' and rarely in a word finally, e.g. /ṭa.laṭ. ṭaᶜ š/ 'thirteen'. Moreover, JD Arabic has three syllables that occur restrictedly. These are CCVVC and occur either word-initially, e.g., /tqāh.ru/ 'to tease him', or in monosyllabic words, e.g., /rḏīt/ 'to accept', /mnēš/ 'how'. The heavy syllable CCVC occurs word-initially and medially, e.g., /mzan.kal/ 'circular shape' and /yin.qliᶜ/ 'to go away' respectively. However, CCVV occurs only word-initially, e.g., /tlā.qu.ha/ 'to find her'. Examples are illustrated in the below table:

TABLE 6
JD ARABIC SYLLABLES' POSITION DISTRIBUTION

| Syllable Type | Initially | Medially | Finally |
|---|---|---|---|
| CV | ba.duq 'to nock' | bqu.lu.lik 'say to her' | qar.ᶜa 'cup' |
| CVC | mal.ᶜa.qa 'spoon' | yiq.bir.nī 'send me to my grave' | nqa.taᶜ ' to be cut' |
| CVV | hā.ḏī 'this' | maq.rū.ta 'a dessert' | bad.dō 'want' |
| CVVC | qāh.ru 'teased' | bit.qāh.ru 'to tease someone' | ʔib.rīq 'jug' |
| CVCC | ṭa.la ṭ. ṭ aᶜ š 'thirteen' | | |
| CCVVC | tqāh.ru 'to tease him | | |
| CCVC | mzan.kal 'circular shape' | yin.qliᶜ 'to go away' | |
| CCVV | tlā.qu.ha 'to find her' | | |

VC word-initially syllable is not allowed in Arabic (Sakarnah, 1999; Bamakhramah, 2009; Guba, 2016). Thus, the glottal stop /ʔ/ is added initially to the syllable, e.g., /ʔ/ is inserted in the definite article /il/ to follow the rule. [ʔ] insertion functions in JD Arabic, as shown below:

TABLE 7
GLOTTAL STOP /ʔ/ DISTRIBUTION IN JD ARABIC

| Underlying Form | Surface Form | Gloss |
|---|---|---|
| /is.sa/ | [ʔis.sa] | 'now' |
| /ib.rīq/ | [ʔib.rīq] | 'jug' |
| /iq.fā/ | [ʔiq.fā] | 'go away' |
| /i.ḏā/ | [ʔi.ḏā] | 'if' |
| /if.qa.ᶜī/ | [ʔif.qa.ᶜī] | 'to blow it' |
| /ib.ᶜid/ | [ʔib.ᶜid] | 'move' |
| /il.il.fī/ | [ʔil.il.fī] | 'harmony' |

On the other hand, the coda is not obligatory in a syllable, as in /ma/ 'how!' /ʔak.bā.rō/ 'big', which does not have a final consonant (Hooper, 1972). However, in Arabic, it is allowed to have only two consonants in a row, e.g., /maq.darš/ 'I can't' (Clements, 1990).

*B. Assimilation Processes*

Assimilation is the phonological process whereby two segments affect each other's articulation (Trask, 1996; Crystal, 2008). Pavlῐk (2009) classifies it into two terms; directions and degree. The process occurs in three directions: regressive (anticipatory), progressive, and coalescent (reciprocal). Concerning the degree, assimilation can be divided into the following: total assimilation and partial assimilation. However, assimilation can be between vowels or consonants or a combination. Thus, several JD Arabic utterances assimilate to the following:

*(a). Definite Article Assimilation*

Definite article assimilation is a frequent process in the dialect. Some sounds in Arabic are referred to as Al-ḥurūf alšamsiyyah because /l/ of the definite article in the word *al-šams 'the sun' is assimilated totally to the consonant /š/ resulting aš-šams (Huneety, 2015). This kind of assimilation occurs in the definite article if the following consonant is one of the coronal sounds (Sakarnah, 1999; Elramli, 2012; Haddad, 2008). The following examples are the assimilation process in JD Arabic's definite article:

TABLE 8
JD ARABIC ASSIMILATION OF THE DEFINITE ARTICLE

| Underlying Form | Surface Form | Gloss |
|---|---|---|
| il.ṭar.būš | iṭ.ṭar.būš | the fez |
| il.dar.rāzī | id.dar.rāzī | the traditional Durze woman dress |
| il. ḏa.hab | iḏ.ḏa.hab | the gold |
| il. ḏif.fih | iḏ. ḏif.fih | the bank |
| il.sā ḥil | is.sā ḥil | the coast |
| il. ṣib.hiy.yāt | iṣ.ṣib.hiy.yāt | the morning |
| il. šir.wāl | iš. šir.wāl | the traditional Durze man pants |
| il.nus | in.nus | The half |
| il.ra.qa.bih | ir.ra.qa.bih | The neck |
| il.zar.qa | iz.zar.qa | The blue |

However, Huneety (2015) points out that if al-ḥurūf al-Qamariyyah (the non-coronal sound) comes after the definite article /il/, assimilation can't occur. It applies to JD Arabic as well. Clarification is in the below examples:

TABLE 9
AL-ḥURŪF AL-QAMARIYYAH DISTRIBUTION IN JD ARABIC

| Underlying Form | Surface Form | Gloss |
|---|---|---|
| /il.ᶜa.qa.bī/ | [il.ᶜa.qa.bī] | 'Jordanian strain' |
| /il.mqaṣ.ṣa.ṣa/ | [il.mqaṣ.ṣa.ṣa] | 'Durze dish' |
| /il.fus.ṭān/ | [il.fus.ṭān] | 'the dress' |
| /il.qum.bāz/ | [il.qum.bāz] | 'big hat' |
| /il.ki. šik/ | [il.ki. šik] | 'Druze dish' |
| /il.bad.lih/ | [il.bad.lih] | 'the suit' |

Nevertheless, the CCC consonant cluster is not allowed in Standard Arabic. Therefore, if the definite article / l- / is part of the consonant cluster, it is omitted. Consider the examples below:

TABLE 10
CCC CONSONANT CLUSTER IN JD ARABIC

| Underlying | Surface Form | Gloss |
|---|---|---|
| il.ḥrām | i.ᶜmiša | 'blanket' |
| il.ᶜmiša | i.ᶜmiša | 'Druze dish' |
| il. ᶜqāl | i. ᶜqāl | 'headband' |

*(b). Sonorant Assimilation*

In JD Arabic, if the sonorant sounds (/n/, to /l/), /h/ to /l/, (/n/ to /m/, and /n/ to /w/ are found in a morpheme and word boundaries, a sonorant assimilation occurs. However, this type of assimilation rarely happens in the dialect and can be recognized in rapid speech. For illustration, see the examples below:

TABLE 11
ASSIMILATION OF /W/, /L/AND/M/ IN JD ARABIC

| Underlying Form | Surface Form | Gloss |
|---|---|---|
| min-liqmaš | mil-liqmaš | fabric made |
| il.bad.lih-ilᶜa.ra.bī | il.badlil-ilᶜarabī | Arabian suit |
| ᶜajīn wa laban-mḥiyyah | ᶜajīn wa labam-mḥiyyah | dough and yogurt |
| min-wijhī | miw-wijhī | from my face |

*(c). Non-Coronal Assimilation*

In JD Arabic, non-coronal assimilation occurs rarely and optionally in rapid speech across word boundaries. The fricative/ᶜ/ assimilates to a following stop/ṭ/, the nasal/n/ assimilates to a following bilabial /b/, and the nasal/n/ assimilates to the homorganic fricative/x/ and/ḏ/. Moreover, the nasal /n/ assimilates to a following labio-velar /w/. Consider the following examples:

TABLE 12
NON-CORONAL ASSIMILATION IN JD ARABIC

| Underlying Form | Surface Form | Gloss |
|---|---|---|
| /maᶜ ṭarbūš/ | [maṭ-ṭarbūš] | 'with fez' |
| /sulṭān-baša/ | [sulṭāb-baša] | 'Sultan Pasha' [ proper name] |
| /min-ḏahab/ | [miḏ-ḏahab] | 'from gold' |
| /min-xašab/ | [mix-xašab] | 'from wood' |
| /min-wijhī/ | [ miw-wijhī] | 'from my face' |

*C. Emphasis Spread*

Emphatics in Arabic are /ḍ/, /ṣ/, /ṭ/, /ḏ̣ /,/ḅ/, /ṃ/, /ḷ/ and /ṛ/ (Bellem, 2007; Huneety & Mashaqba, 2016a; Mashaqba et al., 2022b). However, with a minimal pair test, JD Arabic spreads only the literal /l/ and the two fricatives /s/ and /ḏ/. The examples below show the contrast between minimal pairs that differ in the emphatic/plain counterpart.

TABLE 13
EMPHASIS SPREAD IN JD ARABIC

| Non emphatic | Gloss | Emphatic | Gloss |
|---|---|---|---|
| /ilhaq/ | 'to pursue' | /iḷhaq/ | 'fairness' |
| /ḏallat/ | 'to humiliate | /ḍallat/ | 'to stay' |
| /safīr/ | 'small kiln' | /ṣafīr/ | 'whistling' |
| /qir/ | 'confess' | /qiṛ/ | 'oh!' |
| /rāhah/ | 'delight candy' | /ṛāhah/ | 'dustpan' |

*D. Resolution*

Resolution functions if syllables start without an onset, which is not allowed in Standard Arabic (Sakarnah, 1999). Therefore, JD Arabic tends to delete the vowel in the final position if the following suffix starts with another vowel. However, this process happens infrequently in the dialect. Consider the following examples:

TABLE 14
RESOLUTION IN JD ARABIC

| Underlying Form | Surface Form | Gloss |
|---|---|---|
| baqa-u | [baqu] | They (m.) were |
| naqaᶜ-at | [naqᶜat] | She soaked |
| laqa-an | [laqan] | They (f.) found |
| qala-u | [qalu] | They (m.) fried |
| ʔja-an | [ʔjan] | They (f.) came |
| qaḏḏa-at | [qaḏḏat] | She spent |

*E. Umlaut*

After analyzing JD Arabic, they have realized the CaCāC and CuCāC structure into CiCāC. Umlaut functions when the back vowels, such as /a/ and /u/, assimilate to a front vowel /i/ (Crystal, 2008; Trask, 1996). Nevertheless, JD tends to apply the Umlaut process only in some proper nouns:

TABLE 15
/A/ AND /U/ ASSIMILATION TO /I/ IN JD ARABIC

| Underlying Form | Surface Form | Gloss |
|---|---|---|
| /sanāʔ/ | [sināʔ] | 'Sanaa' Proper Name |
| /ḥusām/ | [ḥisām] | 'Hussam' Proper Name |
| /ʔusāma | [ʔisāma] | 'Osama' Proper Name |

*F. Syncope*

Syncope means deleting a sound or more from a word (Blust & Crowley, 1996). Syncope in JD Arabic is in the high vowel /i/. The vowel is omitted if it occurs initially to avoid the monomoraic syllables and increase the syllables with two moras (Broselow, 1992). However, the vowels /a/ and /u/ do not go under the syncope process in JD Arabic. Examples that are given below illustrate how the CiCiC stem syncopes to CiCC:

TABLE 16
SYNCOPE OF HIGH VOWEL /I/ IN JD ARABIC

| Pronoun | /qibil/ | Gloss |
|---|---|---|
| 1s. | qbil-it | I accepted |
| 1pl. | qbil-na | we accepted |
| 2m.s. | qbil-it | you (m.s.) accepted |
| 2m.pl. | qbil-ti | you (m.pl.) accepted |
| 2f.s. | qbil-ti | you (f.s.) accepted |
| 2f.pl. | qbil-tan | you (f.pl.) accepted |
| 3m.s. | qibil | he accepted |
| 3m.pl. | qibil-u | they (m.) accepted |
| 3f.s. | qibil-at | she accepted |
| 3f.pl | qibil-an | they (f.) accepted |

*G. Raising*

Northern Syrian groups are mostly known for raising (Versteegh, 2001). Since JD originated from the Levant, particularly Syria, the raising process is the most common phonological process that distinguishes JD Arabic from other Jordanian dialects. Subsequently, the short /a/ is frequently raised in JD Arabic into the long /ī/ (Habib, 2012). Consider the common nouns in the examples below:

TABLE 17
RAISING /A/ INTO /Ī/ IN JD ARABIC

| Underlying Form | Surface Form | Gloss |
|---|---|---|
| maᶜkarūna | maᶜkarūnī | spaghetti |
| ᶜaqabā | ᶜaqabī | Jordanian strait |
| qahwa | qahwī | coffee |
| madrasa | madrasī | school |
| qaᶜda | qaᶜdī | Setting |
| maqašša | maqaššī | broom |
| laḥma | laḥmī | meat |
| kāsa | kāsī | glass |
| maxadda | maxaddī | pillow |

IV. CONCLUSION

The findings of JD Arabic's study resulted in common and less common phonological aspects and distributed in order as follows:

Common Phonological Features

1. Raising is a very repetitive phonological process in JD Arabic. The study tests the short vowel /a/. It frequently raises to the long vowel /ī/.

2. Assimilation is common in JD Arabic. They assimilate all coronal consonants if preceded by the definite article /il/. On the other hand, it does not occur in the definite article /il/ if followed by the non-coronal consonants. However, non-coronal assimilation applies rarely in the fricatives /x/ and /ḏ/, bilabial /b/ and nasal/n/. Moreover, the sonorant assimilation occurs regressively in /w/, /l/ and /m/.

3. Although emphasis spread is not common as raising and assimilation, it is frequently used. Thereby, in the minimal pair test, JD Arabic spread the consonants /ṣ/, /ḍ /, /ṛ/ and /ḷ/, while they maintain /ṭ/ and /ṃ/ of their surface form /t/ and /m/.

Less Common Phonological Features

1. Syncope process is investigated by inflecting the verb qibil in JD Arabic: only the high long vowel /i/ is affected by the process. The dialect lacks deleting other vowels such as /u/ and /a/.

2. Resolution to the short vowel /a/ occurs very rarely in JD Arabic. However, this applies only to verbs that end with /a/and, followed by a suffix of an initial vowel.

3. In the umlaut process, only 2 out of 23 participants apply this process by changing the /u/ and /a/ vowels into/i/ if they occur in the word-initial syllable. However, the process functions in some proper nouns only.

To conclude, although JD Arabic has phonological features that distinguish it from other Jordanian dialects, it is hard to generalize that Druze maintain their dialect as was claimed (Al-Khatib & Alzoubi, 2009). The phonological findings resulted in the Druze dialect having mutual similarity with other Jordanian dialects due to the effect of a larger community. Although Druze indeed maintain solidarity among each other. However, their dialect has been through many phonological alterations.

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# Use of Polite Request Forms by Jordanian Children: Do Age and Gender Have an Impact?

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*Abstract*—**This study aimed at finding the strategies of politeness in requests as well as the potential differences between Jordanian children in their use of such strategies. The study compared the participants on the basis of two variables: age and gender. According to the age variable, the participants were divided into three groups: 5, 7 and 9 year-olds. Each group contained 24 participants who were then divided into 12 males and 12 females. The researchers used video-recording to elicit the participants' requests while they ask the researchers for some cookies. On the basis of age, the findings support previous research that age has an obvious effect on the use of politeness in requests. It was found that nine-year-olds were more able to use indirect forms of requests than seven and five- year- old children. Although 5 and 7-year-olds were able to use indirect forms, they opted more to direct requests that have a semantic softener. On the basis of gender, the differences between males and females in using direct and indirect requests were irrelevant.**

*Index Terms*—**politeness, requests, gender, age, directness**

## I. INTRODUCTION

Requesting is a speech act that has been intensively investigated by linguists. People use requests in their everyday interactions and for different purposes such as obtaining information, objects or actions from others. Byon (2004) defines the speech act of requesting as "a directive that embodies an effort on the part of the speaker to get the hearer to do something, generally for a speaker's goal" (p. 1674). According to Brown and Levinson (1987), requests are intrinsically face-threatening acts as they require the addressee to do what the speaker wants. Thus, they threaten the addressee's negative face.

In order for the requester not to threaten the requestee's negative face (i.e. to impose something on the requestee), s/he often tends to soften their requests by using different politeness strategies. The requester can use these strategies in order for the addressee to be free from imposition, and at the same time for the requester to save her/his negative face from any potential refusals which may result from using impolite or direct requests. Leech (1983) argues that the more direct the speech act is, the more degree of politeness will be enhanced. He also argues that this is the case because "(a) they increase the degree of optionality, and (b) because the more indirect the illocution is, the more diminished and tentative its force tends to be" (Leech, 1983, p. 131). Indirectness can be enhanced by using two types of indirect requests. The first one is non-conventionally indirect requests where the requester can ask for something without using a verb that asks the requestee to directly do something. For example, if the requester wants the requestee to close the window if the room is cold, he can say 'it is too cold here'. The other type of indirect requests is called conventionally indirect requests. Here, the speaker can use suggestions such as 'what about closing the window?'. Even when being direct while requesting, the speaker can use hedged performatives in order to soften his request by saying 'I would like to ask you to close the window'.

The level of directness that is needed while requesting can be determined by contextual factors such as power and social distance between the speaker and the hearer as well as the degree of imposition involved (Brown & Levinson, 1978). The more formal the situation is, the greater degree of indirectness is required. Furthermore, when the request is directed from a person with low-status to one with a higher-status, the request needs to employ a greater degree of indirectness.

There are various factors that affect the way we use language and different speech acts. These include age, gender, socio-economic status and educational background. Linguistic studies, especially those that investigate politeness, are mainly concerned with gender and age more than other factors. In relation to gender, these studies have confirmed many differences between males and females in using different aspects of languages. For example, females are more likely to employ positive politeness in order to minimize the effect of face-threatening acts and to save the hearer's positive and negative face (Fishman, 1978; Tannen, 1990; Holmes, 1995). Coats (1992) reports that females are more

aware and more concerned with the requestee's positive face need. Therefore, they tend to produce indirect requests more than males (Mckelvie, 2000; Macaulay, 2001).

Age is another variable that its effect on language use in general, and on politeness in particular, was investigated. Linguistic studies argue that age has a significant role in the choice and use of different strategies when producing different speech acts (Nippold et al., 1982; Chamni, 2014). For more consideration of the effect of age on politeness, linguists and psycholinguists focused on examining the acquisition of politeness by children in their early childhood. Most of the studies conducted on language acquisition have shown that children seem to use polite phrases as 'please' early in their requests. For example, Bates (1976) has shown that children are able to acquire such early forms of politeness at age three. Furthermore, the older the child is, the more indirect forms of requests will be used (Garvey, 1975; Ervin-Tripp, 1977).

Many studies conducted on politeness acquisition explained how politeness mastery makes progress with age. Thus, at early stages of their childhood, children use non-polite requests. At age four, they begin to use few structures of requests. When they are five and six year old, they produce requests with the appropriate polite tone. By age seven to eight, children are more able to soften their requests based on different contextual factors. To the best of knowledge of the present researchers, no studies have investigated the request forms used by Jordanian children and its development with age. This study addresses this gap by tapping into the use of polite forms used by male and female Jordanian children. More specifically, this study addresses the following questions:

1. What are the request forms favored by Jordanian KG, first and third graders?
2. What are the potential differences between the three age groups regarding the strategies they use when making a request?
3. What are the potential differences between male and female participants regarding the degree of politeness they adopt while requesting?

## II. LITERATURE REVIEW

### A. Relationship Between Age and Politeness

Many studies have shown that children, at their early stages of acquiring their mother tongue, can acquire a wide variety of politeness strategies while making requests. Most of these studies examined the progress in acquiring these strategies by comparing two or more age groups. Other studies examined a single age group in order to investigate the strategies used by the relevant age group.

One of the studies that used the comparative method is that of Garvey (1975). Within this study, Garvey has investigated preschool children's ability to convey requests for actions. The sample was divided into two age groups: three- and five-year-olds. The results showed that direct request forms (e.g. give me the hammer) were frequently used by the two age groups. Other studies showed that children at early ages are able to evaluate a request as polite or non-polite even before they are able to produce such polite requests. For example, Bates (1976) assessed whether children aged four to five could assess the 'niceness' of pairs of requests differing in syntactic directness, the use of semantic softeners such as 'please', and the tone of voice. She has reported that children of the two age groups are already sensitive to all three factors in their evaluation of the niceness of requests. The same result has been revealed by a more recent study conducted by Ucar and Ozden (2015) which investigated requests of Turkish pre-schoolers. Data was gathered from 24 Turkish speaking children aged between four and five and divided as girls and boys. The study has indicated that children use direct requests more frequently, especially in low power situations.

As studies conducted on adults' use of polite strategies, language acquisition studies took into consideration some contextual factors that may affect this use. For example, James (1978) has conducted a study in order to examine the effect of the listener age on the children's use of polite requests. The sample was twenty-one children between the ages of four and five years who ought to make requests to an adult, a peer and a younger listener in request situations. The results have shown that the listener age effect diminished in the request situations. Thus, the children were very polite to all three listeners.

All studies mentioned above have examined two different preschool age groups. Other studies have compared three different age groups including pre-schoolers as well as school children. An example on these is the study of Nippold and her colleagues (1982) who have conducted a study on children at age 3, 5 and 7 year-old. All children participated in a production task, requesting candy from an old lady hand-puppet. The analysis of the subjects' requests has revealed several developmental patterns. It has been observed that by age 3, children already showed some use of 'please' as well as the interrogative. By age 5, the use of 'please' was rarely seen in requests of imperative form. The use of interrogatives also increased with age, beginning after age 5. The use of the interrogative and 'please' in the same request served as a major focal point of development in the age groups studied. The use of this form increased steadily with age, reaching the approximate level by 7 year-olds.

Other studies suggest that not until age seven children become more polite when making requests. This result has been affirmed by a study conducted by Baroni and Axia (1985). This study has been conducted on different age groups where one group was older than those of Nippold and her colleagues. These children were five, seven and nine-year old. The results of this study have shown that, unlike the other two age groups, only nine-year-olds fully mastered the polite register within their requests.

## B. Relationship Between Gender and Politeness

As gender has its effect on the use of the politeness register by adults, psycholinguists have tried to prove that it also affect young age groups' use of politeness. Ratsi (1997) has investigated the use of polite request forms by Iranian first-graders who are 7-year-old. The study intended to identify differences between male and female children. To do so, 29 males and 30 females were asked to report how they would ask for things. The results indicated that there was a statistically significant difference between the choice of direct or indirect forms and the gender of the participants. Thus, girls were found to favour more indirect forms, whereas boys opted for direct ones.

The difference between male and female children in their use of polite requests was also confirmed by Ervin-Tripp and Rosenberg (1984). Within this study, the researchers have studied floor-holding behaviour in children by video-taping four middle-class families, collecting 891 control acts by children aged between 2 and 8 years. Only 5 to 8-year-olds were rarely unable to use polite forms. These age groups were frequently able to use polite forms of requests than 2 to 4 year-olds were. In addition, girls provided greater politeness and seemed to gain more parental attention than boys' directives, since parents ignored daughters much less than sons.

## III. METHODOLOGY

### A. Sample and Data Collection

The sample of the study was chosen from a school in a rural area in the city of Al-Ramtha (Al-Bouaida) at the north of Jordan. The sample consisted of 72 school children who are KG1, first and third graders who were divided into different groups based on two variables: age and gender. Based on their age, the participants were divided into three groups: 5, 7 and 9-year-olds. Each age group consisted of 24 participants. Each group was then divided into two groups based on the gender variable as 12 males and 12 females.

The data of the study was collected using video-recording. The researcher offered some cookies for each child and told him that in order to get some of these cookies; s/he has to make nice and polite requests. If the child did not use any polite forms at the beginning, the researcher asked her/him again to ask in a polite way to get what s/he wants.

### B. Data Analysis

The participants' requests were analyzed by the researcher. The frequencies and percentages were evaluated for each age group and then for gender groups for comparative purposes. The requests were tallied and classified per the numerical politeness scale developed by James (1978) shown in Table 1 below. The scale was used with some modifications that are relevant to the Arabic requests produced by the participants of this study. The Arabic requests were given values as in James' scale beginning with the most to the least polite requests.

TABLE 1
JAMES (1978) POLITENESS SCALE

| Polite form | Example | Politeness value |
|---|---|---|
| "May I" + "please" | "May I please have some candy?" | 4.070 |
| "May I" | "May I have some candy?" | 3.134 |
| "Would/Could/Will you" + "please" | "Could you please give me some candy?" | 3.113 |
| "Can you" + "please" | "Can you give me some candy, please?" | 2.742 |
| "Can/Could I" + "please" | "Could I please have some candy?" | 2.728 |
| "Would/Could/Will you" | "Would you give me some candy?" | 2.459 |
| "Can you" | "Can you give me some candy?" | 1.886 |
| "Can/Could I" | "Can I have some candy?" | 1.755 |
| Imperative + "please" | "Give me some candy, please." | 1.688 |
| "Don't" + imperative + "please" | (Not applicable in task) | 1.562 |
| Imperative + explanation | "Give me some candy because I'm hungry." | 1.206 |
| "Don't" + imperative + explanation | (Not applicable in task) | 1.081 |
| "Don't" + imperative | (Not applicable in task) | .161 |
| Imperative | "Give me some candy." | .000 |

Within the modified scale, the most polite requests are those having the most complex construction among others. These are the strategies that have an interrogative form with a modal verb and a softening expression; they are usually called conventionally indirect requests. Arabic examples on these constructions are *mumkin+a verb+ law samaħt, baqdar+verb+law samaħt,* etc. The difference in politeness value between these constructions could be due to two points: the modal verb used where *mumkin*, for example, is considered more polite than *btiqdar* as *mumkin* is used more as a form of asking for the requestee's permission. It could be the equivalent of the English modal verb *may*. The second difference relates to the form of the verb that the requester uses to accomplish his goal such as *take or give*. Using a verb that immediately asks the requestee to do something for the requester, such as *give*, is considered less polite than using a verb which does not need the requestee to do what the requester asks for by himself such as *take*. So, the construction *mumkin ʔaxuð ilbaskutih law samaħt?* (May I take the cookies, please?) is considered more polite than *mumkin taʕṭini ilbaskutih law samaħt?* (Would you give me the cookies, please?).This point is proved via Trosborg's (1995) taxonomy of request realization strategies where he classified different forms of polite requests based on their degree of politeness, i.e. beginning with the most direct to the most indirect. Throughout his classification, he proposed

that the use of a verb that does not require the requestee to do what the requester wants is more polite and gives a sense of getting permission more than requesting. So, he considered the request *"May I borrow your car?"* as a permission which is more polite than *"would you lend me your car?"*

The second set of strategies is similar to those described above. The only difference is the lack of use of the softening expression *law samaħt*. So, the strategies within this group were ordered as those within the first set. The last set of strategies is the most direct and the least polite ones. The constructions here include a sentence form rather than an interrogative form. The construction *ʔaʕtini ilbaskutih law samaħt* (Give me the cookies, please) is more polite than the construction where he asks for what s/he wants with a reason such as *ʔaʕtini ilbaskutih baħibha* (Give me the cookies; I love it) and the latter is even more polite than *ʔaʕtini ilbaskutih* (Give me the cookies). For more clarification of the modified version, see the table of the modified Arabic request strategies in appendix A.

*C. Validity of Data Analysis*

To validate the division of the Arabic request strategies discussed above, a rating-scale questionnaire was used. The questionnaire was administered to thirty male and female participants. These participants are teachers at two secondary schools in Al-Bouaida. Fifteen male teachers who teach at a secondary school for boys and fifteen female teachers who teach at a secondary school for girls responded to the questionnaire. The age of the participants ranges from 30-45 years old.

Within the questionnaire, the participants had to order the 10 request strategies given by the researcher according to their degree of politeness –from the least to the most polite. Thus, each strategy was given a politeness degree starting with 1 point for the least polite strategy reaching the most polite strategy with 10 points. After rating these requests, the frequencies and percentages the participants' rating were evaluated. The statistical analysis appears to support the order of these strategies already proposed by the researcher. This point is shown in Table 2 below.

TABLE 2
FREQUENCIES AND PERCENTAGES OF MALE AND FEMALE PARTICIPANTS' RATING

| Points | Strategy | Freq. | % |
|---|---|---|---|
| 10 | ممكن+فعل (أخذ)+لو سمحت<br>*mumkin+*verb(take)+*law samaħt*<br>May I take…., please? | 19 | 70% |
| 9 | بقدر+فعل (أخذ)+لو سمحت<br>*baqdar+*verb(give)+ *law samaħt*<br>Can I take…., please? | 20 | 67% |
| 8 | ممكن +فعل أمر(تعطيني)+لو سمحت<br>Mumkin+imperative verb+ law samaħt<br>Would you give me…, please? | 23 | 77% |
| 7 | بتقدر +فعل أمر+لو سمحت<br>mumkin+imperative verb+ *law samaħt*<br>Can you give me…, please? | 22 | 73% |
| 6 | (ممكن+ فعل(أخذ<br>mumkin+verb (take)<br>May I take…? | 22 | 73% |
| 5 | ممكن+ فعل أمر<br>munkin+imperative verb<br>Would you give me…? | 24 | 80% |
| 4 | بتقدر تعطيني بسكوتة؟<br>btiqdar+imperative verb (give)<br>Can you give me…? | 26 | 87% |
| 3 | اعطيني بسكوتة لو سمحت<br>Imperative verb (give)+ *law samaħt*<br>Give me….,please. | 24 | 80% |
| 2 | أعطيني بسكوتة جوعان<br>Imperative verb (give)+explanation<br>*ʔaʕtini ilbaskutih dʒuʕan*<br>Give me the cookies ;I am hungry. | 20 | 67% |
| 1 | أعطيني بسكوتة<br>Imperative verb<br>*ʔaʕtini ilbaskutih*<br>Give me the cookies | 21 | 70% |

The table shows, for example, that the strategy *mumkin ʔaxuð ilbaskutih law samaħt?* (May I take the cookies, please?) which was rated as the most polite form by the researcher was also rated as the most polite by 70% of the participants. The second most polite one *baqdar ʔaxuð* ilbaskutih *law samaħt?* (Can I take the cookies, please?) was also evaluated as suggested by 67%, the least polite strategy was also rated as this by 70%, etc.

IV.  RESULTS AND DISCUSSION

This section discusses the results of data analysis for the present study. First, discussion is presented for the results of the used strategies by each group, i.e. considering the age variable only. The frequencies and percentages are presented for third graders, first graders and KG graders respectively. Then, the differences between the results of these groups are discussed. Second, the results are discussed according to the gender variable. These results are discussed within each group, and then across groups.

*A. The Potential Differences in Requesting Between Age Groups*

Table 3 below presents the request strategies used by third graders when asking for cookies. It should be mentioned here that whenever talking about the request strategy *mumkin ʔaxu ð?"* (May I take..?) throughout the discussion, the English equivalent in James (1978) *"May I"* will be used. The same case will be for *"mumkin taʕtini",* where the English equivalent "Would you" will be used instead. As can be seen, three strategies were used by third graders with different percentages. The most used strategies were *"May I" /"mumkin ʔaxu ð?"* and *Would you/ "mumkin taʕtini"* with 50% and 42%, respectively. The request form "*tismaħili ʔijaha*" used by the participants of this group was given an equal value to *"May I"* strategy. The reason why this construction considered as an equivalent one to "May I" is that it has no verb that asks the requestee to do what the requester wants. Instead, it is more like asking for the permission of the requestee. So, when the requests were classified, these constructions were given the same value. However, there is not much difference between these two strategies according to their politeness value. The least used strategy was *Imperative+"please"* with only 8%. The difference in the politeness value between this strategy and the latter one is much more significant than between the latter and the earlier one (0.971 and 0. 269, respectively).

TABLE 3
REQUEST STRATEGIES USED BY THIRD GRADERS

| Request strategies | Freq. | % | Politeness Value |
|---|---|---|---|
| "May I"<br>"*mumkin ʔaxu ð?*" | 12 | 50 | 2.728 |
| "would you"/<br>"*mumkin taʕtini*" | 10 | 42 | 2.459 |
| Imperative+"please"/ | 2 | 8 | 1.688 |
| Total | 24 | 100 | 0.000 |

It is also clear from the data above that third graders did not use more complex and more polite constructions, i.e. those that have a softening expression like *"please"* or its equivalent *law samaħt.*

Table 4 below shows the results of the second group, i.e. first graders. The frequencies and percentages were evaluated for this group in order to know the most as well as the least used strategies.

TABLE 4
REQUEST STRATEGIES USED BY FIRST GRADERS

| Request strategies | Freq. | % | Politeness Value |
|---|---|---|---|
| "May I"<br>"*mumkin ʔaxu ð?*" | 8 | 33 | 2.728 |
| "would you"<br>"*mumkin taʕtini*" | 3 | 13 | 2.459 |
| Imperative+"please" | 11 | 46 | 1.688 |
| Imperative | 2 | 8 | 0.000 |
| Total | 24 | 100 | |

From the data shown within Table 4, it is clear that the most used strategy by this group was the direct strategy *imperative+"please"* with 46% followed by *"May I"* strategy with 33%. The least used strategies were *"would you"* and *Imperative* strategies with 13% and 8%, respectively. It is obvious from the table above that the Imperative strategy is the least polite strategy in the taxonomy which was given the value 0.000. The existence of the softening expression *"please"* resulted in a big difference in the politeness value between it and the most used strategy here. The difference in the politeness value is 1.688.

The last group to be presented here is KG graders. The results of this group are presented within Table 5 below.

TABLE 5
REQUEST STRATEGIES USED BY KG GRADERS

| Request strategies | Freq. | % | Politeness Value |
|---|---|---|---|
| "May I"<br>"*mumkin ʔaxu ð?*" | 7 | 29 | 2.728 |
| "would you"<br>"*mumkin taʕtini*" | 4 | 17 | 2.459 |
| Imperative+"please" | 11 | 46 | 1.688 |
| Imperative | 2 | 8 | 0.000 |
| Total | 24 | 100 | |

It can be concluded from the data above that the most used strategy by KG graders is the direct one *Imperative+"please"* with 46%. The strategies *"May I"* and *"would you"* were used with similar percentages (29% and 17, respectively). Again, the least used strategy is the Imperative which was used by 8% of the participants. As shown in the tables above, the only used strategies by the participants of this study were *May I*, *Would you*, *Imperative+please* and *Imperative*.

To answer the second question of this study, a comparative analysis of the results of the three groups is needed. So, Table 6 is mentioned below to present the percentages of the used strategies for the groups of this study.

TABLE 6
FREQUENCIES AND PERCENTAGES OF REQUEST STRATEGIES USED BY ALL GROUPS

| Request strategies | Third graders | First graders | KG graders | Politeness Value |
|---|---|---|---|---|
|  | % | % | % |  |
| "May I" "*mumkin ʔaxuð?*" | 50 | 33 | 29 | 2.728 |
| "would you" "*mumkin taʕtini*" | 42 | 13 | 17 | 2.459 |
| Imperative+"please" | 8 | 46 | 46 | 1.688 |
| Imperative | 0 | 8 | 8 | 0.000 |
| Total | 100 | 100 | 100 |  |

From the data presented in table 6, it is obvious that there is an apparent difference between the three groups in their use of the first strategy in the table. i.e. *"May I"*. This difference is much more between third and first graders as well as between third and KG graders than between first and KG graders. It is obvious that this strategy was mostly used by three graders who intended to use the indirect form when requesting. The second apparent difference between the three groups appears in their use of the second strategy *"Would you"*. This strategy was used most by third graders with 42%, followed by KG graders with 17% and least by first graders with 13%. Again, third graders were the most indirect ones in their requests. The difference was much more between the third graders group and the other both groups than between the first and KG graders. Thus, the most polite and indirect requests used by the participants of this study were used more by third graders, but with similar percentages by first and KG graders. This finding goes in line with the finding of Ucar and Ozden. (2015) that the use of interrogatives such as *"would you...?"* or *"may I.....?"* increases with age, beginning after age 5. This is true for the results of this study; KG graders used the interrogative form, but this use increased a little bit with first graders and has been mostly used by third graders within most of their requests.

The least polite and direct requests used by the participants of this study were used most by first and KG graders. This can be shown in the apparent difference in the use of *Imperative+"please"* between first and KG graders on one hand, and third graders on the other hand. This strategy was the least used strategy by third graders, but the most used one by first and KG graders. That is, it was used with equal percentages by first and KG graders. The least used strategy by the three groups was the Imperative. While used with low percentages by first and KG graders, it was never used by third graders.

Although KG and first graders showed some ability of using interrogative forms of requests, they mostly tended to use a direct form with a semantic softener. Unlike KG and first graders, third graders were much more able to use indirect forms, i.e. interrogatives. They rarely used the direct form with a semantic softener. These results were partially similar to those of Nippold et al. (1982). The finding that the use of interrogatives increases with age successfully matches the findings here. The present study and that of Nippold clashes in two results: the first is that the use of "please" was rarely seen in requests of imperative forms. This contradicts with the case of KG graders of this study who frequently tended to use this semantic softener in their requests. Second, their finding that the use of the interrogative with "please" in the same request served as a major focal point of development in 9-year-olds does not match the findings here. It is observed that third graders were not able to use more complex requests, i.e. requests that have interrogative form with a semantic softener. This also contradicts with the same finding of Baroni and Axia (1985) that 9 year-old children fully mastered the polite register within their requests. Many studies also proved the finding that 5 and 7-year-old children tend to use more direct forms in their requests (Garvey, 1975; Ucar & Ozden, 2015). Baroni and Axia (1985) also revealed the same finding. They found that 5 and 7 year-old children were not able to use polite and indirect forms of requests.

To conclude, the assumption that the older the child is, the more able s/he is to use polite requests was true for the third graders compared to first and KG graders. However, this was not the case with KG graders and first graders as there was no apparent difference between both groups. Moreover, it is worth mentioning here that when producing a request at the first time, the participants were asked again to make another request that they think to be more polite than the first one. It appears from the frequencies and percentages, within Table 7, of the requests made for the second time that only few third graders were able to modify their requests from direct to indirect forms. Other participants modified their requests for the same category, i.e. from an indirect to another indirect form which has the same politeness value such as "*mumkin ʔaxuð?*" *(May I take?)* to "*tismaħili ʔaxuð?*" (Would you allow me to take?). These modifications were

not taken into consideration since the two forms have the same politeness value. Table 7 introduces the frequencies and percentages of the requests modified by the participants for the second time of requesting.

TABLE 7
FREQUENCIES AND PERCENTAGES OF THE MODIFIED REQUESTS BY THE PARTICIPANTS

| Grade | Freq. | % | Total |
|---|---|---|---|
| Third Graders | 7 | 29 | 24 |
| First Graders | 0 | 0 | 24 |
| KG Graders | 0 | 0 | 24 |

*B. The Potential Differences in Requesting Between Males and Females*

As many studies proved the differences between males and females in using politeness in speech in general, and in requesting in particular, the present study tried to investigate these potential differences between male and female children. To do so, the results of male and female participants are discussed first within groups, and then across groups. Table 8 below shows the differences between male and female third graders.

TABLE 8
REQUEST STRATEGIES USED BY MALE AND FEMALE THIRD GRADERS

| Request strategies | Males | | Females | | Politeness Value |
|---|---|---|---|---|---|
| | Freq. | % | Freq. | % | |
| "May I" *"mumkin ʔaxu ð?"* | 2 | 17 | 10 | 83 | 2.728 |
| "would you" *"mumkin taʕtini"* | 8 | 66 | 2 | 17 | 2.459 |
| Imperative+"please" | 2 | 17 | 0 | 0 | 1.688 |
| Imperative | 0 | 0 | 0 | 0 | 0.000 |
| Total | 12 | 100 | 12 | 100 | |

Within this group, there is a difference between males and females in their use of two strategies, i.e. *"May I"* and *"would you"*. The former one was used most by females while the latter was used most by males. Though there is a difference between these two groups in their use of these strategies, this difference is irrelevant in terms of the politeness value of these strategies. The apparent difference is that female children were more aware of using a verb that does not need the requestee to be imposed on doing what the requester wants. Regarding the differences within the first graders group, Table 9 presents the percentages and frequencies used by male and female first graders.

TABLE 9
REQUEST STRATEGIES USED BY MALE AND FEMALE FIRST GRADERS

| Request strategies | Males | | Females | | Politeness Value |
|---|---|---|---|---|---|
| | Freq. | % | Freq. | % | |
| "May I" *"mumkin ʔaxu ð?"* | 5 | 42 | 3 | 25 | 2.728 |
| "would you" *"mumkin taʕtini"* | 4 | 33 | 0 | 0 | 2.459 |
| Imperative+"please" | 2 | 17 | 9 | 75 | 1.688 |
| Imperative | 1 | 8 | 0 | 0 | 0.000 |
| Total | 12 | 100 | 12 | 100 | |

From the analysis above, it is clear that there is an apparent difference between males and females in their use of the *Imperative+"please"* strategy. This strategy was the most used strategy by female participants which is considered as less polite than the strategy that was mostly used by male participants, i.e. *"May I"*. This difference suggests that male children were more polite and more indirect than female ones. Male children were also more polite in their use of the second polite strategy which was never used by females. The most polite requests used by the participants of this study were used mostly by males of this group, whereas the least polite strategies were used mostly by females.

The last results to be discussed here are those of the KG group. Table 10 presents the frequencies and percentages of the strategies used by male and female participants of this group.

TABLE 10
REQUEST STRATEGIES USED BY MALE AND FEMALE KG GRADERS

| Request strategies | Males | | Females | | Politeness Value |
|---|---|---|---|---|---|
| | Freq. | % | Freq. | % | |
| "May I" *mumkin ʔaxu ð?* | 0 | 0 | 7 | 58 | 2.728 |
| "would you" *mumkin taʕtini* | 5 | 42 | 0 | 0 | 2.459 |
| Imperative+"please" | 7 | 58 | 3 | 25 | 1.688 |
| Imperative | 0 | 0 | 2 | 17 | 0.000 |
| Total | 12 | 100 | 12 | 100 | |

The difference between males and females in this group is apparent in their use of the *imperative+"please"* strategy. This strategy was the most used strategy by male children within this group. The other difference was in their use of the more polite strategy *"May I"*. This strategy was the most used one by female participants. The third difference was with their use of the second strategy in the table above *"would you"* which was used only by male children.

In an attempt to answer the third question of this study, Table 11 was set. Table 11 presents the frequencies and percentages of the used strategies by male and female children across groups.

TABLE 11
REQUEST STRATEGIES USED BY MALES AND FEMALES ACROSS GROUPS

| Request strategies | Males | Females | Politeness Value |
|---|---|---|---|
| | % | % | |
| "May I" *mumkin ʔaxu ð?* | 19 | 57 | 2.728 |
| "would you" *mumkin taʕtini* | 47 | 5.5 | 2.459 |
| Imperative+"please" | 31 | 33 | 1.688 |
| Imperative | 3 | 5.5 | 0.000 |
| Total | 100 | 100 | |

According to the results shown in table 11, it can be seen that the difference between males and females was in their use of two strategies: *"May I"* and "*would you*". Whereas "*May I*" was used much more by females, *"would you"* strategy was used more by male students. This indicates that females in general were more aware of their use of the verb than their male counterparts. The *imperative+"please"* as well as the *imperative* strategy show no apparent differences in their use by male and female participants.

Both male and female participants tended more to use indirect forms of requests. The difference between them was not in the use of direct and indirect forms, i.e. requests that belong to different groups of directness, but in the use of the strategies that belong to the same group, i.e. *"May I"* and *"Would you"* which are interrogatives and belong to the same group of indirectness but have different politeness values. The difference was that females tended to use the more polite form *"May I"* than males with more than the half of their requests. Males, on the other hand, tended to use *"Would you"* strategy which has a less politeness value than the former. With direct forms of strategies, both used these strategies with similar percentages.

These findings contradict with the finding of linguistic studies that showed a difference between males and females in their use of politeness. These studies showed that females are more likely to employ positive politeness in order to minimize the effect of face-threatening acts to save the hearer's positive and negative face (Fishman, 1978; Tannen, 1990; Holmes, 1995). It also contradicts with studies that investigated gender differences in using polite requests (Mckelvie, 2000; Macaulay, 2001). Studies that investigated gender differences in requests of children also revealed contradictory findings to the findings of this study. Ratsi (1997) found that there, i.e. girls were found to favor more indirect forms, whereas boys opted for directness.

To sum up, within groups, males and females showed no obvious behavior in their use of direct and indirect requests for comparative purposes of any potential interference between age and gender. Thus, male KG graders used the direct forms of requests more than their female counterparts. The opposite was true for the first graders; females used the direct forms more often than males. The findings of the third graders were different. Within this group, males and females tended to use indirect forms of requests. It can be concluded that as the ability of these children to use indirect forms of strategies increases, the differences between males and females decline.

Across groups, males and females were similar in their use of the strategies that belong to different groups of directness. Thus, with their use of direct and indirect strategies, the results of males and females showed no apparent differences. This was not the case with strategies that belong to the same group of directness. These strategies are *"May I"* and "*Would you*" which belong to the same group as indirect strategies, but at the same time have different politeness values, whereby the former has a higher politeness value than the latter one. Here, males and females showed a difference in their use of these strategies.

## V. Conclusion

The main aim of the present study was to find the differences between Jordanian children in their use of politeness in their requests. Data analysis showed that the strategies used by the participants of this study were very limited. The differences between the age groups were apparent. The apparent difference between the three age groups appears between the third graders on one hand, and first and KG graders on the other hand. Among these three groups, third graders showed more politeness in their requests than the first and KG graders. There was no apparent difference in the strategies used by 5 and 7-year-olds, i.e. first and KG graders. Both groups showed a tendency to use a direct form with a semantic softener.

Data analysis also showed that, within groups, males and females showed no obvious behavior in their use of direct and indirect requests. Thus, male Kg graders used the direct forms of requests more than their female counterparts. The opposite was true for the first graders; females used the direct forms more often than males. Across groups, males and females were similar in their use of the strategies that belong to different groups of directness. Since the findings of this study contradicts with the findings of others in relation to the effect of gender, it would be interesting to study this issue further in similar and different cultural contexts to find if this phenomenon is common in different areas in Jordan as well as other different countries.

### Appendix. The Arabic Modified Version of James (1978) Taxonomy of Requests

| Strategy | Example | Politeness value |
|---|---|---|
| mumkin+verb+law samaħt<br>(ممكن +فعل +لو سمحت)<br>May I take.., please? | mumkin ʔaxuð ilbaskutih law samaħt?<br>(ممكن أخذ البسكوتة لو سمحت؟) | 4.070 |
| baqdar+verb+law samaħt<br>(بقدر +فعل+لوسمحت)<br>Can I take…, please? | bagdar ʔaxuð ilbaskutih law samaħt ?<br>(بقدر أخذ البسكوتة لو سمحت؟) | 3.134 |
| mumkin+imperative+law samaħt<br>(ممكن+فعل أمر +لو سمحت)<br>Would you give.., please? | mumkin taʕtini ilbaskutih law samaħt?<br>(ممكن تعطيني البسكوتة لو سمحت؟) | 3.113 |
| btiqdar+imperative+law samaħt<br>(بتقدر +فعل أمر +لو سمحت)<br>Can you give…, please? | btiqdar taʕtini ilbaskutih law samaħt?<br>(بتقدر تعطيني البسكوتة لو سمحت؟) | 2.742 |
| mumkin+verb<br>(ممكن+فعل)<br>May I take..? | mumkin ʔaxu ð ilbaskutih?<br>(ممكن اخذ البسكوتة؟) | 2.728 |
| mumkin+imperative<br>(ممكن+فعل أمر )<br>Would you give…? | mumkin taʕtini ilbaskutih?<br>(ممكن تعطيني البسكوتة؟) | 2.459 |
| btiqdar+imperative<br>(بتقدر +فعل أمر )<br>Can you give…? | btiqdar taʕtini ilbaskutih?<br>(بتقدر تعطيني البسكوتة؟) | 1.886 |
| Imperative+law samaħt<br>(فعل أمر +لو سمحت)<br>Give me…, please. | law samaħt ʔaʕtini ʔijaha?<br>(لو سمحت أعطيني البسكوتة) | 1.688 |
| Not applicable | - | 1.562 |
| Imperative+reason | ʔaʕtini ilbaskuih bahibħa<br>(أعطيني البسكوتة بحبها) | 1.206 |
| Not applicable | - | 1.081 |
| Not applicable | - | |
| | | 0 .161 |
| Imperative<br>(فعل أمر ) | ʔaʕtini ilbaskuih<br>(أعطيني البسكوتة) | 0 .000 |

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# Lack of Empathy in Varieties of Love in *Enduring Love*

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*Abstract*—**Ian McEwan's novel *Enduring Love* foregrounds the protagonists' failed construction of romantic love and illustrates the fragility of Joe and Clarissa's love on the one hand and the destructive forces of Jed's homosexual love for Joe on the other hand. In the light of Patrick Hogan's componential statement on romantic love, this paper seeks to clarify how the sexual desire system, reward system, and attachment system participate in the collapse of Joe and Clarissa's love as well as to make out why the love of Jed to Joe can be overwhelming and out-of-control. Through a nuanced analysis of ordinary love and its distorted opposite presented in *Enduring Love*, it can be discovered that love is a complicated construction on both sides and the destruction of love can be boiled down to the lack of empathy, in this way McEwan makes prominent the imperative of practicing empathetic understanding with each other when confronted with unidentifiable risks.**

*Index Terms*—***Enduring Love*, Ian McEwan, attachment, reward dependency, empathy**

## I. INTRODUCTION

Ian McEwan is one of the foremost British writers who emerged prominently since the 1970s. Throughout the great variety and profound changes of McEwan's oeuvre, the complexities and dynamics of interpersonal relationships have always been within the scope of his interests. McEwan "incorporates a huge array of interpersonal alliances into his fiction, examining the attachments between lover and lover, husband and wife, parents and child, brother and sister," according to Slay (1991, p. 6). In contrast to the traditional romantic love story, what is highlighted in McEwan's writings is the fragility of those seemingly secure human relations to internal and external conflicts. McEwan himself holds that "inevitably if you write novels you're going to find yourself writing about—at some level—conflicts between people" (Roberts, 2018, p. 85). The issues of romantic relationships in crises and conflicts receive their fullest treatment in *Enduring Love* (1997), the sixth novel by Ian McEwan. The novel mainly tells a story about the close relationship between Joe Rose and Clarissa Mellon being put in crisis by the disturbance of an unwanted intruder, Jed Parry, who is in demented infatuation with Joe after their shared moment of "emotional intensity" (Childs, 2007, xi) in a ballooning accident: five would-be rescuers, including Joe and Jed, cooperate to save a boy trapped in a drafting hot-air balloon basket. In commentating on the novel, contemporary British novelist A. S. Byatt contends that "it juxtaposes a mad version of the plottedness of human relations, the divine designs, the instant recognition of the beloved and destiny, with a human love which is vulnerable, can be destroyed by madness and certainty" (2001, p. 83). Coupling the engrossing story plot with serious explorations of human love, *Enduring Love* has been well received and acclaimed by both readers and literary critics, who offered insightful readings and interpretations of it from different angles, to name but few, evolutionary psychology, narrative unreliability, masculinities, "madness", and the long-running "two cultures" debate.

Though Peter Childs mentions "it is additionally both about the forces that are destructive of love and about love as a destructive force" (2007, p. 3) in his study of *Enduring Love*, he does not specify what exactly are "the forces that are destructive of love" and in what way love can be "a destructive force". Thus, the present paper serves to unravel certain forces that set apart Jed and Clarissa's union and to make out in what way Jed's love for Joe can be dangerously enduring in the light of Hogan's componential account of romantic love.

In *Sexual Identities: A Cognitive Literary Study* (2018), Hogan explicitly assumes that there are at least three distinct emotion/motivation systems underlying the varieties of love which people experience, respectively, the system of sexual desire, the reward system, and the attachment system. Among the three systems, the attachment system holds the central place, which is "a system of bonding" and "feeling of affection" (Hogan, 2018, p. 1). Attachment relationships may themselves be bound up with the development of a repertoire of emotional memories based, most importantly, on shared experiences (Hogan, 2018, p. 33). Although the relationship between lovers frequently mixes attachment and sexual desire—a craving for sexual gratification—this does not mean that sexual desire is necessarily the prerequisite of romantic love. The reward system can be viewed as a system that fosters a feeling of need, liking, or wanting, which is linked to the excruciating anguish that results from the loss of one's beloved. At its most intense, extreme reward dependency on something or someone can result in "the loss of personal autonomy" (Hogan, 2018, p. 45), as is the case

with drug addiction. When addicted to some drug, one has no choice but to seek out the drug. In the same vein, one's love would go crazy if one cannot control their behaviors but stalk the subject of their love. Not only does Hogan dissect love to gain insight into its underlying mechanism, but he also expands on his study by taking love as an organic whole and proposes that "various bonding and romantic relations may be affected by identity group division and improved by effortful empathy" (2018, p. 47). In his words, empathy reorients people's emotion systems by aligning them with the emotions of someone else (Hogan, 2011, p. 239) and can be inhibited by people's identity opposition.

The following paper can be divided into three parts. The first part maps out the dynamics of Joe and Clarissa's love, exploring how the concerted work of the three systems can forge their love and how the internal mutations of these systems accordingly distance them from each other. The second section explores the mechanisms of Jed's erotomania, disclosing how the alienation of specific systems endows love with intimidating and obsessive forces. To take this study a step further, the third section takes empathy as an entry to examine the irreconcilable conflicts in the two types of love, revealing the deficiency of empathy as a result of people's obsession with their own identity and perspective is a common threat to genuine love that openly embraces the otherness and difference of each other.

## II. Severed Attachment Bond in the Fragility of Joe and Clarissa's Love

At the outset of the novel, Joe and Clarissa's relationship can be seen as a "prototypical case of romantic love" (Hogan, 2018, p. 42), in which all these elements of love are combined with great intensity. In Joe's words, "there was nothing that threatens our free and intimate existence" (McEwan, 1997, p. 8). First of all, the physical pleasure of sex exists in Joe and Clarissa's close relationship. They cuddle, kiss, and hold one another, enjoying the comfort and warmth provided by their lovemaking. These physical touches offer Joe and Clarissa shelter from negative feelings, making Joe "feel that I belonged, that I was rooted and blessed" (p. 33). Secondly, Joe develops appropriate reward dependency toward Clarissa—the six-week separation from Clarissa causes him to miss her so much that their first reunion after their separation would be "marked for memories in the most pleasurable way" (p. 3). These descriptions clearly show that Clarissa is Joe's felt need, and that the satisfaction of Joe's felt love, in other words, his reunion with Clarissa, would give rise to a feeling of pleasure, while the loss of his felt need will result in "emotional pain". Significantly, there are attachment bonds in their relationship. "Attachment bonds manifest themselves in the desire for practices of reciprocity and sharing, prominently emotion sharing and mutual or shared attention or experience" (Hogan, 2018, p. 42). Mutual attention refers to the "attention of persons to one another, thus a form of reciprocity" while shared attention means "attention to the same object" (Hogan, 2018, p. 42). Initially, Joe and Clarissa have reciprocal understanding and care for each other despite the inherent divergence in their fields of specialization, one is a popular science writer, and the other is a Keats scholar. The background information tells us that Joe once made an effort to cater to Clarissa's emotional needs—writing love letters to her despite his inability to come up with beautiful and poetic language. And when Clarissa returns, Joe spends the majority of time talking with her about John Keats, her research subject, when they are wandering in the woods, rather than focusing on his own concerns.

Though the ballooning catastrophe upends their peaceful existence, in which Joe and Clarissa witnessed the gruesome death of another rescuer who was the only one to stick to hold on to the balloon's ropes, they attempt to work together to come to terms with the uneasiness, depression, and sense of guilt in the wake of the accident at first. Back home, they sit face to face and discuss the accident, sharing their opinions on and recalling their memories of the same occurrences—such as the appearance of Jed Parry, John Logan's fall, the emergent situation of the boy, and so on. Additionally, Clarissa, who is aware of Joe's suffering, "pushed back her chair and coma round my [Joe's] side of table" and "drew my [Joe's] head against her breast" (p. 30) in an effort to soothe Joe through the physicality of her love. She recognizes that "we've seen something terrible together. It won't go away, and we have to help each other. And that means we'll have to love each other even harder" (p. 33). Later, as a couple, they share the experience of inviting friends and relating the entire accident to them as a way to relieve themselves of the trauma. "We told it in the married style, running alone with it for a stretch…Over the days and weeks, Clarissa and I told our story many times to friends, colleagues and relatives" (p. 39). This collaboration further strengthens the affective bond between this couple. Up to this point in the story, the attachment bond established and maintained by Joe and Clarissa, in the form of mutual attention to each other's feelings and needs and shared attention on the same accident, reinforces the solidarity of their relationship.

However, as the story progresses, their couplehood breaks off gradually. What causes the divergence of Joe and Clarissa's love from the normal and secure path? References to variables in each of the three main components of love may be useful to respond to this question. The most straightforward explanation for the estrangement of their love is the disappearance of sexual desire. What has once seemed natural and familiar for Joe and Clarissa, "like love-making or long talks or silent companionship" (p. 140), becomes hard even impossible to retrieve. In consequence, Joe confesses that "we [he and Clarissa] slept the same bed, but we didn't embrace, we used the same bathroom, but we never saw each other's naked body" (p. 140). The loss of sexual need for each other to some extent distances Joe and Clarissa physically, which is an indicator of the disruption of their emotional community. Therefore, Joe feels that "we were loveless, or we had lost the trick of love" (p. 140). At the end of Chapter 18, Joe thinks to himself "Clarissa thought I was mad, the police thought I was a fool, and one thing was clear: the task of getting us back to where we were was going to be mine alone" (p. 161). Actually, this does not mean that Joe has completely severed his reward dependency

for Clarissa, but it does indicate that Joe decides to do something by himself without the participation or accompany of Clarissa. In the subsequent course of committing himself to finding out the scientific explanation for Jed's psychopath, whether Clarissa is present or not and whether she sides with him or not makes no difference for him, which means the system of reward temporarily ceases to sustain their relationship.

It's worth emphasizing the systems of sexual desire, reward dependency, and attachment are interconnected rather than isolated. The degradation of desire and reward dependency stems from the underlying severance of the attachment bond. As one of the variables in the attachment system, the issue of shared attention and mutual attention also enters here. As the first day comes to an end, a split in their shared attention emerges. Joe is perplexed when Jed calls late at night to tell him he loves him. But he chooses to keep this phone call from Clarissa: "It was nothing. Wrong number" (p. 37), instead of sharing his current emotions with her. Joe himself is conscious of his decision may account for how their marriage would go terribly wrong— "It may have been exhaustion, or perhaps my concealment was protective of her, but I know I made my first serious mistake when I turned on my side and said to her" (p. 37). Moreover, Joe deletes about thirty calls from Jed, depriving Clarissa of the pieces of evidence that she requires to see the full picture of Jed's affair. In Joe's turning a story involving two of them into one dominated by himself, his attention begins to diverge from Clarissa's. From then on, Joe is overwhelmed by the barrage of phone calls, secret trails, and passionate love letters from Jed. To prove the possibility that Jed may hurt him and Clarissa since one survey indicates that "over half of male de Clérambaults had attempted violence on the subjects of their obsessions" (p. 142), Joe frantically keeps a tiny dictating machine in his pocket and wears a microphone under his lapel so that he can record what Jed says in case Jed threatens him, and even attempts to bait Jed into making violent actions that would give him grounds to involve the police. Clarissa, on the other hand, merely views the information Joe gave her about Jed's crush and stalking activities as a funny petty story. She chuckles easily and merrily at Joe's description, remarking something like "Come on, it is a joke…At worst it's a nuisance. You mustn't let it get to you" (p. 58). Given that they never reached a consensus on the issue, the gap in their attention grows increasingly glaring and detrimental with time. While Clarissa continues to believe that Joe is making a fuss over Jed and "he [Jed] is not that much of a problem" (p. 84), Joe increasingly engrosses himself in his dealings with Jed. Secretly, Joe gathers all the love letters from Jed, reads them from start to end, marks the key passages, and extracts them to compile a dossier of proof of Jed's penchant for violence. The more attention Joe pays to Jed's weird behaviors, the more Clarissa finds him in league with Jed and refuses to stand by his side. Consequently, the two find themselves "in very different mental universes now, with very different needs" (p. 82). Living in the same house but thinking in entirely different ways, Joe's and Clarissa's attention has split away which makes it harder for them to grasp each other's thoughts and feelings, putting their attachment bond under enormous strain.

The disruption of their attachment security also can be attributed to the absence of mutual attention in their relationship. Detailed descriptions of several rounds of exchanges between Clarissa and Joe reveal the fact that Joe is preoccupied with his own worries about Jed's harassment, his dissatisfaction with his work as a science journalist, and his sense of guilt deriving from John's death that Clarissa cannot attract any of his attention. After a long day's work, under the pressure from her work and bad physical condition, and plagued by horrible memories of Logan's death, Clarissa expects care and understanding of her beloved, but what awaits her is Joe's incessant complaints even with "some kind of accusation, perhaps even anger against her" (p. 80). Joe is consumed by his emotions and displays a complete insensitivity towards Clarissa: he seems oblivious to Clarissa's emotional needs, let alone providing empathetic care to her. "All Clarissa wants to say is, "Where is my kiss? Hug me! Take care of me! But Joe is pressing like a man who has seen other humans for a year" (p. 81), constantly following and talking to her about himself. Though we are aware that Joe's inconsiderate behaviors are not motivated by malicious intentions but a kind of spontaneous urge to demonstrate his rationality, they do distance him from Clarissa. Despite receiving little attention and comfort from Joe, Clarissa initially tries to approach Joe in a caring and comforting manner. But all her efforts are doomed to failure: "Her careful questions were designed to help him, and now she is being rewarded by hid aggression while her own needs go unnoticed" (p. 85). Irritated and frustrated by Joe's ignorance, Clarissa finally decides to disconnect herself from him, suggesting her attention to Joe is fading away. Joe's inability to respond to Clarissa's emotional needs combined with Clarissa's decision to leave Joe behind marks the disruption of mutual attention once existed in their love, resulting in the inevitable dissolution of Joe and Clarissa's love. Via showcasing the failure of practicing both shared and mutual attention and the subsequent breakdown of Joe and Clarissa's union, McEwan highlights the importance of reconstructing and reviving love from both sides whenever it is threatened and the dangers of a self-first attitude to love relationships.

Even though it is the advent of Jed that unhinges Joe and Clarissa, there are some strong undercurrents of disconnection belying the veneer of togetherness between Joe and Clarissa. In examining the ontological insecurity in this novel, Graham John Matthew remarks that "Parry is a vague threat but not a tangible danger until the end of the novel" (2019, p. 3). Admittedly, Jed's invasion makes the crack under the perfect surface of their relationship wide open. However, "attachment may be either secure or insecure…The securely attached lover has trust in the reciprocity of the relationship, as well as a sense of confidence about circumstance" (Hogan, 2018, p. 45). Drawing on Hogan's statement on attachment security and insecurity, it can be referred that there are some latent but inherent problems in Joe and Clarissa's relations, which render their attachment bond intrinsically insecure prior to Jed's disturbance. To begin with,

Clarissa's infertility indicates the unsteadiness of their marital union, which gives rise to her lack of confidence and the fear of being abandoned when her connection with Joe is faced with a conflict. The invasion of Jed "disrupts the equilibrium of their relationship" (Palmer, 2009, p. 299), but Clarissa unconsciously downplays the problem and even denies Jed's existence. "Perhaps Parry, or the Parry described by Joe, does not exist" (McEwan 90). Why doesn't she actively engage in and fix this problem as Joe does? The conversation between the two may provide a hint:

> You're always thinking about him. It never stops. You were thinking about him just then, weren't you? Go on, tell me honestly. Tell me.
>
> I was, yes.
>
> I don't know what's happening with you, Joe. I'm losing you. It's frightening. You need help, but I don't think it can come from me. (p. 148)

It is obvious that Clarissa's reaction to Jed's affairs partly comes from her fear that she will lose her loved one if she pushes Joe away from her and makes him further involved in figuring out Jed's mystery. From Clarissa's perspective, the best solution to the current situation is to put Jed's affair aside so as to maintain their intimate relations. Hogan also points out that "insecurity may be an individual propensity…presumably deriving from critical period experience in childhood" (2018, p. 45). Delving into Clarissa's past, especially her childhood experiences with her father, critically helps account for "a breach of faith by such an intelligent person [Clarissa] within such a trusting relationship" (Palmer, 2009, p.303). When she was twelve years old, her father died of Alzheimer's disease, which made her fear, at least in Joe's opinion, that she would live with someone insane. That is why she picks "rational Joe" as her lover. For Clarissa, Joe is not just an intimate partner but also represents insurance of order and stability. But the coming of Jed makes Joe an unfamiliar person to her: he is upset, easy to be agitated, and frantic all the time. The changes in Joe may aggravate Clarissa's inner fear of chaotic and unstable life, so she intuitively first asks Joe to detach himself from Jed and then decides to step away from Joe after a series of fruitless conversations with him about Jed.

Besides, Joe's sense of inferiority makes him wary of trusting the permanency of their attachment bond. That is, he does not believe there is a reciprocal love between them, which is a crucial component of secure attachment. Joe recalls his private thoughts when he first knew Clarissa: "how did such an oversized average-looking lump like myself land this pale beauty" (p. 103). In his inner world, Joe always thinks that he cannot match fair Clarissa and does not deserve such a beauty. When their relationship approaches a deadlock, his suspicion about Clarissa's fidelity is intensified: "Was she beginning to regret her life with me? Could she have met someone?" (p. 103). He ascribes Clarissa's refusal to remain by his side to the possibility that she might have affairs with someone else and finally cannot but peek at Clarissa's personal letters when she is out, which definitely exposes his distrust of her. Put it more clearly, Joe's uncertainty about Clarissa's love for him poses a potential threat to their intimate relationship and surfaces in their later interaction.

### III. Excessive Reward Dependency in Jed's Pathological Love for Joe

"The pathological extensions of love not only touch upon but overlap with normal experience" (p. 259), hence it is appropriate to explore and explain Jed's pathological love based on Patrick Hogan's statement. The dangerous and non-conformity version of love—Jed's rapturous crush on Joe—is diagnosed as "De Clérambault syndrome", which is "a dark, distorting mirror that reflected and parodied a brighter world of lovers" (p. 128). The reason why Jed's love is described as a "dark, distorting" one is not that he loves one who is of the same sex as himself but can be traced back to the sudden appearance of attachment and extreme reward dependency he develops for Joe.

Before going to elaborate on the abnormal condition of the attachment system and the reward system in Jed's love, the absence of sexual desire between Jed and Joe must be clarified. Obviously, the sexual desire system is not at stake in Jed's love for Joe. When they first meet face to face after the accident, Joe asks, "You keep using the word love. Are we talking about sex? Is that what you want?" (p. 66), yet Jed is reluctant to respond to the topic, showing the "fear of sexual intimacy" (p. 240). Furthermore, the first appendix, a scientific article on "De Clérambault syndrome", mentions that "the subjects of erotomania" remain chaste. When questioned in an interview about his erotic ambitions for Joe, Jed is evasive and even feels offended. There is no evidence of intrusive sexual intention in Jed's delusional love for his love object, Joe, which argues that feelings of sexual desire are not a prerequisite of love relationships.

Part of the explanation for the mystery of Jed's love for Joe is the sudden attachment, which is evoked by "activation of emotional memories, which is to say, memories that reproduce the initial emotional arousal" (Hogan, 2018, p. 116). Before encountering Joe, Jed has been living in complete isolation from the outside world and human interaction: his father passed away when he was eight, and he has made no contact with his older sister who lived in Australia since his mother died; after inheriting the money and house left by his mother, he quitted his job as an English teacher, thus cutting his connection with his former coworkers whom he "never really get on with" (p. 96), and moved into the big empty mansion where no one steps into the front door except postman. Without anyone visiting and enclosing himself in his paranoiac world, Jed calls himself "the king of my castle" (p. 95). However, in their cooperation to save the boy trapped in the basket of a hot-air balloon, all the would-be rescuers, including Jed and Joe, unexpectedly share parallel emotions, memories even the same fate, thus establishing emotional connections. After letting go of the rope and falling to the ground, Joe feels the relief of being alive and notices that Jed who is next to him is watching him with a pained and puzzled face. "In the second or so that this stranger's [Jed's] clear, gray-blue eyes held mine I [Joe] felt I could

include him in the self-congratulatory warmth I felt being alive. It even crossed my mind to touch him comfortingly on the shoulder" (p. 20). Even rational Joe perceives the temporary emotional bonds with Jed and has the urge to physically approach him at that specific moment, let alone a lonely and sensitive person like Jed. Their meeting glance, however fleeting it may be, leaves a strong psychological impression on Jed. McEwan also notes that "such a transformation, from 'a socially empty' life to intense teamwork may have been the dominating factor in precipitating the syndrome" (p. 239). The rare and sudden emotional bond with other people sets off a chain of effects in Jed's psychological world. What's more, Jed closely follows Joe going down the slope to check on the status of dead John Logan while the rest is not stirring. What they experienced at the bottom of the slope where the dead Logan sits further enhances the emotional connections Jed felt with Joe. Immediately, Jed decides to enlist Joe into his religious world as a way to combine with Joe together. These memories of the accident trigger strong emotional fluctuation in Jed's life, making him develop extremely powerful affection for Joe since he claims that "I'll never forget the time at the bottom of the hill" (p. 98).

"Love is not only sexual desire and attachment; it is a relation to the beloved that makes our physical well-being neurochemically dependent on him or her" (Hogan, 2011, p. 83). That is what Hogan describes as "reward dependency". In the case of Jed, his extreme and morbid reward dependency on his beloved dismantles his control over himself and induces a spiritual illness. Hogan holds that the first noteworthy feature of reward dependency is that it is individualized for a specific object rather than being substitutable. Take the feeling of hunger as an example, if someone is hungry, he can satisfy his hunger through various food, though he cannot immediately get the exact food that he likes most. But if one suffers from the "dependency-based effect of separation" (Hogan, 2018, p. 83), no one can free him/she from such pain except his/her very beloved. If Joe's dependency on Clarissa situates itself to an appropriate degree, Jed's is proved to be overpowerful and uncontrollable. It is reasonable to assume that the separation from Joe disorients Jed mentality beyond what is considered normal since he pathologically stalks Joe and waits outside Joe's house to keep spatial approximation with Joe. In his first letter presented in the novel Jed confesses his delusion that he can feel Joe's presence in the leaves Joe touched earlier and is eager to get more information about Joe so he read every article Joe published. His emotional state and its fluctuations are wholly at the mercy of the presence, attitudes, and reaction of his beloved, Joe, to the point that he himself realizes his dependency on Joe. He asserts "It's all about control, isn't it" (p. 62) and "But you've got all the power" (p. 63). "Reward dependency has its most deleterious consequence on the loss of personal autonomy" (Hogan, 2018, p. 45). As Joe never gives him a thing, a sign of unsatisfaction with his need for the union of his beloved, Jed is unable to tolerate the pain brought about by this unsatisfaction so he covertly plans an assassination to kill Joe and holds Clarissa hostage with a knife. "If you wouldn't return my love, I thought I'd rather have you dead" (p. 212). He declares that "I didn't want any of it" (p. 210). Overwhelmed by his fanatical dependency on Joe, Jed loses rational control over his own thoughts and actions: he cannot but try to approach his beloved, which is the only way to alleviate his emotional pains. When his needs persistently are left unsatisfied, he turns frantically violent out of his expectations. Jed's love "wrecked" his life, which exactly demonstrates the destructive force of acquisitive love.

Eventually, Jed "abandons" his craving for Joe's physical presence, which does not mean he mitigates his dependency on Joe but shows that he has descended into the last stage of his madness. His letter sent from the mental hospital in Appendix II indicates that he has been completely enmeshed in his love fantasy where Joe "accepts" his love and "confirms" all his efforts made for "their love" and he and his lover live together spiritually forever. Jed's love is the most extreme example of the kind of enduring love which is immune not just to temporal time and space but also to all these suspicion and conflicts confronted by ordinary love. As Edward points out, "Jed's love for Joe is not itself the central issue but is a distorting mirror in which we can trace the lineaments of 'normal love': especially the love of Clarissa and Joe" (2007, p. 86). In the two seemingly opposing forms of love, the healthy and the morbid, the rational and the insane, exists a subtle connection, which reveals the universal requisite of love—an empathetic understanding of each other.

## IV. LACK OF EMPATHY IN DESTRUCTED AND ABNORMAL LOVE

Slay in his dissertation on McEwan's oeuvre remarks that "McEwan's characters…plays these games in the belief that the establishment of life-affirming relationships can provide refuge from the chaos and turmoil of their lived and worlds" (1991, p.1). But what happens to these characters is always the opposite. In *Enduring Love*, the union between Joe and Clarissa breaks up, and Jed's love for Joe is never stable, but instead excessive and intrusive. After the componential analyses of the love shared by Joe and Clarissa and Jed's love for Joe, it is time to put the two versions of love on the table so we can compare them within the framework of empathy. Empathy involves a simulative affect state parallel to other people's emotions according to Hogan, briefly, emotion sharing. On the other hand, it "consists of an ability to accurately imagine others' viewpoints" (Davis, 2018, p. 7). In the beginning, McEwan's depiction of Joe and Clarissa's seemingly flawless romantic love reflects an active construction of love from "the point of view of two" (Hsu, 2014, p. 110), which will serve them to deal with unexpected crises in a supportive and redeeming manner. Unfortunately, Jed's appearance plunges everything into turmoil. Joe adheres to his idea that Jed is a psychopath, trying to find a scientific explanation to support his speculation, focuses solely on his own anxieties, and fails to understand his wife properly, while Clarissa's feminine tuition reads Jed's aberrant behaviors as a joke, "I thought of him as a

creature of your imagination" (p. 216). Joe tries hard to persuade Clarissa that Jed is stalking him, but Clarissa seldom attempts to engage with Joe's point of view since "Clarissa thought that her emotions were the appropriate guide, that she could feel her way to the truth" (p. 150). In their battle of winning each other over in the argument, neither of them can "suppresses his or her usual egocentric outlook and imagines how the world appears to others" (Davis, 2018, p. 6), allowing the chance to reconstruct their love union to slip away. Likewise, Badiou and Truong in their book titled In Praise of Love point out that:

> Selfishness, not any rival, is love's enemy. One could say: my love's main enemy, the one I must defeat…it is myself, the "myself" that prefers identity to difference, that prefers to impose its world against the world re-constructed through the filter of difference. (2012, p. 60)

In *Enduring Love*, Joe, as a science journalist, is mesmerized by rationality, whereas Clarissa, a scholar on Keats, is enthralled by emotionalism and sentimentalism. Constrained by their diametrically separated perspectives, they care more about their own judgment of events than the otherness of the beloved, resulting in misunderstanding and disregard for each other's feelings in their close relationship. At the climactic scene of the story, Joe rescues Clarissa from Jed's violent actions, which eventually vindicates Joe's judgment and prediction of Jed's behaviors are right. Critics have also noted Joe's righteous judgment serves as a kind of emblem for the triumph of rationality over emotionalism. But that is not the point when their viewpoints are set in the context of love relationships. In her letter to Joe, Clarissa charges that "You did the research, you made the logical references and you got a lot of things right, but in the process, you forgot to take me along with you, you forgot how to confide" (p. 217). By staging Clarissa's criticism of Joe, McEwan inserts into the novel not which side is right or better than the other, but a call for decentering to establish mutually beneficial relationships.

The stark difference in their identity partly impinges on mutual understanding and care in Joe and Clarissa's love. Furthermore, social construction with respect to people's identity is noteworthy since individuals are inevitably socially regulated. Social routines and their coercive forces may break in on the otherwise natural development of the secure attachment (Hogan, 2018, p. 184). The social norms inscribe a set of rules and discourse on how to behave like a man in the terms of sexual potency, rationality, and intelligence. Confronted with the discrepancy between the ideal male image and his actual self, a man who internalizes and conforms to traditional gender standards cannot help but feel pressure and anxiety and then he will go to any lengths to make up for these deficiencies. As Joe acts as a prime example and victim of such ideal masculinities, his couplehood with Clarissa cannot bypass the social expectations of gender roles. Joe molds himself as a typical male, making the right decision by logical reason, taking control, and making money, and makes all the appropriate moves to fit in the perfect male image. Working as a scientific freelancer, Joe always keeps "this old frustration about not doing original research" (p. 84) and a "sense of failure on science, of being parasitic and marginal" (p. 99) in his mind. Besides, his pose of a rescuing hero dismantles in the balloon accident due to his cowardly and selfish deed of giving up the hope to save a boy in danger. In the chaos that ensues, he becomes "the object of another man's desire" (Davis, 2007, p.72), which dissolves the very foundation of his masculine self. All of these exactly reflect how these gender stereotypes push Joe into a quagmire of crisis. Haunted by his "unsuccessful" work, impeded intelligence, and danger of emasculation, which is imposed by social construction, Joe involuntarily encloses himself in society-distributed worries and desperately grapples with them to regain control of his life, unable to perceive other things. Besides, Joe's obsession with his masculine identity, taking the form of homophobia, delays his empathetic understanding of Jed. Byers indicates that "a man homosexual proposition puts the straight man in the traditionally feminine position of the object" (1995, p. 14). Thus, the fear of emasculation preoccupies Joe's mind, rendering it harder for him to empathize with Jed. And an individual may be more inclined to understand and care about a person who is perceived as similar to themselves (Kohn, 1992, p.122), or who does not… touch upon her unconscious conflicts or on areas of developmental deprivation and disappointment" (Basch, 1983, p. 120). Having identified Jed as a homosexual and madman who unquestionably belongs to the "out-group member", Joe automatically repulses and has prejudice towards Jed, which in the same vein makes it more difficult for him to obtain an understanding of Jed's inner world. Joe's repulsion is so glaring that even Jed notices that "Your mind is closed, your defenses are in place. It suits you and protects you to tell I am a madman" (p. 136). In his desperate efforts to stave off his masculine insecurities, Joe blocks Clarissa's critical thoughts and Jed's world views from creeping in.

As for Jed, the major problem in his love for Joe lies in his absurd egocentricity, completely detaching himself from other people's wills. He blindly believes God "has ordained their amorous union" (Carbonell, 2010, p. 4) and that his perspective is superior to Jed's view so his mission is to set Joe "free from his little cage of reason" (p. 133). Badiou argues that "in love the individual goes beyond himself, beyond the narcissistic" (19). Jed never ventures beyond his self-centered world, just as Joe's description that "his was a world determined from the inside" (p. 143), and "he illuminated the world with his feelings" (p. 143). At first, Jed holds that the camaraderie of saving a boy in danger and Joe's invitation to check the wreckage of Logan's corpse are signals that Joe is falling in love with him. Then he stalks Joe and interprets the movement of the curtain in Joe's house as evidence of the development of Joe's love for him in spite of Joe's claim that "I have no feelings for you either way" (p. 63) and Joe's active dislikes. Despite knowing that Joe has a loving wife and a happy life, he insists Joe should abandon everything he owned and follows him to embrace God's love. Whatever Joe says, in Jed's mind, there is only one voice, one mindset, one standpoint, that is his own. In the final stage, totally ignoring the physical existence of his beloved, he expresses thanks to Joe for "loving" him,

"accepting" him, and "recognizing" everything he is doing for their love in delusion, selectively forgetting the fact that Joe shot him on his elbow and would never forgive his attempts of assassination. In his courtship of Joe, Jed not just is oblivious to Joe's thoughts but even ignores the possibility of Joe having different ideas from him, considering the whole thing from his own feelings, which explains why his love can be enduring.

Framing the triangular relationship within the context of empathy reveals that while there are clear differences between the two versions of love in several aspects, the deficiency of empathy indiscriminately contributes to the conflicts and crises in their love. Joe and Clarissa's obsession with their own identity deprives them of the chance to accommodate the experiences of the otherness of one other, leading to a lack of empathetic understanding and care which undermines their love from the inside. The absence of empathy in Jed's interactions with Joe, that is, persistently imposing his worldview upon his beloved, dismissive of Joe's cognitive framework, can explain the pathological symptoms of his love.

V. CONCLUSION

Through mapping out the passage of love and probing into the underlying systems engaging in love, this paper endeavors to advance the understanding of the intricacies of love *Enduring Love* exams. On the one hand, *Enduring Love* demonstrates the concerted work of the system of sexual desire, the reward system, and the attachment system making for the perfect mode of love. On the other hand, the text simultaneously reveals how insecure attachment bond leads to the collapse of love and underscores the dangers of obsessive unrequited love characterized by extreme reward dependency, a type of love that drives people to the brink of insanity. As quoted by David Malcolm, "although McEwan is often seen as a writer who argues for the redeeming power of human love, he is also one who suggests love's fragility" (156). Unlike traditional love stories which hail love as supportive and redeeming, *Enduring Love*, portraying love as a complex affect state, foregrounds its fragility to external and internal factors and demonstrates its potential deconstructive forces of self-deluding resulting from possessive madness. In the meantime, by presenting three protagonists with conflicting temperaments and beliefs and their inability to go beyond their self-centeredness, which constitutes a serious deterrent to viable relationships, McEwan empathizes the significance of mutual empathetic understanding in constructing a reliable love relationship to ward off unprecedented crises and uncertainties in the modern world.

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# Students' Self-Regulated Strategies in Approaching Second Language Writing

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*Abstract*—**The requirements writers need to succeed in second language writing are demanding. Studies in this field are mostly on how second language writers could overcome writing hurdles, including writing and self-regulated strategies. Through previous literature, thematic data analyses, and cross-tabulation, this study aimed to inspect participants' writing strategy use and their perception of how these strategies affect their writing. These results showed that the participants expressed low self-efficacy based on their preference to use non-self-regulated than self-regulated strategies. The analysis also indicated a need for second language writers to write accurately due to writing anxiety. Additionally, the findings showed the need for self-regulated strategy-based instruction for second language writing.**

*Index Terms*—**self-regulated strategies, writing strategies, second language writing**

## I. INTRODUCTION

Acquiring the writing ability may require a significant investment of time and effort because success demands good management of cognitive skills to produce a good composition. This demand for cognitive skill management becomes especially taxing as writing in a second language. In this case, attention is on the structure, content, and cultural variation a language could have beyond a sentence level (Kaplan, 1965). There are many formal studies on second language writing and how it is instructed. These studies have produced journals, books, graduate courses, and conferences discussing second language writing (Matsuda et al., 2003). One point of discussion on this topic involves the daunting hurdle that second language writers must overcome. The obstacle is how complex second language writing could be once at the university level (Mitchell et al., 2021). These writers need to adapt to different cultural variations and provide plausible arguments, peer-reviewed resources, and paraphrases of these resources. The hurdles could change the writing willingness since the changing era has made people more interested in writing and expressing everything using visual language on social media (Arafah & Hasyim, 2019). Consequently, writers used writing strategies to manage uncertainties to circumvent and overcome these hurdles (Gordon in Griffiths, 2008). Studies have shown that self-regulated writing strategies positively affect second language writing development (Teng & Zhang, 2020). This necessitates more instructions on the use of writing strategies. The increased technology and online learning to meet learners' needs also increase their writing skills. This is because examples of good writing and writing strategies are easy to find (Anggrawan et al., 2019). The advance of human intelligence in creating sciences and new systems may be used wrongly. Therefore, learners should be careful in fulfilling their curiosity about knowledge in the best way (Suhadi et al., 2022).

Observing writing students of an Indonesian university would suggest that writing strategies are not yet implemented or employed effectively in overcoming writing hurdles. Previous studies have expressed the presumably positive effects of writing strategies. Therefore, ascertaining whether the hypothesis from this observation has merit may improve the results of the compositions. This study aimed to determine writing strategies prominently used by students when faced with hurdles in their Academic Writing course. It also intended to identify the practical reason behind the preference of each of these writing strategies. Questionnaire data were collected from students taking an Academic Writing course in an Indonesian university. First, the study focused on the literature on second language academic writing, the involved cognitive process, and the employed writing strategies. Second, students' usage of writing strategies and preferences were taken from the findings. Third, the factors causing the preference for certain writing strategies were discussed to provide implications for developing Academic Writing education. The findings, discussions, and conclusions may contribute to developing second language writing and provide additional considerations for future studies on this topic.

## II. LITERATURE REVIEW

### A. Second Language Academic Writing

Academic writing is advanced and complex because it requires the writers to think critically, form hypotheses, and create possible solutions and arguments for the topic they used for their academic writing composition. Due to this daunting difficulty, studies have attempted to determine the most effective way to approach and overcome the hurdles and limitations of academic writing instruction in educational contexts (Karabinar, 2013; Kaufhold & Yencken 2021; Maamuujav et al., 2021; Tardy, 2021). Most of these studies focus on second language learners due to the additional difficulty of writing in another language than their native tongue. In learning a new language, there is a difficulty in how the language used is irrelevant to the literal meaning, requiring more interpretation (Yulianti et al., 2022). Therefore, this may be overcome by introducing cultural aspects to the learning process. This would improve the writers' skill of writing a language with a cultural background to be understood before being used (Mokoginta & Arafah, 2022).

Writing in a second language could be difficult because it has the combined complexity of the writing task with a certain knowledge of the second language's culture (Kaplan, 1965) necessary to make the resulting composition comprehensive. This difference in the depth of cultural knowledge between the students' first and second language seems profoundly correlated. The difficulty in writing regarding the language's cultural background is related to the environment where the language is uttered by the speaker full of certain meanings (Hasyim et al., 2020). In using language, especially in a socio-cultural context, the cultural value system helps society to perform good attitudes and behavior to maintain the existed social norm in their environment (Takwa et al., 2022). Seeing this condition, literary works as the product of writing activity can be present as a trigger to awaken awareness of the importance of maintaining the relationship between humans and nature or the environment (Siwi et al., 2022). According to Nemati and Taghizadeh (2013), second language learners are significantly held back in developing their writing productivity due to the loss of certain advantages during first language learning. This includes the passage of a critical period, an age optimal for language learning. There are also affective factors, such as lower learning motivation and higher anxiety, a difference in context and source of input, and corrections to language errors compared to first language learning. These difficulties could be faced by focusing more on the cultural and environmental background of the second language, such as by reading through a literary work (Arafah et al., 2021). A particular aspect of second language writing could be found in a literary work because it explores the phenomena of human life in a certain period. This enables students to learn how a language was used in that era (Fadillah et al., 2022; Mutmainnah et al., 2022). The language style changed with time, making a literary work more interesting and easy to understand (Afiah et al., 2022; Asriyanti et al., 2022). Therefore, the cultural aspect of how language is used is seen in a specific writing style compared to another type of writing in a different era. The change of language in the modern era should be learned more before using, as happened in the Tolaki community of Konawe Regency, Southeast Sulawesi. The traditional meaning has been shifted to a modern one, causing more difficulties in understanding the language's meaning (Takwa et al., 2022).

*B. Cognitive Process in Writing*

Writers are often faced with the complexity of the writing process, which frequently includes external and internal factors. External factors include the context of the writing task or when they are due, while internal challenges include the writer should approach the writing assignment. Flower and Hayes (1981) constructed a theory to model the cognitive processes when writing a composition. In this model, writing includes three major components. First, the task environment includes considerations regarding aspects outside the writer. Second, the writers' long-term memory shows how they accumulate information about the writing topic, readers, and the plans useful in the writing process. Third, the writing process includes the basic process classified under monitoring, such as planning, translating, and reviewing.

Revesz et al. (2019) described this writing process in the formulation, planning, execution, and monitoring stages. In the planning stage, writers formulate and translate plans into language form. They undergo an intricate high-order process of retrieving and arranging ideas from their long-term memory to formulate plans. Moreover, writers undergo low-order processes, such as lexical retrieval and syntactic encoding, to translate plans into linguistic code. In the execution stage, the literal writing action takes place. The writers then move to the monitoring stage to evaluate whether the written text has fulfilled the planned content. They also revise discrepancies that would derail the text from what has been planned. These stages occur throughout the entire process of writing a composition, increasing the complexity that second language writers consider. Despite the complexity, proper regulation and employment of these cognitive processes positively impact the writers' capabilities in writing. Zabihi (2018) found that using cognitive processes enables higher fluency and complexity at the cost of lower accuracy for second language writers.

Reinforcement of cognitive processes also positively impacted the aspect of learning. Arnold et al. (2017) showed that the cognitive processes of writing might positively impact the retrieval of information that was used and synthesized in content creation. This may be due to how information is accumulated to improve content planning and translation to suit the composition purposes and context. The information is drilled and retained in the writer's long-term memory.

*C. Writing Strategies*

The strenuous writing process, management of related cognitive processes, and considerations of the cultural variable of another language require second language writers to utilize methods to make the process more effective. For the past decade, many studies have analyzed and classified the writing strategies employed by second language writers to

overcome their shortcomings. However, some classifications refer to the same actions, albeit coded differently. Shofiya (2013) synthesized the writing strategies employed by second language writers. The strategies include planning, evaluating, using L1, monitoring, re-reading, questioning, repeating, revising, resourcing, clarification, retrieval, rest or deferral, organizing, rehearsing, comparing, summarizing, defining terms, lead-in, avoidance, and note-taking. Other strategies are elaborating, assigning goals, rationalizing, format, getting feedback, modeling, inferencing, sense of readers, and generating ideas. Practicing writing skills in English must relate to the language format, the function of words, and the cultural aspects of the language used (Arafah et al., 2020). Additionally, the format used in writing must follow regulations such as using abbreviations to find efficiency, but not in academic writing limited to only several words (Hasjim et al., 2020).

There are many variables due to the need for writing strategies depending on the situation and individual writers' preferences. Several studies on writing strategies focused on a particular aspect of strategy use that could serve as categories for certain writing strategies (Bailey, 2019; Maarof & Murat, 2013; Haukås et al., 2018). Bailey (2019) categorized these strategies use into planning (before writing), problem-solving (during writing), and corrective feedback (post writing). Moreover, Maarof and Murat (2013) and Haukås et al. (2018) used similar categories but with slightly different coding, resulting in prewriting, while-writing, and revising, as well as monitoring and evaluating.

### D. Self-Efficacy, Writing Anxiety, and Self-Regulated Strategies

As employing writing strategies would imply a desire for self-improvement, a certain level of self-regulation and self-efficacy is necessary to utilize these strategies. Self-efficacy is the belief in the ability to achieve certain actions and how this belief could affect life events (Ramachaudran, 1998). Although self-efficacy does not directly affect the learning process, people with established self-efficacy experience greater ease in other aspects of learning (Arafah et al., 2020). Therefore, people with high self-efficacy would be more motivated to regulate strategies.

Writing anxiety may also negatively affect second language writers' self-efficacy. Studies have shown that many second language writers struggle with writing anxiety (Nugroho & Ena, 2021; Prasetyaningrum et al., 2021; Jawas, 2019). According to Karlina and Pancoro (2018), this anxiety originated from a lack of acquired linguistic knowledge and would result in poor writing performance. Anxiety is a part of psychological problems that affect people's egos, making them believe in their inability to write rather than improving writing skills (Purwaningsih et al., 2020). This supports Sunardi et al. (2018), which found that second language learners' deficiency caused them to struggle to engage with literary works, negatively impacting their motivation to participate. Moreover, it is more difficult for a non-native speaker to use a language. This is because the structure and cultural style of the second language and the mother tongue differ (Arafah & Kaharuddin, 2019). This anxiety arises as second language learners enter different advanced writing, becoming more aware of their skill level and errors (Bailey et al., 2017). However, this writing anxiety could be overcome with the continuous use and instruction of writing strategies (Bailey, 2019). Writing strategies improve self-efficacy because the two have a mutualistic symbiosis.

Zimmerman (2013) provided a social cognitive model of Self-Regulated Learning (SRL) that includes behavioral forms, where writers observe their performances and strategically adapt. The model also has environmental forms, such as monitoring and strategically controlling varying environmental factors, and covert forms, implying observing and adapting certain effective factors. Moreover, the study showed the importance of self-efficacy for SRL, as participants indicated higher academic achievement when self-efficacy and SRL were administered. Teng and Zhang (2020) found an improvement in writing achievement in participants that received SRL strategies-based instruction. Participants showed a slightly negative attitude towards using goal-oriented monitoring and peer-learning strategies. Additionally, the results showed how improvements in participants writing gain only began after significant time had passed. These studies support the notion that self-efficacy should be established within the people planning to utilize SRL and self-regulated strategies.

### III. METHODOLOGY

### A. Participants and Data Collection

This study aimed to examine the most prominent strategies used by students to overcome writing hurdles. Data were collected from Academic Writing course students selected based on their likelihood to employ writing strategies in producing a composition. The use of strategies in this course may be more frequent than in other courses due to the need for careful sentence structure, information management, and paraphrasing of used sources. Additionally, students that took this course in the past showed great potential in writing production. Some of the most successful students had their research published by renowned academic publishers. This potential indicates a higher chance of writing strategies use, which is the prime criterion of this study.

Data were collected through mixed questionnaires adapted from Metacognitive Awareness Inventory (MAI) theory by Schraw and Dennison (1994). The success of the writing process is related to self-regulated strategies. This self-regulation may be a form of metacognitive awareness in the form of action. Therefore, the MAI was restructured in the form of how it is used as a writing strategy to suit the purposes of this study. The mixed questionnaire was given to 19 Academic Writing course students after a class session. Most students were in the middle or near the end of their studies. The course included students that wished to retake the course to achieve a higher GPA before the end of their studies.

The mixed questionnaire contained closed-ended questions with a Likert scale based on how participants used writing strategies ranging from "Strongly Disagree (SD)" to "Strongly Agree (SA)" (Joshi et al., 2015). There were also open-ended questions in the form of a space where participants elaborated on their answers by providing a brief description. As the questionnaire was adapted from MAI, the statements on which the participants based their answers were related to strategies that used the metacognitive awareness of planning, information management, comprehension monitoring, debugging strategies, and evaluation. Due to the limited number of participants, this study also included open-ended questions to improve the credibility of the data analysis. Moreover, the course lecturer informed the participants that they would participate in the study to accelerate the data collection process. The questions were presented in the Indonesian language to improve data accuracy.

## B. Questions and Data Analysis

The study questions were:

RQ1: What are the writing strategies that students employed?
RQ2: What are the effects of certain writing strategies?

The participants' mixed questionnaire responses were quantitatively and qualitatively analyzed to answer the study questions. Cross-tabulation analyses were conducted to analyze the quantitative data from the close-ended questions to determine the relationship between self-regulation elements and students' writing strategies. Furthermore, a thematic analysis was conducted on the qualitative data based on the participants' brief descriptions to elaborate on their responses. This analysis aimed to determine the effects of certain writing strategies on the participants.

## IV. FINDINGS AND DISCUSSION

### A. Students' Employed Writing Strategies

Through the MAI, the participants were asked to relate their experiences in writing with the statements in the mixed questionnaire using a Likert scale. The data on metacognitive awareness were divided and coded based on how they are used as writing strategies. These codes include self-regulated strategies, which use planning, evaluation, and comprehension monitoring, and Non-self-regulated strategies, which use information management and debug strategies. For the strategy of planning, 73.7% of the participants related to the statements, while 26.3% did not. Based on the evaluation strategy, 39.5% of the participants disagreed, and 60.5% agreed. For the comprehension monitor, 25% of the participants disagreed, and 75% agreed with the statements relating to these strategies.

TABLE 1
SELF-REGULATED STRATEGIES

|  | Strongly Disagree | Disagree | Total Disagree | Agree | Strongly Agree | Total Agree |
|---|---|---|---|---|---|---|
| Planning | 1.3% | 25% | 26.3% | 59% | 14.7% | 73.7% |
| Evaluation | 6.6% | 32.9% | 39.5% | 42% | 18.5% | 60.5% |
| Comprehension Monitor | 0% | 25% | 25% | 61.8% | 13.2% | 75% |
| Average Disagree | | | 30.2% | Average Agree | | 69.7% |

Data on the Non-self-regulated showed similar results. For information management strategy, 84.2% of the participants related to the statements representing this strategy, while 15.8% did not. Regarding debug strategies, 96% of the participants related to the statements, and only 4% did not. A higher percentage of participants related to the statements on the strategies than on self-regulated strategies.

TABLE 2
NON-SELF-REGULATED STRATEGIES

|  | Strongly Disagree | Disagree | Total Disagree | Agree | Strongly Agree | Total Agree |
|---|---|---|---|---|---|---|
| Information Management | 0% | 15.8% | 15.8% | 75% | 9.2% | 84.2% |
| Debug Strategies | 0% | 4% | 4% | 70% | 26% | 96% |
| Average Disagree | | | 9.9% | Average Agree | | 90.1% |

The data showed that 90.1% of the participants related more to the statements on Non-self-regulated strategies, while 69.7% related to self-regulated strategies use. Also, 9.9% of participants relate to statements on Non-self-regulated strategies, while 30.2% do not relate to self-regulated strategies. It shows that most participants are more inclined to use non-self-regulated strategies.

This study aimed to determine the writing strategies employed by participants and how their use affected their writing. The mixed questionnaire results indicated that self-efficacy is not established within the students, affecting how they apply their strategies. This was shown by the significant gap between how the participants related to using self-regulated and Non-self-regulated strategies. The findings are consistent with Arafah et al. (2020) and Teng and Zhang (2020) regarding learning achievement using self-efficacy and SRL. The studies found that self-efficacy should be implemented and turned into a habit to have positive effects and be used strategically. When this requirement is not met, the self-regulated strategies cannot be used effectively; resulting in negative attitudes toward strategy use and a lack of

belief in the capability to employ strategies. Furthermore, the reluctance to use self-regulated strategies indicates that the participants struggle with writing anxiety. This is in line with Sunardi et al. (2018), where participants' language deficiency negatively affected learning engagement, resulting in low motivation. The low motivation may have affected the participants' self-efficacy, making them focus on strategies that remedy errors instead of improving writing results.

*B.  Effects of Used Writing Strategies*

The brief description of participants' answers in the close and open-ended mixed questionnaire contributed to the strategies' effects on the writing process. This sub-section includes themes that could be taken from the brief descriptions. It also includes excerpts taken and translated from these descriptions to be elaborated on in the discussion.

*(a).  Self-Regulated Strategies*

The effect of self-regulated strategies on their writing could be perceived from the questionnaire where participants provide a brief description elaborating their answers. In this case, 69.7% of the participants answered positively about using these strategies. These strategies helped the participants finish their writing efficiently and effectively, as shown by the following excerpts:

> *Evaluating my writing progress [...] so I know how far my writing has gone.*
> *Planning what information to put in my writing is important [...] so I do not have to rewrite.*
> *[...] I evaluate my writing progress because I need to know what is holding my writing back.*
> *Rechecking my understanding of the topic helps [...] because I am afraid if the sentences [that] I made do not make sense with the topic.*
> *Setting writing goals [...] so my writing progress is not "all over the place."*

About 30.2% of the participants responded negatively to using self-regulated strategies. These strategies do not appeal to them because of redundancy, the belief that they cannot employ these strategies, and affective factors within the participants, as illustrated by the following excerpts:

> *[...] setting goals is not important because I usually write near the deadline*
> *I do not check my progress [...] I struggle to change what I have already written*
> *I do not think about the effectiveness of strategies [...] I do not pay attention to [the] strategies [that I use].*
> *Evaluating my writing from summarizing [...] I think it is not too important.*
> *I do not set writing targets [...] it does not fit my learning style.*
> *I do not set writing targets [...] I do not want to push myself into writing.*
> *Setting writing targets is not important [...] I start my writing according to my mood.*

Most participants expressed a positive impact from using self-regulated strategies, though a significant number are not inclined to use self-regulated strategies in their writing. This may be due to the lack of need to improve their writing, indicating a lack of an established self-efficacy to use self-regulating strategies effectively.

*(b).  Non-Self-Regulated Strategies*

About 90.1% of the participants responded positively to the statements related to using non-self-regulated strategies. The brief description includes how the strategies helped the participants reduce writing mistakes, increase accuracy, and sort out confusion related to an assignment, as seen in the following excerpts:

> *I focus on important information [...] to ensure that I do not make mistakes in my writing.*
> *Asking others if there is something that I do not fully understand [...] I do not like inaccurate information.*
> *[...] I do not want to make a mistake because my information is not accurate and clear.*
> *I ask others if there is something I do not understand [...] to ensure that I understand what I need to do.*
> *Asking others [...] broadens the knowledge of the material or idea that I am writing.*
> *Checking new information [...] helps me understand more about the material.*

About 9.9% of the participants did not relate to the statements regarding using these strategies. Their descriptions mentioned their inability to use these strategies due to time constraints. Their use made a certain part of writing harder to understand, and they did not show expected effectiveness when applied, as illustrated by the following excerpts:

> *I do not ask others for help in my writing [...] not effective when I put their suggestion to use.*
> *Categorizing information [...] made it harder to understand.*
> *I do not categorize information [...], it made me confused.*
> *I do not check the meaning my writing has as a whole [...] I do not have the time to do so.*

The participants' main focus of what they may want to achieve in their writing could be perceived based on how most of them related to the statements on non-self-regulated strategies. The brief descriptions indicated that the main focus is on writing accuracy. This indicates that error correction is the main concern compared to improving writing effectiveness.

The participants were more inclined to use strategies that improve writing accuracy and prevent errors. This may be because second language writers are more susceptible to typos and misunderstanding information from cultural differences. The result could be writing anxiety that made the participants use strategies that helped them overcome this hurdle. This finding supports Nemati and Taghizadeh (2013), which showed how second language writers struggle with high learning anxiety due to context and input source differences and how they receive corrections to language errors in

their writing. Additionally, Bailey (2019) found that second language writers used problem-solving strategies to overcome writing anxiety.

## V. Conclusion

Self-regulated, strategy-based instruction in second language writing is still lacking. The study participants may have high writing anxiety that affected their performance and ability to employ self-regulated strategies. Therefore, there is a need to improve second language writers' self-efficacy and self-regulation to affect writing gains positively. This study used few participants, resulting in limited data due to time constraints. Future studies should include more participants to improve data credibility and provide a detailed description of second language writers' strategy use. The results hopefully contribute to emphasizing the need for strategy-based instruction in second language writing.

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# Non-Linearity and Feature-Based Phonotactics of Khasibi Arabic Syllable Templates: A Phonological Survey

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*Abstrac***t—This paper is intended to explore the study of permissible orders of Khasibi segments in formatting syllable templates (phonotactics). The treatment of phonotactic rules and representations of Khasibi syllables is touched on by means of two influential factors. One of them is the non-linear perspective that is used to cover the hierarchal mapping of the syllables. The other is greater exploitation of the theory of distinctive features to elucidate the phonetic properties of the sound segments of which the syllables are made up. The overall phonontactic scene of Khasibi Arabic is thus integrated by double phonological instruments to attain some sort of comprehensiveness and universality and simultaneously to manifest a degree of idiosyncrasy. Different results are objectively reached, and the most noteworthy one is that two X-position consonants (consonantal clusters) are formed uniquely whereby certain phonological phenomena like geminates and ambi-syllabicity are directly responsible for such a formation.**

*Index Terms***—phonotactics, Khasibi Arabic, distinctive features, X-positions, non-linearity**

## I. Introduction

In phonological theory in general and in the phonology of the syllable in particular, phonotactics is deeply viewed as that aspect of phonology in which the syllable is not only its major domain, but the word, or more adequately the lexical item, also plays an exuberant part in holding various constraints as to how it is set up. This orientation inevitably lays the base for the phonological tie drawn between the syllable and the word even though the former is hierarchically considered a larger unit than the latter. Obviously, the less admissible a sequence of phonemes is to build up a syllable; the less potential it forms a mono-syllabic word. Hence, phonotactics is a pivotal representation of the well-organization of syllables and words. It is required to provide permissible segment clusters and to pinpoint their possible positional contexts.

In this spirit, the present paper is a detailed survey conducted to touch something considerably profound in the realm of how phonemes are symmetrically permitted to draw the phonotactic portraits of Khasibi Arabic word syllables. Khasibi Arabic on which this study is chiefly based is a sub-dialect of Iraqi Arabic spoken in the town of Abu Al-Khasib lying in Basrah, South of Iraq. The paper adopts the line of argument whose lucid exposition relies on the entire corpus of Khasibi words and expressions borrowed from both Daffar's M. A. thesis entitled *Sociolinguistic Variation in Khasibi Iraqi Arabic* (1990) and his paper entitled "Syntactic variation in Khasibi Iraqi Arabic: a sociolinguistic study" (2007). The word and expression examples are all subsumed under three commonly phonological procedures: they are tree-diagramed, distinctively- featured and transcribed phonemically.

## II. Phonotactic Constraints and Sonority Scale

As being hinted above in the introduction, phonotactics is a phonological domain which typically highlights certain sequential constraints basically stated in a form of principled rules. Since phonotactic rules are postulated to govern the phonemes which are permitted and to ban those which are not permitted, the phonemes in question have to be explicated on the footing of the phonetic correlates of both openness and propensity of voice. Here, the acoustic output of segments is at stake because it is divergently ranked as far as sound segments are differently emitted: whenever phonemes are more sonorously articulated, they are more audibly perceived. This hierarchy is known as the Sonority Scale (Hooper, 1972, 1976; Roger, 2000; Carr, 2012).

In its former version (Hopper, 1976), the sonority scale or hierarchy is corporately worked out to show up a particularly optimal string of sound elements according to a syllable-nucleus based factor as in Figure 1.
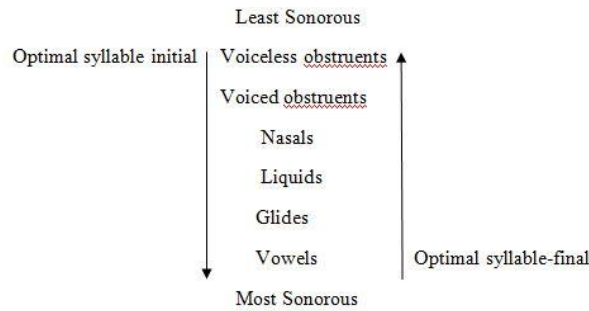
Figure 1 A General Version of Sonority Scale

A closer scrutiny of the sonority scale unveils that vowel segments take greater audible role than consonant ones and this is phonetically attributed to a couple of reasons. The first one is concerned with the degree of obstruction of airflow. Vowels are no doubt uttered with less or zero degree of stricture in comparison with consonants whose scale of stricture varies considerably in regard with their different manner of articulation. The second phonetic factor is a matter of phonation. Phonation is a process in which pulmonic airstream, when being pushed outside the lungs, is modified in the larynx, particularly between the vocal folds. This air-modification based mechanism yields two phonatory sets of segments: voiceless and voiced sounds (Laver, 1994: Cruttenden, 2014; Ashby, 2011; Ladefoged & Johnson, 2011; Ladefoged, 2012; Wayland, 2019).

It has been argued (katamba, 1989; Parker, 2017; De Lacy, 2002) that the sonority hierarchy is partially overlaid with strength hierarchy. In fact, the latter phenomenon covers two distinct parameters, obstruction of the airstream and strengthening (fortis) /weakening (lenis) of segments. The very use of these two parameters is seen as being basically two opposite poles of the same ingredient. On the face of their relation, both sonority and strength hierarchies are clearly evident in investigating sound inventories of a language on synchronic and diachronic grounds.

The new version of the sorority scale is more elaborated and equipped with the binary opposition of distinctive features of the segments which are purely phonetically oriented (Giegrerich, 1992, 2009; Martinez-Gil, 2001). Accordingly, it is designed in a form of a tree-diagram whose branches represent segment features. When fully manipulated to depict the typology of Khasibi Arabic phonemes within syllable templates, the feature-based sonority scale is tailored to the requirements of the phonotactics of such a dialect. Prior to cast a glance at the updated sonority scale, it is vitally important to consider the distinctive features of Khasibi phonemes (consonants and vowels) which are later employed to display phonotactic options of syllable components (see below).

In line with Chomsky and Halle's theory of distinctive features (1968), Khasibi consonantal phonemes are categorized into two classes of features (major and minor): consonantal sonorants as in Table 1 and consonantal obstruents as in Table 2. In addition to consonantal distinctive features, Table 3 illustrates vowel-feature classifications to complete the other two axes of a feature- viewed panorama.

TABLE 1
MAJOR AND MINOR DISTINCTIVE FEATURES OF KHASIBI CONSONANTAL SONORANT PHONEMES

| Features | Phonemic Symbols | | | | | |
|---|---|---|---|---|---|---|
| | m | n | l | r | y | w |
| Consonantal | + | + | + | + | − | − |
| Continuant | − | − | + | + | + | + |
| Nasal | + | + | − | − | − | − |
| Lateral | − | − | + | − | − | − |
| Labial | + | + | − | − | − | + |
| Anterior | + | + | + | + | − | − |
| Coronal | − | + | + | + | + | − |

TABLE 2
MAJOR AND MINOR DISTINCTIVE FEATURES OF KHASIBI CONSONANTAL OBSTRUENT PHONEMES

| Features | Phonemic Symbols | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | b | d | g | t | ṭ | k | q | f | θ | ð | ḍ | s | ṣ | z | ʃ | ʧ | ʤ | ɣ | x | ʕ | ʔ | ħ | h |
| Consonantal | + | + | + | + | + | + | + | + | + | + | + | + | + | + | + | + | + | + | + | + | + | + | + |
| Continuant | − | − | − | − | − | − | − | + | + | + | + | + | + | + | + | + | + | + | + | − | − | + | + |
| Strident | − | − | − | − | − | − | − | + | − | − | − | + | + | + | + | + | + | − | − | − | − | − | − |
| Labial | + | − | − | − | − | − | − | + | − | − | − | − | − | − | − | − | − | − | − | − | − | − | − |
| Anterior | + | + | − | + | + | − | − | + | + | + | + | + | + | + | − | − | − | − | − | − | − | − | − |
| Coronal | − | + | − | + | + | − | − | − | + | + | + | + | + | + | + | + | + | − | − | − | − | − | − |

On the same vein, based once again on Chomsky and Halle's system of distinctive features, Khasibi vowel phonemes are arrayed on the following features:

TABLE 3
DISTINCTIVE FEATURES OF KHASIBI VOWEL PHONEMES

| Features | Phonemic Symbols | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | i | ī | e | ē | a | ā | o | ō | u | ū |
| Consonantal | – | – | – | – | – | – | – | – | – | – |
| High | + | + | – | – | – | – | – | – | + | + |
| Low | – | – | – | – | + | + | – | – | – | – |
| Back | – | – | – | – | – | + | + | + | + | + |
| Tense | – | + | – | + | – | + | – | + | – | + |
| Round | – | – | – | – | – | – | + | + | + | + |

As stated previously, the new sonority scale emerges binary features into sonority differences of Khasibi sound segments. Moreover, an emphasis is only placed on revealing principal classes of features which are tacitly assumed to include other classes as in Figure 2.
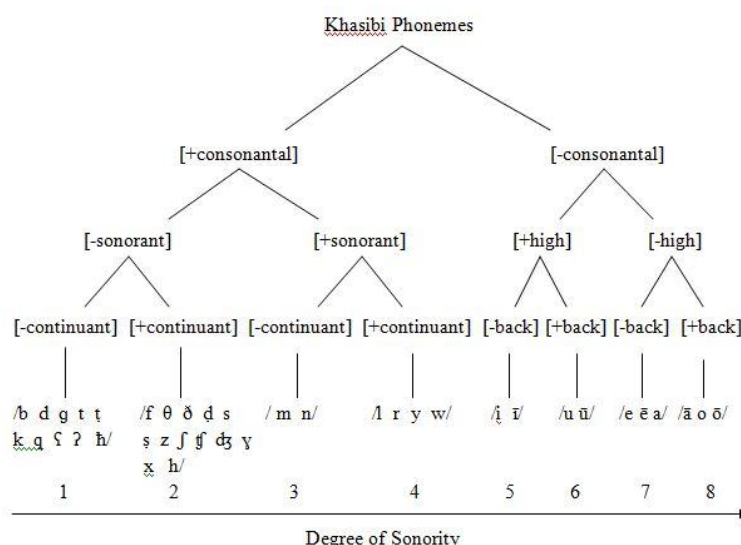


Degree of Sonority
Figure 2  Feature-Based Sonority of Khasibi Phonemes

The offshoot of the foregoing discussion evinces that the syllable is viewed as the phonological melting-pot in which both phonotactic rules and the sonority scale parameters are patently amalgamated in such a way that the former is assigned to function as a 'filter' permitting particular sound sequences to manifest depending on the language or the dialect in question, while the latter is made up to combine the segments of the lower-level sonority (consonants) with those of the higher-level sonority (vowels) in a harmonic representation.

III. METHOD

As its title implies, this study is chiefly based on two analytic tools to trace the line of inquiry that leads to the nature of Khasibi phonotactics: distinctive features matrices and non-linear diagrams. The two tools are basically twined to give a two-dimensional template of how Khasibi syllable structure is phonologically designed.  They are coincided to provide a two-in-one analysis of each word syllables. Thus, the purpose served by tree diagrams is to show up the non-linear layers of Khasibi syllables, while the advantage taken by offering features matrices is to expose the 'atomic' account of each segment of which the syllable in question is composed. No doubt, when strongly correlated with each other, these tools would make a big push into eliciting and inferring Khasibi phonotactic representations of syllables and this is what would be followed in the coming sections.

One prominent thing about the presentation of consonantal distinctive features in matrices is the quantity of redundancy they reveal. Some features or properties of sound segments are distinctive, particularly those of major classes. Others are not distinctive, especially those of minor sets, because they are only predicted by means of general principles. Thus, not all features of consonantal segments are listed in tree-diagrams of syllable structures. Major features would be obligatorily selected as in the case of [+ consonant], [+ sonorant] or [– sonorant]. Minor features are optionally chosen such as [+ continuant], [– strident], [+ nasal] and so on. The same technique would also be adopted in dealing with vowels and their features.

IV. DATA COLLECTION

As an early reference was made in the introduction, the raw data on which the paper has heavily relied are different sets of Khasibi Arabic lexical items taken from two studies skillfully conducted by the same author: Daffar (1990) and

Daffar (2007). All lexical items under consideration of this study reflect the actual speech of Khasibi people who have lived in the town of Abu Al- Khasib, Basrah, south of Iraq. What marks the words and expressions of Khsib Arabic is the fact that they are product of a variant amalgamation of two vernaculars: Iraqi Arabic in general and Basrah Arabic in particular.

<p align="center">V. PHONOTACTIC OPTIONS OF THE KHASIBI SYLLABLE ONSET</p>

At first sight, onset consonants are generally compulsory in Khasibi Arabic and this, in turn, implicates that no syllable can commence directly with nuclei (vowels). Khasibi syllable templates exhibit rather innumerable modifications on the ground of the admissible phonotactic possibilities compared with those of Standard Arabic though the same regularities and principles operated in the standard norm can generally be found in Khasibi Arabic. The mishmash between Standard Arabic phonotactic options and those of Khasibi Arabic reasonably motivates the distinction forcefully made in the concept of syllable weight of the two varieties.

Before having something in detail to do with Khasibi syllabic onset template, it is of great significance to have a brief look at a notational device which would frequently be used in the coming tree-diagrams of syllable structures. In fact, the notation phonologically gives different terms such as X-position, X-tier, timing tier and auto-segmental tier, and all of them fortunately share the same underlying implications and interpretations. X-positions are abstractly a matter of segmental length making up the time tier. That is, each X-position or slot is occupied by a single consonant or a short vowel. Long vowels and diphthongs require a different treatment whereby two X-positions stand for their length which is twice as long as that of short vowels (see below). This is quite natural from an articulatory angle because uttering long vowels and diphthongs entails double time (Levin, 1985; Selkirk, 1990; Inkelas, 1993).

In khasibi Arabic, phonotactic constraints of the onset are very strict: two possible consonant phonemes (i. e. two X-positions) are only permitted in conformity with the sonority scale. This implies that the consonant of the first X-position is logically obligatory since the syllable, as stated previously, does have an onset. If the syllable onset is occupied by a single consonant (one X-position), then the sonority value of such a consonant does not undergo sonority-scale restrictions: it may be a consonant of any distinctive feature as shown in (1) /mux/ 'brain' and (2) /gūm/ 'stand up': (Note that (σ) is a syllable, (On) is an onset, (Rh) is a rhyme, (Nu) is a nucleus and (Co) is a coda)
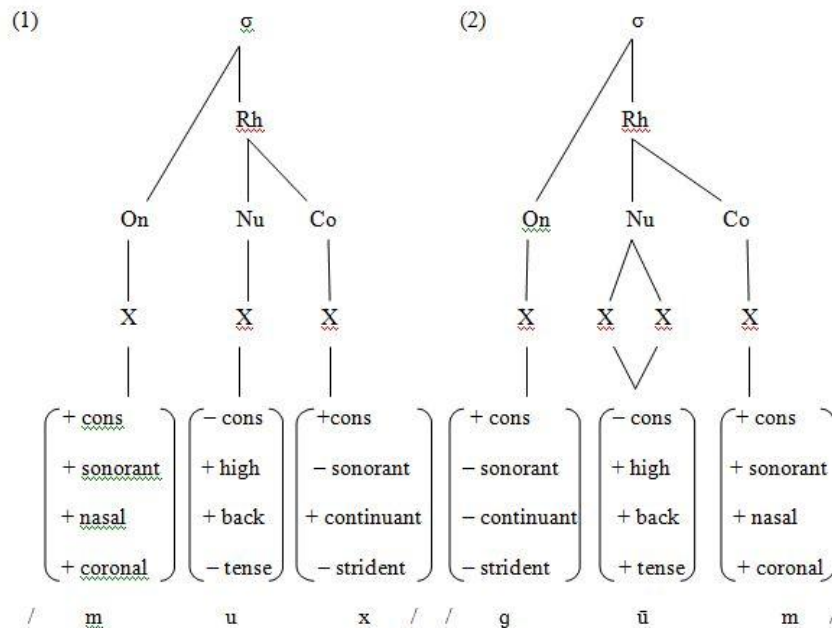


Turning to the onsets of two-consonant clusters (i. e. two X-positions) raises the following phonotactic filters: the first X-position consonant must be less sonorous than second one and that is why providing these two onset consonants with their underlying distinctive features would elucidate such a difference as /flān/ 'somebody' and /ħmār/ 'a donkey' of (3) and (4) respectively:

(3)



(4)
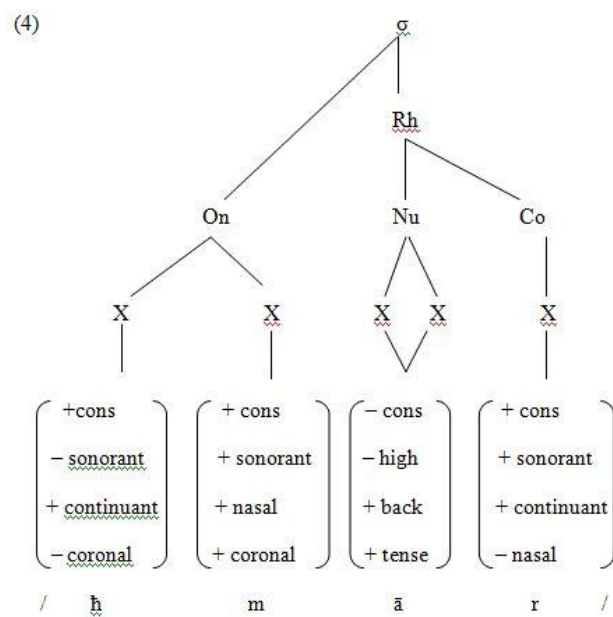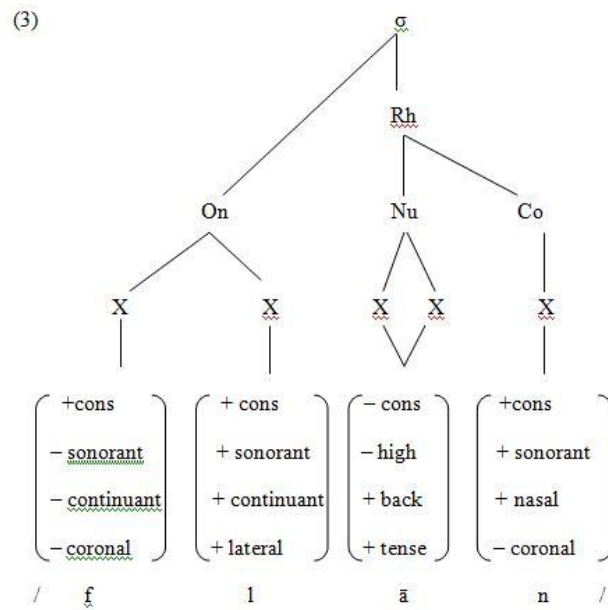


Coalescing any less sonorant consonant with any more sonorant one to formulate a two-consonant cluster with two Xs should not be conceived of as the sonority generalization. In certain cases, some Khasibi syllable onsets do not comply with such a general phonotactic constraint and hence they are composed of two consonants whose major features are either both [+ sonorant] or both [− sonorant]. This is an exception-based phenomenon which is termed as a negative onset filter (Giegrerich, 1992). A negative onset filter is significantly a mirror image of a positive onset filter simply because the latter preserves "the status quo" of the consonantal clusters whose representation is really found in Khasibi word syllables as exemplified above. The former, however, refers to those clusters which stand for certain gaps in the phonotactic manifestation of Khasibi syllables – gaps that follow particular regularities and they can accordingly be accounted for as being something general. An example of a negative onset filter is the following two khasibi words: /rmūʃ/ 'eyelids' and /nħūd/ 'breasts' as in (5) and (8) respectively:

(5)



(6)
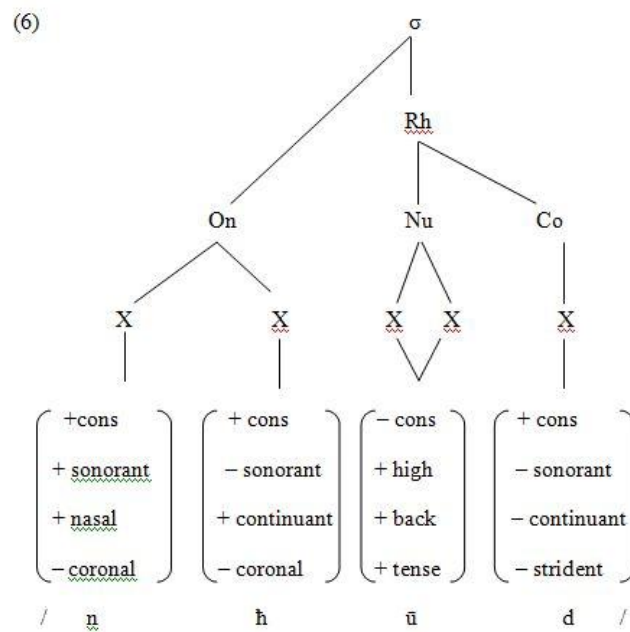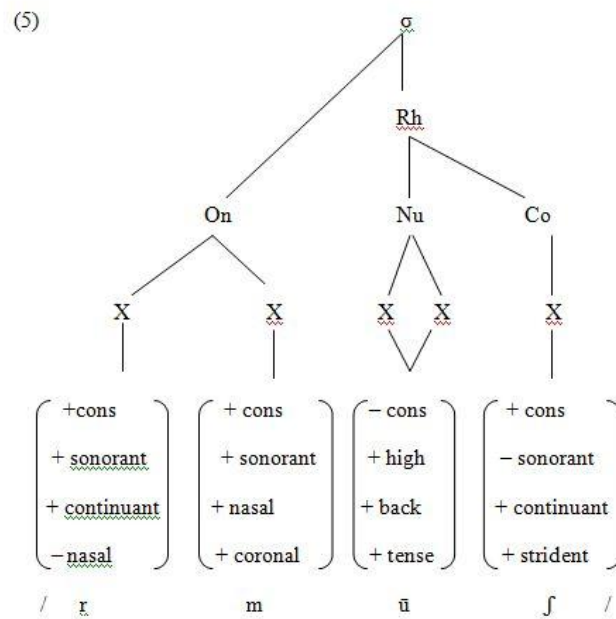


So far, onsets of both a single X-position and two X-positions have been covered thoroughly in terms of Khasibi mono-syllabic words. In disyllabic and tri-syllabic words, Khasibi onsets are also constructed with either the sole consonant (one X) as in /zarif/ 'hole', /xāla/ 'an aunt' and /malāzim/ 'handouts' or with a couple of consonants (two Xs) as in /staɣfar/ 'forgive me, my Lord', /wlēdi/ 'my son' and /bṭēniyya/ 'they are binge eating'. Consequently, the possible one X-position and two X-position onsets of Khasibi Arabic are evenly distributed in words of divergent syllable templates. Diagram (7) shows an instance of a disyllabic lexical item, while diagram (8) illustrates an example of a tri-syllabic one, i. e. /bṭēniyya/ 'they are binge eating' in which a common phonological phenomenon is manifested to be called ambi-syllabification (see below for a fuller account of ambi-syllabification).

(7)



$$
\begin{array}{llll}
/ & w & l & \bar{e} & d & i \ /
\end{array}
$$

(8)



$$
\begin{array}{lllllll}
/ & b & t & \bar{e} & n & i & y & a \ /
\end{array}
$$
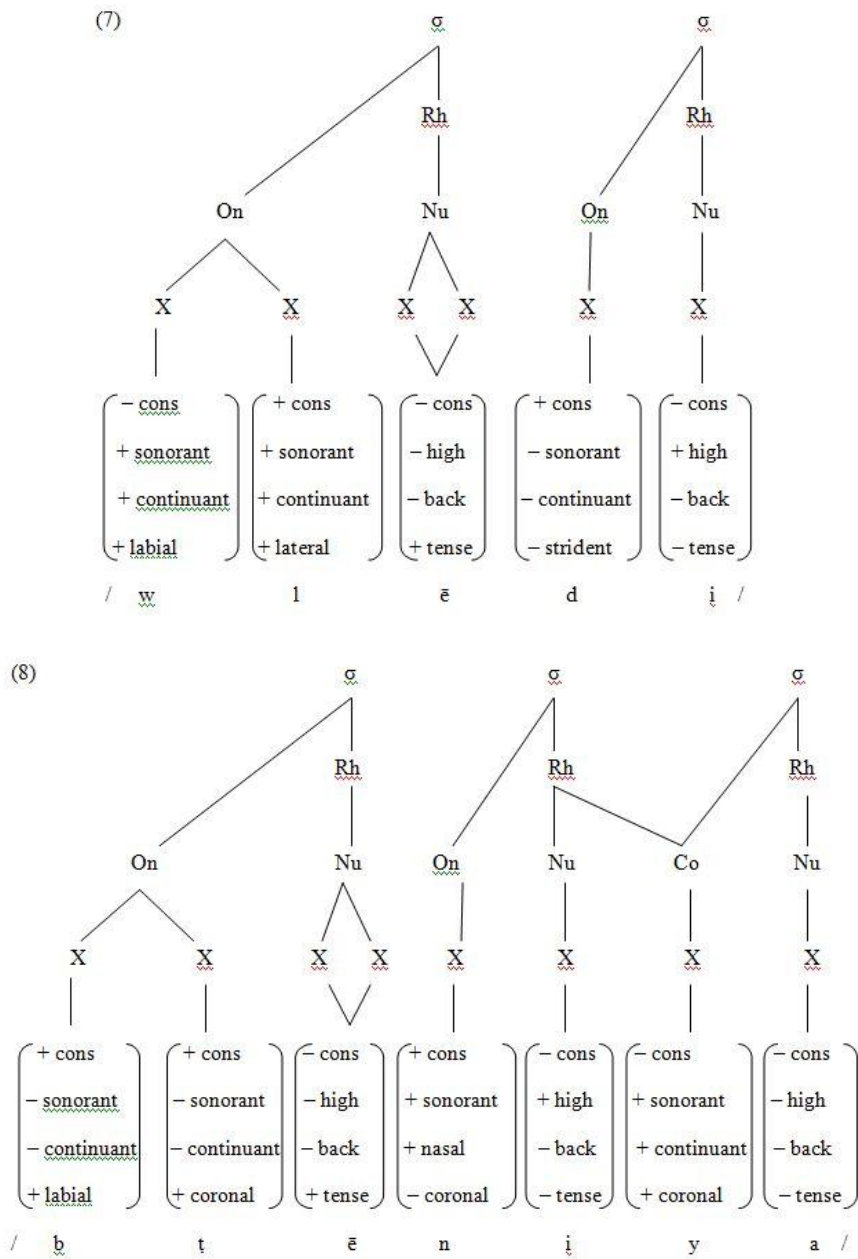
At the close of this discussion, Table 4 illustrates which consonantal clusters possibly occur in the onset set-up of the syllable. However, it seems that some of these cluster occurrences are severely depleted to nil since they are mostly more questionable than impossible:

TABLE 4
POSSIBLE TWO CONSONANTAL CLUSTERS IN KHASIBI ONSET SYLLABLES

| | m | n | l | r | y | w | Examples |
|---|---|---|---|---|---|---|---|
| b | + | + | + | + | + | + | bmāy/ 'with water', /bnār/ 'with a fire', /blōn/ 'with a color', /brāsa/ 'with his head', /byōm/ 'in a day', /bwāri/ ' pipes' |
| d | + | + | + | + | + | | /dmāɣ/ "brain', /dnān/ 'wheat impurities', /dlāl/ 'coffee pots', drām/ 'a barrel', /dyūs/ 'breats |
| g | + | | + | + | | + | /gmāṭ/ 'baby swaddle', /glāṣ/ ' a ccup', /grāb/ 'scabbard',  /gwāma/ ' a tribal dispute' |
| t | + | + | + | + | + | + | /tmir/ 'she passed', /tnūʃ/ 'she reached it', /tlūl/ 'hills', /trāb/ 'soil', /tyūs/ 'goats', /twaṣṣaṭ/ 'he mediated between two' |
| ṭ | + | | + | + | | | /ṭmaʔ/ 'greed', /ṭlaʔat/ 'she left', /ṭrumba/ ' a tap' |
| k | | + | + | + | | | /knūz/ 'treasures', /klīl/ 'bridal veil', /krāʔ/ 'trotter' |
| q | + | | | + | | + | /qmār/ 'gambling', /qriyyula/ 'a bed', /qwāṭi/ 'cans' |
| f | | + | + | + | + | | /fnūn/ 'arts', /flān/ 'someone', /frāʃ/ 'mattress', /fyāy/ 'shadow |
| θ | | | + | | | + | /θrūb/ 'fish eggs', /θwāb/ 'reward' |
| ð | | + | | + | + | | /ðnūb/ 'sins', /ðrūg/ 'chicken droppings', /ðyāb/ 'a proper name' |
| ḍ | | + | + | + | | | /ḍnūn/ 'doubts', /ḍlāl/ 'shading', /ḍrāṭ/ 'farts' |
| s | + | + | + | + | + | + | /smān/ 'fats', /snūn/ 'teeth', /slāl/ 'baskets', /srūdʒ/ 'saddles /syāṭ/ 'whips', /swār/ 'bracelet' |
| ṣ | + | | + | + | + | + | /ṣmāx/ 'a head', /ṣlūx/ 'naked', /ṣrādʒ/ 'lamp' /ṣyāħ/ 'shouting' /ṣwāb/ 'injury' |
| z | + | + | + | + | + | + | /zmāl/ 'an insult', /znād/ 'trigger', /zlābiya/ 'sweet', /zrāb/ 'excrement', /zyāra/ 'a visit', /zwāda/ 'addition' |
| ʃ | + | + | + | + | + | | /ʃmāla/ 'what is wrong with him?', /ʃnān/ /anabasis', /ʃlōnik/ 'how are you?', /ʃrāʔ/ 'sail', /ʃyāʔ/ 'a proper name/ |
| tʃ | + | + | + | + | + | | /tʃmāɣ/ 'a headdress cloth', /tʃnibar/ 'a street vendor', /tʃlāb/ 'dogs', tʃyās/ 'bags' |
| dʒ | + | + | + | + | + | + | /dʒmāʔ/ ' consensus', /dʒnāb/ 'sides', /dʒlād/ 'a binding paper', /dʒrām/ 'criminal', /dʒyād/ ' a proper name', /dʒwāʔa/ 'hungry' |
| ɣ | + | | + | + | + | | /ɣmīdʒ/ 'deep', /ɣlād/ 'thick/, /ɣrāb/ ' a crow', /ɣyāb/ 'absence' |
| x | + | + | + | + | + | | /xmār/ 'veil', /xnāg/ 'quarrel', /xlāl/ 'dates' /xrūm/ 'stupid' /xyūṭ/ 'threads', /xwārdā/ 'rich' |
| ʕ | + | + | | | + | | /ʕmin/ 'intelligence, ʕnāʃ/ he reached it', /ʕyād/ 'a proper name |
| ʔ | + | + | + | + | + | + | /ʔmāma/ 'turban', /ʔnād/ 'obstinacy', /ʔlān/ 'announcement' /ʔrād/ 'wide', /ʔyār/ 'gauge', /ʔwāza/ 'extra' |
| ħ | + | + | + | + | + | + | /ħmār/ a donkey', /ħnān/ 'pushy', /ħlāq/ 'a barber', /ħrād/ 'provocative', /ħyāl/ 'a bluff', /ħwāf/ 'edges' |
| h | | + | + | + | + | + | /hnāh/ 'here', /hlāl/ 'crescent', /hyāta/ 'here is it', /hwāya/ 'too much' |

## VI. PHONOTACTIC OPTIONS OF THE KHASIBI SYLLABLE CODA

Close inspection of the Khasibi coda compositions of the word syllable reveals that like phonotactic parameters of consonantal onsets, Khasibi syllables may end with zero coda segments, i. e. only with vowel nuclei of the two possible durations: short or long vowels. Certain lexical restrictions are nevertheless imposed on whether a short or a long vowel is manifested to terminate the syllable (see section 7). Examples of syllables whose coda is nil are /sima/ 'the sky', /bura/ 'to be recovered' and /ħima/ 'heated'. Diagram (9) represents the word /sima/ 'the sky':
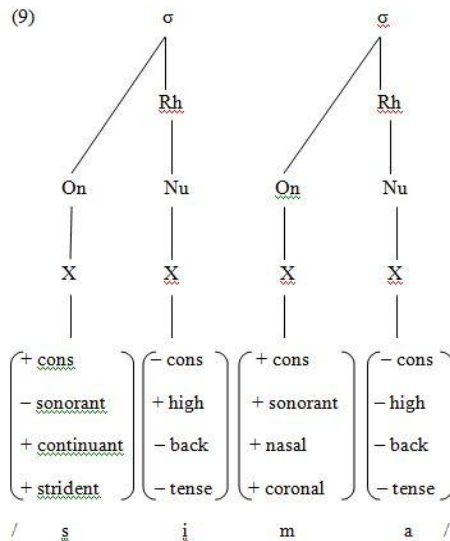
It may also be concluded with a single consonant (i.e. one X-position). Here, as reported early in section (5), the sonority scale is extremely out of work since its relatively phonological values do not impose any constraints on a one-consonant coda. A single X-position is strictly off the hook of the sonority parameters. The consonant would thus be of any distinctive features though the major feature that almost highlights such a consonant is remarkably either sonorant or obstruent as in /xūṣ/ 'date leaves' and /zōr/ 'throat' / of (10) and (11) respectively: (Note that though the matrices of /ṣ/ and /z/ below exhibit that they are identical in their features, they are, in fact, different at least in one property, i. e. that of voicing: the former is [– voice] whereas the latter is [+ voice])
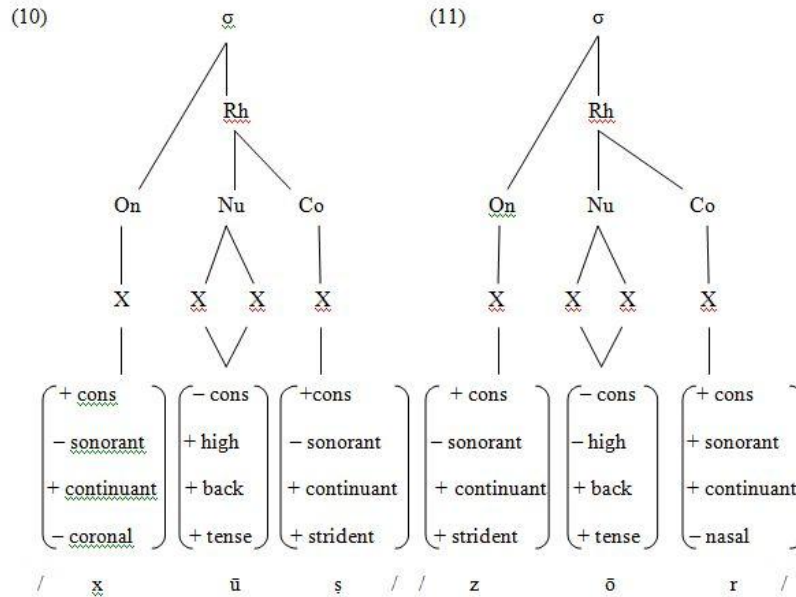


Referring back to the sonority generalization within Khasibi syllables leads us to the fact that a syllabic coda of two-cluster consonants (two X-positions) is usually mapped in three phonotactic formulas. In the first case, both the first consonant and the one followed decrease in sonority according to a left-to-right sequence. That is, $X_1$ is more sonorous than $X_2$ and exceptionally vice versa. Word examples which illustrate left-to-right shrinkage of sonority are /lendʒ/ 'a boat', /ʃamʃ/ 'the sun', and /karʃ/ 'paunch'. Diagram (12) displays the word /bendʒ/ 'anesthetic' among others:
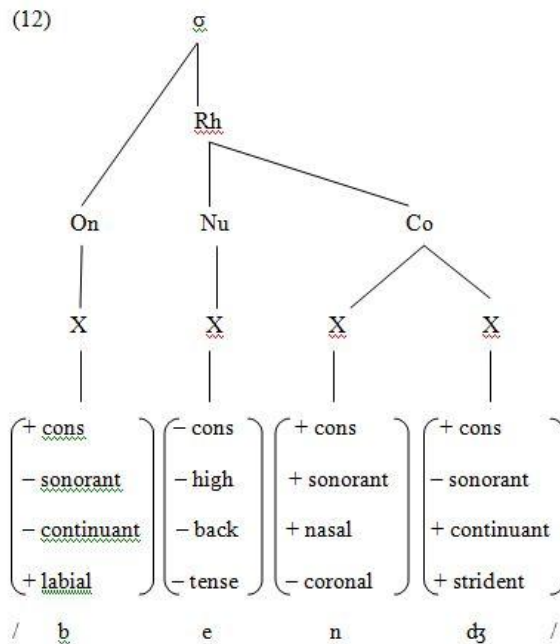


As argued with regard to onsets in which a precise look made at certain constrains on two-consonant clusters whose templates have the form of negative filters, the second formula stipulates that the coda is composed of two consonantal segments of equal sonority: both of them are either [+sonorant] or [– sonorant]. This formulaic restriction is considerably imposed on the coda of geminate (double) consonants simply because word examples ending in two-

consonant clusters of homogeneous sonority other than geminate consonants are impossible in Khasibi Arabic. However, as being part of their phonotactic restrictions, other languages, English among them, prohibit adjacent occurrence of geminate consonants in the same word syllable. The phenomenon of consonantal geminate utterly creates unsatisfactory states of affairs ripe to a tricky and wiry analysis based on whether or not a geminate consonant is a morphologically based oriented or a phonologically underlying behavior in words. It is worth-noting that because consonantal geminates occur word-finally, the syllable coda is branched into two X slots, whereas word-medially they are ambi-syllabified, a phenomenon which will be touched on below. Words such as /xānn/ 'a hotel', /mārr/ 'he passed by' and /ṣādd/ "he hunted something" show codas of geminate consonants. The word/ʕāṭṭ/ 'furious'/ħādd/ 'sharp', among different examples, are tree-diagramed in (13) and (14) respectively:
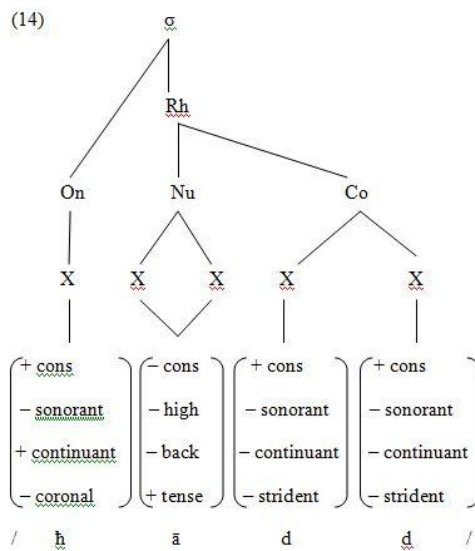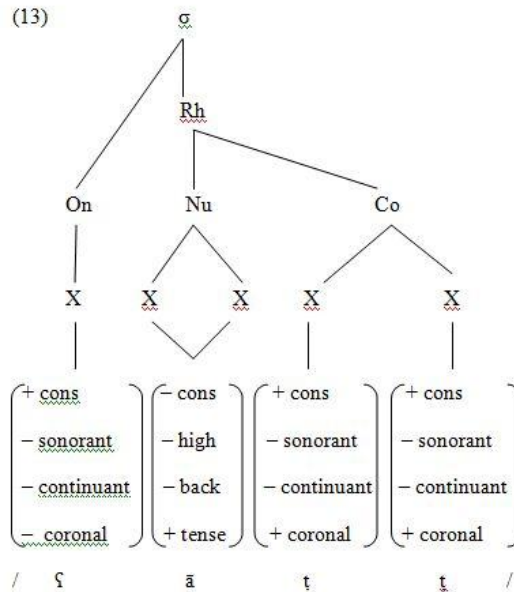


In the third phonotactic formula, there is an increasing tendency on the part of some Khasibi word syllables' codas to violate the principles of feature-based phonotactic generalizations. Here, the order of the major distinctive features of the final two-consonant clusters on which the restrictions are strictly placed would drastically be contravened in a way that [– sonorant] precedes [+ sonorant] as in the case of words like /sidr/ 'wild jujube', /ʤidr/ 'a pot' and /buxl/ 'miserliness' whereby the first word is graphically shown in (15):

(15)

σ

Rh

On    Nu    Co

X    X    X    X

$$\begin{bmatrix} + \text{cons} \\ - \text{sonorant} \\ + \text{continuant} \\ + \text{strident} \end{bmatrix} \begin{bmatrix} - \text{cons} \\ + \text{high} \\ - \text{back} \\ - \text{tense} \end{bmatrix} \begin{bmatrix} + \text{cons} \\ - \text{sonorant} \\ - \text{continuant} \\ - \text{strident} \end{bmatrix} \begin{bmatrix} + \text{cons} \\ + \text{sonorant} \\ + \text{continuant} \\ - \text{nasal} \end{bmatrix}$$

/  ṣ    i̱    d    r  /
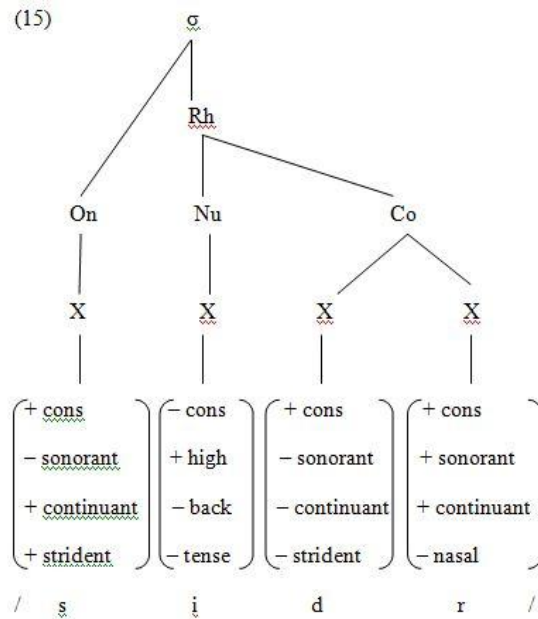
In fact, the restrictions on possible consonant clusters in the coda which serve the purpose of forming negative filters basically 'make amends' for the positive coda templates. Filters themselves do not exhaust the constraints that must originally be attached to both onset and coda templates. More restrictions that hold between the nucleus and the coda will be considered in the next section.

In Khasibi disyllabic words, the coda of a single X-position and the one of two X-positions are evenly distributed according to the following criteria: the coda of the former template is word-free (i. e. initially and finally) as in /ruṭba/ 'ripe-date'/ ʔinsān/ 'a human being'. The latter format only occurs word-finally as in /yibradd/ 'to be cold' and /sirdābb/ 'a cellar'. It remains to be seen here is that a further systematic issue may, at this point, arise as to how the facts of syllabification of Khasibi words are presented with a special reference to medial two-consonant clusters. When two-consonant clusters (two X-positions) occur word medially (particularly geminate consonants), they are syllabified vaguely with two syllables, and thus they become ambi-syllabic. As fully discussed by many theorists (Kahn, 1976; Gussenhoven, 1986; Carr 1993), ambi-syllabicity demonstrates that the first consonant belongs to the coda of the preceding syllable, whereas the second one is considered the onset of the following syllable as shown in such words as /ʔazzam/ 'a proper name', /baddal/ 'to be replaced' and /timman/ 'rice' (16):

(16)

σ        σ

Rh        Rh

On  Nu  Co  Nu  Co

X   X   X   X   X

$$\begin{bmatrix} + \text{cons} \\ - \text{sonorant} \\ - \text{continuant} \\ + \text{coronal} \end{bmatrix} \begin{bmatrix} - \text{cons} \\ + \text{high} \\ - \text{back} \\ - \text{tense} \end{bmatrix} \begin{bmatrix} + \text{cons} \\ + \text{sonorant} \\ + \text{nasal} \\ + \text{coronal} \end{bmatrix} \begin{bmatrix} - \text{cons} \\ - \text{high} \\ - \text{back} \\ - \text{tense} \end{bmatrix} \begin{bmatrix} + \text{cons} \\ + \text{sonorant} \\ + \text{nasal} \\ - \text{coronal} \end{bmatrix}$$

/  ṭ    i̱    m    a    n  /
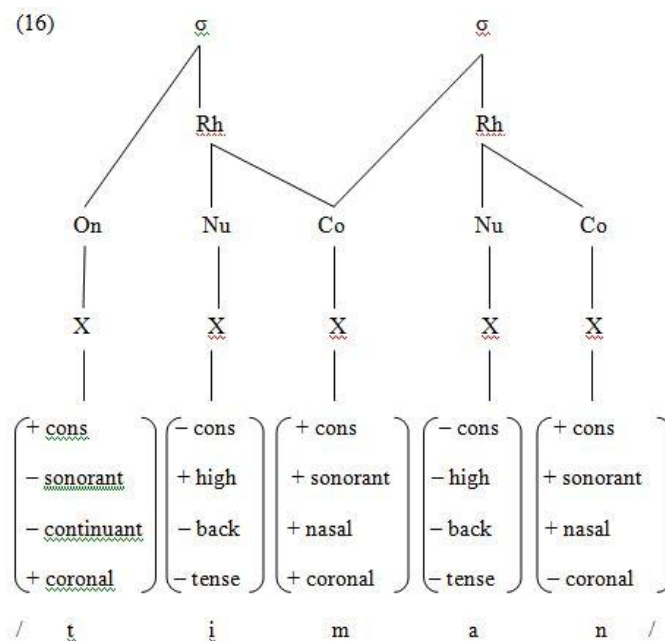
On the other hand, Khasibi tri-syllabic words show that one-consonant clusters are apparently limited in their word-distributions so that they can either be found word-finally as in the case of /mikātīb/ 'letters' and /ʔanāwīn/ 'addresses' or independently in mono-syllabic words.

<div align="center">VII.  PHONOTACTIC BAHAVIOR OF KHASIBI SYLLABLE NUCLEUS</div>

A solid grounding in the build-up of any syllable structure proclaims that no syllable comes into being without a central element or a peak which is usually occupied by a vowel segment (in few cases, the syllable peak may accidently be dominated by certain consonantal segments). The centrality and the superiority of the peak is primarily based on hard evidence that it is the nucleus and hub of the syllable and everything beyond its compulsory occurrence is absolutely doomed to  the distortion, albeit violation, of the general principle according to which the syllable template is set up. They are also acted as formatively influential facets that equip the nucleus with some sort of 'potency' to constraint the phonetic and the phonological status of the coda compositions.

On this basis, Khasibi monosyllabic words should not include segments other than vowels occurring as nuclei and in conformity with distinctive-feature system illustrated in Table (3) above, they have to be [-consonantal] and more sonorous than both their neighbors. The nucleus configurations of Khasibi syllables are entirely conditioned by two broad generalizations: sound quantity (length) and the notational device of X-positions. The former generalization is made to elucidate vowel-length distinctions which are provisionally expressed by such labels as short and long. However, short-long labels lack reliable and to-the-point phonetic description because vowels are only relatively short and only relatively long: their different lengths fluctuate considerably from context to context. Lax-tense dichotomy is best introduced as a viable alternative to replace the forgoing binary oppositions. Poorly described as they are, short and long labels are totally eschewed and banned from being a segmental feature [long]. As we saw in the previous tree-diagrams, distinctive features like [+tense] and [-tense] are agreeably adopted to treat vowel length as an attribute coped with syllable structure on the one hand and as a real reflection of length with respect to the realm of X-positions.

The latter generalization finds its way in view of the forgoing one. Once again, as noted previously in syllable tree-diagrams of Khasibi syllabic words, X-positions and onset or coda consonants are somewhat created in terms of one-to-one associations. X-positions are designed to strike a chord with the clustering of consonants, i. e. the minimum or the maximum number of consonantal segments that are used to constitute the marginal parts of the syllable. On a different vein, the scope of vowel X-positions are basically extended to denote the 'timing unit' which is regularly employed to measure the length of lax (short) and tense (long) vowels. The length of lax vowels is expressed by its attachment to a single X-position, whereas that of tense vowels is represented by its association with two X-positions as shown in /ħan/ 'yearning' and /bīr/ 'a well' of (17):
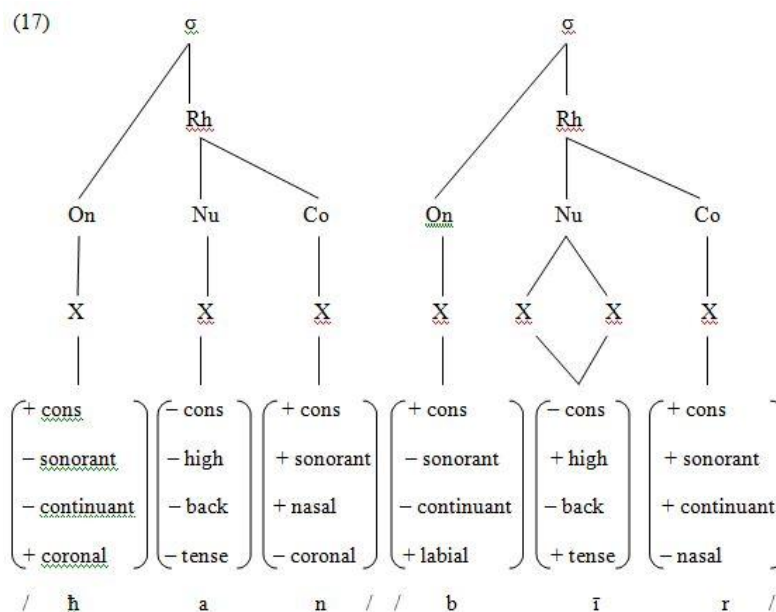


The phonotactic constraints of nuclei placing on Khasibi syllables are conclusively of two sorts: the first sort pivots on whether the morpho-phonological 'tissue' of a word allows the nucleus to be manifested in monosyllabic, disyllabic or tri-syllabic lexemes. Here, the morphology of Khasibi words partially 'exercises some control' over which nucleus configuration is permissible to be articulated: lax vowels, tense vowels or both of them. As a general rule of thumb, both lax and tense vowels can never be found in monosyllabic words with zero codas. They can only be uttered without codas in across-word syllables. Hence, in a word such as /ʃara/ 'he bought something', the two nuclei of lax vowels are terminated with no coda and any attempt to segregate the first syllable /ʃa-/ from the second one /-ra/ definitely leads to

distort, albeit spoil, the morphological pattern of the word based greatly on a two- bound-morpheme coinage. By analogy, a word such as /ʔālim/ 'a scientist' behaves on the same footing: there is no way to separate the initial syllable /ʔā-/ from the final one /-lim/ unless the word morphology is completely violated. However, from a phonological point of view, all syllables of the above-mentioned examples can stand alone. They are exclusively part of a stress-based classification of syllables – a classification which primarily implies a binary difference of light and heavy syllables in the light of prominence (i. e. stressed and unstressed syllables). The above-drawn diagrams, e. g. (15), (16) or (17), show how different nuclei of word syllables are associated with different X-positions and different segmental features.

The second type of phonotactic restriction imposed by nucleus on Khasibi syllables constantly resides within the question of whether the choice of a particular syllable coda comes under the influence of nuclei. As stated earlier in the previous section, following the line of phonotactic generalizations of coda entails that the first and the second consonants of two-position coda must be [+sonorant] and [-sonorant] respectively though some of exceptions are quite possible and tenable. One of the notable exceptions is already made when there is an increasing possibility to terminate a Khasibi syllable with a geminate-structured coda of two X-positions. Here, the phonotactic constraints play a pivotal role in determining the type of a nucleus, i. e. lax or tense vowels, which accepts geminate codas. It is easily noticeable that tense-vowel peaks (+ tense ones) commonly tend to have a consonant cluster (X-positions) of a geminate type as shown in the following monosyllabic words: /ħābb/ 'he loved someone or something', /fārr/ 'boiled', /hādd/ 'sharp' and so on and diagrams (13) and (14) above illustrated how mono-syllabic words of geminate codas are drawn. This phenomenon can also be found in disyllabic words like /midādd/ 'outrigger', /murħāḍḍ/ 'a toilet' and /murādd/ 'a proper name'. Diagram (18) illustrates the word /midādd:
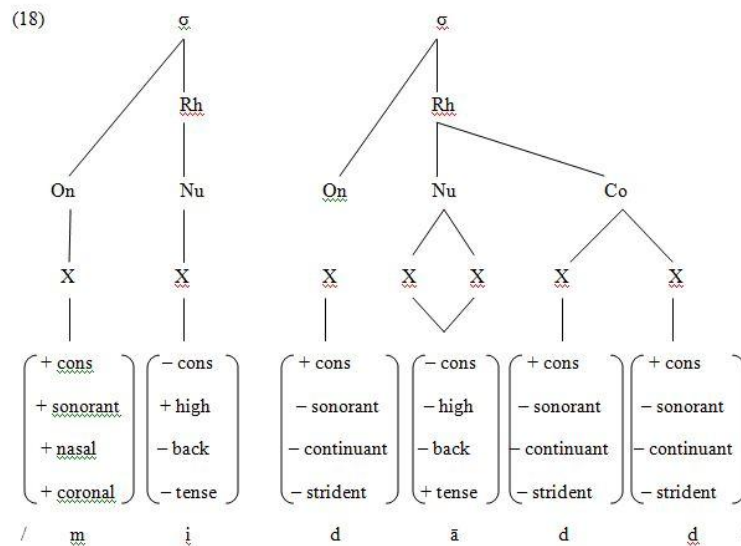


Nevertheless, some few contexts demonstrate that a lax-vowel nucleus, particularly the /a/ vowel, may be followed by a geminate-based coda as in the case of /xdarr/ 'he anesthetized' and /ħwall/ 'he transferred some money'.

## VIII. DISCUSSION OF RESULTS

It is fair to say that Khasibi phontactic treatment of word syllables considerably vary according to the nature and the number of X-positions of which the syllable onsets, nuclei and coda are composed. Such a wide variety, as we saw, brings with it two controversial issues. At one extreme, the phonotactic generalizations and principles with which some Khasib word syllables are fully compliant go the normal way without contravention. Following and obeying phonotactic rules is really a natural tendency on the part of some words to cope with 'universal aspects' of the field of syllable phonotactics and to be fallen within the orbit of the non-linear theory of phonology. This result is illustratively exemplified in a so-called phonotactic filter whose feature-distinctive employment determines particular arrangements of segments: in the case of consonantal onsets, [– sonorant] is required to prioritize [+ sonorant, while consonantal codas entail reverse order.

At the other extreme, conforming to phontactic constraints does not necessarily cancel 'the legitimacy' of the act of violation with which phonotactic behaviors of some Khasibi syllables are accompanied. Geminate and ambi-syllabic consonants with their shading ordering on sonority scale of an overall Khasibi syllable scene are striking examples. In fact, phonotactic contravention is not a matter of distorting 'the rules of game' which is normally imposed by the phonological theories of distinctive features and syllable structure. Rather, it is, to a considerable extent, a product of peculiar rules and principles with which each vernacular is characterized. Hence, like any other dialects, Khasibi Arabic undergoes such a phenomenon.

IX. Conclusion

It is of prime significance to state that phonotactic parameters of Khasibi syllable templates are governed by certain underlying representations that are essentially required to be posited in an attempt to draw close relationships among sound segments. When setting them up morphologically and phonologically, Khasibi syllable structures tend to be at the best synchronically valid rather than at worst arbitrary one. They are brought about as de jure manifestations of a phonologically dialect-specific snapshot. They are not at all coincidental or merely nihilistic, however.

Based mainly on distinctive-feature classifications and hierarchal analyses of sound segments, Khasibi syllable structures virtually seem to be scale-balanced designs instead of being dichotomy-organized representations. Nevertheless, a notorious difficulty, which may be popped out of syllabic builds-up of some words, .is that any attempt made to establish an absolute cut-off point of the degree of phonotactic violations becomes somewhat an intolerable burden. Whether complying with phonotactic constraints or contravening them, Khasibi syllables would never proscribe some kind of 'ghost' representations underlying certain syllable templates as in the case of ambi-syllabicity on the one hand, and determining particular sequences like geminate X-position consonants.

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# Repeating Words & Meanings in the Lamentation of the City in the Abbasid Era

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*Abstract*—This study attempted to demonstrate the significance of repeated words and meanings in poetry and their effect by showing examples of Abbasid poetry. The researcher employed analytical, inductive, and descriptive methodologies. This study discovered that the psychological significance of repetition and its value could not be surpassed by studying the text's dimensions and reasons and that repetition reinforces and increases the listener's understanding of comprehensive and specific meanings. The repetition of a particular concept or term raises its significance, as do the Abbasid poets' expanded poetic models, particularly in grieving towns and palaces. The researcher suggests studying literature and unveiling its splendor. The nation's literary heritage is rich with priceless treasures. Therefore, it requires immediately those who activate their minds and pens and exposes it to readers of Arabic and other languages.

*Index Terms*—idea, letter, meaning, phrase, repeating

## I. INTRODUCTION

One of the poem's constants is the repetition of both words and meanings. It is one of poetry's most prominent aspects. Consequently, the poems become more accessible. In addition, it serves as a notification, an influence, and an expression. It appeals to the reader's emotions rather than his intellect. Word repetition is one of the characteristics of poetry. It heightens the expression's intensity and is the language of affection. When a word is repeated, it intends to accentuate and enhance the saying.

Additionally, its relationship with poetry strengthens its standing. It's a poetic spirit. Without word repetition, it is impossible to achieve rhythm or rhyme. It is impossible to distinguish between ancient and contemporary poetry. In addition, this study aims to examine this effect on urban lamentation in that the poet repeats specific words and their meanings to urge the addressee to share what is important to him and to urge him to do so. To echo and confirm the meaning to convey the concept expressed, the poet repeats it multiple times in multiple positions. This is supported by poetry from the Abbasid period.

The purpose of this study is to demonstrate the effect of repeated words and their meanings on the atmosphere of a poem. This has incomparable psychological importance and objective value. Furthermore, it is a cause to study the text's dimensions and motivations. It also offers applied models of Abbasid-era poetry to reaffirm and strengthen the detailed and inclusive meanings in the listener's mind. When it serves a noble aim and accomplishes a noble end, the repetition of a word assumes great significance. In addition to the psychological incentive represented by bringing back what has fallen in the heart and drawn the soul to it, the poet's concentration was on him, and his care centered around him.

### A. The Research Objective

The research objective was to investigate the impact of repeated words and meanings, which requires in-depth reflection, and to delve deeper into the poets' works, given the shortage of applied research on the poetry of the Abbasid poets in particular. There is research on the influence of repetition on contemporary poets' work.

There are several works on the subject of repeated words and meanings. However, studies on the laments of the city during the Abbasid period are quite rare. If any scholar is interested in this issue, the researcher could not locate any independent research on the subject. A descriptive strategy was employed to illustrate the significance of repeating words and their meanings. To differentiate the types of recurrence on which rhetorical specialists all agreed. The inductive descriptive method was also used by deducing supporting evidence from the poetry of a few Abbasid poets.

This introduction also detailed the linguistic meaning of repetition and its idiomatic meaning, exhibiting its patterns before offering examples of how to apply repeating words and ideas. The sorrow of towns, the description of palaces, the conclusion, the resources and references, and eventually the index occupy one of these positions.

### B. Definitions

Repetition is an Arabic term with its existence and significance with the old rhetoricians. The compositional nature of the language is based on repetition. It's in the language source of repeat; in the sense of return, كَرَّرَ الشيء [repeat the thing] and bring it back again and again. Bringing back for once means الكَرَّةُ [time], and the plural form of repeats is الكَرَّات. It is said that كَرَّرْتُ عليه الحديث وإذا ردَدتَه عليه which means I repeated it to him several times (Al-Ansari, 1997).

Repetition "means repeating the thing once, and repeating it many times, and retuning is only for one time" (Al-Askari & Hilal, 1994).

Al-Zamakhshari has listed a group of meanings for this word. He drew it from the words of the Arabs. These meanings all revolve around one meaning, which is repetition and retuning among his sayings: "Naqa Makroura «ناقة» مكرورة،which is milked twice a day, it is a voice like a rattle" (Al-Zamakhshari & Abu Al-Qasim, 2003).

Ancient linguists placed a great deal of emphasis on repetition as a stylistic characteristic utilized to interpret literary texts. They incorporated it meticulously into their critical and rhetorical techniques. As "For the speaker repeats a word, and then repeats it specifically, regardless of whether the word is related to the meaning or not, or he brings a sense and then repeats it back, this is a condition of the first and second meaning agreement (Ahmed & Matloub, 1989). If both are connected in terms and meanings, the purpose of proving it is to confirm it, which is autonomy. If the meaning is unified, if the two words are congruent, and the meaning is distinct, the advantage of repeating it is to show different meaning". This notion predominates in all written examples of grammar, language, rhetoric, and critique. In his work The properties, Ibn Janni referenced this concept (Al-Najjar & Osman, 1960). According to Nazek Al-Male'kah (Al-Mala'ekah, 1996), the literary critic gains from repetition when reading the author's psychology, assessing his personality, and identifying the psychological motivation of repetition. The recurrence "is about the inclusive colors, the broad meanings accompanying the poem's environment, especially at the beginning of the poems because the beginnings are only preparation and making ready artists create an emotional atmosphere from which they achieve their goals" (Al-Tayeb, 1991).

## II. REPETITION PATTERNS

There is an association between repetition and emotional state. One of the most potent causes of recurrence is fervor. Repetition of letters, words, and phrases, as well as ideas and meanings, are passion motivators.

### A. Repeating Letters

The letter possesses both an auditory quality and an intellectual worth, one of which is its music and the other its meaning. There are two types of letters: voiced and voiceless. In addition, the voiced letters focus on the concept of repetition. It is the structure of each word, phrase, stanza, and poem. In Arabic poetry, the phenomenon of repeated letters exists. It psychologically affects the recipient (Mansour, 2011). The sentences in which these letters are repeated disclose aspects of the poet's psychological condition. Repeating letters is one of the simplest forms of repetition in general; due to the absence of values and emotional meanings that the letters may carry, it lacks the impact of actions, names, and compositions. It does not enhance the power to influence. In poetic texts, particular letters, two or three letters, are repeated in varied quantities inside a single poetic sentence.

There are numerous reasons for repeating the letter, including generating vocal diversity that extends beyond the usual rhyming pattern, creating a special rhythm to reinforce it, or attracting attention to a specific word or words by blending voices between them is intended. As a result, the repeated letters' pronunciation became uniform, and their expressions gained significance (Ayyashi, 2002). Certain letters are neither dissonant nor aligned, and their repetition has become undesired. Therefore, some repetitions of letters can be beneficial if they add to the creative and rhythmic construction of the text, while others are unnecessary. When nothing of value is added, it becomes monotonous. In addition to its function in establishing the text's structure and cohesion, the repetition of specific letters serves an expressive and suggestive purpose. Additionally, vocal diversity helps to eliminate the known rhythmic pattern. Repetition confirms a distinctive beat. Additionally, it attracts the recipient's attention. All of this would enrich the poetry texts and expand the receiving horizons (Abu-Murad & Mahmoud, 2003).

### B. Repeating the Word

A man has a very early and repeated interaction with this individual; they are a childhood pal. Rather, while he was in his mother's womb, where he heard her heartbeats, he has been accustomed to and conforms to it. Then he continues to hear it while being breastfed and resting on her chest. He grows and thrives in sync with the heartbeats' rhythm. Then, he utters for the first time phrases with repeated letters, such as MAMA and BABA, among others "When children play, they rely on repetition in their movements, in the verses of their anthems, in their regular, toned applause, and in everything else that is repetitive (Shehata, 1972) "Each letter of the alphabet is an independent sign that solely refers to itself so long as it is not connected to any other letter. If two or more letters are joined, the result is a "word."

Consequently, every word has to be meaningful, and the word is composed by adding some voices to each other. The dominant structure in Arabic is the triple root "Faءالفا, Al-Ain,العين and Al-Lam اللام." In the triple structural composition to which the words are subjected and general linguistic judgments have been made, the Arabic word does not remain in a single condition. Typically, it retains its raw roots without embellishments. Several letters are added to it at another time to generate new meanings, in addition to the meaning it performs in its three roots at another time (Hassan, 1960) and the meaning it performs in its three roots at another time (Mehdi, 1986).

The term is repeated because of its significance and effect on conveying the meaning. There are various causes of repetition. The most essential is human nature and words with repetition in language, both resulting from mimicking nature (Ezz-Eldin, 1986). It may be connected with psychological and emotional states. It may come to confirm

something, inspire something else, or disclose uncertainty. In addition to its significance in the rhythm of the text, repetition of the same word is one of the simplest and most common of the text's various patterns when utilized appropriately. "Otherwise, it is not easier for poets who lack linguistic awareness, aptitude, and basic originality to slip into vulgar verbalism than for this repetition itself to be changed into it" (Al-Mala'ekah, 1996).

Therefore, the word should not be repeated for no purpose or to fill a gap. Verbal repetition is distinguished by delicacy and beauty. Music "emanating from the repetition of names or verbs, vertically or horizontally, and passionate and emotional touches are common in the poem. The cadence of those repeated sentences is emptied in a way that accompanies the recipient's particular enjoyment. This induces meditation and analysis of this repeated geometry and exudes the psychological satisfaction" (Al-Badina, 2006).

The poem draws its artistic power and its rhythmic vitality from the vocal movement of the word, especially if it is repeated in several places so that the recipient feels its beauty and reads its dimensions through three important axes, «visual domain, through the linear symmetries, the pronunciation domain, through symmetry in their articulation, and the vocal domain, which is most important, follows by matching the vocal movements in the poem with the tone concentrated in the creative material" (Assran, 2006).

When the letters have an audio feature and intellectual value, repeating the word in the lyrical sentence or text has a value many times, whether from the sound feature, intellectual, or sentimental worth. In addition, when the repeated phrases are of the same root, proportional in their aspects, it has a farther effective rhythm in the soul and more simulative imagination. Poets go on to repeat particular words and phrases either to reaffirm meaning, to expand, to narrow, to banish, to recall, to light, or other connotations (Ashour, 2004).

The verbal symmetry that occurs in the text arrives in varied forms based on the nature of the repeated word. It could be a repetition of a person's name, a place, or a time. The root may be repeated without variation in its composition.

The root may be repeated with a difference in formula, and it's also a repetition of the words that is displeasing. Some of it is found delighted, and that if it is suitable with the nature, suitable with the situation and it is not mannerism that would alienate the recipient that the souls disgust it. The word is repeated for general objectives such as flirting, praise, pride, mourning, and sarcasm. Also, it may be repeated for partial purposes that are believed to be the shining aspects of these primary purposes, such as repeating the oath, warning, exclamation, exaggeration, and sarcasm.

*C. Repeating the Phrase*

It is a recurrence of the phrase inside the confines of the sentence or possibly beyond; the phrase comprises the letter and word structures. It constitutes a harmony between letters and words, as the phrase is composed of words connected by grammatical linkages. This pattern is more persuasive than the mere repeating of words.

The recurrence of the phrase demonstrates the poet's attention to the sentence's content. Considering it as an ambiguity-revealing tool and a key to comprehending the meaning and signals of that sentence, he verifies that it is a key to understanding its content. The composition of a phrase depends on two key elements: extension and continuity. When a statement is repeated in more than one line of poetry, it becomes evident that the repetition of the phrase is represented in the poetic text. Repeating the sentence becomes more delightful, and the poetry and melodic rhythm will become more enjoyable. The repetition of compositions or phrases inside a text substantially affects the structure of a literary poem. These phrases aid in eloquently controlling the text's ties, enhancing its cohesiveness and consistency. In addition, repeating the phrase has become an important structural element of the poem.

*D. Repeating Meanings and Ideas*

Ancient poets and critics were familiar with the concept of repeated meanings and concepts. They think it necessary for the preservation and survival of literary works. Prior meaning is a source of new information. He is neither repulsive nor acceptable. "The ancients and the modern linguists have applied to the circulation of meanings between them; none has a flaw unless it is regarded as the entire word, or takes the most corrupted one, and failed to connect with what preceded it" (Al-Askari & Hilal, 1986). For the ancients to accept repetition, the previous meaning must be expanded, or the new meaning must be expressed in more rhetorical and profound terms. Not only can repetition be of meaning, but also words. The poet may employ words that serve the same goal, words that he uses, or some of them. This could be theft and abuse, about which there have been numerous studies. The issue of thievery is one of the oldest problems critics have encountered. Its origins date to the third century A.H. When the issue of words and meaning arose, Ibn Salam Al-Jamhi was the first critic to address it (Shaker, 1982).

### III. MODELS OF APPLIED REPEATING WORDS AND MEANINGS

Due to their strong relationship, Abbasid poets included geographical names in their poetry, and in many instances, they did so more than once. They keep mentioning it and repeat it more frequently due to the joy they derive from repeating the name of the place they were attached to and hung in their memory for reasons that offer pleasure to their hearts and souls. Consequently, repetition revealed itself in places of poetry during the Abbasid era, such as the grieving of cities and the description of mansions.

*A. Repetition in the Lamentation of Cities*

Lamentation is one of the most significant and authentic goals of poetry in Arabic literature. It is one of the most authentic sorts of human morality and the one most directly associated with the human soul and conscience. It alleviates the suffering of the afflicted. It invites the recipient to share the heartbroken's sorrow and express sympathy for him. Human and natural calamities that befall humans, whether individually or collectively, are the most prominent causes of lamentation.

Among the types of lamentations is the city lament. It is one of the functions whose artistic representation was accomplished during the Abbasid era. In that era, it marked a new fashion trend. Poets wept over the cities where fire, plundering, and battle disasters occurred. In addition, they depicted their misfortunes. Ibn Al-sorrow Roumi of Basra, who slaughtered its people and burned the city after being assaulted by Zinj, is one of the most well-known lamentations of cities. His poetry conveyed the severity of the disaster and the enormous suffering that befell the country and its people. The poet utilized many techniques and pictures to emphasize the magnitude of the tragedy and this loss. And Among such methods, he used repetition as he repeated meanings and words such as; أي means that is, لهف نفسي means a phrase that he laments for what has gone, أين where, من who, and with each repeated word, repeated meanings in one context (Nassar, 1976).

He repeated the phrase "what asleep «أي نوم »" twice after he mentioned that the great sleep departed left his eyeballs because of his crying, sadness, and anxiety to wake up those who took a deep sleep. He also repeated the phrase: "من بَعد" "ما "After what," mourning after the tragedy had taken place. What sleep can sneak into eyes soaked in tears or a soul worried about its beloved? His troubled soul boiled like a boiler and sank in pain. He even repeated six times the phrase لهف نفسي عليك means a phrase that he laments for what has happened to his city. The word لهفاً sighs four times, the way he extracted his sighs from the depths of his soul, sorrows, sadness, and grief for Basra, his city, which he repeats its call with excessive consistent qualities in its meanings and music. O Basra يا معدن الخيرات، أيتها البصرة O Basra the sources of all goodness, يا فرضة البلدان O Dome of Islam, يا قُبّة الإسلام O the source of countries, that its position is very important to him, his heart is afflicted, and his soul is in grieve about this city that the Zinj have inflicted, violated and overridden.

They abused free women, men, and children, took over its sanctity, and violated its protection. Then he repeats the question with the same questioning tool «أي» what, making the calamity bigger for the city and its people (Nassar, 1976). Then he uses another question tool. He repeats it repeatedly, denouncing and suffering from what happened to that city, which is precious to his heart (Nassar, 1976).

He repeated the word "how much" «كم, » which benefits multiplication and intimidation, nine times to show the severity of the great tragedy and the painful calamity that befell Basra, and it also shows how much pain his soul soaked in. He's enumerating the parts of the calamities that happened together in his city by repeating the question preceded by "how much" «كم. »

When the poet repeats this word: "how much"«كم» to utter through it the anger that weighed upon his chest, the outbursts that stuck in his throat, made him grieved, and worried his heart, and to convey his feelings of pain to the recipient at the level he feels from the heat and influence. He used repetition to portray the severity of the violations and crimes committed by the Al-Zings' hands against the city and its people, describing the suffering and humiliation of women's freedoms by Al-Zings (Nassar, 1976).

Repeating the phrase who saw them مـن رآهُنَّ, makes the listener feel that the poet is almost characterized by anger and resentment. His heart is in great pain, so he finds himself sharing his feelings with the poet and moves to the atmosphere he described and portrayed.

Especially since Arab sensitivity to certain topics, including women's issues, has become ingrained in the Arab heart. She does not defend herself against wrongdoing. Imprisonment and humiliation of women are horrible problems. The spirits of the virtuous neither accept nor are satisfied by it. The poet's heart was broken by their coercion, so he repeated the entire verse to convey that Al-Zinj was the perpetrator and that what they did in Basra was beyond description. This incident continues to be recollected through memories. Therefore it harms and hurts the hearts of those affected.

The poet then describes the atrocities committed by Al-Zinj when they conquered Basra and the devastation caused to the city and its population to justify the tragedy of what occurred to the city and its inhabitants (Nassar, 1976).

He employed repetition to depict Al-transition Basra and the alteration brought about by Al-savagery. Zinj's. The change made was significant as the transformation sustained social and spatial conditions. The poet repeated the word «رب» O My God, which indicates as much as five times. He repeated the indication tool: "There: «هناك» " three times, which deepens the memory of the place, showing a deep gap between the happy past and the miserable present of Basra.

Repetition has contributed to a depiction of the magnitude of the transformation and the enormity of the crime done by Al-Zinj in Basra, as well as the dreadful social and economic sorrow they've inflicted, as indicated by dispersing the people and ripping up the gathering. What AlZink stole was sold low since they do not know its worth. He described the political hardships they had endured. The inhabitants of the impenetrable palaces were too difficult to breach. The poet then began to ponder what had transpired over the preceding days, alluding to the change in circumstances by contrasting the recent past with the current state of affairs, where the markets were crowded with diners and shoppers, and commercial ships were arriving from everywhere. The great ships are leaving their ports. Where is the rigid framework? Where did they construct opulent mansions, and where did they reside in grand manors? He repeated the question tool "Where" to paint a picture of Basra city clothed in splendor and majesty before the Al-Zing invasion and thriving on its creative culture.

This repetition of "where" «أين» refers to the question of the identity of the place and its memory. It is a question of the manifestations of civilization and humanity that were teeming with the city of Basra. Then the poet repeats the same tool "where" «أين». In another context, the identical inquiry is repeated to arouse the recipient's religious fervor. And while he was concerned about the recurrence of words in this poem, he is also concerned about the repetition of ideas. In another instance, it reexamines the status of women imprisoned in Al-Zinj. He laments the inaction of the public on the humiliation of the Basra ladies and a violation by Al-Zinj, repeating the query tool. "How" «كيف» In his question [2]. The poet blames by repeatedly questioning those who fail to protect the sanctities and those who refrain from denouncing Al-Zinj's crimes, which other crimes cannot equalize. The poet then feels bad for what transpired in Basra.

The terror of tomorrow's gathering is in the hands of the Lord of lords, and the prophet, peace be upon him, will be there to witness it. They fell to support the vulnerable and oppressed Basra. Repeating the letter "Wa وا» three times. It is a letter of anguishing [3]. And the word " shame on me «وا حيائي» " expanding the horror of the afflicted and the great calamity. As the poet applied repetition to show the horror of the event, he also applied it to show the horror of the criminals, their great guilt, and their lack of entitlement in Basra 4. He repeated the word "cursed «اللعين» " three times, with what the word " cursed «اللعين» " suggests of ugliness. He who has this description is out of the group and expelled. His penalty is uprooting along with his transgressing companions. They should not be treated mercifully or sympathetically. He also repeated the word: " disgrace «سوءَةً» " twice. And the word: "sleeping «النيام» " twice, all this for reprimanding and bashing and a call to encounter the mean aggressors. The repetition in Ibn Al-Roumi's poem arose concerning the aim he wanted: the expression of the great prostitute who came to Basra and its people. We successfully used different sorts of repetition, so the poem arose with a repeated letter, word, phrase, and meaning.

Additionally, the poet drove contextual dialogues. He described the affluent condition of the city of Basra and its inhabitants before its assault and subsequently became wretched and sad. The poem Al-Khuraimi regretted by Baghdad is an example of repetition in the sorrow of cities (AL-Najjar & Ibrahim, 1997).

He repeated the name Baghdad three times to emphasize its significance, for Baghdad was afflicted by the disaster and assaulted by a tragedy. Through repetition, he induced the recipient's mind to experience his sorrow and to feel the magnitude of the Baghdad disaster. He addresses the reason for the calamity. It was due to the indifference of the Almighty God and the prevalence of grave sins that this disaster occurred.

In a poem by Shams Al-Din Al-Kufi that lamented the destruction of Baghdad, the caliphate's capital, at the hands of the Mongol troops, where all well-constructed structures were demolished, its residents were displaced, and its treasures were taken, the poet skillfully employed repetition (Al-Kutbi, 1973).

The poet lamented the House of the Caliphate of Baghdad, which fell in 656 AH at the hands of the Tatar invaders, with true emotion, employing repeated letters and words to indicate his sincere passion. He repeated the word "houses «ديار» " five times, proceeded by the letter "Ya «يله» " four times. He also repeated the question tool: "Where «أين» " three times, and the addressing K كاف was repeated four times. He repeated the words: "turned away" and the word "lost «فقد» " he repeated it twice to express the great loss, which is the calamity of the fall of the capital of Islam in the era of Bani Abbas.

*B. Repetition in the Description of Palaces*

Palaces are an essential component of cities and a symbol of civilization and national advancement. The Abbasid period was marked by stability and civilization growth. There is a great deal of urban development and construction care.

An abundance of dwellings and markets distinguished cities during the Abbasid era. The caliphs were eager to construct luxurious mansions along the Tigris and Euphrates rivers. These palaces have excellent architecture and are surrounded by gorgeous gardens. It contains the most exquisite fruits and flowers. The Abbasids embellished their structures with various embellishments, eventually becoming a symbol of richness and a representation of extravagance. The caliphs and princes of the Sons of Abbas were enthralled by the poets' depictions of their palaces as wonderful works of art. Employing this, they illustrate the building's elegance, precision, and magnificence. And the breathtaking views of the palaces, regal statues, lush gardens, and scented flowers. These are the words of the poet Ashgaa Al-Salami (Muhanna, 1986), who was keen to repeat the letters of S س, R ر, and Q ك to match the decoration and splendor of these palaces to contain verbal music in the verses.

The repetition of these letters did not occur without a purpose or unintentionally. The S س occurs with the musical weevil, the Sad ص, and the whistling letters are a voiced sound. Fit the purpose of the description. He portrayed the palaces surrounded by water on all sides and surrounded by beautiful flowers on virgins wearing ornamental clothes. In another poem, the poet himself repeated the same portrayal when he described the Palace of Harun Al-Rasheed. He repeated the word "palace «قصر»" twice; for the importance of the palace to the poet and the recipient. He also repeated the word "ceilings «سقوف»" twice to draw attention to them because of the beautiful decorations they have. He also repeated the word: «أعلام «» flags twice to alert its clarity and the greatness of such structure. This is on the level of words, but on the level of meaning, the poet repeated the same message in this piece. The first and second palaces are surrounded by spring in the most beautiful and enchanting way possible, and they ascend into the clouds. Another poet replicated the description of the erected palaces and lofty peaks that restrict the size of the planets (Jaafar, 1996). As the poet used the method of repetition at the level of letters, words, and meanings as he repeated the letter "Ha ـه", an alerting letter, and the word: palaces and building palaces and they have harmony.

He repeated the word: جنى twice, between them and the paradises of Janat, and at the level of meanings, repeated the description of the palace at its height, and the surrounding by beautiful paradises.

The poet Abdullah bin Mohammed bin Abi Ayeh over-described one of the palaces (Qameiha, 1985). He repeated the word palace القصر three times to attract the attention of this magnificent palace. He portrayed it as the king on his throne and other palaces surrounding it like the parish, so he repeated the word والملك ملك king and the king to draw the attention and reverence in the mind of the recipient of this palace, which in terms of beauty differentiate it from the rest of the palaces.

There is evidence of repetition in the poetry of urban and other summonses, and based on the length of meditation and extrapolation, there will be sufficient healing. Still, the necklace that encircles the neck is long enough.

## IV. Conclusion

This study demonstrated the relevance of repeated phrases and meanings in the city's sorrow throughout the Abbasid era, as repetition has psychological significance and an unsurpassable objective worth. Rather, it is a reason to analyze the dimensions and motives of the text, and it seems useful in confirming and strengthening detailed and aggregate meanings and entrenching them in the mind of the listener, in addition to the psychological motivation of repeating what occurred in the heart, the soul was drawn to it. The poet's emphasis shifted to him by presenting applied models of Abbasid poetry. This study demonstrated that the compositional nature of the language is based on the repetition of words and meanings, that the repetition of words and meanings is a phenomenon of rhetoric, and that it is a stylistic phenomenon used to understand the literary text, that ancient scholars have considered it, and that they have made room for it in the critical and rhetorical approach, which is to repeat a particular meaning or word, and repeat it more than once, with the preset meaning or meaning.

Addressing such topics - re-words and meanings - in the study maximizes its significance when it serves an honorable purpose and achieves a moral objective, such as clarifying what was difficult to comprehend, informing the unaware, confirming a meaning, revealing ambiguity, or communicating a message. Therefore, addressing such issues in the study benefits Arabic literature and reveals its splendor. If repetition is used effectively in the arts, it can be influential; in this instance, it cannot be considered a rhetorical or poetic shortcoming. It is rather a poetic advantage. It is an artistic creation that serves as a valuable contribution. Therefore, the researcher suggests that other researchers and interested parties perform comparable research. The nation's past is replete with literary treasures. It requires someone to immediately engage his intellect and pen, expose it to Arabic readers and others, and fill the void with quality works.

## Acknowledgements

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# The Effect of Explicit Pronunciation Instruction on Enlarging Listening Vocabulary Size

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*Abstract*—**This study explores the effect of explicit pronunciation instruction on enlarging listening vocabulary size. 115 learners of English as a foreign language were recruited and received ten-week explicit pronunciation instruction on segments and four pronunciation skills (reduction, elision, intrusion and assimilation). How the instruction was carried out was described in details and pre-test and post-test were carried out in the form of Listening Vocabulary Levels Test. It was found that after the explicit pronunciation instruction, learners' listening vocabulary size displayed a remarkable increase, smaller individual differences were displayed and significant difference was found between the scores of two tests. Possible reasons were provided for these changes. The result indicated that explicit pronunciation instruction could be an effective way to help students enlarge listening vocabulary size and it might be more effective for students with lower proficiency level. Pedagogical implications in terms of course design, teaching practices, and teacher development were also provided to improve future listening vocabulary acquisition and instruction.**

*Index Terms*—**listening vocabulary, explicit pronunciation instruction, pedagogy, segment, connected speech**

## I. INTRODUCTION

For any EFL learner, listening is always a cornerstone in the learning process (Rivers & Temperley, 1978). It offers them a way to get the message from others and its development also promotes the betterment of other linguistic skills (Vandergrift & Goh 2012). At the same time however, it is never easy for many learners (Graham, 2006; Brown, 2013) and sometimes, it is regarded as the most difficult facet among four skills (reading, writing, listening, speaking) (Arvaniti, 2009; Echelberger, 2013). One explanation for the difficulty lies in the listening vocabulary, the sound and meaning of which are perceived and understood by listeners while listening (Nation, 1990). The importance of listening vocabulary toward listening has been emphasized by some scholars. It shares closer links with listening proficiency compared with reading vocabulary (Milton et al., 2010) and a good command of it contributes to sound listening comprehension (Liu, 1994; Bonk, 2000; Zhang, 2011; Wei, 2021). Rost (2016) further pointed out that the ability to recognize and understand vocabulary during listening is the core of improving listening comprehension. Without adequate amount of listening vocabulary, learners usually find it hard to various extents to comprehend listening materials. Therefore, listening vocabulary should never be underestimated both in listening acquisition and instruction and efforts should be made to enlarge listening vocabulary size to enhance listening proficiency.

These said, listening vocabulary receives little attention it deserves both in research and in teaching, let alone those on ways to enlarge listening vocabulary size. Meanwhile, in most English listening classes in China nowadays, little attention has been paid to listening vocabulary. Teachers more often than not care about whether students have got the answer of listening practices right rather than unknown words or expressions in listening. While some teachers indeed would deal with vocabulary in listening classes, a more common approach would be telling students meanings of possible unknown expressions so that they would not consist a problem for the subsequent listening practice. While students have been complaining that there were too many unknown words when asked troubles and difficulties they find in improving listening proficiency, they have seldom tried to enlarge their listening vocabulary size since most of them have never heard of this concept before or because they have no idea of how to enlarge it.

Considering the scarcity of relevant research and problems in learning and teaching, this study is aimed at examining the effect of one of the ways to enlarge students' listening vocabulary size, that is, explicit pronunciation instruction and ultimately provide some pedagogical implications to facilitate both teachers and students in terms of enlarging listening vocabulary size in the EFL setting.

## II. LITERATURE REVIEW

*A. Measures to Enlarge Listening Vocabulary Size*

Considering the importance of enlarging listening vocabulary size, different measures have been put forward to facilitate its instruction.

The first measure focuses on input modality. When learning a foreign language, learners can have access to various inputs and they can be generally divided into two modes, aural and visual (Kim & Godfroid, 2019). These two modes are different since they concern distinct physical medium and their requirements for real-time processing (Kim & Godfroid, 2019) differ. Aural input concerns primarily hearing and is highly timed. In terms of enlarging listening vocabulary size, aural input has been gathering momentum as a better modality. It was found that aural input would yield more satisfying results in terms of listening vocabulary acquisition than visual input (Wang, 2002; Gao, 2018). Fu (2006) and Miao (2008) pointed out after comparing the effects of three input modes (aural, visual, and audio-visual) that to enhance the learning outcome, a combination of aural and visual inputs should be adopted. This conclusion was further supported by Yuan (2013) and Zhang (2016). It should be noted that be it aural input or audio-visual input, aural input always has a vital role to play. This is understandable when taking the nature of listening vocabulary into consideration. Different from reading vocabulary, comprehending vocabulary during listening more often relies on the sound instead of the spelling (Nation, 1990; Wang, 2017) so that aural input which is more related to the sound facet might exert greater influences. A vote for aural input also indicates that for acquiring listening vocabulary, the sound aspect should never be overlooked.

The second recommended measure concerns phonological awareness. It is a processing ability that helps one to deal with the sound in a language and concerns listeners' sensitivity to the sound structure (Antony, 2005). Although various relevant skills are included in this construct according to which type of task is performed and which sound unit is focused (Antony, 2005), nearly all studies on enlarging listening vocabulary size via raising phonological awareness did not make such distinction. The reason might lie in the attempt to provide a comprehensive view of the sound structure of a language to participants in those studies so as to enhance the learning outcomes. Wu (2006) for example provided the experimental group with a two-month phonological awareness training which included phoneme awareness training, sound-letter correspondences, segmenting words into syllables and individual sounds, blending individual sounds into syllables and words, onsets, rimes, etc. Following a pre-test and post-test design, it was found that after training, there was a remarkable improvement in terms of listening vocabulary size among the experimental group and a significant difference was found between the experimental group and the control group. Wu (2006) explained that this result came from an increased sensitivity of sound and a focus on how words were pronounced. These findings were in line with Gui and Li (1992), Xue (2012) and Wang (2012). To the essence, phonological awareness training to enlarge listening vocabulary size also stresses the importance of the sound aspect of vocabulary.

Another measure that usually goes hand in hand with raising phonological awareness is explicit pronunciation instruction. Explicit pronunciation instruction is aimed at explicitly introducing students the sound system of a target language and training students to achieve certain goal in pronunciation, be it intelligibility, comprehensibility, accuracy or authenticity. Researchers championing this measure often claim that with an improvement in pronunciation, students might find it easier to recognise, differentiate and deal with words in aural input and eventually witness an increase of their listening vocabulary. Researchers such as Dong (2003), Wu (2006), Ren (2010) and Song and Li (2018) all advised that it was necessary to provide explicit pronunciation training to help students with their listening vocabulary acquisition. These suggestions are formed based on the close relationship observed between speech production and perception (Leather, 1999; Reed & Michaud, 2011; Cheung et al., 2016; Silva Neto, 2016) and the fact that listening is a complex process that involves both linguistic and non-linguistic knowledge (Rost, 2016). However, former studies simply recommended explicit pronunciation instruction as a possible effective measure instead of providing concrete evidence to support the claim. As a result, whether explicit pronunciation instruction truly exerts a positive effect on enlarging listening vocabulary size still remains to be explored.

It should be noted that all three measures mentioned above, though addressing different concerns, highlight the importance of the sound of vocabulary in enlarging listening vocabulary size. As an instruction exactly centering on the sound facet, it would be interesting to investigate the effect of explicit pronunciation instruction on enlarging listening vocabulary size.

*B. Explicit Pronunciation Instruction and Listening Vocabulary Size*

Though mainly focusing on improving pronunciation proficiency, it has been demonstrated that explicit pronunciation instruction boosts the development of other language skills, including listening (Lord, 2005; Reed & Michaud, 2011; Kissling, 2015). The reason lies in a close relationship between perception and production (Flege, 1995; Leather, 1999; Broselow & Park, 1995; Pulverm üller et al., 2006; Wilson et al., 2011; Schomers & Pulverm üller, 2016; Cheung et al., 2016). With learners gaining more information about the sound system of the target language, it would be easier for them to segment speech and recognise words (Kissling, 2018). With an advancement in pronunciation (production), learners could achieve higher accuracy in listening (perception) (Ur, 1984; Ghorbani, 2011; Thomson, 2012; Kissling, 2018).

Progress in listening proficiency has been reported in studies in which either segmental or suprasegmental instruction were conducted although differences occurred in terms of which performed better. Some voted for the instruction on

segmental features. For example, Yenkimaleki1 and Heuven (2016) compared the effect of explicit pronunciation instruction on segmentals and suprasegmentals by recruiting 12 students learning Farsi-English interpreting as participants. They were divided into three groups (control, experimental-segment, and experimental-suprasegment). Both experimental groups received pronunciation instruction in theory and in practice for 12 hours in total. Participants' scores in pre-test and post-test were compared and the results showed those receiving explicit instruction on segmental features made the biggest and most significant progress compared with other two groups. The results echoed findings in Ghorbani (2011) and Vandergrift and Baker (2015). It was suggested that segmental pronunciation instruction could facilitate word recognition (Kissling, 2018), increase the comprehensibility of the target language (Khaghaninejad & Maleki, 2015; Kissling, 2018), and receive better feedback from students since it was easier for them to truly feel the progress, thus boosting their confidence (Kissling, 2018). Meanwhile, for those who supported suprasegmental pronunciation instruction, it was contended that suprasegmental features were extremely essential for listening comprehension (Han, 1996) since they decided the information structureand spoken English was full of unclear articulation (Stæhr, 2009) so that learners sometimes found it hard to figure out already known words during listening (Goh, 2000), thus impeding listening comprehension. However, no matter what is taught and practiced in the process of pronunciation instruction, an improvement in students' listening proficiency through explicit pronunciation instruction has been repeatedly confirmed.

It should be noted that previous studies have offered some evidence on the positive effect of explicit pronunciation instruction on listening proficiency rather than on enlarging listening vocabulary size. It is therefore still not clear whether explicit pronunciation instruction will exert any positive impact on enlarging listening vocabulary size. Meanwhile, explicit pronunciation instruction has been recommended in many studies as an effective way to enlarge listening vocabulary size (e.g.. Dong, 2003; Wu, 2006; Ren, 2010; Song & Li, 2018) but regrettably, has been mentioned in for the most time the pedagogical implication part with no evidence to support its effectiveness. The current study thus is aimed at filling this research gap and providing corresponding pedagogical implications.

To be more specific, the research question is:

(1) Does explicit pronunciation instruction help to enlarge listening vocabulary size?

(2) What pedagogical implications can be derived?

## III. RESEARCH METHODS

### A. Participants

This study was conducted in a vocational college in Xi'an, China. During the Spring term in 2022, 111 students were invited to participate and all agreed to. They were male, 18-20 years old and spoke Chinese as their first language. Before they enrolled in this study, they had taken English courses for at least 6 years since middle school. These students were previously placed into three different classes based on which department they came from so students' proficiency varied within each class. However, this was true for any intact class study so that no further rearrangement was made. All except the time they received the pronunciation instruction each week were the same. They received the same explicit pronunciation instruction throughout the term and were taught by the same teacher, who was an L2 speaker of English with expertise in English phonetics and phonology and experience in explicit pronunciation instruction.

### B. Instruction

Each class met with the instructor two times per week for two sessions. One session was designed mainly for enhancing their reading and writing abilities (R&W) and another was mainly for improving their listening and speaking proficiency (L&S). Each session lasted 100 minutes. They were required to attend each session for 12 consecutive weeks. During the first L&S session, the concept of listening vocabulary, its importance and the overall arrangement for the whole term were introduced. Pronunciation instruction was mainly conducted at each L&S session from the second week to the eleventh week (ten weeks in total) for 30 minutes each time.

Pronunciation instruction on segments (vowels and consonants) was carried out from Session 2 to Session 8. British received pronunciation was chosen as the target. All segments were included for several reasons. First, pronunciation instruction on segments would be beneficial in terms of word recognition (Kissling, 2018). Since this study focused on vocabulary acquisition, such a teaching content was assumed to be helpful to the maximum. Second, an informal investigation before the study showed most participants (105 out of 111) in this study had little knowledge in English segments and none received any systematic pronunciation instruction on segments beforehand. Including all segments would provide students with a more comprehensive view of English sound system, thus better equipping them with the knowledge and skills to cope with the sound facet of each word. Third, such a choice would leave no sound-letter correspondences untouched. This would not only accommodate the problem of failing to match the pronunciation with the alphabetical symbols (Goh, 2000), but also cultivated phonological awareness both in theory and in practice. Meanwhile, segments that were deemed difficult for Chinese EFL learners based on researchers' experiences and students' performances were given special attention. The three last sessions concentrated on reduction, elision, intrusion, and assimilation (called pronunciation tips in actual teaching practices), which were among the main ways for variation of the standard pronunciation of individual word in connected speech (Rost, 2016). They were chosen because

introducing them to students and helping students to practice these features might better enable them to recognise words in connected speech, thus enlarging the listening vocabulary size.

Since the focus of this study was on vocabulary acquisition, suprasegmental features (stress, rhythm, intonation) which were known as features across segments and were more often related with structures larger than words were not included. It should also be noted that more emphases were placed on segments because although there might be variation in connected speech for certain segment within a word, the variation takes place based on the prototype (Wang, 2012).

At each session, the instructor first presented students with target segments or pronunciation tips on the slide. For each segment, ample examples were provided for illustration as well as practices. Letters that could be produced with certain segment were also listed with examples, which were all individual words. In particular, for segments hard to distinguish, minimal pairs practices were provided as instances so that students could perceive the difference. The instructor then read aloud the segment and examples slowly for students to imitate, emphasizing key points to produce it correctly. Students read after the instructor in chorus for several times. This would take around 15 minutes. The remaining 15 minutes were allotted to students for production-based practice. During this period, students were provided with a website (https://res1.zcmu.edu.cn/vpn/2/http/en-yinbiao.xiao84.com/biao/) where they could listen to certain segment and corresponding examples and watch organ movements. Students could listen, watch and imitate by themselves. Then, they were encouraged to present in front of the class by reading aloud certain segment and its examples. The instructor asked other students to listen carefully to judge if the student produced correctly before giving feedback herself. This was designed to help students become more sensitive toward the difference between target-like pronunciation and non-target-like one. When giving teacher's feedback, target-like pronunciation was acknowledged with remarks such as "Excellent!" or "Good!" while non-target-like pronunciation was followed by the instructor repeating certain segment and its examples. If a student still could not produce it right, the instructor would encourage him to do better next time. After class, students were asked to finish reading aloud assignments which contained segments and corresponding examples via a WeChat mini programme called Mei Ri Jiao Zuo Ye. Researchers then checked these recordings and provided comments. In this way, individual problems were accommodated. Another assignment concerned memorising sound-letter correspondences so as to enhance the link between sound and spelling. This assignment would be checked through a writing-from-memory task.

Since perception and production are highly related (Leather, 1999; Reed & Michaud, 2011; Cheung et al., 2016; Neto, 2016) and perception-based practices provide more aural inputs for students, which have been proved to be effective to listening vocabulary acquisition (Wang, 2002; Fu, 2006; Miao, 2008; Yuan, 2013, Zhang, 2016; Gao, 2018), perception-based practices were also included in current study. They were carried out after class in the form of passage dictation, word dictation and various listening comprehension tasks in textbooks. Dictation has been recommended as one of the most effective ways to improve listening proficiency (Field, 2003) and enlarge listening vocabulary size (Chen, 1999) since it requires students to parse the sound stream and write down words they perceive (Siegel & Siegel, 2015). After each session, the instructor would assign one piece of recording lasting around one minute. Students were required to listen to the recording and write down every word they heard and check the answer themselves. Manuscripts were provided but were only available via the mini programme after students turned in their versions. This followed the suggestion in studies that went to better enlarge the listening vocabulary size, students should listen first before reading the manuscript (Nation, 1990; Liu, 1995; Wang, 2012). They were also told that every word in materials given in assignments was a possible candidate for word dictations. Word dictation was carried out in English so that students might be led to paying extra attention to the pronunciation.

For pronunciation tips, the basic procedure remained pretty much the same: illustration with ample examples, demonstration by the teacher at a slow speed, imitation in chorus, and production-based practice. Each was introduced to students with as less jargon as possible and with sufficient examples. The only difference lied in examples given in class and materials used in after-class production-based practice. When teaching segments, examples and materials were segments and individual words. When teaching pronunciation tips, songs and movie clips were used because sound variation took place in connected speech and because these might arouse more interests among students. Students were required to listen, spot the targeted sound change in songs or movie clips before they tried to sing the songs or dub for the movie clips by themselves or in front of the class.

Although pronunciation instruction was mainly administered in L&S session, it was not left aside at R&W sessions. Corrective feedback for pronunciation errors was also provided to students whenever possible and new expressions from reading texts were also dictated at each R&W session.

Altogether, this study allotted at least 5 hours to explicit pronunciation instruction on segments and four pronunciation tips.

*C. Instruments*

Examples (words and corresponding letters) of each segment used in class for illustration and for practices were all selected from the book Get Rid of Your Accent: The English Pronunciation and Speech Training Manual (James & Smith, 2007), a practical pronunciation training book which provided various types of examples (words, corresponding letters, sentences, verses, tongue twisters, etc.) for all English segments. Recordings were provided along with so that students could listen and imitate.

Materials for minimal pairs training were selected from the website (https://www.englishclub.com/pronunciation/minimal-pairs.htm) where users could read the instruction for standard pronunciation and listen to the recording for imitation.

Words selected for dictation mainly came from listening and reading materials in textbooks and passages for dictation. To keep students motivated, materials for passage dictation tasks were all from the news report section in CET-4 tests and the model tests. CET-4 was a nationwide English proficiency test for college students in China. As in many colleges in China, this certificate was a requirement for obtaining a bachelor degree in this school.

As for songs and movies, researchers chose those that were popular among students, contained no strong accent and were appropriate for students' general English proficiency. Based on these three principles and due to the time limit, one song (I'm Yours by Justin Biber) and one clip from Harry Potter and the Deathly Hallows were selected. A mobile app named Fun Dubbing was adopted so as to make the dubbing easier.

The WeChat Mini Program Mei Ri Jiao Zuo Ye was used to collect and comment students' recordings as well as for students to turn in the passage dictation assignment and check by themselves. This Mini Program could allow students to upload files in various forms and teachers to comment students' homework.

Studies focusing on learners' listening vocabulary size often compare learners' listening vocabulary size and reading vocabulary size by measuring both sizes via various methods. However, it was not until 2015 that a test specified in measuring listening vocabulary size was developed by McLean et al. (2015). This test is in a multiple-choice format, with 120 test items chosen from the 1000 to 5000 word frequency levels and 30 items from the Academic Word List (Coxhead, 2000). In this study, this test was translated into Chinese by researchers based on an English version downloaded from https://www.lextutor.ca/tests/levels/recognition/LVLT/test_eng_v5.pdf. All translators were fluent English speakers and native Chinese speakers. Directions were given in Chinese so that they would not consist a hinderance for comprehension. It was employed both as a pre-test and a post-test to measure whether students made progress in enlarging listening vocabulary size. An example of item was shown below for illustration.

1.        （What students heard: time: They have a lot of <time>.）
   a. 钱
   b. 食物
   c. 时间
   d. 朋友

*D.  Data Collection & Analysis*

The pre-test was administered at the first session and the post-test, the last session. The same test was used to ensure comparability and since the post-test was carried out 11 weeks after the pre-test, it was assumed that it would not be influenced by the pre-test. Students first read the instruction on the test paper. Once they confirmed they were ready, they listened to the recording prepared beforehand and finished the tests. They then hand in the test paper and results were typed into researchers' computers for further analysis. Each test lasted around 30 minutes. Scores of listening vocabulary level tests were analysed via paired sample T-test in SPSS 26 to find out whether there was any progress and if there was, whether it was significant or not.

## IV. FINDINGS AND DISCUSSION

*A.  Students' Progress in Enlarging Listening Vocabulary Size*

Figure 1 below showed the changes of mean and standard deviation of two tests. From the bar chart it could be seen that there was a remarkable increase from 62.37 to 82.88 in terms of the mean score, suggesting that after ten weeks of explicit pronunciation instruction, students on average indeed made progress in terms of enlarging listening vocabulary size. It indicated that explicit pronunciation instruction did take effect to some extent. It was interesting to point out that there was a decrease in the standard deviation, indicating smaller individual differences among participants. One interpretation for this could be that explicit pronunciation instruction might exert greater influence on students with smaller listening vocabulary size. In this way, it somehow echoed studies such as Siegel and Siegel (2015) and Yeldham (2016) that contended that training in bottom-up processing seemed to be more effective for low proficiency level students. Since explicit instruction on pronunciation belongs to bottom-up processing for its focuses on individual segments or larger phonological structures such as syllables, it was reasonable to witness its bigger influence on lower-level students, thus possibly leading to smaller individual differences among 115 participants. However, whether it is truly the case deserves more investigations.
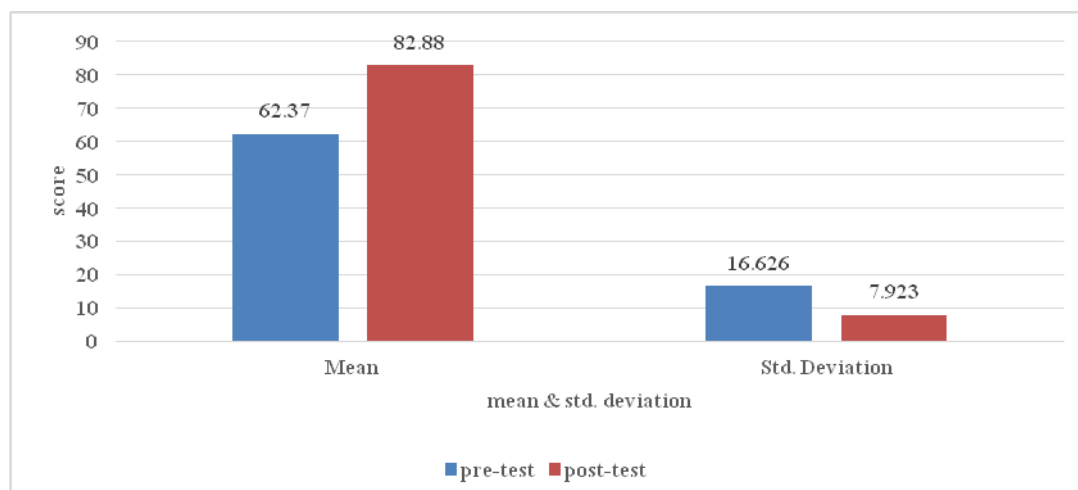
Figure 1 Descriptive Statistics of the Pre-test and Post-test

To further compare whether the difference found was significant or not, a paired sample t-test was carried out. Although standard normalization was not realized, the number of subjects was large enough (115) to rely on the result from paired sample t-test. Results presented in Table 2 below illustrated that there was a .338 correlation between the pre-test and post-test and the corresponding p value was below 0.05. This indicated that scores of the pre-test and the post-test in current study were significantly correlated and therefore, it was justifiable to use a paired sample t-test.

TABLE 1
PAIRED SAMPLES CORRELATIONS

| Pair 1 | pretest & posttest | 115 | .338 | .000 |
|---|---|---|---|---|

The According to Table 4-3 below, there was a significant difference before and after the instruction (t = -8.204, df = 114, p = - .000 $<$ .05). This indicated that with intervening measures taken in the form of pronunciation instruction for ten weeks, there was a significant improvement in participants' listening vocabulary size. It could then be concluded that explicit pronunciation instruction on segments and some pronunciation tips in connected speech (reduction, elision, intrusion, and assimilation) could significantly enlarge students' listening vocabulary size.

TABLE 2
RESULT OF THE PAIRED SAMPLES TEST

| | | Paired Differences | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | 95% Confidence Interval of the Difference | | | | |
| | | Mean | Std. Deviation | Std. Error Mean | Lower | Upper | t | df | Sig. (2-tailed) |
| Pair 1 | pre- post | -20.504 | 15.818 | 1.475 | -23.426 | -17.582 | -13.901 | 114 | .000 |

This finding can be accounted for in several ways.

First, explicit pronunciation instruction provides students with knowledge in English sound system, and this might help them to parse speech stream and recognize words (Kissling, 2018) during listening. What was cultivated along with the knowledge was the phonological awareness, which in turn contributed to the increase of listening vocabulary size as discussed in previous studies like Dong (2003), Wu (2006), Ren (2010) and Song and Li (2018). In addition, this instruction emphasized the pronunciation of individual segments, individual words and changes of segments in connected speech so that it might direct students to pay extra attention to the sound facet of words. As a result, some words which they could only figure out the meaning in reading became familiar to them in listening. In other words, reading vocabulary was transferred into listening vocabulary. This possible scenario has been described in previous studies, suggesting that in general, learners' listening vocabulary size is smaller than their reading vocabulary size (Liu, 1995; Qian, 2003; Yang, 2019) but can be transferred into listening vocabulary if both teachers and students try to at least spare more efforts on acquiring the accurate pronunciation of individual words (Fu, 2012; Li, 2017).

Second, apart from the knowledge, explicit pronunciation instruction also offered training to students to reach the target-like pronunciation. More and more evidences are indicating that there is a close relationship between speech perception and speech production (Leather, 1999; Reed & Michaud, 2011; Cheung et al., 2016; Silva Neto, 2016) so that an improvement in pronunciation might be beneficial to the improvement of listening proficiency (Reed & Michaud, 2011; Neto, 2016; Kissling, 2018). By providing students with explicit pronunciation instruction, students became more familiar with how individual segments should be pronounced and how some changes of segments in connected speech should be pronounced. During the process of correcting themselves in pronouncing individual segments, words as well as changes of segments in connected speech, their ability of perception to recognize segments and words might also improve. Therefore, it became more likely for them to recognize words in the aural input.

Third, explicit pronunciation instruction provides students with chances to improve their bottom-up processing skills. Listening combines both top-down and bottom-up processing (Buck, 1995; Rost, 2016). While the former needs prior knowledge about the topic and context before the listening takes place to take effect, the latter requires the knowledge of linguistic aspects of the target language (Field, 2004). During the bottom-up processing, listeners first transfer the sound signal into phonemes, then combine them into syllables, syllables into words and words into sentences before processing them at the syntactic level and semantic level (Field, 2003). Explicit pronunciation instruction helps since it improves students' ability to identify individual phonemes and how to segment them into syllables and words, thus increasing the possibility for them to recognize words based on the aural input.

Fourth, explicit pronunciation instruction undertaken in current study emphases on both production and perception practices. Therefore, students were not only provided with opportunities to practice their pronunciation, but also chances to get access to more aural inputs, which have been claimed to contribute to enlarging listening vocabulary size (Wang, 2002; Fu, 2006; Miao, 2008; Yuan, 2013; Zhang, 2016; Gao, 2018). The instructor also asked students to try their best and listen as many times as they want before referring to any transcript either in finishing listening tasks in the textbook or undertaking passage dictation tasks, thus ensuring they had as many aural inputs as possible and reduce their reliance on visual inputs. Meanwhile, word dictation was also conducted via English, i.e., the teacher reads aloud words in English instead of their Chinese meaning so that students would put more stresses on the sound aspect of words and depend less on their mother tongue.

Lastly, introducing sound-letter correspondences and requiring students to memorise them might help them to build a stronger connection among sound, spelling and meaning of individual words, thus providing students with more possibilities to recall the meaning of words. This might also contribute to the increase of listening vocabulary.

*B. Pedagogical Implications*

Based on findings and discussion and teaching practices, authors tentatively provide the following three pedagogical implications for reference.

First, more emphases should be placed on the sound facet of vocabulary, be it is a listening course or reading course. A good way is to integrate explicit pronunciation instruction into the course design. Although some teachers might lament that time is rather limited so that they have to sacrifice explicit pronunciation instruction in class, in current study altogether only five hours were allotted to explicit pronunciation instruction in class and the result was quite remarkable for enlarging listening vocabulary size. Therefore, it is recommended to allot certain amount of time to explicit pronunciation instruction in class for the sake of listening vocabulary acquisition and of enhancing listening proficiency to a larger extent.

Second, in a listening class, it might be more beneficial to refrain from providing any transcript to students or the meaning of a word before they listen, thus reducing their reliance on the manuscript. Even when the meaning of certain word needs to be given, it would be better to inform the students in the target language orally. Besides, teachers should also give students more time for both production-based and perception-based practices and offer feedback in time both in class and after class. It is through practices and feedback that students could make progress with more ease and more speed.

Third, while some teachers do not have an adequate amount of knowledge and skills to carry out pronunciation instruction, others have some pronunciation problems themselves. It is therefore suggested that teachers should train themselves to have a better command of the English sound system and improve their own pronunciation, or at least, it is advisable to require students to attend online courses in English pronunciation to complement the shortage of faculty.

V. CONCLUSION

Although listening is not just about recognizing or memorising words, the ability to recognize words from the sound stream is the prerequisite for listening comprehension works well (Samuels, 1987). Listening vocabulary should never be underestimated in both research and instruction. This study investigated the effect of explicit pronunciation instruction on English segments, reduction, elision, intrusion and assimilation on enlarging listening vocabulary size. It was found that after ten weeks' instruction, students made significant advances in their listening vocabulary size and the effect might be greater for students who reached relatively lower scores in listening vocabulary size pre-test. This suggested that in future teaching practices, to help students with their listening vocabulary size, explicit pronunciation instruction was an effective way and it might be more effective for low proficiency learners. However, whether it truly could yield better results for low proficiency learners requires more studies. Finally, based on findings, discussion and researchers' teaching practices, three pedagogical implications were provided from the perspective of course design, teaching practices, and teacher development. It should also be noted that this study merits not only in proving the effectiveness of explicit pronunciation instruction on enlarging listening vocabulary size, but also in providing how the instruction was conducted in details to provide reference for future teaching and research.

It should be pointed out that to the acquisition of listening vocabulary is influenced by many factors so that this study has just presented one way to enlarge listening vocabulary size. It would be interesting therefore, to examine which method is more effective or if there is any other innovative way to enlarge listening vocabulary size. Another possible research direction might be to investigate students' perception on the effect of explicit pronunciation instruction in

terms of enlarging listening vocabulary size. Some informal communications with participants showed that opinions on for example songs and movie dubbing vary, with some deemed them effective and useful and others felt the opposite although all students agreed that they were interesting and stimulating. Further investigation in this respect might generate more fascinating findings. Finally, although it is recommended to integrate explicit pronunciation instruction into the course design, what would be the best way for the integration still requires more research.

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# Biden's Rhetoric: A Corpus-Based Study of the Political Speeches of the American President Joe Biden

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*Abstract*—**This paper is a rhetorical analysis of the political discourse of the American President Joe Biden's speeches. The data of the study consist of 40 speeches (120,028) words delivered by Joe Biden from January 2021 to February 2022. This study examines how President Biden tries to persuade the audience employing different rhetorical devices. It investigates one main canon of rhetoric, *Invention*, following the classical Aristotelian classification of rhetoric. In analysing *Invention*, Biden's *logical*, *ethical*, and *emotional* appeals to the audience will be investigated. The analysis reveals that by using the first-person pronouns 'I' and 'we' Biden morally tries to engage the audience. The quantitative study demonstrates that the inclusive pronoun 'we' is the most frequently used pronoun in the corpus to build a bond with the audience. The pronoun 'I' is the second most common pronoun in the corpus for establishing the credibility, competence, and reliability of the speaker. The President tries to disseminate the good sentiments of hope and love, which are the most common lexical terms in the corpus relating to emotions. Biden also uses numerous logical appeals to persuade the audience, such as employing statistics and numbers, citing authoritative individuals and sources such as the Bible, and argument from a predicament, in order to deliver compelling arguments.**

*Index Terms*—**ethos, Joe Biden, logos, pathos, Rhetoric**

## I. INTRODUCTION

Rhetoric and influence go hand in hand. Rhetoric is the art and science necessary for persuasion; consequently, persuasion is inseparable from rhetoric. Persuasion encompasses purpose of the speaker and textual results. The effectiveness of discourse is determined by its aptitude to convince. Therefore, rhetoric may fail if it is not compelling. The primary definition of rhetoric is the art of using language for the purpose of persuasion. It derives from the notion of how a speaker or writer may create the most significant effect via the use of language strategies. Aristotle (1984) regarded eloquence as the skill of identifying the persuasive ways of employing language to influence the audience. Traditionally, there are three aspects of *Invention*, which is an essential canon of rhetoric: *logos*, *ethos*, and *pathos*.

1 *Ethos* refers to the capacity of speakers to demonstrate a personal character that makes their argument credible and trustworthy.

2 *Pathos* is concerned with speakers' ability to move, compel and stir the audience's emotions.

3 In *logos* resides the ability to give truth via means based on reasoned and convincing arguments.

The traditional customs of rhetoric extended from the orators' act of communicating their character or personality, employing straightforward, emotional language and picking appeals with the intent of persuasion, influencing and changing the behaviour of the readers or listeners, and convincing the audience in a logical way (De Wet, 2010; Burke, 2020).

### A. Background of the Speaker

**Early life and Senate Profession**

Since this study investigates the political speeches of President Biden, it is crucial to present a background of the speaker, Joseph Robinette Biden, Jr., the incumbent President of the United States. Biden spent early life in Scranton, Pennsylvania, and New Castle County, Delaware. In 1965, he earned his B.A degree from Delaware University and studied law at Syracuse University in New York in 1968. In 1966, he married Neilia Hunter, and the couple had three children. After graduation, Biden returned to Delaware to practice law before rapidly going into politics, serving from 1970 to 1972 on the New Castle County Council. At 29, he became the fifth youngest senator in American history after being elected to the Senate in 1972. He lost his wife and daughter in a vehicle accident about a month later, while his two boys were severely wounded. Biden joined the Senate in 1973, and he was subsequently re-elected six times to become the longest-serving senator in Delaware. In 1977, Biden and Jill Jacobs, a schoolteacher, got married; they were the parents of a girl. Besides serving as a Senator, Biden also held the position of an Adjunct Professor at Widener University at the Law Department from 1991 until 2008.

As a Senator, Biden focused on central issues such as international relations, criminal justice, and drug policy. From 2001 to 2003 and four years later from 2007 to 2009, he chaired the Senate Foreign Relations Committee. From 1987 to

1995, he headed the Senate Judiciary Committee. During the Kosovo crisis, he was very forthright, supporting U.S. involvement against Serbian troops to rescue Kosovars from an onslaught by Serbian President Slobodan Miloevi. Regarding the Iraq War (2003–2011), Biden supported partitioning to preserve a peaceful, unified Iraq. In addition, he was an adherent of the International Narcotics Control Caucus and the leading Senator in drafting the legislation that constituted the "drug czar" office, a body responsible for directing the national drug-control strategy (Duignan, 2022).

### B. Definition of Key Terms

#### (a). Discourse Analysis (DA)

Analysis of discourse necessitates an examination of language in use. Consequently, it cannot be limited to depicting linguistic forms in isolation from the roles or goals. Such forms are supposed to serve in human affairs. Discourse analysts investigate how a particular language is used, which is different from some linguists who focus on identifying the formal qualities of a language. Brown & Yule used two concepts to define the principal functions of language. The role of language in communicating 'content' is referred to as transactional, while the function of transmitting social ties and attitudes of individuals is interactional (Brown & Yule, 1983, p.1). Their distinction, 'transactional /interactional,' corresponds to the functions of the following dichotomies of representation, expressiveness (Bühler, 1934); referentiality, emotion-based (Jakobson, 1960); ideational function, interpersonality (Halliday, 1970); and description, social-building-expressiveness (Lyons, 1977).

#### (b). Political Speeches

A political speech is a stream of spoken words prepared and delivered by a speaker for a particular audience and purpose during a political event. There are two primary functions of political speeches:

1 A deliberative political speech is one in which political choices are made incorporating policymaking.

2 Establishing common ideals, which requires consensus building, is called epideictic political discourse (Charteris-Black, 2018, p. xiii).

Political speeches include different types, such as inaugural addresses, press releases and conferences, the State of the Union Address, parliamentary speeches, election campaigns speeches and slogans, speeches of leaders or government members, inter alia. They exemplify spoken discourse as a medium of social interaction, engrained in action, i.e., events, governmental framings, and discursive contexts (Wodak & Meyer, 2001, pp. 66-68, Reisigl, 2008, pp. 247-261).

## II. LITERATURE REVIEW

Discourse analysts try to investigate how political leaders attempt to convince the audience using various rhetorical devices. This section reviews previous research that analysed the political discourse of different world leaders and the rhetorical devices they apply to convince the audience.

In her Ph.D. dissertation, Adjei-Fobi (2011) examined the use of metaphors in the political speeches of Kwame Nkrumah, who was the first Prime Minister and then President of Ghana from 1960 to 1966, and Jerry Rawlings, Ghana's President from 1981 to 2001. Using Aristotle's theory of rhetoric, Burke's concept of dramatism, and Lakoff's notion of metaphor, the research analysed ten speeches given by each of the politicians. According to the author, the reason behind Nkrumah and Rawlings' extended reigns may be traced to their oratory. Both leaders used spoken language not merely to express their aims, but also to conceal them. The emphasis of the research was on the similarities and variations in their metaphor use. The study also sought to determine how the diverse backgrounds of the two politicians influenced their use of metaphors. In the rhetoric of the two ex-presidents, metaphors were used as an intentional means of communication, as demonstrated by the study. Generally, Rawlings deployed analogies in parallel structures to highlight the societal inequities in Ghana, but he concluded with an expression of optimism. In contrast, Nkrumah used metaphors in straightforward language to emphasise the necessity for all Africans to unite against their mutual enemy, colonialism. Using many more instances of dynamic verbs and modifying well-known sayings and clichés, he could lend them an air of distinction. Nkrumah made an effort to expand on his analogies, thereby making them more accessible for his listeners to comprehend. The investigation indicated that both leaders use militant metaphors that promote rhetorical philosophy as a strategy to achieve their objectives. The militant tone of Nkrumah's metaphors expressed the need for the liberation of all African governments from colonialism. Moreover, the results showed that Rawlings often used violent imagery in his metaphors attempting to associate himself with his military heritage.

Moses (2012) examined the political speeches of notable African leaders to determine how they convinced the African populace of the need for different political and socio-economic policies and strategies that are capable of fostering African economic recovery and progress. The research analysed the rhetorical methods used by political leaders in their speeches, as well as the tools they utilise to attain their objectives. He analysed 16 political speeches of modern African politicians from the continent's primary regions: Southern, Northern, Western, and Central Africa. The study adopted an Aristotelian rhetorical framework and an adaption of Fairclough's sociology and semiotics-blended model of Critical Discourse Analysis (CDA). The results indicate that African leaders realise the continent's economic and social issues hence the need for reform. Four primary ideological predilections emerged from the analysis: economic progress and sovereignty in Africa, national unity, internationalism, and self-reliance. Using pronouns,

greetings, contrasts and modalities are recurrent persuasive techniques leaders use. However, it appeared that the techniques of gaining socio-economic independence and recuperation got little consideration. A final problem seemed to be how African leaders have attempted to achieve financial independence and growth if they want to remove the burden of the dependency culture.

Amaireh (2013) conducted a rhetorical study of the political discourse of the English speeches of Queen Rania of Jordan. The study's data consisted of 56 English speeches (56,706 words) delivered by Queen Rania between 2001 and 2010. The thesis examined how the Queen employed different rhetorical strategies to persuade the audience. It investigated two major canons of rhetoric, *invention* and *style*, based on Aristotle's ancient taxonomy of rhetoric. In analysing *invention*, the Queen's *rational*, *ethical*, and *emotional* appeals to the audience were scrutinised in depth. In addition, she examined the style of Queen Rania's speeches using a corpus-based analysis of two figures of speech, metaphor and metonymy. The research investigated whether the Queen's remarks reflect females style in her political speeches as advocated by Campbell (1989), Dow and Tonn (1993), and Blankenship and Robson (1995).The qualitative and quantitative study indicated that women's political discourse shares characteristics such as believing in accomplishments rather than mere words and promises, employing inclusive language, using personal experience to shape political decisions, and prioritising women's issues and defending their rights in the political arena. These findings confirm the findings of Campbell (1989), Dow and Tonn (1993), and Blankenship and Robson (1995). The analysis showed that figures of speech such as metaphor and metonymy are not only employed to make speeches more attractive to the audience, but also to compel the audience to action and persuade them to accept specific ideas or alter their past beliefs. It was found that political speeches utilise several rhetorical tactics to influence the audience, including storytelling, rhetorical questions, reasoning, and empathy, among others.

Suciati and Ambarini (2018) have also analysed the feminine political discourse. They examined the speeches of three Indonesian female politicians: Khofifah Indar Parawansa, Bunda Rita Widyasari, and Emilia Puspita. Following Norman Fairclough's socio-semiotic model of Critical Discourse Analysis and Halliday's theory of Systemic Functional Grammar, they examined the figurative language the speakers employed as a technique to persuade the audience during the election campaign. Four primary ideological predilections emerge from the analysis: wealth creation and regional autonomy in the three regions of Indonesia: social harmony and patriotism, internationalism, and consciousness. Commonly occurring effective techniques used in the speeches encompass salutations, contrasts, modalities, and pronoun use. They observed that Indonesian females focused on the political and social issues of the nation and the necessity for reform. In their pre-electoral remarks to implicitly persuade the audience to vote for them, candidates paid little attention to the techniques of attaining socio-economic independence and self-reliance in Indonesia's provinces.

Mavrodieva (2020) conducted a comparative analysis of two speeches by Queen Elizabeth II and King George VI under very challenging social and political circumstances. A rhetorical analysis compared a radio address aired in September 3, 1939 with a proclamation distributed in April 5, 2020 by electronic media (television and radio) and in a virtual world via social media. The comparative rhetorical analysis examined the circumstances, setting, communication routes, orators, listeners, genre characteristics, argumentation, rhetorical figures, impact, and effects of the royal rhetoric in crises. The premise was that both speeches reflect themes, concerns, and aspirations, were delivered following current communications and media channels, and achieved their respective objectives of presenting values, bringing people together around relevant concerns, and inspiring optimism and faith. The findings showed that the two speeches by King George VI and Queen Elizabeth II are rooted in the history of rhetoric in the 20th and 21st centuries and contributed to the modern royal rhetorical legacy.

Mikaauskiene and Čiročkina (2021) examined the rhetorical oratory of the most renowned American business leaders' speeches. The purpose of their study is to examine figurative language to identify the most prevalent features of their rhetorical style. Fifty speeches delivered by American businessmen on different occasions between 1981 and 2020 were selected and analysed. The analysis revealed that metaphor is the most frequently used figure of speech and retains the top position. Speakers tend to conceive metaphors as real entities, conflict, liquids, money, and financial transactions. Business leaders used stylistic figures of synecdoche, substitution, and metonymy. These figures allow them to communicate their views in a compelling, succinct, and emotive way. The analysis found that repetition was the most frequently used method, with its wide varieties. Other syntactic strategies (inversion, enumeration, chiasmus, etc.,) were also used to entice the audience's attention. These figures of speech aid in gaining approbation, fostering logical reasoning, and retaining the audience's attention. It may be argued that varied rhetorical stylistic techniques are not only artistic, ornamental language aspects, but also intellectual tools that enable speakers to communicate their arguments and ideas straightforwardly and convincingly, concentrate mainly on the claims or arguments provided, stir the imagination, and affect the emotions and feelings, all of which result in the practical realisation of the speakers' clear goal.

Nurkhamidah et al. (2021) analysed the rhetorical appeals of President Joe Biden's inaugural speech as the 46th President of America. Aristotle's theory of rhetoric serves as the theoretical foundation for this study, and the researchers applied descriptive qualitative analysis. The results demonstrated that Biden used all three Aristotelian rhetorical tactics in his inauguration address: pathos, ethos, and logos. Biden employed pathos most often, followed by ethos and logos. Pathos comprised 55% of his speech, ethos 37% and logos 8%. Biden masterfully used rhetoric appeals to engage and establish trust among Americans. He implemented logos using enthymeme and example. Ethos comprises

perceived wisdom, virtue, and benevolence. He tried to stimulate the emotions of fury, modesty, friendliness, distress, self-assurance, and adoration. In his discourse, he did not deploy hatred or envy.

Amaireh and Rababah (2022) have also analysed the discourse of President Joe Biden. They examined the political rhetoric of Joe Biden's speech to the nation on Afghanistan. Based on the Aristotelian rhetoric approach and van Dijk's "Ideological Square," the article examined how Biden attempted to persuade the audience of his perspectives and choices about the American war in Afghanistan. The investigation indicated that Biden favourably portrayed himself, his administration, and his nation. In contrast, he characterised the Afghan government, people, and nation negatively. President Biden employed ethical, emotional, and rational arguments to persuade the audience of his views, beliefs, and government policies. In his political speech about the American war in Afghanistan, Biden often employed parallelism. It is used in his ethical, emotional, and logical pleas to the audience to capture their interest and persuade them to accept his views and arguments. Biden appealed to his character on an ethical level by underlining his excellent knowledge and comprehension of the situation in Afghanistan. He suggested that he is not speaking from an ivory castle, but rather from practical experience. Therefore, his decision to stop the conflict there is rational and based on past and present facts. Biden employed parallelism to convince the audience that he is a trustworthy, intelligent, and competent politician. The pronoun 'we' was frequently used throughout the speech. It created a favourable image of the United States and its achievements, especially in Afghanistan. However, it was utilised to represent them in a hostile light (the Afghans). Biden employed rhetorical questions to generate emotional reactions from the audience to persuade them that stopping the war in Afghanistan was the wisest course of action since American lives had been wasted while the Afghans lacked the resolve to fight for their country. According to President Biden, as a consequence, lives, energy, and money were wasted without bringing substantial advantages to America and Americans. The President used parallelism and logical reasoning to stress the themes he wished to persuade the audience of. In doing so, he disclosed a concealed ideology in which he depicted himself, the government, and Americans favourably. Conversely, he portrayed the situation in Afghanistan, the Afghans, and the government unfavourably.

## III. DATA AND METHODOLOGY

In this paper, corpus data to analyse President Joe Biden's speeches are used. The corpus includes 40 English speeches (120,028 words) delivered by the President from January 2021 to February 2022. The speeches are available online at https://www.rev.com/blog/transcripts/all-transcripts. The speeches will be analysed qualitatively and quantitatively. For the quantitative analysis, the Antconc Software Program will investigate the frequency of specific lexical items. The rhetorical proofs President Joe Biden uses in the speeches are examined in this paper. The study investigates the persuasive techniques Biden employs to convince the audience by following the Aristotelian ancient rhetorical classification. *Ethos* or (ethical proofs), which is concerned with the way the speaker reveals his character through the use of language, will be analysed. The frequency of first-person pronouns 'I', and 'we' will be investigated and examine how they are employed to reflect the speaker's expertise and trustworthiness. *Pathos*, or the (emotional appeals) Biden uses to stir the audience's emotions will also be examined by investigating the frequency of lexical items related to feelings. In addition, *logos*, or (logical proofs), which is based on argumentation, will be scrutinised.

## IV. CORPUS-BASED STUDY OF PRESIDENT JOE BIDEN'S SPEECHES

### A. Analysis of Ethos (Ethical Appeals) of Biden's Speeches

This section examines how Joe Biden reflects his personality and character in his speeches. It explores how his expertise, credibility, trustworthiness, and authority are reflected in the corpus. Biden's stance towards the audience, self, and message will be scrutinised by investigating how first-person pronouns (I, we) are employed in the data.

### (a). The Pronoun We

Searching the corpus of Biden's speeches reveals that the pronoun *we* is the most frequent pronoun in the data. There are 2,151 tokens (1.79%) of the pronoun *we* in the corpus. Biden attempts to establish a rapport with the audience by employing the inclusive first-person pronoun *we*, in which he incorporates the audience and asserts that he is part of the group. It is utilised to foster solidarity and rapport with the audience. For instance, at the "Climate Agenda, COVID-19 Vaccination in Address to United Nations General Assembly, Biden remarks:

Ladies and gentlemen, this is the clear and urgent choice that **we** face here at the dawning of what must be a decisive decade for our world. A decade that will quite literally determine our futures. As a global community, **we're** challenged by urgent and looming crises, and where in lie enormous opportunities if we can summon the will and resolve to seize these opportunities. Will **we** work together to save lives, defeat COVID-19 everywhere and take the necessary steps to prepare ourselves for the next pandemic, for there will be another one? Or will **we** fail to harness the tools at our disposal as more virulent, dangerous variants take hold?

Will **we** meet the threat of the challenging climate **we're** all feeling already ravaging every part of our world with extreme weather, or will **we** suffer the merciless march of ever worsening droughts and floods, more intense fires and hurricanes, longer heat waves and rising seas? Will **we** affirm and uphold the human dignity and human rights under which nations in common cause more than seven decades ago formed this institution? Will **we** apply and strengthen the

core tenants of the international system, including the UN Charter and the Universal Declaration of Human Rights, as **we** seek to shape the emergence of new technologies and deter new threats. Or will **we** allow those universal principles to be trampled and twisted in the pursuit of naked political power?

In my view, how **we** answer these questions in this moment, whether **we** choose to fight for our shared future or not, will reverberate for generations yet to come. Simply put, **we** stand in my view at an inflection point in history. And I'm here today to share with you how the United States intends to work with partners and allies to answer these questions. And the commitment of my new administration helped lead the world toward a more peaceful, prosperous future for all people.

Instead of continuing to fight the wars of the past, **we** are fixing our eyes on devoting our resources of the challenges that hold the keys to our collective future. Ending this pandemic, addressing the climate crisis, managing the shifts in global power dynamics, shaping the rules of the world on vital issues like trade, cyber, and emerging technologies and facing the threat of terrorism as it stands today (21/09/2021).

As we can notice, the above-cited quotation, President Biden used many parallel structures like "Will we apply…", "Or will we allow those…" as rhetorical questions, which are used to highlight his ideas and viewpoints and call the audience for action such as unite to face global issues such as terrorism, climate change among other issues. Rhetorical questions are not only employed to seek for answers, but they are used to hammer home key issues and what he needs the audience to focus on and do as a reaction. Another example in which the inclusive pronoun *we* is employed is when Biden signs the Accelerating Access to Critical Therapies for ALS Act into Law, he notes:

There's nothing beyond our capacity when **we** do it **together** as United States of America (28/12/2021).

Biden tries to spread the spirit of unity and teamwork as a big community by using the inclusive pronoun **'we'**, the adverb **'together'** and the feelings of superpower when all people and government are united, especially when facing difficult situations. The adverb **'together'** is repeated 103 times in the corpus to hammer home the idea of unity and create a rapport with the audience. For instance,

And let me close with what I made clear yesterday at the UN, **we** can do this. This is within our capacity. **We** know what needs to be done, **we** just have to make the choice to do it. Now, the leaders on the screen that I see here today, I know they've made that choice and I think they know we can do this. And I promise you, the United States will continue to lead, **we'll** continue to drive historic commitments in vaccine donations, 1.1 billion and counting, so **we** can defeat COVID-19 **together**. And **we'll** continue to invest in creating a future of true global health security for all people. That is a big, big goal **we** have, **we** should have (29/11/2021).

*(b). The Pronoun 'I'*

The second most frequent pronoun in the corpus of Biden's speeches is the pronoun 'I', which reflects the President's ethical appeals to the audience. Searching the corpus, the quantitative analysis reveals that the pronoun 'I' is highly used; 2,146 tokens (1.78%) are found. For example, at the Black History is American History speech, Biden honors Martin Luther King, Jr. Memorial:

My fellow Americans, **I** thought at one point that **I** had been able to do something good as chairman of the judiciary committee. **I** was able to get every member of the committee, including some of the most conservative members that ever served, clearly who had racist backgrounds, to vote to extend the Voting Right Act for 25 years. **I** thought, "Whoa." One of the proudest things **I** ever did as a Senator.

**I** want to thank Martin Luther King III for leading marches on voting rights during the anniversary of the March on Washington on August 28th. The vice president and **I** and our colleagues here have spent our careers doing this work. It's central to our administration. On the anniversary of Bloody Sunday, **I** directed each and every federal to promote access to voting from each agency heeding that call.

And this battle's far from over. The door has not been closed. John Lewis Voting Right Act will soon come up for a vote, named after our dear friend we still miss dearly, but whose voice we hear every day in our hearts and our conscience. It's a law that helped lead the reauthorization, as **I** said, for 25 years that **I** served in the Senate Judiciary Committee expanding the Voting Rights Act, traditionally received bipartisan support. We have to keep up the fight and get it done. And **I** know the moment we're in. You know the moment we're in. **I** know the stakes (21/10/2021).

In this speech only, the pronoun 'I' is used 67 times. Biden tries to highlight his rich experience and shed light on his achievements as a shrewd political figure. He uses "my fellow Americans" so that he shows that he is equal to the audience and a member of them. He emphasises some of his accomplishments "One of the proudest things **I** ever did as a Senator ", "It's a law that helped lead the reauthorization, as **I** said, for 25 years that **I** served in the Senate Judiciary Committee expanding the Voting Rights Act (21/10/2021)". He tries to establish his credibility as a President because he has tangible accomplishments he focuses on in his speech. Biden signs the Accelerating Access to Critical Therapies for ALS Act into law and notes:

One of the reasons **I** ran for president was to end cancer as we know it. Just as we can end ALS as we know it. And so many other diseases (28/12/2021).

Biden ethically appeals to the audience. He emphasises that his real intention behind running for Presidency is helping others by making real endeavors especially aiding in finding treatments for severe diseases like cancer and ALS.

*B. Analysis of Pathos (Emotional Appeals) in Biden's Corpus*

Besides appealing ethically to his character, President Biden appeals emotionally to the audience's feelings to convince them of his ideas and viewpoints. He tries to spread various emotions of the audience, such as hope, love, positivity, fear, sadness, and worry, inter alia. For example, Biden signs the Accelerating Access to Critical Therapies for ALS Act into law and notes:

Good afternoon as we enter this Christmas and New Year, the bill I'm about to sign into law truly represents the spirit of the season in my view, season of **hope** and **light**, goodness and grace, and the power of unity and every day Americans doing extraordinary things.

And you gave us **hope**. Getting the news, trying to find **hope**, knowing that the time would come, but as hard as it is, we found a way forward by finding purpose from the pain and by finding strength from others like you.

A movement of **hope** and change, another campaign powered by **hope** and change as well, "It's about accelerating **hope** and giving patients a fighting chance (28/12/2021).

The lexical item 'hope' is repeated 51 (0.04%) in the corpus and 8 times in this speech only to spread the feelings of hope. President Biden talks about a terrible disease, ALS (Amyotrophic Lateral Sclerosis), also known as Lou Garrick's disease. It destroys the neurological system and impairs the muscles, making it difficult to eat or move. It finally results in paralysis and death. Despite discussing a terrible disease, the President tries to spread hope for those who suffer from this disease and their families that treatment is found for this severe disease. In addition, he tells  a story of a couple who raised awareness about the disease after the husband was diagnosed with this disease and survived four years after the doctors told him that he had only four months to live. He shares this story to implant hope for those who suffer from this severe disease by using positive phrases and sentences such as "hope and light, goodness and grace", "the power of unity", "hope and change", and "accelerating hope". Hope is used metaphorically; it is depicted as a physical possession that can be given, touched, moved and it provides people with energy like fuel. Storytelling is a technique used by many political leaders such as Nixon, Barack Obama, Hilary Clinton, George Washington, Bill Clinton, and Queen Rania, to name only a few. This corroborates previous research revealing that storytelling is used in political discourse to influence the audience and arouse their emotions (Holloway, 1987; Jamieson, 1990; Stuckey, 1992; Lim, 2002; Andersen, 2008; Amaireh, 2013).

Another positive feeling President Biden tries to stir is *love*. The lexical item *love* is repeated 21 times in the corpus. For example, President Biden and the First Lady honor Fallen Heroes at the National Peace Officers' Memorial, he remarks:

There's a headstone in a cemetery in Ireland that reads "Death leaves a heartache no one can heal. **Love** leaves a memory that no one can steal." They're with you. They're in your heart. They're part of you. The souls of those you **love** and those with whom you serve rest in peace and rising glory. In the meantime, you're in our prayers. May God bless you and may God protect all those who serve us in uniform (18/10/2021).

Despite being a sad event of a memorial and people feel sad about losing beloved ones, Biden quotes a statement that spreads feelings of love and pride for the heroes who passed away defending their country and serving the people.

*C. Analysis of Logos (Logical Appeals) in Joe Biden's Speeches*

President Biden employs logic and argument to persuade the audience of his points of view and attempts to elicit a response from them. To convince the audience, he employs several types of arguments, including an argument from statistics and numbers, quoting authoritative people or sources, an argument from a dilemma, and a future prediction argument, among others.

*(a). An Argument from Statistics and Numbers*

Besides employing ethical and emotional appeals to the audience, President Biden uses logical appeals to convince the audience. He supports his arguments with statistics and numbers; he cited 165 percentages in his speeches to support his ideas and arguments to convince the audience of his opinions and points of view. For example, Biden promotes Infrastructure Plan in Kansas City and argues:

And speaking of the cost of living, two weeks ago, I announced the largest ever release of the US Strategic Petroleum Reserve to increase the supply of oil to help bring down prices. And I met with our friends around the world. Other countries joined us and those savings are starting to reach drivers. Now today, the average price you'll pay here in Kansas City is below **$2** a gallon, **$2** or **$3** a gallon. It's down to **$2.90** a gallon, 20% down from a month ago. Nationally, prices are down **7 cents** a gallon, continuing to fall. We're making progress. We're going to keep at it to ensure the American people are paying their fair share for gas, not being gouged for gas.

Look, we're in a situation where we've known that our infrastructure had problems for a long, long time. I don't think I could take one more phrase, it's going to be infrastructure week, but guess what? It's going to be infrastructure decade now, man. No more talking. Action. It will also include the most significant investment in passenger rail in **50 years**, **$66 billion** for passenger and freight rail.

Folks, look, in Missouri and Kansas, the average annual cost to send a toddler to childcare is **$6,500 a year**. If you live in Chicago, it's more like **$22,000 a year** for a child. Okay? It means that the average family with two young children is spending roughly **20%** of their after tax income on childcare, **$20** out of every **$100** they have. Our Build Back Better bill is going to make a giant difference in life because your childcare cost will be capped at **7%** of your income, period. That's **7%** of your income (9/12/2021).

The President supports his arguments with statistics and numbers to present factual events and sound more credible as a speaker. He focuses on People's significant issues like gas prices, childcare, and infrastructure, and highlights his achievements in solving those problems.

*(b). Citing Reputable Sources or Influential Individuals*

Another type of argument President Biden employs in his speeches to convince the audience is quoting authoritative people or sources to support his arguments. For example, at the 'Black History is American History', Biden honors Martin Luther King Jr. Memorial and quotes his words:

Dr. King said, "Of all the forms of inequity, injustice in healthcare is the most shocking and most inhumane." This is a once in a century pandemic that's hit this country hard, and especially the African American community. It's like you've all lost someone to the virus or know someone who has lost a loved one. One in 600 Black Americans have died from COVID-19, and it's been reported that Black children more than twice as likely as white children to have lost a parent or a caregiver to COVID-19, to have to experience the trauma and loss (21/10/2021).

Biden quotes Martin Luther's words to support his argument that there is still discrimination in providing good healthcare for the black people in general. It has been true since Luther's days and still true till these days during the COVID-19 pandemic, in particular. He also supports that by using statistics to make a sound and convincing argument. Another example in which the President quotes credible sources is when he and Vice President Kamala Harris deliver remarks on Voting Rights, Election Integrity - NBC News": he notes:

In the words of scripture, to remind us to hate evil, love good and establish justice in the gate (12/1/2022).

He quotes concepts from the Bible to support his argument and convince the audience of his viewpoints to abhor mischievousness, cherish virtue, and promote equality.

*(c). An Argument From a Dilemma*

Another type of arguments President Biden uses in his speeches is an argument from a predicament. For example, he notes:

So parents of children, ages five and older, please get them vaccinated. Because here's the deal, children make up one quarter of the cases in this country. And while rare, children can get very sick from COVID 19, and some can end up, few, end up hospitalized, but they don't have to. This vaccine is safe and effective. So get your children vaccinated to protect themselves, to protect others, and to stop to spread, and to help us beat this pandemic.

Today, I also want to speak to America's seniors. While everyone is at risk of getting COVID 19, the evidence is overwhelming that older Americans are still by far the most vulnerable to getting the sickest. And boosters add an important layer of protection. Booster shots are free and effective, and every senior should get one, it's important. Seniors are eligible to get your booster shot six months after you've been fully vaccinated (22/9/2021).

Biden tries to convince the parents of little children to vaccinate their kids to avoid being hospitalised if they are infected by the disease. He also addresses older adults and attempts to persuade them to be protected by getting vaccines because as a President, he cares about them as the world is at risk of the Covid-19 pandemic and it is safer to receive their vaccinations shots.

## V. CONCLUSION

The analysis of the corpus of the American President Joe Biden's speeches demonstrates that he uses logical, ethical, and emotional appeals to convince the audience of his viewpoints and ideas and to call them for action. He ethically appeals to the audience using 1st person pronouns 'I' and 'we'. The quantitative analysis reveals that the inclusive pronoun 'we' is the most frequent pronoun in the corpus employed to establish a rapport with the audience and highlight that he is a member of them and they are like a team to call them to action such as fighting the Covid-19 pandemic. The pronoun 'I' is the second most frequent pronoun in the corpus to establish the speaker's credibility, expertise and trustworthiness. Besides using ethical appeals, Biden uses emotional appeals to stir the audience's emotions to influence them and convince them of his points of view. He tries to spread positive emotions of hope and love as the most frequent lexical items related to feelings in the corpus. Biden also employs various logical appeals to convince the audience. The most frequent appeal is using statistics and numbers to present persuasive arguments. In addition, arguments by quoting authoritative people and sources like the Bible, and arguing from a dilemma are highly used in his political discourse to sound more convincing.

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# Intentionality Principles of Speakers' Meaning: Evidence From Requesting in Balinese

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*Abstract*—The purpose of this study is to examine the intentionality principles in culture-specific Balinese language that can be contextually used on the levels of utterance meaning(s) and force. The data for the study were collected by using a participatory observation method, a questionnaire, and a Focused Group Discussion (FGD). The closed-question survey was conducted only to observe Balinese people's perception of expressing requests. It was then reviewed comprehensively in an FGD involving 40 participants that included academicians, Balinese language instructors, and Balinese culture activists. They were given a set of stimuli in the form of declarative and interrogative utterances focusing on the intentionality of the requests. They were asked to give a response to such a request accordingly. The collected data were then analyzed using a descriptive-qualitative method based on pragmatics theory, regarding intentionality and levels of meaning involved based upon the context of tradition and discourse. The results of the study show that the intentionality of the speaker's meaning of requesting in culture-specific of Balinese language might fall in both levels of utterance meaning(s) and force which can be expressed in two levels of complexity. The first level concerns the indirectness in the context of a situation, such as asking, providing certainty with tag questions, giving information, offering, greeting, and inviting. The second level relates to the indirectness in the contexts of tradition and discourse, such as giving advice, giving alternative points, complaining, and expressing satire.

*Index Terms*—culture-specific language, intentionality, requesting, utterance meaning, force

## I. INTRODUCTION

Recent pragmatic studies focus on the speakers' meaning and the movements of meanings which range from utterance meaning to force. Linguistic phenomena were studied based on the application of the concept of context of situation varying from a SPEAKING grid originated by Hymes (1969) until the term register proposed by Halliday (1989). In general, it can be said that the context of situation can affect the speakers' meaning containing intentionality. This intentionality can be well understood as long as a response and impact on the interlocutor become relevant according to what is stimulated. Thus, this phenomenon leads to communication effectiveness.

Previous researchers are likely to make use of pragmatics theory as their framework. Levinson (1983, pp. 21, 24) states that pragmatics studies contextual meaning which is concerned with a study of the relationship between language and context. It is a basis for explaining how effective the communication between interlocutors is by not just understanding the language itself but also having the ability to use language with appropriate contexts. Furthermore, Thomas (1995) points out that to understand intentionality, it is necessary to comprehend some concepts which refer to the indirect use of language, such as (1) people do not always or even usually say what they mean, (2) speakers frequently mean much more than their words say, (3) people can mean something quite different from what their words say, or even just the opposite (Thomas, 1995, p. 1). The following are examples of pragmatic study.

(1) It is hot in here.

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This utterance is expressed by a speaker who, in fact, wants the interlocutor to do something. For the same intention, he/she may utter (1a) please open the window! (1b) is it all right if I open the window? (1c) you are wasting electricity! (Thomas, 1995, p. 1)

When a speaker really knows that the interlocutor who borrows his car returns it without petrol in the tank, he/she says

(2) It was nice of you to fill the car up! or

(3) What a shame you could not find the petrol tank! (Thomas, 1995, p. 1)

Since Balinese is a language which is full of cultural elements and cultural touches, therefore, Balinese is a culture-specific language. Every action usually refers to tradition containing cultural values and local wisdom which are stipulated and promulgated in the prevailing Balinese customary regulations, such as good thinking, good saying, and good behaving. The study on pragmatics is then developed to intentionality which is based upon the context of tradition (culture) and the context of discourse. The same example can occur in a cultural-specific of Balinese language.

(4) *Benjang Pan Kodil jagi tangkil ring Palungguh Cokor I ratu, nggih?*

Tomorrow Pan Kodil will be coming to see his Excellency, right?

Utterance (4) is expressed in question tag *nggih* (right) meaning that the speaker believes that Pan Kodil will be going to see his Excellency; so that he does not need to be worried about it, either. In this case, the speaker does not mean what he really says. His intention is under the dictum of "I want you to do something". He indirectly requests the interlocutor not to be worried since there will certainly be someone (Pan Kodil) to come to see his Excellency. Intentions conveyed indirectly are certainly to have a significant impact or implication.

## II. THEORETICAL FRAMEWORK

### A. Pragmatics and Intentionality

The notion of pragmatics has been widely developed. Pragmatics carries several meanings which fall into four scopes, namely (1) pragmatics is the study of both speaker's meaning and the speaker's intention, in this case, an interpretation of what people mean to a particular context and how the context affects the people of what is being said. Consideration is needed for speakers to organize what they want to say following the other person being spoken to, where, when, and under what circumstances. (2) pragmatics is the study of contextual meaning, that is the meaning that can be understood by the addressee of what is being said to be conveyed through an interpretation of the intended meaning of the speaker. In short, this study is a search for vague meaning. Another understanding of pragmatics examines the contextual meaning that is the expression that carries meaning more than what is said. (3) pragmatics is the study of the meaning beyond what is being said, that is the meaning which is conveyed more than what is said. (4) pragmatics is the study of the expression of relative distance (Yule, 1996, p. 3).

Intentionality is the speaker's intention in communication which is bound by both contexts of the situation and the context of culture. Intentionality is often contrasted with ambiguity. Both ambiguity and intentionality are bound by contexts. If ambiguity is indicated by the question, what does it mean? This means that every sentence or utterance that is spoken contains an ambiguous meaning. It is likely to have more than one meaning. Meanwhile, intentionality is determined and indicated by such a question as "what do you mean by? This means that the meaning of one utterance is not ambiguous and clear from the context that binds it. In observing intentionality, it is necessary to understand the type of utterance and the dictum of meaning, as shown in the following table.

TABLE 1
DICTUM OF MEANING AND LEVELS OF SPEAKER'S MEANING

| No | Utterance Modes | Dictum of Meaning | Levels of Speaker's meaning | |
| | | | Utterance Meaning | Force |
| --- | --- | --- | --- | --- |
| 1 | Declarative | I just state something | Statement | Statement |
| 2 | Interrogative | I ask/question (something) | Question | Question |
| 3 | Imperative | I want you to do something | command | Command |

Modes of utterance, dictum of meaning, and levels of meaning are interrelated. Modes of utterance can be in a dictum area of a certain meaning so that it can be determined whether an utterance's meaning is different or the same as the force. Therefore, in this study three basic postulates about the relationship between the three categories can be modified as follows:

1. A declarative mode of utterance is directly under the dictum of the meaning of a statement (I just state something) and has a level of meaning where the meaning of the utterance is the same as the force, namely a statement

2. The interrogative mode of utterance is directly under the dictum of the meaning of a question (I just question something) and has a level of meaning where the meaning of the utterance is the same as force, namely the question

3. The imperative mode of utterance is directly under the dictum of the meaning of command (I just want you to do something) and has a level of meaning where the meaning of the utterance is the same as force, namely command

Then the modifications can be described as follows.

1. A declarative mode of utterance can indirectly fall under the dictum of the meaning of a question (I just question something) and a command (I want you to do something) where the meaning of the utterance is different from the force. A declarative utterance can mean a question with the speaker's meaning (force) command

2. An interrogative mode of utterances can indirectly fall under the dictum of the meaning of commands (I want you to do something) and statements (I just state something) where the meaning of the utterance is different from force. An interrogative utterance can mean a statement with the force of command

What is meant by imperative dictum in this study is the speaker's intention that is within a framework of command, particularly requesting. The request does not contain the meaning of obligation. Thus, the request can be fulfilled or rejected by the interlocutor. The request also implies a loss of face. That is, the speaker will lose face if his request is rejected by the interlocutor. Consequently, the interlocutor would lose face if the strategy used by the speaker is not appropriate.

*B. Levels of Meaning: Utterance Meaning and Force*

An utterance can have two different levels of meaning, the utterance meaning and force. They have similarities and differences. These two levels of meaning are tied together by the context of situation. However, the meaning of an utterance, although it is bound by the context of situation, it is sometimes ambiguous. Meanwhile, the speaker's meaning is certain and intentional, and not taxa or ambiguous.

Thomas (1995) states that in the first level of speaker's meaning within an interaction, all the ambiguities of sense, reference, and structure have been resolved and what a particular sentence could mean in theory, the so-called abstract meaning, has moved to what the speaker actually does mean by words on a particular occasion or context. When this happens, we have arrived at the first level of contextual meaning or utterance meaning. In pragmatics, the term force may refer to the speaker's communicative intention. Force is the second level of the speaker's meaning. Although one finds no problem in understanding the meaning of an utterance, the first level of the speaker's meaning, still he/she might not understand the force. Therefore, the two levels of meaning are interrelated (Thomas, 1995, p. 18).

*C. Context in Pragmatics*

Context plays a very important role in the study of language use. Context always binds the use of language. Context is used to explore the meaning of speech and force from a speaker's meaning. Therefore, the use of language or text becomes relevant/irrelevant, appropriate/inappropriate based on a given context. Context goes beyond what is said and written. It includes non-verbal and the environment in which a text unfolds. In general, there are two types of contexts, namely the context of situation which means the context in which the text exists. This is the immediate environment. The second type is the context of culture. This type involves the values that exist in places to which a text is attached. It is the broader background in which the text must be interpreted. Utterance meaning and force can be studied and examined in the context of language use. Language use can refer to a discourse (Shiffrin, 1994).

The concept of context has been substantially discussed by several linguists characterizing the era in which it was introduced. Malinowski (1923) coins the concept to refer to the cultural context of use in which an utterance was located; furthermore, 'the whole way of life' (cultural context) had to be borne in mind in interpreting an utterance. Firth (1923) relates the concept to all the circumstances in which a spoken utterance occurs which are relevant in making sense of it. He emphasized that meaning is context-dependent, and it is associated with a social situation. Hymes (1969) studies the factors of context situations that very importantly contribute to the achievement of communicative competence. Those factors are formalized by the acronym of SPEAKING. S stands for Setting and Scene which refers to place and time of communication. P stands for Participants that are various combinations of speakers and hearers. E stands End which refers to the result of communication. A stands for Act Sequence. It refers to the real form and content of the communication. K stands for Key which means the nuances or behavior of delivering the message. I stands for Instrumentalities which is the choice of mode as to how the message is delivered. N stands for Norms of interaction and interpretation meaning special behavior accompanying the communication and how the behavior is perceived by the people of the same norms. And finally, G stands for Genre meaning kinds of utterances. Similarly, Halliday (1983) originated an extralinguistic circumstance of use that influenced the linguistic form of an utterance: not only the social and physical setting, but also such factors as social relationships, the nature of the medium, the task, and the topic. He proposed that there is a systematic relationship between 'typical' situations and the types of language employed within them (see also register) which constitutes the features of the context of a situation, such as fields: what is happening, tenor: who is taking part, and mood: the channel of communication.

III. METHODS

*A. Research Design*

The research is designed based on a knowledge claim or theoretical assumption that every culture-specific language all over the world has an intentionality of request, which is used in all things, in all ways, and for all purposes. Due to differences in parameters and cultural contexts that bind the language, the intentionality varies from one language to another. This research is field research with an instrument that takes the form of a questionnaire distributed in the form of a Google form. The survey was conducted only to see to what extent Balinese people's perception in expressing

requests. The results of this survey were reviewed comprehensively again during a focused group discussion (FGD). They were contextualized with a summary of Balinese culture which influences the way of expressing requests in a culture-specific Balinese language, so that linguistic data on requests in a culture-specific Balinese language, and request intentionality formulas based on Balinese culture could be described.

*B. Collecting Data*

The method used to collect linguistic data was participatory observation with stimuli and note-taking techniques (Bungin, 2003, p. 57). The use of language was only observed carefully and comprehensively. Stimulation was made in the form of declarative sentences and interrogative sentences which have the dictum of the meaning of "I want you to do something". The utterance meaning and force were observed which has indirect intentionality. The stimuli given to the informants were (1) Request by asking, (2) Request by providing certainty with tag question, (3) Request by giving information (referring to the third person, (4) Request by giving advice (using conditional sentence), (5) Request by offering, (6) Request by complaining, (7) Request by giving alternative point, (8) Request by greeting, (9) Request by inviting (being friendly), (10) Request by expressing sarcasm/satire.

Questions in the survey used closed questions with yes/no and multiple-choice questions. The survey form was distributed to Balinese language users from all districts in Bali with the consideration that even though they come from different districts they can share the same force. FGD focused on culture influencing language use, the use of language tended to be a force, how to express force, and based on the existing culture, the tendency of the Balinese people to express intentionality indirectly. Linguistic data were collected with the following steps:

1) Design a closed Google form survey and distribute it online accordingly to at least 150 respondents
2) Assign several educated informants to be involved in the FGD with 40 informants in total
3) Give them real situations to talk about during the FGD
4) At the same time, they can also be given encouragement in Indonesian which can stimulate them to speak and choose the appropriate utterance they want (lead-in activity)
5) Listen to their information and ask them to make a dialogue in only one adjacency pair.
6) Record their conversations, especially utterances that contain utterance meaning and force which are culturally bound

*C. Analyzing Data*

The data were analyzed descriptive-qualitatively with comparative techniques. After analyzing the data in a descriptive qualitative manner based on pragmatics theory, completed by an ethnography of communication approach that emphasizes language production and the interpretation of the meaning of speakers or force by using an analytical tool in the form of a cultural context. The intentionality of the speaker's meaning is contextualized based on the culture of the Balinese people so that the Balinese tend to convey their intentions indirectly based on the general-particular dimension. To prove it, direct speech is deliberately given only to see its indirectness based on Balinese culture. The data were analyzed with the following steps:

1) Describing relevant Balinese culture as an influence of the context of culture parameters in a table
2) Describing comprehensively indirectness of the intentionality of request in culture-specific Balinese language for the sake of effectiveness of communication
3) Analyzing comprehensively the movement of the levels of meaning, from the first level of the speaker's meaning to the second level of the speaker's meaning.
4) Formulizing the intentionality of request in a culture-specific Balinese language.

## IV. FINDINGS AND DISCUSSION

*A. Findings*

In the culture-specific Balinese language, the intentionality of requests is generally expressed indirectly, as stated in the following survey result.
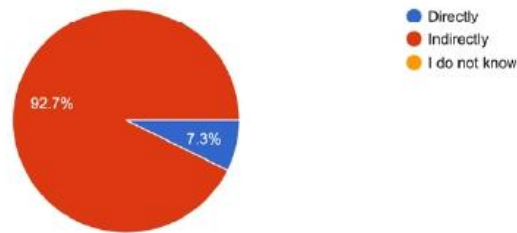
Figure 1. Indirectness of Intentionality of Request in Culture-specific Balinese Language

Figure 1 above shows the respondents' perception of expressing requests in the culture-specific Balinese language. The results show that 92.7% of the respondents said that requesting could be expressed indirectly, and the remaining 7.3% of respondents said that requesting was expressed directly. Then the Balinese people's perceptions about the tendency towards indirect requests can be represented in detail as follows.



Figure 2. Balinese People's Perception on Requesting by Asking and Providing Certainty With Tag Question

Figure 2 shows that 94.7% of respondents said that requesting can be expressed by asking. 94% said that requesting can be expressed by providing certainty with a tag question.



Figure 3. Balinese People's Perception on Requesting by Giving Information and Giving Advice

Figure 3 shows that 80.7% said that requesting can be expressed by giving information. 94.7% said that request can be expressed by giving advice.

Figure 4. Balinese People's Perception on Requesting by Offering and Complaining

Figure 4 shows that 93.3% said that requesting can be expressed by offering and 92% said that requesting can be expressed by complaining.
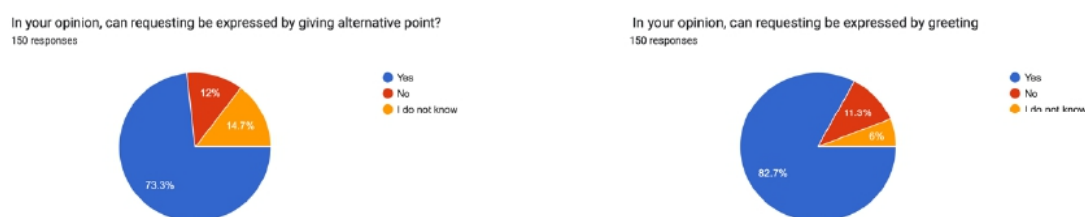


Figure 5. Balinese People's Perception on Requesting by Giving Alternative Points and Greeting

Figure 5 shows that 73.3% said that requesting can be expressed by alternative giving point. 82.7% said that requesting can be expressed by greeting.



Figure 6. Balinese People's Perception on Requesting by Inviting and Expressing Satire

Figure 6 shows 94% said that requesting can be expressed by inviting, and 64% said that requesting can be expressed by expressing satire.

*B. Intentionality Principle of Speakers' Meaning in Culture-Specific Balinese Language*

Intentionality in Balinese occurs in two principles of complexity. These two principles of complexity are used to explain the speaker's meaning. The speaker's meaning consists of two levels of meaning, namely the speech meaning level, and the force level. This shows that there is a movement of the speaker's meaning from utterance meaning to force. The movement of speech meaning to force can occur based on context. Each of these movements contains different levels of complexity depending on the context that binds them. The first complexity principle is the speaker's continuum of meaning which is influenced by the context of situation. Meanwhile, the second principle of complexity shows a situation that is far more complex, namely based on the cultural context and the context of discourse.

*(a). The First Level of Complexity of Intentionality of Requesting of Culture-Specific Balinese Language*

In Balinese, there are two levels of complexity that can be applied to see the intentionality of a request. The first principle is the intentionality of the request which is determined based on the indirect use of the utterance mode on the continuum of meaning dictum. The declarative and interrogative modes of utterance are indirectly used to ask for something that is under the continuum dictum of meaning "I want you to do something". To find out the meaning of the

speaker's intentionality of request, the context of situation described by Hymes (1969) is the context of situation that influences the parameter of determining intentionality.

In general, Balinese which is culturally specific, requests are made according to the context of situation (Hymes, 1969). This speaking grid determines that the intentionality of the request is in the dictum meaning I want you to do something. The speech modes used are declarative utterances and interrogative modes with the intention of asking under the dictum I want you to do something. Thus, this SPEAKING grid binds the request intention which can be preceded by a certain utterance meaning. In general, the meaning of the speech that precedes the intentionality of the request can be shown in the following table.

TABLE 2
CONTEXTS OF SITUATION AND THE IMPACT ON WAYS OF EXPRESSING INTENTIONALITY AT THE FIRST COMPLEXITY

| Contexts of Situation | Levels of Speakers' Meaning |
|---|---|
| S = Scene and Setting<br>P = Participants<br>E = Ends<br>A = Act Sequence<br>K = Key<br>I = Instruments<br>N = Norms<br>G = Genre | 1. Asking-requesting; Asking-reconfirming-requesting; Questioning-Asking for Permission-Requesting<br>2. Expressing certainty/belief/trust- requesting; Expressing belief-reconfirming-requesting; Expressing belief-expressing a small talk-requesting<br>3. Giving information (referring to the third person)-requesting; Giving information-reporting-requesting<br>4. Offering – requesting<br>5. Telling – offering – requesting<br>6. Greeting- requesting<br>7. Inviting – requesting; Being friendly-requesting |

Table 2 above shows that the context situation can bind the meaning of speakers in general. SPEAKING grid from Hymes (1969) influences the intensity of requests in Balinese. In general, the intentionality of requests in Bali is expressed based on the context of a comprehensive situation indirectly through asking/questioning, expressing certainty/belief, giving information, offering, telling something, greeting, and inviting or being friendly. The study of request intentionality with the contextual binding capacity of this situation is the first principle of complexity to determine request intentionality. Below are examples that are relevant to each of these utterances.

(1) Asking/questioning as in
    (2A-3/1) *Sire san è kajudi mendak Ida Peranda?*
          Who was assigned to pick the priest up?

Utterance (2A-3/1) is an utterance which is constructed with an interrogative mode. This utterance was expressed under the context of situation. The setting occurs in the realm of custom and religion in Bali, between the coordinator of the ceremony and its members. The coordinator's intention and purpose of the conversation were to ask the members to pick up the priest because the ceremony was about to begin. Interrogative speech is uttered indirectly to make a request with the intention that the coordinator of the ceremony only wants the members not to lose face when asked and ordered directly. Requests like this are made, starting with confirming and giving a warning to the organizer committee of the ceremony to immediately pick up the priest. In addition, it can be illustrated that the tone used by the coordinator is the tone of questions in general.

(2) Providing certainty with tag questions as in
    (3Tg-2/1) *Pering è sampun puput, nggih?*
          The *Pering* equipment has been completed, right?

Utterance (3Tg-2/1) is an utterance bound by the context of the situation. At first glance, it sounds like someone asking a question or doing small talk. However, this utterance was constructed with a question tag by a ceremonial coordinator to the members assigned to take the ceremony's tool in the form of a *pering* (a kind of ritual offering). Moreover, this utterance is expressed with a rising tone with the intention that the request is made to show confidence that the *pering* has been ready for use.

(3) Giving information as in
    (2Gi-2/1) *Dane Jro Kelian Adat midartayang w ènten blabar daweg puniki.*
          The head of the sub-village informed us that there has been a flood currently

At first glance, this utterance (2Gi-2/1) is a statement, but the context of situation suggests that it is a request for the interlocutor to do something in response to the flood informed by the head of the sub-village to be handled very urgently.

(4) offering as in
    (1O-2/1) *Tiang je ngaryanang jrimpen ènto*
          I will make the *jrimpen* for you

This utterance is uttered by a person who is a member of the ceremony organizers to take the initiative for preparing the *jrimpen* (a kind of ritual offering). In other words, the utterance means that the speaker offers his/her help to complete the job due to the assigned person is absent. Therefore she/he is willing to take over the job himself/herself. In this context, the utterance is intended to request the head of ceremony organizer to not delegate others to complete the job.

(5)  greeting as in
*(4G-2/1) Swasti astu, sugra……*
          Swasti astu, I am sorry…..

Utterance (4G-2/1) is generally meant to greet and then ask the other persons to immediately get ready to leave for the house of the person who is holding the ceremony. This intent of the utterance suggests that the speaker moves from greeting to requesting.

(6)  Inviting as in
*(2I-2/1) Titiang jagi nunas galah sameton ring acara pawiwahan okan titiang san èmagenah ring Sanur*
          We would like you ladies and gentlemen to attend our son's/daughter's wedding ceremony which will be held in Sanur

Utterance (2I-2/1) occurs in the realm of traditional ceremonies in which the speaker wishes to invite the other villagers to come to give their blessing in the wedding ceremony. However, due to the fact that the utterance does not contain the specific time for the ceremony, it suggests that the speaker needs the interlocutors' reaction as to whether or not they attend the ceremony. Thus, it implies that the speaker makes a request.

*(b).  The Second Level of Complexity of Intentionality of Requesting in Culture-Specific Balinese Language*

The focused point of this research lies in the description and study of the intentionality of requests based on the discourse approach, especially based on the functional paradigm. Discourse can be defined as a functional paradigm, that is, the use of language and utterances (Schifrin, 1994). Balinese, which is culturally specific, discourse in the context of language use is directed to looking at the speaker's meaning, namely the intentionality of the request which is influenced by the cultural context and tradition. At this level, the study of language use is directed at the principle of the complexity of request intentionality. The following is a summary of Balinese traditions that influence the intentionality of requests.

TABLE 3
RELEVANT BALINESE CULTURES THAT IMPACT ON WAYS OF EXPRESSING INTENTIONALITY AT THE SECOND COMPLEXITY

| No | Given Balinese Tradition | Intentionality Principle and Movement of Levels of Speakers' Meaning |
|---|---|---|
| (BC-1) | M*anut ring sasana lan swadharma* tradition (observance of responsibility and obligations) which includes (1) the obligation of parents to pay debts to children in one family, (2) the obligation of parents to support family members who live in one family, (3) the obligation of the oldest son to replace the role of his parents who are registered as members of the community and continue all the obligations inherent in it, such as *ngayah* or mutual cooperation, and (4) the obligation of all family members to carry out *dharma bhakti* (devotion), *dharma patut* (propriety)*, dharma sunia* (God Almighty)*, and dharma olas asih* (mutual help) | Requesting by giving advice |
| (BC-2) | *Aja Wera* tradition: the concept of *Aja Wera* contains that of not boasting, holding tightly to secrets or events that occur (especially occult, mystical, religious, and the like), and not giving advice unless asked is accordingly obeyed. If this is not done, it is believed that something bad can happen. Therefore, Balinese are humble and think something good is something that has been done, they do not want to know what the result will be. As long as they have carried out their work based on *Tri Hita Karana* belief and teaching, they believe that the results will be good and will have great rewards for their lives. | Requesting by providing alternative points |
| (BC-3) | *Nawan Karang* tradition: Balinese people are disciplined in guarding the boundaries of their yards. Because they do not want anything bad to happen, their yard is protected with a fence or artificial wall. They usually plant it with plants from which the fruit can be used for their daily life. Sometimes they also fill it and decorate it with flowers which are also beneficial. If there are plants that cross the boundaries of their yard and block the neighbors' yard, then this neighbor has the right to take fruit or flowers that grow beyond the boundaries of their yard. So, this is the neighbor's right to take advantage of the plants that pass through to the neighbor's house | Requesting by complaining and expressing satire. |

Culture and language use are closely related and influence each other. On the one hand, the language used by people can affect the culture of a speech community. On the other hand, culture can influence language use in a speech community. A culture that influences a language used by its speakers can make the effectiveness of language use. In relation to this claim, Balinese which is a so culture-specific language may be in the sense that what speakers mean is contextually bound by a given culture. In other words, it can be said that the Balinese language can be characterized and influenced by the given culture. Therefore, the given Balinese culture constitutes an influence context of cultural parameters. In addition, the language used by Balinese people contains the speaker's meaning including two levels of meaning of both utterance meaning and force. Therefore, the speaker's meaning moves from an utterance meaning to a force. To understand whether an utterance has both utterance meaning and force, the context of culture should be

referred to. The given Balinese culture is used as a relevant cultural context that influences the utterance meaning and force, as shown in the following table.

Balinese culture of communication results in the indirectness of the speaker's meaning. The indirectness of the speaker's meaning starts from the utterance meaning and ends with force. This is what is called intentionality. In other words, intentionality is influenced and bound by the parameters of the Balinese cultural context. Thus, the intentionality of using language can be expressed in two ways, namely directly and indirectly. In the Balinese community, these two ways of speaking are implemented in each of their cultural activities. Speakers use utterance modes directly that are linear with the dictum of utterance, i.e., the declarative utterance is used under a statement dictum, interrogative utterance is under an asking/a question, and imperative speech is under ordering (I want you to do something). However, because the utterance meaning is bound by the cultural context, therefore, Balinese people tend to express their intentionality indirectly.

In the culture-specific Balinese language, one of the realizations of the dictum of I want you to do something is a request. Moreover, indirect intentionality can be expressed in a cultural context. Cultural context is considered and deserved as a parameter of intentionality. In the Balinese community, which is culturally specific, an interesting thing to study is a request. Many requests are expressed in the given cultural context. In the culture-specific Balinese language, the indirectness of requests is influenced and bound by the context of the culture.

Apart from being bound by the context of the situation, the intentionality of requests in Balinese can also be bound by the cultural context and the context of discourse. The cultural context that influences the use of speech to request is given a very strong tradition used as a guide in communicating. These traditions which have been summarized in the table above are influential and are used as parameters for determining the intentionality of requests while the context of discourse in question is the context of the use of utterances based on a functional paradigm, regardless of the rules and regulations for using said utterances.

At this level, the intentionality of requests in Balinese which are culturally specific is truly framed by traditions whose existence has been recognized from generation to generation. The Balinese people really hold on to this tradition. Traditions that affect the intentionality of requests, which then in the context of discourse, the use of certain modes of speech can be intended to express the meaning of speakers with the intentionality of requests. Everything that is done and expressed by speakers based on this context is intended for language effectiveness. The intentions of the speakers are not necessarily expressed in a direct and literal way because they are bound by existing and still valid traditions. Therefore, the speaker will change his speech in an indirect form so that (1) it is not in conflict with the existing and prevailing traditions and (2) his goal is achieved by not losing face or keeping his face saved.

The Balinese people in asking, whether asking other people to do something or asking something from other people in this complexity are done by (1) providing alternative points; (2) complaining; (3) expressing satire; and (4) giving advice. In particular, requests in Bali that begin with giving advice (using conditional language) are influenced by the aja wera traditional concept. In the context of requests for culturally specific Balinese, the tendency for Balinese people to use utterances with the intentionality of asking. The concept of aja wera associated with making an utterance suggests that Balinese ought to be cautious and considerate so as not to hurt or put others in trouble. In this context it is stated that for every Balinese who wants to know and understand science, he/she is not arrogant or making a fuss. Cultural knowledge like this is expected to become a cultural experience that underlies Balinese philosophy of life. Aja Wera then constitutes a traditional value that is considered as sacred and should not be disclosed. In other words, the meaning of Aja Wera is to guide and direct the Balinese to study with full discipline and earnestness so that it does not deviate from the correct learning process. This tradition has been transmitted from generation to generation so that it leaves an imprint on the memories of the Balinese in communicating using language as well as in the learning process, especially soft skills to always make peace and not make a fuss. This can be seen in every thought and word of the Balinese who are involved in traditional and religious activities. They adhere to the aja wera teachings in preparing the ceremonial tools, as shown in the following narrative.

(1Ap-2/1)   *Asann è tambah luwung y àning isinin bunga barak buin besik*
                      I think it would be better if it was filled with one more red flower

When someone wants to ask someone else to do something, where they are bound by a cultural context that should not be cautious in learning something, then they are prepared to provide alternative points so that something looks more beautiful and better. In the realm of traditional and religious ceremonies, for example, when the community is making ceremonial offering in the form of *jerimpen*. It is a kind of flower and fruit decoration that is combined and arranged in one small container. Arrangement and makeup heed elements of art. If in the completion of this *jerimpen*, someone wants someone else to do something, then he does not convey it directly because of the *aja wera* tradition. He did not necessarily express it by ordering the person, but he rather provided an alternative point with the intention that by highlighting the results that would look more beautiful, harmonious, and good, he hoped that other people would do something as requested. Therefore, the visible impact of this kind of request is that the other person fulfills his request so that in a discourse context like this in culturally specific Balinese, language effectiveness has already occurred.

Requesting can also be preceded by giving advice. This is influenced by the tradition of *Manut Ring Sesana* and *Swadharma*. *Sesana* means the application of ethics as a guideline and knowledge of ethical or moral principles in order to achieve a peaceful nature so that life will be beautiful and always peaceful. The application of ethics in Balinese

society is carried out diligently and with a sense of responsibility. *Sesana and swadharma* give color to Balinese life, such as in communicating using language. The portrait of the use of language based on this tradition can be seen in the intentionality of the meaning of speakers such as asking in the realm of traditional families in Bali. It is stated that in the context of *sesana and swadharma*, parents should fulfill their obligation for their children, namely by paying for the costs of the ceremony during their children's lives. This means that parents are not allowed to ask their children for something that is an obligation, as seen in the following utterance.

(1Ga-2/1)  *Yèn iwa dadi. cai, iwa tusing lakar ngemaang mbok nengah jajan èento*
         If I were you, I would not give the cake to *Mbok Nengah*

When parents are unable to work, or do not have enough income to support their lives, boards, food, and clothing, then the only way is for them to ask their children for something. Because they are bound by the tradition of *manut ring sesana and swadharma*, and their great fear of not heeding this tradition, they shift the form and mode of speech by using conditional language which sounds like advising their child, but behind it all what is they wish is to ask something of his son. In the context of discourse, children who are asked for something - understand their parents' wishes by responding to them. The impact of this utterance can be seen that the child gives something to his parents. Thus, the effectiveness of language has occurred due to the context of discourse.

Requests can be started with complaints and insinuations that are influenced by the *nawan* coral tradition. In general, *Tawan Karang* is defined as the right to confiscate goods. This actually invites people to always be careful of what they have. They should feel responsible for what they have. They should be able to take care of what they have. The portrait of *Tawan Karang* which can influence the intentionality and effectiveness of language can be seen in the following speech.

(1Ga-2/1)  Tut, siapè sube tusing metaluh. Suba uling puan cai ngaè
         bembengan ditu. Nyamane lakar ngaturang banten pere di mrajan. Tulung kisidang je bebenganne
         Tut, the chickens can't lay eggs anymore since you made the egg mat there. Please just move the egg mat
(2S-3/1)  Nawegang niki, pangeran saking dura negara sampun jumenek iriki
         I'm terribly sorry, the prince from a foreign country is apparently already here

When the Balinese people are unable to care for, maintain and be responsible for their belongings, then there tends to be neglect which in the end can disturb other people. Furthermore, when something like this happens in the realm of traditional families, other people (usually those from their own families) will ask other people (owners of the item) to do something that begins with complaining about the existence of the item and insinuating it with the intention that other people do something for the benefit and good of the people. The difference between complaining and expressing satire in Bali is that complaining is followed by verbal and literal utterances that mean asking, such as nunas, mangda, and so on. While satire is closed with utterances that sublimate the interlocutor but are still sarcastic so that the speaker actually wants someone to do something to avoid the person being satirized. The impact of asking someone else to do something by complaining and satirizing in the realm of traditional families like this is common. The impact or consequences of other people heed it by doing something as requested. Thus, observing from the context of discourse, the way they speak like this is considered effective.

## V. Conclusion

Observing and understanding the analysis above, the following conclusions can be arrived at. Intentionality of speaker's meaning of requesting in culture-specific Balinese language might fall in both levels of utterance meaning(s) and force which can be expressed in two levels of complexity. The first level of complexity suggests that the indirectness of expressing intentionality of requesting should be bound by the context of situation. The request in culture-specific Balinese language should be expressed by asking/questioning, providing certainty with tag question, giving information (referring to the third person), offering, greeting and inviting (being friendly). Moreover, the second level of complexity suggests that the indirectness of requesting in culture-specific Balinese language should be done by contexts of tradition and discourse. Relevant Balinese traditions can be appropriately considered to influence contexts of culture parameters to indirectness of the intentionality of request in culture-specific Balinese language. The given traditions that contextually bound the intentionality of request respectively influence the intentionality of request. The tradition of *manut ring sasana* and *swadharma* influence the intentionality of request by giving advice (using conditional sentences). The tradition of *aje wera* influences the intentionality of request based upon providing alternative points.  Finally, the tradition of *nawan karang* may influence the intentionality of requests based on complaining and expressing satire.

## Appendix Linguistic Data

https://drive.google.com/drive/folders/1Bdd8fNKMdGzFDwY4fSRA4sH_MrEzgvDN?usp=sharing

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# Textual Coherence in Al-Saadi's Interpretations From Sūrah Al-Ahqāf to An-Najm: A Rhetorical Study in Light of Text-Linguistic (Textology)

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*Abstract*—This research highlights the coherence tools in Al-Saadi's interpretations, based on modern textology and thorough investigation of these tools, as well as the method used by Al-Saadi in his interpretation called Tayseer al-Kareem al-Rahman in Tafseer Klam al-Mannan to explore the pattern of meanings in Surah Al-Ahqf to Surah An-Najm. He explores the most widely mentioned tools and relates them to contemporary textology. This study intends to emphasize the coherence techniques utilized by Al-Saadi in his interpretation of the Holy Quran, whether in a single verse or multiple verses. The research also intends to examine the significance of these tools and their function in identifying miraculousness positions in these poems and methods for exploiting them in studying poetic and prose texts. Al-Saadi has made significant contributions to the exploitation of textual coherence methods, which are intimately related to investigating the Holy Quran's meaning and linguistic and rhetorical miracles. Text cohesion and coherence are the essential components of rhetorical coherence. The researcher suggests conducting additional research on the works of earlier and contemporary interpreters to investigate textual coherence tools and how they might be utilized to elucidate semantic meaning.

*Index Terms*—coherence, textology, Al-Saadi- Taysir al-Karim

## I. INTRODUCTION

Ancient and contemporary efforts to interpret the Holy Qur'an have played a significant role in analyzing the meanings of the Holy Qur'an and assessing its supporting evidence using various methods. Textual coherence techniques, which highlight the continuity of verses in a single or several Holy Quran verses, were the most important of all these tools. Among these interpreters was Al-Saadi (2005), who effectively applied current textological tools to explain the semantic significance of the Holy Quran's verses and their interconnectedness.

This research examines coherence tools in the interpretation of Al-Saadi (2005) of the Holy Quran, based on modern textology, by reviewing these tools and the means with which Al-Saadi (2005) employed them in clarifying the semantic meanings of his interpretation titled *Taysir al-Karim al-Rahman in Tafsir Kalam al-Manan* from Sura Al-Ahqaf to Sura Al-Najm.

## II. THE OBJECTIVES

The research was conducted with the following objectives in mind:
- To highlight the textual coherence tools in the interpretation of Al-Saadi (2005) of the Holy Quran.
- To demonstrate how Al-Saadi (2005) uses these instruments.
- To clarify the relationship between these instruments and the moral coherence of the verses of the Quran.

## III. RESEARCH PROBLEM

The research problem lies in the following questions:
- What are the most prominent textual coherence tools in Al-Saadi's interpretation of the Holy Quran?
- How did these tools contribute to text coherence?
- Do these tools relate to the interpretation of the Holy Qur'an and the extraction of its meanings?
- Can new textual coherence tools be developed from interpreters' and linguists' implementations?

This research is distinguished by its presentation of the most notable textual tools Al-Saadi (2005) used in his interpretation and its explanation of applying these tools within the purview of Quran interpretation. It also allows academics to examine the interpreter's efforts in the field and the new ways that lead to text coherence.

## IV. RESEARCH METHODOLOGY

In this study, the researcher adopted the inductive method, which enables the identification of textual coherence tools mentioned in the interpretation of Al-Saadi (2005) of a single Surah and several Surahs.

The research will examine the textual coherence tools in the interpretation of Al-Saadi (2005) of the Holy Quran from Surah Al-Ahqaf to Surah Al-Najm, whether a single verse or several verses are based on modern textology, as well as the impact of these tools on clarifying the meaning and removing any confusion that may arise when interpreting the verses.

## V. Previous studies

A general study by Professor Ibrahim bin Abd Allah al-Sumaeel examined the rhetorical achievements of Al-Saadi (2005) in his interpretation, which was published at the Abd al-Rahman conference on Al-Saadi's (2005) scientific and teaching achievements. The conference was organized for Sharia Studies at Qassim University / College of Sciences and Arts in Unaizah.

The researcher examined Al-Sheikh's (1972) rhetorical positions, which comprised numerous themes of rhetoric in its three disciplines, demonstrating their functional purpose and the effect such stances had on the recipient. This study is divided into two chapters: the first chapter focuses on the rhetoric of the Holy Qur'an and the Arabic language, while the second chapter examines the habits of the Holy Qur'an as described by Al-Saadi (2005), including generalizations, obsession, and other themes. As a result of the researcher's lack of engagement with the textual coherence tools addressed in this study, the paradox is clear. we would like to emphasize that The research distinguished itself by presenting a procedural inductive presentation of the textual coherence tools in interpretation, Al-Saadi's (2005) linking these tools with the general meanings of the Holy Qur'an based on terms and concepts approved by the modern textology, and attempting to generate new dimensions for these tools through the implementation and procedure highlighted in this interpretation.

## VI. Results and Discussion

### A. Textual Coherence Between the Ancients and the Modernist

The beginning points of the study of rhetoric varied between traditionalists and modernists. The ancients viewed the sentence as the largest semantic unit and studied texts sentence by sentence. On the other hand, modernists pushed beyond the limit of the word and phrase to something more comprehensive. They examined the text as a whole. Each sentence contributes to a reasonable grasp of the following sentence, while the subsequent sentence contributes to a better knowledge of the prior sentences. Text cannot be comprehended without comprehension of its sentence components (Al-Abd, 1989). Even though the academics of the text broadened their vision of the text as a whole, they did not disregard the text's internal structure. This leads us back to the effort made in the field and the significance of ancient studies in text studies and comprehending their interrelationships. Text scholars stipulate criteria that must be met for a text to be considered a text.

Bouhadi (2013) numbered and highlighted two elements, namely the casting (COHESION) and the fusion (COHERENCE), indicating their importance in text cohesion and interconnectedness. It provides both joined and detached personal pronouns for reference. They allude to the factor described previously, which contributes to speech cohesiveness. Some linguists refer to demonstrative pronouns as symbolic references since they can refer to either a related or a distant pronoun, as well as a single element or a group of items. The modern textual analysis focuses on the text's internal and external relationships. External relations include the text's time, location, and era and the nature of the speaker and the recipient. Internal relations consist of morphological, grammatical, and semantic elements, with coherence and cohesion being the most important (Abdul Wahab, n.d.).

Regarding the efforts made by the interpreters who dealt with the words of Allah Almighty, we find a broad application of textual tools as they contribute to the coherence of the verses and clarifications of their meanings, especially among the scholars who have a holistic view of the verses' meanings within the context of the larger text. For those who are not constrained by a restrictive interpretation of the situation, their importance may be quite limited. Al-Saadi (2005) is among these translators.

### B. Coherence Through Omission

The rhetoricians analyze omission as a feature of ellipsis, making it a component of constrained ellipsis in which the words come concisely to the meaning, in contrast to deletion, which eliminates certain sections of the speech (Matloob, 1980). If omission is a component of rhetoric, then it is also a textual coherence technique. Referencing the omitted element contributes to the text's consistency because the referring element discloses the meanings that the text covers. Therefore, textual experts assert that omission removes a portion of a speech without affecting the text's cohesiveness and coherence (Abdul Wahab, n.d.). This instrument is used extensively in interpreting the Holy Quran (Al-Saadi, 2005). For instance, in the Holy Quran, Allāh Almighty says: *Or do they say, "He has invented it"? Say, "If I have invented it, you will not possess for me [the power of protection] from Allāh at all. He is most knowing of that in which you are involved, sufficient is He as Witness between me and you, and He is the Forgiving, the Merciful."(al-*Ahqaf, 8).

This verse began by refuting the Prophet's (Peace Be Upon Him) claim of slander and stating that Allah knows everything about His slaves. Thus if someone were to insult the Prophet, Allah would know immediately. However, the comma of the verse *(sufficient is He as Witness between me and you, and He is the Forgiving, the Merciful.")*, notify Al-Saadi (2005) of an omission that links the verse with the preceded verse, Al-Saadi (2005) explains, "If I were to say something about him, he would have snatched the oath from me, and he would punish me in front of everyone, as this is the most serious form of slander. Then he called them to repentance for their stubbornness. Allah replied, "And He is the Forgiving, the Merciful," which means, "*Repent to Him, and give up all you have, for He will forgive your sins and have compassion on you, and He will guide you to kindness, and He will lavishly reward you*" (Al-Saadi, 2005).

Here Al-Saadi (2005) has pointed out two issues:

**First,** when the unbelievers condemned the Prophet (peace be upon him), the Qur'an made it plain that this was a grave sin requiring repentance. The exhortation to repentance was deleted because the verse's comma indicates as much.

**The second**: The unbelievers' faults hindered them from receiving guidance and following the genuine path of the believers; therefore, when they repent, Allah will forgive them and grant them prosperity, for He is Forgiving and Merciful.

Allāh Almighty mentioned the people of Paradise and the reason for their entry into it in Sūrah Al-Dhariyat, saying: "*Accepting what their Lord has given them. Indeed, they were before that doers of good"* (Al-Dhariyat, 16).

If the charity is stated, thoughts of charity arise. Because it is one of the most prominent symbols of giving, but surprisingly, the verses describe the donors: They used to sleep but little of the night (Al-Dhariyat, 17). Al-Saadi (2005) argues that this verse is strongly connected to the verse that precedes it by examining the verse omitted by the questioner: What is the relationship between night prayer and charity? Al-Saadi (2005) stated, "*Night prayer is one of the most beneficent forms of worshipping Allah, as it demonstrates sincerity and agreement of heart and tongue*" (Al-Saadi, 2005). Al Saadi (2005) confirms that there are two sorts of charity: charity with Allah Almighty and charity with humanity (Al-Qurtubi, 1964). The finest is night prayer, which is devoid of pretence and is also an act of self-kindness.

Al-Saadi (2005) employed the knowledge of Fiquh terminology in the coherence of the meanings of the verses. In his interpretation, the term *Al-Istihab* (collocation) has emerged to clarify what the verses implied. Terminologists define it by saying that the speaker should collocate the rule that the Sharia indicates its validity and permanence (Ibne Qudama, 2002). For instance, Allāh Almighty says: *Did they suggest it to them? Rather, they [themselves] are a transgressing people. (*Al-Dhariyat, 53).

Here Al-Saadi (2005) first connected this verse with a verse from *Al-Baqarah*. Allāh Almighty says *Those who do not know to say, "Why does Allāh not speak to us or there come to us a sign?" Thus spoke those before them like their words. Their hearts resemble each other. We have shown clearly the signs to a people who are certain [in faith]* (Al-Baqarah,118).

Al-Saadi (2005) comments on the previous verse of *Sūrah Al-Dhariyat*, saying: "Their hearts and deeds are similar to the heart and deeds of the unbelievers, so their words that arise from their tyranny became similar of the unbelievers, and this is the reality, *Thus spoke those before them like their words. Their hearts resemble each other. We have shown clearly the signs to a people who are certain [in faith] (Al-Baqarah*,118) (Al-Saadi, 2005).

Then Al-Saadi (2005) collocates the meaning to the condition of the believers, supposing what the verse implied, saying: "Likewise are the believers, when their hearts were alike in deference to the truth, seeking it and striving to it, They hastened to believe in their messengers, glorify them and respecting them, as well as addressing them with appropriate speech" (Al-Saadi, 2005). Likewise, based on Al-Saadi's (2005) point, it can be said that as unbelievers united on tyranny, believers united on the right path and reminded each other of it. This strongly connects the following verses as it moves from describing the disbelievers to reminding the believers. Allāh says *And reminds, for indeed, the reminder benefits the believers* (*Al-Dhariyat*, 55).

Paradise and Fire were the most common subjects of the Makkan *Sūras*. For instance, in *Sūrah Al-Toor*, Allāh Almighty has mentioned that His award to the peoples of Paradise will be through associating their families with them because their happiness will never be complete until their peoples accompany them. In this regard, Allāh says, *And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person, for what he earned, is retained* (*Al-Toor*, 21).

The beginning of the verse is strongly coherent. Its meaning and words unify. However, its conclusion says *every person is retained for what he earned.*

At first, it may be thought that the meaning is separate from its context. Still, the truth is that it is connected through the omission tool that Al-Saadi (2005) explained in interpreting this verse: "the sign of ultimate happiness of people of Paradise is that Allāh has joined them with their offspring who follow them with faith. On the contrary, if people of the Fire supposed that Allāh might join their offspring in Hell, the explanation would be that the same judgment did not judge the two places. Because Hell is the abode of justice, it is from His justice that Allāh does not punish anyone except for sin. This objection can be positively exploited to remove the delusion mentioned above" (Al-Saadi, 2005).

The supposition of the omitted elements strengthens the connection of the verse and justifies the objection with this sentence when it expresses the characteristics of the people of Paradise. Then Al-Saadi (2005) supposed another new omission process different from the preceding one. When he says the people mentioned above, as a reward to their

parents, Allāh will join them with their parents in Paradise, even if they did not reach it through their works, this will decrease nothing of their parents' deeds (Al-Saadi, 2005), for every person will be reckoning separately of all his deeds.

*C. Causal Coherence*

Textual studies concern the causal connection between the cause and its effect. It involves everything that is a cause or a consequence of the other (Abdul Wahab, n.d.). In his Holy Quran interpretations, Al-Saadi (2005) introduces the textual coherence between the verses through cause and effect tools, which contributed to clarifying the verse's meaning and demonstrating its miraculousness. Al-Saadi (2005) presented two levels of causal coherence. The first is visibly recognized, which the addressee realizes from the potential surface meaning of the verse; the second is a deep deductive meaning. On the surface, Al-Saadi (2005) connected between enjoining on man for charity to their parents and what mothers suffer during pregnancy. In the following verse, Allāh Almighty said: *And We have enjoined good treatment upon man to his parents. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months)* (*Al-Ahqāf*, 15). Al-Saadi (2005) says, "This is the kindness of Allāh Almighty that he commanded children to behave in a good manner to their parents through kind words, nice conversation, and spending money and alimony on them." Then Al-Saadi (2005) brought up the reason for all these behavior by stating how mother's endured their child and how they suffered during pregnancy and child delivery.

The second level of causal coherence requires a deep dive into the meanings presented in Al-Saadi's (2005) description of the introductory verses in Sūrah Mohamed. In the first verse, Allāh Almighty mentioned that He misguided the actions of the unbelievers and did not justify it: *Those who disbelieve and avert [people] from the way of Allāh - He will waste their deeds* (*Mohamed*, 1). In the following verse, Allāh mentioned the believers and their reward: *And those who believe and do righteous deeds and believe in what has been sent down upon Mohamed - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition* (*Mohamed*, 2), in the third verse, Allāh again mentioned the unbelievers and the believers as well: *That is because those who disbelieve follow falsehood, and those who believe follow the truth from their Lord. Thus Allāh presents to the people their comparisons* (*Mohamed*, 3).

Al-Saadi (2005) believes that this verse determines why the unbelievers deserved the punishment mentioned in the first verse. He says about the first verse: "These verses contain reasons for rewarding the believers and punishing the unbelievers, as well as warning people to notice and understand this lesson" (Al-Saadi, 2005). Then he commented on unbelievers' deeds, "Allāh will nullify their deeds because they followed falsehood" (Al-Saadi, 2005), as stated in the third verse. Here, the importance of causal linking appeared as it combined verses so that the first verse was connected to the third verse. If the reader looks at the second verse and then the third, he will observe a divergence between the two meanings, as the second verse is about the believers, while the following verse is about the believers, commencing with the causation coming after the demonstrative noun. Allāh Almighty said: *That is because those who disbelieve follow falsehood..*) As Al-Saadi (2005) mentioned, causation confirmed the connection of this verse with the first verse.

When the speaker sees a convergence between the two images, a link is made between them through comparison until the first one matches the second one. So, the two images coalesce to be one thing. This relationship must have a reason for this result and does not suffice to imagine without penetrating deep into the image to realize the partial relations. Al-Saadi (2005) is concerned about this in his interpretation of the Holy Quran. Looking into what Allāh says:

> *Muḥammad is the Messenger of Allāh, and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allāh and [His] pleasure. Their sign is in their faces from the effect of prostration [i.e., prayer]. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that He [i.e., Allāh] may enrage by them[1518] the disbelievers. Allāh has promised those who believe and do righteous deeds forgiveness and a great reward* (*Mohamed*, 29).

The Companions of the Prophet, may God be pleased with them, were similitude to the plant, presenting text coherence between the two sides of the verse through causal coherence Al-Saadi (2005) says, "In their benefit to the peoples, the Companions, may God be pleased with them, are like the plants; their strong faith and their good deeds are like the root of the plants. While the younger and the newer to Islam who joined the ancient Muslims and helped them establish and advocate God's religion are like a plant that produces its offshoots and strengthens them, so they grow firm and stand upon their stalks" (Al-Saadi, 2005).

Allāh Almighty commands the believers and the unbelievers to notice the signs of his greatness. This matter is involved in the context and linked to it. The reason for this may be stated, explicitly or implicitly, as it occurs in *Sūrah Qāf*, where Allāh Almighty mentioned in its introduction the denial of the disbelievers to the message of the Prophet, then invited them to consider the work of God.

Al-Saadi (2005) believes that the motive behind this invitation is related to the condition of the unbelievers, the reason that will remove their stubbornness and refusal is to see the creation of Allāh in the heavens and the earth, which proves to them the greatness of Allāh, and that will leads them to leave their delusion and move into the wide merciful of the religion, Al-Saadi (2005) says: "When Allāh mentioned the status of the unbelievers and what he accused them of, Allāh invited them to see and think of His visible signs in the horizon; so that they may consider and infer from them what evidence was made of" (Al-Saadi, 2005). Here one can notice that the cause was mentioned after the reason. The

reason is their denial, and the cause is their invitation to see and think. This may include condemnation and reprimand from Allāh for being unbelievers. They denied the truth, marveled at the warning, and lied on the Day of Judgment. So, the verses portrayed the power of Allāh to them. Glory be to Him, which, if they contemplated, they would have adhered to guidance. Therefore, Al-Saadi (2005) derived from these verses' characteristics of Allāh to the deniers and made it understandable to them. He said, "The result is that these brilliant characteristics are strong evidence of the perfection of the power of Allāh Almighty, and the perfection and exquisite artistry is evidence that Allāh is greatest of all sovereigns. He has full knowledge of all things".

Regarding the benefits and interests these characters contain for the servants, it is clear evidence that His mercy embraces all things, and His kindness extends to every living. As for what it contains, concerning great systematic creation, evidence that Allāh is the one and only, the eternal and absolute who has not given birth, and has not been born, and there is none equal to Him, and nothing should be beloved or worship than Him (Al-Saadi, 2005). These verses came as a reason to remind the unbelievers it is very coherent from within and well-constructed. Each of its verses refers to a character to which it indicates and bears witness.

The section begins with some verses of the Holy Quran, which Allah swears by some creatures, and then comes the answer to the oath. Here Al-Saadi (2005) explains the secret of the connections and their relationship. This relationship often tends to have causal coherence. At the beginning of Sūrah *An-Najm*, Allāh Almighty says: *By the star when it descends (1) your companion [i.e., Mohamed] has not strayed, nor has he erred* (*An-Najm*, 2).

Al-Saadi (2005) says, "Allāh Almighty swears by the stars that what the Prophet Mohamed, (Peace Be upon Him), came with from the divine revelation is true, because there is a wonderful relation in that, for Allāh Almighty made the stars an adornment for the sky, same like the revelation and its influence an adornment for the earth. Without inherited knowledge of the prophets, people would be in darkness more severe than the deep dark of the night. The oath is made to prove the genuine knowledge, and true intention of the Prophet Mohamed (Peace Be upon Him), and this requires him to be guided in his knowledge, a guide with good intentions".

The connected cause between the two oaths is based on the existence of the reason, even if the intentions varied, as stars are physical decorations while the revelations are a moral decoration Stars are temporary and special guidance in the night for those who need it, as for revelation, it is general guidance, and it cannot be dispensed. If the star falls, its light goes away, so people cannot be guided by it in the darkness of land and sea, and likewise the Prophet Mohamed (Peace Be upon Him), because describing him as misguidance may block some people from benefiting from the guidance that he sent from his God, Allāh Almighty.

*D. Reversal Coherence*

Text scholars believe that the reverse speech tools contribute to the cohesion of speech; among these tools, they provide tools of exclusion (however, except) because it gives a different status from what came before it (Bouhadi, 2013). When we study Al-Saadi's (2005) interpretation, we find a presence of reverse coherence, but with different tools that fit the specificities and the contexts meanings of the Holy Qur'an.

An example of this is what came in Allāh's conversation with the stubborn people, asking them for evidence for what they claim so that they may prove themselves astray because they will find that their claims are based on nothing, Allāh Almighty said, addressing His Prophet (Peace Be upon Him) to ask the unbelievers: *Say, [O Muḥammad], "Have you considered that which you invoke besides Allāh? Show me what they have created of the earth; or did they have partnership in [creation of] the heavens? Bring me a scripture [revealed] before this or a [remaining] trace of knowledge, if you should be truthful"* (*Al-Ahqāf*, 4).

Here, the verse asks them to prove the validity of their belief with evidence from the earth or the sky. This is very clear. However, the end of the verse asks them another issue that may raise a question in the reader's mind, "*Bring me a scripture [revealed] before this or a [remaining] trace of knowledge, if you should be truthful*". Here, Al-Saadi (2005) told the secret of coherence between this argument and the one that preceded it using the reversal coherence technique. He believes that the beginning of the verse denies that they have physical evidence. The verse asks them, "*Did they create anything from the celestial bodies of heaven and earth? Did they create a mountain or do they share Allāh Almighty in the creation of the celestial bodies of heaven and earth?*" (Al-Saadi, 2005). Then the verse moves to deny the textual evidence, "*Bring me a scripture [revealed] before this or a [remaining] trace of knowledge, if you should be truthful.*" Based on that, the two arguments are inversely coherent. The first argument demanded physical evidence; when their inability was proven, it demanded textual evidence from a proven book or true science.

After demanding the evidence, it mentioned their conditions and destination. Allāh Almighty says, *And when the people are gathered [that Day], they [who were invoked] will be enemies to them, and they will be deniers of their worship* (*Al-Ahqāf*, 6). Here, the coherence is reversal coherence that declares the connection between the two verses. Al-Saadi (2005) studies this and believes that the first verse related to the earth for two reasons, first that Allāh Almighty mentioned the ultimate goal (the Day of judgment) from which there must correspond to it (the world), and this is a rational deduction, the second that statement of Allāh Almighty in the following verse their condition in the hereafter, thus indicating that the previous verse is in the world, and this is a textual deduction.

Regarding the first verse, Al-Saadi (2005) says, "They do not hear a supplication from them, and they do not answer their call. This is their condition in this world, and they will disbelieve in their polytheism in the afterworld" (Al-Saadi,

2005). So, Allāh Almighty said in the second verse, *And when the people are gathered [that Day], they [who were invoked] will be enemies to them, and they will be deniers of their worship.*

Al-Saadi (2005) did not stop at this reversal cohesion, but rather he thought that the meaning of enmity between the polytheists in verse calls for a verse in another Sūrah that mentioned this enmity, where Allāh Almighty said,

> (38*) [Allāh] will say, "Enter among nations which had passed on before you of jinn and mankind into the Fire." Every time a nation enters, it will curse its sister until, when they have all overtaken one another therein, the last of them will say about the first of them, "Our Lord, these had misled us, so give them a double punishment of the Fire." He will say, "For each is double, but you do not know."*
> *(39) And the first of them will say to the last of them, "Then you had not any favor over us, so taste the punishment for what you used to earn" (Al-A'rāf, 38-39).*

The enmity was outlined in the previous verse and detailed in this place. Al-Saadi (2005) was concerned with revealing the meaning and coherence of the Qur'anic meanings; he reversed the general meaning to the detailed meaning. Al-Saadi (2005) studies the major and minor reversal coherence units and constructs one another when the reversal coherence points multiply. In the conclusion of *Sūrah Al-Fath*, there are two units of reversal coherence. Al-Saadi (2005) believes they are minor; he extracted a major cohesion unit that combines these oppositions.

Allāh Almighty said, *Mohamed is the Messenger of Allāh, and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allāh and [His] pleasure. Their sign is in their faces from the effect of prostration [i.e., prayer]. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that He [i.e., Allāh] may enrage by them[1518] the disbelievers. Allāh has promised those who believe and do righteous deeds forgiveness and a great reward (Al-Fat'h, 29).*

At the beginning of the reverse, there is reversal coherence between the states of the believers, for they are tough with the infidels, and with their brothers, they are merciful. The following part says That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them, so they grow firm and stand upon their stalks. Here, another reverse coherence between the two descriptions of the believers in the Holy Books, the Torah and the Bible, Al-Saadi (2005) connected the mini reversal coherence in the two places with a major unit, as he thought that the first is their descriptions with the creation and the second their descriptions with Allāh Almighty (Al-Saadi, 2005). He also believed there was coherence between the same descriptions of the believers themselves, for their interior righteousness through prayer is reflected on their external appearance because their mark is on their faces from the trace of prostration (Al-Saadi, 2005).

Another form of Al-Saadi's (2005) reversal coherence method is that he deducts the equivalent meaning of the verse, which the fundamentalist called the adversary concept. It means to infer by confining something with a rule and negating that rule on other than it (Ibne Qudama, 2002). He gives examples from the Holy Quran to the same, "*And knows that among you is the Messenger of Allāh. If he were to obey you in much of the matter, you would be in difficulty, but Allāh has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance, and disobedience. Those are the [rightly] guided" (Al-Hujurāt, 7).*

Here, Al-Saadi exposes the equivalent reversal meaning. He describes this by saying, "Contrary to them are the deceivers, to whom unbelief, immorality, and disobedience are endeared, and faith is hated to them" (Al-Saadi, 2005). Then Al-Saadi traced the position in the Holy Qur'an that testify this reversal meaning, so he made the connection between them and a verse in *Al-Hujurāt*, saying *the sin is their fault, for when they defiantly disobeyed, Allah set a seal on their hearts, And when they deviated, Allāh caused their hearts to deviate (As-Saff, 5) (Al-Saadi, 2005).*

When they did not believe in the truth when it came to them for the first time, God turned their hearts, Allāh says: *And We will turn away their hearts and their eyes just as they refused to believe in it [i.e., the revelation] the first time. And We will leave them in their transgression, wandering blindly (Al-An'ām, 110).*

In this reversal coherence, two tools were combined: omission and causation. As for deletion, Al-Saadi (2005) studies the corresponding hidden meaning of the verse. As for causation, it is in connecting the result to the cause. For when they defiantly disobeyed, Allāh set a seal on their hearts. Allāh distorted their hearts when they deflected from the path, and when they did not believe in the truth for the first time, Allāh turned their hearts.

Al-Saadi (2005) employs reverse coherence in repelling the illusion that may occur to the recipient to be very careful in the performance of the meanings is high dignitaries of responsibility. We find this prominent in Imam Al-Sakaki, who believes that semantics is to follow up the properties of speech structures in the statement, its appreciation and other related concepts to pay attention to when applying them in the speech of the required situation (Al-Sakaki, 1987). Al-Khatib believes speech rhetoric is due to the attention not to commit mistakes in meaning performance (Al-Khatib, 2003).

Al-Saadi (2005) was concerned with denying the confusion that may come to the mind regarding lack of coherence in verse, as he stated in his statement about *Sūrah Al-Toor,* where Allah Almighty has mentioned that one of His honor for the people of faith is that their offspring will join themThose . *who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person is retained for what he earned (Al-Toor, 21).* The verse has clear, well-coherent meaning, but its conclusion raises questions: Every person, for what he earned, is retained, so how is it connected to the preceded verse?

Al-Saadi (2005) believes there is a hidden coherence based on reversal equivalent, which clarifies the hidden meaning to the recipient. He says, "The sign of ultimate happiness of people of Paradise is that Allāh has joined them with their offspring who follow them with faith. And if it is supposed by people of the Fire that Allāh may also join their offspring to them in Hell, it explained that the two places were not judged by the same judgment, for Hell is the abode of justice, and it is from His righteousness that Allāh does not punish anyone except for a sin people" (Al-Saadi, 2005). Thus Allah says, *Every person is retained for what he earned*. The fundamentalist term (the concept of the adversary) meets with Al-Saadi's (2005) reversal coherence. It goes from the limited frame into the broad space of the text to highlight the meanings that clarify the adversary concept and testify it. Regarding the people of Paradise, Allah says, *And We will provide them with fruit and meat from whatever they desire. They will exchange with one another a cup [of wine] wherein [results] no ill speech or commission of sin* (*Al-Toor*, 22-23).

We find the negation of idle talk and sin at the end of the verse without the proof that implied it. Using the sary adver concept, Al-Saadi (2005) says about the meaning deduced from the denial, "If the two matters are negated, the third matter is confirmed, that their words contain peace, good, pure, pleasing to souls and joyful to hearts." In saying this, he evokes another verse that clarifies what the concept of the adversary implies. As it denied idle talk and sin, then proved that the people of Paradise choose the best of words, safe from all harm, Allah says, *They will not hear ill speech or commission of sin therein. Only a saying [of] peace, peace (Al-Wāqi'ah*, 25-26).

This will make the study of the meanings of the poems more useful, as the poet may sum up meaning in a place that he reveals in another place or another poem, and this is from the external coherence that helps to cohesive the meanings of the poetic book. Smart critics may find many poet meanings in their echo in multiple poems, in which the meanings extend and fall short because of the purpose and situation. Its study is joined together to reveal a comprehensive view of the poet's meanings.

*E. Lexical Coherence*

Text scholars investigated text lexical relationship separately from the grammatical relationship and divided it into two main parts i.e. repetition and collocation. They conclude that repetition has three forms that is complete, partial, and repetition of the meaning and pronunciation differ from the other two forms.

As for collocation, it means the combination of words formed when two or more words are often used together and seen as a single lexical word. For instance, in Arabic, the word herd is used with sheep, not a bird, because the bird has another word that accompanies it, and it is a flock. (Green) in the English language, collocated to grass, while (deep dark) is allocated tonight. Hence collocation is a lexical grouping of two or more words regularly used together and semantically interconnected.

If we trace this lexical system, we will find its presence in the interpretation of Al-Saadi, (2005), where he applied the concept of collocation in its comprehensive meaning to the verses that are united by one topic, for example, in the first three verses of Sūrah Mohamed, Al-Saadi (2005) says, "These verses mentioning the reward of the believers, punishment of the unbelievers, the reasons, and a warning for all peoples to take that into account."

Al-Saadi (2005) has illustrated the significance of collocation in these three verses. The mixing of repetition with collocation is noted in his speech; in the first verse, Allāh Almighty mentioned the punishment of the unbelievers and its cause, then said the consequences of the believers and its cause in the second verse. He repeated the reason that led each group to its end, but in a way different from the first. In the first pattern, He mentioned two reasons for the unbelievers: (disbelief - blocking Path of (Allāh)), then said the believers (belief - a good deed - faith in the Prophet).

Regarding the second pattern, He mentioned that unbelievers had followed the wrong path. Falsehood is allocated with the truth which the believers followed. When we examine Al-Saadi's (2005) implementations of semantic collocation, we find that the scope expands to cover the collocation of meaning within several verses of the Holy Quran, not in a single verse as stated above. When he studied the verse, *Those who believe say, "Why has a surah not been sent down?" But when a precise sūrah is revealed, and the battle is mentioned therein, you see those in whose hearts is disease [i.e., hypocrisy] looking at you with a look of one overcome by death. And more appropriate for them [would have been] (Mohamed*, 20).

Here, Al-Saadi (2005) takes the main meaning of the verse, toughness fighting and burdensome to the souls. He observes that this meaning in Sūrah Mohamed collocates with another meaning in *Sūrah An-Nisā* Verse. When some believers asked to impose fighting, that was in the early time of Islam, when Muslims were few, so if it was imposed, it might be hard for them. At the same time, their enemy was more powerful and the majority. Allāh says, *Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer and give zakāh"? But then, when the battle was ordained for them, a party feared men as they feared Allāh or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time. The enjoyment of this world is little, and the hereafter is better for he who fears Allāh. And injustice will not be done to you, [even] as much as a thread [inside a date seed]"* (*An-Nisā*, 77).

Al-Saadi (2005) realized collocation is between two verses as being coherent in one meaning: fighting. Although they are coherent, there is a degree of differentiation. In the first verse, the first group did not ask for ordained of, but rather the revelation of a Verse in fighting, in which fighting was mentioned.

As for the other group, they asked for the imposing of fighting, but they do not bear it when it is imposed on them. The first verse describes their condition: *Those who believe say, "But when a precise sūrah is revealed, and the battle is*

*mentioned therein, you see those in whose hearts is disease [i.e., hypocrisy] looking at you with a look of one overcome by death. And more appropriate for them [would have been]* (Mohamed, 20). The other verse mentioned what they said: *They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time"* (*An-Nisā*, 77). The conjoining of meanings using collocation substantially clarifies meaning. That is why Al-Saadi employed it here. (Al-Saadi, 2005)

It seems that Al-Saadi (2005) employs semantic collocation at the level of separate surahs more than meaning collocation at the level of a single surah. Al-Saadi (2005) is not satisfied with merely presenting the collocation. Rather he explains the additional abstract meanings of these collocations. Because even when meanings are collocated, each one will still have special characteristics. As Al-Saadi (2005) was a jurist concerned with juridical rules, he meant to include the additional abstract meanings to the collocations' legal aspects. Allāh Almighty says: *Indeed, those who disbelieved and averted [people] from the path of Allāh and then died while they were disbelievers - never will Allāh forgive them (Mohamed, 34).*

Al-Saadi (2005) notices the collocation of this verse with another verse in *Surah Al-Baqarah*, where Allāh Almighty says: *They ask you about the sacred month- about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allāh and disbelief in Him and [preventing access to] al-Masjid al-Ḥarām and the expulsion of its people from that place are greater [evil] in the sight of Allāh. And fitnah is greater than killing." And they will continue to fight you until they turn you back from your religion if they* can. *And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the hereafter, and those are the companions of the Fire; they will abide therein eternally.* These two suras also collocate every verse in which the deed is nullified through disbelief because they bound the deed's nullification with death with disbelief.

Here, Al-Saadi's (2005) collocation is distinguished because it not only collocates two points but also collects and restricts all verses of deed nullification in the Holy Quran. Here, collocation is connected with brevity that substitutes verse by mentioning its characteristics and what the collocation added to its meaning (Al-Saadi, 2005).

## VII. CONCLSION

After studying the textual coherence tools in the interpretation of al-saadi, the researcher has found that the textual coherence tools have a great impact on the rhetoric of the quranic verses by elaborating these verses in an excellent way and highlighting their methods. Moreover, these tools help to eliminate some of the problems that affect the meaning of the verses. Moreover, they can be added to the tools of textual coherence and renewed by studying their application in the ancient and modern commentaries of the holy quran. Among the most important interpretations of the qur'an is the interpretation of al-saadi, which, as the current study shows, contains numerous and varied textual coherence tools. In fact, this imam used these tools to explain the meaning of the verses, interpret the ambiguities, and highlight their beauty. Apart from the above, al-saadi's interpretation used new instruments that were not known to the scholars of the textual school. therefore, this experience should be expanded and utilized in future research.

## VIII. RECOMMENDITIONS

Based on the study's findings, the following may be recommended:

Further studies should be conducted on the textual coherence tools that are found in the efforts of the commentators of the Holy Quran, and their methods to employ these tools to understand the Quranic verses should be highlighted.

It should not suffice to have coherence tools in the science of the "text," but efforts should be made to extract and innovate new tools that have an effect on the textual coherence and cohesiveness as well as highlight its aesthetic.

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# Upper Basic Stage Students' Perspectives on the Importance of Using Story in Learning English

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*Abstract*—This study shed light on the perspectives of the upper basic stage students toward the importance of using the story in learning English as a Foreign Language (EFL) in Jordan. The methodology adopted in investigating the students' perspectives was mainly based on distributing a questionnaire to 400 students of both genders from three basic upper grades; 8th, 9th, and 10th. Before administering the questionnaire, a pilot study was conducted to check the reliability and validity of the questionnaire. The study findings were based on three domains of the questionnaire and appeared as follows: first, students revealed their awareness of the importance and benefits of using stories to improve their learning of EFL; second, the majority of the students strongly agreed on the fact that using stories has proven helpful in improving the basic skills of language learning; third, the students' perspectives showed variance concerning the difficulties that the students faced when reading the stories. The study concludes with the recommendation that further research should be conducted on a larger sample that comprises all education levels in Jordan.

*Index Terms*—basic upper classes, learning English as a foreign language (EFL), storytelling, story reading, language skills

## I. INTRODUCTION

Teaching English as a foreign language (EFL) to speakers of English at the primary stages is essential because the focus is to develop the language's four skills: listening, speaking, reading, and writing. However, the innermost part of language learning is vocabulary, which might help students polish their skills in the target language. To help students acquire new vocabulary and develop their English language, teachers can use the story in the method of teaching that may enable the EFL learners to learn the language better. Miller (2011) argues that storytelling and story-reading, along with discussing and retelling stories, can assist students in improving their understanding of grammar and enriching their vocabulary.

It has been noticed that most EFL learners seemed to show dissatisfaction and uneasiness towards learning a new language in general and English in particular. This particular effect has manifested itself, especially when such learners are asked to write, speak, or read specific extracts of the language at hand. When learners of English listen to or read a story, it helps them to make sense of the meanings of the language. Miller (2011) suggests that the report can utilize language learning. When teachers read or tell stories to their students and retell them back in groups, this practice can help the learners improve their language abilities. Moreover, students learn to listen to others by taking turns in speaking.

Many educators assume that students of EFL are usually bored because their books do not include stories that may attract their attention in class. As a result, teachers do not use stories that may help students learn language skills. In Jordan, very little is known about this phenomenon, and almost no studies have investigated the reasons behind the lack of the use of stories in the classroom as a tool for teaching English. On the other hand, research in other countries on the use of the story showed that the story is an essential element to be used in the classroom for English language learning.

### A. Significance of Stories in Language Learning

It is of paramount importance for students and teachers to incorporate some time for reading stories because stories are a fundamental part of all human culture. Besides teaching and learning a language, teachers and learners of a specific language get exposed to the cultural aspects of the language under scrutiny. Therefore, completely dismissing stories from the allotted time for teaching would be inexcusable. Furthermore, because of this innate adherence between language and culture, stories can help students establish connections and guarantee that they can compare the stories from various cultures.

In addition to the facts mentioned earlier, stories play a significant part in social interaction (Ochs & Capps, 2009) and are considered helpful in several contexts. Accordingly, they are defined as social activities that are necessary building blocks of social connection. Because of this, learners at different levels who aim to improve their communicative competence should pay attention to reading as a tool and should also exert all efforts to develop reading skills that can lead to better comprehension. As an essential language skill, it is to be argued that storytelling, narrating,

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and other related skills should be taught chiefly in native language classrooms. However, there must be a stipulated justification for why foreign language learning should not tap into and attempt to improve storytelling skills and abilities.

*B.  Benefits of Using Stories and Storytelling in Language Learning*

Studies on using stories in teaching have revealed that learners believe using stories is exciting and motivating. Following this premise, learners find it easy to get involved in the learning material and recall it better if stories are concerned. Stories, in general, and personal ones, told by teachers and students, can be utilized for many learning benefits. Teachers often use personal stories and anecdotes to make their points clearer. Godwin and Perkins (2013) also highlighted children's personal, linguistic and conceptual development as the three significant benefits of using stories.

*(a).  Personal Development*

Stories play a significant role in enabling students to develop their instincts for learning. Additionally, stories are important for nurturing feelings and emotions (Godwin & Perkins, 2013). Hence it can be deduced that stories can provide the growing minds with an imaginary world, fabricated by language that students can engage and enjoy (Cameron, 2001).

*(b).  Linguistic Development*

The ability of educators to utilize stories in their teaching can inevitably expose learners to various linguistic arrangements (Cameron, 2001). Students, for instance, can reflect on imaginative language usage to convey vivid figures of speech (Godwin & Perkins, 2013). Furthermore, students can enrich their vocabulary in a natural context (Laine, 1997).

*(c).  Conceptual Development*

Students may be exposed to ingenious concepts and information through stories, contributing to their conceptual development and cognitive abilities. Students are also introduced to various sets of cultural, traditional, and historical norms of their society (Godwin & Perkins, 2013).

Laine (1997) suggested that students with low motivation to learn a foreign language or those considered low achievers can benefit greatly from stories. She added that such benefits could be achieved only if these stories were chosen carefully. This, in turn, can help change their attitudes toward language learning because they will perceive learning a language as an intriguing and beneficial process.

*C.  Statement of the Problem*

The scarcity of stories in the textbooks that the Ministry of Education designs for EFL learners makes it very difficult for the students to use the story as a tool for learning the language. Therefore, the lack of using stories in the English class seems to affect the students' use of this genre in learning the language. Although this phenomenon of using the story in language learning is popular, it is still not investigated here in Jordan.

*D.  Purpose of the Study*

This study scrutinizes the effect of using the story in learning the language. Moreover, the study aims to investigate students' difficulties while using the story in the classroom. Finally, the study aims to determine the specific language skills that are mostly developed by the use of the story.

*E.  Questions of the Study*

The data to be collected for this study was used to answer the following questions:

1. What is the degree of the student's awareness of the importance of using the story in learning English as a foreign language?

2. What are the language skills that the use of the story may develop mostly?

3. What difficulties do students encounter when using the story to learn the language?

4. Are there any statistically significant differences at $\alpha \leq 0.05$ in the mean scores of the subjects that can be attributed to the grade level?

*F.  Study Significance*

The findings of this study may give perception into students` awareness of the importance of using the story in language learning. Therefore, the results are expected to enhance the teachers' repertoire of tools that develop students' learning. In general, this study may be considered important for the following reasons:

1. Students will learn English according to the whole language approach rather than in a discrete way.

2. English will be taught using authentic material rather than pre-contextualized texts.

3. Students will learn not only the text of the language but also other social and cultural concepts.

4. Teachers will have a new tool to present the language in which students will participate more and learn better.

II.  LITERATURE REVIEW

Woodruff (2000) investigated the effects of story exposure, instructional group size, and pre-kindergarten experience on story comprehension and perceptive vocabulary in kindergarten. The findings of the study showed that children with pre-kindergarten experience had significantly higher outcomes for both story comprehension and receptive vocabulary. Multiple story exposure and larger instructional groups showed higher means for perceptive vocabulary.

Jenkins (2002) studied the influences of mothers' stories on the vocabulary and syntax of African-American children with or without language impairment. The results of the study showed that the mothers used low-frequency vocabulary and complex syntax when they told their children and those with specific language impairments. In addition, kids, in turn, used minimally one of their mothers' complex syntax and low-frequency words.

Maqabilah investigated the effect of teachers' storytelling out loud on the reading comprehension of 120 students from two schools. The researcher conducted the effects of the storied program on the reading comprehension of 10th-grade students. Tests and analysis of results indicated that the subjects of the experimental group significantly increased their comprehension when being exposed to systematic story reading aloud by the teacher.

Collins (2004) conducted a study in which he studied ESL preschoolers' English vocabulary acquisition and story comprehension from the storybook reading of 80 preschool-aged students who were native speakers of Portuguese. The findings showed that a strong effect of treatment on EFL learners enhanced vocabulary acquisition. Opposite to the expectations, this study showed that story comprehension was not very strong, but there was a significant impact of the performance-oriented discussion style on children`s comprehension.

Erkaya (2005) conducted a study that dealt with the benefits of using short stories in an EFL context. This study investigated the effectiveness of using literature in language instruction. The results of the study showed that short stories might help EFL students to learn skills efficiently because the motivational benefit is embedded in the stories. Also, with short stories, instructors can teach culture, literacy, and higher-order thinking skills.

Hişmanoğlu (2005) investigated teaching the English language through literature as an important technique for teaching basic skills for teaching both basic skills and language aspects, like grammar, vocabulary, and pronunciation. The results of the study showed that literature could play a major role in English programs in non-English-speaking countries. Also, using literature can enhance the student's ability to acquire a native competence in English, express themselves in good English, and teach the features of how the English linguistic system is used in communication. In addition, using drama in language teaching helps the learners' awareness of the target language and culture.

Cleven (2006) investigated the results of a six-week intervention program on mentoring and story-sharing training. A highly significant difference was depicted among the gained scores of children in training and mentoring versus no training and no mentoring groups on the retelling rubric during the interpretation of the data. The variance analysis also showed a substantial difference between the groups on the story reading post-test behaviors of childcare providers. As for receptive vocabulary, no apparent difference was attested between the groups.

The efficacy of the usage of short tales in a Hong Kong junior secondary ESL classroom was studied by (Yang, 2009). According to the findings of the research, employing short tales increases students' interest in English if the stories are engaging and the language used corresponds to the level of the learners. The results also showed that students' confidence in using English could not be bolstered within a short period of time and that stories can alter the attitudes of students to be motivated in the foreign language.

The impacts of physical movement during story time on vocabulary acquisition of primary students in grades K1 (Kindergarten) of one school were investigated by (Hammett, 2009). The findings of the study revealed significant vocabulary gain scores for the children in the experimental group. Qualitative results showed that most kids who participated in physical activity during story time chose the active method of engagement in read-aloud activity when they were given a choice.

Uddin (2009) investigated implementing counseling techniques, role play, and storytelling in teaching second language vocabulary to adult second language learners. The results of the study showed that all of the participants made an improvement. Storytelling and role play can help adult English learners to enrich their vocabulary and communication skills. The results of this study revealed that both techniques (storytelling and role play) were shown to be promising and successful by all the students.

Likewise, Pardede (2011) conducted a study that focused on using short stories to teach language skills. The findings of the study showed that using stories can develop listening skills, as well as writing skills. In general, the results showed that short stories could enhance students' language learning.

Lorenzo (2012) investigated the impacts of storytelling and play on vocabulary acquisition and retention of young children. The findings of the study showed that the children expressed interest in the play materials that they were given, but that did not increase their retention significantly.

Uchiyama (2011) investigated reading versus telling of stories in the development of English vocabulary and comprehension among young second language learners. The results of the study revealed that character imagery was to be significantly higher in enhancing both comprehension and vocabulary development. Listening to the story has been shown to be beneficial for learners' developing English proficiency.

Khorashadyzadeh (2014) conducted a study in which he showed the reasons for using short stories in speaking and listening classes for 172 students. The results of the study showed that this study might help the students to improve their independent English language learning skills of participants in their oral skills through reading short stories. The

results of the study were beneficial for EFL teachers who look for useful ways to enhance their students' speaking and listening skills.

The above-mentioned reviewed research showed that stories are important tools for learning EFL. Some of the advantages of using the story inside the classroom were related to the development of vocabulary, others to writing, speaking, listening, and other language elements. To sum up, the story has been seen by many researchers as an effective tool in language learning.

## III. METHODOLOGY

### A. Population and Sample

The population of the study consists of students in the upper basic stage who learn EFL in private schools in Amman. The sample of the study comprises approximately 400 students of the population of the study. The participants were selected from several schools assigned from different private schools in Amman.

### B. Instruments

To collect the data for the study, the researcher developed a questionnaire covering all aspects of students' awareness of the use of the story in learning EFL. The questionnaire consists of three different domains that aim at covering the four language skills which are to be learned by the students, as well as a major domain that covers the difficulties that the students might encounter when learning the language through stories. Each domain included varying questions, which were designed carefully and based on a consultation of experts in the field of TEFL in Jordan. In order to check the validity and reliability of the questionnaire, the researcher adopted the application of Pearson's correlation coefficient.

### C. Validity and Reliability of the Instrument

A group of EFL experts (professors, MA holders, and EFL supervisors) comprised a panel for validating the questionnaire in terms of clarity, comprehensiveness of the questionnaire according to the domains to be covered, relevancy of the items, and linguistic accuracy. The reliability of the questionnaire is to be established based on Pearson's correlation coefficient.

## IV. PROCEDURES

i.  The present study was conducted in the second semester of the academic year 2017-18 in private schools in Amman. The schools were selected randomly and at the convenience of the researcher so as to fit the aim of providing at least 400 students of the upper-level, 8th, 9th, and 10th grades. Additionally, the schools were selected based on the gender of the student so as to ensure the equal availability of the students. The level of the students, as well as their proficiency, were disregarded for the sake of applying the study as they were deemed insignificant in terms of electing the student's perspectives on the importance and impact of stories on their learning of English.

ii.  The researcher developed a questionnaire based on the importance of the story in learning the language. The questionnaire is based on three major domains; the importance of the story, the language skills to be developed by the story, and the difficulties that the students might encounter when learning the language. Each domain included a number of questions that were to be answered by the respondents. The number of questions in each domain varied; accordingly, in the first domain, there were 32 questions, the second domain included 30 questions, and the third domain included 14 questions.

iii.  A panel of 10 EFL professors, supervisors, and experienced teachers were consulted to validate the questionnaire. The feedback from them is essential in approving the questionnaire and hence important for the end state of the results.

iv.  A permission letter was obtained to distribute the questionnaire to the subjects in the various schools in Amman.

v.  A pilot study was conducted in order to check the validity and reliability of the data. In order to check the validity and reliability of the questionnaire, the researcher adopted the application of Pearson's correlation coefficient. The application of this correlation is conducted by applying the questionnaire to the same students twice with a three-week interval so as to check the consistency, the degree of steadiness, the average covariance between item-pairs, and the variance of the total score in their answers to every single item that appeared in the three domains.

vi.  Based on the results of the pilot study, a large-scale study was conducted that comprised 400 students so as to investigate their perspectives on the impact of reading stories on their learning of EFL.

vii.  The same questionnaire was distributed to the 400 students at the convenience of the researcher and in a time span of three weeks. The main aim of this move is to demonstrate the validity and reliability of the questionnaire based on the answers of the respondents. The students were not notified or informed that they were subjected to the same questionnaire and were mainly asked to fill out a questionnaire similar to the previous one. Basically, they were not helped by anyone and were free to decide on the answers they felt comfortable with.

viii.  The data were collected from the subjects and then keyed in an excel sheet so as to code them according to the variables of the study. The sheet included the number of the student, the gender of the students, the grade, and the

response (Strongly Agree, Agree, Undecided, Disagree, and Strongly Disagree), which were coded as A, O, S, B, and R, respectively.

ix.  Pearson's correlation coefficient was used to establish the reliability of the questionnaire; following that, Cronbach alpha will be used to measure the means, covariance, and other statistical measures so as to check the statistical significance of the study based on the impact of teaching stories to the subjects of the study.

x.  The results were stated and discussed accordingly.

## V. Discussion

In order to have a clear understanding of the impact of reading stories on the students, the analysis of the data was based on dividing the research work into the following three domains:

### A. Domain One

Table 1 summarizes the responses of the students towards their perspectives with regard to their awareness of the importance of using the story in learning English. The responses averaged between (Strongly Agree, Agree, Undecided, Disagree, and Strongly Disagree).

TABLE 1
STUDENTS' AWARENESS OF THE IMPORTANCE OF USING THE STORY

| Response | Average (32 questions) | Percentage |
|---|---|---|
| Strongly Agree | 210 | 52.2 % |
| Agree | 125 | 31.25 % |
| Undecided | 40 | 10.00 % |
| Disagree | 15 | 3.75 % |
| Strongly disagree | 10 | 2.50 % |
| **Total** | **400** | **100%** |

In essence, the table shows that almost a great number of the students reflected positive perspectives on the impact of reading stories in improving their English. This appeared clearly in the frequency of the students who selected the categories *Strongly Agree* and *Agree* in their responses. Apparently, 83.4 % showed such inclination. Nonetheless, a relatively small number of the students who answered the questionnaire appeared to *Disagree* and *Strongly Disagree* believe in the impact of reading stories for the sake of developing their English. The numbers in the table clearly demonstrate this result in which only 25 students showed such a reality.

On the awareness of the importance of using the story in learning English, the results of the analysis showed that the majority of the students revealed their high awareness of the positive impact of stories on their ability to learn the language at hand. The responses of the students wavered between *Strongly Agree* and *Agree* in almost all the responses they provided when they answered the questions of the first domain in the questionnaire. Following this fact, the majority of students, which averaged between 210 and 125, stated that reading stories has improved almost all of their cognitive skills, such as higher-order thinking skills, reading comprehension skills, and interactivity skills. As a reflection of this higher percentage of their perspectives, the students also indicated that reading stories have influenced their appreciation and comprehension positively. For example, 195 students indicated that they believe that reading always enables them to appreciate the language, whereas 206 students reflected that stories often helped them appreciate and enjoy the target language they are learning. On the same domain, and on answering questions about their awareness about the possibility in which reading stories can enhance and improve their communication and interaction successfully, almost all the students shared such awareness. The above analysis on the awareness showed congruency with the research in literature; for example, Hişmanoğlu (2005) clearly showed that using drama in language teaching helps the learners` awareness towards the target language and culture.

Secondly, similar to the above mentioned, most of the students reflected that reading stories has developed their linguistic capabilities at all levels, such as phonological, grammatical, nomenclature, and discoursal ones. This was reflected in their answers in which they revealed that reading stories helped them to better understand the language structure (246-Strongly Agree and 139-Agree), helped them to acquire new English vocabulary words (297-Strongly Agree and 79- Agree), facilitated pronouncing certain words (241-Strongly Agree and 127-Agree), and provide them with contextual language at the level of discourse (201-Strongly Agree and 138-Agree).

Third, the analysis of the data showed that some aspects which surround learning a foreign language were shown to be impacted. Such aspects include the cultural, the pragmatic (contextual), and the psychological. On the cultural aspects, a high percentage of the students revealed that reading stories have enhanced their cultural awareness of different nations. This, in fact, appeared in three questions in the questionnaire (21. 21, 31). A thing that reflected the importance of the cultural dimension in learning the language. Similar to the cultural aspect, the pragmatic aspect seemed to score high among all the 400 students who indicated that their understanding of the contextual dimension had improved their awareness of the importance of such stories in helping them learn English. Finally, on the psychological aspects, almost more than half of the students (239 out of 400) stated clearly that reading stories had increased their confidence in using the language in and outside the classroom, helped them to develop positive attitudes towards the

language, offered richness in language learning, and enabled them to successfully express their emotions. This inclination was clearly reflected in the answers of 221 students.

In conclusion, the analysis of the responses of the 400 students that appeared in the questionnaire revealed that a high percentage of the students seemed to recognize and value fully the importance and the necessity of using stories in positively enhancing their learning of EFL.

### B. Domain Two

This section shows and explains the results of the analysis pertaining to how reading stories contribute to the development of improving the four skills of language learning. It is believed that teaching through the use of reading stories has the exceptional and extraordinary capability of improving various skills. The main linguistic skills under investigation are: speaking, listening, reading, and writing.

The following Table 2 summarizes the average of the student's responses based on Domain Two.

TABLE 2
STUDENTS' RESPONSES BASED ON DOMAIN TWO

| Response | Average (23 questions) | Percentage |
|---|---|---|
| Strongly agree | 215 | 53.8 % |
| Agree | 115 | 28.7 % |
| Undecided | 50 | 12.5 % |
| Disagree | 10 | 2.50 % |
| Strongly disagree | 10 | 2.50 % |
| **Total** | **400** | **100%** |

On the second domain (skills that will be developed mostly by using the story), generally, most students indicated that their learning skills had been developed, which has led to better learning of the language at hand. This general view seemed to be supported by other views in the literature, such as Erkaya (2005), and Hişmanoğlu (2005) who showed that short stories might help EFL students to learn the four skills efficiently because the motivational benefit is embedded in the stories. The skills they developed are the following:

### (a). Writing Skills

The analysis of the responses indicated that nearly all of the students share similar perspectives on the importance of reading in developing their writing skills, such as the mechanics of writing, writing accuracy, writing clearly, cohesion and coherence, and writing unity, among others. The responses of the students concerning the writing skills to questions 1-8 of the questionnaire appeared positive towards a rather good impact of the reading on developing and improving writing skills. These results appeared to agree with (Pardede, 2011), who showed evidence that using stories can develop listening skills as well as writing skills.

Moreover, most students indicated that they believe (*Strongly Agree* and *Agree*) with the importance of practicing reading as a tool for improving writing. As can be noticed, two-thirds of the students reflected such inclination in their answers.

### (b). Reading Skills

The process of comprehension when listening to spoken words is similar in many respects to understanding the written word. It is generally assumed that story-reading develops this skill because students who regularly listen and read stories improve their reading skills as they are inclined to reading other relevant stories. This indicates that reading interesting stories instills in students the willingness to read other materials. Generally, learners find it important to listen and read stories with pictorial information to furnish a context for a better understanding of the word.

Because of its innate relatedness to the subject matter of the current research, most students indicated clearly that they are totally aware of the importance of reading stories in enhancing and polishing their reading skills. In particular, most of the students revealed that reading had improved their cognitive abilities in comprehending the text, reading between, in, and behind the lines in their pursuit to decode and decipher the intended meaning, which is stated implicitly or explicitly in the reading material. This result was mainly based on the responses of the students to questions 9-13, in which a high percentage of the responses varied between *Strongly Agree* and *Agree*. These results seemed to agree with (Maqabilah) who stated that reading stories increased the student's comprehension when being exposed to systematic story reading aloud by the teacher.

### (c). Listening Skills

Reading stories is highly believed to be contributing to the improvement of listening and consequently develop students' concentration and comprehension skills. When the educator uses the story as a learning tool in the classroom, students normally pay attention and try to understand the meaning of various words and their linguistic structures for the sake of comprehending the story as a whole. In fact, students reflect that they truly enjoy listening to stories many times. This inclination allows certain linguistic patterns to be acquired and reinforced. Listening can also be improved via careful usage of various activities in the classroom.

Similar to writing and reading, the perspectives of students revealed that their listening skills could be enhanced significantly by reading stories. In analyzing the responses of the students, most students stated that they believe and are highly aware that reading can improve and develop their listening comprehension in general, strengthen their listening skills, and enhance their ability to listen effectively. These attitudes appeared clearly in answering questions 14-18 of the questionnaire. Again, the responses wavered between *Strongly Agree* and *Agree*. The same view appeared to be in harmony with the results of Khorashadyzadeh (2014) who clearly showed that reading stories is beneficial for EFL teachers as well as students who are looking for ways to improve their speaking and listening skills of their students.

*(d). Speaking Skills*

It has been postulated that students feel encouraged and highly motivated when they start to learn a new language. Educators believe that it is important to maintain those advanced levels of motivation via reading stories. They also believe that stories can be used in a variety of approaches so as to improve students' oral and communication skills. Once they have heard a story, the students feel excited and motivated to engage themselves in a fruitful discussion that can boost their understanding of the story and link it to their stored experiences.

On reading or hearing the stories told to them, the language, the students get accustomed to hearing over and over again, a thing that makes the learning process easier. Nonetheless, this skill can be improved and developed through applying various activities in the classroom.

In addition, students need to be given a chance to engage themselves in speaking activities as soon as possible. In doing so, they will feel that they are making remarkable progress. Motivation is highly important when acquiring a second language. Story-reading is a good way of providing and increasing those speaking opportunities through utilizing various speaking activities.

Obviously, according to the analysis of the data, almost all the students indicated that their speaking skills are subject to improvement by reading stories. Accordingly, they stated that reading stories can develop the following:

- abilities to focus on the details
- speaking competency
- speaking accuracy
- speaking fluency
- speaking skills

Such responses were based on answering questions 19-23, and for the most part, the responses were *Strongly Agree* and *Agree*.

In a nutshell, the analysis of the responses of the second domain reflected that the attitudes of all the 400 students seemed to strike similarity in their agreement on the idea that is reading stories play a major role in improving all the skills of the language, namely, writing, reading, speaking, and listening.

*C. Domain Three*

In essence, domain three is about the difficulties that students encounter when using the story to learn the language. In this domain, the responses of the students seemed to show variance in their perspectives regarding the difficulties they encounter when reading stories. For example, the students showed dissimilarity in agreeing on the availability of stories in school. The main drive behind this variance is the differences in schools. Public schools generally tend to stick to the curriculum assigned to them by the Ministry of Education, and accordingly, they prefer not to provide such stories to the libraries. Additionally, some schools lack the financial assets through which they can buy such stories for the students. On this particular issue, it can be found that 117 students indicated that their schools do not provide such stories for them. However, the rest of the categories (*Strongly Agree, Agree, Undecided, Disagree,* and *Strongly Disagree*) showed a relative approximation in the responses, as is shown in Table 3 hereunder.

TABLE 3
STUDENTS' RESPONSES ON DOMAIN THREE

| Response | Average (14 questions) | Percentage |
|---|---|---|
| Strongly agree | 115 | 28.8 % |
| Agree | 105 | 26.2 % |
| Undecided | 80 | 20.0 % |
| Disagree | 50 | 12.5 % |
| Strongly disagree | 50 | 12.5 % |
| **Total** | **400** | **100%** |

As per question 2, the students seemed to find control over the class as a problematic issue because they felt that the teacher lacked the ability to control the class. The responses of the students reflected this tendency in which the category *Strongly Agree* appeared in 226 responses and the category *Agree* appeared in 110 of the answers. On calculating these numbers, the sum comes to two third of the students' responses. Similar attitudes seemed to prevail when answering question 3, through which students indicated a lack of the time allotted to reading activities. On question 5, the students also seemed to agree on the difficulty they faced when reading the stories based on their level of English. Additionally, it appeared that 9th-grade students seemed better than 8th-grade students. Also, the 10th-grade

students seemed the best of all. Similar attitudes also appear in questions 8, 10, 13, and 15. Questions 9 and 12 clearly reflected the psychological aptness and preparedness of the students to accept such challenges. In this sphere, the responses of the students seemed to vary and approximate each other. A thing that reflects students' indecisiveness about their attitudes with regard to reading stories. Finally, 124 students, who constituted the majority of the informants, indicated that they rarely believe that most stories are part of the school curriculum.

In conclusion, the results of the analysis of this domain showed that students seemed to show irregularity in their perspectives toward the difficulties that they face in reading stories. The justification behind this dissimilarity is believed to be stemmed from the individual differences and capabilities that such students possess, not to mention their stylistic peculiarities. In reality, the difficulties that seemed to arise based on the analysis of the questionnaire ranged greatly across the students. This variation is due to some reasons that seemed to be beyond the control of the students, such as the availability of the stories, the firm control from the teacher's side on the class, the willingness of the Ministry of Education to accept them as part of the curriculum among others. On the other hand, the analysis revealed that they are some differences in the attitudes and perspectives of the students based on their psychological willingness and preparedness to challenge themselves to this seemingly arduous task.

The fourth question of this study is: ''Are there any statistically significant differences at $\alpha \leq 0.05$ in the mean scores of the subjects that can be attributed to the grade level?'' The results of the analysis of the data based on the fourth question presented showed that there were no significant differences at $\alpha \leq 0.05$ in the mean scores regarding the students' grade level. This implies that all grade levels practically share the same degree of awareness of the importance of the story as a tool for enhancing learning. Additionally, these results revealed that students showed agreement that using stories in EFL classes is important for developing students' language skills. However, concerning the difficulties that students may encounter in the classrooms, students showed variance in this regard. One of the interpretations for this could be that all students vary based on their individual capacities, their educational backgrounds, and their interest in enhancing their language learning capabilities.

## VI. CONCLUSION

The narrative format of short stories is supposed to facilitate fast comprehension by students, making them effective teaching aids for foreign languages. Young people who are underachieving or uninterested in a foreign language might change their mindsets with the help of a carefully designed story. The results of the current study show that using short stories won't necessarily increase students' interest in English unless they are engaging and the language used is appropriate for their level. A little bit of new language can be incorporated into the story, but not enough to make the kids uninterested in reading. Although their confidence in using English could not be increased over a short period of time, the researched class of students preferred this approach for storytelling since it made the stories simpler to grasp.

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# Exploring Preservice Teachers' Experiences of Implementing Culturally Responsive Teaching in the ESL Classrooms

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*Abstract*—Teaching that is culturally responsive (CRT) goes well beyond mentioning students' native cultures or using examples of traditions and customs. This strategy might make students feel included, but it falls short of adding the required rigour to our teaching methods. Although the number of ESL students has increased, teacher preparation programmes sometimes are deprived of preparing incoming teachers to work with a variety of students. The researchers used qualitative methods to investigate how preservice English teachers perceived and engaged with instructional pedagogies that were intended to support their learning and apply to their current practicum experiences and teaching careers in this case study, which was specifically created to improve a pedagogical course on English language development. Data were gathered by observations and interviewing techniques, and they were then inductively examined. According to the results, preservice teachers were most interested in the course material when they were directly related to their prior teaching experiences, and they were least interested when those links were not made clear.

*Index Terms*—pre-service teachers, culturally responsive teaching, ESL, qualitative inquiry, multicultural classrooms

## I. INTRODUCTION

Culture is the essence that makes up the society. The concept of culture is unique and complex because every society exhibits its own perceived cultures, unspoken and unconscious rules. Clothes, food, music, and language are considered as the most visible customs in society. Unspoken rules in courtesy and modesty are also a part of the culture in a society. The differences in values, beliefs, languages, customs, norms and arts are what constitute people in a society that bridge or bring them together as one. Central to the process of understanding what culture means, it is also crucial to understand the role of culture in education. Schools are a place where we can clearly notice the existence of culture. The wide range of students with various background, race, ethnicity, language and socioeconomic status makes culture and education interrelated.

In today's society, teaching is not just a job that only includes the responsibility of teaching. The responsibility of teaching requires more than just that, teachers are the ones that need to educate these students that are culturally diverse. Thus, this is where the idea of Culturally Responsive Teaching (CRT) is crucial to be implemented by teachers. It is not just a matter of planning lessons and using applicable instructional strategies in a classroom, but it is about inclusivity, delivering lessons and educating all students despite of their diverse backgrounds.

Malaysian school classrooms are known to be a culturally diverse classroom where students come from various cultural backgrounds such as Malay, Chinese, Indian and other ethnic groups (Omar et al., 2015). In fact, teachers have to be culturally competent, where they have to be aware and understand their students' cultures. Simultaneously, they have to expose cultural understanding to students through Culturally Responsive Teaching (CRT) strategies. However, some issues with classroom diversity such as language barriers, systematic discriminations and lack of representation may increase students' disengagement in the learning process. This is because some teachers, either in-service or pre-service teachers are not fully aware of the importance in implementing CRT in their classroom. Hence, it is crucial for all teachers to be equipped with the skills and multicultural competency to meet the needs of the students in the classroom (Rizan et al., 2014).

Thus, the main goal of the present study is to explore preservice teachers' perceptions of implementing Culturally Responsive Teaching strategies in ESL classroom. At the same time, it seeks to identify the challenges faced by the

preservice teachers while using CRT strategies. All secondary TESL majors at the selected institution were required to take a preservice teacher preparation course and in their fourth year go on to do a 16-month long practicum exercise, which is where we performed our qualitative study.

## II. Literature Review

### A. Culturally Responsive Teaching (CRT)

Villegas and Lucas (2007) have defined Culturally Responsive Teaching (CRT) as an inclusion of cultural references of the students' background in the classroom. In other words, CRT is a student-centered approach in education with a goal to ensure and acknowledge cultural aspects in a classroom especially in a multiethnic and multicultural society such as Malaysia. Krasnoff (2016) acknowledged that CRT helped to bridge students' home and community cultures – languages and life experiences in all aspects of learning. Indeed, the aforementioned home and community cultures influence their social interaction and learning process in the classroom. The ability to integrate CRT in Malaysian classroom is significant as it will provide a conducive learning environment for all students and promote success in learning equally regardless of their differences in terms of cultural background.

However, it is also important to note that, in order to effectively integrate CRT in classrooms, there are four essential components that need to be taken into consideration. The components are; i) Culturally Collaborative Teaching, ii) Culturally Responsive Feedback, iii) Culturally Responsive Modelling and iv) Culturally Instructional Scaffolding. To further understand these components, let us understand its function and effectiveness in implementing CRT in classrooms.

In the same vein, Gay (2000) maintained that Culturally Responsive Teaching (CRT) is "using the cultural characteristics, experiences and perspectives of ethnically diverse students as conduits for teaching them more effectively" (p. 106). In order to implement CRT, teachers particularly have to be the main multicultural agents to help their students who are culturally diverse to connect their home, community and school cultures respectively (Tengku Nor Rizan et al., 2014). With that being said, teachers have to construct their teaching pedagogy in terms of differentiated instruction, learning strategies, learning styles and assignments inclusively for all students, considering their differences (Frye et al., 2010).

Additionally, Villegas and Lucas (2002) pointed out six characteristics of culturally responsive teachers. Culturally responsive teachers should –

i. be sociocultural conscious. Teachers have to make effort in exploring students' backgrounds – their race, ethnicity, language and social class in order to understand them. This is because, their differences could affect their attitude and thinking.

ii. have affirming perspectives towards culturally diverse students. Regardless of students' differences, teachers must assert that all students have the opportunities to perform well at school, even they differ from dominant groups.

iii. believe themselves as multicultural agents to bring some changes either in social or academic. Hence, teachers should eliminate biasness and discrimination to make schooling more responsive to all culturally diverse students.

iv. understand students' knowledge construction process, in which students commonly use their background knowledge to perceive new knowledge and skills that they learn in classroom.

v. have knowledge on students' home cultures.

vi. infuse students' home cultures in designing instructions.

Goe et al. (2008) further elaborated that effective teachers go beyond simply imparting subject-matter knowledge and emphasising student achievement to include the following: 1) having high expectations for every student; 2) fostering classroom and school improvement; 3) utilising a variety of resources; and 4) cooperating with coworkers, administrators, parents, and other education specialists. Teachers must be sensitive to and responsive to the cultural backgrounds of their pupils if they are to positively contribute to their academic growth. Wah and Nasri (2019) claim that over the past 20 years, CRT has increasingly acquired popularity as a substitute for improving academic performance.

Furthermore, Ebersole et al. (2016) provided choices for teachers to consider when re-conceptualizing culture-based subjects to aid in both improving teaching practises and broadening viewpoints. They looked into a graduate-level course on ethnicity and education that had 18 educators who were currently enrolled in master's programmes in education. Their study was based on an examination of respondents' perceptions of the CRT throughout the course by the course instructors. The teaching plan, a post-course survey, an interview with the focus group, and a follow-up questionnaire were all used by the researchers to gather data after the course. The results suggested that instructors and educators should consider these three themes in order to re-conceptualize culture-based subjects: the actions taken are culturally sensitive.

Wah and Nasri (2019) discussed beneficial gains toward students' learning utilising culturally responsive pedagogy. The findings confirmed that culturally responsive teaching methods do have an impact on how engaged students are with their academic performance.

However, Love-Kelly (2020) showed that the time restrictions for the material scheduling and the variety of learning choices in the learning process are the issues that teachers have when using the CRIS methodology.

Hramiak on the other hand explored the potential for educators to transform their instruction into culturally adaptive instruction and found that all of the participants consistently modified their classes to be culturally responsive as they developed their teaching practises over the course of the year.

Based on these studies, it is possible to draw the conclusion that CRT can assist teachers improve their teaching practises, particularly when implementing curriculum, by helping them re-conceptualize their culture-based subjects. The literature also discusses how students view their instructors who utilise CRT in their instruction and CRT implementation in general, potential implementation difficulties, the justifications for teachers' views of CRT as a critical pedagogy, and the adaptation of CRT in a virtual setting.

*B. Culturally Collaborative Teaching (CCT)*

Culturally Collaborative Teaching (CCT) allows students to improve their literacy engagement and motivation by collectively organizing students learning into heterogenous groups based on their learning abilities (Callaway, 2017). In other words, students are able to discuss the topic with group members, share concept ideas and knowledge while completing the lesson as a whole group.

On top of that, this method also gives students the ability to have a better learning experience as they engage in a discussion that is content related and strategic based while relating with their own experiences or backgrounds. Notably, it can be seen that the elements of CCT are aligned with the goal of Culturally Responsive Teaching. Not only that, according to Bassey (2016), teachers' role in this method is seen as the students' monitor and facilitator in which teachers would guide students to review certain key concepts and ideas along with certain skills for students' understanding.

Hence, this method requires the joint of intellectual efforts such as individual accountability, positive independence, and strong interpersonal skills between students and teachers (Vaughn et al., 2011).

*C. Culturally Responsive Feedback (CRF)*

Culturally Responsive Feedback (CRF) is one of the essential components in implementing CRT effectively. This component can be implemented by teachers to increase students' responses and participation in CRT classrooms. As the name suggested, CRF is considered as responsive feedback when teachers give clear, critical, on-going and immediate feedback on the students' responses and participation in the classroom. CRF includes students' ideas, experiences, responses, and languages on the provided feedback while allowing them to construct new understanding of knowledge throughout the learning process (Gersten & Geva, 2003; McIntyre & Hulan, 2013).

Through this method, students are given opportunity for learning and showcasing their performance in the classroom that is supported and appreciated by the teachers in a manner that is close to their individuality and cultural preferences (Weinstein et al., 2003). Hence, this indicates that proper feedback provided by teachers is crucial in ensuring the success and effectiveness of culturally responsive environment in a classroom.

*D. Culturally Responsive Modeling (CRM)*

Culturally Responsive Modeling is a key element of effective learning. Modeling involves both teachers and students in the learning process. Modeling is used by teachers to exemplify concepts, ideas, discussions to students based on their backgrounds – cultural, language and experiences. It can be easily understood as a form of learning through observation by that includes students' backgrounds as context and example (Aceves & Orosco, 2014).

In addition, CRM effectively allows critical thinking among students, as they connect their conceptualization of the lesson with their background. Engaging and exposing them in the process of learning through conversations in modeling will validate students' heritages and background while demonstrating the importance of the learning task given (Saunders & Goldenberg, 1999).

Thus, Jimenez and Gersten (1999) emphasized the importance of CRM that draws from students' cultures, languages and daily experiences shows its functionality in engaging as cognitive strategies.

*E. Culturally Instructional Scaffolding (CIS)*

Culturally Instructional Scaffolding (CIS) allow students to contribute in the lesson and task delivery. It is also one of the most important strategies in implementing Culturally Responsive Teaching effectively. The students' cultural and linguistic background will be the aspects that help them to promote a deeper understanding on a subject matter or a discussion. Teachers, for instance, will be focusing on the task difficulty along with using different approaches in probing questions during the lesson (Samuels, 2018). Asking different form of questions such as problem-based questions, open-ended questions, analytical questions while modeling an effective conversation using instructional materials as a support, such as visuals – maps and organizers, and providing appropriate wait and answer time are crucial to allow effective conversations on multiple perspectives are all part of scaffolding skills (Aceves & Orosco, 2014). Garza (2009) stated that during the teaching episodes of this strategy, it shows some positive impacts in facilitating students' success and self-esteem. This is due to the fact that teachers who use this strategy to implement CRT in the classroom welcome various form of discussions and open discourse along with showing genuine interest towards their students' success.

*F. Teachers' Perceptions of Culturally Responsive Teaching (CRT)*

There is a wide range of teachers' perceptions of Culturally Responsive Teaching (CRT). Some teachers pointed out the importance of bridging the culture into the classroom (Frye et al., 2010). It is also worth noting that teachers can infuse the element of culture in the classroom by exploring and understanding the similarities and differences of each culture to produce culturally competent society (Ebersole et al., 2015). Fundamentally, teachers have to understand and well-informed about their students' differences. However, not all teachers are aware of their students' differences in which they are lacking of knowledge about their students' cultural background (Taylor et al., 2015). Consequently, this unfamiliarity could contribute to biased judgements and stereotyping of students' capabilities and attitudes (Valencia, 1997; Solorzano, 1997, as cited in James, 2004).

Additionally, teachers have to create responsive learning atmosphere to promote student engagement (Sanders et al., 2016). Archambault et al. (2009) found that CRT can increase student engagement in the classroom. Surprisingly, CRT helps minority groups to participate during teaching and learning process. Thus, minority groups will have equal chance in education, subsequently, it can create conducive learning atmosphere (Dreyfus, 2019).

Through CRT, teachers are able to bridge students' home and community cultures into the curricular in which they are able to appreciate their valuable heritages, customs, traditions and values (Pitsoe & Letseka, 2015). Having said that, students will feel the sense of belonging just because they are significantly connected with their own cultures or experiences. As a result, they will find the lessons more interesting and thus, they will be more likely to involve in the classroom (Byrd, 2016). Indeed, previous researchers found that students' involvement contributes to their success in academic (Okoye-Johnson, 2011; Love, 2015; Kahu & Nelson, 2018).

## G. Strategies in Implementing Culturally Responsive Teaching (CRT)

In the past decades, researchers have developed and highlighted strategies for the implementation of Culturally Responsive Teaching (CRT). However, it is important to reiterate that teachers need to be culturally competent before an implementation of CRT could be successfully done. Gay (2002) also highlighted that novice teachers that does not have sufficient amount of cultural competence will result to difficulties in managing and implementing CRT in the classroom with diversity. To be able to do that, Sheets and Gay (1996) suggested that teachers need to have not only knowledge but also skills to understand students' backgrounds. This will allow the development of cross-cultural interaction to exist (as cited in Gay, 2002).

Hence, the implementation of Culturally Responsive Teaching (CRT) falls upon teachers in creating an open and safe space for students to express and discuss multicultural issues in the classroom and allow them to engage in the process of thinking and learning (Kafele, 2013). It has been demonstrated that effective CRT implementation can be achieved if some of the aforementioned components are used in the process of teaching and learning. This is because, it will not just enhance teachers' teaching but increase students' engagement, participation and the feeling of inclusion in the classroom too, which are considered as important parts of the whole CRT concept.

## H. Challenges in Implementing Culturally Responsive Teaching (CRT)

Negotiating and discussing a complicated discourse can be challenging for novice teachers in wanting to implement culturally responsive teaching. The question is why and what are some other challenges that have to encounter? Navigating this question, we have come across a few researchers discussing on this matter. Teachers' responsibility is not just teaching and delivering knowledge, teachers act as multicultural agents and molders. Often times, common challenge in implementing culturally responsive teaching (CRT) in a classroom is the lack of knowledge and skills in managing and handling culturally responsive discussions and issues. The lack of cultural competence among teachers can be an issue in implementing CRT, especially if the classroom that has students from various unique backgrounds, it makes them feel unprepared (Tucker et al., 2005).

Weinstein et al. (2004) mentioned that teachers need to be aware of their individual prejudices, in order to prevent unwanted discriminatory practices against students. A prejudice or biases that are shown in CRT classroom by the teacher may cause the students to be less committed and motivated to be part of the CRT classroom implementation (Samuels, 2018).

Apart from lack of knowledge and individual prejudices, the practicality of implementing CRT can also be a challenge. As an example, handling potentially difficult and controversial topics in the classroom is very challenging. This is because the topics may lead to uncomfortable discussions, discomfort or sensitivity (Weinstein et al., 2004). This kind of issue can only be tackled if the teachers have a solid amount of knowledge on the navigated topic or they know how to probe questions in a manner where it will enhance and create open discussions amongst the students. Samuels (2018) acknowledged that some teachers would choose to avoid difficult discussions and complicated classroom discourse, due to lack of mastered skills in handling the situation.

On top of that, time restraint and limited resources in implementing CRT is one of the challenges. Teachers' time is already limited in normal classroom, implementing CRT with a limited amount of knowledge and sources can be overwhelming. Gay (2002) mentioned that, in implementing multicultural elements through the educational process reveals high percentage of time needs to be devoted in the teaching process, in providing examples, scenarios and demonstrating information, concepts, principles and ideas to align with multicultural instruction in the classroom.

Notably, when implementing CRT, the teachers need to strive and meet the needs of a diverse classroom, and to be able to do that, teachers need to put a lot of time, use interesting and suitable resources to achieve their CRT goals. The

mentioned challenges above are some that we managed to identify in the previous researches. However, there is much more to discover and learn on the challenges in implementing CRT.

## III. METHODOLOGY

### A. Research Design

The design of this research is generic qualitative inquiry. According to Merriam (2009), generic qualitative inquiry is defined as "understanding how people interpret their experiences, how they construct their world and what meaning they attribute to their experiences" (p. 5). Interestingly, it allows the researchers to obtain the information from shared experience of the real phenomenon and worldview of people involved. Therefore, through this method, the researchers can gain a lot more understanding and insights on the preservice teachers' experiences in implementing CRT from their interpretation or point of view.

### B. Instruments

This study employs multimethod approaches, encompassing semi-structured interview and non-participant observation. The primary instrument for this study is a semi-structured interview method. It combines a pre-determined set of open-ended questions, where the researchers can further the discussion in order to explore more responses, instead of using straightforward question and answer format. The questions can be discarded and added during the interview as the interviewers apparently must not strictly follow the standardized set of questions. Additionally, non-participant observation is a complementary data collection procedure in support of triangulation. The aim of the observation is to observe the implementation of CRT in English lesson by these selected respondents, four preservice English teachers. Prior to the observation, the researchers provided lesson plans as tool to implement CRT. There were 8 observations (2 each) conducted for this study. Indeed, this non-participant observation would be a conduit for those voices or views through semi-structured interview.

### C. Respondents

The researchers conducted this research with four preservice English teachers from four different secondary schools in Klang Valley – SMK A SMK B, SMK C and SMK D. The semi-structured interview and non-participant observation are carried out with these four preservice English teachers to explore their experiences of implementing Culturally Responsive Teaching (CRT) in ESL classroom. Specifically, the researchers attempt to examine their perceptions of implementing CRT, their CRT strategies used to understand students' diversity and its challenges through non-participant observation and interview sessions.

### D. Sampling

This study employs purposive sampling. In purposive sampling, researchers select the respondents who have characteristics that meet the purpose of study. In this study, researchers are interested to explore preservice teachers' experiences of implementing Culturally Responsive Teaching (CRT) in ESL classroom. Therefore, researchers purposely select four preservice English teachers who are implementing CRT in ESL classroom, using purposive sampling. Non-participant observation data that were coded were then merged and analysed together with data from the interviews. Thematic analysis was used.

## IV. ANALYSIS, FINDINGS AND DISCUSSION

In the aforementioned issues transpired because teachers were not fully aware of the importance in implementing Culturally Responsive Teaching (CRT) in their classroom. Therefore, for the purpose of developing this idea, the researchers had chosen the implementation of CRT in ESL classroom as the main stimulus, and the context was narrowed down to the preservice teachers' perceptions. Also, the researchers attempted to explore CRT strategies used by preservice teachers to understand their students' diversity and its challenges through non-participant observation and interview sessions.

Preservice Teachers' Acceptance Towards CRT

Surprisingly, all four respondents reacted with immediate positive responses. It could be seen that these respondents preferred the CRT concept at the outset. Respondent 1 favoured CRT because she mentioned that CRT positively benefited her student learning. She added that CRT is best implemented to students that may have lack of interest towards learning the English language. From the interview, she expressed her satisfaction of using this approach. Having said that, she shared that she was assuredly satisfied in her implementation of CRT because her students were actively and experientially interested in this lesson. She continued by saying:

"I would totally recommend other teachers to implement CRT because I could see there are more positive erm... impacts of implementing it in the classroom especially for students that have trouble in speaking or not interested to learn" (R1, Line 201-205).

"Erm… from the start of my implementation of CRT in my class, I was very satisfied with the approach because, I could literally see my students become more active and more interested in the lesson..." (R1, Line 27-32).

Meanwhile, Respondent 2 mentioned, CRT helped students to gain more knowledge (R2, Line 97-99). This is because teachers could add other elements such as students' cultures, customs, beliefs and experiences into the lesson, instead of solely focusing on the formal or structural syllabus. Respondent 4 added, students could also relate and engage with the lesson when teachers bring their home cultures, norms, customs and experiences into the lesson (R4, Line 21-23). In doing so, the students felt connected to the lesson and subsequently, this contributed to fun and engaging learning atmosphere.

Respondent 3 displayed similar preference of implementing CRT. He acknowledged that it is the best idea to implement CRT in ESL classroom 'because we are living in a multicultural society' (R3, Line 83-87). Each ethnic and religion has its own uniqueness. Thus, through CRT, students can acknowledge and accept the differences exist in different ethnics and religions.

<u>Preservice Teachers' Insights on the Effectiveness of Implementing CRT</u>

The results of this study are aligned with the previous literature in which Archambault et al. (2009) found that CRT can increase student engagement in the classroom. Interestingly, it is reckoned that all four respondents, as preservice teachers, acknowledged that CRT could enhance students' engagement in the classroom.

"... through CRT I see my students' participation erm… it's more engaging and my students show interest in learning and it is not boring because everyone want to share what they know and it brings us together and connect us in some way" (R1, Line 113-118).

"So, erm… I can see that my students they are more engaging, they speak more" (R2, Line 132-133).

"I would say that their participation, when I implement CRT is very high compared to just reading and normal lessons" (R3, Line 149-150).

"If I teach them culture that is related to Malaysia erm... they seem to engage more than if I teach them culture that is outside Malaysia" (R4, Line 99-101).

From their responses, it is clear that CRT helps the respondents to create conducive classroom environment. They claimed that classroom environment is absolutely different, with and without the use of CRT approach. The students were engaged to the lesson well when the teachers connected their home culture, experience and lifestyle into the lesson. The results are parallel to the results of a study done by Byrd (2016), where he claimed that the students feel the sense of belonging just because they are significantly connected with their own cultures or experiences. As a result, they will find the lessons more interesting and thus, they will be more likely to involve in the classroom.

In addition, from the respondents' views on enjoyment, all four respondents did mention that their students enjoyed the lesson better when they bring the element of culture into classroom. Based on the responses obtained from the interview sessions, the researchers can deduce that the students enjoy the lesson as they gain knowledge in a fun way. Especially for ESL learners, they are more bound to enjoy the lesson when teachers keep the class interesting with exciting activities. Respondent 1 stated that her students enjoyed the lesson when she introduced new culture and celebration in English lesson (R1, Line 137-144). Introducing new culture and celebration can increase students' level of curiosity as they are excited to know more about other culture and celebration. Aside from that, Respondent 2 added, "Yes, they enjoyed it. Because there were discussions. They preferred it because there were discussions and they had the opportunity to share about something that they wanted to share" (R2, Line 126-128). Respondent 2 had worked hard to having the discussion during English lesson. Students seemed to be learning and enjoying the lesson as they had the opportunity to share their thoughts and opinions during the discussion.

Impressively, Respondent 4 stated, "It was very fun, interesting and they were very participative and engaging" (R4, Line 92-93). Her statement was congruent with the results of the observations. The researchers were convinced that the teachers enjoyed the lesson too. She asked her students to independently search for the information about Pongal celebration on the Internet. Also, Respondent 3 mentioned, his students appeared to enjoy the lesson more when he asked them to independently explore other cultures on the Internet and share with the whole class (R3, Line 153-158). It is apparent that Respondent 3 and Respondent 4 had great ideas in making their classes livelier, fun and exciting, as opposed to the traditional chalk and talk.

Besides enhancing students' engagement and enjoyment, the researchers found that CRT helped to instill good values. From the interview sessions, all four respondents emphasised the value of respecting others.

"... through this we can teach about values like erm respect, tolerance and understanding the differences between one culture and another through the discussions of differences on topic or issues erm..." (R1, Line 71-76).

"So… I think it is important for us to expose them to as many cultures as we could and make the students able to respect other people and other culture and their differences" (R3, Line 187-189).

Thus, based on the responses from Respondents 1 and 2, it can be deduced that learning culture through CRT can help students to respect other cultures, people and differences. Moreover, Respondent 3 mentioned that he observed that his students were aware and respect other cultures in class. Intriguingly, they exchanged the cultural information among themselves to better understand each other's cultures, beliefs and customs. For example, his Chinese students gave Mandarin oranges to their classmates who are Malay, Chinese and Indian. Simultaneously, their Malay and Indian friends wished them 'Gong Xi Fa Cai'(Happy Chinese New Year) (R3, Line 164-169). Furthermore, Respondent 4 claimed, her Malay and Indian students always had conflict and misunderstanding. In order to solve this conflict, she constantly introduced culture through CRT approach in the lesson (R4, Line 127-129). Miraculously, the

implementation of CRT resulted in friendly and pleasant relationship in that it promotes mutual understanding between those two parties.

Students' Improvement When Implementing CRT in English Lesson

CRT can be seen as a platform to improve students' performance, particularly for ESL learners. Respondents 1, 2 and 3 claimed that CRT could enhance students' critical thinking skill. It was evidenced when they mentioned:

"I think in the way that they are able to express themselves and relate what they already knew with what their friends shared during the lesson or what the teacher erm… brought to the class for the lesson" (R1, Line 57-60).

"… they can explore other culture, and try to understand it from different perspective and be more respectful with their community believe. So, I think it will help with their thinking skill in terms of moral reasoning" (R2, Line 43-50).

"Yes... yes... yes… I always encourage them to think to think critically, it means when they exchange their ideas beliefs and culture it will make them realize that there are other people in this world..." (R3, Line 90-95).

From the aforementioned responses, it is clear that students used their faculty of thought when the teachers, introduced them to new cultures. They were able to relate new cultures with their own cultures and experiences in terms of norms, values and lifestyles. Concurrently, they used reasoning to acknowledge and understand the differences that exist in different cultures from different perspectives.

Respondent 3 added, CRT could also enhance students' creative thinking skill. He highlighted that exploring new cultures helped students to become creative or divergent thinkers (R3, Line 153-157). As mentioned, he asked his students to independently explore other cultures. In fact, throughout the process, students apparently used their visual reading and analytical mind to comprehend and analyse the obtained information.

Other than enhancing students' critical and creative thinking skills, CRT also could improve their speaking skills. They have seen to be more fluent and more active speakers when CRT was implemented. R1 mentioned:

"CRT helps students to be more fluent when they speak" (R1, Line 159-160).

"I feel and think that when we implement CRT it will help the students to become more active speaker so when students communicate with their friends and the teacher, we can help them that they are not shy anymore, they know that they can express opinions, views and we as teacher would respect their expression" (R3, Line 172-177).

"Ok in my class the students are mixed abilities, there are some improvements I can see in terms of how they interact with each other but after some time I can see their improvement in communication skills" (R4, Line 132-135).

From the responses above, all three respondents stated that their students have improved significantly in communication skills. For instance, Respondent 1 claimed that her students could speak fluently when she implemented CRT. Meanwhile, Respondent 3 and Respondent 4 have shown similar responses, in which they stated that the students attempted to interact with each other more when they implemented CRT in the classroom, compared to how they were before CRT.

Finally, from all the responses, it can be deduced that these students have been seen to improve their English language proficiency in speaking because they are comfortable talking and sharing about cultures. Certainly, the presence of culture into the context made them felt connected to the content discussed in the lesson delivered by their teachers.

Teaching Strategies

One of the teaching strategies used by preservice teachers is teacher as facilitator. The results of this research are aligned with what Bassey (2016) mentioned that teachers' role in CRT is seen as the students' monitor and facilitator, where the teacher would guide students to review certain key concepts and ideas along with certain skills for students' understanding. Based on the responses obtained, the preservice teachers agreed that teachers are supposed to be facilitators when implementing or integrating CRT in the classroom. Respondent 1 stated, "... as a teacher I am there to monitor what they are talking about, and if they tend to say something like racists or my hurt someone then I will interrupt them and advise them this is not right and good" (R1, Line 83-89).

Another example was added by Respondent 2, "... we can see that these students are using their critical thinking and creativity to come up with their ideas and then we as a teacher we act as a facilitator to facilitate them" (R2, Line 99-104). From the observations, the researchers observed that she would probe her students with questions related to the lesson to ensure her role as a facilitator rather than just spoon feed them with the information.

Apart from that, the preservice teachers were keen in ensuring that their classroom is student-centered. From the interview session, we found out that three respondents used student-centered method.

"I have once tried to ask them to prepare a question, each prepares one question erm… so during the discussion they can bring up the question so everyone will try to answer the question that they have prepared… so from these questions… by answering the questions it helped them erm …" (R1, Line 173-180).

"... I conducted a project where they needed to create the culture of a country of choice, and set lists of cultures for their countries for them to be able to understand what is culture and draw on their own practices…similar and differences. And then, when they presented their works, many were amazed and the class was kind of hilarious then…" (R2, Line 104-111).

"... I let my students discover what Halloween is, I asked them to find information about Halloween and mostly I would do flip classroom and find information about Halloween and how it integrates in cultures in the European countries" (R3, Line 129-135).

From their responses, it could be seen that all three respondents taught their classroom in a manner where students are the center of the class. Further, during the observations, the researchers noticed that the students were given freedom to be part of the lesson and were engaged throughout the classes. This kind of space given by the preservice teachers is a good form of CRT approach. For instance, Respondent 1 gave the students the chance to create their own questions instead of them receiving questions from the teacher. Hence, in doing so, it gives the students space and time to be curious and be comfortable with their curiosity. Besides, the students were given time to discuss the questions created by them with their peers to get a better understanding of the lesson.

On the other hand, Respondent 2 used an approach that focused on students' level of critical thinking, instead of teaching culture in a lesson in a dry manner such as lecturing. She gave her students the autonomy to create their own sets of cultures and rules. In a way, we could see that the teacher allowed the students to create their own comprehension on the lesson, based on their creation and deduction. Meanwhile, Respondent 3 used a simpler flipped classroom method in making the class more student-centered by which he gave the students a task, where they had to do a simple search on Halloween celebration and shared their information gathered to the whole class.

Hence, CRT integration in the classroom is better when the teachers used these aforementioned strategies, in which it creates free space and time for students to enhance and share their knowledge.

Apart from the two mentioned strategies above; (teachers as facilitator and student-centered instruction), there is one other strategy used by the preservice teachers to enhance the process of implementing CRT in their classroom, which is learning within the context of culture. Students were given the opportunity to better understand the lesson delivered by learning within the context of culture. They said:

"Like I mentioned, erm… allow them to produce something on their own and then relate that with content that you want to deliver. Before this, I asked them to create their own traditional costumes, that will able to project themselves and relate it with content that we are learning (R2, Line 149-156).

"I try to talk to them about sensitive issues but they are not aware about it especially in Malaysia, they listen but they don't know about it and can't relate. So, I just share with them and explain to them to understand about the issues" (R4, Line 64-69).

Thus, based on the two responses above, it is clear that delivering the lesson within cultural context allowed students to better understand the lesson because they can relate to it with their real-life context. According to Respondent 2, she assigned her students with a project on creating traditional costumes based on their own preference and chosen cultural set of rules. On top of that, the students were asked to justify their choices of the design they have created. Therefore, we can see that the students could relate their assigned traditional cultural costume project with the content of the lesson delivered by the teacher. In a way, they were actually, creating the idea in understanding the concept of culture based on the tasks given.

<u>Challenges in Implementing CRT</u>

CRT can be seen as challenging in different aspects such as unfamiliarity on certain topics, lack of time needed to prepare CRT and students' low English proficiency.

Respondent 1, Respondent 2 and Respondent 4 claimed that implementing CRT as a preservice teacher is somehow challenging because of their unfamiliarity with the topic they are teaching with. As an example, Respondent 1 stated, "I think one of the challenges is erm… introducing things that I am also not familiar with maybe sometimes I have difficulty to pronounce certain word that is not in English for example a Pongal celebration, it is not an English word" (R1, Line 185-189). Meanwhile, Respondent 2 mentioned, "Teaching something that you are not familiar with.. emm… you need to get more knowledge on that first before introducing them to students so I think those are some of the challenges" (R2, Line 162-164). Both of the respondents claimed that, in order to ensure they know what they were delivering, they first need to study on the subject matter before teaching it due to their lack of knowledge and unfamiliarity of the subject taught. They also mentioned that using social media like Tik Tok, Instagram and others helped them connect to their students.

However, as for Respondent 4, the challenge in implementing CRT was when the students were not aware and unfamiliar with the lesson that she was teaching. She stated, her students did not know about other cultures from other countries. For example, they did not have any idea when she taught about Sherlock Holmes in the lesson (R4, Line 154-156). Hence, from these responses, it can be said that in order to ensure the smoothness of implementing CRT in the classroom, both teachers and students have to work together in exposing themselves to more topics that they are unfamiliar with. Consequently, both parties can learn and gain knowledge throughout the process of teaching and learning.

Moreover, lack of time in preparing the lesson is mentioned as one of the challenges in implementing CRT in the classroom by Respondent 2, "Erm… so.. the problems that I faced is when I have lack of time to prepare the lesson" (R2, Line 160-161). Hence, it is clear that implementing CRT is challenging because the amount of effort and time that needed to be invested by the teacher since the teacher also needed to ensure that she is familiar with the topic or lesson she was going to teach, making sure that students were given the right amount of time and space to discuss on the topic as it is supposed to be discussed. Finally, students' level of proficiency may be one of the challenges as it becomes an obstacle and it gets in the way of them to be able to completely comprehend the lesson discussed. Respondent 3 and Respondent 4:

"So, when I ask them, to share about their culture and beliefs it will be hard it will be hard for them because English is not their language" (R3, Line 128-130).

"Erm… there are a few challenges the first one would need to do a grammar translation method whereby when I speak to them in English, I need to translate in Malay" (R4, Line 149-151).

As mentioned by both respondents above, it shows that the teachers need to deliver the lesson using the language that is comprehensible. Thus, it enables them to carry out the intended lesson and discussion well. This can be seen as one of the challenges. Yet, in our perspective, that is the beauty of implementing CRT, to ensure that we know students' background and capability. Having said that, the lesson can be delivered according to their level of understanding and proficiency. Thus, we believe despite all the mentioned challenges of implementing CRT, it can be overcome by practice and time.

Culturally Responsive Teaching and building positive learning attitudes

Teaching that is culturally relevant has many facets. It can't be accomplished by adhering to a set of prescribed processes or how-tos, and it isn't primarily centred on curriculum materials or a single instructional strategy. However, you can make your classroom more culturally relevant by using the following strategies.

Encourage the use of students' past knowledge. Asking pupils what they already know about a certain idea and relating it to the lesson you're introducing are two ways to do this. Before starting a story about a character adjusting to life in, for instance,

Make learning relevant. Encourage students to make connections to their own experiences or the present period while discussing a text or primary source that is from or is about a different time, place, or culture. Consider posing queries like, "What do you believe Anne Frank would say if she were here today?"

Make connections. Culturally sensitive instruction must establish personal connections with students. Relationship-building techniques include finding out about students' hobbies, likes, dislikes, families, and aspirations. Also, don't forget to introduce yourself. The strongest bonds between people are those that are based on openness and trust.

Discuss current political and social concerns. Encourage students to talk about and learn about current events that are relevant to them, such as immigration, neighbourhood police interactions, environmental issues, women's rights, and racial relations. Instead of telling students what to think, the objective is to teach them how to become informed and participate in civil discourse.

Engage the cultural capital of the students. Look for opportunities for students to put their knowledge, abilities, and personal strengths to work in the classroom. Give pupils the chance to respond to literature in many ways and to support one another in doing so. Allowing students to utilise languages other than English and, when possible (and without putting them on the spot), allowing them to share vocabulary, incorporate culture of the day. Make connections between the course material and the students' favourite music, movies, and other media. Some students find it easy to capture their interest and relate to their interests by using video games, fashion, or sports.

We frequently observe an improvement in the level of effort and participation among children in classrooms that practise culturally responsive education. The most significant development is how much students learn. Our ultimate objective is to establish cultural democracies in our classrooms where children regularly meet with people from a variety of origins, perspectives, and worldviews and where each student is appreciated, valued, and glad to be a part of.

## V. Conclusion

Culturally Responsive Teaching (CRT) is not a new approach, it has been used, implemented and integrated by teachers in classrooms as one of the teaching approaches. However, some teachers might not know that they have had eventually been implementing CRT, due to their unfamiliarity of the CRT's theoretical aspects. Hence, that may lead to an ineffectiveness of implementing CRT in the classroom.

Furthermore, researchers have discovered that the preservice teachers have incorporated CRT indirectly in their teaching, so it is definitely not something new for them. Meanwhile, the respondents have similar perceptions towards the implementation of CRT in ESL classroom and they believed that CRT is an effective approach in English teaching. There are some CRT strategies used by preservice teachers to understand their students' diversity and its challenges that can be highlighted in this research.

When the teachers employed digital tools, games, and group presentations to convey course information, students were reported being the most engaged and exhibited the most engaged behaviours. In-service teachers' ability to communicate their evolving understandings of culturally responsive teaching and what it means to react with sensitivity to teenagers' language use in all of its forms was especially aided by class discussions centred around familiar things such as Instagram, TikTok etc.

It is important to note that, the basic principles of implementing the suggested Culturally Responsive Teaching (CRT) activities in the classroom are through proper guided steps that were highlighted in the discussion. This was confirmed by Idrus (2014) who said teachers need to upgrade their knowledge by reading about the cultures of others. There are a few things that the teachers have taken into consideration in the process of creating the activities for this topic. Here are three basic elements that they have focused on, which are; i) difficulty of the activities, ii) appropriateness of the activities and iii) clarity of the activities. Taking the difficulty of the activities into consideration is important in designing good comprehensible Culturally Responsive Teaching (CRT) activities. Not only that, they focused on trying

to make the activities as appropriate as possible in order to ensure it is fit for culturally responsive classrooms. Clarity of the activities is also crucial in designing the materials of the Culturally Responsive Teaching (CRT) activities especially in the process of executing steps of the chosen activities. Activities carried are also focused on learner-centredness along with the focus of cultural elements. Thus, other considerations that might be appropriate in planning any future activities that include cultural element would be learners' background, time and place.

Due to the varying backgrounds of the students in ESL classroom, it is believed that Culturally Responsive Teaching (CRT) strategies can be implemented to understand students' diversity. These findings are also essential to the researchers who want to give more exposure to in-service and preservice teachers on the importance of CRT. Also, it is important for all teachers to be aware of the elements of CRT inclusivity and its challenges to ensure that education is equally covered and taught.

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# Cognitive Approach to Metaphor From Metonymy in Classical Chinese Poetry

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*Abstract*—Metaphor and metonymy, which are treated as two basic cognitive and conceptual mechanisms in cognitive linguistics, are highly interactive to each other. Metaphor from metonymy, as a complicated linguistic device and cognitive mechanism, has long been ignored although it helps create abundant implications and aesthetic value in poetry. This paper explores functions of metaphor from metonymy in meaning construction in classical Chinese poetry in order to offer a new perspective for the research of classical Chinese poetry and provide implications for appreciation, translation and teaching of classical Chinese poetry.

*Index Terms*—metonymy, metaphor, metaphor from metonymy, classical Chinese poetry

## I. INTRODUCTION

The conventional view of metaphor and metonymy is that they are figurative devices. The cognitive turn of linguistics launched by Lakoff and Johnson's *Metaphors We Live by* (1980) offers a new perspective on metaphor and metonymy. Lakoff and Johnson (1980) hold that metaphor and metonymy are conceptual:

> Metaphor is principally a way of conceiving one thing in terms of another, and its primary function is understanding. Metonymy, on the other hand, has primarily a referential function, that is, it allows us to use one entity to stand for another. But metonymy is not merely a referential device; it also serves the function of providing understanding (p. 36).

Metaphor and metonymy, treated as independent linguistic devices and cognitive mechanisms, are pervasive in classical Chinese poetry. The pervasiveness of both metaphor and metonymy, to a great degree, contributes to the creation of rich connotations and aesthetic sense of poetic expressions. Although metaphor and metonymy are usually treated as two distinct linguistic devices and cognitive mechanisms, they are highly interactive and closely related to each other. Metaphor and metonymy often "meet" at conceptual and linguistic crossroads (Barcelona, 2003, p.1). The interaction between metaphor and metonymy reinforces the artistic attraction of classical Chinese poetry. In spite of the capacity of interaction between metaphor and metonymy to create aesthetically impressive and structurally important effects in classical Chinese poetry, probably because the interactions between metaphor and metonymy are more complicated conceptualizing processes and figurative devices, they have received so little attention in literary research, especially in comparison with the attention that has been lavished on metaphor. But actually, we should pay more attention to the interplay between metaphor and metonymy. Besides, the study on the meaning construction of poetry will be not complete and comprehensive with the absence of the analysis on the interactions between metaphor and metonymy. The present paper takes a closer look at one kind of the interplay between metaphor and metonymy, i.e. metaphor from metonymy, in order to examine its role in the creation of meaning in classical Chinese poetry. This cognitive approach to the interplay between metaphor and metonymy is aimed to develop a more comprehensive cognitive-based descriptive framework for the role of metaphor and metonymy in literary works.

## II. METONYMY-METAPHOR CONTINUUM

Are metaphor and metonymy related but ultimately distinct phenomena? Does there exist a metaphor-metonymy continuum? These have been topics of a heated debate over recent years, which is termed as the "demarcation Question" by Riemer (2002, pp. 380–388).

The domain-based notion argues that metaphor is different from metonymy in the sense that metaphor is related to cross-domain mapping while metonymy involves within-domain mapping. In other words, the essence of metaphor resides in a domain-external cognitive mapping from a source domain to a target domain while the nature of metonymy lies in a domain-internal cognitive mapping from a source domain to a target domain. But this domain-based demarcation between metonymy and metaphor has been in doubt since for some metaphors, there is no clear-cut distinction between source domain and target domain. For instance, in the metaphor She is a butterfly, "she" and "butterfly" belong to the same superordinate domain LIVING CREATURES.

Another way to differentiate metonymy from metaphor is based on the contrast between similarity and contiguity. According to this view, metaphor is grounded on a similar relationship between source domain and target domain while metonymy is understood as a contiguous relationship between source domain and target domain. Although this contiguity-versus-similarity criterion seems to be less problematic than the domain-based approach, it has to be treated with care because in practice no single criterion can unquestionably distinguish all metaphorical cases from metonymic ones.

The observation that metaphor and metonymy are not mutually exclusive has motivated some scholars to investigate the existence of metonymy-metaphor continuum by seeking intermediate points along it. Radden (2000) argues that some metaphors are embedded in metonymy and a closer look at conceptual metaphors may unveil more metonymy-grounded metaphors. In other words, there is no clear-cut dividing line between metaphor and metonymy. Like natural categories, metonymy and metaphor display degrees of membership and have fuzzy boundaries (Radden, 2002, p. 431). Radden (2000) holds that the classical notions of metonymy and metaphor are to be seen as prototypical categories at the end points of a continuum of mapping processes and the range in the middle of the metonymy-metaphor continuum is made up of metonymy-based metaphors, which also account for the transition of metonymy to metaphor by providing an experiential motivation of a metaphor (p. 105).

Goossens (2002), working from a contemporary British database, analyzes how metonymy and metaphor interact in figurative expressions for linguistic action from three donor domains: body parts, sound and violent action, and summarizes four patterns: "metaphor from metonymy", "metonymy within metaphor", "metaphor within metonymy" and "demetonymization in a metaphorical context". The order of the list displays the frequency in which they occur. It other words, metaphor from metonymy is of the highest frequency among these four types of interplay between metaphor and metonymy. Goossens (2002) creates a new cover term "metaphtonymy" to enhance our awareness of the observation that metaphor and metonymy can be closely interconnected (p. 349).

Kövecses and Radden (1998) reckon that some conceptual metaphors stem from conceptual metonymies (p. 61). For example, the conceptual metaphor ANGER IS HEAT derives from a generalization from body heat to heat. The metonymic source (body heat), as the source domain, acts as the foundation of metaphor through the process of generalization. Basically all the metaphors which Lakoff claims are grounded in our experience can be traced back to a metonymic basis (Radden, 2005, p. 25).

## III. METONYMIC BASIS OF METAPHOR

Actually, metaphor from metonymy is the development on the basis of metonymy. Radden (2000) sorts out four types of metonymic basis that may give rise to metaphor: common experiential basis, conversational implicature, taxonomic structure of categories, and cultural models.

### A. Common Experiential Basis

Firstly, the common experiential basis includes three types of metonymic relationships that may lead to metaphor: correlation, complementarity and comparison. People perceive the surroundings, based on correlation. The notion of correlation suggests that the change of one variable will be accompanied by the change of the other variables. Positive correlations, instead of negative correlations, tend to imply a cause-effect relation. According to Radden (2000), positive correlation is the only type of correlation that pertains to metaphor. For example, the proverb "What's good for General Motors is good for America" indicates a positive correlation: a change for the better for General Motors may lead to the change for better for America. Conceptual contiguity is essential to correlate two variables. The correlation of quantity and verticality is a perfect illustration of conceptual contiguity since both variables stem from the same experiential basis. We are also inclined to interpret the positive correlation between UP and MORE as in the metaphor "MORE IS UP" in a causal sense, i.e. something is more because its level is higher, or the level is higher because its quantity is more. It is the notion of correlation that best presents the transition from metonymy to metaphor (Radden, 2000).

Complementarity refers to a special category of part-part relationship in which two counterparts are tightly related to each other and form a unity although they are in semantic opposition. Complementarity is a strong conceptual connection between two completing parts. We tend to establish a connection between mental phenomenon and physical phenomenon or use body language to express our thoughts. It is likely that our common complementary experience of BODY PLUS MIND generates the conceptual metaphor THE MIND IS THE BODY. The two counterparts of a complementary relationship are inseparable. The mention of one side automatically activates the thinking of the other side.

The notion of comparison also involves the interindependent relationship between two entities. For example, acts of comparison may give rise to the conceptual metaphor: COMPARISION OF A AND B IS DISTANCE BETWEEN A AND B. In terms of metaphor, similar objects are understood as being close to each other while different objects are conceived as being distant from each other.

### B. Conversational Implicature

Conversational implicature is another metonymic source of metaphor. Grammaticalization provides a good case of

the evolution of metaphor from the pragmatics of a situation. A specific example is the spatial expression be going to used as a future marker in terms of the conceptual metaphor TIME IS SPACE. To be more specific, it can be described as THE FUTURE IS FORWARD MOTION. Grammaticalized categories develop in a gradual way as shown by the evolution of the implicature of be going to, which is used to refer to spatial movement, intention, without spatial movement, intention, prediction, and then prediction without intention. The sequence of the list indicates the metonymically based continuum along which the implicature of be going to has developed.

A certain sense of an expression and its conversational implicature belong to the same domain. In other words, they are conceptually contiguous and establish a metonymic link. Metonymic links, which are particularly inclined to generate conversational implicatures and lead to emerging metaphor, include the following implicated elements: (1) implicated result and causation, (2) implicated possession, and (3) implicated purpose and activity. Firstly, for the illustration of the motivating force of implicated result and causation, the metaphor KNOWING IS SEEING is a good example since most of what we know derives from what we see and in most cases, if we see something, we usually think it is true. Secondly, the conceptual metaphor HOLDING IS POSSESSING as in to hold power has emerged by implicature and pragmatic strengthening through the metonymy HOLDING FOR POSSESSION. Thirdly, the conceptual metaphor PURPOSES ARE DESTINATIONS as in We've reached an agreement is grounded on two implicated metonymies: PLACEF OR (PLACE AND) ACTIVITY and DESTINATION FOR (DESTINATION AND) PURPOSE because in our daily life, in order to achieve most of our purposes, we need to move to a certain destination.

*C. Taxonomic Structure of Categories*

A third type of metonymy-based metaphor is related to taxonomic hierarchies of categories. The link between a category and its members is widely used in metonymy. A category may represent a salient member and a salient member may stand for the category as a whole. This metonymic link can give rise to metaphor. For example, the conceptual metaphor, HARM IS PHYSICAL INJURY, is based on the metonymic link between the category PHYSICAL INJURY and a salient member PSYCHIC HARM. Often people experience physical injury and psychic harm simultaneously.   Physical injury often leads to psychic harm.

*D. Cultural Models*

A fourth type of metonymy-based metaphor involves cultural models. According to Quinn & Holland (1987), cultural models are "presupposed, taken-for-granted models of the world that are widely shared ... by the members of a society and that play an enormous role in their understanding of that world and their behaviour in it"(p. 4) Cultural models are significant to our understanding of the world because they establish a link between different phenomena in the world in a coherent and explicable way, and thus create new relationships which may give rise to metaphor and metonymy. Cultural models may be the motivating force for metonymy-based metaphors in three fields: (1) physical forces, (2) communication and language, (3) emotions and their physiological reactions.

Physical force is metonymically seen as a substance contained in, or put into a container, i.e. SUBSTANCE FOR FORCE. The metaphoric illustration of physical force is that FORCE IS A SUBSTANCE CONTAINED IN AFFECTING CAUSES and FORCE IS A SUBSTANCE DIRECTED AT AN AFFECTED PARTY. Thus the metonymic interpretation of force is the foundation for the metaphoric conceptualization of force.

The conduit metaphor, a perfect example for the cultural model of communication and language, is based on two hypotheses: (1) language is the container of thoughts and feelings; (2) communication is the transfer of thoughts and feelings. Thus the conduit metaphor involves both the relationship between form and content, and that of communication as transfer. Complementarity can account for the relationship between form and content since they are tightly related to each other and form a unity. Thus the form of a word is usually used to metonymically stand for the conceptual content it transmits. The combination of the metonymy FORM FOR CONTENT with the pervasive metonymy CONTAINER FOR CONTENTS leads to the metonymy CONTAINER FOR CONTENT, the metonymic counterpart of the conceptual metaphor CONTENT IN CONTAINER. The notion that form and content are inseparable makes us also believe that speakers exchange their thoughts by delivering content to the hearer. Thus communication is the transfer of contents through a channel.

Generally, emotions are conceived of metaphorically. Physiological reactions may be the metonymic source of these emotions, i.e, a certain emotion may cause a physiological response. In our daily life, we may infer a person's emotional state from his or her physiological response. For example, we can infer that a person is frightened from his or her physiological reaction such as trembling. The conceptional metaphor ANGER IS THE HEAT OF A FLUID IN A CONTAINER is based on the observation that one of the physiological reactions of anger is the increased body heat.

IV.  ANALYSIS OF METAPHOR FROM METONYMY IN CLASSICAL CHINESE POETRY

Metaphor from metonymy refers to a metaphor with a metonymic origin, which portrays a sequential operation of the two mechanisms. In other words, metaphor from metonymy indicates that the experiential basis for metaphor is a metonymy. We find a large number of instances of metaphor from metonymy in classical Chinese poetry.

In example (1), with a metonymic source, the metaphor 轩冕 (xuānmiǎn, cab and cap) refers to high official rank and privileged treatment. 轩 (xuān, cab) refers to the carriage for the exclusive use of officials whose rank is higher than

scholar bureaucrat in ancient China. 冕 (miǎn, cap) means cap for the exclusive use of high officials in ancient China. Both 轩 (xuān, cab) and 冕 (miǎn, cap) symbolize high status and dignity. 轩 (xuān, cab) involves the metonymic relationship POSSESSED FOR POSSESSOR and 冕 (miǎn, cap) is based on the metonymic link PIECE OF CLOTHING FOR PERSON. The combination of 轩 (xuān, cab) and 冕 (miǎn, cap) work as a metaphor to refer to high official rank and privileged treatment. This metaphor has a metonymic source motivated by common experiential basis, correlation. In this case, metaphor from metonymy produces a refined poetic image, which is more elegant compared to the plain and straightforward expression of high official rank and privileged treatment, 高官厚禄 (gāoguān hòulù).

(1) 红颜弃轩冕，白首卧松云。(李白 《赠孟浩然》)
Hóngyán qì xuānmiǎn, báishǒu wò sōngyún.    (Li Bai Zèng Mèng Hàorán)
Red-cheek'd, from cap to cab you kept apart;
White-haired, you lie beneath the pine and cloud.
*To Meng Haoran* (Xu, 2014, p. 97)

As in example (2), the metaphorical expression 倾国 (qīngguó, ruin the country), which originated from Song of Li Yannian (李延年歌) in the Western Han Dynasty (202 BC-8 AD), was used to portray a beautiful lady whose overwhelming beauty can ruin a city, even a country. In front of Han Wudi, Li Yannian complimented his younger sister on her great beauty by saying that her glance may claim the life of a city and one more glance may even put a country into danger. Here in The Beautiful Lady Yang (III), the beautiful lady is Yang Guifei who was said to have led to the demise of the state in Chinese history. This metaphor has a metonymic origin with 倾国 (qīngguó, ruin the country) being the effect and the beauty being the cause of the perdition of a state. The metonymic basis of this metaphorical expression is conversational implicature. To be more specific, it involves implicated cause and effect. Although 倾国 (qīngguó, ruin the country) and the beauty share similar meaning, the use of 倾国 (qīngguó, ruin the country) instead of the direct expression, the beauty, activates vivid image and enhances the aesthetic value of the poem.

(2) 名花倾国两相欢，长得君王带笑看。（李白 《清平调 其三》）
Mínghuā qīngguó liǎng xiānghuān, zhǎng de jūnwáng dàixiào kàn. (Li Bai Qīng píngdiào qí sān)
The lady fair admires and is admired by the flower,
The sovereign would gaze upon her with a smile.
The Beautiful Lady Yang (III) (Xu, 2014, p. 117)

Li Bai's narrative poem, Ballads of a Merchant's Wife (I), is the monologue of a merchant's wife to depict her life experience and express her emotions. The description of specific events in different life stages of the merchant's wife unfolds a lively picture in the reader's mind's eye. As in example (3), 尘 (chén, dust) and 灰 (huī, ash) is a metaphor to indicate that love between husband and wife will never change until death. This metaphorical expression, 尘 (chén, dust) and 灰 (huī, ash) also has a metonymic basis as both of them refer to death as human beings will turn into dust and ash after death. Dust and ash standing for death belongs to the metonymic category, SALIENT MEMBER FOR CATEGORY. Death is an abstract concept. This poetic image of death initiated by dust and ash in this poem is more specific and impressive. The vow that their affection toward each other will last until they turn into dust and ash is definitely more appealing than the single word, death.

(3) 十五始展眉，愿同尘与灰。（李白 《长干行 其一》）
Shíwǔ shǐ zhǎnméi, yuàn tóng chén yǔ huī. (Li Bai Chánggānxíng qí yī)
I was fifteen when I composed my brows;
To mix my dust with yours were my dear vows.
Ballads of a Merchant's Wife (I) (Xu, 2014, p. 23)

In example (4), the phrase 烟尘 (yānchén, smoke and dust) is a metaphorical expression to symbolize war. 烟 (yān, smoke) and 尘 (chén, dust) are specific entities and war is an abstract concept. In ancient China, soldiers on the front line used beacon-fire to give border alarm. So the fire and smoke are typical things in the category of war. This metaphorical expression has a metonymic basis motivated by taxonomic hierarchies of categories, SALIENT MEMBER FOR CATEGORY. The indirect reference to war through the metaphorical expression 烟尘 (yānchén, smoke and dust) is able to enhance the implicit beauty of the poem.

(4) 汉家烟尘在东北 (高适《燕歌行》)
Hànjiā yānchén zài dōngběi. (Gao Shi Yān'gēxíng)
The northeastern border of China was dark with smoke and dust.
A Song from Yan

In the following three examples, metaphors from metonymy, 断肠 (duàncháng, broken bowel), 肠断 (chángduàn, broken bowel), 摧心肝 (cuī xīn'gān, break heart and liver), highlight the grief caused by the wife's thinking of her husband in (5) and (7), and Ban Jieyu's complaint of being in disfavor in (6). These metaphorical devices have a metonymic basis, i.e. human embodiment that extreme emotions, such as overwhelming sorrow, grief, disappointment, happiness, may give rise to physiological reactions, such as the damage to the heart, liver or intestine. We may infer a person's emotional state from his or her physiological response since there is a connection between mental feelings and

physiological responses. So the injury to the important human organs, such as heart, liver and intestine, is used to symbolize a person's profound grief. These metaphorical expressions, based on a metonymic source, can create the image of being heartbroken and strike a chord with readers. Compared with the literal expressions, these metaphorical devices, with a metonymic basis, resonate with poetic quality.

(5) 不信妾断肠, 归来看取明镜前！ （李白 《长相思 其二》）

Bùxìn qiè duàncháng, guīlái kànqǔ míngjìng qián! (Li Bai Chángxiāngsī qí èr)

If you do not believe my heart is broken, alas!

Come back and look into my bright mirror of brass!

Lovesickness (II) (Xu, 2014, p. 43)

(6) 肠断弦亦绝, 悲心夜忡忡。 （李白 《怨歌行》）

Chángduàn xián yì jué, bēixīn yè chōngchōng. (Li Bai Yuàngēxíng)

The broken strings cannot play any more music;

The broken heart cannot bear any more sorrows.

Ballad of Sorrows

(7) 长相思, 摧心肝。 （李白 《长相思 其一》）

Cháng xiāngsī, cuī xīngān. (Li Bai Chángxiāngsī qí yī)

We are so far apart,

The yearning breaks my heart.

Lovesickness (I) (Xu, 2014, p. 41)

From the above analysis and illustration, we can see that metaphor from metonymy makes an effective contribution to the integration of imageability and vividness in classical Chinese poetry. Examples such as 轩冕 (xuānmiǎn, cab and cap) for high official rank and privileged treatment, 倾国 (qīngguó, ruin the country) for great beauty, 尘 (chén, dust) and 灰 (huī, ash) for death, 烟尘 (yānchén, smoke and dust) for war, 断肠 (duàncháng, broken bowel), 肠断 (chángduàn, broken bowel), 摧心肝 (cuī xīn'gān, break heart and liver) for profound grief, are able to convey abundant connotations by establishing a link between ordinary things and their associative meanings. Thus, metaphor from metonymy, and the other types of the interaction between metonymy and metaphor need more attention from researchers in the cognitive approach to poetry. The interaction between metonymy and metaphor in classical Chinese poetry guarantees both economy of poetic language and transmission of rich implications. The formation of metaphor from metonymy can be mostly attributed to the embodied human experience. As a complicated cognitive mechanism, metaphor from metonymy is not entirely shaped by the universal bodily experience. Instead, metaphor from metonymy in classical Chinese poems has also been governed by cultural models. In other words, metaphor from metonymy is rooted in both physiological and cultural embodiment. As a result, culture-specific diversity enables metaphor from metonymy in poems to avoid redundancy and deliver very rich and vivid information, and throw a spotlight on the information thereby focused.

## V. CONCLUSION

Classical Chinese poetry, the gem of classical Chinese culture, is also the vehicle of history, culture and cognition. The great value of classical Chinese poetry consists in an ideal combination of thoughts and art. Classical Chinese poetry has always been one of the major concerns of literary research in China. Previous researches on classical Chinese poetry are concerned with topics such as rhetorical devices, themes, poetic style, imagery etc. But little has dealt with the combination of metaphor and metonymy in classical Chinese poetry. Given its capacity to achieve aesthetically impressive and important effects in poems, it will be meaningful and productive to explore metaphor from metonymy in classical Chinese poetry. The cognitive analysis of metaphor from metonymy in classical Chinese poetry in this research may offer implications for appreciation, translation and teaching of classical Chinese poetry in the world. Proper handling of metaphor from metonymy in classical Chinese poetry can guarantee and improve the quality of the translated text, and help deliver accurate meaning and rich cultural connotations. Readers of the target language, thus, gain the opportunity to appreciate the charm of metaphor from metonymy in ancient Chinese poetry and learn the profound and extensive traditional Chinese culture.

## ACKNOWLEDGEMENTS

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# Ecocriticism in Modern English Literature

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*Abstract*—Ecocriticism these days is indeed a relatively new revisionist and reformist trend that has dominated the ecological point of view in recent English literature worldwide. The ecological perspective constructed under Eco-criticism delineates the nature-human alliance in both detrimental and constructive ways. The present research paper tries to inspect some post-1900 modern English literature from an Ecocritical perspective. The literature reviewed in the present study incorporates the analysis of some well-known authorship whichever is eminently written to gain insights from the ecological frame of reference. Analyzing some notable works culminates in the conclusion that the trend of Ecocriticism progresses from 'nature- a mystic substance 'and 'nature's interconnectedness to action 'importance of maintaining nature, 'eco-consciousness and eco-literacy about environmental issues, and finally calls to action.

*Index Terms*—Ecocriticism, Eco-consciousness, Ecological, Modern English Literature, Environmentalism

## I. INTRODUCTION

English literature as global literature has followed multiple trends. The trends involved various socio-human issues, one of which is prominent, is the environment. Broadly, the multidisciplinary field of study known as ecocriticism examines the relationships between literature and the environment. In analyzing the distinctions between nature and its cultural creation, it draws on the works of natural scientists, authors, literary critics, anthropologists, and historians. (https://www.science.smith.edu/climatelit/ecocriticism/).

It deals with the presentation and analysis of environmental concerns, environmental-related cultural issues, and attitudes toward nature. Studying how people behave and respond in their cultures toward the environment and ecological issues is one of ecocriticism's key goals. The rising social emphasis on environmental degradation and advancements in technology have drawn a lot of attention to this type of criticism in recent years. Thus, it offers a novel approach to reading and understanding literary works that expands the scope of literary and theoretical research. The environmental movement and the release of Rachel Carson's Silent Spring in 1962 sparked the emergence of ecocriticism, but it wasn't until the 1980s that it truly took off. Ecocriticism has so far come in two waves, the first in the 1980s and the second in the 1990s. The first wave focused on nature writing as a discipline of study and as a worthwhile activity. While upholding the separation between humans and nature, it also emphasized the worth of nature and the necessity of speaking out for it. The following wave extended the scope of environmentalism by building on the first. This wave of ecocritics attacked the differences between nature and non-nature, as well as between urban and natural environments, and redefined the term environment to encompass both. (https://www.coursehero.com/file/119437943/MODULE-29-ECOCRITICISM-Idocx/)

By analyzing how the poorest and most disadvantaged segments of a community are most vulnerable to the negative consequences of climate change and environmental degradation, this wave also sparked the eco-justice movement. Pastoral, wilderness, and ecofeminism are all included in ecocriticism. Ecocriticism is a blend of literary criticism of ecological approaches or parameters used by the author in his/her work. Ecocriticism is a relatively new revisionist trend that has dominated humanity in recent decades (Oppermann, 2016). The trend can be prominently seen in early and late modern English literature through the works of various authors. Most early ecocritics praised 'nature writing', and promoted writers who attend to and extol the beauties of nonhuman species and creatures. When the environmental movement began to gather political force during the 1970s, ecological literary criticism grew into activism, and lead to the spread of eco-consciousness and awareness. Various texts in the modern era (post-1900) offered the changing trends in this manner (Westling, 2016).

Romantic writers from the United Kingdom and America wrote about their ecological consciousness from three perspectives: living community, and basic ecological awareness of environmental conservation. They explain the true meaning of beauty in nature, define the beauty of harmony with nature, promote getting back in touch with nature and the beauty of people, and expose a natural road that leads to truth, goodness, and beauty for those who are seeking their

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spiritual home. They also urged people to protect life and use natural resources responsibly while expressing their sincere concern for the environment and natural resources (Jin, 2022).

The current research paper aims at analyzing and reviewing the Ecocritical approaches of selected literary works published in modern (post-1900) English literature of various forms, prominently poetry, and novel. This paper also provides a background of the Ecocriticism movement and a literary review of the changing eco-critical approaches in selected English literary texts.

## II. QUESTION OF THE STUDY

Q1 How does Eco-criticism delineate the nature-human alliance in both detrimental and constructive ways?
Q2. How modern English literature from the post-1900 era is inspected from an Eco critical perspective?

## III. SIGNIFICANCE OF THE STUDY

The present study is a fresh fulfillment of the Ecocritical approach to criticism that investigates humans' modern English Literary texts' nature after 1900. It also examines how Ecocriticism progresses from 'nature- a mystic substance', 'nature's interconnectedness to humans', 'importance of maintaining nature, 'eco-consciousness, and eco-literacy about environmental issues.

## IV. LITERATURE REVIEW

The modern world is beset with environmental disasters, and the ecosystem is currently in jeopardy. To fight the global ecological issue, science and technology alone are insufficient. Modern attitudes toward nature had to alter. Literature does not exist in a vacuum, but it has a purpose. For a long time, literary critics did not give nature the attention it deserved, therefore environmentally-oriented writing implores a deeper knowledge of nature in its broader context. During the last three decades, Ecocriticism has emerged as a "global emerging movement." In a critical article published in 1978, William Rueckert coined the term Ecocriticism, in an article named "Literature and Ecology: An Experiment in Ecocriticism." The term 'eco' is derived from the Greek core term 'Oikos,' which means 'home or earth,' and 'logy,' which originated from 'logos,' which means it is a logical argument. They are closely related to literary representations of home-environment critique (Mishra, 2016). As just a multidisciplinary subject, its scope is vast and limitless, with a focus on long-term sustainability. Borlik in his book "Ecocriticism and Early Modern English Literature reveals that Elizabethan and Jacobean writers were acutely aware of and worried about how people's actions affected the natural world (Todd, 2012).

Ecocriticism delineates nature and human behavior toward it at a certain time in the history of literature. The study of the link between literary and physical settings is known as Ecocriticism. Ecocriticism is a literary approach that focuses on the environment. Through literary works, Ecocriticism tries to bring attention to the need to reassess man's connection with his environment (Singh, 2019).

According to Buell, there were two waves of Ecocriticism in English literature and the subject trend remains young. The first wave has been based on nature writing, pastoral poetry, wilderness romance, and the foundation of realism, logocentrism, and historicism. It was the restoration of a wild and natural (non-human) environment. Second-wave Ecocriticism became the broader subject matter of first-waves. It had an activist side, suburban, agricultural, and heavily managed wild spaces were considered environment, rather than extreme wild as in the case of first-wave Ecocriticism. A similar shift has been agreed upon by Burberry (Mabie, 2016). Postcolonial Ecocriticism has recently gained popularity. With the rise of postcolonial Ecocriticism, there has been a larger interest in postcolonial literature. The postcolonial tranche ecocriticism has emphasized the concerns of starving, dehydrated, banished, homeless, ill, and imprisoned people all across the world (Mabie, 2016).

In his article" NATURE, ENVIRONMENT AND LANDSCAPE IN MODERN BRITISH POETRY", Munthir M. Habib concluded that the ecocritical reading of modern British poetry has revealed a strong environmental consciousness. Both Edward Thomas and T. S. Eliot have shown deep anxiety over disruptive changes in the human-nature relationship and Edward Thomas appeals to have meaningful contact with the natural world (Habib, 2020).

Jeon, Deuk Ju, in his dissertation stated that Many Romantic writers represent women's potential in their works or cleverly draw comparisons between women and nature. The mother figures of Dorset and Howitt expose the young reader to the natural world. While Howitt conveys Wordsworthian delight in enjoying nature's animals while emphasizing the relevance of humor akin to Joseph Meeker's notion of comedy for survival, Dorset emphasizes the significance of emotion in human existence in the manner in which David Ehrenfeld employs it. According to Browne, there is a distinct spiritual connection between the natural and human worlds. The late Romantic poet Landon develops feminine poetics that examines women's standing in both the public and private spheres of mid-nineteenth-century England using figurations drawn from nature and the natural world (Ju, 2004).

The ecocritical view investigates various literary features of the work from a natural and cultural point of view. These features include (Das, 2020):
● Portrayal of nature in work.
● Geographical surroundings and their role in literature.

● Metaphors to nature and their relevance.
● How life forms are connected or interlined.
● How modern science/human actions/issues impact the environment and create eco-conscious.

Sepehri also has shown Ecocritical perspectives in his poems and travelogues around 1920-30. In his poems such as 'Eight Books', 'The bird', and 'Passenger', he is a proponent of the spirit of nature, emotional dilemmas, and mysticism in life. He connects nature with human ambitions, for example,

"And love, only love He took me to the breadth of sorrow,

it made me the possibility of becoming a bird. And a drink of sorrow?

The pure sound gives an elixir to this drink" (Sepehri, 1389, p. 293). He connects the joy of love to belongingness to nature. He regarded nature as a living entity and treated it as a healer of man, a moral guardian in his works. He used natural visuals to make poetry a presentation. The characters show a human-nature relationship, with nature being superior. Sepehri shows how a sympathetic attitude towards nature is necessary in times of distress or disaster. The Ecocritical view describes that the solace that man cannot find in urban life, can be sought in the natural world according to Sohrab Sepehri (Dabirnia, 2021).

*William Butler Yeats* has been quite famed for the use of Ecocritical views. His ecological poetry is part of Ecocritical views. He followed the spiritual lines of nature and infused his writing with sacred places. For instance, in his poems like '**The Towers'**, **'As in The Wild Swans at Coole'** and the introductory verses to **'Shadowy Waters'**, the natural world in 'The Stare's Nest by my Window' brings the speaker back to his true purpose and presents the path to spiritual recovery. While not a poet of 'deep ecological' convictions, Yeats brings his keen observation of landscape features, birds, and animals of the Irish countryside to his work. The poems, more than representations of landscape, reveal the interconnectedness between the cultural realm and the natural world, between literature and the way it is informed and inspired by place. The focus here is on building, creating, and nurturing. The poem is an exhortation not to lose connection to nature with its healing powers: the natural world teaches the poet about new life (Fleming, 2020).

Thomas Hardy is another poet and author whose work is widely seen from an Ecocritical angle. The poem 'The Breaking of Nations" and the novel 'Far from the Madding Crowd' are some of his analyzed texts. Thomas Hardy's works conjure up images of a peaceful, beautiful world in which man coexisted along with the surroundings. Thomas Hardy had favor for Romanticism, confidence in Darwin's concepts, and also cared for sympathetic harmony of individuals and ecology, creatures residing with man, and humanity - human civilization relations. These are all examples of the ecological consciousness that he depicted. Other than the love story, most of 'Far from the Madding Crowd' is devoted to landscape and country culture. Hardy's poetic and beautiful focus on the values latent in the environment and Wessex contrasts with Weatherby's rural setting as well as urban society. Characters such as Gabriel Oak and others live in a local environment where nature plays an important role in their happiness. Hardy's ideals would be environmentally informed, and readers would be contributing to environmentalist thinking in the hopes of honoring and maintaining nature (Heidar, 2016; Barry, 2017).

Robert Frost has also been one of the celebrated American poets who contributed prominently to eco-critical concepts in poems in the post-1930 era. "**Stopping by Woods on a Snowy Evening"**, "**Departmental, Design, Nothing Gold Can Stay", "The Road Not Taken"** and many more poetry works by Frost, assume an Ecocritical approach.

Frost always designs them intending to educate people about their connection to nature and other living things. For example, the lines

"And there's a barrel that I
didn't fill
Beside it, there may be two or
three Apple
I didn't pick upon.
But I am done with apple
picking now" (Frost, p.3-6)

The poem illustrates that the fulfilments or non-fulfilments of unending wants have no bearing on human experience, which is prone to death and deterioration, and that they are solely responsible for their agony and pains. This contributes to the spiritual dimension of eco-criticism once again. It raises ecological consciousness and knowledge of the different ecological issues by sensitizing people's attitudes toward nature (Shrivastwa, 2020).

## V. Methodology

The present research paper follows the argumentative approach in order to achieve the intended objectives behind it. The study then tries to examine and study Modern English literature post-1900 era from an Ecocritical perspective. The Researcher will review some well-known authorships, which were eminently written to gain insights from the ecological frame of reference.

## VI. Findings and Discussions

## A.  The Trend of Eco-Criticism Post-1950

Wole Soyinka is a Nigerian author and playwright who has built his plays based on an ecological proposition. His works 'The Swamp Dwellers' (1958), and 'A Dance of Forests' (1960) describe the situation of Yoruba tribes. His works divulged how Yoruba's present generation is disconnected from nature. In his works, the protagonist represents Man as unable to fight nature and tracked by the physical charm of the city leaving the village. To be an agriculturalist, one has to extend friendship with nature. He opined that the love for nature should be eternal and that floods and droughts cannot evade it, but that turns out to be unfavorable because human beings have to distance themselves from nature. This marks the view that human engagement with the non-human world is excessive, and the situation is quickly deteriorating, which is the main reason for the current environmental issues. Soyinka's works spread eco-consciousness, which shares concern for the environment and displays a growing awareness of environmental issues (Ravindran & Maithri, 2018).

Graham Swift's novel **'Waterland'**, published in 1983, was one of several British novels to be cited by ecocritics as an instance of literary studies that could be interpreted in an Ecocritical manner in the postmodern era. This novel was examined from a hitherto unknown critical intersection that is of Ecocriticism. For example, Serpil Oppermann put forward the application of the "postmodern Ecocritical theory". She adds three fundamental characteristics to the novel: it calls into question hierarchical, dualistic systems, investigates the existence or lack of conceptions of nature in literature works' narratives, and highlights the language methods that underpin conceptions of nature. Armbruster claims that Waterland's demonstration of the cultural constructed-ness does not always negate the reality of a material universe. The concept of nature demonstrated in a text pushes Ecocriticism out of its "comfort zone." The true importance of the natural environment in Waterland, on the other hand, is understood only after careful consideration of what is depicted, and how literature and information pertaining form affect depictions of the Fenlands. The impact of fairy tales on Crick's Fenland stories is highlighted in Waterland, which always shows and indicates the landscape's geological fragility, among other things. Waterland is an exemplar where it highlights the seeping and meandering character of major personalities: the river Ouse, is a nonhuman personality, through its meandering narrative and a rather sluggish pace. The flooding that occurs throughout the work, according to Armbruster, mirrors modern concern regarding climate change's consequences, as seen by the mention of floods in England (2010) (Bracke, 2018).

## B.  The Trend of Eco-Criticism Post-2000

Jerry Spinelli's (2000) 'Stargirl' shot across the young adult literary landscape. The book for young adults is part of the second wave of Ecocriticism. It is taken as "purely" Ecocritical reading, examines the relationship between the world of nature and characterization, and argues that Stargirl becomes a more rounded character. An Eco-pedagogical reading is more hopeful and holistic: it demonstrates that Stargirl ultimately conveys positive environmental values of Eco-literacy for readers to nurture within themselves. The characterization of Stargirl through imageries, similes, and symbolism of nature, avoidance of violence, and sexual characteristics bring her a resilient personality. For other characters, nature is also used as an influence. The Ecofeminist branch of Ecocriticism provides the view that Stargirl is nature itself. The main thrust of the novel is a call to action, hoping that younger people will emulate Star girl's action to protect the environment. It acknowledges diversity and a variety of actions and urges to practice kindness towards nature (Malo & Hill, 2020).

The Ecocritical approach is also found in children's literature. 'I Am a Hornbeam Branch', Hasan Ali Toptaş's solitary children's tale (2004), tells the story of the trees that live around the Beşparmak Mountains area and a hornbeam branch that grows with them and bears the anguish of aging as they grow mature. Given the importance of environmental awareness in development, 'hornbeam' is associated with a child's young imagination and discussions that may emerge from the environment it symbolizes. Eco-writing, inside the shape of children's fiction, has the potential to improve environmental literacy. It imagines nonhuman living worlds through the eyes of creatures, like a parallel universe that replicates behavior and connects with persons engaged, rather than as a sphere of absolute differences. All these men and matter get significance in the task when they are in an interaction with nature. Using ecological language, environmental issues are addressed both textually and graphically, and trees work as a metaphor to empathize with hornbeam's story making children eco-aware (Aslan & Bas, 2020).

McCarthy's novel 'The Road' (2006) is especially informative in this sense because it describes how characters' modes of presence and emplacement should be restructured in the context of global disaster. McCarthy imagines in 'The Road' that the severe degradation of the environment and issues due to it even serve to make abnormal embodiments of humans tortured to the level close to death as appealing, Bridging the dialectical correlation between the two- the subject individually and its environmental surroundings to the fore. This draws emphasis on the same principle fundamentally at the economic standard: that geography and physical ecology serve as the interaction of the human mind and the trial existence of humans and their surroundings. The goal of mind-body emancipation is consistent with the goal of environmental stewardship, which is one of the repercussions of this close relationship that delineates one of the prominent objectives of Ecocriticism (Cella, 2013).

## VII.  Conclusion and Recommendations

Summing up, Ecocriticism has been considered a prominent branch of literary criticism, especially originating from American literature, and is still expanding. In the present research paper, the researcher has reviewed various modern selected texts of prominent authors and poets whose works have been reviewed from an ecological or Ecocritical point of view. The general trends found in modern to post-modern (post-1900) English literature are a shift from the nature-human interaction and nature-culture comparison to an awareness of environmental crisis and activism. Today's greatest issue for Ecocriticism is to address environmental concerns through nature literature, poetry, and wilderness storytelling. The agenda of Ecocriticism is centered on questions of equality and social justice. It looks at the role of vision and inspiration in influencing people's ideas, lives, policies, and creativity. Ecocriticism aspires to be both active and transformational. The pure Ecocritical transformation from nature as God to nature as something that needs to be protected can be seen from all studies reviewed here in a century (1900-2010). The trend progresses from 'nature- a mystic substance 'and 'nature's interconnectedness to human', 'importance of maintaining nature's-consciousness and eco-literacy about environmental issues, and finally 'call to action. Further research can be proceeded with the review of further literature, especially after 2000 and 2010, in detail to study the environment/nature concept and how it is interpreted in post-modernist English literature from an Ecocritical perspective.

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# COVID-19 in Humor: Verbal Humor Construction in Indonesian Stand-Up Comedian Performances

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*Abstract*—**This current study explains how verbal humor is constructed in stand-up comedian's discourse on COVID-19 pandemic issue in Indonesia. This research employed a qualitative approach by applying the content analysis method. The transcription of five stand-up comedy audio-video clips concerning COVID-19 in Indonesia that were taken from www.youtube.com provided the primary data in the form of spoken words. Videos were selected based on keywords submitted by comedians. The findings show that verbal humor in stand-up comedian discourse has variations in knowledge resources (KRs). Topics presented by comedians related to the COVID-19 pandemic are realized in various logical mechanisms (LM) such as fallacious reasoning, word repetition, insult humor, and false analogy. Another variation found is the variation in the narrative strategy, target, and situation constructed by the comedian.**

*Index Terms*—**humor, pandemic, mechanism**

## I. INTRODUCTION

Humor is an integral part of human communication and crucial to how we connect. Humor delivery can be successful when the audience understands the humorous stimulus conveyed by comedians (Sugiarto, 2016). Another aspect of humor that has been studied is the role of context in creating humorous effects. For example, jokes often rely on a setup, in which a particular context is established, followed by a punchline that subverts the expectations created by the setup. The humor in the joke comes from the contrast between the expectation and the punchline. One of the critical aspects of the theory of humor in linguistics is the role of context in creating humorous effects. Jokes rely on a setup followed by a punchline that subverts the expectations created by the setup.

It is possible to describe humor as a feeling or symptom that makes us laugh or causes us to laugh out loud while we are aware of anything. It is typically separated into two categories: verbal humor and situational humor. In a particular context, verbal humor is typically expressed via rhetorical strategies, including sarcasm, ridicule, irony, puns, and other rhetorical abilities. On the other hand, situational humor is linked to comedic themes like mimicry, impersonation, and disguise (Ma & Jiang, 2013). Torok et al. (2004) divided this type of humor into positive humor and negative humor. The COVID-19 pandemic has caused worry and anxiety, and even fear. Humor is one of the solutions to overcome and decrease the fear since it can make people relax and can increase the body's immunity (Zahoor, 2020).

In the 19th century, stand-up comedy (SUC) was originally popularized in Europe and America (Puri, 2020). Papana (2012) explains that SUC is a type of performing art that aims to get the audience to laugh out loud. Verbal humor is a crucial way that stand-up comedians connect with their audience and get laughs. By using wordplay and other forms of language-based humor, stand-up comedians can create hilarious and memorable performances. Another thing to note is that SUC is focused on language plays to trigger the audience's laughter. With no exception, when the COVID-19 pandemic hit Indonesia, this topic became material that was often brought up to entertain the audience.

The general theory of verbal humor (GTVH) can be used to see the construction of humorous discourse. This theory seeks to give a joke representation model, illustrating all elements from the joke's notion, which in SSTH theory is still identified abstractly, to the language used (Attardo, 2008; Attardo & Raskin, 1991; Damanik & Mulyadi, 2020; Mulyadi et al., 2021). Six parameters are required to suggest a verbal humor construction into text. These are known as knowledge resources (KRs), namely *language, narrative strategies, targets, situations, and logical mechanisms*. The nature of this KRs is as a supporting concept of the opposition script (SO).

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The *language* criteria relate to the linguistic decisions made in jokes and are the verbal actualization of jokes, i.e., specific words, as jokes can be included in a variety of ways without altering their semantic value. The *target* refers to individuals or groups that are poorly portrayed in the spotlight. This decision is influenced by applicable stereotypes. Nevertheless, not every joke needs to be addressed to someone, and some can receive a zero for this KR. *Narrative strategy* is the genre or structure used in telling a joke. The *situation* clarifies the joke's true meaning. There are multiple events in each joke, and these events—which involve all of the participants—are referred to as joke scenarios. Lastly, the logical mechanism refers to the resolution of the nonconformity present in the joke. It refers to how two scripts are put together, which can be a false analogy, and the garden path phenomenon (Attardo & Raskin, 1991; Hirsch, 2017).

Many researches related to humor have been carried out by various researchers and in various perspectives such as in pragmatic studies (Abdulabbas, 2020; Chalsum, 2019; Chao & Xinghua, 2013; Kehinde, 2016; Li, 2016; Taufiq et al., 2018), humor about pandemics COVID-19 (Amici, 2020; Cancelas-Ouviña, 2021; Hadžić & Baralić, 2021; Wijana, 2021), humor in cartoons related to COVID-19 (Blaber et al., 2020), humor in Instagram related to COVID-19 (Susanti & Rahmawati, 2021), humor in COVID-19 memes and banners (Setiaji & Mursalin, 2021, 2021; Zahoor, 2020), and humor and health (Sumantri et al., 2021). This study is different from the previous studies since this study attempts to explore how verbal humor constructed in SUC discourse on COVID-19 in Indonesia.

## II. METHODS

This research employed a qualitative approach by applying content analysis method. The primary data were obtained in the form of utterances obtained through transcriptions of 5 audio-video recordings of stand-up comedy about COVID-19 in Indonesia which were downloaded from www.youtube.com. The videos in table 1 were selected based on the keywords submitted by comedians. As an effort to improve data reliability, writers asked for the opinion of experts from the field of communication science or linguistics who hold at least a Doctoral degree with expertise in the field of mass communication or semantics.

TABLE 1
SOURCE OF THE DATA

| No | Video Title | Comedian | Premiere Time |
|---|---|---|---|
| 1 | Stand Up Comedy Arif: KOCAK!! Gara-gara Corona Banyak Tidur Sampai Jadi Selebgram - Comedy Lab | Arif | 13 July 2020 |
| 2 | Stand Up Comedy Ridwan Remin: Kurang Ajar Corona, Bikin Susah Orang Aja - Comedy Lab (Part 2) | Ridwan Remin | 19 July 2020 |
| 3 | Stand Up Comedy Afif: Indonesia Buruk Menghadapi Corona, Tapi Ada yang Nyinyir... - SUPER | Afif Xavi | 13 September 2020 |
| 4 | Stand Up Comedy Rahmet Ababil: Pengangguran Itu Sebelum Ada Corona Juga Udah Isolasi Mandiri - SUPER | Rahmet Ababil | 4 October 2020 |
| 5 | Stand Up Alif Rivelino: Kombud Sama Pasien Covid - GRAND FINAL SUCI IX | Alif Rivelino | 7 May 2021 |

## III. RESULTS AND DISCUSSION

In GTVH, there will be six parameters used to analyze verbal humor known as knowledge resources (KRs). This parameter allows comparison of one humor with another. KRs consist of *language (LA), target (TA), situation (SI), logical mechanism (LM), script opposition (SO), and narrative strategy (NS)*.

TABLE 2
DATA ANALYSIS NO.1

| Verbal humor no.1 | | |
|---|---|---|
| **Transcript:** | | *Iya karena beberapa bulan ini tidak ada kerjaan terus ya begitulah kerjanya cuman tidur. Punggung saya udah motif sprei aja.*<br><br>(Yes, because for the past few months there has been no work, so that's how it works, it's just sleeping. My back is just a sheet tattoo) |
| **KR** | SO | Sleeping Vs Sheet tattoo Back |
| | LM | Fallacious Reasoning |
| | SI | Sleeping on the bad |
| | TA | Self-targeting |
| | NS | Simple Narrative Strategy |
| | LA | ***Set-up***<br>*Iya karena beberapa bulan ini tidak ada kerjaan terus ya begitulah kerjanya cuman tidur.*<br>(Yes, because for the past few months there has been no work, so that's how it works, it's just sleeping).<br><br>***Punch line***<br>*Punggung saya udah motif sprei aja.*<br>(My back is just a sheet tattoo). |

Based on data 1, the SO conveyed by the comedian is *sleeping* and a *bed sheet tattoo*. This can trigger humor because when you stay in bed or sleep for too long due to the lockdown during the pandemic, it can cause the sheet tattoo to stick to your back. It is very relevant that the LM used is *fallacious reasoning*. This shows the reasons that are difficult to make sense of. No matter how long someone sleeps, usually, the pattern on the sheet will not stick in someone's back unless the sheet is still wet with factory paint. Here, it can be seen the foresight of the comedian in triggering humor. Related to the *situation* that is built is the bedroom in which comedian uses the situation of sleeping in a bed. The NS used in the data above is a simple narrative strategy, which is a short narrative that tells about the behavior of being in bed for a long time due to a pandemic.

TABLE 3
DATA ANALYSIS NO.2

| Verbal humor no.2 | | |
|---|---|---|
| **Transcript:** | | *Media Australia waktu itu pernah bilang. Kalau Indonesia itu buruk banget dalam menangani korona. Isinya adalah isi beritanya adalah waktu itu karena pasien korona setiap hari setiap hari meningkat. Gitu kan? Ini bagus himbauan nih kubaca beritanya. Tapi aneh nih, ada orang Indonesia satu yang komen di kolom berita itu. Dia bilang begini Ah, bawel lu Australi kasih makan gue juga kagak.*<br><br>(The Australian media at that time once said. Indonesia is really bad at dealing with Corona. The content of the news is that time because of Corona patients every day every day is increasing. Is that right? This is a good appeal, I read the news. But it's strange, there is one Indonesian who comments in the news column. He said like this Ah, you nauseous Australian, feed me too or not). |
| **KR** | **SO** | Caring Vs Not Feeding |
| | **LM** | Insult humor |
| | **SI** | Protest from a friend because of the appeal from the Australian media about Corona |
| | **TA** | Australian Media and Standup Comedian Friend (undefined) |
| | **NS** | Simple Dialogue |
| | **LA** | *Set-up*<br>*Media Australia waktu itu pernah bilang. Kalau Indonesia itu buruk banget dalam menangani korona. Isinya adalah isi beritanya adalah waktu itu karena pasien korona setiap hari setiap hari meningkat. Gitu kan? Ini bagus himbauan nih kubaca beritanya. Tapi aneh nih, ada orang Indonesia satu yang komen di kolom berita itu.*<br><br>(The Australian media at that time once said. Indonesia is really bad at dealing with Corona. The content of the news is that time because of Corona patients every day every day is increasing. Is that right? This is a good appeal, I read the news. But it's strange, there is one Indonesian who comments in the news column).<br><br>***Punch line***<br>*Dia bilang begini Ah, bawel lu Australi kasih makan gue juga kagak.*<br><br>(He said like this Ah, you nauseous Australian, feed me too or not). |

In data no 2, the SO constructed by the comedian is *caring vs not feeding*. During the pandemic of COVID-19, many people ran out of food stocks due to panic buying for lockdown preparation. People were reluctant or did not dare to leave the house. This is evidenced by the NS constructed by comedians regarding appeals from the Australian media. The thing provoking humor and making people laugh was that a friend of the comedian sneered at the Australian media about *not giving food to people who stay home*. Moving to other part, the LM used is insult humor where the comedian ridicules the Australian media based on a comment from one of the Indonesians featured in the narration he built. The situation shown is a protest from a friend due to an appeal from the Australian media about COVID-19 pandemic.

TABLE 4
DATA ANALYSIS NO.3

| Verbal humor no.3 | | |
|---|---|---|
| **Transcript:** | | *Lagian kadang di daerahku suka aneh aneh waktu itu waktu waktu belum punya normal ya. Gue servis motor ini aneh banget nunggu servis motor, ada mekanik yang nanganin motor gue itu. Gue kalo ngeliat disitu mekaniknya tuh lider banget deh. Mekanik disitu yang paling kepala banget yang tau segala galanya ambil ini itu, yang lain ngambilin, ambil busi, kasih tahu. Sampe dia nyeletuk langsung kepikiran di kepalaku. Dia bilang gini "Ah jangan takut ama Korona ama bang". Terus dia bilang gini, dia nyebutin tumbuhan yang bisa nyembuhin korona. "Jangan takut ama Corona ma bang pakai cengkeh aja bang, cengkeh bang cengkeh bang, borok aja ilang bang, apalagi Corona".*<br><br>(Besides, sometimes in my area I like to be weird, at that time I don't have normal yet. I'm servicing this motorbike, it's really strange waiting for motorbike service, there is a mechanic who takes care of my motorbike. I can see that the mechanics there are really leaders. The mechanic there, who was very knowledgeable, who knew everything, took this and that, the others took it, took the spark plugs, told me. Until he snapped directly into the thought in my head. He said like this "Ah, don't be afraid of Corona, bro". Then he said this, he mentioned a plant that could cure Corona. "Don't be afraid of Corona, just use cloves, bro, cloves, cloves, bro, just don't have any ulcers, let alone Corona."). |
| **KR** | **SO** | ulcer disease vs Corona |
| | **LM** | False Analogy |
| | **SI** | Motorcycle service station |
| | **TA** | Motorcycle mechanic (leader) |
| | **NS** | Simple Interaction |
| | **LA** | ***Set-up***<br>*Lagian kadang di daerahku suka aneh aneh waktu itu waktu waktu belum punya normal ya. Gue servis motor ini aneh banget nunggu servis motor, ada mekanik yang nanganin motor gue itu. Gue kalo ngeliat disitu mekaniknya tuh lider banget deh. Mekanik disitu yang paling kepala banget yang tau segala galanya ambil ini itu, yang lain ngambilin, ambil busi, kasih tahu. Sampe dia nyeletuk langsung kepikiran di kepalaku.*<br><br>(Besides, sometimes in my area I like to be weird, at that time I don't have normal yet. I'm servicing this motorbike, it's really strange waiting for motorbike service, there is a mechanic who takes care of my motorbike. I can see that the mechanics there are really leaders. The mechanic there, who was very knowledgeable, who knew everything, took this and that, the others took it, took the spark plugs, told me. Until he snapped directly into the thought in my head)<br><br>***Punch line***<br>*Dia bilang gini "Ah jangan takut ama Korona ama bang". Terus dia bilang gini, dia nyebutin tumbuhan yang bisa nyembuhin Corona. "Jangan takut ama Corona ma bang pakai cengkeh aja bang, cengkeh bang cengkeh bang, borok aja ilang bang, apalagi Corona".*<br><br>(He said like this "Ah, don't be afraid of Corona, bro". Then he said this, he mentioned a plant that could cure Corona. "Don't be afraid of Corona, just use cloves, bro, cloves, cloves, bro, just don't have any ulcers, let alone Corona."). |

In data 3, the comedian tries to convey SO by comparing diseases between Ulcers Vs COVID. According to LM, the comedian used *false analogy* between these diseases. In this case, the comedian is trying to compare ulcers vs Corona where these two diseases have a big difference. Ulcers attacks human's hair and head while COVID-19 attacks the respiratory system. This provokes laughter in the audience. Semantically, there are different components of meaning. According to Jayantini et al. (2017), meaning component explores lexical meaning comprising of complex components that should be interpreted correctly in its context. In the data, there is a significant difference of meaning component between **ULCERS** [+ disease, + is in the head, -attacks the lungs] and **COVID-19** [+ disease, -is in the head, + attacks the lungs]. Therefore, the LM used clearly refers to a false analogy In fact, COVID-19 is a dangerous disease when compared to ulcers. Furthermore, cloves are also assumed to cure ulcers and COVID-19. It is called as play on words that causes people laugh. It happens because audiences think that cloves can treat Corona is just a joke. The situation built also shows something illogical where this statement is said by a mechanic and not a doctor. Audiences may agree if the doctor provides his opinion related to COVID-19 medical treatment. When the motorcycle mechanic says about COVID-19 medical treatment, it is hard for audience to believe. In addition, the NS used in this data is a simple interaction between the comedian and the mechanic.

TABLE 5
DATA ANALYSIS NO.4

| Verbal humor no.4 | | |
|---|---|---|
| Transcript: | | 5 bulan kagak ada job, sekali ada jobnya penonton yang gak ada. <br><br> (5 months **no** job, once there is a job, **no** audience). |
| KR | SO | Gak ada job vs gak ada penonton <br> (no job vs no audience) |
| | LM | Word repetition |
| | SI | Corona Pandemic |
| | TA | Self-targeting |
| | NS | Simple narrative strategy |
| | LA | *Set-up* <br> 5 bulan kagak ada job, <br> (5 months **no** job) <br><br> *Punch line* <br> sekali ada jobnya penonton yang gak ada. <br> (once there is a job, **no** audience.) |

In data 4, the SO constructed is ***no job*** vs. ***no audience***. The LM used is word repetition namely the repetition of words and phrases "job", and "no". This repetition according to Pasaribu and Kadarisman (2015) is part of a word game that can cause laughter. The comedian presents a narrative strategy that the pandemic has resulted increasing jobless condition for comedian up to 5 months. Unluckily, when there is a job, there are no spectators due to social distancing rules and restrictions on crowds in closed spaces. The situation built in the data is a pandemic situation with the target referring to the comedian himself. The use of self-directing according to Mulyadi et al. (2021) is for the safety of the comedian and to avoid prosecution for unpleasant behavior or electronic information and transactions law.

TABLE 6
DATA ANALYSIS NO.5

| Verbal humor no.5 | | |
|---|---|---|
| Transcript: | | *Dulu sebelum ada Corona di rumah, paling mandi cuma sehari 2 kali mandi pagi mandi sore udah. Sekarang gara gara diluar banyak Corona, gue tiap dirumah tuh mandi. Sehari bisa 5 kali mandi pagi mandi sore mandi wajib, mandi wajib, mandi wajib.* <br> (In the past, before there was Corona at home, at most, I only took a bath twice a day, in the morning, and in the evening. Done. Now because there are lots of Corona outside, I take a bath every time I'm at home. A day can take 5 baths in the morning, in the afternoon, *junub junub,* and *junub* bath). |
| KR | SO | Corona vs *Junub* bath |
| | LM | Word repetition |
| | SI | Lockdown |
| | TA | Self targeting |
| | NS | Simple Narrative Strategy |
| | LA | *Set-up* <br> Dulu sebelum ada Corona di rumah, paling manis cuma sehari 2 kali mandi pagi mandi sore udah. <br> (In the past, before there was Corona at home, at most, I only took a bath twice a day, in the morning, and in the evening. Done). <br> *Punch line* <br> *Sekarang gara gara diluar banyak Corona, gue tiap dirumah tuh mandi. Sehari bisa 5 kali mandi pagi mandi sore mandi wajib, mandi wajib, mandi wajib.* <br><br> (Now because there are lots of Corona outside, I take a bath every time I'm at home. A day can take 5 baths in the morning, in the afternoon, *junub junub,* and *junub* bath). |

In verbal data no. 5, the SO used is Corona and *Junub* bath. In this data, the comedian used word repetition as LM, namely the word *mandi* (taking a bath). The diction for *mandi* is combined with other words into phrases, namely afternoon bath, morning bath, and *junub* bath. Ideally, under normal circumstances, a person should take a bath 2-3 times a day, at least take a bath in the morning, and in the afternoon. However, in a pandemic situation, a person can take a bath more than 2 times because *junub* bath. The thing that makes people laugh is the association that the pandemic forces people to stay at home so one of the activities that emerge for husband and wife is sexual intercourse. The consequence is after doing that in Islam is doing *junub* bath. This diction makes people laugh that Corona has some relevance to the increasing intensity of bathing for some people based on the narrative built by comedian. Semantically, *junub* bath is part of the types of bathing that have special causes such as after having sexual intercourse. This sparked laughter because the audience understood the cause of the *junub* bath itself. The target in this verbal humor is the comedian himself which can be understood that he experienced this with his wife.

## IV. CONCLUSION

The results of the study show that in verbal humor there are variations in knowledge resources. Topics presented by comedians related to the Corona pandemic are realized in various logical mechanisms (LM) which include fallacious

reasoning, word repetition, insult humor, and false analogy. Another variation found is the variation in the narrative strategy, target, and situation constructed by the comedian. This study has limitation in terms of the objects of the analysis namely in SUC discourse related to COVID-19. Further researchers are suggested to explore non-verbal humor related to COVID-19 as presented in the poster, meme, or animation.

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# The Historical Changes of /k/ and /q/ in Najdi Arabic: A Phonological Analysis

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*Abstract*—This paper seeks to explore the potential phonological reasons for the historical change of /k/ and /q/ in Najdi Arabic and the influence of these two consonants on the frequency and duration of vowels, such as /i/ sound through the prism of acoustic analysis. The /k/ phoneme transforms into [ts] and /q/ transforms into [g] and [dz] in many Najdi Arabic words. This transformational process is called 'palatalization'. Although it is a universal phenomenon, palatalization in Najdi Arabic has specific characteristic features. The main reason for this specificity is that the Najdi dialect had not been in contact with any other foreign languages in Najd region (the region of Najdi speakers) to create the affrication. This historical change is thus attributable to phonological reasons motivated by specific phonological features. Data were extracted from two recordings by two native speakers of the Najdi dialect who produced 217 words. They were phonologically transcribed and analyzed by the researcher to understand the motivation for the phonological change of these two consonants. Additionally, Pratt software was used to analyze the data to explore the influence of consonants on the /i/ sound frequency and duration. The results revealed that the palatalization of [ts] and [dz] does not occur in all the Najdi Arabic words, but only in some due to specific phonological features. The phonological patterns of /k/ and /q/ rely on the place of vocalic articulation preceding and following them.

*Index Terms*—Najdi Arabic, /k/ and /q/, phonetic features, historical change, palatalization

## I. INTRODUCTION

Palatalization is a universal phonological phenomenon in languages. Many factors can affect sound patterns as they change from one status to another, particularly when a community is bilingual or multilingual. Therefore, they lead to changes in phonemes over a long time. Bateman (2007) defines palatalization as "any instance where a consonant changes its place features to palatal-like, regardless of the nature of the trigger" (p. 5). Moreover, she provides another definition that palatalization is "any instance of a consonant acquiring a secondary palatal articulation" (p. 5). Palatalization occurs mainly as a result of the interaction of consonants with vowels: front and high vowels and the palatal glide j. Furthermore, it occurs as a result of rapid speech (Guion, 1996; Syrika et al., 2011).

The palatalization of /k/ and /q/ features [ts] and [dz] as the major characteristics of Najdi Arabic. They occur in most words with front vowels. The most significant point about affrication in this dialect is that it has not undergone exposure to foreign influences in other communities (Al-Essa, 2009; Ingham, 1986; Johnstone, 1964). The motivation behind changing /k/ to [ts] is less clear (Kaye, 1998). On the other hand, Al-Essa (2009) points out that the motivation can be for phonetic simplification and ease. Therefore, this study aims to identify the phonological reasons for the change of /k/ to [ts] and /g/ to [dz] and to explain why they do not change in other words. Additionally, it seeks to explore the influence of consonants on the frequency and duration of the vowel /i/.

## II. BACKGROUND

### A. Arabic

Ryding (2005) describes Arabic as a member of the Semitic language group, which is the native language of seventeen countries. It extends from Morocco in the northwest part of Africa to the United Arab Emirates and Oman in the east of Arabian Gulf. Arabic embodies different structures from English and other European languages. For instance, it is a rich inventory of consonants. Arabic has two main varieties: Classical Arabic (CA, the language of the Holy Quran) and Modern Standard Arabic (MSA). The second one (i.e., MSA) has not changed its syntactic components, but rather its lexicons. Modern Standard Arabic is the official and formal language of seventeen Arab countries. For example, it is employed in political speech, sermons, lectures, news broadcasts, conferential discussions, and written activities (newspapers and magazines). Moreover, Modern Standard Arabic is officially taught to school students. Colloquial Arabic, on the other side, is the dialect that is most often used in daily life to communicate and interact with others in informal situations and on the Internet. Colloquial Arabic differs not only from one country to another but also from one province to another within these countries. Differences in sociolects can be observed in phonology, morphology, syntax, and lexicon (Watson, 2002).

### B. Phonological System of Arabic

Modern Standard Arabic has twenty-eight consonants (see Table 1), three short vowels, such as a, i, o (see Figure 1) and three long vowels (aː, iː, uː). Standard Arabic is rich in inventory of guttural consonants, such as laryngeals (ʔ and h), pharyngeals (ʕ and ḥ), and uvular affricatives (χ, ʁ) as shown in Table 1. In Arabic, short vowels are not written, for example, /kataba/ becomes "ktb." Additionally, Modern Standard Arabic has complex structures and systems of nouns and verbs. The structure of Colloquial Arabic, in contrast, differs from Modern Standard Arabic, but both have the inflectional system in common. In Arabic dialects, there are thirty-one consonants, and not all the consonants of Modern Standard Arabic are used in Arabic dialects (Watson, 2002).

TABLE 1
THE CONSONANTAL PHONEME INVENTORY OF THE STANDARD ARABIC (WATSON, 2002)

| | Labial | Labio-dental | Inter-dental | Dental-alveolar | Palatal | Velar | Uvular | Pharyngeal | Laryngeal |
|---|---|---|---|---|---|---|---|---|---|
| **Plosive emphatic** | b | | | t,    d<br>ṭ | gʲ | k | q | | ʔ |
| **Fricative Emphatic** | | f | ṯ ,   ḏ<br>ḏ̣ | s,    z<br>ṣ | ʃ | | χ , ʁ | ḥ, ʕ | h |
| **Nasal** | m | | | n | | | | | |
| **Lateral Emphatic** | | | | l,<br>ḍ | | | | | |
| **Tap** | | | | r | | | | | |
| **Glide** | | | | | j | w | | | |
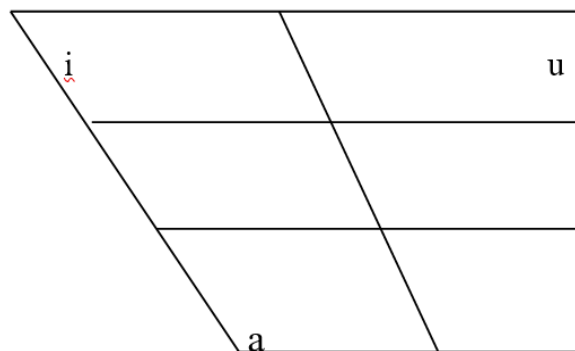


Figure 1 The Phonemes of a Standard Arabic Vowel

*C. Najd and Najdi Speakers*

The Arabian Peninsula is divided into Hijaz, Yemen, Oman, Eastern Arabia, and Najd. Najd is in the central part of Arabian Peninsula (see the map in Figure 2 below). People who live in that area are from various tribes, such as Anizah, Mutair, Ghatan, and Utaibah. They have lived in Central Najd since the 19th century. Moreover, they are Bedouins, who utilize sheep and camels. Najdi Arabic is spoken not only in the central part, but also by groups who live around it. The first area is the dialect of Jabal Shammar in Northern Najd. The second area is the dialect of Qasim and of Dhafir tribes in the Northern-Central region. The third is the dialect of Najran and Ghatan tribe in Southern Najdi. The fourth area is the dialect of Al-Murrah and Ajman tribes in the East. They share the same dialect and culture. Although they speak the same dialect (Najdi Arabic), they differ in phonology and morphology. The last group (Al-Murrah and Ajman) differs from the other groups in syntax and lexical features because they live near the Yemeni border in the South (Ingham, 1994).
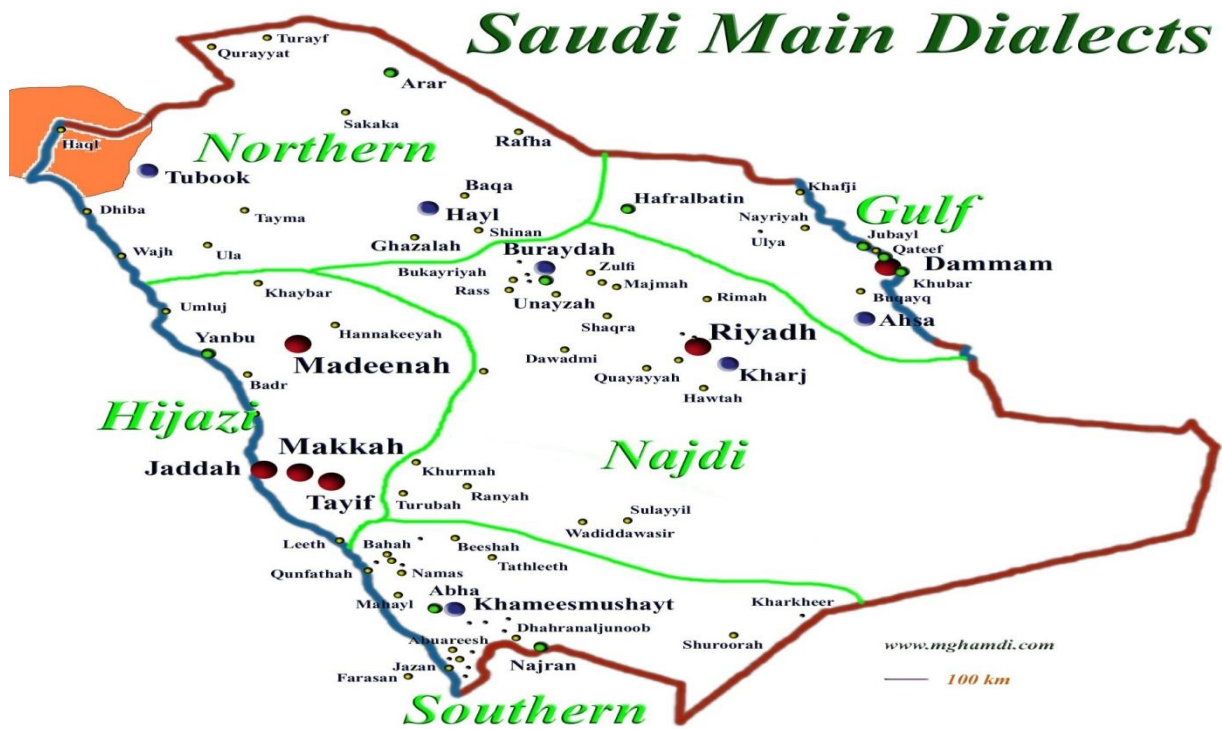
Figure 2 [The Map of Saudi Dialects]

### D. Phonological System of Najdi Arabic

According to Ingham (1994), Al-Ani (1970), Al-Sweel (1987), and Alsager (2019), Najdi Arabic has some features which distinguish it from other dialects. Therefore, its features indicate the old system and the pure dialect in that area. It came up as a result of the isolation of the area and absence of foreign immigration. In Najdi Arabic, there are four main features which distinguish this dialect from others. First, the sound /ḍ/, which is a pharyngealized voiced plosive, has changed into the sound /ḏ̣/, which is a pharyngealized voiced interdental fricative. For instance, in Modern Arabic, ḍarab "to hit" changed to "ḏ̣arab." This means that the sound /ḍ/ is hidden in Najdi Arabic. The second feature is the absence of glottal hamzah except the words that have been borrowed from Standard Arabic. This absence is observed in medial hamzah, which is replaced by long vowels, such as raːs "head" rather than raˈs. The third feature is that i and u overlap in distribution. When u and r are the environment of the vowel, u tends to occur in the environment of bilabial or pharyngealized consonants. The last feature, which is the topic of this study, is the affrication of /k/ and /q/ in Najdi Arabic. They have become [ts] and [dz], and they are widely investigated in the following section. Regarding the vowels, Najdi Arabic has five main vowels: i, u, ē, ō, a (see Figure 3).



Figure 3 The Phonemes of Najdi Arabic Vowel

### E. The Phonemes /k/ and /q/ in Standard Arabic and Najdi Arabic

There are phonemes which exist in Modern Standard Arabic, but they have not been retained in almost all the words of Najdi Arabic. Sometimes the phoneme of standard Arabic can be merged with other sounds to constitute a new phoneme like what occurs in Najdi Arabic. The pronunciations of these two consonants /k/ and /q/ are not the same in all Arabic words. For example, the phoneme /k/ is a voiceless velar stop in Modern Standard Arabic whereas in Najdi Arabic, it is merged with /s/ to be [ts] (voiceless alveolar affricate). The affrication of /k/ does not occur in all words, but it appears only with front vowels (Ingham, 1994; Watson, 2002).

Additionally, the phoneme /q/ is a voiced uvular plosive in Modern Arabic. It can be observed in Syrian, Yemeni, and Northern African dialects. In Najd, in contrast, it occurs only with words borrowed from standard Arabic, foreign languages, and religious terminology. Phonologically, they appear with back vowels. In Najdi Arabic, /q/ changed to [g] (voiced velar plosive) in most of the words. Furthermore, the phoneme /g/ is merged with /z/ as [dz] (voiced alveolar affricate). The affrication of /g/ also occurs only with front vowels (Ingham, 1994; Wright, 1964; Watson, 2002).

### F. The Names and Processes of Palatalization

Palatalization consists of five different processes under different names (Bateman, 2007). The first process is palatalization, which refers to a consonant acquiring a secondary palatal articulation. For example, /t/ becomes [tʲ] in its production. The second is coronalization or fronting, which means that a velar stop changes to a coronal affricate, such as k → tʃ. The third is raising, which indicates the raising of a consonant, such as t → tʃ. The fourth is spirantization, which means that "a consonant is spirantized in a palatalizing environment, such as r → s" (p. 1). Finally, assibilation, which means a dental stop /t/ changes to [ts] before the front vowel /i/.

In general, palatalization comprises two main types. The first type is that the consonant changes the primary place of articulation and sometimes the manner to the palatal region of the vocal tract, such as k, t → tʃ (full palatalization). In English, for instance, we say /dontʃju/ for /dont ju/. The second is that it is "co-articulated with the following palatal off-glide", such as t, d → tʲ, dʲ (secondary palatalization).

The velar consonant /k/ tends to shift to [ts] when it comes with front vowels whereas /k/ does not change when it comes with back vowels. In terms of articulation, the tongue position and effect of the front tongue position on a particular class of consonants play important roles in this respect.

### III. LITERATURE REVIEW

In fact, Bateman (2007) compared the influence of triggers on the palatalization phenomenon among 117 languages and pointed out the following results that are considered as evidence for the effect of the vowels. The triggers have no significant influence on partial or full palatalizations. In consonants, the type of palatalization does not depend on the trigger type; rather, it is a result of the nature of the target. Therefore, palatalization triggers differ among languages. The palatalization triggers, such as the front vowels /i/ and /e/ and the palatal glide, are common in a great majority of languages. Chen (1973), Bhat (1978), and Hall (2000) came with the same common triggers. Regarding features of vowels, Bateman (2007) pointed out that the length of vowel, rounding, and nasility exhibit no differences in terms of the ability of vowels to trigger palatalization. It means that the features of vowels, such as short and long vowels, oral or nasalized, rounded or unrounded, and high or front, can trigger palatalization, depending on the language. Therefore, Bateman (2007) has stated that "palatalization is common but not automatic" (p. 84).

Al-Rojaie (2013) found that affrication occured significantly in the phonological context of high front vowels in the Najdi dialect in Qassim. Also, he found that affrication was strongly correlated with three social variables, such as the age, educational level, and gender of the speaker. Additionally, Alrashed (2018) conducted a descriptive analysis of three phonological topics, including affrication, in Qassimi Arabic, a subdialect of Najdi Arabic spoken in Qassim, Saudi Arabia. He found that the affrication process was triggered by front vowels, and the alveolar affricates /ts/ and /dz/ occur in the environment of almost all vowels either before or after [i, e, a, ə, o]. The researcher suggested that Najdi varieties need to be examined individually because they may have specific features that might not be shared with other varieties.

### IV. METHODOLOGY

### A. Data Collection and Analysis

Data were collected from two recordings by two male native speakers of Najdi dialect who were born in Riyadh located in the middle of Saudi Arabia; it may be noted that as of the date of this paper, they are still living there. The participants were in their twenties, and each of them holds a Master of Arts in linguistics. They were given an hour to list the words that change from /k/ to [ts] and from /q/ or /g/ to [dz]. Additionally, they were asked to list the words that do not change with the previous consonants. They produced 217 words from Standard Arabic, together with their pronunciations in both Saudi and Najdi dialects. The researcher asked each of them to read the words in the list for the purpose of recording. They were accordingly recorded and transcribed by the researcher. Additionally, the data were analyzed not only phonologically but also acoustically with Pratt.

### B. Research Questions

1- What are the vowels that affect the palatalization of /k/ and /q/ in Najdi Arabic?
2- What are the phonological reasons for the historical change of /k/ to [ts] and /q/ to [dz] in the dialect?
3- What are the phonological barriers to their palatalization and why?
4- What is the change that occurs to the /i/ vowel when it is preceded by /k/, /ts/, /g/, and /dz/ in terms of the frequency and duration?

In Najdi Arabic, the analysis of the phonological features of /k/ and /q/ phonemes revealed significant reasons for the historical change of these two phonemes. The dialect aims to simplify /k/ and /q/ in its lexicons. The dialect, on the other side, faces some barriers to particular features which simplify the phonemes into other allophones in different positions. Therefore, the following tables show the positions of /k/ and /q/ changes and their barriers to the phonological features in order to identify the changes and provide explanations of the reasons for such changes.

TABLE 2
THE CHANGE OF /K/ IN ARABIC LEXICONS FROM STANDARD ARABIC TO [TS] IN NAJDI ARABIC

| | | | /k/ → [ts] | | |
|---|---|---|---|---|---|
| | **Arabic Words** | **Translation of Arabic Words** | **Under Representation** (Standard Arabic) | **Surface Representation** (In Saudi dialect) | **Surface Representation** (In Najdi Arabic) |
| 1. | هكذا | Like this | /kaða/ | /kiða/ | [tsiða] |
| 2. | كبير | Big | /kabi:r/ | /kibi:r/ | [tsibi:r] |
| 3. | سكين | Knife | /sikki:n/ | /sakki:n/ or /sikki:n/ | [sitstsi:n] |
| 4. | ركب | Rode | /rakiba/ | /rakab/ | [ritsab] |
| 5. | كيس | Bag | | /kiis/ | [tsiis] |
| 6. | كأنه | Like | /kaʔnnah/ | /kannah/ | [tsinnah] |
| 7. | مكان | Place | /makan/ | /makan/ | [mitsan] |
| 8. | حكي | Talk | /ħaki/ | /ħaki/ | [ħatsi] |
| 9. | بركة | Blessing | /barakah/ | /barakah/ | [britsah] |
| 10. | يعلك | Chew | /yaʕlik/ | /yiʕlik/ or /yaʕlik/ | [yʕalits] |
| 11. | كلاب | Dogs | /kila:b/ | /kla:b/ | [tsila:b] |
| 12. | بواكير/عصي | Stick (dialect) | /bawaki:r/ | /bawaki:r/ or /bu:waki:r/ | [bu:atsi:r] |
| 13. | كنا | We were | /kunna/ | /kunna/ or /kinna/ | [tsinna] |
| 14. | كان | Was | /kan/ | /kan/ | [tsan] |
| 15. | كافي | Enough | /kafɪ/ | /kafɪ/ | [tsafi] |

Table 2 shows the lexicons in standard Arabic, and how they changed in the dominant Saudi dialect in general and in Najdi Arabic in particular. Obviously, the consonant /k/ in the lexicons of both Standard Arabic and the Saudi dialect changed to [ts] in Najdi Arabic.
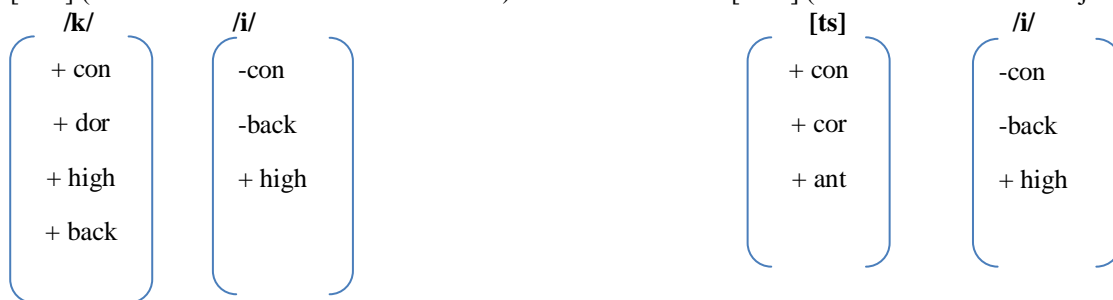
According to Table 4, the phoneme /k/ is a voiceless velar stop in Standard Arabic (under representation). On the other hand, it changed to the [ts] allophone, which is a voiceless alveolar affricate in Najdi Arabic (surface representation). The production of /k/ as [ts] does not occur in all lexicons; it happens only with the front vowel /i/ and the central vowel /a/. The phoneme /k/ is [+back and + high] whereas the phoneme /i/ is [-back and + high] (see Example 1).

**Example (1):**
(The phonological features of [ts] and the vowels /i/ and /a/ in Najdi Arabic)
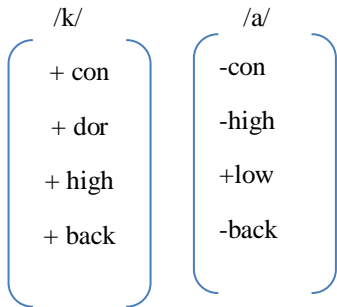[kiða] (It means 'like this' in the Saudi dialect)                [tsiða] (It means 'like this' in Najdi Arabic)

**/k/**                **/i/**                                  **[ts]**                **/i/**

+ con                 -con                                      + con                 -con

+ dor                 -back                                     + cor                 -back

+ high                + high                                    + ant                 + high
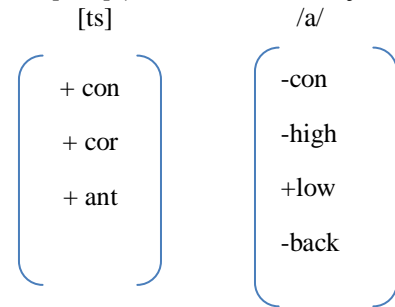
+ back

Possibly, these features, especially [+back, -back], facilitate the /ts/ palatalization. Therefore, the phoneme /k/ changed to [ts] due to the latent assimilation between [ts] allophone and /i/ phoneme in terms of phonetic features. The allophone [ts] is [+ant] and the phoneme /i/ is [-back and +high]. They are adjacent in the place of articulation and thus support the change, based on the features. The allophone [ts] occurs when it is followed or preceded by the /i/ phoneme. Additionally, [ts] occurs with the phoneme /a/ because it is [+low, -back], i.e., it is produced in the middle of the tongue to support the production of [ts] (see Example 2).

**Example (2):**

[kan] (It means 'was' in the Saudi dialect)          [tsan] (It means 'was' in Najdi Arabic)

/k/          /a/          [ts]          /a/

$$\begin{bmatrix} + con \\ + dor \\ + high \\ + back \end{bmatrix} \begin{bmatrix} -con \\ -high \\ +low \\ -back \end{bmatrix} \qquad \begin{bmatrix} + con \\ + cor \\ + ant \end{bmatrix} \begin{bmatrix} -con \\ -high \\ +low \\ -back \end{bmatrix}$$

It is obvious that the vowels /i/ and /a/ share the feature [-back], which plays an important role in the change. The allophone [ts] is an affrication of the /k/ phoneme which aims to simplify producing the sound when /k/ occurs with different places of articulation of vowels.

The sound change of velar palatalization from [k] to [ts] with front vowels is natural in languages, but it is also rare (Guion, 1996). The velar palatalization occurs as a result of rapid speech (Guion, 1996; Syrika et al., 2011). Although the researcher attempts to investigate the reasons for this by analyzing the phonetic features of the vowels i and a and the consonants k and ts. As Guion (1996) states, there is "no consensus view on how the articulation change is accomplished." At the same time, there are many attempts from researchers to identify the physical reasons for the articulation change. In 1922, Johnson (cited in Guion, 1996) noted that the velar [k] makes an imprint on a palatogram when it is produced before front vowels on one hand. On the other hand, [k] makes no imprint on palatogram when it is produced before back vowels. Another explanation of the change of the velar sound is proposed by Anttila (1989, cited in Guion, 1996). Anttila (1989) mentions that shifting [k] to a coronal place of articulation is a result of the narrow shape of the vocal tract. Velar palatalization is produced only with front vowels, not with back vowels. However, there were certain vowels that trigger the palatalization more than any other vowels. From an articulatory view, they are front and high vowels (Zygis et al., 2008).

Based on physical explanation, people pronounce /k/ using the tongue body. It was found that the velar closure is achieved at the velar region. At the palatal region of the vocal tract, it was observed that the vowel /i/ is pronounced by a narrow constriction of the tongue body directed to the palatal region when the vowel follows the consonant to change into [ts] (see Figure 4).
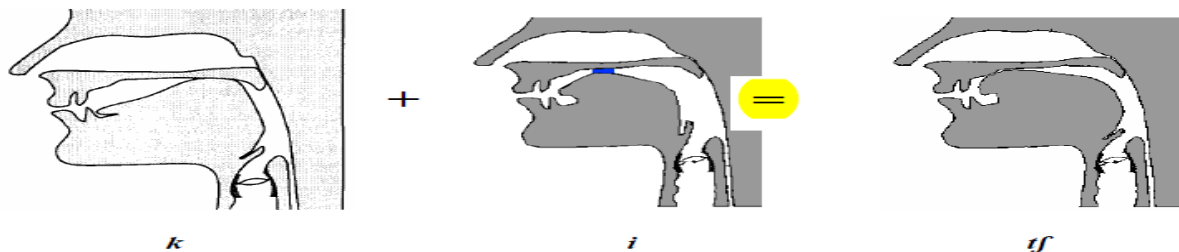


Figure 4 (as found in Bateman, 2007, p.9)

As can be seen in Figure 4, the result is [tʃ], but focus on the beginning of the result, i.e. the consonant /t/, is needed to show the process of articulation. In the articulation of /k/ with the vowel /i/, it was found that the back consonant, i.e., /k/ → [ts] in Figure 4, was fronted and both the consonant and the vowel use the tongue articulator (Bateman, 2007). This means that front vowel /i/ and coronal consonant /ts/ are members of the class [coronal] (Hume, 1996). Moreover, both the front vowel /i/ and the consonant /k/ are [+High].

One interesting observation is that the same vowel /i/ does not trigger palatalization of /k/ in Navajon, but /e/ does (Bateman, 2007). According to Bhat (1978), velar consonants are influenced more by front vowels whereas the labial and coronal consonants are affected more by high vowels.

Table 3 shows in standard Arabic some lexical items that have a little or no change in both Saudi and Najdi Arabic. Also some lexicons in the Saudi dialect, but not in Standard Arabic, do not change in Najdi Arabic. In addition, the borrowed words do not change in both Saudi and Najdi Arabic.
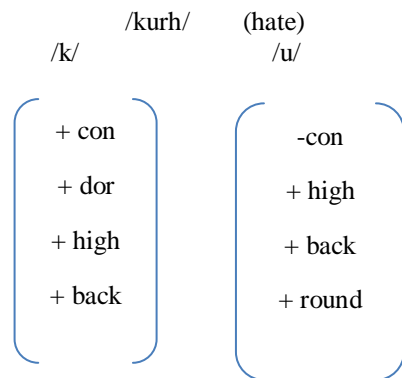
TABLE 3
THE UNCHANGED ARABIC LEXICONS WITH /K/ IN STANDARD ARABIC AND NAJDI ARABIC

| | | | / k / | | |
|---|---|---|---|---|---|
| | **Arabic words** | **Translation of Arabic words** | **Under Representation** (In Standard Arabic) | **Surface Representation** (in Saudi dialect) | **Surface Representation** (in Najdi Arabic) |
| 1 | كرسي | Chair | /kursi/ | /kursi/ | /kirsi/ |
| 2 | كراث | Leek | /kurraθ/ | /kurraθ/ | /kirraθ/ |
| 3 | كلية | College | /kulliah/ | /kulliah/ | /killiah/ |
| 4 | كحل | Eyeliner | /kuḥl/ | /kiḥl/ | kiḥl |
| 5 | كوريا | Korea | /ku:ria/ | /ku:ria/ | /ku:ria/ country name |
| 6 | كفر | Unbelieving | /kufr/ | /kufr/ or /kufur/ | /kufur/ |
| 7 | كحة | Cough | /kuḥḥah/ | /kaḥḥah/ | / kaḥḥah / |
| 8 | كتلة | mass | /kutlah/ | /kutlah/ | /kutlah/ |
| 9 | كسوف | Eclipse | /kusu:f/ | / kusu:f / | /kusu:f/ |
| 10 | ضوء | Light | - | / kubs / | / kibs / borrowing |
| 11 | كف | Palms | /kufu:f/ | /kufu:f/ | /kufu:f/ |
| 12 | كوابيس | Nightmares | /kawabiis/ | /kawabiis/ | /kuabiis/ |
| 13 | كره | Hate (N) | /kurh/ | /kurh/ | /kurh/ |
| 14 | الكوفة | Al-ku:fah | /alkuufah/ | /alkuufah/ | /alkuufah/ |
| 15 | باذنجان | Zucchini | /kuusah/ | /kuusah/ | /kuusah/ |
| 16 | كورة | Ball | /kurah/ | /kuurah/ | /kuurah/ |
| 17 | كوري | Korean | /kuuri/ | /kuuri/ | /kuuri/ |
| 18 | كوخ | Cottage | /kuux/ | /kuux/ | /kuux/ |
| 19 | كوفة | Pile | /kawmah/ | /kawmah/ | /kawmah/ |
| 20 | كوب | Cup | /ku:b/ | /Kawb/ | /Ku:b/ |
| 21 | معطف | Coat | - | /kawt/ | /kawt/     borrowing |

According to Table 3, the phoneme /k/ (a voiceless velar stop) in Standard Arabic does not change to any other phonemes or allophones in the Saudi dialect in general or Najdi Arabic in particular. The most important observation here is the occurrence of phoneme /k/ with the phoneme /i/ without any change, i.e., the consonant /k/ has not changed to [ts]. However, it may change in the future as long as most of the words change their cases.

In the case of consonant /k/, which is pronounced as it is in Standard Arabic, does not change with the vowels /u/ and /o/. The main reason is that the vowels are [+ round]. This means that they prevent the phoneme /k/ from changing into any other position (see Example 3).

**Example (3):**

/kurh/      (hate)

/k/            /u/

$$\begin{bmatrix} + \text{con} \\ + \text{dor} \\ + \text{high} \\ + \text{back} \end{bmatrix} \quad \begin{bmatrix} -\text{con} \\ + \text{high} \\ + \text{back} \\ + \text{round} \end{bmatrix}$$

In Figure 4, the tongue position of /k/ with the front vowel /i/ which leads to the palatalization [ts] physically is explained. In this paragraph, the discussion concentrates on the back vowel /u/ with the consonant /k/. Regarding the articulation of /k/, it has been clarified that it is articulated by the tongue body at the velar region with a velar closure on one hand (see Figure 5).
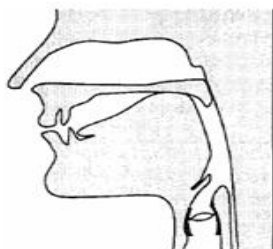


Figure 5 (as found in Bateman, 2007, p.8)

In the articulation of the vowel /u/, on the other hand, the tongue is positioned towards the back of the mouth and the lips are rounded (see Figure 6).



Figure 6 (as found in Bateman, 2007, p.8)

The two similar places of articulation and distinctive features between the back vowel /u/ and the dorsal consonant /k/, which are [+high, +back], enforce the two remaining sounds without change. Furthermore, the vowel is bilabial whereas the consonant is dorsal. Therefore, the researcher assumes that the roundness of /u/ blocks the change of the consonant. In addition, the consonant /k/ tends to remain with the vowel /u/. Finally, the back vowel /u/ and the dorsal consonant /k/ are not members of one class, like the front vowel /i/ and the coronal consonant [ts], so that they get palatalized.

With regard to the back vowels, they are not common enough to trigger palatalization generally. Therefore, it has been found that high back vowels do not trigger palatalization of dorsal consonants, but they trigger palatalization of coronal ones (Bateman, 2007).

Table 4 shows some lexical items from Standard Arabic and dialects that have changed in both Saudi and Najdi Arabic. In the Saudi dialect, the phoneme /q/ changed to /g/, and the phoneme /g/ changed to [dz] in Najdi Arabic.

TABLE 4
THE LEVELS OF CHANGING OF PRODUCING /g/ IN ARABIC LEXICONS AS /Q/ IN STANDARD ARABIC TO [TS] IN NAJDI ARABIC

| | | | /g/ → [dz] | | |
|---|---|---|---|---|---|
| | **Arabic words** | **Translation of Arabic Words** | **Under Representation** (In Standard Arabic) | **Surface Representation** (In Saudi dialect) | **Surface Representation** (In Najdi Arabic) |
| 1 | قدر | Pot | /qidr/ | /gidir/ | [dzidir] |
| 2 | شرقي | Eastern | /ʃarqi/ | /ʃargi/ | [ʃardzi] |
| 3 | اذهب بعيدا | Get out (insulting meaning) | - | /ingiliʕ/ | [indziliʕ] |
| 4 | راقب | Watch | /irqub/ | /irgub/ | [irdzib] |
| 5 | غادر | Leave | - | /fariq/ | [faridz] |
| 6 | علق | Hang | /ʕalliq/ | /ʕalliq/ | [ʕallidz] |
| 7 | مستيقظ | Awake | - | /fa:jig/ | [fa:jidz] |
| 8 | تنفس | Breath | - | - | [ifhidz] |
| 9 | صدق | True | /Sidq/ | /Sidq/ | [Sidz] |
| 10 | سيقان | Legs | - | /siigan/ | [siidzan] |
| 11 | حساء | Broth | /maraqah/ | /maragah/ | [mridzah] |
| 12 | حلقة | Ring | /ḥalaqah/ | /ḥalagah/ | [ḥlidzah] |
| 13 | رقبة | Neck | /raqabah/ | /ragabah/ | [rdzibah] |
| 14 | إقلب | Flip over | /iqlibhu/ | /iglibah/ | [idzlibah] |
| 15 | قبلة | Direction of prayer | /qiblah/ | /giblah/ | [dziblah] |
| 16 | رفيق | Companion | /rafi:q/ | /rafi:g/ | [rifi:dz] |
| 17 | بهارات | spice | - | /swa:ḥi:q/ | [swa:ḥi:dz] |
| 18 | عائد | Returned | - | /migifi/ | [midzfi] |
| 19 | عتيق | Ancient | /ʕati:q/ | /ʕati:q/ | [ʕati:dz] |

According to Table 4, the phoneme /g/ is a voiced velar plosive in Standard Arabic. In contrast, it changed to a [dz] allophone which is a voiced alveolar affricate in Najdi Arabic. The phoneme /g/ had undergone two stages until it became [dz] in Najdi Arabic. At the beginning of producing the sound, the allophone [g] was /q/ phoneme (a voiceless uvular plosive), but then it changed to /g/. Finally, the phoneme /g/ has become a [dz] allophone with the high front vowel /i/. The phoneme /i/ is [- back] whereas /q/ phoneme is [+back]. Hence there is an obvious reason, based on the features, why the /i/ phoneme triggered the palatalization. It is similar to the case of /k/ phoneme that changed to /ts/ phoneme. The [dz] allophone is a palatalization whose purpose is to simplify the production of /g/ with the high front vowel to become [dz]. Therefore, [dz] shares the phoneme /i/ vowel with assimilatory features to support the result of change (see Example 4).

**Example 4:**

/rifi:g / (friend)                                                    [rifidz]  (it means friend in Najd dialect)

  /i/                /g/         or        /q/                              /i/              [dz]

$$
\begin{bmatrix} -con \\ +high \\ -back \end{bmatrix}
\begin{bmatrix} +con \\ +dor \\ +back \\ +high \end{bmatrix}
\begin{bmatrix} +con \\ +dor \\ +back \end{bmatrix}
\qquad\qquad
\begin{bmatrix} -con \\ +high \\ -back \end{bmatrix}
\begin{bmatrix} +con \\ +cor \\ +ant \end{bmatrix}
$$
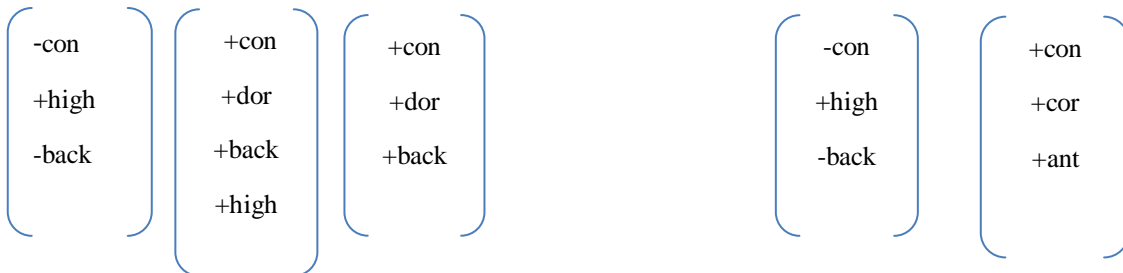
The /g/ phoneme is [+high and +back] and /i/ is [+high and -back], both of which facilitate palatalization. It sheds light on producing the sound in comparison with the /q/ phoneme which has a heavy articulation. The phoneme /g/ has changed to a [dz] allophone. It is observed that /i/ is [-back] and [dz] is [+ant], which means that the /i/ phoneme affects /g/ so that it becomes [dz]. The vowel /i/ can have an effect when it follows or precedes the /g/ phoneme. Table 5 shows some lexical items from Standard Arabic in which /q/ has changed to /g/ in both Saudi and Najdi Arabic.

TABLE 5
THE CHANGE OF PRODUCING /Q/ IN ARABIC LEXICONS IN STANDARD ARABIC TO [g] IN NAJDI ARABIC

| | | | /q/  →  [g] | | |
|---|---|---|---|---|---|
| | **Arabic words** | **Translation of Arabic words** | **Under Representation** (In Standard Arabic) | **Surface Representation** (In Saudi dialect) | **Surface Representation** (In Najdi Arabic) |
| 1 | قتل | Kill | /qatil/ | [gatil] | [gatil] |
| 2 | قشر | Peels | /qiʃr/ | [giʃr] | [giʃr] |
| 3 | قصيدة | Poem | /qaSi:dah/ | [giSi:dah] | [giSi:dah] |
| 4 | قرية | Village | /qaryah/ | [garyah] | [garyah] |
| 5 | قصر | Palace | /qaSr/ | [gaSr] | [gaSr] |
| 6 | قصة | Haircut | /qaSah/ | [gaSah] | [gaSah] |
| 7 | قبر | Grave | /qabr/ | [gabr] | [gabr] |
| 8 | قرن | Horn | /qarn/ | [garn ] | [garn] |
| 9 | قحط | Drought | /qaḥaT/ | [gaḥT] | [gaḥT] |
| 10 | مكانة | Position | /qadr/ | [gadr] | [gadr] |
| 11 | وسخ | Dirt | /qaraf/ | [garaf] | [garaf] |
| 12 | قمل | Louse | /qaml/ | [gaml] | [gaml] |
| 13 | قلم | Pen | /qalam/ | [galam] | [galam] |
| 14 | قاضي | Judge | /qaDi/ | [gaḏi] | [gaḏi] |
| 15 | أقارب | Relatives | /ʔaqarib/ | [ʔagarib] | [ʔagarib] |
| 16 | قارة | Continent | /qarrah/ | [garrah] | [garrah] |
| 17 | قارورة | Bottle | /qaru:rah/ | [garu:rah] | [garu:rah] |
| 18 | قاسي/صارم | Strict | /qasi/ | [gasi] | [gasi] |

According to Table 5, the phoneme /q/ is a voiceless uvular plosive in Standard Arabic. On the other hand, /q/ changed to the [g] allophone which is a voiced velar plosive in Najdi Arabic. Additionally, [g] indicates the second stage of change for the /q/ phoneme in Table 4. Therefore, in this section, it can be said that it is possible for the allophone [g] to change to [dz] in Najdi Arabic in the future due to the existence of vocalic triggers, such as the vowels /i/ and /a/. In fact, based on the features of both q and g, the researcher could not identify any possible reason for why q changed to g (see Example 5).

**Example 5:**

/qabr/  (it means grave in Standard Arabic)                    [gabr] (in Najdi Arabic)

  /q/                /a/                                              /g/              /a/

$$
\begin{bmatrix} +con \\ +dor \\ +back \\ -high \end{bmatrix}
\begin{bmatrix} -con \\ -high \\ +low \\ -front \\ -back \\ -round \end{bmatrix}
\qquad\qquad
\begin{bmatrix} +con \\ +dor \\ +high \\ +back \end{bmatrix}
\begin{bmatrix} -con \\ -high \\ +low \\ -front \\ -back \\ -round \end{bmatrix}
$$

However, a simple answer is because of the difficulty of pronouncing /q/. As a result, the change is to the light consonant /g/. Table 6 shows some lexical items from standard Arabic that have not changed in both Saudi and Najdi

Arabic. The consonant /q/ is followed by the vowel /u/, similar to what is said in Table 3 about the consonant /k/ with the phoneme /u/.

TABLE 6
THE UNCHANGED /Q/ IN ARABIC LEXICONS IN STANDARD ARABIC AND NAJDI ARABIC

| | Arabic Words | Translation of Arabic words | Under Representation (In Standard Arabic and Najdi Arabic) |
|---|---|---|---|
| | | / q / | |
| 1 | قرآن | The Holy Quran | /qurʔan/ |
| 2 | قبرص | Cyprus | /qubruṣ/ |
| 3 | قرحة | Ulcer | /qurḥah/ |
| 4 | قرنفل | clove | /qurunful/ |
| 5 | قمع | Funnel | /qumʕ/ |
| 6 | قنوت | Pray | /qunu:t/ |
| 7 | قبلة | Kiss | /qublah/ |
| 8 | قولون | colon | / qawlawn / |

According to Table 6, the phoneme /q/ (a voiceless uvular plosive) in Standard Arabic has not changed to any other phonemes or allophones in all the data. It means that the /q/ phoneme is pronounced as it is in Standard Arabic and Najdi Arabic. The main reason is that the phoneme /q/ is [+ back] and the phoneme /u/ is [+ back], i.e., they share backness. Additionally, the phoneme /u/, which is [+ round], stops the phoneme /q/ from changing into any other one. It is similar to the case of the /k/ phoneme. Moreover, the phoneme /q/ may change in Najdi Arabic in the future if the vowel changes from [+back] to [-back] (see Example 6). It is heard in borrowed words and religious terminologies.

**Example 6:**

/ qurʔan /          (It means the Holy Quran)
/q/                      /u/

$$
\begin{bmatrix} + \text{con} \\ + \text{dor} \\ + \text{back} \end{bmatrix}
\qquad
\begin{bmatrix} -\text{con} \\ + \text{high} \\ + \text{back} \\ + \text{round} \end{bmatrix}
$$

In the example above, the phoneme /q/ has not changed to any other allophones in Najdi Arabic. The phoneme /q/ is [+back] and the phoneme /u/ is [+back]. They share the feature [+back]. On the other side, the /u/ phoneme is [+round] and stands as a barrier to changing the phoneme /q/ to other allophones.

In Najdi Arabic, the researcher argues that not only the vowels cause the consonants to be palatalized but also the consonants affect the vowels in terms of frequency and duration. In this section, the focus is particularly on the consonantal effect on the vowels. Also, it has been found that there is a need to mention the velar /k/ because the [ts] palatalization occurs a result of it. Therefore, the following table and charts clarify the influence of them on the high front vowel /i/ in terms of frequency and duration.

TABLE 7
THE AVERAGE OF THE FREQUENCY AND DURATION OF [I] SOUND WHEN IT IS PRECEDED BY [K] AND [TS]

| | F1 | F2 | Duration |
|---|---|---|---|
| ki | 368.1933 Hz | 2120.439 Hz | 0.085581 |
| tsi | 359.4198 Hz | 1968.166 Hz | 0.082363 |

According to Table 7, the [i] sound has different frequencies and durations when it is preceded by [k] or [ts]. It means that the velar [k] and the palatalization [ts] have an influence on the frequency of vowels. Therefore, it has been observed that there is a difference in the frequency of F1 in [i] sound when it is preceded by [k] and [ts]. The difference is not very high between [ki] and [tsi], but they still exhibit a difference. The F1 frequency of [i] in [k] is 368.1933 Hz; whereas, the F1 frequency of [i] in [ts] is 359.4198 Hz. This difference displays that the [i] sound appears in different positions in the place of articulation in the front. As a result, it has been found that [i] with [k] is lower than [i] with [ts] in the place of articulation. Moreover, the frequency of F2 shows that there is a difference between [i] sound with [ki] and [ts] in terms of front and backness. The vowel sound in [ki] is 2120. 439 Hz whereas [i] sound in [tsi] is 1968. 166 Hz. It is obvious that the F1 frequency of [ki] is higher than [i] in [ts]. Thus, the [i] sound with [k] is more front than [i] sound in [ts]. It may infer that the features of [k], i.e. [+ high and +back], can cause [i] which is [+high] to be more front than [i] with [ts] in the place of articulation. Finally, there is no significant result in the duration; therefore, it has not been discussed in this study.
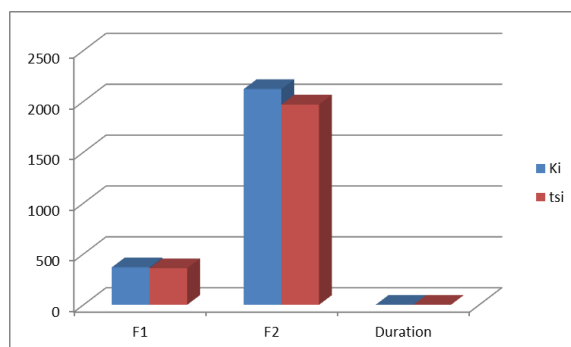
Figure 7 The Difference of Frequency of [i] Sound When It Is Preceded by [k] and [ts]

Figure 7 shows difference in the frequency of [i] sound when it is preceded by [k] and [ts]. As seen in the chart, there is no obvious difference in the frequency of F1 between [i] with [k] and [i] with [tsi] in terms of high and low level in the place of articulation on one side. On the other side, the difference in F2 frequency is obvious and relates to [i] sound in terms of front and backness. There is no clear difference in duration.

TABLE 8
THE INFLUENCE OF CONSONANTS ON THE FREQUENCY OF THE VOWEL

|  | [gi] | [dzi] |
|---|---|---|
| F1 | 313.68 Hz | 328.82 Hz |
| F2 | 2218.74 Hz | 1941.994 Hz |

According to Table 8, the frequency of the high front vowels with [g] and [dz] show results different from those of the influence of /k/ and [ts] on the vowel /i/. Regarding F1, it is observed that the high front vowel with the dorsal consonant [g] is higher than the vowel /i/ with the coronal consonant [dz]. For F2, the vowel, in the dorsal consonant [g], is more front than the vowel in the coronal consonant [dz]. The influence of palatalized [ts] on the vowel /i/ is completely different from the effect of palatalized [dz] on the same vowel (i.e., /i/).

In summary, it has been found that the dorsal consonant [g] is fronting the coronal consonant [dz] because of the existence of high front vowel /i/. Moreover, both the coronal consonant and vowel /i/ are members of the class of coronal sounds. The dorsal consonant [g] causes the vowel to be higher and fronter than the effect of coronal consonant [dz] on the vowel. This means that the vowel /i/ in [dz] is lower and backer than /i/ in [g].

## VI. CONCLUSION

This study identified the reasons for the historical change of the /k/ and /q/ phonemes in Najdi dialect, based on an analysis of their phonetic features. The /k/ phoneme changes to [ts] with the front vowels /i/ and /a/. The reason is that the vowel /i/ and the consonant /ts/ are members of class [coronal]. Although there are some words that include /k/ and are followed or preceded by the vowel /e/ with no change, it can be stated that they may be vulnerable to change in this dialect in the future. In the case of /k/ when it is followed or preceded by /u/ or /o/ vowel, it does not change because of the roundness that works as a barrier to change. The same reason occurs with the consonant /g/. It changes to /dz/ with front vowels, e.g. /i/, but not with back vowels. The /g/ phoneme has changed from /q/ for simplifying pronunciation. Similarly to the case of /k/ phoneme, the researcher found some words that have not changed /g/ to /dz/ although it is followed or preceded by /i/ or /a/ phoneme. However, they may change in the future. In this dialect, there are some words pronounced with /q/, not /g/, because they are borrowed words or religious terminologies. Regarding the acoustic analysis, it was found that the [i] sound appears in different positions in the place of articulation in the front. For instance, the [i] with [k] is lower than [i] with [ts] in the place of articulation. Additionally, the frequency of F2 shows that there was a difference between [i] sound with [ki] and [ts] in terms of front and backness. In contrast, duration showed no significant influence. Regarding [gi] and [dzi], the frequency of high front vowels with [g] and [dz] indicated results different from those of the influence of /k/ and [ts] on the vowel /i/. The findings of this study recommend including more participants together with a different method of data collection to enlarge the number of words that exhibit this change. Furthermore, the researcher recommends comparing affrication across other Arabic varieties in Saudi Arabia.

## ACKNOWLEDGMENTS

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-   Alqreeni G., & Mahzari, M. (2023) Exploring Online Arabic Complaints in Hotel Reviews on TripAdvisor: A Discourse-Pragmatic Study. *World Journal of English Language, 13*(1), 167-184.
-   Alsager, H., & Mahzari, M. (2021). On the Syntax of ʔanna and ʔan in Modern Standard Arabic: A Phase-Based Approach. *WORD*, 67(2), 172-187.
-   Hassanein, H., & Mahzari, M. (2021). A Taxonomy of Antonymy in Arabic: Egyptian and Saudi Proverbs in Comparison. *Open Linguistics*, *7*(1), 200-222.

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